

THE MISSIONARY HERALD.

THE MISSIONARY LIFE.

It will be of interest to our readers to learn from the pen of a missionary, the practical view taken on various subjects, of late much in discussion among us. The following paragraphs are extracted from a private letter written by one of the missionaries of the Society, who has for many years been labouring, and that not unsuccessfully, in Northern India. The facts and opinions stated are of great weight, being the result of much experience in the Mission field. They will have, we are assured, the prayerful and candid consideration of all whom they concern.

“I quite agree with what you have said on the system of planting indigenous churches. I have always had it in view as the chief design of the Society, and to the best of my knowledge have not admitted a single inquirer into the Church, who has manifested the slightest hope of receiving temporal assistance of any kind. Had I not been careful on that point, a Church might have collected by this time, having the name but not the life, making me bear its burden, especially as distress has been prevailing more or less since I have come here. I do not mean to say that inquirers generally anticipate support on professing Christianity. They have the comforts of the world, which they enjoy unrestrained by any principle; and if they were not sincere characters, concerned for the welfare of their souls, they would not trouble themselves about religion, and face the trials to which it exposes them. In carrying on the work, I have taken care to include all conditions of the people. They have all free access to me, everywhere and at all times.

“My field seems to be fertile, but it must be properly cultivated to make it produce fruit, for which purpose labourers are just now required.

“And be sure that in gathering the fruit your wishes shall be carried out to the very iota. Nothing shall be allowed to affect the independence of the Church.

“I am of your opinion respecting missionaries having tents in itinerating. They ought to dispense with them. I have just done the thing, and it is

quite practicable. I had nothing with me beyond the means of conveying luggage and so forth for daily use, and had all things in common with my Native fellow-labourers. It was noticed by the people everywhere, and was such an encouragement to them, that a crowd was continually with us, and kept us at work to a worrying extent; but the Lord gave us patience and strength to endure it. If we had tented it as Government officials do, the people would have been timid in coming to us, and we should not have had so many hearers. It was, indeed, the most satisfactory tour I ever made.

“Itinerary is the most difficult part of missionary work, owing to the dialects differing at short distances, and those who are unable to take them up, and make themselves properly understood, should not undertake it, for it incurs an expense without any advantage accruing from it.

“I find mistakes also occur in carrying on itinerary work. Missionaries frequently run into the districts of others to assist them in their work, and lose sight of their own. It is good for brethren to meet now and then, and encourage each other; but during the winter, which is the only season in which Europeans can safely work abroad, it is more desirable that they should employ it in attending to the places allotted to them.

“It is not yet possible for missionaries to avail themselves of native hospitality. Caste is still against the plan. I have made it a point to call on the chiefs of the places I have visited, and have found them inclined to be hospitable; but to accept it would be exposing them to severe censure from their brethren, and putting them to the trouble and expense of having their houses lipped, or whitewashed, before they could use them again. Therefore I have preferred going into serais, or Bunnias, lodging-houses, and they have answered the purpose fully, for they are usually situated in very conspicuous places.

“I do not think anything is more obvious for the advancement of the cause than the necessity of missionaries becoming one with the people, as the Apostle Paul was, Jew to Jews and Greek to Greeks; but that is not possible unless they fit themselves for it. It is required that they should discard all national prejudices, and study the languages and manners of the people thoroughly, so as to be able to sympathize with them, and have their sympathy; and then it would be easy enough to become Hindus to Hindus, and Mahomedans to Mahomedans; that is, in the Gospel sense, to become ‘all things to all men, that they might by all means save some.’ To have to go to school a second time, is, no doubt, very trying; but it ought to be done. It seems necessary that you should strictly desire the young men you send out in future to do their utmost to get up whatever is required for the work, and that also you should have some means of ascertaining their progress from time to time. In order to effect this it would, perhaps, be well to place them with some missionaries who could direct their studies

in the province for which they are intended, with the understanding that they are not to meddle with Mission matters until they have fitted themselves for it, and have their own station. It is not right to place raw hands in charge of Missions, for they cannot understand the people connected with them to be of any material use, and the management of them simply hinders their studies, which is exceedingly unfavourable to their usefulness as preachers in the actual field, and, of course, to the progress of the work. Brother Williams, of Rhotuck, has carefully attended to these requirements, and is now an able missionary, and the people appreciate his friendship, and court it.

"I find our young friends in England intend sending out missionaries on the self-supporting plan. I am glad they take an interest in the cause, and should like to see the thing prosper; but it is very doubtful. The country does not promise to favour it. Moreover, we have already a few such about the country who are, perhaps, considered self-supporting missionaries in England, but they are *not*; for they do *no missionary work*. Their business leaves them no time for it. The case is clear; according to our Great Master's saying, 'No man can serve two masters. Ye cannot serve God and Mammon.'

"I think if our present staff was economically arranged it would meet the demand of the country more fully. I often reflect on the plan of having two and three missionaries stationed together, and cannot apprehend the advantages of it. In my opinion it clogs the establishment, and it is a pity that it should be so, when you might extend the circle of your operations by having one European missionary and a suitable staff of Native agents in each station, without any material difference in the expense, and thus send the Gospel into places still destitute of it. I have the largest field in the country, and find no difficulty in working it with the assistance of Native preachers. I am aware that missionaries frequently call for European help, but it is a mistake. Their work is among Natives, and who could help them better and more effectually than Natives?"

RE-OPENING OF EAST QUEEN STREET CHAPEL, JAMAICA.

AND PUBLIC RECOGNITION OF THE REV. D. J. EAST, AS PASTOR OF THE CHURCH.

The Baptist Chapel, in East Queen Street, Kingston, was re-opened, and the settlement of the Rev. D. J. East, as pastor of the Church meeting there, was recognized by public service, on the evening of Friday, May 14th. The attendance was very large, the body of the chapel, and the front and side galleries being well filled, and a considerable number of persons stood around the open doors and windows, unable to secure seats within the edifice.

The following was the order of the service :—

A short invocatory prayer by the Rev. Mr. Griffiths, of the Methodist Reformed Church.

The Rev. E. Palmer gave out the 287th hymn, in the Psalms and Hymns.

The Rev. W. J. Gardner then read 2 Corinthians iv., and offered prayer.

After this, Mr. J. S. Roberts gave out the hymn commencing—

“ With heavenly power, O Lord, defend,
Him whom we now to Thee commend.”

Then the Rev. J. M. Phillippo, standing up in the pulpit, asked the pastor elect to make a statement of the circumstances which had led to his acceptance of the call to the pastorate of the Church ; on which the Rev. D. J. East read the following interesting account of his past ministerial life, and of the steps by which Providence had led him to remove to Kingston :

“ It is now more than five and thirty years since I first stood up to preach the glorious Gospel of the blessed God ; for I commenced to do so before I was seventeen years of age. And I am here to-night to testify to my undying attachment to its grand distinctive doctrines. ‘ Christ and His Cross has been my theme, and shall be while I live.’

“ The first fifteen years of my public ministry were spent in my native land. My earliest thoughts of Christian service, however, were directed to the Mission field. One of the first books I remember to have read, on becoming decided for God, was the Life of Samuel Pearce, whose burning zeal to become a missionary of the Cross to heathen lands, fired my soul, and made me long to become so too. The desire still animated me at the close of my college course. And when an invitation was given to me to assume the pastorate of a Church at home, it was not without a struggle I relinquished the wish to preach the Gospel to the heathen abroad.

“ For some years the desire slumbered in my breast, and I remained content in my native land to co-operate with those who were honoured to carry the glad tidings to the regions beyond.

“ Not many years after, the subject was revived by an urgent request from an influential member of the Committee of the Baptist Missionary Society in England, to enter into the labours of the sainted missionary Daniels, in the island of Ceylon. Domestic circumstances, however, did not favour the proposal, nor was my own heart drawn out towards it. Again, when the Calabar Institution was about to be established in 1842, I was urged by an honoured missionary from Jamaica, then in England, to offer myself for the position, which, for the first nine years of its existence, was so ably and devotedly filled by the sainted Tinson, whose name is still fragrant in the memories of some in this city, and of the adjacent parishes.

“ In 1851, the unanimous invitation of the Committee of the Baptist Missionary Society, to become President of the Calabar Institution, came to me. It was entirely unsought, unexpected, unthought of. I was happy in my English pastorate. Beloved of my people, and affectionately attached to them, I had reason to know that my home influence was deepening and extending. But I instantly felt that this invitation of our Missionary Committee was a call of God which I dared not resist. The more I sought to know the divine will, the more clear it became that it was my duty to break away from the long-cherished association of my native land, and to give myself to the service of Christ in this island of Jamaica. I left England and landed on these shores, under the solemn conviction that I was under the direction and guidance of God Himself. Nor has this conviction ever been shaken for a single moment, amid all the trials, personal or relative, of the seventeen years and more, through which I have been spared to labour.

“ It was in January, 1852, that I landed in Jamaica ; and from that hour I have

felt that my life was given to the service of its people in the Gospel of Christ. And whatever may have been my short-comings—and I am deeply conscious that they have been many—I may say before God, and lie not, that to their service my life has always since been consecrated. Nor have I any higher ambition on earth than to live and die for their sakes.

“My primary work in Jamaica has been to train up her sons, who have been counted faithful, for the ministry of the Gospel. And I bless God, that, notwithstanding some bitter disappointments, I can rejoice in a goodly band of faithful pastors and missionaries, who have gone forth from the Institution over which it has been my happiness to preside.

“I was not many months, however, in Jamaica, when it was evident to me that our schools needed efficient teachers, fully as much as our churches needed well-qualified ministers. And at once I gave my energies, in conjunction with the Committee of the Institution, to the establishment of a Normal School department, for the training of day-school teachers. This was commenced in 1855, and, according to the latest returns, more than twenty day-schools are under the instruction of young men who have been students in our College.

“But in assuming the work of training others for Christian service, I never for a moment laid aside my vocation as a minister of Christ. ‘Woe is me, if I preach not the Gospel.’ In becoming President of the College in Trelawny, I also become pastor of the Church at Rio Bueno. And now for well nigh eighteen years it has been my privilege to fulfil my ministry in Jamaica, preaching the glad tidings of the grace of God to one congregation statedly, and in all parts of the island occasionally. To do this without ceasing, I can truly say, has been my highest joy.

“At one time I expected to live and die at Calabar; but for some years it had become evident to myself, to my beloved coadjutor, and to many of the most influential supporters of the Institution, that its objects required its removal to a locality where the population would afford more ample scope, especially for the operations of the Normal School. A visit to England gave me opportunity to raise a fund to effect the change. My appeals were generously responded to; and eventually this city, and these premises, were selected as most eligible for our work.

“The Baptist Church in this place had long been in a declining state, and was destitute of a pastor. In conjunction with the removal of the College, I was appointed by the Baptist Missionary Society to the pastoral office, and cordially and unanimously welcomed by the Church. And now, in seeking in this public service the public recognition of my brethren of all Christian denominations, I desire to magnify the grace of God, which has thus far guided my steps. Kingston is the last place in Jamaica in which I ever expected to exercise my ministry; and for some time my mind was severely exercised in opposition to it. I had desired for the College a location in the mountains, and for myself and my family the coolness and the quietude of a mountain life, yet for many years I have had great yearnings over the spiritual state of this city. I have never visited it, without concern for the great masses of its population. I have known that there were many earnest Christian labourers among its residents. But I have observed that the great masses of the people were living without God and without Christ in the world. My mind has specially reverted to the scattered condition of the great congregation that once worshipped within these walls; and I have felt, as every good man must, deeply solicitous that the wandering flock might be again brought back into one fold. But all this while, nothing was more remote from my thoughts than becoming myself the worker to endeavour, by the grace of God, to bring about these results. In obeying the call of Divine Providence to undertake it, I have felt that I might well ask, ‘Who is sufficient for these things?’ Yet with him also I feel that I may rejoice that my sufficiency is of God; and that the grace of Christ can strengthen me for whatever His service may demand.

“I commenced my ministry in this place in the month of October last; and ever since I have been endeavouring quietly, and without seeking public notice, to prosecute the work before me. These months have enabled me the better to

understand its magnitude and its difficulties; they have also enabled me, through the zealous co-operation of the few friends whom I have found in Christian fellowship, to effect some necessary repairs in the chapel, and to make some alterations, which are generally allowed to be improvements.

"One of my first efforts has been to re-organize the Church on a sound and scriptural basis; for I believe that order and discipline are primary conditions of Church prosperity. In this work I have the zealous support and co-operation of all who stand as Church members.

"The Church having been re-organized, my great desire now is to re-gather the faithful who may be scattered abroad. I meet with numbers, once in Christian fellowship here, who have no settled spiritual home. I wish to see them under the old roof, worshipping God in spirit and in truth, and am prepared to welcome their return with all the cordiality of Christian love. An interesting band of such persons was received into Church fellowship at the beginning of this month. As many more are seeking admission, and a few others are accepted as candidates for Baptism, to whom I hope to administer the ordinance the first Sunday in June. I trust these are the first-fruits of a large increase.

"Of those who were once in Christian fellowship here, I have reason to fear that there are large numbers who have fallen away from their Christian profession, and are gone back into the world. I would to God that these poor backsliders might be reclaimed. I know how difficult it is to reach them; but it will be my highest joy if by any means I may restore their feet into the ways of righteousness and peace. I place myself at their service, and shall rejoice with great joy, should God honour my ministry to the healing of their souls.

"But while I wish to be useful in building up the broken walls of Zion, out of the materials which once composed the spiritual structure, I must confess that I chiefly look to the ingathering of converts from the world. Among the more than 30,000 souls which form the population of this city, how vast the multitudes who show no evidence of being the subjects of the grace of God! I have no exact data on which to base a judgment, but, as far as I can learn, the number is enormous, who never cross the threshold of a Christian sanctuary, and have no concern for the things that belong to their everlasting peace. My heart's desire and prayer to God for them is, that they may be saved, by being brought under the sound of the Gospel, and to the acknowledgment of its saving truths. My ministry here will be a ministry of reconciliation through faith in the atoning blood and justifying righteousness of Christ; it will be mine in this place and from that desk, to beseech them to be reconciled to God.

"There is one portion of the population for which I wish to avow my special concern—the juvenile population of this great city. In removing our Institution, one great object has been to locate it in the midst of a large schoolable population, that while our students may have a good training ground in preparation for future work as teachers, the usefulness of the Institution in this department of its operations may become as widely diffused as possible. I am aware that Kingston is favoured with schools which rank high as educational establishments, and I honour their founders and managers, and desire with those associated with me to be considered in no sense as a rival, but a co-worker in the objects they have at heart. For such co-work I am sure they will be the first to allow there is ample room in the city of Kingston. Multitudes of the juvenile population have yet to be reached; and one portion especially, all classes will be concerned to bring under Christian teaching and influence. We have two spacious school-rooms. Both have been put into a state of substantial repair. One is in process of being fitted up on the most recently-approved plans of British educationists. This will shortly be opened as a general school. The other it is proposed, as soon as possible, to appropriate as a 'ragged school,' for the lowest orders of the community. My beloved coadjutor in the Institution will have these under his personal superintendence. But as pastor of the Church here, I may make special reference to the Sunday-school work which it is proposed at once to initiate, and to the family classes, to consist of parents and their children, which I propose im-

mediately to organize. To the Sunday-schools I earnestly invite all children not at present under religious instruction. I shall also gladly welcome the services of all Christian young persons willing to devote themselves to the work of Sabbath-school teaching, in connexion with this congregation; and hope to be surrounded by a faithful band of zealous workers in this department of Christian service, whom I may regard as my joy and crown. To the family classes for pastoral instruction and oversight I affectionately invite all parents and children, members and others who may worship within these walls. I wish by these classes to establish a bond of connection between the family and the Church, which shall secure to the lambs of the flock the spiritual attention they justly claim.

"I need not enter at greater length into the plans before us, in the pastoral relation which is this day publicly recognized. I have no new dogmas to announce as the theme of my ministry. I shall preach the good old Gospel. With the Apostle, I may say, 'I am determined not to know anything among men save Jesus Christ, and Him crucified. God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which I am crucified to the world, and the world is crucified to me.' For all efficiency and success in my ministry, I look to the agency of the Holy Spirit, believing that Paul may plant and Apollos water, but that God alone giveth the increase. And in assuming the work which I am now more publicly commencing, I think I may utterly disclaim any desire after worldly emolument. I have assumed the new and enlarged responsibilities of my present position without the smallest augmentation of income from that Society whose agent I am; and for now nearly eight months I have served the Church here without fee or reward of any kind, except the satisfaction which there is in being the servant of all for Jesus' sake. I say not this boastingly; but that no man may have occasion to think that I am seeking my own things in the work in which I am engaged. I wish to offer myself on the sacrifice and service of the faith—of those to whom I have given my life and labours in this the land of my adoption.

"In conclusion, I have only to ask the prayers and supplications of my brethren in the ministry and in the Church, of every name and of every denomination, that I may be found faithful, and that grace sufficient may be vouchsafed to me by our God and Father. And while I avow myself an uncompromising Baptist, with all my heart I extend the right hand of fellowship to all who love the Lord Jesus Christ in sincerity and truth; and unite with the universal Church in ascribing all praise and glory to God the Father, God the Son, and God the Holy Ghost, the one Jehovah, high over all, blessed for ever."

At the close of the statement, Mr. Phillippo, addressing Mr. East, assured him that in expressing his satisfaction, he but expressed the sentiment of all present, at the very interesting account just given.

Another hymn having been given out by the Rev. W. Murray, and sung by the congregation, a prayer was offered by the Rev. W. Teall, of the parish of St. Thomas.

The Rev. J. M. Phillippo then gave a very carefully-prepared address on the Christian Ministry, founded on the words, 2 Timothy, iv. 2, "Preach the word, be instant in season, and out of season." The sermon occupied in the delivery upwards of three-quarters of an hour. At the conclusion, another hymn was sung, and the Rev. B. Millard having ascended the pulpit, delivered a short, earnest, practical address to the Church, on their duties as members towards the pastor and the cause of God.

'This interesting service was brought to a close by the Rev. W. Holdsworth offering a prayer, and pronouncing the benediction.

A TRIP ROUND MY ISLAND.

BY THE REV. W. A. HOBBS, OF JESSORE.

Immediately in front of my house, on the opposite side of the river, lies a straggling island, about ten miles long, with an average width of three miles. It is inclosed between the main stream of the fierce Garai, and an arm of it, which branching off from the parent stream about ten miles to the northwest, rejoins the mother stream at Nischindipore factory, where now we are residing.

With the exception of an occasional visit to one or two of its markets, I cannot find that any of its villages have ever been visited, with the view of teaching the people to "flee from the wrath to come."

It is a beautiful little island (I would like to see it occupied only by Christians); and at least half-a-dozen times during the last half-year I have made preparations to go preaching and preaching all round it; but not until the 2nd June was I in a position to carry out my intention. On that day feeling more vigorous than I had felt for weeks past, I hastily gathered a crew, and taking with me Mathoor, a young but very excellent preacher, we started on our journey about 4 P.M. on Tuesday afternoon.

The first place we visited was Bárolda. It was getting dusk when we entered the village. I went here partly to dare opposition from some relatives of Beshámbhur, a recent convert, who live here, and who, not contented with reviling the Christians when they meet them, had rather noisily boasted how they would disgrace the missionary himself, if he should ever venture to set foot in their village to preach. Going to the house of a Brahmin, and telling them we had come to speak of a new, but true religion, we asked to be accommodated with seats. They were brought. Mathoor commenced by repeating part of a Christian hymn:—

"How shall I escape the pains of hell?
Though I do not understand worshipping Thee,
Yet this is my earnest solicitude.
There is error in me: oh, remove it!
Together with all bad counsel,
And give me peace."

Down sat the listeners, and all was attention, when suddenly an angry man came running round the corner of the house, and pushing backward two or three of the hearers, said: "Up, you fellows, and go to your work; looking after the cows is of more consequence to you than hearing about a new religion."

Crest-fallen, the men scrambled to their feet, and walked away.

About five minutes afterwards he returned and commanded several others to get up and depart, but as he had no real authority over *them*, some laughed at his rage, others called him a madman, whilst others bade him be gone, which, at length, he thought it well to do, shouting out as he retreated, "We do not want either the sahib or his religion; we are Hindus; only vile fellows give up their forefathers' religion."

After the conclusion of Mathoor's address, I improved the parable of the Ten Talents, and when it was dark we walked back to the boat.

Wednesday, June 3rd.—This morning, at half-past five, we went into the office of a landholder, where twenty or thirty writers and menials were assembled. An

audience of fifty persons soon collected. The principal man received us very kindly; said he had often heard of me, and now that I had come, would I please deliver a speech, in the womb of which the essence of the Christian religion might clearly be seen. When they were all quietly seated, I said, "Gentlemen, you wish to know much of the Christian religion in a very short time; so without any introductory remarks I at once begin. I purpose making you listen to four questions only, which will be expanded in proportion as you are interested or not.

"First Question.—What is sin?"

"Second Question.—How came it here?"

"Third Question.—How can it be destroyed?"

"Fourth Question.—Who is the destroyer of it?"

"The first two of these, my young friend Mathoor will explain to you; the last two I will inform you about." With but few interruptions for nearly two hours we preached, explained, and conversed, much to our own pleasure, and equally, it is to be hoped, to the profit of some assembled to hear us, who would scarcely permit us to leave them until we had made them a promise that we would come and see them again as soon as possible.

It was now nearly eight o'clock; a few hundred yards ahead of us was a village school, containing about forty children. "Come," said I to Mathoor, "we have fed the goats, let us now tend the kids." Going to the school, for a short time we examined them in arithmetic and inspected their writing, after which seeing that a goodly number of adults had gathered around the school-house to listen, I said, "Sit down every one of you; I am going to show you a picture with two sides to it." Down they all sat. Then, in the simplest Bengali I could use, I told them the tale of Abraham offering up Isaac, recapitulated, interrogated, and was pleased to find that the leading features of the story were well fixed in their mind.

"Now," said I, "the second side of the picture will be shown you, and as it is a much better one than that you have just looked at, you must all stand up to do honour to it." Up they all got: on which Mathoor very beautifully pointed out to them that Isaac was a likeness of Jesus, and then went on to tell them something of the great Saviour's blessed and merciful work. An offer to supply the children with any school books at half price, for a fortnight only, closed our visit to the school.

It was now nine o'clock, and as my head admonished me that I had already worked it too hard, I hastened to the boat and laid down to rest. Mathoor, however, not yet wearied, went on to a neighbouring bazaar, where for another hour he preached to about thirty persons, and then distributed a number of tracts and Gospels.

After breakfast (12 o'clock) we pushed on to Dáreeapoor Market, which we reached about four o'clock, just as the people were beginning to assemble. With a handful of books, we mounted the high bank of the river. In a few minutes about 150 persons were crowding around us, many of them calling out, "O Sahib, sahib, give me a book; I can read: I will take it to my home, if you will but give me one," &c. &c.

Mathoor thus began to address them: "See, I am a Bengalee, and this Sahib is an English gentleman, but though men of different nations, we have the same kind of heart and mind, and they are filled with the same kind of feelings and thoughts. In fact, we are friends, and have agreed to *help each other* in this good work of trying to spread abroad a true and full knowledge of the best religion in the world. How do we help each other? Thus, you know every river has two sides; on each side fish is found, but sometimes more on one side than the other. Now when the fishermen go forth to fish, some go one side of the river, and some the other, and between them the fish get caught. Now the sahib and I are fishers of

men. We want to catch, not your bodies, but your souls, that they may be delivered from the trickery and power of the devil. Now, all men's minds have different tastes and desires. What pleases me, does not please another; like the fish, some can be caught on this side the river, and some on that. So when we preach, if one argues about one subject, the other takes up another topic; or, sometimes, we cut up our discourse into pieces, and say to each other, I take this, do you take that. Now hear the essence of my coming speech; it has six points in it:—

“ 1st.—Sin, what it is.

“ 2nd.—What it has done (deteriorated our nature).

“ 3rd.—Where it has left us (in the land of hopelessness).

“ 4th.—Jesus Christ, who He is.

“ 5th.—What He has done for us (improved our natures).

“ 6th.—Where He has brought us (to the land of hope).”

Very eloquently did Mathoor work out this discourse, and very attentive was the great crowd to his remarks, so much so that scarcely a babbler interrupted him from beginning to end.

After the conclusion of his discourse, and he had rebutted several current objections which were rather vigorously urged, I proposed that we should all sit down on the grass, and I would then give some illustrations of the majesty, power, and goodness of the wonderful Sin-Deliverer, about whom they had heard. Thus we sat till seven o'clock; indeed till it was nearly dark; and if the amount of interest excited can be gauged by the number of books sold, it was pretty considerable, for twenty gave their pice for books.

On the opposite side of the river is Nohatta indigo factory, where live a widow, and a young man in training for the indigo planting. Leaving the market, I went to this factory, took a cup of tea, conducted family worship, and at nine retired to the boat, happy but very weary.

PREACHING TO THE SANTHALS.

BY THE REV. E. JOHNSON.

The villages are very numerous; and by the way in which we sometimes get congregations on Sunday afternoon, we are not left without hope that our labour is not in vain in the Lord. I cannot say that preaching to the Santhals presents any peculiarly interesting matter for long details, with the exception of perhaps the great interest and deep attention with which the Word is received in many of their hamlets. “Where is God?” “How are we to serve Him?” “What does He eat?” (this alludes to their propitiating every object of worship by some food, fowls, pigs, &c.), “We will learn.” “Teach us,” are their frequent expressions. I was much interested once when I mentioned the name of Jisu Masih, on being interrupted by the man to whom I was speaking, saying, “I do sometimes call upon Jisu Masih, and when I do, I feel relief to my eyes” (he having sore eyes at the time). And once when preaching in the hills, I found a young man who seemed to remember all that I had said to him on a previous occasion. I find that in many of the villages they are more and more impressible each time the Word is preached to them. Sometimes I am at a great loss to explain the nature of God and His attributes; the paucity of words by which to express abstract ideas in the Santhal language, renders it exceedingly difficult to give them any

idea of the purity and love of God. One is always obliged to appeal to the senses. For instance, I was once preaching to an old man, endeavouring to prove to him that the sun was not our Creator. At last, after several ineffectual efforts, I plucked a leaf and told him to examine it well. Is it possible, said I, that the sun could have made such a beautiful leaf as this? Look at the sun, he has no legs, no arms, no head, only a great round light? then could the hand of man have made this leaf? "No," he replied. Then, said I, *some other hand* must have made it, the hand of *Him* who has also made us, whose house and throne are on the other side of those heavens you see above. Then again, I frequently appeal to their own traditions concerning the first man and the first woman. This, I said, was the true Word of God, but all you hear after is false, for your ancients, who had no knowledge of writing, have not been able to transmit to you the true Word of God as it was in the beginning; but we, who were formerly in ignorance like you, have found the true shasters, and have believed them, and now call upon you to return to the God you have forsaken. Once I was asked, "And did He ever descend from heaven?" Yes, I said, and then went on to open to my hearer the glorious character and love of Christ. This old man I have more than once noticed at worship on Sundays. At another time the inhabitants of a village in our vicinity said to me: "Sahib, the Dikos (Hindus) tell us that you have come to deceive us and make us sow indigo!" "Why do you listen to them? Do we not feed you and lend you money?" Then I added, "Shall we listen to the words of men who perish like ourselves, or shall we listen to the words of the Everlasting One?" I also endeavour to explain to them how completely destitute of every earthly thing the spirit will be when it leaves the body, and how needful for it to have a companion when it goes through the dark shadow of death. This companion, said I, is the Lord Jesus, who was made man for our sakes, and who will come at the hour of death to all who believe in Him and gather their spirits to Himself. Thus do I endeavour, from village to village, to instil the truth into their ignorant and benighted minds.

DESCRIPTION OF JESSORE.

BY THE REV. R. J. ELLIS.

This district is situated to the west of Backergunge and Fureedpore, and to the east of Nuddea and the Twenty-four Pergunnahs. The Modhoomoti, a large river of increasing importance, winds along the eastern boundary of this portion of our mission field; and the western portion is skirted by the Kopotákya river. The southern boundary is the Bay of Bengal; and the Koomár river, an old branch of the Ganges now rapidly silting up, bounds the north, on the other side of which is Pubná. The district is watered by numerous streams, nearly all of which are tidal. Its southern portion forms a part of the Soonderbuns. Large tracts have again been cleared there after the lapse of many years, during which they had been devastated by destructive cyclones and wasting famine; and the thick jungle and soondari tree have given place to well-cultivated fields. The lands there are now higher, in many instances, by several feet, than when in a former century the sea wave washed from their surface thousands of miserable cultivators who had pushed southwards almost to the head of the bay. Frequent storm-waves and the periodical inundations have done their best to compensate to a future generation the losses of life and property they had caused to a former one. The soil year by year becoming less salt, is productive of heavy crops of excellent rice, which is at the present time being sent in quantities too great to be conveniently spared to places which, though exempt from the devastating cyclone, are subject to the still more deadly famine. Notwithstanding the improvement

in the height and productiveness of the lands, however, they continue to suffer from time to time from various causes. Thus, in 1867, they were desolated by a cyclone of fearful intensity, and last year unseasonable heavy rain destroyed their early crops; while in many parts beasts of prey frequently carry off their victims from among the villagers. The higher lands of the north suffer from drought; and here and there are considerable tracts which have within a few years been so raised by the silting of the rivers, that it is now hard for the holders to raise the staple crop of rice. The same process has filled up a few of the marshes with which the district was thickly covered; still many large marshy tracts render the district an unhealthy one, and throughout its length and breadth fever prevails at certain seasons almost universally, and cholera destroys its victims by scores.

The principal products of the district are rice, date-sugar, and indigo. In the south a large trade is annually done in wood and reeds, and the latter are sent to various parts of the country in the form of mats. Of such mats the walls of the bulk of the houses in the district are constructed, and the floors of the well-to-do classes are covered. Their manufacture is a trade of itself, but many of the poorer peasantry occupy their spare time in working up reeds fetched by boat from the Soonderbuns, thus adding to what they gain by agriculture. Fishing, also, gives employment to large numbers of the labouring class, and by this means many are said to have amassed considerable wealth.

The population is set down in Government returns at 957,161 and the Mussulmans are said to exceed the Hindus by 51,185. These numbers are probably incorrect, detailed particulars of some villages lately made by Government officials showing that the inhabitants exceed the estimate by three to two. The houses in the district numbered some years ago 196,669.

The Mussulmans are generally quieter by far than those of the neighbouring districts of Fureedpore and Backergunge, being free from the exorbitant bigotry of their co-religionists there. The Hindus are mostly wholly given to superstitions and to covetousness. In the case of both the great divisions of the population, it is consistent with fact to say that, for the traditional objects of their religious worship they care very little, for their shasters less, and for their priests next to nothing. English education and government, the preaching of the Gospel, and the dispensation of religious knowledge by means of books, but probably, most of all, a deep-rooted selfishness, must be admitted to have wrought a revolution in the sentiments of the multitude as to their gods, their idols, their priests, and their future interests. It is true of most of them now, that they neither fear God nor regard man. Even the lowest peasant has a measure of independence which would have made a former generation wonder: for to the very lowest stratum of society it is known that by the laws of the country coercion is punishable. To the landholder there is undoubtedly a large amount of deference still shown, and from him much has still to be borne; but the lawless coercion of a former day is now unknown and impracticable in Jessore. This fact accounts in a measure for the suspension of private European enterprise throughout the district, which has also thrown the ryot more upon his own resources and the tender mercies of the Native money lenders. Thousands of acres of arable land now lie uncultivated which formerly supplied the market with indigo; and many are the ruins of European buildings which tell of times of prosperity in former years, and of the loss entailed upon their present owners by the revolution in Native opinions, and the law which reserves the rights of the tenant. Whether the change has been really beneficial for the district admits of much doubt, but it has at least confirmed the confidence of the Native mind in the justice and equity of our Government.

The district is naturally divided into three parts: the north, including the subdivisions of Jenadá and Magorá; the south, comprising the Khoolná and Búgher Hát subdivisions; and the middle, consisting of those of Jessore and Narál. In all there are 4,909 villages in the Government lists, but others are being founded year by year. In each of the subdivisions there is a Christian community, Native

preachers, schools, and a missionary. Thus there are three missionaries, 29 schools, 13 preachers, 1,548 Christians, including children. The whole expense of the Mission annually is upwards of rupees 15,000, of which over rupees 3,550 is for schools. This latter sum is mostly received in grants-in-aid from Government and the Christian Vernacular Education Society, and is supplemented by private subscriptions from friends in England (especially for the Boarding School or Orphanage) and in Jessore, and by a small annual grant from the Baptist Missionary Society. In the southern division there are *five* churches, in the northern *one*, and in the middle division *two*. Thus the missionary in the south is mainly occupied in supervising the churches there, and the time of those to the north is more exclusively directed to evangelization. All the churches help themselves more or less, but being generally poor, they can do little more than keep their own chapels in repair, which they do with cheerfulness. They also subscribe towards missionary operations about rupees 180 *per annum*. In all the churches there is daily prayer conducted by one or other of the preachers, and service twice every Lord's day. In connection with most of them there is also a Sabbath-school. About 300 persons attend worship each Sabbath.

The head-quarters of the district are at Jessore, a neat little town lying on the south bank of the river Bhyrub, and gradually increasing in size. The bed of the river is for eight months of the year a pestilent swamp. In the rains it rises several feet, and then numerous boats of a few tons' burden come up to the bazaar. The inhabitants are chiefly shopkeepers, and such as are occupied in the courts. The European population numbers about 30, most of whom are favourable to our Mission. The judges, magistrates, and others, subscribe monthly to its support, and some of the Native officials also help.

A MISSIONARY TOUR IN AFRICA.

BY J. J. FULLER.

The first place I visited was Abunji, a district towards Bimbia. There I had three very interesting meetings with the people. At one of the places, while speaking of the love of God to man, in giving His Son Jesus Christ as a Saviour, an old man said he had heard that name from two missionaries who had been there long ago. He did not recognize me, but I remembered the circumstance some eighteen years ago or more, when Dr. Newbegin and I visited them. I then brought several things connected with that visit to their minds, which many of them remembered; even some that were children then remembered it, which I was glad to find. The meetings were so good that it amply rewarded me for the troubles of the past night; for we entered the creek about 4 o'clock P.M., but did not reach the landing-place till sunset, going up a very narrow creek, where we could not use the oars but had to take to paddles, shut in on every side by a dense mangrove swamp, with great trees hanging overhead. When we had reached the landing, I thought it best to remain in the boat all night, and send word to say that I should see them in the morning, D.V. After commending ourselves to God, we thought of sleeping, but we were so besieged by mosquitoes that no one could close their eyes. All night the people kept up dancing till morning, and we were told in the morning that they did that because it was no use to go to bed, for they could not sleep, the mosquitoes were so many.

As soon as I had finished my meetings, I thought it best to get out of the creek before dark, so we left and reached our next place about 7 P.M., in a district called Molekah. The moon shone brightly, and as I had never been there I went up to see the town, but when I got into the town there were so many people around me that I sat down, and to an attentive company delivered the message of

mercy. In returning to my boat I promised them that I should see them again in the morning, D.V. At 6 o'clock, A.M., there were some 150 on the beach to see me, and, standing in my boat, I spoke to them again of a crucified Saviour, after which I bade them farewell, and took my journey for the district of Mongo, which we reached about 2 o'clock, P.M. The remaining part of the day I spent in going from town to town, holding meetings with the people, till about 6 o'clock. I left them, and reached Bwaribo about 8 o'clock, P.M. Several people came to the hill to see the boat; so, encouraged by this, after taking a cup of tea, which I could not get before then, I went up into the town. I met the people sitting in groups, which broke up to come and see me. After a good number had gathered, I thought best to use my opportunity, so I took a seat in the bright moonlight and spoke to them of God and a living Saviour. When I returned to my boat my men told me that the most dangerous part of my journey was before me, for the natives never pass that place at night; but desiring to reach a certain point that night, I told them that if they knew the way, the tide being up high, I was not afraid to go; so away we started, and, true enough, it was a dismal place to pass by night. We had the trees shutting out the light of the moon, and only now and then could we get a glimpse of it peering through the thick branches of the trees which nearly touched our heads, with windings and turnings very little longer than our boat. Through this miserable sort of place we had to row with paddles for nearly two hours and a half. Then we came out to a beautiful wide branch of the river. After stopping at one more small town, we reached home on Friday in safety, thankful to God for His mercy and protection.

THE CHURCH IN ELEUTHERA, IN THE BAHAMAS.

BY THE REV. J. DAVEY.

Mr. M'Donald's arrival from Exuma gave me an opportunity of visiting one of the out islands under my care. I thought of going to Andros, but not being able to get a passage, went to Eleuthera. During the war our teacher at Governor's Harbour left his station, and did not return to it. His place was supplied by a brother named John Petty, who was assisted in the public services by another, called Thomas Knowles. The first thing I did on arriving at the settlement was to ascertain whether the Church was satisfied with the labours of those brethren, or whether they wished me to send them one from Nassau, informing them that if they did they would be required to find the main part of his support. They expressed themselves as perfectly satisfied with their present teachers, and the two brethren were confirmed in their offices by the unanimous vote of the Church. They (the Church) have erected, entirely at their own expense, a neat chapel, capable of seating 180 persons. I found on their books nearly 40 inquirers, from which 21 have been selected for baptism. These were baptized on Sunday morning, March 14th. We met in the chapel at six o'clock, sang the 421st hymn in the Selection, offered prayer, and then walked to the baptizing place, which was about half a mile distant from the chapel, where another hymn was sung, prayer offered, and a short address given to the candidates. About 300 persons were present as spectators, among whom were several of the respectable storekeepers and planters; and though the baptism took a long time to administer, in consequence of the distance we had to walk from the shore on account of the shallowness of the water, yet during the whole time the greatest stillness prevailed, and I never witnessed a baptism in which there was more decorum. As one of the female candidates was raised from the water, she said in a suppressed tone, "Thank God." And I was told that one of the young men arose in the middle of the night to pray to God to be with him that day. Though the Gospel has been preached and churches estab-

lished in those parts for many years, yet many have no love for Christian ordinances, and persecute those who observe them. One poor woman, who was baptized during the absence of her husband, was shamefully beaten by him on his return, simply because she had obeyed the command of her Saviour. The place of baptism being a considerable distance from the homes of the candidates, a couple of tents were erected a little way from the beach, into which they were led on leaving the water. I walked back with brother Petty to my lodgings, while brother Knowles tarried and accompanied the candidates to the chapel, where a short service was held. Before public service in the forenoon I examined the Sunday-school, and found that a large number of the children could read the Scriptures correctly. In the afternoon the Church received the Lord's Supper, and the new members were addressed on their duties, trials, and privileges. The brethren who had been chosen as their teachers on the previous Friday evening also spoke to them, one of them observing that he was almost too overjoyed to do so. At the close of the service they sang, "When I can read my title clear," &c. As they sang they rose from their seats and moved about slowly in the chapel, shaking hands with each other, and becoming somewhat excited as they did so, especially in the chorus, "O that will be joyful, when we meet to part no more." I preached to a crowded congregation in the Wesleyan chapel at night, and held another service in our own chapel on Monday night, when several of the Wesleyan members were present, and that closed a very interesting, and, I trust, profitable visit to Governor's Harbour. On the next morning I started in a small vessel for James' Cistern, a settlement about fifteen miles distant, in company with the Native teachers. Here the people were waiting to welcome us. As soon as we had exchanged friendly greetings, I inquired into their state, and found that there were a few persons desirous of baptism. I called them together and examined them respecting their knowledge of the way of salvation, and the effects produced by that knowledge, the result of which was that four were chosen for baptism. After we had separated for a time, the old leader, July Johnson, came to me saying that it would not be convenient to have the baptism, and, on inquiring into the reason, found all the inconvenience existed in the lack of nice white dresses in which the females might appear at their first communion. I managed to convince them that there was no need whatever that such dresses should be worn, and so the baptism took place in the sea next morning, the Wesleyan missionary who resides at Governor's Harbour being present. When I had taken my stand in the sea with one of the candidates, two women came out with a large mat, which they held up as a screen between the candidate and the spectators. I was surprised at this novel proceeding, and told them to go back, which they did, and then used the mat as a cloak to cover the candidates on leaving the water. As there was no wine to be found in the settlement or near it, the ordinance of the Lord's Supper was deferred till brother Petty could return from Governor's Harbour to give it to them. Before I left the settlement I had a long conversation with the Wesleyan missionary, from which I learned that he and brother Petty worked together, visiting each other's place of worship, and sustaining each other in the exercise of discipline. My departure was signalled by the usual amount of shaking of hands and singing of anthems; and when far out on the waters I heard the words, "Fare ye well, brother Davey, till we meet again." And when distance put us beyond the reach of their voices, we could see numbers of hats waving.

HOME INTELLIGENCE.

Interesting Missionary services have been held during the past month in the county of Northampton and a few places adjacent, attended by the Revs. F. Trestrail and J. Parsons as the deputation, assisted by the Rev. J. T. Brown and neighbouring ministers. After completing the meetings around Frome, the Rev. G. Kerry has visited the northern districts of Scotland. Mr. Trestrail has also visited Cosceley, Mr. Parsons, Tewkesbury, and Mr. Hume, Maze Pond. The Rev. W. A. Hobbs has taken St. Albans, and Cross Street, Islington, with Dr. Underhill. Mr. Saker also kindly giving his assistance at the former place. The Rev. D. Jones, of Brixton, has kindly visited Cambridge and the neighbourhood, as a deputation from the Society. So far as is known, the services and meetings have been well attended, and the interest shown most encouraging.

We have much pleasure in mentioning the safe arrival in this country of the Rev. A. Saker from Africa, and in a good state of health.

The Rev. Charles Carter informs us that he has at length completed his arduous labours on the translation of the Old Testament in the Singhalese tongue. He hopes shortly to return to Ceylon to carry this important work through the Press.

The places on the Committee rendered vacant by the inability of Messrs. H. Rose, J. Benham, and A. Hepburn to attend, have been filled, on the invitation of the Committee, by the Revs. D. Jones, J. Hobson, of London, and S. Newnam, of Edinburgh. Mr. W. Knight has also kindly consented to act as Auditor instead of the Rev. J. Hobson.

 DECEASE OF MR. J. DAKIN.

It is with the deepest regret we have to announce the decease of another of our Missionary staff—that of Mr. Dakin, the Master of the School Department of Serampore College. He left Bengal in the month of February with the hope that the disease, consumption, under which he was suffering, might be stayed by a voyage to his native land. The hope was fallacious. He died at sea on the 21st of April, before arriving at St. Helena. The first part of the voyage was very hot, and the rough weather encountered off the Cape entirely prostrated him. He passed away quietly, and to his beloved wife unexpectedly at last, without one word of farewell. "He rests from his labours." He leaves a widow and five children to mourn his loss.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq., in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.