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The Importance of a Trained Native Ministry for the Mission Churches.

BY THE REV. GEORGE PEARCE.

THE due preparation of native Christian disciples for the ministry of the gospel among their countrymen, is enjoined expressly on the Christian Church by the great apostle of the Gentiles, in his exhortation to the evangelist Timothy "to commit the things (truths) which he had heard from the apostle to faithful men, who should thereby be able to teach others also." It is also commended to our imitation by the example of the Lord himself, who, at the beginning of His ministry on earth, gathered around Him select men, and retained them to the end of His course, that by His instructions and companionship, they might be prepared for their all-important apostleship to the world. How eminently wise this arrangement was, we all know from the marvellous power and success which attended apostolic labour. But the training of good men for the service of spreading abroad of divine truth was not new in apostolic days, the Schools of the Prophets of old remind us also, that it had the sanction of the Old Testament Church for many ages. Among Missionaries in modern times, the early Missionaries at Serampore felt strongly the necessity of having a staff of well-cultured native ministers to help them in their work, hence the origin of the College at Serampore. In present times also this work is pressing heavily on the minds of many, and some missionaries do not hesitate to declare their conviction, that the training of native ministers of the gospel is at present the most important of all branches of European mission labour.

Much as the Church in foreign lands, especially in Europe and

America, has done during the last half century for the spiritual welfare of India, in sending forth labourers, and pouring in offerings of wealth to aid their work, all which we can only look upon with thankfulness and admiration, the aid hitherto rendered has, as yet, but touched the smallest portion of the vast field that lies before us in Hindustan. A great deal more work will, undoubtedly, yet be wrought by foreign labour; but, after all, the work of European missionaries will continue to be in the main, as it has been, pioneering, directing, and sustaining. The substantial portion of the work must be done by the sons of the soil. How few, indeed, are even missionary locations, compared with the extent of the country. Take any one of these stations, occupied long as it may have been, and then consider how very few of the population within a radius of twenty miles of that station have ever seen even the face of a missionary; and for the reason, not that he is not a diligent evangelist, but because it is not possible for any European personally to reach more than a small portion of the population of such a district, containing at least one thousand square miles and 150,000 inhabitants. Beyond the precincts of a town or station, the difficulty and expense of travelling for any continuance is heavy, and would be regarded as extravagant at home. Natives of course, for the most part, can expose themselves to the weather at all times of the day, and all seasons of the year. But a European who gives himself to itinerating, and out-door preaching, can do so for only about four months in the year, and even that with difficulty. Then, again, he needs a boat or a tent for lodging at night; and in the day time, if he would go to any distance from his boat to visit markets or villages, he needs a pony or a palkee, for in this country where roads hardly exist, few can walk far, as in our native land; and these appendages add considerably to the expense. A few persons for a little while have, we know, dispensed with conveyances, but they are very few; travelling on foot in India on the part of Europeans, is certainly the exception and not the rule.

While it is thus difficult for an European to get over very much ground when out on a preaching excursion, so is it often difficult for him to get at the people, especially in country villages. The sight of an European in the unfrequented parts of the country, will sometimes throw a village into a state of alarm, and the women especially, will make themselves scarce, so that not one of them is to be seen while the missionary remains. The approach of natives, of course, produces no such effect; rather the sight of such strangers draws around them the villagers, to learn the reason of

their coming, or to hear news from a distance ; and a congregation is thus often provided for native preachers without any special effort, where a European may seek one in vain : and as the natives of India have much veneration for spiritual instructors and take interest in theological discussions, if our brethren conduct themselves discreetly, they will not only obtain hearers, but often meet with respectful treatment, and even hospitality. If the country then, in its length and breadth, is to be evangelized, it can be so only by the aid of a native ministry. Again, as native congregations increase in number through the country, there will be of course an increased demand for pastors. An European pastorate generally is out of the question. The company of native evangelists must be looked to, to meet it. The demand already for such a class of Christian ministers is great and the difficulty is felt how to meet it.

Of the natural power of the Bengali mind to acquire and impart knowledge nothing need be said : it has now a world-wide reputation. Nor is this power limited to the upper classes of society, it is remarkable in the case of the lower classes also. Native readiness of utterance also is as remarkable. The people of Bengal are naturally eloquent. Hence, a native convert with even the smallest education has often been found to be a very efficient assistant. Europeans may have greater energy, wider knowledge, more true logic in argument, and, from their nationality and position, possess greater command over a congregation, to obtain attention. Still, in other important respects the native preacher has the advantage. He will speak the current language of his countrymen ; his idiom and intonations will be more in accord with their ear ; he will not talk of subjects beyond the comprehension of his audience ; add to this his better knowledge of the ordinary ideas of the people, of their customs, and manners, of their local mythology, superstitions, and idolatries, and especially of their national vices ; all this makes him often an acceptable speaker, and enables him to occupy ground in an address, which a European cannot always enter on with equal power.

This natural intelligence of the natives of this country, and their aptness in conversation and in public address, are qualities which have enabled Missionaries to make greater use of converts as assistants in Mission work than their comparatively small numbers would lead one to expect. Already the total of those so employed greatly exceed the total of foreign Missionaries in the land. To be convinced of the correctness of this statement, one has only to look at the statistics of any Mission station, of any denomination. We may adduce in point, the history of our own

institution, which, during the last six years, shows that our Churches in Bengal have furnished a remarkable number of men who, in the judgment of their European pastors, were regarded as suitable in spiritual character and natural abilities, to be put under training for evangelizing work; and as converts multiply, we may hope that such suitable agents will multiply also in numbers equal to the ability of the Church to employ them.

(To be continued.)

Independence of Native Churches.

From the "Pákshik Songbad," of Jan. 1, 1871.*

IT has long been the ardent wish of the Committee of the Society to see the native churches of India attain the functions of independent Churches, and various efforts have been made to accomplish it. The measures recently adopted, as the Report of the Society testifies, are beginning to prove effectual. A commencement has been made in Jessore, Delhi, and the villages to the south of Calcutta. The following letter, written by a Bengali Christian to a native Christian newspaper contains a very encouraging account of the event to which it refers, and it will be none the less interesting as the production of a native pen.

"You probably have some knowledge of the general circumstances of the churches in the Jessore district, connected with the Baptist Missionary Society. This Society has made proposals in reference to the independence of the native churches, but until lately it has not been altogether successful. But now, one church has become entirely independent. For this we praise the Lord, because, without His blessing this result could never have been attained. God's kingdom is spreading daily in the world, but none of us understand His work thoroughly. We know not by whom He will begin, or by whom He will finish His work. The men of the world love *éclat*; they recognise the influence of carnal power or worldly wisdom in connection

with God's kingdom, but He generally accomplishes His work by means of weak agents. Let the prophets and Christ's disciples stand for an example. We are amazed when we think of what they did in connection with His kingdom. Sir, formerly we were made acquainted with the Society's wish through the English missionaries. They said that the churches which for a long time had been dependent upon the Society should now free themselves from this dependence and support their own pastors. We cannot call this unfair; the missionaries in this matter gave good advice to the churches, but they were not altogether successful in suggesting on what principle, or by what means, the object may be best accomplished. Yet we must

* Translated by the Rev. G. Rouse, LL.B., of Haverfordwest College.

not think that all the labour of the former missionaries for the good of the churches of this district has been in vain. For the sake of the truth they have forsaken relatives, friends, country, crossed the vast ocean, and, associating with quite common people,

have proclaimed the news of salvation and endured hardness, in order to seek the sanctification of the vile. Much fruit has resulted from their labours. When we think of these missionaries, we long to see them: never shall we forget them as long as we live.

THE CHURCH AT KUDUMDI.

“Some may think that missionary work can never be properly carried on by native missionaries, but this is not our opinion. Formerly, indeed, we were inclined to think so, but we think so no longer, because we have seen our mistake with our own eyes. You know, Sir, that four years ago the Rev. Gogon Chunder Dutt was appointed to the oversight of all the churches in the Khoolnea division of the Jessore zillah, and has had charge of them ever since. His work is successful, and I trust that, by God's blessing, he will be the means of great prosperity to the churches of the Sunderbunds. By his zealous labours the church at Kudumdi was, on Nov. 20, formed into an entirely independent church. Formerly it had been, to a certain extent, independent; its former pastor, Anondo Chunder Bishwás, being engaged in secular business, took charge of the church without remuneration; the members contributed nothing towards his support. Now, Chondrokánto Bishwás has been appointed pastor; the members of the church unanimously and heartily accepted him in that capacity: and three brethren were appointed deacons.

Their former pastor accepted the office of Treasurer. The members of the church have taken upon themselves the entire support of their pastor.

“I cannot refrain from giving a short account of the meeting at which these arrangements were made. First, the Rev. Gogon Chunder Dutt gave an address on the following topics:—What persons ought to be appointed to this work, what should be the character of the rulers of the church, the importance of their office, and the sources of encouragement in it. Then the former pastor, standing up in the presence of all, having addressed the brethren in a spirit full of love, with many words of exhortation and comfort, resigned the charge of the church—almost all the members being in tears. Afterwards the new pastor stood up and spoke many profitable words to the members of the church, and urged them to continue to love their former pastor as much as ever. One of the deacons then proposed to give their former pastor a letter expressive of their gratitude to him. The new pastor addressed the church on this matter, and Gogon Baboo closed the meeting with prayer.

HOPE FOR THE FUTURE.

“Sir, this is very joyous news. Those who have accomplished this result are the members of only fourteen or fifteen families. Though other churches in this zillah may have gained self-

government, yet all will acknowledge that the Kudumdi church ranks first. The churches of Khoolnea and Kalish poro pay a quarter of the salary of their pastors. The Booridanga church

has promised partly to support its pastor; the Malgazeo church also is aiming at independence. It is only the Cheela church which does not seem to prosper. But for this there is a special reason, connected with a change of ownership in reference to the property of the neighbourhood, which has considerably dispersed the church. I hope they will soon be again united to become an independent church.

“Sir, the more earnestly we desire to see self-reliant native churches, the

more shall we rejoice at this intelligence. Humbly do I pray to the Lord of the whole earth that these churches, through the grace of His Spirit may enjoy peace and grow exceedingly. And I pray also that the churches of Barisál, which have so long been a burden upon foreign societies, may, hearing this good news, forsake their weakness and grow stronger, remembering the words in Proverbs, ‘Iron sharpens iron, so man sharpens man.’”

The Gospel in Rome.

IT will gratify our readers to learn that the cause of Christ is making considerable advance in this centre of Roman Catholicism. Mr. Wall’s labours are highly valued, and his congregations are largely attended. The Church he was first honoured to form receives frequent additions, and there is abundant proof that God is blessing His Word. The following extracts from Mr. Wall’s diary will be found very interesting:—

“TUESDAY, April 4th.—Went into the Leonine city with Mr. Hawke, of the Crystal Palace Bible-stand, and distributed some hundreds of copies of the Gospel of St. John. Although I have on several occasions distributed in these parts, and am well known, no insult was offered, and the books were gladly received.

“We then came into the centre of Rome, and distributed seven or eight hundred Gospels to all classes. A monk, who received one, tore it up, and threw the fragments to the winds. Some, standing near, laughed at him, and immediately came to us for copies. Preached in the evening at Ponte St. Angelo.

“WEDNESDAY, April 5th.—Went to Albano with Mr. Hawke. Distributed about a thousand Gospels, conversed with the people, and gave copies of the New Testament to some who wished to be instructed. These promised to find me a room if I would return and explain the Scriptures to them. Some priests obtained a few portions of the Gospels, and standing at a window opposite where we were, tore them in pieces, but their opposition did no harm; indeed, by many they are so hated that their persecution of the book recommends it. Returned to Rome, and had baptizing in the evening.

THE SCRIPTURES VALUED.

"THURSDAY, April 6th.—Went to Tivoli with Mr. Hawke. Took 2,000 Gospels and Epistles with us. Began to distribute; crowds came round the carriage, rich and poor; women were as anxious as the men. In a short time the 2,000 were all distributed; many interesting incidents occurred during the day. Our coachman, who had received a New Testament from me, went to visit his aunt who resided in the city. As soon as she saw the book she kissed it, saying, 'This is just what I wanted,' and locking it up, said, 'She would never let it go out of her house again.' On my return I gave, most willingly, another to the man, who said he hoped to read it with his family daily.

"In the shade of the ruins of the Temple of Venus, ten or twelve men came to converse with me. I spoke to them, giving each one a New

Testament, entreating them to meet together to read it. A few days after one of this little company writes to me: 'Everything is ready for the preaching of the Gospel; many citizens salute you, and desire you to bring them as soon as possible *La bella Parola*.' The cry of Tivoli is like that of Macedonia. Returning home, on leaving the city, I saw a man standing by a few ashes reading a half-burnt copy of John's Gospel; on seeing us, he raised his hand to show us the book, and implored us to give him another, but all had been distributed, we had not one left, so he kept the burnt one. Came home too late for the meeting, which was well attended. A guard rode near our carriage, because the road is infested with brigands.

"FRIDAY.—Meeting at Ponte St. Angelo; room full.

DANGER.

"SATURDAY EVENING.—While Mrs. Wall and myself were in the room, which we have recently opened for the preaching of the Gospel in Via del Babuino, a large piece of wood was thrown from a window opposite with such violence, that it sent the frag-

ments of four large pieces through the room, and bent the iron rod which it struck. Had it not caught the rod of iron it would have struck me. Truly the Lord watches over His people.

INTERESTING FACTS.

"LORD'S DAY.—Service in the morning at Babuino, about fifty persons present; more than twenty at the Lord's Table. Spoke at St. Angelo in the evening. A poor woman who came once before, and had been much impressed, begged me to go and administer Extreme Unction to her dying child. She called me priest, and when I told her I was not a priest, she wanted to know what to

call me. 'Call me your brother, if you love the Lord Jesus.' At last the godfathers and godmothers were found, and we went to the room where the child lay; others came, so that we had fifteen or twenty persons present. They were thunderstruck when they found that unbaptized children do not go to the outer darkness of *Limbo*; that Christ is the sponsor of babes, &c. Their joy was

so great that they improvised a feast. The child, I hear, is much better.

MONDAY, April 10th.—Went with Sir Morton Peto to see the ancient baptistery in the Catacombs. Addressed candidates in the evening, after which Mr. Cote, American

missionary, baptized. I spoke on Romans vi. 3, 4, which is beautifully illustrated by a fresco in the ancient baptistery—a cross immersed in the clear water signifying death, while lilies springing round typify resurrection.”

The Word of God in Norway.

OUR readers will remember that at the meeting of the committee at Cambridge last autumn, it was resolved to employ in this interesting and prosperous field four brethren, in addition to our long-tried friend and brother, Mr. G. Hübert, the committee being aided in their support by the generous offer of a friend to provide one-half the requisite amount. Two were at once accepted, and we have now the pleasure of announcing that the other two have also been engaged through the kind assistance of Mr. Wiberg, of Stockholm. Their names are Mr. Olof Svanstrom and Mr. J. Klargvist. Mr. Svanstrom is a tried and highly esteemed labourer in the vineyard, and Mr. Klargvist, some years ago, was signally blest in Sweden in awakening almost a whole parish to an interest in the Gospel. From Mr. Ola Hansen and Mr. Olof Larsson, the two first brethren employed, we have received the following account of their labours, translated by Mr. Wiberg:—

“TROMSOE, Jan. 17th.—On the first of January I formed a church (at Tromsøe) of fifty members. It was a happy season. After this, seven new members were received. God was present, and our hearts were warmed. We were assembled till late in the night, the time being spent in conversation, prayer, and singing. The week of prayer was abundantly blessed. Many were awakened, and some were

enabled to trust in Christ. After the week of prayer, up to the present date, many have been enabled to put their trust in Christ. Praised be the name of the Lord! Here are again fifteen who have requested baptism, and my hope to God is that many more will come to the knowledge of the truth. Brother Olof Larsson has been travelling around the country, and his labours have been greatly blessed.”

THIRSTING FOR THE WORD.

“TROMSOE, Feb. 10th.—The Lord is with us, and working with His Spirit. On the 28th of January again eleven were baptized, and two on the 1st of February; and on the following Sunday, Feb. 5th, we had the joy of receiving into the Church these converts, thirteen in number. Since then five have again expressed a desire to

unite with us, so that we have the happy experience that God is with us. Especially on this new year we have experienced the presence of the Lord. There has been a great hungering and thirsting after the Word; so that our place of worship has been too small to contain all who have come to listen to the Word. Hundreds have to stand

outside. Many have been awakened ; some have received peace in believing. So that we have great reason to thank and praise the Lord. A Sunday school has been formed, in which forty children receive instruction ; also a sewing society, in which thirty females take part. The object of this society is to collect means for the support of preachers, and to aid the poor. A

fund of eighty rixdollars (£18) was collected immediately ; and since the formation of the society three months ago 90 rixdollars (£20) more have been collected, viz., 50 rixdollars for the poor, and 40 for the Mission. So I find that something can be done for the good cause even here. Two brethren travel about and preach the Gospel with more or less success."

A CHAPEL GREATLY NEEDED.

"TROMSOE, March 10th.—I again take up the pen to let you know how matters go. All is going well, praised be God. Last Monday again seven were baptized ; so that the church now consists of seventy members, and many are on the eve of embracing the truth. In the Church peace and union prevail. Also in the country all around, there is a great religious movement going on. Many are inquiring for the way of life. There is every prospect of gathering in a plenteous harvest, if we only had labourers. There is no one among the Norwegian brethren who is fully qualified to preach. If the cause shall prosper there ought to be suitable leaders. But of such there are none to be found in the whole kingdom of Norway. There is also another matter which is very discouraging, viz., lack of places of worship. Do you not think that our brethren in

England would help us to get up a plain place of worship here in Tromsøe ? This town might be the central point for the whole religious movement in the north of Norway. The friends here are too poor to erect a place of worship ; but if they could get some help, they would do what they could themselves. Will you not write to the brethren in England, and lay before them our need and wants ? Pardon me for laying so many burdens on you. But Norway must have a helping hand. If no one will lay hold of the work here, it will be likely to fall through. And that would be lamentable. I now draw to a close, with warm salutations to all friends of Jesus, especially those who take an interest in the Mission cause. May they pray diligently to the Lord of the harvest, that He may send out labourers into His harvest."

THE GOSPEL IN THE NORTH.

"VARDOE (about 74° N. lat.), May 9th.—I have been ill, and almost expected to depart from this life. But once more it has pleased the Lord to strengthen me, so that I am now pretty well restored. My chest, however, is still weak. I rejoice in God my Saviour, and am content with His will. God has blessed my work in Tromsøe. The church there now

numbers eighty members. Peace and unity prevail among them.

"I am now, as you see, in Vardoe, about 300 miles from Tromsøe. Here there is an extensive field of labour, as there are about 5,000 fishermen gathered here. The people manifest a great desire to listen to the Word of God ; but we cannot get any room that is large enough to contain all who

come to hear. Great ignorance exists among the people. May the Lord have mercy on them. Here there are very many Russians—a horrible set of people. The climate is very hard and cold. The snow in many places is as high as the houses. I am now near to the borders of Russia. The entire coast lays before us. But there is nothing to be seen but snow-clad mountains. I intend also to visit

Vadsoe, a town situated sixty miles distant; after which I expect to return to this place, and remain here over the Pentecost holidays; and from there I intend to go to Hammerfest and Tromsøe. I find it hard to leave that place; but I do not think that I can remain there over next fall. May the Lord raise up some men, even here, to bear witness for the truth. May we pray much for Norway."

A Visit to San Domingo.

BY THE REV. I. PEGG, OF TURK'S ISLAND.

WE are grieved to say that the distress in the Turk's Islands continues unabated, and that it even threatens the very existence of the colony, as the people must emigrate to more favoured spots, should the salt trade continue in its present state of depression. Some of the people have, at various times, left for the neighbouring coast of San Domingo, and have found a home at Puerto Plata, and other places in that island. These friends have for many years maintained their connection with the Society, being from time to time visited by the missionary resident in Turk's Islands. The following is a graphic account of such a visit, recently paid by Mr. Pegg. It affords a striking picture of the toilsome labours in which he is engaged:—

"Since I last wrote I have visited San Domingo again, for the purpose of looking after our interests there. I had seen so many (100 or 150) of our people emigrating there, and had heard so many reports of their evil conduct in their new homes, I wished to see for myself, and desired to make some arrangements for the improvement of their condition, and for their future religious instruction.

"Directly after I arrived in Puerto Plata the rainy season commenced, and my foot became so inflamed that I was unable to walk, and was confined to my hotel for about a fort-

night. During this time I made frequent visits to my members, and found most of them, under some pretext, living in idleness, and in two cases in adultery. After the weather brightened I took horse for Cabarets and Batty. The roads were very bad—the mud very deep. We had to cross five or six rivers, to ride out to sea at times, and got wet much higher than the horses' girths. When we reached our destination, we were masses of mud and water. The ride lasted about ten hours, as we had a child with our party, who could not travel very fast. Of course we

had our meal on the road, like gipsies, sitting on a fallen trunk of some species of forest monarch, and sipping water from a running brook. It is true, being unused to a saddle, my ten

hours' ride wearied me, and I was glad of a meal on milk and eggs; but, for all that, I reckoned the ride no common pleasure.

THE ROAD.

"The road lay all along the seacoast. We were often riding out to sea. On the right hand stretched away, through the length of the country, the orange-tree, lime, cocoa, mahogany, and cedar-trees—nothing but luxuriance and profuse vegetation. At Soar the scene changed a little; the rocks stood out like perpendicular walls, forming, with the land, an acute angle. In the centre of the rocks, standing on the ground, was, as it were, a perfectly carved doorway, leading from which was a passage through the length of the

rocks. We had to depart a little from a straight course here, and our horses, wading through a terrible morass, brought us into the forest, along which we travelled fifteen miles. Here travelling was very difficult, as scores of immense trees were lying in our path, and scores of boughs were ever and anon playing us shabby tricks—now striking one energetically in the face, now catching one by the waist, trying to hurl one from his horse—now entangling one's feet, and then throwing one's hat far in the rear of the horses.

STATE OF SOCIETY.

Up the coast, and in the interior, there is practically no law. Every man carries his sword, rapier, or machetto, and his six-revolver. They tell some terrible tales respecting the uses to which they put these weapons. Well, they may have killed a man or two, or some scapegrace may have robbed and murdered a man or two; and these circumstances have been converted into tragical stories for all generations. But I believe the Dominicans are better men than their slanderers. They like to look big and swagger, but they do not mean any harm. Take a case. When the Wesleyan minister and I landed at Puerto Plata, three alguazils, with drawn swords, came marching up. It was the heat of the day, and Sunday, and one of them ostentatiously called out, 'The Governor says you must wait here until he comes down.' I said, 'Very well, if he comes quickly I will, but the sun is too hot to wait

long.' But the Governor did not come quickly, and I said, 'Well, I must be going; can't stop in the heat any longer.' 'But,' said one of my friends with the drawn sword, 'you can't, sir; my orders are to keep you here.' 'Nonsense! Good day. Tell General Villeneuve I shall be glad to see him at the hotel to-morrow.' I walked off, leaving my Wesleyan friend behind. The next day I saw Villeneuve, and, going up to him, said: 'General Villeneuve, I have to crave pardon for not waiting longer for you yesterday; but it was too hot, and I must say it was really too bad of you to expect it from a stranger.' 'Oh,' was the reply, 'we know you, Mr. Pegg. It's all right. Will you take a glass of wine?' Now the Rev. Mr. Lawson had waited, and nearly all the next week was complaining of the treatment, and arranging to write to higher authorities about what he called the 'disgraceful treatment.'

ARRIVAL OF BATTY.

“The house of my host at Batty was situated, like all the houses of the more respectable people, in a clearing surrounded by the trees of the country. At it, customarily, the religious services were held; but bitter complaints were made of the old people falling into bad habits, and the young people intermarrying with Roman Catholics, and adopting their religion;

and no wonder, for, while the priest occasionally visited his people, no European minister had been to visit the Protestants since the time when Mr. Rycroft was permanently settled in Puerto Plata. After a good rubbing with rum, and a night's rest in a hammock slung from the main-beam in the roof, I took horse for Cabarets.

ARRIVAL AT CABARETS.

“At the latter place I found the people building a chapel, a wooden chapel capable of seating 700 persons; it was nearly completed when I arrived, having been built with a view to being completed when I arrived. I found at the two settlements only nine persons members of our Church; but I believe God has opened the people's heart to receive the Gospel. Before I preached it was said to me, ‘You'll have a lot

of the natives here when you preach.’ ‘But I don't know Spanish.’ ‘Ah, well, never mind, you read it well enough; and, if you didn't, they'd see, when you tried to read it to them, you wished to please them, and they would be pleased.’ How many English congregations could have the same said in their favour? I preached here, and at Batty afterwards.

THE OLD MAN'S PRAYER.

“On the Saturday I reached Puerto Plata, and on the Sunday drove to Monion, a ride of fourteen miles. Three times going, and five times returning, I was drenched in tropical storms. I got home, benighted, and with my coat covered with a thick layer of mud. Still I was recompensed. I met an old man of eighty-six, a native of Florida, formerly a slave, but sixty years one of God's freemen. The old man lives in a very lonely place; one drives through thirty or forty rivers or streams to reach it. On fine days the neighbours hold Sabbath gatherings at his house. When too wet for this, both he and his wife go from house to house among the sick and home-bound, reading God's Word, and praying. After I had done preaching to a few people in his house—among whom was an old man, who got out of

a sick-bed to come—the old man came rushing at me, and flinging his arms round my neck, and sobbing like a child, cried out, ‘Oh, how I love you; you do speak well of Christ.’ He did not mean I preached well, but that he had heard me trying to show the only way of salvation to perishing souls. The old man prayed, and to me the prayer was very affecting. I think I shall never forget the fervour of his petition as he prayed, ‘Good-ee God-ee, pour here dy speerit on dis dy servan. Great-er God-er, save dis hull houseful. Dy servan die in peace now he hear de Gospel 'gin.’ The old man seemed to think we were all saints in England. He bound me by promise to thank them for sending me, and to tell them the old nigger-man will always pray for them.

A NEW CHAPEL TO BE BUILT.

“I resolved to try and raise a cause of my own. For this purpose I quitted my hotel, and hired a three-roomed house for 25 dols. per month. The house was filled with hearers on the Sunday, and, to lighten the outlay, I opened school: 1st class coming from nine to twelve; 2nd, from twelve to two; 3rd, from two to five; 4th, from seven to nine. But, spite of this constant labour, I could procure only 5 dols. for my labour; and, on the Monday, the proprietress of the house told me she hoped I would leave, or cease preaching. To avoid any contention, and judging her right from her standpoint as a Catholic, I moved to another house—a three-roomed house—at 15 dols. per month. While here I

preached on the Sunday, and continued my school. During this time I was waiting the result of an application to the Ayuntamiento de Puerto Plata for a piece of ground to be given to our Society, in lieu of a piece purchased for a chapel some years ago by Mr. Rycroft, and confiscated by the Government after it was not used. In due time the answer came. I was authorised to choose any piece of ground belonging to the Government I liked. Acting on this authorisation, I selected a piece, worth now about 600 dols. The deeds are in process of making in favour of your Committee, and, as soon as they are completed, I will send them to you.”

Missionary Notes.

MONGHYR.—We regret to learn that Mr. Campagnac's state of health is such as to require relaxation from work. He is about to spend a little time at Simla in the mountains, with the hope of its improvement.

SONTAL MISSION.—Mr. Johnson and Mr. Body are settled at a place called Jantarra. They have made a tour among the people, and found a ready hearing for the Gospel. A school of forty boys has been formed, and they hope to establish another about three miles off.

BOMBAY.—There is every prospect of a Baptist Chapel being erected in this very important city. Mr. Edwards has visited Calcutta and Northern India and Burmah, and has received very substantial assistance from the friends of the Gospel.

BAHAMAS, NEW PROVIDENCE.—We have the pleasure to announce the safe arrival in this country of Mrs. Davey, with her little girl. Mr. Davey reports that the Church in Nassau is getting on well, the additions this year being already twenty-two in number. Some of the people, through poverty and the want of work, are emigrating to the Southern States of America.

JAMAICA, VERE.—Our native brother, Mr. Duckett, reports that the new chapel at the Cross is steadily advancing towards completion. The congregations are good, and the classes well attended. A new chapel is also being built at Elim, the foundation stone of which was laid by Mrs. East in August, 1869.

The people have given much timber and labour to it. The cost will be £500, and as the people are few and poor, they need help, which Mr. Duckett hopes his English friends will give.

DELHI.—Mr. Smith reports that there are many encouraging features about the work in Delhi. Numerous meetings for preaching and prayer are held daily, in some of which Mr. Taylor, of California, renders much assistance. Six or seven brethren give their labours gratuitously. Seetal Das is supported by the people wherever he goes, receiving only occasional help when he returns to Delhi. The central school has been revived, and has about sixty children in attendance, most of them from the families of native Christians. There are also week schools at the out-stations. The Bazaar congregations are excellent, quiet, and attentive.

SWEDEN.—The Rev. A. Wiberg, of Stockholm, informs us that there are now in Sweden 8,617 Baptists in 217 churches. Last year 833 persons were added to the churches, and thirteen new churches were formed.

Home Proceedings.

The month of June is seldom pressed with missionary meetings, but some important ones have been held this year. The Association Secretary, accompanied by Mr. Fuller, went to Northampton and the neighbourhood during the first week of the month. Nothing could exceed the interest manifested at all the services and meetings; very much of this being due to the earnest and active sympathy of our valued brother, the Rev. J. T. Brown; much is also due to our brother, the Rev. Mr. Holyoak.

Among the places visited during that first week was Hackleton, where Carey preached and toiled. The missionary spirit is fervent there still, as attested by a congregation far too large to be admitted into the chapel, and by a very good amount raised for mission purposes. Mr. Fuller remained in Northamptonshire the whole month, preaching every Lord's-day and speaking most evenings in each week. He speaks with great gratitude of the kindness shown him everywhere. We believe his visits have resulted in much good.

Meetings have been held in Cambridge and district, attended by the Association Secretary and the Rev. Hormazdji Pestorji. In character these meetings have been very like those reported above. Our brethren, Robinson and Campbell, attended the deputation day after day. A very interesting meeting was the missionary breakfast in Cambridge. Several questions were asked, and answers were given. It was a thoroughly business-like affair. We wish these breakfasts were more the rule in our larger churches.

Mr. Anderson has preached at Caversham, and at Harrow-on-the-Hill. Mr. McKenna, who has recently arrived, has preached and spoken at Tewkesbury. The Association Secretary and the Rev. David Jones, of Brixton, also attended the annual meeting at Maze Pond. We are thankful and hopeful.

		£	s.	d.			£	s.	d.				
DORSET.					NOTTINGHAMSHIRE.								
A. Dousst-hire family	1	1	0	Appleton-in-Widnes, Miss	1	0	0	Nottingham	7	5	0		
Dorchester	1	18	9	E. Carey	2	12	6	Tuxford, Mrs. F. Morley	1	0	0		
Gillingham	1	10	10	Atherton	7	7	6	SHROPSHIRE.					
Poole	0	15	0	Bacup	0	10	0	Oswestry	1	15	0		
Weymouth	0	19	6	Blackburn, Mrs. Baron	1	2	6	Shrewsbury, Miss M. W.	1	0	0		
DURHAM.					Bolton	1	2	Hilditch	1	0	0		
Sunderland	0	18	6	Boole	2	10	0	SOMERSETSHIRE.					
Do. Bethesda Chapel	2	0	0	Bury	1	10	0	Bath	3	5	0		
ESSEX.					Colne	1	0	0	Chard	1	11	0	
Halstead	1	10	0	Aslingden	4	3	0	Wells	2	0	6		
Southminster	3	0	0	Liverpool	39	18	1	Yeovil	1	15	6		
Waltham Abbey	0	16	3	Manchester	2	8	6	STAFFORDSHIRE.					
GLOUCESTERSHIRE.					Preston	3	2	6	Hanley	0	10	0	
Cirencester	0	10	0	Rochdale	21	2	6	SUFFOLK.					
Cheltenham	3	11	9	Sabden, Mr. D. Foster	5	0	0	Beccles, Rev. S. R. Bland	0	10	0		
Colford	2	5	0	Southport	2	11	6	Ipswich	6	19	8		
Gloucester	0	10	0	Ulverstone	2	4	6	Do. Turret Green	1	7	6		
Kingstoney	2	0	0	Warrington, Mr. Silcock	0	10	0	Somerleyton	0	16	0		
Stroud	2	15	0	Waterbarn, Mr. S. Ho-	1	0	0	Lowestoft	0	17	6		
HANTS.					Wigan	1	10	0	Sudbury	0	5	0	
Andover	1	12	6	LEICESTERSHIRE.					SURREY.				
Newport, Isle of Wight	4	13	8	Hugglescote	1	15	0	Sarbiton, Mr. W. A. But-	1	0	0		
Portsea, &c.	2	7	6	Leicester	15	9	0	terworth	1	0	0		
Romsey	0	17	6	Do. Victoria-road	2	2	0	SUSSEX.					
Southampton, East-st.	1	10	0	Loughborough	0	15	0	Brighton	2	12	6		
Chapel Collection, 1870	1	10	0	LINCOLNSHIRE.					Hastings	7	9	6	
Wellow	0	10	0	Horncastle	0	12	3	Lewes	1	7	0		
Whitchurch	1	16	0	Lincoln	1	5	0	WILTSHIRE.					
HEREFORDSHIRE.					MONMOUTHSHIRE.					SURREY.			
Bromyard, Mrs. Davies	2	0	0	Abercarn	1	5	6	Brighton	2	12	6		
Hereford	1	10	0	Abergavenny	2	7	6	Hastings	7	9	6		
Kington	0	13	6	Bryanau	1	0	0	Lewes	1	7	0		
Leominster	0	9	0	Brynmawr	0	15	0	WILTSHIRE.					
Ross	0	13	6	Castletown	1	0	0	Bradford-on-Avon	0	15	0		
HERTS.					Chestow, Rev. Thomas	50	0	0	Bratton	4	12	6	
Boxmoor, Rev. H. C.	2	2	0	Jones and others	2	0	0	Calne	3	19	6		
Leonard, M. A.	2	2	0	Llanwenarth	2	0	0	Corsham	0	15	0		
Harrow	0	15	0	Llanymyrdan	1	0	0	Devizes	5	13	0		
Hemel Hempstead	1	5	0	Newbridge	1	3	6	Downton	0	10	0		
Ware	0	10	6	Rhymney, Fenuel	1	5	0	Melksham	2	11	0		
HUNTINGDONSHIRE.					Rowl	1	6	3	North Bradley	0	15	0	
Godmanchester	0	2	6	Sirwal	1	6	3	Salisbury	2	4	6		
Huntingdon	2	6	0	Tirsa	1	0	0	Trowbridge	8	19	0		
St. Neots	9	7	6	Tredegar, Shiloh	3	14	1	Warmminster	1	5	0		
KENT.					NORFOLK.					Westbury, &c.	0	12	6
Borough Green	1	10	0	Attleborough, Mrs. Brooks	0	10	0	Semley, Mr. Thos. King	1	10	0		
Canterbury	3	0	6	Bacton, Rev. J. Gedge	0	5	0	WORCESTERSHIRE.					
Chatham	1	12	6	Brandon	1	0	0	Worcester	1	10	0		
Deal	3	0	0	Dereham	0	10	0	YORKSHIRE.					
Dover	5	15	0	Fakenham	1	12	6	Sheffield, Rev. G. Hester	0	5	0		
Do. Pentside	2	19	0	Foulsham	0	10	6	SCOTLAND.					
Eythorne	1	10	6	Lynn	1	0	0	Edinburgh, Roxburgh-st.	6	12	10		
Folkestone	2	16	0	Norwich	9	8	0	Baptist Church	0	5	0		
Lee Chapel	3	2	0	Sulham	1	5	0	Glasgow, Mr. Geo. White	0	5	0		
Meopham	1	0	0	Swaffham	5	5	0	FOREIGN.					
Ramsgate, Mrs. Stuart	5	0	0	Theford	0	7	9	Bombay, Mr. W. Pendle-	1	1	0		
Sevenoaks	1	10	0	Thorstead	6	10	3	bury	1	1	0		
Staplehurst, Mr. W. Jull	1	0	0	Wymondham	0	4	8						
Tunbridge Wells	1	1	0	Yarmouth	1	5	0						
LANCASHIRE.					NORTHAMPTONSHIRE.								
Accrington	7	10	0	Kettering	2	5	0						
Ashton, U.L.	0	7	6	Milton	2	12	6						
					Thrapston	0	3	6					
					Weston-by-Weedon	3	3	7					
					Welford, Mr. W. Bilson	0	5	0					
					NORTHUMBRELAND.								
					Newcastle-on-Tyne	5	3	10					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard Street, to the account of the Treasurer.