



SEPTEMBER, 1871

Progress of Education in Jamaica.

ALTHOUGH the preaching of the Gospel has been, and must continue to be, the chief and most important object of the Society and its agents, the great value of education has never been overlooked, and schools have in all the missions, with few exceptions, been planted side by side with the sanctuaries erected for the worship of God. Especially was education needed by the enslaved population of Jamaica, and it took a very prominent place in the arrangements of the Mission at the time of emancipation. The schools have always been under the control of the Society's missionaries, yet their organization and management have been altogether unsectarian, and they have received the cordial support of the friends of voluntary effort. Greatly have these schools been indebted to the Society of Friends, whose hearty and discriminating liberality deserves from us the warmest acknowledgement and thanks.

The first regular day-school was opened by our missionaries in Jamaica in the year 1814. It met with no welcome among the planters; but notwithstanding the hostility of the abettors and upholders of slavery, considerable numbers of slaves were instructed, as Lord Sligo observed, "in the most out of the way difficult districts as well as in the towns." Before the abolition of slavery, forty-five schools were in active operation, with Sabbath and night schools in proportion. From 1834 to 1848 education was very vigorously pursued. Numbers of trained European teachers were sent to Jamaica, and some of the finest school premises in the West Indies were erected. The missionaries were assisted by grants from Government, provided under the clauses of the Emancipation Act. During this

period the money raised and spent for school purposes was upwards of £6,000 per annum.

From 1814 to the present time, 82 European missionaries and their wives and families, including 36 teachers and 21 school mistresses, have managed the British schools of Jamaica, or taught in them. Several hundred natives, male and female, with more than 100 specially trained ministerial managers and teachers, have been found in the island itself. Of these, 37 ministerial managers and 40 teachers are now in active service. Upwards of 140 school-houses have been built, and more than 60,000 children have passed through the schools. The school-houses now existing may be made to accommodate 15,000 children. A hundred thousand pounds have been expended by the Society in their educational labours, and at the present time one-fourth of the entire school work of the island is managed or controlled by the Baptist missionaries.

This brief summary will show that the Society has done a great and good work in Jamaica in this department, and borne its full share in the instruction and elevation of the degraded slave but now free population of Jamaica.

During the last five years increased attention has been given to this important work. Under the able and skilful guidance of the Rev. J. S. Roberts, tutor of the Normal School Department in Calabar College, the school system of our Jamaica Mission has been reorganized, and its usefulness largely increased. Aided by the Educational Committee of the Jamaica Baptist Union, Mr. Roberts has endeavoured to establish day-schools at every important station, to form a day-school fund, to stimulate by grants the attendance at the schools, to provide an efficient system of inspection, and has opened a depository for the sale of school books and materials. A very large amount of success has attended these efforts, and it will be gratifying to our readers to have in brief an outline of what has been accomplished. The facts we are about to adduce are drawn from the last three years' Reports of the "Educational Operations of the Jamaica Baptist Union."

The number of the day-schools, with the number of the children on the books and in attendance, will be seen from the following table :—

	No. of Schools.	No. of Children on Books.	Attendance.	
			Boys.	Girls.
1868.....	108	5,385	1,654	1,069
1869.....	105	6,622	1,962	1,197
1870.....	112	6,967	1,834	1,095

Although last year there was an increase both in the number of the

schools, and of children on the registers, the attendance was less than during the previous year. This appears to have been entirely due to the heavy and prolonged rains, which in 1870 destroyed many of the roads, and for weeks together brought labour and commerce, as well as education, to a standstill.

The sources from whence the schools draw their support are chiefly these:—School fees, Government grants, and voluntary contributions from the friends of education in Jamaica and England. The amounts derived from these various sources have been as follows:—

	No. of Schools.	School fees.	Gov. Grants.	Contributions.	Total.
1868.....	108	£842 8 0	354 2 0	711 11 5	1,908 1 5
1869.....	105	770 18 8	500 9 0	1,114 11 0	2,446 18 8
1870.....	112	866 6 6	892 14 0	371 17 0	2,130 17 6

By the Administration of the present Governor of Jamaica, a new system of public education has been established, and under conditions of so broad and liberal a character, as to enable our brethren to avail themselves of the funds devoted to the extension of education in the island. It will be seen that in each year the grants made to the schools have increased in amount. In 1868 only twenty-four schools came up to the requisite standard of efficiency, and received grants. In 1869, thirty-one schools received this aid out of forty that applied. In 1870, fifty-four schools succeeded in their application. A large proportion of the schools, therefore, continues to depend on voluntary gifts, and on the fees of the children. It would appear that under the Government system many of the older established schools are likely soon to sustain themselves, but the smaller villages and mountain schools must for a long time depend on extraneous aid. The smaller schools can obtain no Government aid whatever; yet do they need, if anything, assistance of a very liberal kind from the Government much more than the larger and stronger schools of more favoured localities.*

It should be added that the large contributions of the year 1869 were given specially for repairs and alterations, and were drawn chiefly from the fund raised in this country by the Rev. W. Teal.

The depository has been found a most valuable aid in the improvement of the schools. The books and school materials are sold at the lowest possible price, yet to cover the cost, and they consist of the newest

* In 1868 the Government grants to all denominations amounted to about £3,000. It is proposed to expend this year, on Education alone, the munificent sum of £12,000.

works and improvements in the science of education. The sales and grants have been as follows :—

1868	£307 0 8
1869	198 5 4
1870	260 14 6

Since the commencement in 1867 more than £1,000 worth of the most suitable books, &c., have been placed in the hands of the teachers. The advantage has not been confined to our own schools; but those of other denominations have likewise been permitted to purchase at the store.

To complete this brief review of the Educational efforts of our missionaries in Jamaica, we must add the total of the numbers of children embraced in their system of Sunday-schools, so far as the returns have reached us. This is as follows :—

	No. of Schools.	No. of Teachers.	No. of Scholars on Register.	in Attendance.	Scholars Baptised.
1868.....	63	828	8,619	—	139
1869.....	70	928	10,380	6,606	343
1870.	72	1,027	11,404	—	—

The local committee closes this year's report with the following words: "Our success, under the Divine blessing, urges us to renewed activity. During the five years that have elapsed, the Society has doubled the number of schools, of teachers, and scholars, and of payments for schooling and books, and also generally influenced the Government grants to be four times the former amounts. Thus the Committee feel sure that they will not in vain again commend this branch of the true emancipation of the people of Jamaica to their friends. May the blessing of God still attend it and may His glory be still our highest desire." In this prayer our readers will heartily join, and will rejoice to aid brethren who so nobly and so successfully work out the great object of their mission.

Notes of a Visit to Hurdwar Mela.

BY THE REV. JOSIAH PARSONS.

HURDWAR, or rather Haridwār (the Gate of Vishnu, under the name of Huree), one of the most famous and sacred spots to which Hindoo pilgrims resort, is so called on account of the legend that Vishnu opened a way for the Ganges to flow through the lower, or Sewalik, range of hills, when the sacred river first issued from the mountains towards the plains. Most writers and visitors who allude to Hurdwar speak of it as situated at the spot where the

Ganges issues from the *Himalayas* on to the plains of India. This, however, is a mistake, as *that* spot is a few miles north of Hurdwar, at which latter place the Ganges has, at some remote period, cut out for itself a channel through the eastern part of the Sewaliks, and a little to the east of which this range of hills terminates. On a close examination of the plain, through which the Ganges flows in its course from the Sub-Himalayas proper to Hurdwar, I am inclined to think that the whole of this plain, for a considerable distance on either side of the present bed of the river, once formed the bottom of a lake; that as the waters of the lake increased they at first found two small outlets through narrow gorges in the Sewaliks, and that the enormous pressure of these ever-increasing waters ultimately undermined and swept away the hill between the two gorges, thus hewing out a broad channel for the river and draining the bed of the lake, and leaving only a low island opposite Hurdwar, between the two main streams of the river to mark the site of the hill which once more distinctively divided Gunga's two outlets. Query: May not an ancient tradition of the sudden demolition of this hill, and the mighty rush of waters which followed (which I suppose to have taken place subsequent to the flood), have given rise to the famous legend in Hindoo mythology above referred to? Shut in on the east and west by the Sewaliks and by the projecting spurs of the Sub-Himalayas, bounded on the north by a plain covered with shingle and boulders running up to the mountain range, situated on a bed of gravel and pebbles; with loose rocks lying in every direction, and exposed on the south to the hot winds of the plains, Hurdwar is during the daytime one of the hottest places in Northern India; whilst, during the night, in consequence of a cold wind called the *Dhadoo*, which rushes down the valley with great violence direct from the snowy range, it is one of the coldest spots on the plains. The thermometer, during the time of the Mela, frequently rises to 110° F. inside the tent by day, whilst by night it often sinks to 50°, being a fall of 60° during the twenty-four hours. The scenery is wild and romantic. The most interesting building at Hurdwar is the remains of an old Jain Temple, just opposite the great bathing Ghât, telling to the traveller the undoubted tale, that Buddhism was once in the ascendant even in this stronghold of Brahminism. Immediately south of Hurdwar are the ruins of Myapore, the *Town of Mercy*, once a flourishing and wealthy place, but to which the great Mahomedan freebooter showed *no* mercy; now fitly chosen as the general encamping ground of all missionaries who visit the Mela to proclaim salvation to lost sinners "through the tender mercy of our God." Here also is the head of the great Ganges Canal, whose ever-flowing waters carry fertility to many an otherwise arid spot, emblem of the "living water," which is now freely offered to India's perishing millions. One mile S.E. of Myapore is Kunkhul, probably derived from KUNKRELA, *abounding in gravel*, and a mile south of the latter is Jawalapore, the *Town of Fire*. All these are places of great sanctity. May the Spirit of God soon make them holy ground.

THE MISSIONARIES AT WORK.

The American Presbyterian brethren from Roorkee and Saharanpore having kindly offered me a share of their large tent, I was enabled to dispense with the

necessity of taking one from Delhi. With these esteemed brethren, and one belonging to the American Methodist Mission, I spent a season of happy Christian fellowship, and we all laboured together at the Mela with the utmost harmony. Every morning and evening the voice of praise and prayer was heard in our tent, amid the din and confusion of the idolatrous rabble by which we were surrounded. These are the times and places when one learns to value Christian privileges and Gospel blessings, and to feel alike the necessity of earnest Christian effort and of the mighty operations of the "Spirit of the living God." Arriving at the Mela in the early morning, before the other brethren had come, and before the tent was pitched, I sat down under a tree to read a portion of God's Word in English and in Hindi. My English pocket-Testament was purchased by my now sainted father when a young man for *seven shillings and sixpence*, and bequeathed to me on his death-bed. My Hindi Testament, published sixty years after the former, cost *one shilling and sixpence*. When my father, then a young convert, was first perusing that costly little book, Chamberlain was first proclaiming the Gospel at the Hurdwar Mela. When good Thompson of Delhi first visited this idolatrous festival, and prayed that others yet unborn might be led to follow him, his unworthy successor who pens these lines was on the eve of being born into the world. The reader will better imagine than I can describe with what emotions I read such passages of Scripture as Heb. vi, 11, 12, &c. An hour afterwards I was conversing with a Bairagee in the Hurdwar Bazaar, to whom Thompson had given some Gospels and tracts on his last visit to the Mela. This man is far more Christian than Hindoo. The attendance at the Mela was probably the smallest ever known. I do not think that the number of pilgrims exceeded 60,000, even when the fair was at its greatest height. By some the attendance was estimated at a lower figure than this. Contrast this with the great Koombh* Mela of 1867, when the number was estimated at two and a half millions. The *Government tax* of one anna, levied this year on every person attending the Mela, seems to have kept a great many away, and to have occasioned much dissatisfaction. The Brahmins, especially, are sorely displeased, and assert that Government is determined to do away with the Mela altogether. They also inveigh bitterly against the missionaries, and declare that the latter, by their preaching of Christian doctrines and opposition to Hindooism, are effectually turning away the minds of the people from the religion of their fathers.

EFFECTS OF PREACHING.

Several men told me as much in almost the very form above stated, and begged most piteously that we would desist before they were financially ruined. One celebrated Purohit strongly objected to my preaching Christ as the *only* Saviour. He had no objection to Christ's taking part with other gods and mediators, or to a pure morality being preached, but the exclusiveness of Christianity was simply intolerable, and to pitch Christianity against Hindooism was the way to set everybody against the latter and to monopolise all religious teaching.

* "Koombh" means a "water-pot." A Koombh Mela occurs when Jupiter is in the sign *Aquarius*.

I enjoyed many good opportunities of preaching to large audiences, and still more of holding religious conversations with smaller assemblies, and I was much gratified to observe the interest and attention manifested by the majority of the people. Nor was the general absence of enthusiasm, whilst attending to idolatrous rites and ceremonies, less marked. An impression seems to prevail among the people that bathing in the Ganges is losing its virtues, and that the Mela itself will soon be only a small business fair. I met with no single individual who did not know something of Christianity. Hundreds from all parts had read Christian books and were anxious to get more. Secret believers in Christianity I could count by scores. I believe that some great moral revolution will soon break out in Upper India.

An Autobiography.

OUR readers will be glad to form an acquaintance with our Breton fellow-labourer, Mr. G. Lecoat. He is now engaged in the service of Christ at Tremel, where he carries on a school, visits the cottages of the people, conducts Divine service in the chapel, and distributes the Word of God. The following sketch of his spiritual history is written by himself. Its want of accuracy in the use of our English idiom will be excused for the sake of the interest of the matter.

"I was born a Roman Catholic, and of Catholic parents. When about four years old, I was taught a number of prayers used in the Romish Church. Later, I was taught catechism and sacred history. At seven, I was sent to the village school; at ten I took my first communion. I knew my catechism and sacred history perfectly well: I therefore very soon gained the curate's favour. He loved me much, and asked me one day if I should not like to become a priest. Being fond of religion and what concerned it, I was enchanted at this
 ea; and when I was about thirteen this priest began to teach me Latin. I learned almost all the Latin grammar by heart, and could conjugate any verb in this language. Every time something extraordinary took place at the presbytery I was called there, and when the bishop came on his pastoral visit to our parish he put his hand on my head, and said, 'I hope you will some day enter the priesthood, but won't do as your grandfather did,' (who in a Roman Catholic seminary came to the knowledge of the Gospel)."

THE EVANGELIST.

"Two years later an evangelist from Morlaix came to our house. He spoke a great deal about my grandfather—said how much good he had done in the Lord's work, by helping to translate the New Testament. I answered, in a very abrupt manner, 'that I thought my grandfather had done more harm than good; that his reward in heaven would not be great.'

This man answered, - Yet your grandfather believed in Jesus, whose blood purifieth us from all sin.' We then entered into a discussion. I soon got tired, and walked out. A short time after, this evangelist came to us again. He offered me a Bible. Having never had but an abridgement of the New Testament, I accepted it thankfully. I then went in great haste to tell the priest everything that had happened. He got alarmed, and, without any loss of time, brought eight of his colleagues together, under the presidency of a head vicar. They all decided to send me, as soon as possible, to the seminary.

"They made me this offer, and, my being a beggar, they offered to keep me at their own expense. They said, 'In spite of your humble situation in this parish, your family has much influence. Your grandfather cleared up many difficulties; your mother has had the religious education of almost all the children. Your becoming a Protestant would do a great deal of mischief here.'

"However, the evangelist came back, and I was brought to the Gospel by these words of the Lord—'Except a man be born again, he cannot see the kingdom of God.'"

THE DECISION.

"A few days after, I refused the priests' offer by telling them I was too young (fifteen) to make such a decision. From that day they became furious against me. My protector was so vexed that he became ill and died shortly after. I believe his death was partly caused by seeing Protestantism spreading about him.

"The following year I was baptized and received as a member of the evangelical church at Morlaix. From that time I was employed by your society in giving lessons from house to house, and, although the priests persecuted me, I very soon had from fifty to sixty pupils."

MISSION WORK.

"I have gone from home at five o'clock on Monday morning, and only come back at six o'clock on Friday evening. My mother, who was received in the church the same day as myself, did the teaching work in another part. Our number of scholars has come up to 120.

"It was then our brother, Mr. Trestrail, came over, and was able to see what a wish people had to be instructed in the Gospel. The Lord's word was read in several houses, meetings were numerous, and Mr. Trestrail saw himself that, without having given any notice, from two to three hundred people were brought

together about our cottage to hear the word of God.

"Alas! things have changed since that time. When the chapel was built some workmen newly come to the knowledge of the Gospel (whose hearts were not changed) were employed. They deceived Catholics and cheated them; got drunk, fought with each other, spent most of their time in idleness. All these proceedings injured the evangelical work very much.

"How many times have I and others been discouraged by all these things!"

FURTHER INSTRUCTION.

"But let us come back to our subject. I said the first five days of the week were employed in giving lessons from house to house. I used myself every Saturday to walk five leagues to have a lesson of Mr. Monod, pastor (fils d'Adolphe Monod), then residing at Morlaix; or of Mr. Bouhon. This lesson was partly religious, partly French and Latin. I also learned to read a little Greek.

"Three years I continued thus. The following six months I employed in taking lessons in French history, and geography, of a professor at Morlaix College, in order to obtain my diploma as schoolmaster, when Mr. Monod, who knew of a good establishment in Courbevoie, proposed my going there, to enable me to become a simple missionary or an evangelical teacher in my own country—should God's will be so. So I entered the Protestant school at Courbevoie (*pres* Paris) on the 20th of October, 1863. As neither myself nor my parents could

pay for my keeping and schooling, a rich and kind friend near Paris took charge of me and paid all my expenses. The object of Courbevoie school is to train evangelical schoolmasters, and to give Protestant children in France a good primary education; also to furnish able auxiliaries to some pastors of our churches. Our education was pretty closely looked to. The director of the establishment was a pastor. Our religious studies consisted of a course of doctrine, history, and religious morality. The books we studied were—1, Barnes's 'Dogmatic Views;' 2, ditto of Fabre; 3, ditto of Gautrey; 4, 'Christian Religion,' by Henriquet; 5, 'Studies of God's Word,' by Burnier; 6, Barnes's 'Notes;' and, above all, Dr. Angus's 'Bible Handbook,' upon which we had to undergo a serious examination. Our studies lasted from two years and a half to three years. Two hours a day during that time were given to religious studies."

AT COLLEGE.

"During our stay in this school each of us had the direction of a Sunday School in Paris, or somewhere near. Sometimes, even during the last year of our classes, we used to be asked to take some pastors' places. We lived in the country near Paris. Being an ex-Catholic, I was asked to evangelise Asnieres, a small town near the capital, but altogether Catholic.

I did it for two years, and had the satisfaction of establishing there a Sunday-school, composed of Protestants, Catholics, and Israelites. Two years after, when I returned to my country, I heard of a place of worship going to be erected. I received on this occasion from my Paris friends a letter of felicitation and encouragement."

RETURN TO TREMEL.

"When I got here I renewed my connection with the Morlaix church, and in 1867 was again occupied by the society. What have I done since with regard to studies?

"I continue to read and meditate

the Word of God, to advance more and more in the knowledge of the Scriptures: also in the perfection, union, love, and communion of our Lord and Saviour Jesus Christ.

"I nearly always write down my

meditations and keep a copy of them. I always try to be as plain as possible in my discourses, constantly bearing in mind that those who hear me are simple and ignorant, and do not easily understand things. I do my best to conform myself in these matters to what the Scriptures say of the Lord.

"Such is, sir and dear brother, the way in which my religious education has been done.

"As to my literary education, I obtained my diploma from the Paris Academy, and a certificate of aptitude as expert for estimating and dividing landed property (land surveyor)."

The Mission in Kandy, Ceylon.

BY THE REV. CHARLES CARTER.

I THINK I told you in my last that we had got as far as the middle of the Book of Judges in our revision. If other denominations agree to join in the work, it will be somewhat retarded; as no part of the burden will be removed from me, but an addition made to it, by our having to retrace and re-discuss much which has been settled. Our congregation at Kandy has much improved of late, and we recently baptized four persons: a Tamil man and his wife, and a Singhalese man and woman. They are all, I believe, very satisfactory cases.

THE BLIND BUDDHIST CONVERT.

The Singhalese man is a blind man, about twenty-five years old. He lost the sight of his eyes through disease when a boy. He came to me about four months ago as an inquirer. I thought at first he was a Buddhist beginning to investigate Christianity, but soon discovered that he had not only made up his mind that Christianity was right and Buddhism wrong, but gave very satisfactory evidence of being truly converted to God.

He was a very intelligent man, and well acquainted with Buddhism—well read in it, for he speaks of himself as reading books, though he can only listen to others—and was a very zealous advocate of it. But some months ago he began to compare its various statements with each other, and found them so utterly opposed that he was convinced it was not trustworthy. For instance, he said, "Buddha is said to be all-wise, acquainted with the past, present, and future. But it is stated in the sacred books, that one day when he proposed to go to preach his doctrine to a certain person, he was informed that that person had died three days ago, and on mentioning the name of another to whom he preached he was told that that person also was dead; whereby he discovered that it was not possible to preach to them."

The blind man compared the conduct and character of Buddha—who was confessedly a sinner—with that of the sinless Christ; and on comparing the end of their lives on earth, he was convinced that the one was an ordinary man and the other Divine.

He was struck too with this, that Buddhism tells the sinner there is not escape from the punishment due to all his sins, whereas Christianity is adapted to save the worst of sinners.

He became convinced he had been sinning against his true God and Father all his life ; he was sorry for this, and sought, and had obtained, he believed, pardon through Christ and His atonement.

HIS INQUIRIES.

He had come, however, particularly to inquire into the subject of Baptism, as he was anxious to be baptized, and had heard there were differences of opinion on the subject. I gave him a few hints to direct his inquiries, and advised him to seek to be guided to a right decision by prayer and the reading of the New Testament.

He says that about ten persons who were associates of his, and rigid Buddhists, have been led by his conversation to think favourably of Christianity, and to desire to embrace it.

He one day asked me what answer should be made to the objection that God ought to have prevented Cain from killing Abel. In reply, I went somewhat at length into the question of God's moral government, and when I had done he said, that when the objection was made to him by a Buddhist, he had merely replied—in ignorance at the time of any better answer—that God did not allow Cain to do Abel any real injury, because when Cain killed him God took him to Heaven.

HIS LABOURS FOR CHRIST.

He says that before his conversion, being blind, he had nothing to do ; but since then God has given him plenty of work. He spends his time in seeking to show Buddhists the worthlessness of Buddhism, and the excellence of Christianity. He meets with a great deal of abuse in consequence, and is often asked with much indignation what right he has, being blind, not only to forsake his own religion, but to attempt to guide others also ; and he is sometimes told it is nothing but his blindness which saves him from a thrashing. He takes all this very patiently, and says what matters their abuse ; it is not for us to get angry, if they will not listen, we must show them that we have no ill-feeling, and quietly and kindly show the truth to those who will listen. He has disposed many to think favourably of Christianity, and to inquire into it. He frequently brings inquirers to me, and joining in the conversation with them, gives me opportunity to judge of his spirit, method, and ability. He is most unaffected, earnest, and shrewd, and has always something to the point either on Buddhism or Christianity. On my arguing with an inquirer he brought one day that it was no valid objection to the existence of God, that we could not fully comprehend Him, the blind man said to the inquirer " See, now, here is an elephant sunk into a pit full of mud, and is quite unable to move. Suppose now a man were to come and lay hold on him, would he be able to pull him out ? Certainly not, it would require other elephants to do that. And in like manner it would be necessary to be God in order to comprehend God."

If all, or the majority of our native members, were thus quietly and zealously seeking the conversion of their countrymen, we might confidently expect the Gospel to make more rapid progress than it does. There is a great lack of earnest, self-denying evangelists.

I would urge upon the Committee the necessity of sending out without delay a good and able man, whose ability in *acquiring* languages is *proved*, that he may

labour with me here, and be preparing to take the place of some one or other who may not be much longer in the field. The Buddhists are very active now in seeking to uphold their system, and in attacking Christianity. I went yesterday to Gampola to meet their leading advocate, who according to a Buddhist challenge was to dispute with us. They shirked the contest, but professing themselves quite willing to meet us some other time, could not escape agreeing to meet us in public discussion to-morrow and the day after. This will silence the boasts of Buddhists there, and make, I trust, the respective merits of Buddhism and Christianity better known.

Address delivered at the Baptism of Five Converts at Simla, August 7th, 1870,

BY THE REV. GOOLZAR SHAH.

ON the present solemn occasion we desire to lift up our hearts in devout gratitude to the Father of mercies and God of all grace because He has been graciously pleased to send us some tokens of success in our work. The Lord has His treasure in earthen vessels, that the excellency of the power may be of God and not of man. Let Christ our blessed Redeemer be exalted, let His weak instruments be put out of sight; let Christ increase, let man decrease.

While our hearts have been filled with gladness, because the Lord has been graciously pleased to call five immortal souls out of darkness into His marvellous light, and from the kingdom of Satan into His own kingdom, we desire to ascribe the sole glory to His most holy Name, in that He has worked according to His own sovereign will. He can work with means, as well as without means, and it has pleased Him to open the hearts of these disciples as He opened the heart of Lydia. May these disciples reflect the image of our Lord and Saviour Jesus Christ, and adorn the doctrine of God our Saviour by a holy and consistent life, and by habitually walking in the blessed steps of our blessed Saviour's most holy life.

THE CONVERTS.

I shall now give a short account of these disciples.

1st *Bhikka*.—He is now fifty years of age, he is a native of Wuzeerabad in zillah Mozuffernaggur, but he has been a resident at Simla for the last fifteen years. He has often been to other parts of the Punjab. He was first impressed with the truth of our holy faith about six years ago at Lahore, where he received a copy of the Pilgrim's Progress from one of the native Christians; he read that work with great interest and delight, and although unable to understand it thoroughly, he became convinced that in order to flee

from the wrath to come and escape from the city of destruction, he must go to Him who is the way, the truth and the life. His wife, however, did not sympathise with him in his convictions, and therefore he determined to be a disciple, though secretly; he did not seek an interview with any of the Missionaries, but he carefully avoided all connivance with idolatrous practices, and began to pray in secret and to wait for the time when his wife too would see the truth; nor was he disappointed in this; for now his wife

has made up her mind to be wholly on the Lord's side.

In February last, he received a copy of the Gospel from one of our preachers, and he began to read it with attention, and became more and more confirmed in the truth; we have often conversed with him during the whole of the present season, and he has attended our Hindustani service on the Lord's-day.

Before making up our minds to administer the solemn rite of baptism, we had a private conference with his employer, and are glad to be able to say that we are perfectly satisfied with the inquiries that we have made, the gentleman in whose employ he is, gives

him a good character, and considers him and his wife respectable and decent people, and honest and faithful servants. May the good Lord make them His faithful servants, and in serving their master upon earth, may they always remember their Master in heaven, and have grace to obey all his holy commandments.

2nd Moonia.—She is the wife of Bhikha, and is forty years old; after a great mental struggle she has at last made up her mind to join her husband in his new career. She has attended the Hindustani service along with her husband, and has accepted the Lord Jesus as her only Saviour.

FUKEERA AND HIS WIFE.

3rd Fukeera.—He is the son of Bhikha and Moonia and is twenty-three years of age, he was a pupil in our school and has learnt to read the New Testament. His father also used to instruct him in the principles of our most holy faith, and by attending the

Hindustani service the truth as it is in Jesus has gradually dawned into his mind, to follow the example of his father.

4th Moolee.—Fukeera's wife has simple faith, and wishes to follow her husband as a disciple of the Lord Jesus.

THE LAD JEWNA.

5th Jewna.—Jewna is an inhabitant of the village of Sonana in Ropur. He is a lad of about seventeen, his parents died some years ago and left him an orphan under the care of his uncle; he remained with his guardian till the last year; he felt a desire to earn an independent livelihood and to be a burden on his uncle no longer, so he came to Simla with one of his countrymen. Here again we must contemplate the ways of God with adoring gratitude. While at Simla, Jewna met many of our boys coming to school and he was fired with the laudable desire to learn to read. He can now read the gospels and bids fair to be able to read and understand the whole New Testament in the Hindi language. He has lost faith in the gods of Hinduism, feels

himself to be a lost sinner, and looks to the Lord Jesus Christ alone for salvation. He has learnt to pray to God in the name of Emmanuel, and we see no reason to refuse to comply with his request to be admitted to the visible church of Christ by the holy rite of baptism.

These are all tender plants planted in the vineyard of the Lord, their knowledge is but limited, and we cannot expect them to be free from imperfection, nor indeed do we propose to ourselves any other task than to tend these sheep and feed them with the bread of life, and help them to draw water out of the wells of salvation. May they all be our crown of rejoicing in the day of the Lord Jesus.

SYMPATHY REQUIRED.

We cannot expect that these disciples will exert much influence in the world, but as a Christian is the noblest style of man, we crave the prayers of God's people to help them to shew forth the glory of God in the humble sphere in which they are placed; may they all reflect the image of our blessed Redeemer, and leaving this vain world find true peace in Jesus our ark of safety. They will not be without trials; their former acquaintances have already begun to taunt them. Their fellow servants have begun to persecute them, but they have counted the cost and are prepared to sacrifice their all for the sake of Him who loved them and gave Himself up for them; they count not their lives dear unto them, they have begun to feel that they are not their own, but that they have been bought with a price.

The sympathy of God's people and of Emmanuel Himself is with them, and they are now to be enlisted under the banner of the cross and to fight the good fight of faith. Theirs will be the victory through Christ our living head and the Captain of our salvation. May grace, mercy and peace from the Triune Jehovah be their portion throughout the pilgrimage of life, and in them may the intercession of our Advocate be fulfilled, "Father, I will that they whom Thou hast given me, be with me where I am, that they may behold my glory." Amen.

The Furreedpore Mission.

*From the Sáptáhuk Songbád.**

THIS Baptist Mission was founded six years ago by Rev. J. C. Page, but it is now under the superintendence of Baboo Koilás Chundra Mitra. There has been no manifest fruit during the last six years, until very recently. Still the missionaries did not lose heart, knowing that to sow the seed is man's work, to give the blessing is God's. We have just heard that a young Brahmin, named Ponchánon Bishwas, has been baptized. This young man, having gained a Minor Scholarship of the value of five rupees (ten shillings) a month, began to study at the Furreedpore Government School. He then commenced to visit Baboo Koilas' in order to read the Scriptures and receive religious instruction; and after a few months he went to the Baboo's house with the intention of being baptized. Many attempted, both by promises and threats, to turn him from his purpose, but in vain. At length, one day, the pupils of the Government and Vernacular Schools forced their way into Baboo Koilas' house, seized Ponchanon and carried him off against his will, and inflicted blows on several of the Christians. Many advised the Baboo to bring an action against these pupils and their abettors, but he refused to do so; and when the magistrate heard of their conduct, he was very angry.

A short time after, Ponchanon found an opportunity to come back to Baboo Koilas; and on May 28th he was baptized. The place of his baptism was the tank of the school where he was a student. He still pursues his studies there, and the magistrate has warned the headmaster to take care that he meets with no molestation.

* Translated by the Rev. G. H. Rouse, LL.B.

NORFOLK.		SCOTLAND.		Jowett, Miss E. M. 10 0 0	
Norfolk, on account, by		Orkney Isles, Eday 0 15 0		Robinson, Mr. G. H. 1 10 0	
Mr. J. J. Coleman,				Town, Messrs. Joseph	
M.T., Treasurer..... 90 16 4				and John..... 10 0 0	
				Under 10s. 0 5 0	
NORTHAMPTONSHIRE.		FOREIGN.		ITALIAN MISSION.	
Blisworth..... 19 11 8		Nova Scotia, Wolfville,		Stroud—	
Bronighton..... 0 17 3		Rev. J. Cramp, D.D. 16 0 0		Collected by Rev. W. W. Laskey.	
Kettering..... 71 8 4		Channel Islands, Jersey,		Bishop, Mr..... 0 10 0	
" for N.P..... 1 1 10		St. Helier's, Grove St.,		Clissold, Mrs..... 1 0 0	
Milton..... 17 17 7		Sunday School 1 19 11		Clutterbuck, Mrs..... 0 10 0	
Moulton..... 5 4 0		JAMAICA SPECIAL FUND.		Grimes, Mr..... 0 10 0	
Ravensthorpe..... 4 4 10		Angas, Miss, Plymouth		King, Miss 1 0 0	
Ringstead..... 8 11 8		Plymouth, George Street		King, Miss, and Haines,	
		Weekly Offerings 20 0 0		Miss 0 10 0	
NORTHUMBERLAND.		Leeds—		Laskey, Rev. W. W. 0 10 0	
Newcast'c, Berwick St. 1 0 0		By Rev. B. Millard.		Lewis, Mr. J. 0 10 0	
		Andrews, Mr. John 0 10 6		Smith, Mr. C. 0 1 0	
SOMERSETSHIRE.		Barran, Mr. John 10 0 0		Stevens, Mr..... 0 10 0	
Bath, Hay Hill 0 4 0		Bunis, Mr. Aston 1 1 0		Under 10s. 0 10 0	
		Hewitson Misses 5 0 0			
SUSSEX.		Hield, Mr. 0 10 0		ANGERS CHURCH.	
Lamberhurst..... 1 10 0		Holroyd, Mr. Jas..... 3 3 0		Special Contributions for	
		Hillingworth, Mr. W. 1 1 0		Church at Angers,	
SOUTH WALES.		Jowett, Mr. John 10 0 0		E. H. N..... 1 0 0	
GAMORGANSHIRE.		Jowett, Miss 10 0 0			
Canton, Hope Chapel					
Sunday School 4 4 0					

We are requested to insert the following List of Contributions to the
BIBLE TRANSLATION SOCIETY,
From 1st May to 31st July, 1871.

LONDON.		NORTHAMPTONSHIRE.		Oakes Chapel, Lindley,	
Angus, Mr. C. J. 1 0 0		Middleton Cheney..... 2 14 0		Collection 3 15 3	
Benham, Mr. John 1 1 0		Towcester, T. Ridgeway,		Do. Subscriptions..... 3 2 6	
Benham, Mrs. 1 1 0		Esq. 5 5 0		Pleemoor 2 5 0	
Chandler, Mr. Sydenham 1 1 0				Rishworth 1 4 0	
Hoby, Rev. J., D.D. 1 1 0		OXON.		Rotherham, Hickmott,	
Oliver, Mr. E. J. 1 1 0		Hooknorton 0 13 0		Mr. 0 2 6	
Olney, Mr. T. H. 0 10 0				Salendine Nook..... 8 8 0	
Shoveller, Mr. W. 0 5 0		SOMERSETSHIRE.		Sheffield 8 10 0	
Stiff, Mr. Jas. 0 10 6		Frome, Sheppard's-Bar-		Shipley..... 2 14 0	
		ton Chapel 2 11 6		Skipton 3 13 4	
Brentford—				Stanningley, Town, Mr. D. 0 2 6	
Robinson, Mr. R. 1 0 0		YORKSHIRE.		Todmorden 0 15 6	
Greenwich—		Bradford 10 17 6		Wainsgate 0 17 6	
Russell, Mr. Jos..... 1 0 0		Bramley 1 18 6			
		Brearley 3 15 0		WALES.	
CAMBRIDGESHIRE.		Butt's Green, King, Mr. D. 0 5 0		BRECON.	
Wisbeach..... 8 4 6		Chapel Fold..... 1 9 0		Glangwesyn 0 9 6	
		Dewsbury 1 2 0		Pantycelyn 1 4 5	
ESSEX.		Farsley..... 2 5 6		Watergate 1 0 0	
Burnham..... 1 0 4		Gildersome, Bilbrough,			
		A. Esq..... 1 1 0		RADNORSHIRE.	
GLOUCESTERSHIRE.		Halifax 4 11 6		Cefnpaw, Collection... 0 12 0	
Rounton-on-the-Water 4 2 6		Haworth, Greenwood, W.		Dolan, Nantywellan, Col-	
Naunton 1 14 6		Esq. 2 2 0		lection &c..... 0 13 1	
Stow-on-the-Wold 1 4 6		Hebden Bridge 7 12 0		Gravel, Collection..... 0 9 3	
Wootton - under - Edge,		Heptonstall Slack 2 5 0		Howey, Bethany 1 7 11	
Mr. J. Griffiths 2 0 0		Huddersfield 0 15 0		Llandrindod Wells 0 8 6	
		Leeds 9 5 0		Maersyrhelem 2 4 8	
HANTS.		Lockwood 4 12 6		Rock..... 0 10 0	
Beaulieu Rails, Rev. J. B.		Meltham, Wood, Mrs. B. 0 2 6			
Burt 1 1 0		Milnesbridge, Dawson,		SCOTLAND.	
		Mr. D. 0 5 0		Aberdeen, Mrs. Johnstone 1 0 0	
MONMOUTHSHIRE.		Mirfield, Cameron, Rev.		Fort William, Strone—	
Tafanaubach 0 10 0		J. 0 10 0		Cameron, Alex. Esq... 2 0 0	

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.