

# THE MISSIONARY HERALD.

## THE MISSION IN BRITTANY.

*To the Committee of the Baptist Missionary Society.*

As soon as my engagements with the Cornish Auxiliary would allow, I proceeded, in accordance with Minute of July 31st, to Brittany; landing at St. Malo, and going thence by Dinon, Lamballe, St. Brieux, and round the coast road by Paimpol, Treguier, and Lannion to Morlaix; and after spending nearly a fortnight with Mr. Jenkins, returning by Guingamp, Rennes, Le Man, Caen, and Havre, I had a fair opportunity of seeing the country and the people.

I was painfully impressed with the intensely Popish character of all things wherever I went. Crosses, crucifixes, and priests, met one at every turn. But the physical condition and appearance of the peasantry, as compared with those I had seen in other parts of France, were very superior, and I was informed by persons on whose information reliance might be placed, that the Bretons were deemed to be the best soldiers and sailors in the French army and navy. They are not like the French people in general, lively, impulsive, and changeable; but steady, plodding, thrifty, and grave; though they are quickly roused to animation by what strongly interests them. They are, therefore, very tenacious of their customs, language, and religion. But in those cases of conversion which have occurred amongst them, they abide by their new faith with the same constancy, and are not deterred by the fiercest opposition. The little church at Morlaix, though several of its members live at great distances, and can only occasionally enjoy the public means of grace, has not had to mourn over a singular instance of apostacy, notwithstanding the great sacrifices some have been called to make, and the persecution they have had to endure. The severity and bitterness of these trials can only be fully understood by those who have lived and laboured in districts where Romanism is dominant.

In regard to the surrounding district, and the Breton population, Morlaix is an admirable centre of operations. The nearest Protestant places of worship are at Dinon on the east, and Brest and Quimper on the west and south, distant, respectively, at least ninety, fifty, and forty miles! An improving seaport, with a population of 12,000, and which is increasing, Morlaix, when the railway now in construction shall have been opened to it, will afford facilities for carrying on the work which few other towns in the province possess.

### ORIGIN OF THE MISSION.

It may be useful to those members of committee who are not acquainted with the early history of the Breton Mission just to observe, that it originated with the churches in South Wales, who knowing the affinity between the Welsh and the Bretons, felt desirous of diffusing the light of the Gospel among their kindred on the Continent. Mr. Jenkins was sent over in 1834, in connection with the Baptist Continental Society; and when it was dissolved in 1836, he was sustained by a Committee in Wales.

Before any work could be done, Mr. Jenkins had to acquire a competent knowledge of French and Breton. He found a translation of the New Testament had been made by M. Legonedec, a priest; but that, from its style, it was not intelligible to the common people. With the view of getting one which they could understand, he began a correspondence with the British and Foreign Bible Society. In 1842 Mr. Jenkins commenced the work of translation, and

finished it in 1846. The first edition, of 3,000 was printed in 1847, and the second of 4,000, in 1851; about half the latter is yet in hand. Besides these literary labours, Mr. Jenkins has written six, and translated thirty-two tracts, including a translation of Dr. Barth's Bible Stories. The first tract was printed in 1835, and since that time more than 100,000 tracts have been printed and widely circulated. Mr. Jenkins has also composed and published a Breton hymn book.

#### CIRCULATION OF SCRIPTURES AND TRACTS.

The difficulties in the way of the distribution of the new version of the Scriptures and of tracts have been very great. In conjunction with Aicou, the Breton poet, a person of considerable local celebrity, who died in 1848, a humble believer in Christ, the work was renewed. In 1848 Omnes and Georget were appointed colporteurs, sustained by the Bible Society. The latter was refused authorisation by the *Prefêt* the following year, but the former continued his work till lately. This prohibition almost stopped the work in the department of Finisterre until 1857. Measures had been taken without success, to obtain authorisation, when it was suggested that perhaps the tracts and Testaments might be stamped in Paris. Specimens were accordingly sent thither, and they were approved. But a whole year was consumed in the negotiation, and even then the *Prefêt* would only authorise the sale of such books as were stamped in Paris. This arrangement continues to the present time. Though very inconvenient, it is yet a great step gained, and a way is opened for the distribution without hindrance from the authorities. Happily the *Prefêt* of the Cotes du Nord did not refuse to stamp the books which had been approved by the Government; and the work now proceeds in both departments.

To carry it on, two colporteurs are employed; Boloch, who is sustained by the Bible Society, and Gwilliou by the Mission. They are both Bretons, but the latter speaks French as well as Breton. He labours in Morlaix, and the district round about for twenty miles. Boloch resides near Guingamp, and traverses the country districts far and nigh. I spent an evening with them at Mr. Jenkins's, and subsequently I met Gwilliou several times. From all that I could learn by inquiry, and from what I saw of these brethren, I should deem them well qualified for their work, and earnest and zealous in prosecuting it.

#### PUBLIC WORSHIP.

The obstacles to the establishment of public worship have not been less than those already noticed. A room was first hired in 1836, and fitted up. But the *Maire* refused authorization, and then the proprietors refused the room. Nothing more could be done until 1838, when Mr. Jenkins appropriated a part of a house, to which he had removed, for the purpose. But public worship was allowed only twice in two years, the *Maire* objecting that Mr. Jenkins was a stranger, and that the law which applied to the Established Reformed Church demanded that the preacher should be a Frenchman. Meanwhile, M. Le Fourdray, the reformed pastor at Brest, used his best efforts to remove the difficulty, acting through the consistory of Nantes. In 1840 the Government relaxed the restrictions in regard to public worship, and steps were taken to erect the present chapel. But the brethren in Wales, finding it difficult to sustain the Mission, opened a correspondence with the Committee of the Baptist Mission. Mr. Jones, of Cardiff, and Dr. Angus, visited Morlaix in 1843, and the site of the chapel was fixed upon, and the Mission was incorporated with the Society.

While the chapel, which is situated in one of the best streets in the town, was in progress, the *Curé* insisted that it should not, in appearance, differ from a private house. The Government was applied to, and they gave Mr. Jenkins permission to build it as he pleased. It was opened in 1846, and since then public worship has been carried on without interruption from the authorities.

It is a very plain structure, without any ornament, measuring about 23 feet by 45, fitted up with a pulpit and benches, and is light and airy. It is the only Protestant place of worship in the town. The congregation, on the Lord's day I spent there, amounted in the morning to about forty, and in the evening was over sixty. Nearly all were Bretons, and most Romanists. Many more came in during the service, remained a short time, and then went out. But there was no confusion or disorder. Mr. Jenkins usually preaches in French, but he addresses the Bretons who may be present, in their own language, and contemplates setting up an entire Breton service, as the number who attend is increasing. The singing was very beautiful, and considerable attention is paid to it by those who understand music; and I was pleased to see how generally the congregation joined. In the afternoon there is a Sunday School, consisting of the children of the friends who attend the chapel, and several adults who are anxious to learn to read the Scriptures and receive instruction in them. The chapel is also opened every Saturday, which is the chief market-day, when some thousands of the country people are in the town, and Guilliou attends to sell Testaments and tracts, and to converse with any one who may come in.

Besides these agencies, there are four members of the church, three of whom reside in the country, who give a good deal of time, for which Mr. Jenkins gives them a trifling remuneration, to reading the Scriptures, and teaching to read, such as are willing to learn, both children and adults. Many of the latter have not only evinced the strongest desire to learn, but, by great perseverance have succeeded. The attendance on these classes varies from twelve to twenty. In some instances children thus taught have become the teachers of their parents. When at one of these stations, I visited a family living in a secluded, but magnificent gorge among the hills, and I shall not soon forget the expressions of delight with which the father introduced his little girl, an interesting child of nine years of age, as the teacher by whom he himself had been taught to read the Word of God. Both the parents of this little one are hopeful inquirers, and are expected, ere long, to be proposed for baptism and fellowship.

#### PREACHING IN THE COUNTRY.

It will be seen from the foregoing statements how little could be done to get at the people, for a long time. But when the revolution took place, in 1848, Mr. Jenkins at once took advantage of the liberty afforded for public speaking, and tried an open-air service, after mass, when a large congregation assembled, and in the evening of the same day the house of Omnes, the reader, was filled with attentive hearers. During that and the succeeding year such services were frequent in the district. The country round Morlaix was equally open, and preaching was commenced in many villages within a circuit of two or three leagues. The disposition to hear, which the people manifested, was most encouraging. Only a few cases of interruption occurred, though the priests endeavoured to excite the people by refusing absolution, by personal visitation and rebuke, and by inducing the landlords to interfere. Then came the reaction—and on the present regime being set up the priests again took courage, and their opposition became the more formidable as various edicts were passed against public meetings, until finally, these services were stopped. As, however, there were a few houses open in the country, where Mr. Jenkins preached as often as perhaps he dared, the work was kept on. As the restrictions hitherto in force against public meetings are being cautiously relaxed, he will extend his operations. There are three stations which are often visited, Corquer, Tremel, and Plougasnon, with occasional services elsewhere. At the readings which the colporteurs carry on in the houses of the peasantry there will be ten, sometimes fifteen and twenty persons present. These facts will serve to show the Committee how varied and formidable the obstacles have been with which Mr. Jenkins has had to contend; and the patience, perseverance, and wisdom with which he has met them.

## THE CHURCH.

Since the church was formed twenty-eight persons have been baptized. All these have come from the country except six. Only one has died. Besides seven members who reside in the town, there are five friends not Baptists, who are in fellowship, among whom are Lady Noel, and her niece, Mrs. Donelly. Both these ladies take a very lively interest in the work. Five members have been added to the church this year, and there are two candidates, and some hopeful inquirers. The number of members is now *thirty-five*.

The whole church assembles once a quarter to break bread, and it is to them a high day. Some of them travel all through the previous night a distance of thirty miles, in order to be present at ten o'clock. After the public services are over, Mr. Jenkins throws open his house, and they assemble for personal intercourse, reading, and prayer. These services were described to me as profoundly interesting. *Christian fellowship* was an unknown thing to these poor people prior to their joining the church, and their expressions of love for each other, when they meet, are extremely ardent and affecting. They anticipate these assemblies with deep interest, and enjoy them intensely, and never leave them without great reluctance, often with tears. They think nothing of two nights' travelling, mostly on foot, compared with the benefit and joy which spring from these holy festivals. I very much regret that, owing to storms and tempests, I did not arrive in time to attend the church-meeting which was held the first week in October.

## OUT-STATIONS.

I had the gratification of accompanying Mr. Jenkins to services held at Plouganon, and Tremel. The former was held in an old Romish chapel, on the property of a lady recently escaped from the bondage of the Papacy, and the expressions of her abhorrence of it are intense and startling. It was interesting to see Mr. Jenkins standing on the platform of what was formerly an altar, while opposite to him were the ruins of a confessional. Our little congregation, though hastily summoned, consisted of twenty-five persons, and their attention to the sermon was very marked.

The service at Tremel was held in a rude hut about 20 feet square. The people began to drop in while the couple living in it were taking their evening meal of potatoes and milk, the fowls having gone to roost in the rafters above. I sat in a corner, and looked on. Mr. Jenkins was quietly studying his sermon by the aid of a solitary light, and now and then speaking to those whom he knew as they entered. The hut was soon full, and as there were only two or three stools, the people had to stand; and with their large hats, short pipes, and unshaven faces, they looked more like a company of brigands than anything else. But when Mr. Jenkins rose there was instantly a profound silence; and after cordially welcoming them, he requested Gwilliou to pray. Every head was immediately uncovered, and all knelt reverently down. The prayer was very earnest. We then sang a hymn, and Mr. Jenkins preached, and Gwilliou closed the service. I learned that there were more persons outside the hut than there were in it. In that case there could not have been less than 150 persons present. It took us some time to get away from the people, to whom the visit was evidently most gratifying. Nearly all were Papists. It was midnight ere we arrived home; but no one cared for the fatigue of this long journey after witnessing such a scene.

Nothing, however, gave me more pleasure in connection with this visit than to find in Mr. Jenkins a preacher of great earnestness, life, and vigour. Among us he appears to disadvantage, owing to his having lost command of the English language. He rarely speaks anything but Breton or French; the latter is invariably used in his family, and some of his children know no other tongue. This circumstance, then, combined with his very quiet, unassuming manners, would give one the impression that he lacked energy. It is not so in truth,

and the impression arises from the causes I have named. His French, I am informed, is very pure and grammatical, yet wanting, perhaps, in the idiomatic style of a native. But his Breton, they say, is perfect. No Breton would detect, from Mr. Jenkins' speech, that he was not a Breton. He is most highly esteemed by all parties both in town and country, and his reputation is spotless. Mrs. Jenkins is a cordial co-worker in the cause, and I was much gratified to observe the warm interest taken by her and the elder children of the family in it. The more I saw of Mr. Jenkins and his household, the deeper was my impression of his worth. I greatly enjoyed my visit to them.

The chapel and its fittings needed some repairs to be done at once. The pulpit is far too high, and the benches—for there are no pews—are very narrow and uncomfortable, and were aptly described by one of the friends as "truly penitential"! After conferring with Mr. Jenkins and several friends, it was determined to have the ceiling repaired, the pulpit lowered, and the benches altered. I have reason to believe a moiety at least of the expense will be borne by the people. They would have undertaken the whole but for the outlay last year of £12, to light the chapel with gas. With very few exceptions the people are extremely poor; and I felt assured the Committee would not mind my doing what I did, in their name, as an encouragement to their zeal.

In regard to the future, I found Mr. Jenkins would like a colleague, such as M. Buhon, who had just concluded his visit, and with whom I spent part of two days at Dinan, who would be most acceptable to the French speaking part of the population. Such an arrangement would enable Mr. Jenkins to devote more time to the Breton people. While such a step would greatly strengthen the Mission, yet the expense would, probably, be regarded as an insuperable objection. It strikes me, however, that an extension of the kind of agency now in operation would be very advisable. Thirty or fifty pounds a-year spent in this way would spread around Morlaix a useful, noiseless, but very effective agency. Meanwhile, this Report will exhibit the Mission in its present operation, and perhaps tend to impart to the Committee a sense of its usefulness, similar to that impressed on my own mind by this visit to the scene of its labours.

FREDERICK TRESTRALL.

## FOREIGN INTELLIGENCE.

### NORTHERN INDIA.

#### DELHI.

OUR readers will be pleased to peruse the following extracts from the journal of our missionary brother, the Rev. J. Parsons. They afford a pleasing view of the daily labours of the servants of Christ, and encourage the most cheering hopes for the future.

"Dec. 8, 1859.—Visited and preached to an interesting assembly of Choomars this morning. Many of these people seem to be earnestly desirous of knowing the truth. A spirit of inquiry prevails amongst the whole community of them in and about this city, and a considerable number of them have already come forward and made an open profession of Christianity. May the Lord pour out his Spirit upon them and upon us."

"Dec. 12.—Preached this morning in a large suburban village called Pahar Gunge, to an attentive audience of about 200, principally Mussulmans. Had an animated discussion

with three of the followers of the false prophet after I had done preaching. Many of them seem to be convinced of the truth of Christianity. One of them told me it was generally believed amongst them that all the late troubles and disasters which they had experienced were sent upon them by God as a mark of his displeasure for their neglect and rejection of the Scriptures of the Old and New Testaments. He further stated that several of their Moulvies had declared to them that the above was the sole cause of all their sufferings, and had exhorted them all to study, believe in, and obey the Christian Scriptures. Another

followed me part of the way to my house, and stated several doubts which he wished to have cleared up concerning the principal doctrines of the Christian religion. I found on inquiry that both of these men were studying the New Testament, and could converse familiarly on many topics contained therein. They wanted copies of the Old Testament, but I regret to say we have none to give them.

"Dec. 14.—Had a blessed time while visiting and exhorting the Choomars this morning. I hope soon to see more of these people truly converted. Preached this evening to about 150 persons in the street; many of them appeared to be very serious. Held a prayer-meeting in one of our vernacular schools after preaching.

"Dec. 23.—The work still progresses, and we hope shortly to reap a more abundant harvest. Each morning during this week I have visited two or more villages of the Choomars, and have been much encouraged in my endeavours to lead them to Jesus. The remainder of each day has been spent in visiting the schools, conversing with inquirers, reading and expounding, preaching in the bazaars, and holding prayer-meetings, &c.

"Dec. 29.—An interesting case has recently occurred of two Mahomedans coming forward as inquirers, who were impressed with the truth of what they heard whilst I was preaching. May the Spirit of God guide them aright.

"Jan. 3, 1860.—Divine services are now held thrice a week in my house near the Ajmere Gate.

"Jan. 9.—Visited the small town of Murhowlee, close by the far-famed Kootub Minar, to-day. Preached in the bazaar to a large and very attentive audience.

"Jan. 19th.—Hope some of the Choomars are 'not far from the kingdom of God.' Had several interesting discussions with both Mahomedans and Hindoos lately. Witnessed three baptisms at our chapel this evening.

"Feb. 7.—I have lately been visited by a very respectable and intelligent Bengali Baboo, who expresses a desire to become a Christian.

"Feb. 13.—After I had done preaching this evening a Hindoo pundit stood up before all present and declared his belief in Jesus Christ as the only Saviour of sinners, and stated in a very forcible manner that it was utterly impossible for any person to obtain deliverance from the guilt and power of sin by attending to the rites and ceremonies of Hindooism.

"Feb. 20.—An aged Mahomedan exclaimed after I had done preaching, 'I believe all you have said is true. I own you to be a true descendant of Israel.'

"Feb. 29.—About twenty inquirers followed me to my house after the evening's preaching was over. To these I explained the Scripture plan of salvation, and several professed their faith in Christ. One amongst them, a Sikh, exclaimed, 'Tell me of nothing else but this, that the glorious Son of the Most High God came into the world, and bore all the punishment due to sinners in their stead. This is enough for me to think of, I want to hear nothing more. Why, there is *nothing* for us to do to obtain salvation. Our load of sin has been taken away *already*. This ought to be told to *all the world*, for it is *food* to the *body* and *life* to the *soul*!'

"March 10.—A Mahomedan from the north of Rohileund, to whom I once gave tracts, &c., has come all the way to Delhi in search of me, 'in order,' as he says, 'to become and die a Christian.'

"March 11, *Sabbath*.—Divine services conducted to-day at four places as usual. Two young Hindoos attended the morning service; staid behind for religious conversation. Both of them shed tears whilst I was beseeching them to be reconciled to God through Christ.

"March 28.—The number of inquirers gradually increases, and daily I am visited by both Hindoos and Mahomedans, who seem desirous to know the truth. Had a few baptisms again lately.

"March 29.—Preached in English this evening at our chapel from 2 Cor. v. 17; after which I had the pleasure of baptizing Brother Broadway's son in the name of the blessed Trinity."

## SOUTHERN INDIA.

### POONAH.

We rejoice to learn that the labours of our brethren are not without some earnest of approaching success. Mr. Cassidy, under date of July 4th, communicates the following interesting facts:—

"Last Sunday evening, at the Communion of the Lord's Supper, we had the pleasure of receiving nine new members into the English Church. These were all baptized by me a fortnight previously; seven of them in the evening, in the presence of the largest congregation I have yet seen in the chapel; the other two were baptized in the morning.

"These nine have formed a very pleasing addition to our little English Church. Nearly all date their conversion to a very recent period, and with scarcely an exception have afforded us peculiar gratification by the spirit of intelligence, and earnestness, and humility, they have evinced. Already two or three others have requested baptism. Others I know are under deep convictions of sin, and I fully expect we shall have the pleasure of baptizing again this month. It is a cause of deep gratitude to the God of all grace that he thus blesses his word amongst us. May all that he has yet done for us prove but the prelude to more signal blessings!"

One of the Free Church of Scotland Mission in Bombay, who has received a

good English education in the Elphinstone Institution, and had water sprinkled on him by Mr. Adam White before his own baptism, has given in his reasons for withdrawal from the doctrine of infant sprinkling, and his adherence to the doctrine of believers' baptism, to the Presbytery. He is a Parsee, Mr. Behramjee Kersasjee.

I have had some interesting conversation with him, and believe him to be a sincere follower of the Saviour.

Matters appear more cheerful this year than in any of these seven years past. It is possible Mr. White may make Poona his field. He is a humble, dear, consistent Christian. There is still much to be done, however, and prayer in the closet and field more needed than ever.

We think that our readers will be gratified to peruse a portion of the journal of our native brother, Sudoba, as written by his own hand. It will be perceived that his knowledge of English is extensive. It gives a very vivid picture of the nature of the work, and of the discussion into which the missionary is led by the objections of the heathen.

It is thus seen that Sudoba is engaged in very important labours in the Lord's vineyard. Both by pen and tongue does he endeavour to lead his countrymen into the true knowledge of God and of his salvation.

"Blessed be the name of the Lord, who has given me good opportunities of proclaiming his name to my perishing countrymen during the last month. Day by day I get more and more encouragements to persevere in the work which the Lord has given me to perform. In the appointed places of preaching, in the camp and city, the blessed name of Jesus has been proclaimed. Generally the poor and low caste people hear with much attention.

#### FOLLY OF IDOLATRY.

"One day, while I was preaching in the street, a shoemaker said, 'What you say is all right; our gods are truly false.' Immediately a brahmin, who was standing and hearing me, said, 'O, fool! what do you know of religion. You are not able to read and write, and how can you know to judge any religion whether it is true or false.' The man replied, 'The great gods in this world are the brahmins, but they are the greatest liars and deceivers. And from this I know that the gods of the Hindoos are false.' Another Hindoo said, 'But our Krishna is a true god.' I told them that God is holy in his attributes and perfections, whereas Krishna is described as telling and doing wicked works. This shows that he is not God; nay, he is worse than a man, because there are many men who are far more superior to Krishna, Rama, and many other gods of the Hindoos. Another Hindoo, very angrily,

said, 'And is not your Christ a sinner? Did he not at one time rob an ass?' Asked him where it is said that Christ robbed an ass. The man said, 'In your Bible it is said so.' Asked him in what part of the Bible it is said so. He could not tell the name of the book or chapter in which it is written. Read to him Matt. xxi. 1—3, and told him that these very words are sufficient to prove that Jesus Christ was not a robber. Proved to his satisfaction that Jesus Christ was God. Told them the general history of the Saviour. Many objections were raised as to the incarnation of Jesus Christ. Answers were returned. The people heard very attentively.

#### USE OF STREET PREACHING.

"The number of deists in this city is increasing more and more. Several of the Hindoos are not satisfied with the religion of their forefathers, and therefore they turn deists.

"I regard street preaching as most important. It is true that sometimes people do not like to hear about Christ. But the number of such is decreasing. There are many who love to hear about Jesus Christ, but want of opportunity, sometimes, keep them back from coming to hear. There are people who, on account of the fear of their relatives and friends, are afraid to go to a missionary's house to know more about the Saviour. To such a

class of people street preaching is exceedingly useful.

"I have six stations for preaching in the camp and city. I have regularly visited these stations during the last month.\*

"I am happy to say that the number of the hearers on the Sabbath at our chapel is increasing. At one time there were about twenty who came to hear. Native Christians of other missions, either from Bombay, Ahmednuggur, or other places, are often present.

"On every Sabbath afternoon a certain Christian gentleman's servants were instructed in the Word of God. Among these was my Christian brother Rayaji, who was baptized in the last year.

#### WORK IN TRANSLATION.

"During the last month most of my time was employed in translations. The tract, published by the Baptist Tract Society, named 'The Strange Sight,' was translated into Marathi. I believe the tract will do a great deal of good among the natives, for whose use it is translated. The American Mission has its own book on the subject of baptism; likewise the Church Mission has its own Catechism on the subject, for the use of the native Christians in connection with their mission. Both of these books contain a good deal of falsehood and superstition. I hope and pray that 'The Strange Sight' will open the eyes of many to see the proper meaning, from the Holy Scripture, of Scriptural baptism.

"Another tract published by the same Society, named 'Christian Baptism,' by the Hon. and Rev. Baptist Noel, M.A., was also translated. This tract gives a summary of the views of the Baptists on the subject of baptism. I have no doubt but this tract, when published, will be read extensively.

"I am glad to bring to your notice that some months ago I had written a small work on the subject of the Sabbath, in the Marathi language, and presented it to the Bombay Tract and Book Society. It has been accepted by the Society, and I hope it will soon appear in a printed form. A book on this subject in Marathi was greatly needed.

"Another small English work, named 'The Heaven,' was translated into Marathi, and sent to the Bombay Tract and Book Society. The Society has accepted it, and the secretary has asked me to revise it. Half of it was revised last month. It will soon be ready for the press.

"In conclusion, pray for me that utter-

ance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel."

#### SPREAD OF DIVINE TRUTH.

"In the report from Sudoba, dated the 5th June last, and received the following day, there were some serious matters which seemed coming to a crisis, on account of which I delayed informing you of them. Since then one has come to a crisis, but I shall not anticipate. Sudoba writes:—

"I have been twice to Tullegaum at the request of some of the inquirers there, who were glad to see me. I taught them the Word of God. The Sabbath always affords a good opportunity of preaching there, as the clerks and others connected with the court have leave on that day. Several of these clerks are convinced of the truth of the Gospel, but are afraid to break their caste. The Moonsif conversed with me for nearly an hour. He asked me what was necessary to become a Christian. I told him that repentance of sin and faith in the Saviour Jesus Christ were necessary. He replied, 'Any man can do this. Hindoos can do so though they stay in their castes, and among their relatives.'

"S. There is no such thing as caste in the Christian religion. All men are descended from Adam and Eve. If you recognise caste you cannot be a disciple of Jesus.'

"M. Is it necessary that a person should be baptized?"

"S. Every believer in Jesus will be willing to obey him, and Jesus says, 'He that believeth and is baptized shall be saved.'"

"M. How is baptism to be administered?"

"S. Baptism signifies immersion. The disciple of Jesus must be immersed in water, into the name of the Father, Son, and Holy Ghost.'

"M. This is very difficult, since every one who embraces the Christian religion must incur the hatred of every other.'

"S. He who wishes to follow Jesus must take up his cross and follow him; he must be ready to suffer persecution, as Jesus has foretold. Heaven is the place of happiness, and believers will be happy there for ever. Jesus will wipe away all tears from their eyes.'

"He appeared very serious during the conversation, and at the close of it said, 'The missionaries are very good people; they really love our countrymen, for whom they have established schools, and for whose welfare they are determined to do their best.'

\* He has been elsewhere as well as these regular stations.—H. P. C.



## A MISSIONARY'S CONVERSATION.

"Some of the influential men of the town called me to converse with them on Christianity. I went, and one of them began by asking, 'What kind of a being is God?'"

"S. God is holy and just, hates sin, and will punish all who have sinned. He is unlike the idols of the Hindoos, for they are liars and full of abominable works. But the God of the Christians is a consuming fire."

"Man. Show us your God, and then we shall become Christians. Our gods may be seen, and why should we forsake them for another?"

"S. There are not two nor five gods. There is only one. How can I show him since he is infinite. He is a Spirit, and invisible to our fleshly eyes. Your idols are visible, because they are stones, metal, &c. They have eyes, but they see not; feet, but they walk not; mouths, but they speak not. Yet the Hindoos worship them. In this they sin. The true God says, "Thou shalt have no other gods before me," and he will punish those who worship idols. If you wish to know him read the Bible, wherein he has revealed his character."

"A Mussulman said, 'You Christians have no Scriptures. Jesus Christ was one of our prophets, but you make him a son of God. Has God a wife?' He then uttered abusive language."

"S. Mahomed extracted from the Old and New Testaments, and compiled the Koran. How dare you then say that we have no Scriptures. They contain a great many names of Christ, each of which has a certain meaning. He is called the Lamb of God, because he was submissive, obedient, and innocent; he came in a humble state, and offered himself as a sacrifice for

sin. In like manner he is called the Son of God because the Father loved him as a father loves his son."

## INQUIRERS ABOUT BAPTISM.

"There are some at Tulligam who desire to be baptized."

"I have received several letters from various inquirers after baptism at Ahmednuggur. Some there are doubtful of the propriety of infant baptism, and, being useful assistants to the mission there, they are under the displeasure of the missionaries. One of the deacons has changed his views of infant baptism, and consequently there has been some confusion in the mission churches. The missionaries are delivering lectures on infant baptism, and the members of the church are unsettled, and are searching the Scriptures to see whether these things are so."

Sudoba gives extracts from the letters of the deacon above referred to, who is a relative of his own, from which it appears that some painful expressions have been used towards us all; but the result has been that Gyanoba Powar came to Poona, laid the whole matter before me, and Suddoba and I laid it before the Church, and he was baptized on the 1st of this month. He intends to return to Ahmednuggur.

I have been more busy and anxious than I remember ever to have been that the church here should be roused to prayer, mutual edification, and aggressive labour. Frequent meetings have been held in the chapel to ascertain the mind of God regarding the principles on which we commune, and the basis of fellowship, its objects; and if I can but get the members to have plans and carry them out, I shall be happy, happy, indeed. We shall then have a mission here; now we have only a church, a missionary, and a native preacher.

## REVIVAL IN JAMAICA.

WE hasten to lay before our readers some particulars of a very remarkable movement which has lately manifested itself in the island of Jamaica. From the following letters, it will appear that this "work of God" commenced in the parish of St. Elizabeth, among the Moravians. Thence it proceeded, on the one hand, into the parish of St. James, and deeply moved the people connected with the stations of the Rev. E. Hewett; and, on the other, found an entrance into the parishes of Manchester and Clarendon. Westmoreland and Hanover have also participated in the showers of Divine mercy; so that the revival may be said to have covered the entire western side of the island, and touched the hearts of many thousands of the population. All denominations have been affected, and symptoms are not wanting to encourage the hope that the movement will extend to other portions of the country.

It is not at the present moment possible to characterise the movement,

or to count the results of the extraordinary anxiety displayed. If some possible evils may arise, yet unquestionable benefits are at once apparent—in the deep seriousness of the people, in the pressing forward to obtain salvation through the Lord Jesus Christ, in the breaking up of illicit connections and the abandonment of unlawful pursuits. Let there be much prayer presented to the Throne of Grace on behalf of both ministers and people, that the one may be supported and gifted with wisdom from on high, and that the other may be preserved from error and all unrighteousness.

Many striking resemblances are apparent between the movement and the recent revival in Ireland, and the blessed effects there realised encourage the hope that Jamaica may be alike blest, and multitudes of its people be safely folded in the Church of God.

The first communication to which we call attention is that of the Rev. W. Claydon, whose stations are at Porus, in Manchester, and Four Paths, in Clarendon. He has also two or three other stations in the district. Under date of Nov. 7, he writes as follows:—

“ I must hasten to give you some account of the extraordinary work of God among his churches in this neighbourhood. You will, doubtless, have heard of the religious excitement that commenced about five weeks ago in the parish of St. Elizabeth; it is two weeks since it began in Manchester, and has been experienced in all the churches under my care. It would be vain for me to attempt to convey any idea of its depth or extent; it baffles all description. As you may suppose, various and conflicting are the opinions respecting it; some see in it nought but the work of the devil; others, nothing but the work of God. I have endeavoured to make myself thoroughly acquainted with its details, being called to labour in it day and night for the last two weeks; and, while I fear there is much mere natural excitement, and have no doubt Satan is busy scattering tares among the wheat, I cannot but believe that God is working mightily by his Spirit, and am encouraged to hope that many souls are being born to God. There appears to be no natural cause to account for the origin of the work. Its extension may be accounted for from the earnest, untiring efforts of those who have been wrought upon to carry the work to neighbouring churches. When it once takes possession of a church or district, the most intense excitement prevails for two or three days and nights together; for when the feeling has been aroused, nothing short of physical force will induce the congregation to disperse till nearly every one is brought under its influence. The work is characterised by most agonising convictions, accompanied often by physical prostration; piercing cries for mercy, and heartrending groans, continuing, in some instances, for nine or ten hours; and, in some few cases, where there has been no one to point the convinced to the Saviour, it has settled down into a quiet melancholy for days. When rightly directed, the conviction subsides, and gradually a calm and subdued feeling prevails, which ripens into the most frantic joy, expressed by rapturous exclamation, ‘ Blessed Jesus!’ ‘ Sweet Saviour!!’ ‘ Precious Redeemer!!’ This, again, gives place to a calm but cheerful joy, which is most strikingly seen in the countenance. In this state of mind, expressed by the converts, ‘ Peace, peace;’ they commence to seek out all their acquaintances known to be in a state of sin, and wrestle and labour with them till they bring them under conviction. I should observe, while under conviction they confess to all the sin of which they feel themselves to have been guilty, and seem not able to find peace till they have been reconciled to those with whom they have been at variance, and spoken to those with whom they have been leagued in sin. This work prevails mostly among the young, and of these many of the most dissolute; but it is by no means confined to them, for it has been felt by many inquirers, and several members who had proved unfaithful; and among this latter class I have witnessed the most awful convictions and the most poignant anguish; while those who have not been really under convictions have been so filled with awe as to be compelled to acknowledge sins long concealed. The whole Church appears to be awakened and prepared for any sacrifice for the cause of God; a spirit of Christian charity has laid hold of every heart, and the new converts, as well as the members, seem to vie with each other in exhibiting a spirit of gentleness, kindness, and affectionate salutation. The ministers and officers of the Church are treated now with the most marked respect, and welcomed with most cordial affection. This charity is cherished

not only towards members of the same church or denomination, but for all who love Christ; it appears to give unbounded joy to all that we hold united meetings with the Independent friends: we have been in all our meetings as one church.

"A spirit of prayer pervades the minds of all. Last week, morning and evening, we had, I suppose, 2,000 persons present at nearly all our meetings; and though the excitement has subsided, the desire for prayer still lives. As might be expected, there is an unquenchable desire for tracts, Bibles, hymn-books, &c. So eager are the people for religious conversation, that they will hardly allow their teacher time to take food or rest; for days I have been compelled to allow friends to be present for conversation, while taking food, and frequently compelled to send many away at night, in order to get rest. As on the day of Pentecost, 'great fear has fallen upon all men.' In the village of Porus two rum-sellers have given up the traffic; places of gambling have disappeared, the voice of blasphemy is hushed, and strife and contention have ceased.

"The results of all this, so far as I have been able to gather them up, to my own churches, is upwards of 200 new inquirers; also application from about fifty backsliders. About fifty couples, who were living immorally, have published the banns of marriage—many of them imploring me to unite them at once; a spirit of hearing on the part of all the people, and greatly increased congregation; an anxious concern on the part of all for religious instruction. This awakening has given rise to a multitude of social questions that require no ordinary wisdom to solve; the people throw themselves entirely upon the wisdom of the pastor—his word is now law. You may conceive how worn out one must be at such a time, with such a district as I have here; and, though my body and mind have been tasked till both are exhausted, I cannot meet half the claims made upon me; continual calls are coming from distant classes, 'Oh, pray, minister, come and see us;' this day I have ridden twenty-five miles, attended three meetings, and now, at midnight, I write you this hasty letter, and must be away from this by four to-morrow morning, to reach 'Ebenezer' by daylight, for I am overwhelmed with anxiety respecting it. You know I do not think Jamaica churches should be a burden upon the Society; but I should be guilty of trifling with souls if I did not urge the wants of this district upon the Committee; I believe fifty pounds per annum for three years would enable these churches to sustain two ministers among them, and after that would be strong and healthy churches. Let me implore you to take the case of this district into your prayerful consideration for my sake, for the sake of the churches, for the sake of souls; see if anything can be devised for the good of the cause here."

A letter, dated Nov. 1, from the Rev. J. Clarke, of Savanna-la-Mar, Westmoreland, enters more fully into particulars. From this we select the following striking facts:—

"The work of the Spirit of God has begun in our midst, in a way we have not before seen in Jamaica. Surely God is the hearer and the answerer of prayer, and to him should all flesh come. It is just a year since we began to unite in special prayer for the outpouring of the Holy Spirit among us. I too often felt weak in faith, as if the *blessing* would not come in my days; and so dead and cold did everything appear, that I began to doubt if I should be able to continue until death in this loved island of Jamaica; but suddenly the clouds began to disperse—one after another began to think of the soul and eternity, and then the joyful tidings came that at one of the Moravian stations, named New Carmel, the work of the Holy Spirit had evidently begun. We had but heard of this work when it came into the Bigwoods, on Darliston district, where many of my flock reside; and the wonders effected in the conversion of some of the most hardened sinners, in those parts, cannot be described. All Christians united in holding meetings, and in fervent prayer; and all saw they had little to do but give praise to God, and stand in awe of him, when he smote the hardened scoffer to the ground, laid him under terror and horror for a season, and then raised him up with the gladness of the newborn soul, beaming with angelic sweetness and happiness from his eyes. Soon, too, in some cases, Saul, the persecutor, became Paul, the preacher of the faith he before hated and sought to destroy. Passing over the prostrations, the beating of the breast, the cries for pardon, and the long periods of gloom and despair, through which some of the many passed, I would describe rather some of the more striking results which have followed this amazing shaking among 'the dry bones,' some of whom we feel certain already live to God.

"1st. There has been manifested the strongest possible abhorrence of the sins of concubinage, fornication, adultery, and the like. Those intending to marry immediately

separate, and, without regard to fine clothes, take steps to get married without delay. Old separated ones, who have forsaken each other, some for seventeen years, seek out each other, and once more live as husband and wife. Those who have been living as adulteresses, destroy the very earrings and dresses they have received as the wages of sin. At a *Wake*, in the locality where the revival had begun, they had singing of hymns and prayer, instead of feasting and drinking of rum.

"2nd. There is an abstaining from spirits; and the noise in going to market, and in returning, has almost ceased, and a general thoughtfulness extends even to those parts to which the revival has not yet come.

"3rd. Many are giving in their names as inquirers; our daily prayer-meetings in private houses are well attended, and great numbers who did not before hear the Gospel now come under its influence. Backsliders are also returning with penitence, and are seeking re-admission into the Church of God.

"4th. In confessions made by the '*stricken*' ones, there seems an utter forgetfulness of the presence of man; God is felt to be there, and all seems forgotten but his awful majesty—the sinfulness of the soul pleading for mercy, and his promise of pardon and peace through his Son. And in all, the abiding opinion is that they cannot get peace unless they confess all the sins they remember they have committed.

"5th. Spontaneous meetings are everywhere held. We do not need to say to any, Go to such a place. The active Christians go, and others assemble, and many hundreds meet in every direction. As one of our pious lawyers was coming to attend the Circuit Court on Monday last, he was descending the Haddo Hill (notorious of old, from insurrection occurrences to our late excellent brother Gardner), when he heard the voice of singing, and stopped his carriage to learn the cause of such a concourse of people at that place. It was a revival meeting, and he joyfully took part in it. He saw the angelic joy in the looks of some who had found peace, trembled *himself* as in a place where God was specially present, and left deeply impressed with what he saw. As he came on, he found a person on the road, under conviction of sin, and one with her asked if he was a minister, and if so, if he would speak to this sin-stricken one. He said he was not a minister, but hoped he was a servant of Jesus, and he would speak to her of the Saviour, and this he did for some time. He is a Presbyterian, and has long conducted the weekly meetings at Lucea, to pray for a revival of true religion there."

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## HOME PROCEEDINGS.

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THE unusual press of matter, occasioned by the publication of the Reports of the West India Deputation in the last *HERALD*, prevented the insertion of any other proceedings.

Our friend, Mr. Page, has been actively engaged, during November and December, in Nottinghamshire, Sussex, Kent, Berkshire, and Middlesex; while Mr. Wenger has attended meetings in Oxfordshire and Sevenoaks. Mr. Green has accompanied Mr. Page to Battle, Hastings, Lewes, and Brighton; and Mr. Underhill has visited Bristol, Waltham Abbey, Windsor, Folkestone, Dover, Somerleyton, and Lowestoft; Mr. Brock being united with him in the two latter places. Mr. Henderson and Mr. Supper have gone through the Shropshire district; and Mr. Hewett has been to Winchcomb and vicinity; also to Windsor, Wraysbury, Sunning hill, and Colnbrook. The reports respecting these engagements which have come to hand, speak of them encouragingly.

In regard to the Coate district, Mr. Arthur writes:—"It is pleasing to state that, notwithstanding the large sum recently raised by our friends for their own chapel, there has been no diminution in the amount given to the Mission. It is also gratifying to add that, during the last five years, the annual amount has increased from £8 to £30, and the average local expense has not exceeded ten shillings."

As all our readers do not see *The Freeman*, they will be pleased to read the news that was sent to that paper. The *Wanderer*, having on board Mr. Saker, Mr. Smith, Mr. and Misses Diboll, under the command of Captain Milbourne, formerly of the *Dove*, again wishful to return to Africa, had arrived at Madeira, after seventeen days' passage from Dublin, on November



£ s. d.		£ s. d.		£ s. d.	
Walworth, Lion Street—		Redruth—		Portsmouth, &c., on ac-	
Contributions, by Mrs.		Collections .....		count, by Mr. James	
W. H. Watson, on		Contributions .....		Robinson .....	
account .....		Proceeds of Tea-meet-		47 0 0	
20 0 0		ing .....		Romsey—	
Sunday School, for		25 17 3		Collection .....	
Gubulaya School,		Less expenses .....		5 6 10	
Ceylon .....		25 5 3		Contributions .....	
10 0 0		DERBYSHIRE.		7 17 7	
Westbourne Grove—		Derby—		Less expenses .....	
Sunday School, by		Goodall, Mrs. ....		0 8 0	
Y.M.M.A. ....		2 0 0		7 9 7	
24 1 11		DEVONSHIRE.		Ryde, I. W.—	
BEDFORDSHIRE.		Devonport, Morice Square—		Collection .....	
Houghton Regis—		Contribs., on account		4 2 0	
Anstee, Mr. ....		4 1 3		Less expenses .....	
1 0 0		Honiton—		0 7 6	
Leighton Buzzard—		Contributions .....		3 14 6	
Collections .....		1 1 0		Southampton—	
Do., Burecott .....		Tavistock—		Collection Public	
0 10 0		Windeatt, T., Esq. ...		meeting .....	
Do., Heath .....		1 1 0		4 6 4	
2 2 6		Windeatt, Miss. ....		Portland Chapel—	
Do., Ledburn .....		1 1 0		Collections .....	
0 9 7		DOBSETSHIRE.		Contributions .....	
Contributions .....		Dorchester—		7 15 0	
9 10 8		Contribs., Juvenile ...		HERTFORDSHIRE.	
Do., for Africa .....		0 11 7		Watford, on account ...	
0 6 0		Poole—		25 0 0	
Do., for Schools .....		Collections .....		KENT.	
3 10 0		7 8 5		Sevenoaks—	
Do., Sunday School		Contributions .....		Collections .....	
1 13 7		3 10 7		Contributions .....	
Less expenses .....		Do., Sunday School		6 3 8	
2 10 0		and Classes .....		6 10 11	
25 3 3		2 10 0		Do., Sunday School,	
BERKSHIRE.		Less expenses .....		for N.P. ....	
Wantage—		0 6 0		1 19 8	
Collections .....		13 9 0		Tenterden—	
10 13 0		13 3 0		Collection .....	
Contributions .....		DURHAM.		4 0 0	
11 19 7		South Shields—		Contributions .....	
Do., Sunday School		Contribs., on account		2 1 4	
0 8 0		10 0 0		LANCASHIRE.	
Less expenses .....		Proceeds of Lecture,		Blackburn—	
0 7 6		by Rev. J. W. Lance,		Collection for W. & O.	
22 13 1		for China .....		0 10 0	
BUCKINGHAMSHIRE.		1 2 6		Bolton, Moor Lane—	
Kingshill, Little—		GLOUCESTERSHIRE.		Collections .....	
Collection .....		Cheltenham, Cambray Chapel—		16 17 11	
2 1 3		Collections .....		Briercliff—	
Do., Juvenile .....		23 0 3		Collection .....	
2 0 3		Contributions .....		3 6 0	
Contributions .....		1 19 9		Less exp., 2 years..	
2 13 6		EAST GLOUCESTERSHIRE,		0 7 0	
Proceeds of Lecture..		on account, by Mr. H.		2 19 0	
0 10 0		Comely .....		Colne—	
7 5 0		20 0 0		Collection and boxes..	
Less expenses .....		Tewkesbury—		8 0 0	
0 5 0		Contribs., on account		Liverpool—	
7 0 0		20 0 0		Coll., Public Meet-	
CAMBRIDGESHIRE.		HAMPSHIRE.		ing .....	
Cambridge—		Beaulieu—		22 13 3	
Contributions .....		Collection .....		Do., do., Juvenile	
48 17 3		2 7 8		8 18 8	
Do., by Miss Lilley,		Broughton—		Do., Sermon, by	
7 16 0		Collection .....		Rev. A. Mursell	
for Barisal Schools		6 5 2		37 8 4	
Do., by Miss Brim-		Contributions .....		Contributions .....	
ley, for Rev. J. C.		6 3 10		2 15 0	
Page's N. P., Ba-		Do., Sunday School		Birkenhead, Grange Lane—	
risal .....		1 2 0		Collection .....	
11 4 3		Less expenses .....		9 9 3	
Do., St. Andrew's		13 11 0		Contribs., Juvenile	
Street, Sunday		0 6 6		12 19 2	
Schools, for Mrs.		Lymington—		Do., do., for Rev.	
Martin, for Edu-		Collection .....		J. Smith's, N.P.,	
cation .....		5 1 0		Delhi .....	
10 10 0		Contribs., Juvenile ...		12 10 0	
Swasey—		6 0 0		Pembroke Chapel—	
Collection .....		Newport, I. W.—		A Friend .....	
4 18 0		Collection .....		30 0 0	
Sunday School boxes		5 0 9		Colls., Brunel Street,	
0 2 0		Contributions .....		Everton .....	
Wilburton—		4 7 6		8 3 1	
Collection .....		Do., for China .....		Saudy Schools, for	
1 12 0		1 0 0		Intally .....	
CORNWALL.		Do., Sunday School		10 1 7	
Hayle—		boys, for India ...		Soho Street—	
Collections .....		1 17 7		Contribs., Juvenile	
3 13 4		Do., do., girls, for		3 2 3	
Contributions .....		China .....		Stanhope Street—	
3 6 9		0 9 10		Contribs., Juvenile	
7 0 1		Less expenses .....		1 7 6	
Less expenses .....		12 15 0		159 7 0	
0 6 0		0 10 0		Less expenses .....	
6 14 1		11 15 6		8 5 0	
				151 2 0	

NORTH LANCASHIRE.		£ s. d.
Auxiliary, on account, by Mr. L. Whitaker, jun. ....	170	2 0
<b>Rochdale—</b>		
Collections, West St. ....	34	7 0
Do., Drake Street. ....	7	10 1
Do., Public Meeting, West Street. ....	15	18 6
Do., do, Juvenile. ....	3	14 3
Contributions. ....	202	12 5
Do., for China. ....	20	0 0
Do., S. 74248, by U. ....		
Miss Ann Robinson, West Street. ....	10	2 0
Do., Sunday School, West Street. ....	11	0 6
	305	4 8
Less expenses. ....	7	7 6
	297	17 2
<b>Warrington—</b>		
S. Schl., Girls' Class. ....	0	10 0
<b>Wigan—</b>		
Coll., King Street. ....	3	3 4
Do., Scarisbrick St. ....	5	7 2
<b>LINCOLNSHIRE.</b>		
<b>Arnsby—</b>		
Collections. ....	11	18 1
Contributions. ....	7	17 7
Do., Sunday School. ....	5	10 0
<b>Blaby and Whetstone—</b>		
Collections. ....	6	12 8
Contributions. ....	2	18 8
Do., Sunday School. ....	1	4 2
<b>Cosby—</b>		
Collection. ....	0	18 6
<b>Leicester, Belvoir St.—</b>		
Collection. ....	50	1 0
Do., annual Meetg. ....	10	12 0
Contributions. ....	204	6 5
Do., for China. ....	50	0 0
Do., Sunday School. ....	6	3 2
Do., do., Harvey Lane. ....	5	5 11
<b>Leicester, Charles Street—</b>		
Collections. ....	17	9 2
Contributions. ....	87	17 11
Do., Sunday Schools. ....	3	3 6
<b>Monks' Kirby—</b>		
Collections. ....	2	2 4
Contributions. ....	2	3 6
<b>Oadby—</b>		
Collection. ....	1	8 10
Contributions. ....	3	0 0
Do., Sunday School. ....	0	15 8
<b>Rugby—</b>		
Collection. ....	5	5 6
<b>Sheepshead—</b>		
Collections. ....	4	0 0
Contributions. ....	6	10 0
<b>Sutton-in-Elms—</b>		
Collection and proceeds of Tea Meeting. ....	6	7 0
	503	11 9
Acknowledged before and expenses (deducting 7s. 6d., paid for collecting books) ....	475	17 6
	27	14 3
<b>LINCOLNSHIRE.</b>		
Lincoln, Mint Lane. ....	88	6 7
<b>NORTHAMPTONSHIRE.</b>		
<b>Moulton—</b>		
Collections. ....	3	14 0
Contributions. ....	1	14 0

Northampton—		£ s. d.
Contributions, by Mr. Edward Ward. ....	3	6 11
<b>Thrapston—</b>		
Contribn., additional. ....	1	0 0
<b>NORTHUMBERLAND.</b>		
<b>Blyth—</b>		
Collection, by Rev. J. W. Lance. ....	2	0 0
<b>NOTTINGHAMSHIRE.</b>		
Carlton-le-Moorland. ....	1	2 10
<b>Collingham—</b>		
Collections. ....	5	4 1
Contributions. ....	9	2 8
Do., Sunday School. ....	0	17 11
<b>OXFORDSHIRE.</b>		
<b>Coate, &amp;c.—</b>		
Collections, &c.—		
Aston. ....	1	7 0
Do., Sunday Schl. ....	0	12 3
Bampton. ....	0	18 9
Buckland. ....	0	17 1
Coate. ....	6	2 3
Do., Juvenile. ....	0	11 1
Ducklington. ....	0	8 1
Hardwick. ....	0	5 6
Lew. ....	1	4 0
Standlake. ....	1	1 0
Contributions. ....	16	14 10
	30	1 10
Less expenses. ....	0	10 6
	29	11 4
<b>SHROPSHIRE.</b>		
<b>Bridgnorth—</b>		
Collections. ....	8	11 3
Contributions. ....	8	5 5
Do., Sunday Schools. ....	1	17 4
	18	14 0
Less expenses. ....	0	12 6
	18	1 6
Donnington Wood. ....	5	12 0
<b>Madeley—</b>		
Collection. ....	1	10 2
<b>Maesbrook—</b>		
Contribution. ....	0	11 0
<b>Pontesbury—</b>		
Collection. ....	2	7 3
Contribution. ....	1	1 0
	3	8 3
Less expenses. ....	0	4 3
	3	4 0
<b>Shrewsbury—</b>		
Contributions. ....	3	1 0
<b>Snailbeach—</b>		
Collection. ....	1	0 4
<b>SOMERSETSHIRE.</b>		
<b>Boroughbridge and Northmoor. ....</b>		
	1	10 0
<b>Taunton—</b>		
Collections. ....	9	7 1
Contributions. ....	9	8 10
	18	15 11
Less expenses. ....	0	15 6
	18	0 5

STAFFORDSHIRE.		£ s. d.
<b>Walsall—</b>		
Gameson, Mr. Thomas. ....	2	12 0
<b>SUFFOLK.</b>		
<b>Aldborough—</b>		
Collections. ....	7	1 7
<b>Bury St. Edmunds—</b>		
Collections. ....	23	0 10
Contributions. ....	10	8 11
Do., for China. ....	10	0 0
Do., Juvenile. ....	15	13 5
Do., Sunday School. ....	3	0 7
<b>Clare—</b>		
Contributions. ....	2	11 6
<b>Eye—</b>		
Collections. ....	2	13 5
Contributions. ....	11	12 1
Do., Sunday School. ....	2	2 0
Framsden. ....	1	1 0
Higham. ....	0	15 0
<b>Horham—</b>		
Collection, &c. ....	6	14 4
<b>Ipswich, Stoke Green—</b>		
Collection. ....	13	2 6
Contributions. ....	11	14 6
Do., Juvenile. ....	5	13 0
Do., Sunday School. ....	5	19 1
<b>Stradbroke—</b>		
Collections. ....	3	3 10
Contributions. ....	7	3 3
	143	10 10
Acknowledged before and expenses. ....	105	6 0
	39	4 10
<b>SURREY.</b>		
<b>Oxted—</b>		
Proceeds of Lecture, by Rev. T. Henson. ....	0	6 6
<b>SUSSEX.</b>		
<b>Battle—</b>		
Collections. ....	4	16 2
Contributions. ....	3	4 4
Do., Sunday School. ....	0	4 4
	8	4 10
Less expenses. ....	0	7 8
	7	17 2
<b>WARWICKSHIRE.</b>		
<b>Coventry—</b>		
Newsome, Mrs. H. ....	2	0 0
<b>Rev. R. P. M'Master's—</b>		
Collections. ....	14	17 0
Do., Public Meetg. ....	7	8 2
Contributions. ....	39	13 9
Do., Sunday Schl. ....	18	10 1
	80	9 1
Less expenses. ....	2	3 9
	78	5 3
<b>WILTSHIRE.</b>		
<b>Downton—</b>		
Collections. ....	6	0 8
Contributions. ....	8	14 5
Do., Sunday School, &c., £2 1s. 7d., doubled by a friend. ....	4	3 3
	18	18 4
Less expenses. ....	0	10 0
	18	18 4

	£ s. d.		£ s. d.		£ s. d.
Salisbury—		Leeds, balance .....	20 11 2	GLAMORGANSHIRE.	
Collections .....	10 1 10	Lockwood—		Morthyr Tydvil, High Street—	
Contributions .....	6 9 4	Collections .....	11 12 3	Collections and Subs 16 4 6	
Do., Sunday School	21 13 0	Contribution .....	10 0 0		
		Masham—		MONMOUTHSHIRE.	
	58 4 2	Collection .....	2 15 3	Abergavenny, Frogmore Street—	
Less expenses .....	0 16 0	Contributions .....	0 7 0	Collections .....	
	37 8 2	Meltham—		Do., Public meeting 4 0 0	
WORCESTERSHIRE.		Sunday School .....	3 10 6	Contributions .....	
Astwood Bank—		Polemoor—		Do., Sunday School 0 10 0	
Collections .....	9 2 8	Collections .....	13 0 0	25 19 0	
Contributions .....	2 19 11	Rawden—		Less expenses .....	
Do., Sunday School	8 6 5	Collections .....	10 19 6	1 13 0	
Do., do., Webheath	0 7 0	Contributions .....	6 5 0	24 6 0	
	20 16 0	Rishworth—		Abergavenny, Lion Street—	
Less expenses .....	0 8 0	Collections .....	5 13 8	Collection .....	
	20 8 0	Do., for Translations	1 0 0	Contributions .....	
Catsbill—		Do., Juvenile .....	0 13 0	Do., Sunday School 0 13 0	
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Kidderminster—		Collections .....	10 0 3	Collection .....	
Contributions, by Miss		Shipler .....	25 0 0	Contributions .....	
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Africa .....	1 10 0	Snap—		Less expenses .....	
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YORKSHIRE.		Contributions .....	1 9 6	6 8 9	
Barnsley—		Stanningley .....	2 17 0	Caerleon—	
Collections .....	3 13 8	Sutton—		Collection .....	
Contributions .....	4 7 10	Collections .....	9 16 9	Contributions .....	
Bedale—		Contributions .....	12 3 3	Do., Sunday School 0 2 4	
Collections .....	7 11 10	Wainsgate—		Pontheer, Siou—	
Contributions .....	3 7 2	Collection .....	4 11 2	Contributions .....	
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Boroughbridge and Dishforth—		Acknowledged before,		Ponthydyryn—	
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Do., Dishforth .....	3 0 0		251 12 9	Contributions .....	
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Bradford, First Church—		NORTH WALES.		Less expenses .....	
Collections .....	31 8 6	CARNARVONSHIRE.		0 5 0	
Bradford, Second Church—		Carnarvon—		6 8 6	
Collections .....	17 6 1	Contributions, Calvin-		Pontypool, Crane Street—	
Do., Public Meeting	7 11 11	istic Methodists, for		Collection .....	
Bradford, Third Church—		New Chapel, Morlais		Contributions .....	
Collection, Juvenile .....	1 7 4	6 7 0		4 19 9	
Brearley—		DENBIGHSHIRE.		Less expenses .....	
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Do., Sunday School	2 2 7	Contributions .....		10 7 9	
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Earby—		0 17 8		Collection .....	
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Do., for China .....	0 6 2	Contributions .....		1 17 9	
Farsley—		Do., for China .....		SCOTLAND.	
Collections .....	10 3 1	18 18 4		Perth—	
Contributions .....	10 10 0	Less for Local Home		Honey, Mr. James,	
Do., Juvenile .....	4 4 2	Mission and ex-		Ruthven .....	
Gildersome—		penses .....		2 0 0	
Collections .....	6 4 4	5 7 6		IRELAND.	
Halifax—		13 10 10		Ballina—	
Contributions, by Mas-		SOUTH WALES.		Collections .....	
ter Stevenson .....	1 7 2	CARMARTHENSHIRE.		Contribution .....	
Haworth, First Church—		Carmarthen, Tabernacle—		3 10 0	
Collections .....	9 0 4	Collection .....		0 10 0	
Contributions .....	6 17 6	Contributions .....		FOREIGN.	
Do., Juvenile .....	1 18 8	14 12 6		NEW ZEALAND.	
Haworth, Second Church—		15 7 6		Nelson—	
Collection .....	1 0 6	30 0 0		Turner, R., Esq.,	
Hebden Bridge—		Less expenses .....		Wakefield .....	
Collections .....	13 0 9	3 12 0		5 0 0	
Contributions .....	13 6 0	26 8 0		SWITZERLAND.	
Huddersfield—		Newcastle Emlyn—		Berne—	
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# THE MISSIONARY HERALD.

## THE BIBLE IN GOVERNMENT SCHOOLS IN INDIA.

“THE question of Government allowing the Bible to be taught in its schools has at last been fairly raised in India. Hitherto confined to the platforms of missionary meetings and the somewhat unattractive pages of missionary periodicals in England, its discussion is now transferred to India. We enter upon it knowing that almost all missionaries in India, whether ‘Voluntaries’ or Churchmen, agree that it cannot be done, and that if it could, it ought not to be attempted. We take it up with the certainty that it will be impossible to persuade the religious public of England that they are wrong in agitating it. We write with the painful conviction that the so-called neutrality policy of the Government of India is unsatisfactory, anti-Christian, impolitic, and deserving of all the reprehension cast upon it, while on this one point it happens to be right in fact, however absurd and unworthy the reasons may be by which it defends its position.

“Several months ago Lord Palmerston informed a deputation of gentlemen interested in Indian missions, that there was no objection to Government teachers giving instruction in the Bible to such pupils as chose to attend after school hours. The Church Missionary Society immediately wrote out, urging the masters in the State schools to put this to the test. Mr. Martin, Principal of the College at Berhampore, at once did so. He might have confined himself to inviting his students to meet at his house periodically for Bible-reading and exposition. But he wished to hold his Bible class in the College, and addressed the Lieutenant-Governor of Bengal on the subject. With a degree of timidity which we should not have expected from Mr. Grant, he sent up the letter to the Government of India without remark. It was returned to him for an expression of his opinion. He has now written a Minute on the subject, and the whole question awaits, and probably will long await, the decision of the Supreme Government. His Minute is accompanied by a long and able letter from the Rev. Dr. Kay, Principal of the Bishop’s College, and Secretary of the Church Propagation Society. Both arrive at the same conclusion, though starting from very different premises, and treating the question in a very different spirit. Mr. Grant writes such a Minute as Pyrrho might have penned, or as the most eclectic of Hindoo Vedantists would endorse. Dr. Kay, meeting as a High Churchman on the same ground as the ‘lowest’ dissenting ‘Voluntary,’ writes as befits one called on to deal with eternal principles. But both come to the same conclusion. Mr. Grant thinks ‘the wise and just answer to Mr. Martin’s application is, that he is at perfect liberty to hold such a class as he wishes to hold in his own house or elsewhere out of College; but as Government schools and colleges are not intended for any but secular education, and do not undertake and could not regulate theological instruction, his class of theology must not be held in the Berhampore College.’ Dr. Kay is of opinion that ‘both the consistency of Govern-

ment and the satisfaction of the teacher himself, would be better consulted if the class met elsewhere.' Here then the important question is definitely settled—that the Government teacher need not cease to be a Christian. Nay, he may be a more active missionary than any of those whose profession it is to be so. Entering into the closest relationship with his pupils, winning their affections and exciting their respect, he may in his own house, in the public streets, in the mission church, or anywhere but in the school-room, preach and teach the truths of Christianity with a power and an influence that none but a parent possesses. To have gained even this is a great point. No longer will Christian men be prevented, as they sometimes have been, from entering the 'godless' educational service. No longer will Christian men in that service be tormented, as we know they have been, by the conflict between what they felt to be their duty to God, and that which they supposed their official superiors required of them. With God's blessing Mr. Martin ought to do more good than all the missionaries who have ever laboured in Berhampore. We rejoice to know that Mr. Cowell, the first man in the educational service since Arnold died, and Professor of History in the Calcutta College, is ready to begin his private class for Jewish and Bible History at once. It will be a blot on the educational department in all the Presidencies if these two stand alone.

"But this will not satisfy the extreme party, represented by the Committee of the Church Missionary Society. They wish the Bible to be taught *in the school*. We shall not commit Mr. Grant's mistake of reasoning as to its impossibility. We shall not show how it would necessarily follow that the Moulvie must be also allowed to teach his Koran, the Brahmin his Purans, the Vedantist—as actually happened in the Jessore school—the pantheism of his Veds, the Roman Catholic his Mariolatry, and the Socinian his Mohammedanism; for to all these and some other classes do Government teachers belong. We shall not draw the usual parallel between the state of things in Ireland and in India on this question. We hold that if the Bible is true, if the Government of India believe it to be so, they are bound to acknowledge it in the face of the world as Queen Victoria did in her Proclamation; to prove it by the lives and the efforts of all their servants; to urge it by all means of moral suasion, and to avoid rigidly the slightest suspicion of fostering idolatry and superstition. In England the conflict lies between sect and sect, all of whose members acknowledge Christ and enjoy the civilization of the Gospel. In India the contest is not between distorted views of the same great truth, but between truth and error, civilisation and barbarism. If it can be proved satisfactorily that it is right for Government, and would bring about the desired result, to set up the standard of a Christian crusade, to preach as Mohammed did, to shut out of all offices of State all non-Christians, as Constantine tried to do, to risk our empire that the truth may spread, then we are bound to do it. Let us do our duty and carry out God's will, if we leave India to-morrow. But is it our duty? Is it God's will? Would such a policy result in conversion? Let the Christian fanatic study the life of Constantine even as painted by that flatterer, Eusebius, and then answer. No, utterly condemning Mr. Grant's premises, we agree in his conclusion. As we cannot use the sword like a Mussulman, neither would we employ the Bible as the priest his holy water, or the Mussulman and the Pharisee their circumcision. It is the boast of Christianity that it is a belief, that it is of the heart,

that it does not consist in 'the washing of cups and pots, and of brazen vessels and tables.' The Bible does not act as a charm, nor does it appeal merely to the intellect. Though it has been the study of Christendom for ages, the lives of how few has it affected, how few have really believed its report! We remember those of whom it was said, 'the Word did not profit them, not being mixed with faith in them that heard it.' Yet taught as a class book in every school, by idolators, atheists, and Mohammedans, of every hue of belief and life, what would the Bible become, what good would it accomplish?

"What, then, is the Shaftesbury party to do, if this, their great battle-cry, be taken away, or if it be rendered unnecessary by the permission accorded to all Government teachers to proselytise as much as they can? Stir up the Church to pour in missionaries to India who will plant their Bible schools by the doors of the secular colleges. Agitate till they convince the Home authorities that the Indian Government will get out of the religious difficulty only by ceasing its connection with special schools and colleges altogether; that it has no call to become a school-master as it now is; but should devote the thousands it wastes on incompetent Directors of Public Instruction, and Professors who compile class books containing the filth of the French school of English writers, to Grants-in-Aid, which will assist all who give a good secular education. Demand that Hinduism be ignored; that the State cease to abdicate its functions; to shut up its Courts, its Councils, and its Treasuries, and send its Lieutenant-Governors to poojahs, in honour of false gods. Petition that the insult to Christianity be wiped out by rescinding the cowardly order which forbids its ministers and missionaries to teach in or inspect Government schools. Protest against the intolerance of the Home authorities, who would not assist the missionaries to teach the Santals, lest the Hindoos, by whom they are surrounded, might catch the plague of Christianity; and against the folly which maintains a mosque in Calcutta, under the name of a madrissa, for the hatching of treason and the propagation of Mohammedanism. This one point of Hindoo holidays, and that greater question of the severance of all connection between Government and special colleges, and the committing of English education to private enterprise, that the money now spent may be devoted as in England to Grants-in-Aid, are real and need to be attacked. There are giants enough to be slain. Let the puritans of England no longer beat the air."—*Friend of India*.

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## FOREIGN INTELLIGENCE.

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### HAITI.

It is some time since we brought before our readers any intelligence from this island; but which, the accompanying letter from the Rev. W. H. Webley so well supplies. Long has the island been a prey to anarchy, to venality in the highest offices, and to a savage despotism. The rule of President Geffrard is a contrast to all this. In a noble manner he pursues his great object—the well-being of his country, though continually in peril of life from conspiracies fostered by the men who prefer disorder, as thereby they personally gain. It

will be seen that the president favours every effort to enlighten and civilize the people. And the need of it is great. But a short time since there was discovered in a retired spot in the mountains a bust of Nelson, which the superstitious people had set up as an object of worship, and to which they brought daily offerings and gifts. Even the concordat referred to by our missionary is an effort to remedy a great evil. Hitherto the priests have been perfectly lawless, owning no ecclesiastical superior, and addicting themselves to avarice, rapine, and licentiousness. To put a stop to these offences, the president has sought the assistance of the Pope of Rome, whose power hitherto has not been recognised, owing to the jealousy of all former governments of foreign interference. For missionary purposes the island is now open to us. The former restrictions on missionary movements do not exist. The Wesleyans have several important stations, and with the exception of a small mission of our American brethren in Port-au-Prince, they, with ourselves, are the only evangelical labourers in the island. The Wesleyan Society does not intend to enlarge its mission, and at present we have but one missionary in this great country. As the committee has resolved to strengthen the mission, we trust that in a short time, one or more brethren will be found to enter upon this work of faith and labour of love.

Mr. Webley's letter is addressed to Mr. Underhill, and, as will be seen, refers to his recent visit to the island.

"With respect to the Government, all has been going on of late at almost telegraphic speed. Since you left, schools have been established almost by wholesale, in towns, and villages, and mountains; and, if my memory serves me, more than forty thousand children, male and female, are now receiving gratuitous education from the Government. Emigrants, too, are pouring into the country in large numbers from Canada, and from the Southern States of America; and already a fine colony has been set on foot at St. Marc. These, with their tools, implements, buildings, machines, and mode of living, will introduce into the country an amount of civilisation which will make the Haytiens literally stare. Two fountains have also been erected and opened since you left at Port-au-Prince; the pay of all Government officials has also been increased; whilst, I believe, two instalments of the debt with France have been paid. As yet, it is true, we have no railways, no telegraphs; nor perhaps are we likely to have them for some time. Yet public improvements are being made, public works are being carried on, and public buildings are being erected. The public funds, therefore, are being usefully employed in spite of an immense amount of venality that still goes on, and which it seems impossible to put a stop to. So far so good. Yet in one respect this Government has gone ahead too fast to please us. I refer to a *concordat* which has just been concluded with Rome. We are therefore to have the country inundated with Jesuit priests; and what the result will be it is impossible to foresee. That we must leave with Him who overrules all events for our good and for His own glory. I can safely say that this is the only respect in which I have felt dissatisfied with the present Government. An archbishop, two bishops, a host of priests, a complete hierarchy of Jesuits,—all that, I must confess, is ominous of evil for Protestants and Protestant missions.

"I am somewhat stronger than when you were here, though still weak and easily fatigued. I do hope that now you are at home, and all your reports will be laid before the Committee, no time will be lost in doing what is intended to be done for Hayti. A brother missionary and a schoolmistress should come out at once. Only let us have some right-minded, holy, devoted men of God, and that as soon as possible. This seems all the more necessary just now, as the people are so ready to hear the Gospel, and so many places are now accessible to our ministrations.

"Our new agency, that of our Scripture readers, is doing wonders for us; and our Wesleyan brethren would gladly employ similar means of getting at the people, but they have not agents.

"On Friday next, if all be well, I hope to baptize six more new converts from the mountains—three men with their wives, to whom Lolo's unpretending efforts have been blessed. These make twenty-four or twenty-six persons to whom this young man has been useful since he joined the Church. Eliacino, too, has been as hard and zealously at work as her position would admit of. Her husband, a devout, good, zealous man, has mainly taken her place. They have conjointly established a Sunday mid-day prayer-meeting, which is well attended, and which is drawing down upon us immense untold

blessings; and her husband has been made a deacon in the church. Eliacine, with all her failings, and of course she has many, is, I think, one of the most holy, heavenly-minded women I ever met with. She has a heart overflowing with love to Christ, and love to souls; always seems in an ecstasy of joy, and lives more in heaven than on earth. A short time back she gave herself to prayer for the observance of the Sabbath in Hayti, and passed whole nights in prayer for that end. The result is that last Sunday the Sabbath was observed throughout the length and breadth of the land. No markets, no traffic, not a shop open. Oh, blessed, thrice blessed be God!"

To explain the subsequent interesting statements it is necessary to say that, soon after the accession of President Geffrard to the supreme power, he established a large number of primary schools. Of the school established in Jaemel, M. Diana Ramsey, a member of the church, and formerly assistant to Miss Harris, though a Protestant, was elected governess. It will be seen that she has in no way compromised her faith in Christ, nor hesitated to use her influence for the highest interests of the children committed to her charge.

"Diana's school may almost be considered as a mission school, and therefore it will not be out of place to give you a few particulars respecting it. She has still a large school, and is being abundantly blessed in it. One of her assistant teachers, once a very bigoted Catholic, seems now hopefully converted to God. Several of the children, too, appear to be brought to a knowledge of the truth. They have refused the Romish catechism in a body, and Diana, although she never taught it, but allowed it to be taught, is somewhat in a fix about it. The children will have the Bible, and nothing but the Bible; and the parents uphold the children in the decision. We shall see how the priest and the Government will eventually act. One thing is certain, and that is that good seed is being sown in these children's hearts, and that more or less fruit will ultimately spring up. Diana is a good, praying woman, and has the salvation of the children very near her heart."

As the result of these labours and the many prayers of the church, the word of God has been much blessed; twelve persons have been baptized, and eight more are coming forward. In the church there is more zeal, more union, more love, and more spirituality. The congregation has also increased. In the surrounding mountains, in every direction, there are men and women who bear testimony to the grace of God. "Send us, oh, send us help!" says the missionary. "We can no longer get on alone; God is preparing this field of labour in such a way as to convince you that you must send more labourers into it."

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## REVIVAL IN JAMAICA.

WE are sure that our readers will rejoice to have as many details as can be given of the remarkable movement, the commencement of which was announced in our last "Herald." It is with gratitude to God we report its gradual spread, and that while some of the most striking physical features continue to appear, yet that in a short time they subside, and generally give place to a more sober, yet solemn and earnest, seeking after the Lord. The Rev. J. M. Philippo, writing on December 25th, thus refers to the subject:—

"You have probably heard before now that the Revival, for which we as ministers and churches here have been so long praying and labouring, has at length been realized in numerous districts of the island. On its occurrence in Manchester and Clarendon some weeks ago, I went down to these parishes to the assistance of Brother Claydon, and there had sufficient evidence that the work was of God. Since then it has, though at present in a more moderate manner as to its external manifestations, found its way to Spanish Town; so that our places of worship are thronged, and services are continued in them, I may almost say, from morning until night of every day of the week. Intelligence of the rapid extent and wonderful concomitants of this awakening are reaching us by every post. On this south side of the island it has extended itself from Savannah-la-Mar to Old Harbour, I may say to Spanish Town; and on the north, from Bethel Town and Mount Carey onwards through Montego Bay, Falmouth, Stewart Town, Brown's Town, to St. Ann's Bay. It is spreading and rolling onwards like a mighty river, and will, no doubt, cover the

whole island. The results, as in Ireland and elsewhere, are not altogether unmingled with evil; but wherever the movement has been under the guidance of pious and de-

As may be supposed, our excellent brother is almost worn out with fatigue and want of rest. Yet he calls upon his time and Christian labours are unceasing.

## CLARENDON.

The districts in which the Rev. W. Claydon labours, are to the west of Spanish Town, and have long needed the revival which is now taking place. Referring to his former letter, he says:—

“You will be rejoiced to learn that the great work which God has begun amongst us, and of which I informed you last mail, has continued to spread its gracious influence, till it is bidding fair to deluge the whole island. Every station under my care has received a large measure of the Divine outpouring, till, apparently, seriousness is impressed upon almost every soul. During the past month I have spoken to about 500 persons who profess to be anxious for their souls’ salvation, and who have united with one or other of our churches as inquirers. Many of these have passed through all the stages that characterise this Revival:—prostration, alarming conviction, and the enjoyment of peace from a sense of pardon through a Saviour’s blood. A large number, however, are only awakened to an anxious concern for their souls; but of many of these I hope well. My intercourse with them you will conceive must have been of a very limited character—in many instances a few words only. This Revival has been to us like a tempest passing over, and, with one blast, purifying the atmosphere, and calling into new life a thousand beauties over the Christian landscape. The fearful excitement with which this great work commences lasts only a few days, and invariably subsides into a calm, cheerful attention to every religious duty. Its influence penetrates every class; deacons and members are aroused to activity; inquirers, whose indifference to Christian ordinances I had long deplored, are now anxiously seeking admission to the Church; newly-awakened sinners are entreating that they may speedily put on Christ by a public profession; hundreds, nay, thousands, who have totally neglected all the externals of religion, are now crowding the House of God, till on Sabbaths we cannot accommodate the multitude that flock to the house of prayer; and evening prayer-meetings, held every night during the week, are very frequently literally crowded. Many of those who stood aloof, and even scoffed at the work, have been subdued by its irresistible power, and are now among the most active in extending its influence. Some who carefully

voted ministers of the Gospel, the fruits are such as demonstrate them the production of the softening, converting, almighty operation of the Spirit of the Lord of Hosts.”

avoided every meeting, and laboured to shut themselves out from its spirit, have yet been visited in their houses, upon their beds, in their grounds, and while journeying to distant places; so that fear has fallen upon every mind.

“The confessions of sin, both on the part of professors, as well as non-professors, has been such as to make one blush for humanity, to say nothing of Christianity; it is only due, however, to our people to say, that the members who have confessed to secret sins are comparatively few.

“There have been several instances of second convictions, that is, after they professed to find peace. When this has happened, it has either been some sins were not confessed, or that they had fallen into some slight evil since their conversion—as anger, the sin I discovered—evidently showing the conscience to be very tender.

“In some few instances we have been perplexed by individuals under conviction confessing the sins of other people, under the strong impression that the Spirit revealed them to their minds. This has the germ of a fearful evil, and needs the utmost wisdom and caution, for many of our people believe it; and the only method of disabusing their minds is to trace the matter to its source, which I have invariably found to be a rumour of the sin which the convicted and confessing party had heard before the time of the Revival.

“I believe I told you in my last that those convinced have shown the greatest abhorrence of sin. Goods obtained dishonestly, or that had been the wages of iniquity, or employed for purposes of wickedness, have been freely destroyed. In some instances this has been carried to extravagance, extending to the goods and chattels of their neighbours; however, when this has happened, in their calmer moments they have replaced the goods.

“The advantages of our schools have been strongly manifested during this visitation. As you are aware, it is chiefly among the young who have passed through our schools, but who have been lost sight of for years. Now they are brought to turn from their wickedness, the knowledge they

display of the 'Word of God; is truly astonishing; and the correctness with which they quote, and the propriety of selection, would indicate a matured growth in Christian experience. Much of this may be ascribed to the 'Work of the Spirit;' but it is evidently the Spirit working by his own truth previously lodged in the memory, for the elder converts do not display this acquaintance with the Word.

"There is one peculiarity about this Revival that I am at a loss to account for. While the new converts will pray with a fervour and earnestness that thrills one's soul, and exhort with a power sufficient to melt the heart of the most obdurate, and expatiate most eloquently upon the excellency of the Saviour,—there is a degree of incoherency about it all. They will frequently break off in the midst of the most earnest petitions to God, and commence a powerful exhortation to sinners, and from this proceed to discourse on a Saviour's love. This is a feature of the Revival, for members who used to pray consecutively enough before the Revival, if affected

by it at all, become subject to the same peculiarity.

"The rapid extension of this work may be accounted for by the purely apostolic conduct of the new converts. As soon as they obtain their own pardon they go everywhere preaching the Word, individually, as the 'woman of Samaria,' and Philip to Nathanael,—and also in companies from chapel to chapel, village to village, till the whole neighbourhood is impressed.

"The work increases every day. The people are moving to erect seven village class houses; and twelve miles from Porue, in the Manchester Mountains, a large village, and very populous, seven miles from any place of worship, the people are sending to me every week to commence a school and preaching among them. I have been up twice, but the cry is repeated, 'Help, help;' and what can I do? From the character of this movement I am strongly convinced that now is the time, God's own time, for giving a higher tone to the piety of our churches."

The labour entailed by the outpourings of Divine grace are, as may be supposed, most severe; and our excellent brother most earnestly pleads for help. For the last few weeks he has held three services a-day, and travelled an average of twenty miles a-day, and that under a tropical sun. At least five hundred persons have joined the inquirers' classes, and still they multiply.

#### WESTMORELAND.

The stations of the Rev. J. Clarke are partly in the plain of this fertile and sugar-producing district, and partly in the mountains which surround it. Writing from one of his mountain stations, called Sutcliffe Mount, Mr. Clarke says, under date of December 10th:—

"Mrs. Clarke, myself, and daughter, are blessed with our usual health, and are in the midst of such work as I never before saw or heard of in my thirty-one years' acquaintance with Jamaica. My engagements are from morning to night; and to-day, after six meetings yesterday, I have conversed with fifty-two persons respecting their state, all of whom desire Christian baptism, and say they repent of sin, and believe in Jesus. Two members came early to confess their sins, and to express sorrow with much weeping and grief, though their sin had been committed two years ago, and was known previous to this Revival to themselves and to God only. In September my inquirers stood at fifty-five, and only twenty-two of these had appeared to be in earnest. Now, I number 425, and have restored twelve backsliders, and have baptized fifteen, who gave evidence of what seemed to us to be a true conversion to God. We are examining others for baptism, and in a few weeks hope to baptize more. Thirty-five couples have come to

me for marriage, and each week brings others who see the evils of their former mode of life. The chapels, and other places of worship, are crowded; and some prostrations, similar to those in Ireland and Scotland, take place; but I have never been interrupted in the public services by any excesses, and have seen only a very few of those who fell to the ground. Some, however, have lost their reason, and a few pretend to have received revelations from the Spirit. One of these was, that I was to be the teacher of the person, and my wife was to take and bring up her child. Several have been dumb for a few days, and great numbers still show strong convulsive action of the chest. We discourage all we think wrong, and direct that which we think is in accordance with the word of God. The confessions of sin are the most remarkable features of the case. These seem involuntary, yet true; and the strong feeling exists in the person at the time, that unless all is truthfully confessed, nothing will be forgiven."

## LUCEA.

Crossing the mountains to the north side of the island, we arrive at the stations of the Rev. W. Teall, who has furnished us with the following account of the movement in that district. His letter is dated November 19th.

"I will try to give you some account of what we have witnessed in the last ten or eleven days.

"On Friday evening, the 9th instant, we were holding the United Revival Prayer-meeting in our chapel. There was a large attendance, and a solemn feeling seemed to pervade the assembly. J. S. Trench, Esq., C.P., was presiding, and the meeting had been going on for about half-an-hour when the Rev. Warrand Carlile entered the chapel, and was followed by a considerable number of the people from Brownsville, where the work of God had been going on for some days previously. The rush of people in a state of great excitement quite alarmed us, and we feared a breach of the peace; but we soon found that a holy power possessed many of those who had lately become the subjects of Divine grace. These spread themselves among the people in and around the chapel, and such pleading and entreaty for souls I never in my life witnessed. The meeting lasted all night, and I should think that at least one hundred persons were powerfully affected with a sense of their sin and danger. The cries of some of the convicted were truly heart-rending. There were not a few who obtained grace to believe in Jesus as their Saviour; and the change which took place in their appearance was truly astonishing. While under conviction, their features were fearful to look upon; but when a sense of pardon was realized, they looked almost angelic.

"On Saturday morning, at six o'clock, I closed the meeting, and dismissed the people. I then went up the Hill [to his house], to get a little rest; but I had scarcely thrown myself on the bed, when I heard the most distressing cries in the chapel, and hastening down, I found some fifteen or twenty of the poor abandoned girls of the street all in the utmost distress. Their confessions of sin and cries for mercy were such as I never expected to have heard. The chapel was speedily refilled with the people of the town and neighbourhood, all apparently the subjects of deep seriousness. I ran up the Hill to get a cup of coffee, and when I returned to the chapel I found that a shopkeeper of the town had sent a barrel of biscuits for the people. A baker sent ten shillings' worth of bread and a large basin of butter. This was a most timely supply; for many of the people were faint from hunger. A most gracious work proceeded all day till

four o'clock, p.m., when I dismissed the meeting, requesting the people to go home to rest, and refresh themselves for the Sabbath approaching.

"On Lord's-day, the 11th, we began as usual with a prayer-meeting at six o'clock; but instead of having from seven to twelve persons, we had upwards of a hundred, and they continued to increase till the meeting closed. At half-past nine I found the chapel thoroughly filled, and some five hundred persons outside who could not obtain even standing room inside. We have had no occasion to fit up the galleries till now, so that the people could only occupy them by standing along the sills and sitting astride the joists. I was assisted during the day by persons of all denominations, and a most powerful awakening took place. The services did not close till Monday morning at daylight.

"On Monday I went and bought boards to floor off the galleries, and properly seat them. The number of sittings added during the past week is about 700. The carpenters have work by day, and all night the work of grace has gone on. I went out into the town and got £10 in the course of an hour towards the work.

"On Tuesday evening the united meeting was held in the Kirk, and I received a note from some one, asking the meeting to remember poor Green Island, which was yet unvisited. At six o'clock on Wednesday morning I started for Green Island, and when I got there I found everything very unpromising. A most wicked place has Green Island been. But the people from Lucea began to pour into the town, singing as they entered, 'Repent, sinners! repent!' Our chapel, as you know, is in ruins, but we have a booth in which we worship. The whole premises were filled with people, and the Lord made bare his arm among them. We then proceeded over the sands to Old Green Island, and had a meeting in the open air, when about six persons were converted. Again we returned to the mission premises, and had fully 1,500 persons there and in the street. The service was maintained all night, and I think about fifty were deeply affected. At daylight I rode to Rock Spring Estate, and held a meeting, when twelve persons fell down under conviction of sin. I then passed on to Kendall, and held another meeting. Then on to Mount Moriah, and down to Lucea. I now felt really unwell,



and was obliged to go to bed, although 1,500 people were waiting for me at Lucea. I had had only one night's rest for a week, and that day I had ridden twenty miles, and attended three large and exciting meetings, and had eaten nothing. However, I enjoyed a comfortable rest, and on Friday I felt as well as usual.

"On Saturday I returned to Green Island, to attend to the usual services. Yesterday the congregation numbered not far short of 1,000, nearly all of them sitting on the ground exposed to the sun. How I should rejoice if I had the means to restore the chapel! £200 is the estimated cost. During the service yesterday morning seven persons fell down; and at the close forty-two young persons enrolled themselves as inquirers.

"I came to Lucea for the evening service. Brother Murray (Wesleyan) occupied the pulpit, and fully 2,000 were in and around the chapel. I must not now prolong my letter. I am continually interrupted by persons coming to me about their souls. I will just note the following points:—

"1. Instead of universal indifference, we see a general spirit of seriousness.

"2. Hundreds of persons have been powerfully affected with a sense of their sin and danger.

The deputation on visiting Lucea found that, for several years, the people had been endeavouring to finish their chapel, and that but a short time before the front and the frame of the galleries had been put up. This great movement demands the early completion of the structure, and we shall be happy to convey to our brother any donations that friends may forward for that purpose.

#### BROWN'S TOWN.

Passing over the intervening parishes where indeed God is also manifesting his power, but the details of which have not reached us, we come to the parish of St. Ann's, in which our esteemed brother, the Rev. J. Clark, is labouring. He thus writes, under date of December 6th:—

"It is only a fortnight since the work began here, but it has been a glorious one. We have had scenes such as were never before witnessed; they have been like heaven upon earth. But there has also been much to fill one with anxiety and sorrow. A few persons have been excited almost to delirium, and are charging people of blameless lives with horrible crimes, such as murder, Obcahism, &c., declaring that in their stricken state they saw the deceased individuals, who revealed the cause and the circumstances of their death, or that the Spirit had told them. And many are inclined to believe these fancies as revelations from heaven. A few also have manifested zeal without knowledge. But what is the chaff to the wheat? These are Satan's devices to hinder the work of God. That *the* work is of God no

"3. Many of these have repented and believed in Jesus, and are now rejoicing in the Lord.

"4. Deep concern felt by converts for the salvation of others, and especially of their own family. Walking many miles to seek out their relations, to urge them to be reconciled to God.

"5. Pride of colour has been destroyed, or at least lost sight of for the time. I have seen what I could hardly have believed possible if I had not actually witnessed it. I have had my heart overjoyed to see females of fair colour hanging on the necks of their black sisters, weeping over them, even kissing them whilst they have, as in Christ's stead, besought them to repent of sin and be reconciled to God.

"6. Great numbers of persons who have been living together without being married, are hastening to put away the reproach of fornication by being legally united.

"7. Rum shops are abandoned. The retailers acknowledge that during last week, though the town was full of people day and night, their sales were *nil*.

"8. All the places of worship are insufficient to receive the thronging multitudes who now feel anxious to serve the Lord."

Christian can doubt. It has reached to the very depths of the soul of the true converts and penitent backsliders; and they have told of what God has done for them, and prayed with an earnestness for mercy so as to convince everyone that the Spirit of the Lord was working on their consciences and hearts.

"By their fruits ye shall know them." And already we see fruit abounding, and trust it will be abiding. Great numbers who have been living in open concubinage, have abandoned their sin, and are having the bans of marriage published. Drunkards have become sober men, and the very rum-shops are deserted. Husbands and wives who have been separated, are returning to each other. Enemies are reconciled, and are walking in peace and love. They crowd at the prayer-meetings; they

walk many miles to attend the evening services, at which we often have a thousand people. The countenances of those who have obtained pardon beam with joy.

"May God carry on the work he has begun, and permit us to realize the hopes

we once so fondly cherished, but which were so utterly disappointed, of seeing the great mass of the population of this island brought up to the glorious liberty of the children of God."

#### ST. ANN'S BAY.

We cannot better close these extracts than by giving the following *resumé* of the movement by the Rev. B. Millard, with some remarks on the state of his own station. He writes December 4th, 1860.

"You will rejoice to hear that a very remarkable awakening, both among saints and sinners, is now felt in many of the churches. In Westmoreland, Hanover, St. James', Clarendon, Manchester, and part of St. Ann's, the spirit of the Lord is working mightily. Some portion of our island's vile press is ridiculing the work—representing it as the work of the evil one. A few who do not go with a corrupt press are afraid of it. But the majority of ministers and Christians regard it as the work of the Lord. You remember, perhaps, that our Union issued a circular to our brethren. This I sent to *all* the Baptist ministers throughout the island; and I have reason to know that in most cases the suggestions were acted upon. Many prayers were offered; much effort was made; many longed earnestly to see Zion blessed. The Lord has heard our prayers in some portions of the vineyard. The awakening, however, did not take place first among Baptists. I believe it first originated among the Moravians at New Carmel, in Westmoreland, where Mr. Lichtenthaler is located. There multitudes cried for mercy. Physical demonstrations, similar to those in Ireland, were made. The excitement became intense. Characters the most abandoned were now overwhelmed with a sense of their sins. Young and old cried anxiously for mercy. Sins long concealed were at once confessed. Immorality was abandoned, and multitudes sought and found pardon and peace. Our people, I believe, were prepared by our united and general action in April and May, and in some cases during the following months, for spiritual influences. The revival soon spread on to Bethel Town, Mount Carey, Shortwood, Sav.-la-mar, through St. Elizabeth, to Clarendon, thence up the valley to Mount Zion (Br. Johnson's), to Clarksonville, and by this post I hear the Spirit has wrought wondrously in the hearts of sinners at Brown's Town. Churches, chapels, class-houses, are crowded. Marriages are almost without number. Rum shops are well nigh forsaken. Sinners are converted. Saints are alive and at work. Brother Clarke at Sav.-

la-mar, says:—In August I had fifty-five inquirers; I have now 341. Brother Teall gave forty-two inquirers tickets at Green Island; 100 at Lucea, and expects double that number in a few days. Brethren at other stations tell of wondrous things.

"At St. Ann's Bay we have not any of those fearful physical, convulsive, and epileptic movements. We are waiting, working, praying, and hoping. Our congregations are good, and we expect a visit from on high. In April we had a week of prayer-meetings and special services. As I did not see any special revival, we continued to have prayer-meetings three times a week at four o'clock in the morning (Monday, Wednesday, and Friday) throughout the district here and at Ocho Rios. Generally the Monday and Wednesday meetings were the best attended, and from inquiries and reports I found about 400 assembled on an average. We had also services in the evening, when I read extracts from Prime's Power of Prayer, the *Baptist Messenger*, and other publications. As an invariable rule, however, I purposely and rigidly abstained from reading any remarks bearing on the physical developments of the revival, knowing how apt our people are at anything of that kind. So we have been going on, quietly but comfortably, anxious to witness but by no means to *force* a revival. We have baptised twenty persons; restored thirty-two penitent backsliders. Have forty candidates now for baptism, and about twenty in the penitent class. Our leaders have been working, I try to keep them active; they have visited all the villages. My Sabbath school visitors have also had very interesting meetings throughout the district—in fifty different localities—with the young, urging them to give their hearts to Jesus; and our deacons have also had their share of work.

"We are hoping to see sinners converted in large numbers, and shall continue in prayer till the Lord hear our cry, and send his spirit on this portion of Zion, so that his people shall rejoice and sinners turn to the Lord."

In laying before our readers these letters, we have not withheld any facts, whether painful or pleasing, which may throw light on this striking movement. That under strong emotions and powerful convictions, some extravagant things should be said and done seems inevitable among a people so excitable and, as yet, uninstructed as the negro. Still the painful bears but a small proportion to the pleasing, while those who witness the effects unhesitatingly ascribe the good to the Spirit of God. May our brethren, with their deacons and leaders, have abundant grace given them to guide the people, and the result be seen in manifold true conversions to God, increased purity of life, and zeal in the cause of Christ.

### APPEAL FOR JAMAICA.

To the above interesting documents we are happy to append the following appeal for means to sustain a very useful and accessible class of labourers for the emergency arising from this religious awakening. We cheerfully commend it to the kind sympathy and liberality of our friends.

DEAR FRIENDS,—You are already acquainted with the recent manifestations of God's power and mercy in Jamaica. Places of worship in different parts of the island are too small to accommodate the numbers who flock together to worship God. The ministers of the Gospel, always too few, are now completely overwhelmed with their multiplied and multiplying labours. No means at present exist in this country for sending forth additional labourers into that interesting field. Something must, however, be done, rightly to direct the many thousands who are anxiously asking what they must do to be saved. The latest communications show that upwards of 20,000 are deeply anxious respecting their salvation. There is in the island a class of black and coloured men, deacons and leaders, qualified to read and explain the Word of God, and to aid the ministers of the Gospel in their present arduous duties. These persons are, however, dependent on their daily earnings for the support of themselves and their families. They cannot, therefore, be engaged in this kind of service altogether without pecuniary aid. Still, this outlay would be but small, compared with the importance of the work itself. Twenty or twenty-five pounds each would, it is believed, meet the necessity of the case. The number employed ought not to be less than fifty. It is proposed that the engagement itself should be but temporary—say for twelve months—so that no permanent charge would be incurred; but such an agency employed for that time would be of vast service. The agents employed will be carefully selected by the Baptist Missionary Society already existing in Jamaica. One thousand pounds wisely expended now will be of incalculable benefit in the future history of the cause of Christ. We place this appeal before the Christian people of Britain with the fullest confidence. The Church has been earnestly praying for the outpouring of the Holy Spirit. The religious awakening in Jamaica is beyond all doubt the result of that Spirit's work. Where God gives His blessing in answer to prayer, His people surely will not withhold their aid. That which is done should be done promptly. Ministers are sinking beneath the burden of their toils; souls are mourning for want of spiritual counsel. Brethren and sisters in Christ, aid us! Aid us now! Aid us by your prayer and your contributions in behalf of a people whose welfare, both temporal and spiritual, has so often awakened your benevolence and zeal.

It is with the full concurrence of the committee of the Baptist Missionary Society that we make this appeal for temporary aid to meet the present emergency. The secretaries of that society will gladly receive contributions for this purpose. The Rev. C. J. Middleditch, of the Baptist Irish Society, has also kindly consented to act on our behalf, and will forward to Jamaica whatever may be raised for this urgent work.

One of our number, Mr. Henderson, hopes to return in the early part of next month to the sphere of labour which he has long occupied. May he be the bearer of good tidings to the Church of Christ in that land!

We are, dear friends,

Yours in the Gospel of Christ,

J. E. HENDERSON,  
EDWARD HEWETT,  
THOMAS GOULD.

Baptist Mission House,  
33, Moorgate-street, London, E. C., January, 23rd, 1861.

We have much pleasure in subjoining the following letter, received from Benjamin Scott, Esq., Chamberlain of the City of London. We trust others will follow his example of Christian liberality.

"To the Rev. C. J. Middleditch, Secretary, Baptist Irish Society.

"Dear Sir,—I observe that the zeal for God which marked the conduct of the Baptist Irish Society in reference to the recent revival in Ireland has been honoured and rewarded by an abundant outpouring of the Holy Spirit's influence in Jamaica.

"I am not a Baptist, but I can appreciate the labours of those who differ from me on some points of inconsiderable importance; and as I feel convinced from what I have witnessed elsewhere that the money will be well applied I forward you a small cheque towards present exigencies in Jamaica. I have directed some books to be sent to you for the same destination.

"I am, dear Sir, yours very faithfully,

"London, 22nd December, 1860.

"BENJAMIN SCOTT."

## HOME PROCEEDINGS.

### JAMAICA DEPUTATION.

At the Quarterly Meeting of the Committee, held January 16th, the following important rules, prepared by a Sub-Committee, were laid down to guide the Committee in carrying out the recommendations of the Deputation, and which were adopted by the Committee at a previous meeting in November last. The portions of the Report of the Deputation referred to will be found at pp. 207 and 210 of the December "Herald."

In the Report of the Deputation, adopted by the Committee, the suggestions for facilitating the settlement of English ministers as pastors over churches in the island of Jamaica, are three, namely:—

- I. To provide the cost of passage for the brethren approved by the Committee.
- II. To make some provision for families of such brethren in case of their decease.
- III. To render some assistance should sickness supervene and render a change of climate necessary for the restoration of health.

The Deputation in offering these suggestions further say, that it will be necessary "that the committee should require of every church seeking a pastor through its medium to give a full account of its state, of its pecuniary resources, and the reason why it is desirable that such aid should be granted. The opinion of brethren on the spot might also with propriety be sought."

In accordance with these suggestions, your Sub-Committee proceed to offer the following recommendations, as rules to guide the Committee in carrying out the plans proposed, the Committee reserving the application of such rules at their discretion.

I. Any minister applying to be sent to Jamaica should furnish the Committee with the usual testimonials of piety, character, and ability, with a medical certificate as to his state of health and fitness of constitution for a tropical climate.

II. That any church in Jamaica applying to the Committee for assistance in obtaining a minister from England, should furnish the following particulars, namely:—

1. Number of members and inquirers, and ordinary congregation.
2. Total receipts of the church and congregation for the previous three years.
3. Amount of salary given to the former minister.
4. Probable salary for the future.
5. State of repair of the chapel, mission-house and premises.
6. A recommendation from the officers of the Jamaica Baptist Union, or four ministers of the island.
7. Any special observations that may contribute to the information of the Committee.

III. Your Sub-Committee further recommend that an assurance be effected on the lives of such brethren on behalf of the Society, and the premiums be charged to the Widows' and Orphans' Fund.

IV. In cases of sickness needing a change of climate and assistance from the Society, your Sub-Committee recommend the adoption of the rule given in the Society's instructions to missionaries for the brethren sent out under this arrangement, and which is as follows:—

"Should it please God to visit you with sickness, so as to render you incapable of prosecuting your labours, we should not disapprove of a temporary change of climate, provided that step were recommended by the concurring opinion of

medical men, and sanctioned by your missionary brethren ; a voyage to England should not be undertaken without the consent of the Committee, unless the circumstances of the case are very urgent ; and it is proper to state that while your own health is continued to you, we could not sanction a relinquishment of the work on account of the health of other members of your family, excepting in rare instances of obvious and imperative necessity."

V. When the circumstances of the case are very urgent, and time cannot be given without peril of life for previous reference to the Committee, it should suffice to furnish the Committee with proper medical certificates, and the testimony of two or more neighbouring brethren.

VI. With respect to the proposed changes in the term and mode of study of the students in the Institution at Calabar, your Sub-Committee recommend that the secretaries be directed to call the attention of the Calabar Committee to the suggestions of the Deputation, and to report the progress made to this Committee.

### DAY SCHOOLS.

With regard to the management of the Fund it is proposed to raise for the support and aid of Day-schools attached to the congregations founded by the Society in the island of Jamaica, your Sub-Committee propose the following rules for the guidance of the Committee.

I. That the managers of the Day-schools desiring assistance from the Fund be required to furnish the secretaries with the particulars of each school calling for aid, in the form of the schedule annexed, and a report of the annual examination, signed by the examiners.

II. That the secretary draw up annually a special report on the state of education and the assisted Day-schools, also a statement of the receipts of the Fund and their appropriation, and circulate it among the friends of education in Jamaica.

III. That the monies so collected be appropriated by the Committee in such amounts as they may deem requisite, on the recommendation of a Sub-Committee to be annually appointed, provided that all schools assisted are open to children of all denominations.

During the past month well-attended meetings have taken place in Pembroke-shire, Shropshire, and at Ross, at which the Rev. F. Trestrail has represented the Society. In Pembroke-shire he was assisted by the Rev. J. C. Page. The Rev. T. Gould, of Jamaica, has kindly visited the Forest of Dean, awaiting Mr. Trestrail at Hereford and Ross. The Rev. J. Wenger, with the Rev. E. Hewett, has attended meetings at Lowestoft and Somersleyton.

We have the pleasure to state that the Committee has engaged the services of Mr. A. Gunning, son of the Rev. A. Gunning, of Weymouth, for the Normal School department of the Calabar Institution. The esteemed president will not only rejoice at the assistance he will thus receive, but will find in Mr. Gunning a valuable coadjutor.

The Rev. J. E. Henderson is expected to sail for Jamaica by the packet of the 2nd inst. He leaves earlier than was anticipated, in order to render assistance to the pastors in the overwhelming labours brought upon them by the revival.

### PUBLIC MEETING.

A Public Meeting will be held at Willis's Rooms, on the 20th February, to receive from the Deputation to Jamaica, Edward B. Underhill, Esq., and the Rev. J. T. Brown, a report of their visit, and especially an account of the results of emancipation in the West Indies. The Chair will be taken at twelve o'clock precisely.

Tickets of admission may be had at the Baptist Mission House, 33, Moorgate Street. Fuller particulars will appear in the daily papers.

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 30, Oct. 30 ; Saker, H., Sept. 29, Oct. 30, one letter, no date, received Jan. 14.	VICTORIA, Saker, H., no date, received Jan. 14.
	AMERICA—BOSTON, Anderson, R., Nov. 19.

ASIA—AGRA, Gregson, J., Sept. 27, Oct. 5, one letter, no date, received Dec. 20.  
 ALIPORE, Pearce, G., no date.  
 BARI SAUL, Martin, T., Nov. 2.  
 CALCUTTA, Craig, T. R., Sept. 30; Goolzar Shah, Sept. 22, Oct. 18; Leslie, A., Sept. 22; Lewis, C. B., Sept. 22, Oct. 8, Nov. 2, Dec. 8; Sale, E., Sept. 22; Sale, J., Oct. 8, Nov. 2, Dec. 8.  
 CHITOURA, Williams, J., Nov. 1.  
 CHURAMONCOTTEE, Hobbs, W. A., Oct. 1.  
 COLOMBO, Allen, J., Oct. 29, Nov. 15.  
 DACCA, Bion, R., Nov. 5.  
 DARJEELING, McKenna, A., Nov. 6, 10; Niebel, C. G., Nov. 10.  
 DELHI, Gregson, J., Dec. 20; Parsons, J., Sept. 3, Oct. 10, Dec. 1; Smith, J., Oct. 4, Nov. 3, Dec. 20.  
 DINAGEPORE, McKenna, A., Sept. 11.  
 HOWRAH, Morgan, T., no date.  
 JESSORE, Anderson, J. H., Sept. 6, Nov. 6.  
 KANDY, Carter, C., Oct. 27, Nov. 14.  
 MADRAS, Claxton, W. A., Oct. 26.  
 MEEBUT, Gregson, J., Dec. 18.  
 MONGHYR, Gregson, J. G., Nov. 7; Lawrence, J., Nov. 14.  
 MUTTRA, Evans, T., Oct. 3.  
 PATNA, Kalberer, L. F., Oct. 27.  
 SERAMPORE, Dakin, E., Nov. 21; Trafford, J., Dec. 7.  
 SEWRY, Williamson, J., Sept. 20, Nov. 6.  
 SHANGHAI, Hall, C. J., Sept. 6, Oct. 19, Nov. 21; Kloekers, H. Z., July 12.  
 BAHAMAS—CAICOS, Tucker, St. G. D., and others, June 28.  
 GRAND CAY, Pardo, F., Sept. 24.

INAGUA, Littlewood, J., Oct. 20.  
 NASSAU, Davey, J., Oct. 26, Nov. 21.  
 FRANCE—MORLAIX, Jenkins, J., Dec. 15, Jan. 11.  
 HAITI—JACMEL, Webley, W. H., Nov. 10.  
 PUERTO PLATA, Rycroft, W. K., Oct. 27, Nov. 1, Dec. 3.  
 HONDURAS—BELIZE, Henderson, A., Oct. 16.  
 JAMAICA—BROWN'S TOWN, Clark, J., Nov. 6, Dec. 6.  
 CALABAR, East, D. J., Sept. 24, Nov. 3, 22.  
 FOUR PATHS, Claydon, W., Nov. 7, and one letter no date.  
 HAYES, Duckett, A., Nov. 23.  
 KINGSTON, Oughton, S., Nov. 1.  
 LUCEA, Teall, W., Nov. 19.  
 PORT MARIA, Day, D., Oct. 4, Nov. 22, Dec. 8.  
 ST. ANN'S BAY, Millard, B., Nov. 23, Dec. 4.  
 SAVANNA-LA-MAR, Clarke, J., Sept. 24, Nov. 1.  
 SPANISH TOWN, Philippo, J. M., Nov. 8, Dec. 25.  
 STEWARTON, Knibb, M., Dec. 7, 21.  
 SUTOLIFFE, MOUNT, Clarke, J., Dec. 10.  
 WALDENSA, Gould, T., Oct. 22, 23.  
 MADEIRA, Diboll, J., Nov. 13; Saker, A., Nov. 15; Milbourne, T. K., Nov. 15.  
 PRUSSIA—Dierdorf, Hirsch, E., no date received Dec. 31.  
 TRINIDAD—Law, J., Oct. 7.  
 PORT OF SPAIN, Gamble, W. H., Oct. 23; Law, J., Dec. 8.  
 SAN FERNANDO, Gamble, W. H., Dec. 8, 23.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from December 21, 1860, to January 19, 1861.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.*

	£ s. d.	£ s. d.	£ s. d.
<b>ANNUAL SUBSCRIPTIONS.</b>			
Allen, J. H., Esq. ....	2 2 0		
Barnes, Mr. R. Y. ....	1 0 0		
<b>DONATIONS.</b>			
A Friend, at B.B., for China .....	1 0 0		
A Mother, for India ...	0 10 0		
Do. for W. & O. ....	0 2 8		
Evans James, Esq., by "Record." .....	2 0 0		
"Gratitude." .....	2 0 0		
Strong, Mr., Newington Sundries, by Rev. A. Saker, for Africa .....	109 3 0		
Wood, F. J., Esq., LL.D. 200	0 0 0		
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>			
Blandford Street—Collection, for W. & O.	1 0 0		
Bloomsbury Chapel, on account .....	112 13 9		
Collection, for W. & O.	13 5 0		
Camberwell—Collection, for W. & O.	8 6 5		
Camden Road—Collection, for W. & O.	10 3 9		
Chelsea, Paradise Chapel—Collections .....	3 0 0		
Do., for W. & O. ....	0 10 0		
Eldon Street—Contributions .....	4 18 2		
Hammersmith—Collection, for W. & O.	4 18 0		
Hampstead, Bethel—Collection, for W. & O.	1 6 0		
Harlington—Collection, for W. & O.	1 0 0		
Hawley Road—Collection, for W. & O.	1 0 0		
Islington, Cross Street—Collection, for W. & O.	5 0 0		
John Street, on acct., by M. Martin, Esq.	60 0 0		
Lorrimore Road, Walworth—Sunday School .....	0 17 0		
Notting Hill, Norland Chapel—Collection, for W. & O.	1 13 0		
Regent's Park Chapel—Conts., by Y. M. M. A., for Schools, Muttra	18 11 6		
Rockingham Row, New Kent Road—S. School, Ebenezer, by Y. M. M. A., .....	0 12 3		
Salters' Hall—Collection, for W. & O.	4 10 7		
Shacklewell—Collection, for W. & O.	3 7 4		
Shouldham Street—Sunday School boxes	1 12 6		
Soho Chapel—S. Schl., by Y. M. M. A. for Kottaville Schl. Ceylon .....	10 10 0		

	£ s. d.		£ s. d.		£ s. d.
Staines—		<b>DOBSETSHIRE.</b>		Sevenoaks—	
Collection .....	2 12 5	Poole—		Collection, for W. & O.	1 15 0
Contributions.....	3 7 0	Collection, for W. & O.	1 10 6		
		Weymouth—		<b>LANCASHIRE.</b>	
Less expenses .....	5 19 5	Collection, for W. & O.	1 10 0	Bacup, Ebenezer—	
	0 12 9			Collection, for W. & O.	1 0 0
	5 6 8	<b>DURHAM.</b>		Bolton, Moor Lane—	
Trinity Street—		Stockton-on-Tees—		Collection, for W. & O.	0 15 0
Collection, for W. & O.	0 10 6	Collection, for W. & O.	0 17 2	Liverpool—	
Walworth, Lion Street,		<b>ESSEX.</b>		Ladies' Negroes'	
Balance, by Mrs. W.		Burnham—		Friend Society,	
H. Watson .....	17 16 3	Collection, for W. & O.	0 15 0	for Jamaica Insti-	
Westbourne Grove—		Harlow—		tution .....	10 0 0
Collection, for W. & O.	10 10 0	Collection, for W. & O.	1 10 0	Birkenhead, Grange Lane—	
		Loughton—		Colln. for W. & O.	7 2 3
<b>BEDFORDSHIRE.</b>		Collection, for W. & O.	4 4 6	Myrtle Street—	
Bedford, Mill Street—		Romford, Salem—		Colln. for W. & O.	14 1 9
Contribution .....	0 10 0	Collection, for W. & O.	1 0 0	Pembroke Chapel—	
Cranfield—		<b>GLOUCESTERSHIRE.</b>		Colln. for W. & O.	17 11 0
Contributions.....	0 19 0	Coleford—		Ramsbottom—	
Risely—		Collection .....	5 15 4	Collection, for W. & O.	0 18 0
Collection, for W. & O.	0 11 0	Do., for W. & O.	1 10 0	Rochdale, West Street—	
<b>BERKSHIRE.</b>		Contributions.....	6 3 4	Collection, for W. & O.	3 0 0
Reading—		Less expenses .....	13 3 8	Salford, Gt. George St.—	
Collection, for W. & O.	5 0 0		0 5 4	Collection, for W. & O.	1 10 0
				Waterbarn—	
Wallingford—				Collection, for W. & O.	1 0 0
Collections .....	8 13 4	Hillsley—		Contribution, for do...	1 0 0
Contributions.....	14 19 6	Collection, for W. & O.	0 7 0	Wigan, Scarisbrick Street—	
Do., for China .....	4 14 6	Thornbury—		Collection, for W. & O.	1 10 0
	28 7 4	Collection, for W. & O.	0 11 8		
Less expenses .....	1 2 8	<b>HAMPSHIRE.</b>		<b>LEICESTERSHIRE.</b>	
	27 4 8	Broughton—		Oadby—	
<b>BUCKINGHAMSHIRE.</b>		Collection, for W. & O.	2 0 0	Collection, for W. & O.	0 15 0
Aston, Clinton—		Shirley—		<b>LINCOLNSHIRE.</b>	
Collection, for W. & O.	1 1 0	Collection, for W. & O.	0 5 0	Great Grimsby—	
Buckingham—		Wellow, I. W.—		Collection, for W. & O.	1 10 0
Collection, for W. & O.	0 13 6	Collection, for W. & O.	0 14 6	<b>NORFOLK.</b>	
Colnbrook—		<b>HERTFORDSHIRE.</b>		Lynn—	
Collection, for W. & O.	0 16 0	Chipperfield—		Collection, &c. ....	11 7 0
Swanbourne—		Collection, for W. & O.	0 9 1	Do., for W. & O. ...	1 11 4
Collection, for W. & O.	0 4 9	Hitchin—		Contributions.....	4 1 6
Wraysbury—		Collection, for W. & O.	4 13 6	Do., for N.P.....	1 1 0
Collection .....	1 8 9	Contribution .....	5 0 0		18 0 10
Contributions.....	3 3 9	Markyate Street—		Less expenses.....	0 14 10
Wycombe, High—		Collection, for W. & O.	0 12 0		17 6 0
Collection, for W. & O.	1 12 1	St. Alban's—		Necton—	
<b>CAMBRIDGESHIRE.</b>		Collection, for W. & O.	4 5 0	Collection .....	1 3 0
Cottenham, Old Baptist Church—		Contribs., on account	10 0 0	Collection, for W. & O.	0 7 9
Collection, for W. & O.	1 0 0	<b>HUNTINGDONSHIRE.</b>		Worstead—	
Gamlingay—		Great Gidding—		Collection, for W. & O.	2 0 0
Collection, for W. & O.	1 5 9	Collection, for W. & O.	0 14 0	<b>NORTHAMPTONSHIRE.</b>	
Haddenham—		Spaldwick—		Blisworth—	
Collection, for W. & O.	0 15 3	Collection, for W. & O.	0 11 0	Collection, for W. & O.	0 14 6
<b>CHESHIRE.</b>		<b>KENT.</b>		Broughton—	
Stockport—		Birchington—		Collection, for W. & O.	1 0 0
Collection, for W. & O.	0 15 0	Collection .....	1 7 0	Hackleton—	
<b>COENWALL.</b>		Coxheath, Loose—		Collection, for W. & O.	1 0 0
Redruth—		Sunday School, box...	0 7 0	Harpole—	
Anon.....	1 17 0	Deal—		Collection, for W. & O.	0 10 0
<b>DEVONSHIRE.</b>		Collection .....	2 18 2	Middleton Cheney—	
Ashburton—		Do., for W. & O.	1 2 6	Collection, for W. & O.	1 0 0
Contribs., for N.P.	0 4 9	Contributions.....	10 3 10	Contributions.....	1 3 6
Budleigh, Salterton—		Less expenses .....	14 2 6	Northampton, College St.—	
Collection, for W. & O.	1 0 0		0 5 6	Collection, for W. & O.	5 5 0
Contribs., box .....	0 4 6	Lee—		Pattishall—	
Devonport, Hope Chapel—		Collection, for W. & O.	6 13 9	Collection, for W. & O.	0 10 0
Collection, for W. & O.	2 0 0	Margate—		Ravensthorpe—	
Contribs., on account	18 0 0	Collection, for W. & O.	2 0 6	Collection, for W. & O.	1 0 0
Lifton—				West Haddon—	
Collection, for W. & O.	0 3 6			Sund. Schl., for N.P.	0 8 9
		<b>NORTHUMBERLAND.</b>		Newcastle-on-Tyne, Bewick Street—	
				Collection, for W. & O.	2 17 0

	£	s.	d.
<b>NORTH OF ENGLAND Auxiliary—</b>			
On account, by Mr. Hy. Angus (including P. W. G., for India, £20) .....	50	0	0
<b>NOTTINGHAMSHIRE.</b>			
<b>Carlton-le-Moorland—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	7	0
<b>Cillingham—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	13	0
<b>Grantham—</b>			
Collection .....	0	11	0
<b>Newark—</b>			
Collection .....	2	14	6
Contributions .....	4	4	6
Do., Juvenile .....	2	15	0
<b>New Basford—</b>			
Collection .....	5	0	0
<b>Nottingham—</b>			
Collections—			
Circus Street .....	9	14	9
George Street .....	10	11	11
Public Meeting .....	6	10	7
Juvenile .....	1	16	11
Contributions .....	99	16	0
Do., for <i>China</i> .....	5	10	0
Do., Juvenile .....	0	11	0
Do., Sunday School, Circus Street .....	3	1	3
Do., do., Derby Rd. .....	0	6	0
Do., do., George St. .....	11	0	0
<b>Riddings—</b>			
Collection .....	1	8	9
<b>Southwell—</b>			
Collections .....	1	17	7
Do., for <i>W. &amp; O.</i> .....	0	6	9
Sunday School .....	0	2	8
<b>Swanwick—</b>			
Collection .....	1	10	1
<b>Woodborough and Calverton—</b>			
Collection .....	3	17	0
Contributions .....	1	18	6
Less expenses .....	175	4	11
.....	7	2	7
.....	168	2	4
(£10, Juvenile, for <i>Two Orphans in care of Mrs. Anderson, Jes-sore.</i> ) .....			
<b>SOMERSETSHIRE.</b>			
<b>Clifton, Buckingham Chapel—</b>			
Collection, for <i>W. &amp; O.</i> .....	4	0	0
<b>Hatch—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	13	0
<b>Montacute—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	16	0
<b>Paulton—</b>			
Collection .....	3	13	9
Contributions .....	8	1	5
Do., Sunday School .....	1	1	8
Less expenses .....	12	16	10
.....	0	7	6
.....	12	9	4
<b>Wincanton—</b>			
Collection for <i>W. &amp; O.</i> .....	0	10	0
<b>Yeovil—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	12	0
<b>STAFFORDSHIRE.</b>			
<b>Netherton—</b>			
Collection .....	1	14	2
Contributions .....	2	15	6
<b>Princes End, Zion—</b>			
Collections .....	7	2	9
Do., for <i>W. &amp; O.</i> .....	0	14	9

	£	s.	d.
<b>West Bromwich—</b>			
Collection .....	3	3	0
Contributions .....	4	4	0
Do., Sunday School .....	1	10	3
Do., for <i>China</i> .....	1	0	0
.....	22	4	6
Less expenses .....	1	9	2
.....	20	15	3
<b>Willenhall, Gomer Street—</b>			
Collection .....	2	3	6
Contributions .....	0	3	7
<b>SUFFOLK.</b>			
<b>Aldborough—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	10	0
Bury St. Edmund's—			
The late Mrs. Cross, of Stansfield Legacy, by Rev. C. Elven .....	10	0	0
<b>Ipswich, Stoke Chapel—</b>			
Collection, for <i>W. &amp; O.</i> .....	2	10	0
<b>SURREY.</b>			
<b>Limpsfield, Painshill—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	6	6
<b>Norwood, Upper—</b>			
Collection, for <i>W. &amp; O.</i> .....	7	17	2
<b>SUSSEX.</b>			
<b>Brighton—</b>			
Coll., Public Meeting .....	7	9	10
<b>Lewes .....</b>	30	10	0
<b>WARWICKSHIRE.</b>			
<b>Alcester—</b>			
Collection .....	6	8	0
Contributions .....	1	9	7
.....	7	17	7
Less expenses .....	0	5	7
.....	7	12	0
<b>Birmingham—</b>			
Balance, by J. H. Hopkins, Esq. ....	122	5	3
<b>Lexington—</b>			
Contributions, by Rev. James Clark .....	3	3	0
<b>Stratford-on-Avon—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	11	0
<b>Warwick—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	8	0
<b>WILTSHIRE.</b>			
<b>Calne—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	10	0
<b>Chippenham—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	13	9
<b>Damerham and Rockbourne—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	10	0
<b>Penknapp—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	5	0
<b>Trowbridge, Pack Street—</b>			
Collection, for <i>W. &amp; O.</i> .....	2	0	0
<b>WORCESTERSHIRE.</b>			
<b>Malvern—</b>			
Page, Miss .....	5	0	0
<b>Pershore—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	16	8
<b>Worcester—</b>			
Collection, for <i>W. &amp; O.</i> .....	2	0	0
<b>YORKSHIRE.</b>			
<b>Bradford, Westgate—</b>			
Collection, for <i>W. &amp; O.</i> .....	5	0	0
<b>Burlington—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	8	2
<b>Farsley—</b>			
Collection, for <i>W. &amp; O.</i> .....	2	0	0
<b>Hebden Bridge—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	0	0

	£	s.	d.
<b>Keighley—</b>			
Collection, for <i>W. &amp; O.</i> .....	0	8	0
<b>Long Preston—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	0	0
<b>NORTH WALES.</b>			
<b>CARNARVONSHIRE.</b>			
<b>Rhosirwaen, Bethesda—</b>			
Contribs., for <i>N.P.</i> .....	0	7	0
<b>DENBIGHSHIRE.</b>			
<b>Ruthin and Pandyroapel, on account .....</b>	10	0	0
<b>MONTGOMERYSHIRE.</b>			
<b>Talyvern—</b>			
Contribs., for <i>N.P.</i> .....	0	15	0
<b>SOUTH WALES.</b>			
<b>CARMARTHENSHIRE.</b>			
<b>Carmarth, Priory Street—</b>			
Collections .....	14	17	11
Contributions .....	13	6	6
.....	27	3	11
Less expenses .....	3	0	0
.....	24	3	11
<b>St. Clear's, Zi on</b>			
Collection, &c. ....	14	0	0
<b>GLAMORGANSHIRE.</b>			
<b>Bridgend, Hope Chapel—</b>			
Collection .....	1	1	1
Do., for <i>W. &amp; O.</i> .....	1	0	0
Contributions .....	3	1	0
<b>Dowlais, Beulah—</b>			
Contribs., for <i>N.P.</i> .....	0	14	0
<b>Neath, Tabernacle—</b>			
Sunday School (3 yrs.) .....	2	13	6
<b>Swansea, Mount Pleasant—</b>			
Collection, 1860, for <i>W. &amp; O.</i> .....	2	5	4
Do., 1861, for <i>do.</i> .....	3	8	6
<b>MONMOUTHSHIRE.</b>			
<b>Abergavenny, Lion Street—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	4	8
<b>Llanthwy—</b>			
Collection .....	1	16	2
Do., for <i>W. &amp; O.</i> .....	1	14	4
Contributions .....	1	12	6
<b>Newport, Commercial St.—</b>			
Collections .....	13	14	11
Contributions .....	15	13	5
Do., Sunday School .....	6	11	10
.....	36	0	2
Less district expenses .....	2	8	0
.....	33	12	2
<b>Tredegar, Siloh—</b>			
Collections .....	2	0	3
Contributions .....	8	15	11
Do., for <i>China</i> .....	1	0	0
Do., Juvenile .....	3	3	8
Do., Sunday School .....	2	4	5
<b>SCOTLAND.</b>			
<b>Glasgow, High John Street—</b>			
Collection, for <i>W. &amp; O.</i> .....	2	10	0
<b>Greenock, West Burn St.—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	5	0
<b>Perth, South Street—</b>			
Collection, for <i>W. &amp; O.</i> .....	1	0	0



# THE MISSIONARY HERALD.

## FOREIGN INTELLIGENCE.

### INDIA.

#### DINAGEPORE.

ABOUT the middle of last year the native preacher, Paul Rutton, left the service of the Society, obtaining a lucrative situation in Government employ, as deputy-superintendent of the Dinagepore gaol, which usually contains a thousand convicts. Here he has the entire control and responsibility of the account department. We much regret his loss to the mission, as he has for fourteen years very faithfully and successfully served the cause of Christ. In reference to the progress of the Gospel, Mr. McKenna writes that one of the members has entered upon the work at Sadamahl, where he will be supported by local funds. He will teach a school in the week for the benefit particularly of the Christian children, and hold two services on the Lord's-day. We trust this attempt to revive an interest in the Gospel at Sadamahl will be successful. At Dinagepore, a boys' school has been commenced. Mr. McKenna adds, "I am rejoiced to say, that all our people, whether of the church or congregation, *do* well. One of our members, who has removed to a lucrative appointment at Rungpore, endeavours to supply, as far as the nominal Christian community is concerned, the task of a paid preacher. He tells me that one individual wishes to make a profession of faith in the Redeemer."

The unhealthiness of the season led Mr. McKenna in September to visit Darjeeling. Of this place he writes:—

"Darjeeling, whither I am bound,—very much nearer and of more easy access than Calcutta—has within the last year, to all intents and purposes, become a sub-station of this mission. Several of our church are there, still more of our people, besides other native Christians, and large numbers of Bengalees, who hear not the Gospel from one year's end to the other. There is no Bengalee or Hindustani-speaking missionary there—the brother who is there confining his labours to the hill-men. This scattering of our people on all sides is a result of the

mutiny (they seek better wages), and would—as I still believe it will be in a few instances—have been an incalculable blessing—as in the case of the early churches—to the surrounding country, had not the education and early training of our native Christians been so sadly neglected as it has been. The European residents of the station, unexpectedly, and unsolicited, have come forward to defray our expenses up and down; but I know not their names, for they have purposely withheld them."

We trust that the change so kindly and liberally provided for our missionary brother will be beneficial, and restore him and his beloved partner to perfect health.

#### SEWRY.

From our aged and esteemed missionary, Mr. Williamson, we have received the following information. On July 28th he writes:—

"The work of God has been carried on long as formerly. I had the pleasure of baptising a young man last Lord's-day, with undiminished energy, except what respects my own personal efforts, for I am who seems a pious and steady youth. not able to walk so far, nor to speak so There is some prospect, too, of more con-

ing forward by and by. The Gospel is listened to by undiminished numbers, and, I think, with more serious attention and conviction of the truth of Christianity than formerly, accompanied with less and less faith in their own religious systems."

The defection and separation from the mission of Mr. Craig has led the Committee to decide that the Rev. D. J. Ellis shall go to the assistance of Mr. Williamson. After referring to the painful event, Mr. Williamson proceeds to say, under date of November 6th:—

"Our labours at the station and its vicinity throughout the hot weather and rains have been conducted, as usual, without much apparent success, though, doubtless, more good has been done than we can apprise you of. Christian knowledge is evidently increasing among the natives around us. Many are convinced of the truth of Christianity, a considerable number have given up the practice of idolatry, and some about us tell us that they believe in Christ, and pray in his name. Our time for itinerating having commenced, we are preparing for setting out on more distant excursions.

"Our schools are fewer than they were, in consequence of the falling off of subscriptions, occasioned chiefly, I believe, by the establishment of Government schools, both English and Bengalee. We have now only two, one boys', and one girls' school, taught by Christians only. They are attended by Hindoo and Christian children, and a few Mohammedan, who not only learn to read, write, and cypher, but study grammar, geography, and history, &c., together with the Bible and religious books and tracts. The boys' school is conducted by a well-informed and pious native Chris-

tian, and the girls' gratuitously by one of our daughters. The children and youths, therefore, who attend them, not only acquire useful knowledge, but learn, by the blessing of God, to fear and keep his commandments, and to love and trust in the Lord Jesus Christ.

"Nearly all our native Christians attend the means of grace, especially on Lord's-days, and their conduct has been generally becoming the Gospel. Two persons have been baptized here, and one at Cutwa. We hope they will continue to walk in Christ, as they have received him. Others have applied for baptism, whom we wish to wait some time longer.

"The Cutwa station, to which Mr. Craig was appointed, is still without a European missionary, and I have been thinking of sending Koilas, one of our native preachers, there, until it can be better supplied. He will, I think, be useful at that station by his preaching to the heathen; and by his exhortations and example, through God's blessing, will edify the church, stirring up the native preachers, and Christians generally, to the due discharge of their profession and duties."

#### CALCUTTA.

From recent letters we learn that the Rev. J. Sale, with Mrs. Sale, Mrs. Lewis, and their children, were about, on the 15th of January, to sail in the *Newcastle* for England. May these dear friends be graciously preserved throughout the voyage on which they have ere this entered. The *Malabar*, with its missionary band, arrived in Calcutta on the 20th of December. From the letters of the missionaries, the Revs. D. J. Ellis, T. Rose, and F. T. Reed, we learn that the voyage was a very rapid and agreeable one; that under the kind instruction of the Rev. J. Mullens and Mrs. Mullens, considerable progress was made in the acquisition of Bengali and Hindustani, and that the missionaries were usefully employed in various Christian labours among the passengers and crew. Our space will not allow extracts from the interesting accounts of the voyage given us by our young brethren, especially from the long letter of Mr. Ellis. They have entered heartily on their life's work. At our last advices, Mr. and Mr. Rose were already on their way to Agra; Mr. and Mrs. Ellis had left Calcutta for Sewry; while Mr. and Mrs. Reed were awaiting the arrival of Mr. Martin, from Barisal, to convey them to their destination.

During three or four months of the year, Mr. Sale has been engaged in an inquiry, as a commissioner, into the indigo planting system of Bengal. For several years past much discussion has been going on with regard to the relations of the ryot with the planter. In 1856, some church missionaries of Kishnaghur made very serious accusations of cruelty and oppression against the indigo planters

in the Bengal Missionary Conference, which led to much controversy at the time, but without any beneficial result, or even the substantiation of the charges put forward. More recently, the measures of the local government stirred up the ryots to resistance, which was only prevented from breaking out into open war against all indigo factories and their proprietors by the measures taken by the Legislative Council.

A commission was also appointed to make a thorough investigation into the whole question; and to secure a tribunal of an impartial character, in which the various parties interested should be represented, it was formed of two eminent civilians, a native land proprietor, an indigo planter, and a missionary. The report of this body has been presented. It is not, however, unanimous in its recommendations, and now awaits the action of the general Government. The subject, to a considerable extent, is one of missionary interest. In Kishnaghur, Jessore, and Nuddea, the missionaries have much intercourse both with planters and cultivators, and not unfrequently are appealed to by both parties to allay the dissensions which have continually arisen. The following extracts from a letter of Mr. Sale, dated September 8, 1860, will put our readers into possession of the main features of the case.

"The work of the commission extended over about three and a half months. I was absent from Calcutta only two Sundays, which I spent at Kishnaghur. My visit to that station gave me an opportunity of very pleasant intercourse with our brethren of the Church Mission there. I was much gratified with what little I had time to see of their work.

"I believe I sat in commission rather over fifty days, and I trust I was of some use in helping to bring out the truth. We gave our report to the lieutenant-governor on the 27th August."

"The essence of our report is, that the cultivation is declared by the ryot to be unprofitable and irksome; that its unprofitableness is admitted by the planters themselves, and that the want of profit will of itself account for the alleged unjust use of the zemindaree powers by the planters, the constant need of irksome supervision by the factory servants, and the constant endea-

vour to get out of the obligation to cultivate under which the ryot is said to have placed himself—either by taking advances (which is apparently very much less common than people have been led to suppose), or by generally taking up a sort of hereditary obligation, thought to arise out of advances given the former holders of their lands—or by sullen acquiescence under the influence of fear; or perhaps, in some few cases, a more cheerful consent in view of what the planters call 'collateral advantages' afforded to the ryots."

"The indigo-growing portion of the Bengal peasantry deserve much credit for the patience with which they have gone on so long fulfilling, or trying to fulfil, their part of a most unfair contract, and for the wonderful moderation with which they have acted, now that a concurrence of events has led them to make an effort to relieve themselves from the heavy burden they have borne so long."

#### COLINGAH.

The native church in this quarter of Calcutta, under the pastoral guidance of Goolzar Shah, continues to make laudable efforts to extend the Gospel, and to support the means of grace. Though the majority of the members are very poor, there are ten who regularly contribute to the church fund. The monthly expenditure, including the assistance rendered to the blind, lame, and infirm members, is about sixteen rupees a month. In the month of December, the pastor had the pleasure of baptizing a young man employed as a draftsman in the Revenue Survey Office. The church was much satisfied as regards the sincerity of his faith and repentance. There are some hopeful candidates for baptism. One of them is a simple and sincere Madras man, who will probably be soon baptized. For some time past, Goolzar Shah has been engaged on the preparation of a Scripture text-book, which will be of much use among native Christians of all denominations. It is now passing through the press.

Owing to his regular duties in a Government office, our native brother has not much time to devote to evangelistic labours abroad. But his account of a day's excursion on the river Hooghly is so interesting, that we cannot withhold it from our readers, in his own words.

"It was the 29th of October last—a memorable day to me—that I spent the day on the river with my family. Ramdoes accompanied us. We took a boat near the Kidderpore Ghat, intending to go to Oolooberia, and preach the Gospel to the multitude there, but the tide being soon against us we returned from little beyond the Botanical Garden, and went northward. At about three o'clock we arrived near the Cossipore Ghat; the river there was somewhat rough."

"On landing at the Ghat we met with four monster-looking *mohuntas*, who were sitting there, and some other men with them. I approached them and asked what they do there—and how many of them live there. One of them replied very coolly and respectfully (which I did not expect), that five of them live there to offer sacrifices, and to worship the several idols placed there. I asked them the names of those gods whom they worship, and he named fifteen or sixteen of them. I then took the opportunity to tell him, that among the gods he named, I did not find the name of the true God, who is our Creator and Preserver; but he began to tell me a long story, with a view to prove that those idols are the true God, appeared in the world in different shapes, and at different periods. I allowed him to speak a little, and afterwards I mildly refuted his arguments, and pointed out to him the nature and attributes of the true God, and

the holy Incarnation of his Son Jesus. On hearing me speak reasonably, and to their consciences, they appeared somewhat surprised, and expressed a desire to hear more, and requested me and Ramdoes to take our seats. I was then much encouraged by God's blessing, and I explained to them a part of our Lord's Sermon on the Mount, his miracles, and his sufferings for sinners; the doctrine of justification by faith, and of the last day of judgment. On hearing these, they and some of our boatmen who were also there became very serious. I observed then that the Spirit of God moved about among us. I asked them what they intended to do, whether they would any longer worship those idols, and sin more against the true God, or whether they would return to him through the Lord Jesus Christ, and be saved. They all confessed that the idols are nothing, and that it is necessary for them to worship the true God, but did not say much. One or two of them were very sad; it appeared that there were some struggles going on in their minds. At last I asked them to join with me in prayer to the true and merciful God,—they consented, and I prayed. I cannot express the joy I had that day in finding these men so attentive to hear about the welfare of their souls. Little before evening, however, we left them with reluctance. I wish I could go and see them now and then."

## CHINA.

OUR last communications from the missionaries at Shanghai inform us that peace had been proclaimed, and they were anxiously considering the best mode of reaching the interior, and the best place in which to commence their missionary labours. Mr. Hall was contemplating a visit to the district of Shantung, to the north of Shanghai, while Mr. Kloekers was engaged with another missionary in exploring the Yang-tse-kiang river, and working his way, if possible, into the districts occupied by the revolutionary forces. In a letter dated July 12th, we have from Mr. Kloekers an account of a previous trip, from which we proceed to extract some interesting particulars. Mrs. Kloekers accompanied him. A boat was hired with five compartments, propelled usually by oars, by the wind only when it is fully behind them. It makes way but slowly through the narrow channels in the paddy and corn-fields, making at the most twenty-five or thirty miles a-day. At the first stopping-place, ten miles from Shanghai, the people crowded around to look curiously at the foreign lady. They, however, listened attentively to an address from the words "God so loved the world," &c. At Yong-Kong the missionary preached three or four times, and then hastened to the important city of Bing-hoo. On their arrival, the boat was speedily surrounded by a curious crowd, who were astonished at the rapid writing of Mrs. K., as not one of a thousand among Chinese ladies has any skill in penmanship. She wrote for them the beautiful words of John iii. 16, and then Mr. K. addressed the people on its suitability to their spiritual wants. Mr. Kloekers thus describes a visit he paid to a pagoda and fort.

"The temple behind which the pagoda is built is getting old and dilapidated, at least some of the inward parts, though filled with gigantic idols. As soon as one enters the first hall, a shrine is seen in the middle, in which an image is placed, called Moo-doo, a corpulent and disproportionate creation, made of wood and clay, heavily gilded. It has rather an insane look, yet smiles upon you with characteristic benevolence. On both sides are found two immensely large images facing the opposite two.

"Behind the image called Mee-doo, and back to back, is another, called Wong-ling-kwan. These six are represented as guarding the doorway to the abode of the great hero and teacher of gods and men, as he is styled. From this place we went along an overgrown footpath, through an open space; and in front of us was the temple or real abode of Buddha, sitting on a lotus-leaf, and surrounded by a large number of images of his disciples, or Buddhasatwas. At the right-hand side of the entrance (the temple faces the south, as do all the temples and public offices in China) we saw a large bell hanging in a proportionate framework, and a little left of it a piece of wood about two feet long, horizontally suspended, which was brought into motion with another piece of rope, in such a way as to strike the bell and make a deafening noise, the object of which was to call the attention of some believer who had died, to the dress which was suspended in the bell, and which the relatives desire him to accept at their hands at the time when it is to be offered. This time seems to be about thirty days after they commence to call his attention to it, which is done without intermission day or night. Others say that the dress itself represents the man who died, and that his soul dwells in it. This being the case, the noise of the bell will, according to their opinion, bring this spirit into a trance, or, what is the same, the Buddhist heaven or Nirwana. A third idea also entertained is, that it is an announcement to the gods of the death of that man who is represented by the dress, or whose soul dwells in it, and asks for admission

among a higher class of beings, or at least a higher rank among men, according to their belief in the transmigration of souls. All this seems to be consistent with Buddhism in China; but my feelings made me shudder, and compassionate this people. I first made use of the opportunity of preaching to some twenty persons about the love of our Saviour, and our hope in him in life and death; and then went up into the pagoda, to have a view of the surrounding country. How pleasing it was! Bing-hoo was lying to the north of us, everywhere decorated with trees. The country far and near seemed only one large field covered with wheat, which at this time was full grown and blossoming. The trees which studded the country here and there had something enchanting about them; they were in such good harmony with the whole, especially those bamboos and weeping-willows, the first of which stretched their branches so invitingly out to take rest under their united shadows, and the latter so seemingly unwilling to let them go who once had been laid there in the shades of death. Round those spots you would see a piece of land in the distance, newly ploughed, and looking as black as its nature allowed; and from some little unseen channel you might observe the water pouring upon it, as if in deep mourning, and weeping around the tomb of some old acquaintance who had been buried there. Then very far towards the north of us, and a little nearer towards the east, we saw what I have seen some poets call, 'small pillars of the earth,' the hills of Yong-kong and Chusan; and my imagination became alive about the three thousand Buddhist priests who are said to live at Poo-too and their numerous temples, who feed the souls of the millions hereabouts with a pantheism which ends in atheism, and gives no happiness in life, nor hope in the fearful moment of death, when plunging off into an unknown eternity.

"We hastened once more into the temple, where I preached to some few that had come together, and then towards the boat, to go into the city to preach and distribute tracts and Bibles."

Visiting several places, preaching wherever practicable, Mr. Kloekers reached Kaen-poo, where he hoped to hire rooms in a temple to preach in during the summer months. In this he failed from the unwillingness of the owners. "But," he says, "in the city of Kaen-poo itself I had a very large number of hearers in the large temple which lies between the north and west gates of the city. I also preached once in the streets, and once in a small temple along the wayside." In the evening he proceeded to Hay-een.

"The first thing we heard here was that Woo-sih had fallen into the hands of the Revolutionists, who, from being nearly

starved to death within the walls of Nanking, had got there a quantity of food, which was counted to be enough for fifteen years.

Our boatmen, no wonder, were greatly distressed on hearing this report; for all their relations lived near Woo-sih, and their elder brother, having just left Shanghai to visit them and bring them some support, had most probably fallen into their hands on the way.

"After breakfast, and some kind of service among ourselves, I went out to distribute some tracts and a few Bibles till dinner-time. Then I preached in a temple to a congregation of perhaps more than three hundred people. Some listened attentively, and asked interesting questions, from which it appeared that Christianity seemed to them something more than political Confucianism and idolatrous Buddhism and Taouism. One of them, speaking out very freely in this way, was even attacked by

some person in the crowd, and interrogated in such a manner as to place him in a dilemma. He decided in favour of Christianity, whether because he was forced to it by his own reasoning, or to please me, or because he believed it from the heart, I do not know; but, at any rate, he spoke about our faith and doctrine in such an intelligent way as to make me think, 'Thou art not far from the kingdom of God,' or, at least, that Christianity must have been so well and plainly preached to him and the people around him, as to leave them entirely without excuse. Arriving at the boat, a large crowd arrived there with me, and, like our blessed Saviour, I went into it, and preached for about half-an-hour to the multitude, who seemed eager for the bread of life."

As the country was becoming much excited from the advance of the revolutionary army, and the boatmen would no longer remain, the missionary and his wife returned to Shanghai. Mr. Kloekers makes the following reflections on their trip.

"I found the disposition of the people, in general, as favourable to the reception of missionaries among them as ever I found them before in times of peace. We did not meet with any real molestation, though certainly fear and unbelief might have brought us sometimes in trouble. Small provocations, perhaps with the intention to test one's religious sentiments by actions thus provoked, or, at least, the courage and boldness for which foreigners are famous among the Chinese, are sometimes given; but, if met in the proper way, do more good than harm, and promise that Christianity will have a fair trial when once peace shall have been re-established.

"We have good reason to hope, leaving

everything else out of the question, that many will soon be prepared for a public profession of our faith, who are now kept away from it by fear; for it is undeniable that a deep impression has been made upon the minds of the people in the past, and that, for many, only a little sunshine is required, the seed having fallen in a good ground, well watered by the tears which God's providence forces from their humbled souls. Indeed, the field seems to me to be now quickly ripening for the harvest, and, if so, the harvest truly will be plentiful, and the labourers comparatively few. My brother, let us therefore earnestly pray the Lord of the harvest, that he will send forth more labourers into his harvest."

Mr. Hall has not, meanwhile, been inactive in Shanghai, round which city, in the month of September, the rebels had encamped. Among the Chinese he has preached much, and among our own countrymen, soldiers and sailors, he has found an important sphere of usefulness. We hope, however, shortly to hear that our brethren will be freely embracing the opportunities which the peace will give them to enter the interior of the land.

Since the above was in type we have received the sad news that Mrs. Kloekers has entered into rest. This painful event took place on the 16th of December last. Her illness seems to have commenced during the anxieties attendant on the attack of Shanghai by the rebels. She, however, recovered sufficiently to allow Mr. Kloekers to proceed, early in November, on his contemplated visit to Nanking, the seat of the rebel power: Unexpectedly returning on the 2nd December, he found Mrs. Kloekers seriously ill, from a premature confinement. Medical attention failed to arrest the disorder. In "perfect peace" she fled to the Saviour that she loved. Her missionary course has been but a brief one, yet long enough to display unusual energy and devotedness. She threw her whole soul into the work of the Lord, and it hath pleased him to call her to an early reward.

## THE REVIVAL IN JAMAICA.

THIS important movement continues to spread its influence over the island. By our late advices we learn that it has taken possession of St. Ann's parish, is winning its way to the eastward, and coming with power on the stations at Oracabessa and Port Maria. Before presenting our readers with extracts from these letters, we insert the following remarks from one of the leading newspapers of the island, the *Jamaica Guardian*, of January 23rd. Its tribute to the general value and results of the movement is important :—

“Notwithstanding the cavilling which was at one time raised against the remarkable religious movement which is at the present time spreading in different parts of the island, we are happy to learn that the good fruits of this awakening are multiplying on all sides. Every post brings us letters from correspondents in the several districts in which the Revival influence has developed itself, conveying the most gratifying intelligence as to the effects which this extraordinary visitation is working in the moral reformation of the people. Drunkards have been reclaimed; and in many places the rum shops—those fountains of vice and crime—have been almost deserted. Hundreds upon hundreds of the people who were formerly living in concubinage, have forsaken that mode of life and sought a better union, sanctioned by the holy rite of matrimony. Parties who have never for years past been seen in the house of prayer, are now found among the most devout worshippers of their Maker, and the most eager and attentive hearers of the word of life. The disgusting revelries of the dancing-booth are seen and heard no more; and some of the most abandoned of characters—outcasts of society, and accounted irreclaimable—wrought upon by a power which hardly the most sceptical will venture to deny is divine, have abandoned their vicious courses, cast off their sinful and degrading habits, and entered upon a new and hopeful career. From the first we anticipated that good, great good, would result from the movement; and when it was assailed, we felt it to be our duty to defend it; but we must confess that we did not expect that the good wrought would have been upon so large a scale as that in which it now presents itself to our sight. Let us hope, however, that these gracious effects will develop themselves in even yet larger proportions, and that ere the movement shall subside, Jamaica will become morally regenerate. Every friend and lover of this country and her people will rejoice at a visitation like this, which promises to work such great things for the land, in purging it of those elements of evil which were fast eating into the vitals of society—in purifying the moral atmosphere, still largely impregnated with those foul exhalations with which the stagnant and corrupt pool of slavery had loaded and poisoned the air. Surely the extravagances attending the movement may be overlooked in view of the substantial benefits to society which will be sure to arise in the establishment of a healthier tone of morality throughout the land.

“Still we would not attempt to defend extravagances. Some of those physical symptoms and developments which are classed under this designation are not, properly speaking, extravagances. They are certainly extraordinary bodily manifestations, made under the workings of religious excitement, and for which there is no accounting upon any hypothesis short of the theory of a direct Divine influence upon the mind of the individual who is for the time being their subject. But where there is no wildness, no fury, no violence, we can hardly say there is extravagance, in the sense in which some persons would apply the term to the subjects of the Revival movement. But that there have been extravagances, properly so called, connected with this awakening, we cannot deny; and these, we repeat, we shall not attempt to defend. Considering, however, the extent of area over which the Revival has already spread, and the large number who have been, in one way or another, brought under its influence, these outbreaks have not been more numerous than might be expected; more especially when the very excitable nature of our people is taken into account. At the same time, the less there is of them the better; and ministers cannot be too careful in guiding this movement, to prevent as much as possible the unseemly manifestations we speak of, which cannot fail to mar to some extent the gracious effects flowing from the awakening.”

## BROWN'S TOWN.

From the letter of our esteemed brother, the Rev. J. Clark, it will be seen that a considerable amount of the extravagances alluded to above has appeared in this district. The villages in the mountains of St. Ann's have, for some years past, been more or less infected with the follies of obeahism; and it is no

wonder that, in the midst of so much excitement, it should put forth renewed strength. The deputation saw in the prison of St. Ann's a man charged with this crime—for the practice of obeah is a crime by the laws of the colony—whose countenance and manner were of the most sinister kind; and they were informed of persons who were pining away under the influence of the fears excited by the frauds of the obeah and myal-men. We have no doubt that the increasing education of the people will in time destroy the vile imposture, while we trust that it will not be allowed to mar the good work which is progressing with so much blessing and power. Mr. Clark, writing January 18th, says:—

“About the close of November, the Lord poured out his Spirit on the congregations at Brown's Town and Bethany. Hundreds were awakened, were anxious to be saved from the wrath to come, and to obtain eternal life. In the course of a few days upwards of 200 persons came to me either to inquire ‘What they must do?’ or to tell of God's mercy in pardoning their sins, and speaking peace to their souls.

“Satan, however, was not willing thus easily to lose his prey. He soon transformed himself into an angel of light, and as he could not subdue the excitement, he attempted to direct it, and by cunning craftiness to draw away the minds of the people from Christ.

“You have heard of the superstitious dread of obeahism amongst our people. Few are able entirely to divest their minds of it. Hence, many who are called myal-men have reaped a rich harvest from their credulity. Some of these men have been going amongst them, declaring that they are sent by God, and with texts of Scripture on their lips, have declared that obeah has been buried in their houses, at their gates, in the chapels, and under the pulpits; and attended by large crowds in a state of intense excitement, singing hymns, have dug holes in the ground to take up the object which they either contrived to place there previously, or (as they were in some cases detected) taking it stealthily out of their bosoms, or dropping out of their sleeves, and making their dupes believe that it had been placed there by one of the neighbours against whom their wrath had in this way been directed. Then some of the persons who have been ‘stricken’ have declared that while in that state the Spirit made known to them that certain individuals had, by obeahism or poison, murdered others, or were living in some secret sin; and hundreds have believed them, thus causing strife, contention, and every evil work.

“Many also who have been awakened, have been going about in bands, holding meetings—chiefly with the young—night after night, and all night long, inducing them to abstain from nutritious food, and

merely to use cane juice and oranges—thus weakening them in body and mind, and rendering them more susceptible of excitement. They then fancy that the prophecy of God is being fulfilled in them; that the young men shall see visions, and that our sons and daughters shall prophesy; and strange visions many of them have had, and strange prophecies they have uttered. Some of them have become deranged, and have interrupted public worship. And thus the blessed work of several has been hindered and disgraced. Multitudes have been led away from the truth as it is in Jesus, and others have been hardened in their sins.

“But the word of God is not bound. Notwithstanding all these things, it grows and mightily prevails. Some of the most notorious sinners in the neighbourhood have been truly converted; and a wonderful reformation has taken place amongst the people generally. During the last three weeks I have united seventy couples in marriage, most of whom had been living in open sin. Drunkards have become sober men. The quarrelsome are dwelling together in peace and love. Gamblers have burnt their cards and dice. Two obeahmen have destroyed their greegrees, and one of them has become a humble disciple of Jesus, and the other is under concern about his soul. Scarcely a day passes without individuals coming to me to tell of what God has done for their souls, and sometimes ten, twenty, or thirty in a day.

“Thus we have darkness and light contrasting with each other; sin and holiness in conflict; Satan labouring to destroy the work of God; and Christ triumphing over the arch-enemy. One hour our souls are overwhelmed with trouble and depressed by fear; the next we are filled with gratitude, and rejoice in hope of the glory of God.

“I need not ask your thankfulness or prayers. They ascend with ours to the throne of God. The Lord will, I feel assured, carry on this our glorious work; take away the reproach from Zion, and fill her courts with thankfulness, and her gates with praise.”



## SPANISH TOWN.

The Rev. J. M. Phillippo, whose stations are in the chief city and round it, on the south side of the island, has favoured us with the following brief reference to the Revival. His letter is dated January 24th.

"I fully purposed to forward you by this mail some details of occurrences among us in relation to the religious awakenings of which you have already been informed, as well as to excite your interest on behalf of the schools under my direction. Such are the increased and still accumulating claims upon my time and efforts, that I find it to be impossible. The Revival influences have now spread over almost the entire south side of the island, having at length reached Kingston; and the claims upon me tax my strength to a degree that reminds me ominously of declining life. With prayer-meetings, morning and evening, almost without intermission for nine months past, both in town and country, open-air preaching during that time at various places within a circuit of ten miles from Spanish Town, examinations of schools, &c.,—I have been sometimes nearly exhausted. But the past demands upon one's time and strength are nothing compared with what they are at this moment, and are likely to become. The awakening has now come with power all around me: Kitson Town, Caymanas, Passage Fort, Sligoville, and at almost every settlement and class-house throughout the district. Pressing requests are made to me for my services continually from all directions. On Sunday and Monday last I was engaged at Spanish Town to large congregations; on Tuesday at Caymanas, and at a class-house on the Kingston Road, where eighteen persons were stricken down; on Wednesday (yesterday) at Sligoville, where full 100 had been crying out for mercy. This evening I expect to have a service at Orange Grove; on

Friday again at Spanish Town; and probably on Saturday I may be required in some other direction. From Sligoville I returned hither late last evening, and never shall I forget the scene I witnessed there. As I approached the chapel I heard singing, in which all hearts and voices appeared to be engaged. This subsided soon after I entered, and the most perfect stillness prevailed during my address. The convicted were arranged on benches immediately before me, some with countenances beaming with joy and peace, others expressing deep sadness and sorrow of heart. Most of them I found to be young people; some literally children, who had been under instruction at the day and Sabbath schools. Previous to my leaving, some of them prayed with an earnestness and eloquence I never heard excelled; one little girl especially—she could not have been more than ten years of age. Every one seemed melted to tears by the earnestness of her entreaties for the pardon of herself, her parents, brother and sister, and all around her. I witnessed no excitement. Some physical manifestations had occurred, but, I was assured, in a very moderate degree. All was now calm and peaceful. The commencement of the awakening here was on the preceding Sunday, when the chapel was crowded to excess; and meetings have been held night and day ever since—most of the people remaining to the present time almost without food or sleep. They purpose now going in a body to a settlement at some distance, where the people are notorious for their ignorance and wickedness. May God make them abundantly useful to all around!"

## CLARENDON.

In various parts of this large parish the work of God continues to go on, so much so as to render imperative the enlargement of some of the chapels and the erection of new ones. Mr. Claydon is at present greatly in want of £50 to complete a purchase of this sort, and we earnestly commend his appeal to the notice of our friends. His letter is dated Dec. 22, 1860:—

"Our hearts are so full of grateful joy and love for what our heavenly Master is doing among us, we cannot help crying out to all sympathising minds, 'Come, let us magnify the Lord together.' Beside this, I cannot doubt but that many interested in this great and glorious work will ask, Is it abiding? Or is the goodness of those new converts like 'the morning dew, that early passeth away'? Well, I am happy to

say, fearlessly, in *hundreds* of cases there is every evidence that souls have been born to God. Of course, in a half-educated people like ours there is much to correct; and the best need a pastor's anxious care and solicitude: but I repeat what I believe I have stated before, I am more satisfied with the conversion of many new converts than I have been with *any* that I ever received into the Church. At the present time,

with some misgiving of conscience, I am keeping back new converts from baptism while I receive old candidates, of whose conversion I have not such conclusive evidence. The number of newly-impressed souls has, I suppose, now nearly reached its climax. We have a few now and then applying for admission, but nothing like the rush that was experienced a few weeks since. I have not had time yet to purge the lists of those who desire association with us as earnestly seeking the Saviour; but, as far as I can estimate, there will be in the various churches under my care between 600 and 700 souls who are professing anxiety to know and love the Saviour. I almost blush to tell the number, for the question will arise in any thoughtful mind, How can one man guide so many souls? My only reply is, I do what I can, the Church of God is responsible for leaving one man with such a crushing responsibility.

"But to the progress of this Revival. It oft-times assumes a phase that puzzles me, and frequently fills me with the deepest anxiety. As I expected, the devil is busy scattering broadcast the seeds of error: bearing frequently so much the appearance of the genuine plant, that it requires the teachings of the Spirit to detect his hellish subtlety. At other times the cloven foot is so apparent, that a babe in Christ may discern; but where he diffuses palpable error is in villages dark, dark as the wilds of Africa. To follow some of these visionaries, the Spirit of God has raised up 'Virgin Marys.' These I have found to be former slaves (or their descendants) of a Roman Catholic owner. In other places the Spirit of God has revealed to some stricken souls where obeah is laid, and who laid it.

"The Revival is assuming a feature that is perfectly mysterious and inexplicable on the ground of mental or physical philosophy.

"Individuals are stricken down, most of them previous converts; and they lie with their muscles as rigid and their bodies as cold as death, and every sense as scaled as if their spirit had taken its flight, apparently deaf to the voice of every person in an ordinary condition, and unconscious of any physical effort to arouse them; and yet, while in this absent state, if a person in a like condition commences to sing, the whole number prostrate will unite in the hymn and tune in strains of the most seraphic harmony. 'That is collusion,' I fancy some sceptic exclaiming. I have no time to reply, except it be, 'Come and see.' No reasonable man that has tested it can say so. What is remarkable is, that if you set a whole congregation of 700 or 800 people to sing against a few—say nine or ten stricken—they have no power to disturb the harmony of the latter; and when they return to their usual consciousness they declare they were not aware of any attempt to interrupt their singing. Many of the stricken remain in this semi-dormant state forty-eight, sixty, seventy-two, and even as many as eighty-four hours. It is difficult to get from them their feelings while in this state. As far as I have been able to gather, it has been a conflict between the powers of darkness and light. The expressions of the subject have been, 'A struggling with the devil,' and, 'The revelation of Jesus' love to the soul.'

"Our leaders and deacons are invaluable; the sacrifice they make is really incredible; and they earnestly desire to do what is right."

#### MONTEGO BAY.

Returning to the north side of the island, we are happy to announce the safe arrival of the Rev. J. Reid among his people, after a pleasant voyage of thirty-six days, on the 22nd of January. The early departure of the mail after his arrival did not allow him to write fully as to the state of the work in Montego Bay; but he mentions incidentally that the large chapel, which will hold nearly 2,000 people, is quite full on the Lord's-day, and that the Bass Grove Chapel is likewise crowded.

#### ANNOTTO BAY.

Immediately on the arrival of Mr. Jones at his station he was smitten down by fever, and for several weeks was totally unable to recommence his labours. He is now tolerably well, and making active preparation to commence the reconstruction of the chapel. The Revival had not reached his station; but he mentions that the congregations were overflowing, and many backsliders were seeking restoration to fellowship. He adds, "I feel truly thankful that the Committee have adopted your recommendations respecting Jamaica, believing, as I do, that they will tend to the substantial good of the Mission in this land."

## FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Diboll, J., Dec. 26, 28; Saker, A., Dec. 30, 31; Smith, R., Dec. 27.
- ASIA—AGRA, Evans, R. H., Jan. 4; Gregson, J., Dec. 27.
- BARISAUL, Martin, T., Dec. 31.
- BENARES, Heing, H., Jan. 3; Parsons, J., Dec. 31.
- CALCUTTA, Ellis, R. J., Dec. 22; Kerry, G., Jan. 8; Leslie, A., Jan. 8; Lewis, C. B., Jan. 8; Rose, T., Dec. 21.
- CHITOURA, Williams, J., Dec. 31.
- CHURAMONKATTA, Hobbs, W. A., Jan. 6.
- COLOMBO, Allen, J., Jan. 14.
- DACCA, Robinson, R., Jan. 4.
- HOWRAH, Morgan, T., December.
- INTALLY, Reed, T. T., Dec. 22, Jan. 6.
- MADRAS, Stevens, G., and Thomas, W., Dec. 24.
- POONAH, Cassidy, H. P., Jan. 11.
- RANGOON, Craig, T. R., Dec. 14.
- SHANGHAI, Hall, C. J., Dec. 4, 22; Kloekers, H. Z., Dec. 22.
- BAHAMAS—INAGUA, Littlewood, W., Dec. 31.
- NASSAU, Davey, J., Jan. 18.
- TURK'S ISLAND, Arthur, J., Dec. 24.
- FRANCE—MORLAIX, Jenkins, J., Jan. 22, Feb. 14.
- PARIS, Casalis, E., Jan. 30; Monod, F., Feb. 14.
- HAITI—JACMEL, Webley, W. H., Jan. 10.
- PUERTO PLATA, Rycroft, W. K., Dec. 27.
- JAMAICA—ANNOTTO BAY, Jones, S., Jan. 23.
- BROWN'S TOWN, Clark, J., Jan. 18.
- CALABAR, East, D. J., Jan. 5, 7, 8, 11.
- FOUR PATHS, Claydon, W., Dec. 22.
- MONTEGO BAY, Reid, J., Jan. 23.
- ORANGE GROVE, Philippo, J. M., Jan. 24.
- PRUSSIA—FRANKFORT, Baumann, W., Jan. 26; Bonnet, L., Feb. 1; Davies, G. P., Feb. 1.
- TRINIDAD—Law, J., Jan. 23.
- SAVANNAH GRANDE, Gamble, W. H., Jan. 17.

## HOME PROCEEDINGS.

DURING the past month, the Rev. J. C. Page has attended meetings at Stratford-on-Avon, with Warwick and Leamington the week previous. He is now engaged in Scotland with the Rev. F. Trestrail. Mr. Underhill preached missionary sermons at Hitchin and Biggleswade, where also meetings have been held, attended by the Rev. E. Hewett, and Mr. Trestrail. Mr. Underhill has also taken part with Mr. Wenger in a missionary meeting at Walworth. The Rev. E. Hewett has also been engaged at Kingston and Poplar.

It is with pleasure we announce the safe arrival at Cameroons, on the 20th of December, of the Revs. A. Saker, J. Diboll, and R. Smith, in the *Wanderer*, Captain Milbourn, after a very safe and pleasant voyage in their little bark. They found the brethren all well, and the mission quietly proceeding on its course. It is understood that many of the inhabitants of Clarence are anxious to remove to Victoria as soon as possible. Disease has been very fatal among them.

The Committee have engaged, for one year, the services of Mr. J. R. Phillips, late of the City Mission, for the purpose of organization, associations, and auxiliaries where none exist, or resuscitating them when they have fallen into decay. We bespeak for Mr. Phillips the kind and cordial assistance of the ministers and churches to whom he may come in the discharge of a duty so important to the increase of our funds, under the enlarging demands upon them.

We particularly request the attention of our readers to the two important notices below.

## NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

## TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all moneys should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore,

informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

ANNUAL SERVICES.

The following arrangements have been completed for the Anniversary Services of the Society. At the Prayer Meeting on the 18th of April, the Rev. Dr. Angus will preside. The Lord's-day sermons throughout the metropolis will take place on the 21st of April. The Subscribers' Meeting will be held on Tuesday, the 22nd. The Annual Sermons will be preached on the 25th; that in the morning, by the Rev. H. Dowson, of Bradford, at Bloomsbury Chapel; that in the evening, by the Rev. C. H. Spurgeon, at the New Tabernacle. The Annual Meeting at Exeter Hall will be held on the 24th, Sir S. Morton Peto, Bart., M.P., the Treasurer, in the Chair. We earnestly invite the prayers of the friends of missions, that these meetings may be sanctified by the Spirit of grace and truth.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, to February 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

Table with columns for donor names, amounts in £ s. d., and geographical regions (Devonshire Square, BUCKINGHAMSHIRE, CORNWALL, BEDFORDSHIRE, LONDON AND MIDDLESEX AUXILIARIES, BERKSHIRE, DEVONSHIRE). Includes sub-sections like ANNUAL SUBSCRIPTIONS, DONATIONS, LEGACY, and LONDON AND MIDDLESEX AUXILIARIES.

	£	s.	d.		£	s.	d.		£	s.	d.
<b>HAMPSHIRE.</b>											
Upottery—				Beanlien—				Offord—			
Contributions.....	0	10	0	Contribs., for N.P. ...	1	19	8	Contribs., for N.P. ...	0	14	2
Do., for W. & O.	0	5	0	Crookham—				St. Neots, Rev. G. B. Thomas—			
Do., for N.P.	0	5	0	Collection, for W. & O.	0	14	3	Collection, for W. & O.	2	0	0
<b>DORSETSHIRE.</b>											
Bourton—				Contribs., for N.P. ...	0	2	6	<b>KENT.</b>			
Collection, for W. & O.	0	3	0	Lockerley—				Ashford—			
Contribs., for N.P.	0	13	10	Sunday School .....	0	2	0	Collections .....	5	4	3
Dorchester—				Niton, I. W.—				Do., for W. & O.	1	0	0
Collection, for W. & O.	0	10	0	Collection, for W. & O.	0	10	0	Contribs., for N.P.	1	10	6
Lyme Regis—				<b>PORTSMOUTH AND PORTSEA AUXILIARY—</b>							
Collection, for W. & O.	0	10	0	Collection, Public Meeting .....	6	2	1	Less expenses .....	7	14	9
<b>DURHAM.</b>											
Sunderland, Bethesda—				Contributions.....	9	5	0	6 18 6			
Collection .....	13	4	0	Ebenezer—				Bessels Green—			
Contributions .....	2	0	0	Collections .....	4	10	0	Sund. Schl., for N.P.	1	1	10
Sunday School .....	0	8	0	Sunday School .....	7	0	0	Canterbury—			
<b>ESSEX.</b>											
Earl's Colne—				Kent Street—				Collection, for W. & O.	1	10	4
Collection, for W. & O.	1	0	0	Collection .....	9	3	8	Crayford—			
Harlow—				Contributions .....	4	6	8	Collection, for W. & O.	2	0	0
Contribs., for N.P.	2	16	9	Sunday School .....	4	1	3	Dartford, Zion—			
Langham—				Lake Road—				Sunday School .....	0	15	8
Contribs., for N.P.	4	4	0	Collection .....	4	11	7	Dover, Salem Chapel—			
Loughton—				Contributions .....	0	5	0	Collection .....	7	19	3
Contribs., by Miss Gould .....	4	1	10	Sunday School .....	2	8	6	Do., for W. & O.	1	10	0
Romford—				St. Paul's—				Contributions.....	7	7	10
Contribs., for N.P.	0	11	7	Collection .....	6	12	2	Do., for N.P.	4	1	0
Thorpe-le-Soken—				Sunday School .....	3	10	0	Less expenses.....	25	13	1
Contribs., for N.P.	1	2	3	Do., Maria-la-bonne	5	8	0	20 8 1			
Waltham Abbey—				Acknowledged before and expenses .....	41	18	0	25 3 11			
Collection, for W. & O.	0	15	0	Southampton, Portland Chapel—				25 3 11			
<b>GLOUCESTERSHIRE.</b>											
Arlington—				Contribs., for N.P.	4	10	0	Yarmouth, I. W.—			
Collection, for W. & O.	1	1	2	Contributions.....	0	14	0	<b>HARFORDSHIRE.</b>			
Sunday School .....	0	18	7	<b>Fownhope—</b>							
Blakeney—				Collection, for W. & O.	0	6	0	<b>Contribs., for N.P.</b>			
Collections .....	4	4	3	Contribs., for N.P.	0	11	9	<b>Hereford—</b>			
Contributions .....	2	1	4	Collection .....	1	13	1	<b>Do. (part), for W. &amp; O.</b>			
Do., for N.P.	0	10	0	Do. (part), for W. & O.	0	13	4	<b>Contribs., for N.P.</b>			
Do., Sunday School, for Schls., Jessors	1	8	7	Contribs., for N.P.	1	2	6	<b>Do., Sunday School</b>			
Coleford—				Do., Sunday School	0	6	0	<b>3 14 11</b>			
Sunday Schl., for N.P.	2	5	0	Less expenses .....	0	7	5	<b>3 7 6</b>			
Eastington, Nuppend—				Ledbury—				<b>Leominster—</b>			
Sunday School, for N.P.	1	9	6	Collection, for W. & O.	0	10	0	<b>Collection, for W. &amp; O.</b>			
Fairford—				Leominster—				<b>0 12 0</b>			
Collection, for W. & O.	0	17	0	Peterchurch and Dorstone—				<b>Contributions .....</b>			
Kington—				Contributions .....	14	16	0	<b>Ross—</b>			
Collection, for W. & O.	1	0	0	Collection, for W. & O.	1	16	6	<b>3 14 11</b>			
Do., Lyons Hall.....	0	10	4	Less expenses .....	0	7	5	<b>0 7 5</b>			
Contributions .....	12	12	9	Ledbury—				<b>3 7 6</b>			
Less expenses .....	14	3	1	Collection, for W. & O.	0	10	0	<b>Leominster—</b>			
13 7 1				Collection, for W. & O.	0	12	0	<b>Peterchurch and Dorstone—</b>			
Kingstaley—				Contributions .....	14	16	0	<b>Contributions .....</b>			
Collection, for W. & O.	1	14	0	Collection, for W. & O.	1	16	6	<b>Ross—</b>			
Lechlade—				Less expenses .....	0	7	5	<b>3 14 11</b>			
Contribs., for N.P.	0	15	0	Ledbury—				<b>0 7 5</b>			
Lydney—				Collection, for W. & O.	0	10	0	<b>3 7 6</b>			
Collection .....	5	0	0	Leominster—				<b>0 12 0</b>			
Do., for W. & O.	1	6	0	Peterchurch and Dorstone—				<b>Contributions .....</b>			
Do., Whitecroft	0	10	0	Contributions .....	14	16	0	<b>Ross—</b>			
Totbury—				Collection, for W. & O.	1	16	6	<b>3 14 11</b>			
Collection, for W. & O.	0	5	0	Less expenses .....	0	7	5	<b>0 7 5</b>			
Uley—				Ledbury—				<b>3 7 6</b>			
Collection, for W. & O.	0	5	0	Collection, for W. & O.	0	10	0	<b>Leominster—</b>			
Winchcomb—				Leominster—				<b>0 12 0</b>			
Sunday School .....	0	7	5	Peterchurch and Dorstone—				<b>Contributions .....</b>			
Wootton-under-Edge—				Contributions .....	14	16	0	<b>Ross—</b>			
Collection, &c. ....	4	15	0	Collection, for W. & O.	1	16	6	<b>3 14 11</b>			
Do., for W. & O.	1	1	0	Less expenses .....	0	7	5	<b>0 7 5</b>			
Contributions.....	11	10	6	Ledbury—				<b>3 7 6</b>			
<b>HUNTINGDONSHIRE.</b>											
Huntingdon—				Collection, for W. & O.	0	10	0	<b>Leominster—</b>			
Contribs., for N.P. ...	1	3	5	Leominster—				<b>0 12 0</b>			

£ s. d.		£ s. d.		£ s. d.	
Contributions for		Necton—		Shrewsbury, Coleham—	
<i>Puerto Plata.</i>	5 0 0	Collection, for <i>W. &amp; O.</i>	0 10 0	Collection .....	3 3 6
Do., do., for <i>Sutcliffe Mount</i>		Norfolk Auxiliary, by		Contributions .....	2 12 6
<i>Schools, Jamaica</i>	5 0 0	J. D. Smith, Esq. ....	86 10 6		
Do., do., for Rev. <i>J. Smith's N.P., Delhi</i>	12 10 0	Norwich, St. Mary's—		Less expenses .....	5 16 0
Do., do., for <i>Makarwitta School, Ceylon</i>	5 0 0	Collection, for <i>W. &amp; O.</i>	13 3 6	0 4 6	
Liverpool, Pembroke Chapel—		Swaffham—			5 11 6
Contributions .....	25 0 0	Collection, prayer-meetings .....	2 1 7		
Liverpool, Soho Street—		Do., for <i>W. &amp; O.</i>	0 14 0	Shrewsbury—	
Collection, for <i>W. &amp; O.</i>	1 1 0	Contributions .....	8 14 9	Contributions .....	2 15 3
Manchester—		Do., Sunday School, for <i>N.P.</i>	0 12 0	Wellington—	
Juvenile Society, by Mr. John Johnson	9 7 6			Collections .....	7 4 8
NORTH LANCASHIRE, Auxiliary, on account, by Mr. L. Whitaker, jun.	9 1 0	Worstead—		Contributions .....	20 13 6
Over Darwen—		Contribs., for <i>N.P.</i>	3 13 1		
Contribs., for <i>W. &amp; O.</i>	1 1 0	Less expenses .....	0 0 7	Less expenses .....	27 18 2
Do., for <i>N.P.</i>	2 10 8			0 19 6	
Padiham—					26 18 8
Collection, for <i>W. &amp; O.</i>	1 5 1	NORTHAMPTONSHIRE.			
Sabden—		Brington—		Whitchurch and Ightfield—	
Collection, for <i>W. &amp; O.</i>	2 0 0	Contribs., for <i>N.P.</i> ...	1 1 5	Collections .....	8 6 11
Contribs., for <i>N.P.</i> ...	2 0 8	Buckley, Long—		Do., for <i>W. &amp; O.</i> ...	1 9 3
		Collection, for <i>W. &amp; O.</i>	0 15 0	Contributions .....	15 16 10
		Bugbrook—			
		Collection, for <i>W. &amp; O.</i>	1 0 0	Less expenses .....	25 13 0
		Bythorne—		0 13 0	
		Collection, for <i>W. &amp; O.</i>	0 5 10		25 0 0
		Guilborough—		SOMERSETSHIRE.	
		Collection .....	4 4 0	Beckington—	
		Do., for <i>W. &amp; O.</i> ...	1 2 9	Contribs., for <i>N.P.</i> ...	1 16 3
		Contribution .....	1 0 0	Chard—	
		Do., for <i>N.P.</i> .....	1 9 4	Collection, for <i>W. &amp; O.</i>	2 5 0
		Helmdon—		Cheddar—	
		Collection, for <i>W. &amp; O.</i>	0 8 6	Contribution .....	5 0 0
		Kingsthorpe—		Frome, Sheppard's Barton—	
		Collection, for <i>W. &amp; O.</i>	0 9 0	Lecture by Rev. T. E. F.	1 0 6
		King's Sutton—		Keynsham—	
		Contribs., for <i>N.P.</i> ...	1 6 5	Collection, for <i>W. &amp; O.</i>	1 0 0
		Kislingbury—		Paulton—	
		Collection, for <i>W. &amp; O.</i>	0 5 3	Collection, for <i>W. &amp; O.</i>	1 0 0
		Milton—		Shepton Mallet—	
		Collection, for <i>W. &amp; O.</i>	1 6 3	Contribs., for <i>N.P.</i> ...	1 3 0
		Northampton, College St.—		Watchet—	
		Additional, for <i>W. &amp; O.</i>	0 2 6	Contribs., for <i>N.P.</i>	0 15 3
		Ringstead—		Less expenses .....	0 0 3
		Collection, for <i>W. &amp; O.</i>	0 10 0		0 15 0
		Roads—		Wells—	
		Collection, for <i>W. &amp; O.</i>	0 15 0	Collection, for <i>W. &amp; O.</i>	1 2 7
		Contribs., for <i>N.P.</i> ...	0 1 7	Yeovil—	
		Thrapston—		Collection .....	5 10 0
		Collection, for <i>W. &amp; O.</i>	0 5 4	Contributions .....	7 1 1
		Weston—		Do., for <i>N.P.</i> .....	2 3 2
		Collection, for <i>W. &amp; O.</i>	0 10 6		
		C. T., Northamptonshire—		STAFFORDSHIRE.	
		For <i>China</i> .....	5 0 0	Burslem—	
		For <i>India</i> .....	5 0 0	Collection, for <i>W. &amp; O.</i>	0 10 0
				Coseley, Providence Chapel—	
				Collection, for <i>W. &amp; O.</i>	1 0 0
				Hanley—	
				Collection, for <i>W. &amp; O.</i>	2 1 6
				Wolverhampton—	
				Collection, for <i>W. &amp; O.</i>	0 15 0
				SUFFOLK.	
				Aldborough—	
				Contribs., for <i>N.P.</i> ...	3 8 2
				Bildestone—	
				Collection, for <i>W. &amp; O.</i>	0 9 3
				Bury St. Edmunds—	
				Collection, for <i>W. &amp; O.</i>	2 0 0
				Eye—	
				Collection, for <i>W. &amp; O.</i>	1 6 9
				Contribs., for <i>N.P.</i> ...	2 1 0
					3 7 9
				Less expenses .....	0 0 6
					3 7 3

Somerleyton—	£	s.	d.
Collection .....	6	12	3
Do., for W. & O.	3	4	1
Contributions .....	1	14	2
Do., for School, <i>Altopore</i>	15	0	0
SURREY.			
Dorman's Lund—			
Collection .....	4	13	0
Contributions .....	1	7	11
Kingsion—			
Collection, for W. & O.	2	0	0
SUSSEX.			
Battle—			
Collection, for W. & O.	1	0	0
Contribs., for N.P. ...	2	5	0
Brighton—			
Contributions .....	16	0	0
Forst Row—			
Collection, for W. & O.	0	5	0
Rye—			
Collection, for W. & O.	1	0	5
WARWICKSHIRE.			
Birmingham—			
Collection, public-meeting .....	17	19	8
Contributions .....	3	1	0
Ann Street—			
Collection .....	4	10	0
Contributions, box	0	10	0
Baggott Street—			
Collection .....	2	12	0
Cannon Street—			
Collection .....	24	15	10
Contributions .....	46	11	7
Do., Sunday Schls.	13	12	0
Do., for <i>China</i> .....	5	9	0
Do., for N.P. ....	1	17	0
Cirons Chapel—			
Collections .....	14	15	2
Contributions .....	43	19	2
Do., Sunday Schls.	10	16	7
Do., for <i>China</i> .....	6	16	2
Do., for N.P. ....	2	3	4
Graham Street—			
Collections .....	37	3	10
Do., for W. & O.	10	0	0
Contributions .....	45	4	0
Do., Sunday Schls.	23	2	6
Great King Street—			
Contributions .....	6	0	0
Do., for <i>China</i> .....	10	0	0
Harborne Chapel—			
Contributions .....	5	10	1
Do., Sunday Schl.	2	4	0
Do., do., Girls, for <i>China</i> .....	1	7	7
Heneage Street—			
Collections .....	10	12	0
Contributions .....	40	11	7
Do., Sunday Schls.	14	7	2
Zion Chapel—			
Collections .....	5	0	0
	410	11	9
Acknowledged before, and expenses .....	402	11	9
	8	0	0
Leamington—			
Collections .....	15	11	0
Do., for W. & O.	2	10	0
Contributions .....	10	18	0
Do., Sunday Schl.	0	9	8
	28	8	9
Less expenses .....	0	17	0
	28	11	9

Stratford-on-Avon—	£	s.	d.
Collection .....	9	3	1
Contributions .....	3	17	8
	13	0	9
Less expenses .....	0	17	0
	12	3	9
WILTSHIRE.			
Bradford—			
Proceeds of Lecture, by Rev. T. E. Fuller	0	19	0
Bratton—			
Proceeds of Lecture, by Rev. T. E. Fuller	0	6	8
Corton—			
Proceeds of Lecture, by Rev. T. E. Fuller	1	10	0
Devizes—			
Collection, for W. & O.	4	5	0
Proceeds of Lecture, by Rev. T. E. Fuller	1	8	0
Downton—			
Collection, for W. & O.	0	12	6
Melksham—			
Collections .....	7	8	0
Do., Broughton ...	0	11	6
Contributions .....	22	6	5
Do., Forest .....	0	4	11
Do., Brauacre .....	0	4	10
	30	15	8
Acknowledged before, and expenses .....	25	5	0
	5	10	8
Penknep—			
Proceeds of Lecture, by Rev. T. E. Fuller	0	7	6
Salisbury—			
Collection, for W. & O.	2	0	0
Trowbridge—			
Contribs., for N.P. ...	0	5	0
WORCESTERSHIRE.			
Atchlench—			
Collections .....	3	10	0
Do., Dunnington ...	2	0	1
Contributions .....	2	16	0
Evesham—			
Contribution .....	0	10	6
Ships-ton-on-Stour—			
Collection, for W. & O.	0	10	6
Contributions .....	2	4	4
Do., for N.P. ....	1	8	0
YORKSHIRE.			
Barnsley—			
Collection, for W. & O.	0	14	0
Barnoldswick—			
Collections .....	10	0	0
Bradford—			
Collection, 2nd Church, for W. & O. ....	8	14	11
Bramley—			
Collections .....	8	0	5
Do., for W. & O. ...	1	7	0
Contributions .....	19	3	8
Do., for <i>China</i> .....	1	14	8
Do., Juvenile .....	12	11	10
Chapel Fold—			
Collections .....	2	10	0
Doncaster—			
Contribs., for N.P. ...	0	9	8
Earby—			
Collection, for W. & O.	0	10	0
Gildersome—			
Collection, for W. & O.	0	15	0
Hallax, Trinity Road—			
Collection, for W. & O.	1	3	0

Horsforth—	£	s.	d.
Collections .....	6	14	0
Do., for W. & O.	1	0	0
Hanslet—			
Collections .....	1	14	7
Leeds—			
Collection, Gt. George Street .....	2	10	0
Do., do., for W. & O.	2	7	0
Juvenile Society .....	11	15	0
Collections, South Parade .....	22	1	11
Contributions, do. ....	1	13	8
Juvenile Society, do. ....	57	0	0
Contributions .....	37	7	0
Ossett—			
Collection .....	0	13	0
Pudsey—			
Collection .....	0	13	0
Rawdon—			
Collection, for W. & O.	1	10	0
Rishworth—			
Collection, for W. & O.	1	1	0
Sheffield, Townhead St.—			
Contributions .....	10	0	0
Shipley—			
Collections .....	11	9	0
Contributions .....	15	9	6
Do., Juvenile .....	6	2	6
Sutton—			
Contributions, for N.P.	1	0	0
Wakefield—			
Collection, for W. & O.	0	5	0
	260	5	4
Acknowledged before, and expenses	190	11	1
	69	14	3
NORTH WALES.			
ANGLESRA.			
Amlwch—			
Contributions .....	2	0	0
Capel Newydd—			
Contributions .....	0	4	6
Fontycim—			
Contributions .....	3	3	0
Penysarn—			
Contributions .....	0	6	6
CARNARVONSHIRE.			
Garn Dolbenmaen—			
Contributions .....	1	18	0
DENBIGHSHIRE.			
Fron, Carmel—			
Contribs., for N.P. ...	0	8	8
Glynceiriog—			
Contribs., for N.P. ...	1	6	3
MONTGOMERESHIRE.			
Sarn—			
Contribs., for N.P. ...	2	0	0
SOUTH WALES.			
BRECKNOCKSHIRE.			
Brecon, Kensington—			
Contributions .....	2	16	8
Brynnaur, Calvary—			
Collection, for W. & O.	0	15	0
Crickhowell—			
Collection .....	0	15	0
Llangorse—			
Contribs., for N.P. ...	0	15	6
CARMARTHENSHIRE.			
Llanydbye—			
Contributions .....	3	1	6





# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1861.

WEDNESDAY, APRIL 17TH.

A Public Meeting will be held on behalf of the CHINA MISSION at John Street Chapel, Bedford Row, in the evening, at seven o'clock. J. C. Marshman, Esq., will take the Chair. The following gentlemen have kindly promised to take part in the meeting:—The Rev. Dr. Steane, Rev. W. G. Lewis, Jun., Rev. J. W. Taylor, of Ningpo, and the Rev. W. Landels.

THURSDAY, APRIL 18TH.

### SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. Dr. Angus will preside.

### BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at seven o'clock. Rev. J. Acworth, LL.D., is expected to take the Chair. The Revs. J. Wenger, of Calcutta, J. C. Pike, of Quorndon, T. E. Fuller, of Melksham, J. P. Carey, of Wolverhampton, J. C. Marshman, Esq., and E. B. Underhill, Esq., are expected to address the meeting.

LORD'S DAY, APRIL 21ST.

### ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed. The afternoon services marked thus\* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young...	... ..	Rev. W. Young
Battersea .....	Rev. R. P. Mac- master .....	Rev. I. M. Soule*	Rev. R. Johnston
Blackheath, Dacre Park .....	Rev. P. Dickerson		Rev. P. Dickerson
Blaudford Street .....	Rev. J. Webb ...		Rev. D. Wassell
Bloomsbury .....	Rev. W. Rosevear	...	Rev. A. Mc Laren
Bow .....	Rev. W. Crowe...		Rev. W. P. Balfern
Brentford, Park Chapel .....	Rev. E. Hunt ...	... ..	Rev. E. Hunt
Brixton Hill .....	Rev. S. Manning	E. Corderoy, Esq.*	Rev. F. Bosworth
Brompton, Onslow Chapel, April 28th	Rev. J. A. Spurge- geon	... ..	Rev. J. A. Spurgeon
Camberwell .....	Rev. J. C. Page...	Rev. J. C. Page*	Rev. J. Wenger
Ditto, Cottage Green .....	Rev. J. Sears ...	Rev. H. Capern*	Rev. H. Capern
Camberwell, Mansion House	Rev. W. K. Rowe	Rev. W. K. Rowe*	Rev. W. K. Rowe

PLACES.	MORNING.	AFTERNOON.	EVENING.
Camden Road .....	Rev. J. J. Brown	... ..	Rev. T. C. Page
Chelsea, Paradise Chapel ...	Rev. W. Hayward	... ..	Rev. D. Jennings
Church Street, Blackfriars ...	Rev. W. Barker...	... ..	Rev. D. Jones
Commercial St., Whitechapel	Rev. A. A. Rees...	... ..	Rev. C. Stovel
Crayford .....	Rev. T. T. Gough	... ..	Rev. T. T. Gough
Dalston, Queen's Road .....	Rev. F. Edwards	... ..	Rev. W. Miall
Devonshire Square, April 7th	Lord Teynham...	... ..	Lord Teynham
Drayton, West .....	Rev. W. F. Smythe	... ..	Rev. W. F. Smythe
Edmonton, Lower (Rev. J. Edwards's)	Rev. J. B. Pike...	... ..	Rev. J. B. Pike
Edmonton, Lower .....			
Eldon Street (Welsh).....	Rev. B. Williams		Rev. B. Williams
Gray's Inn Road, Calthorpe Chapel	Rev. Dr. Wills...		Rev. J. Prichard
Greenwich, Lewisham Road	Rev. S. H. Booth	... ..	Rev. E. Dennett
Hackney .....	Rev. W. G. Lewis, jun.	Mr. H. M. Heath*	Rev. J. P. Chown
Do., Hampden Chapel ...	Rev. R. R. Finch	... ..	Rev. W. Barker
Hammersmith.....	Rev. C. Vince ...	Rev. Dr. Leechman*	Rev. J. W. Lance
Hampstead, Hollybush Hill			
Harlington .....	Rev. T. Peters ...		Rev. T. Peters ...
Harrow-on-the-Hill .....	Rev. J. P. Haddy		Rev. J. P. Haddy
Hawley Road .....	Rev. Dr. Gotch...		Rev. R. P. McMaster
Henrietta Street .....	Mr. Vines .....	...	Mr. Vines
Highgate .....	Rev. J. Price .....	...	Rev. J. Price
Islington, Cross Street .....	Rev. F. Bosworth	...	Rev. W. Rosevear
John Street, Bedford Row...	Hon. and Rev. B. W. Noel.....	...	Hon. and Rev. B. W. Noel
Kennington, Charles Street, March 31st .....	Rev. C. Attwood		Rev. C. Attwood
Kensington, Hornton Street..	Rev. Dr. Evans...		Rev. J. Drew
Kingsgate Street .....	Rev. T. C. Page		Rev. E. Probert
Lee .....	Rev. J. Drew.....		Rev. S. H. Booth
Maze Pond .....	Rev. N. Haycroft		Rev. J. J. Brown
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon .....		Rev. C. H. Spurgeon
New Park Street .....			
Norwood, Upper.....	Rev. S. A. Tipple	... ..	Rev. W. Upton
Peckham, Hill Street .....	Rev. J. H. Hill ...	Rev. T. J. Cole*	Rev. T. J. Cole
Poplar, Cotton Street.....	Rev. D. Jennings		Rev. W. Hanson
Providence Chapel, Shore-ditch	Rev. D. Wassell		Rev. H. J. Betts
Regent Street, Lambeth.....	Rev. James Davis		Rev. James Davis
Regent's Park Chapel.....	Rev. W. Landels		Rev. C. Vince
Rotherhithe, Midway Place..	Rev. T. W. Munns		Rev. D. Pledge

PLACES.	MORNING.	AFTERNOON.	EVENING.
Salters' Hall .....	Rev. R. Johnston	... ..	Rev. J. H. Hill
Shacklwell .....	Rev. E. Probert	Rev. J. H. Cooke*	Rev. J. H. Cooke
Shepherd's Bush, Oaklands	Rev. C. Shakspeare		Rev. C. Shakspeare
Shouldham Street .....	Rev. D. Pledge ...		Rev. A. Dyson
Spencer Place .....	Rev. A. W. Heritage		Rev. A. W. Heritage
Stratford Grove .....	Rev. J. W. Lance		
Tottenham .....	Rev. D. Jones ...	Rev. D. Jones*	Rev. F. Edwards
Trinity Street .....	Rev. A. Dyson ...		Rev. W. P. Tiddy
Uxbridge .....	Rev. T. F. Newman	... ..	Rev. T. F. Newman
Vernon Chapel .....	Rev. S. Pearce ...	... ..	Rev. S. Manning
Waltham Abbey .....	Rev. S. Murch ...	Rev. S. Murch*	Rev. S. Murch
Walworth, Arthur Street ...	Rev. H. J. Betts		Rev. S. A. Tipple
Do., Lion Street .....	Rev. J. P. Chown	... ..	Rev. N. Haycroft
Westbourne Grove .....	Rev. A. McLaren	Rev. W. G. Lewis, jun.	Rev. D. Katterns
Wild Street, Little .....	Rev. C. Woollacott	... ..	Rev. C. Woollacott
Woolwich, Queen Street ...	Rev. J. Teall .....	... ..	Rev. J. Teall
Do., Parson's Hill .....	Rev. W. Hanson	... ..	Rev. J. Webb

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 22ND.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth ... ..	Mr. Eastly.
Battersea ... ..	Rev. I. M. Soule.
Bloomsbury ... ..	Mr. James Benham.
Borough Road ... ..	Mr. R. Palmer and Mr. W. Tresidder.
Camden Road ... ..	Mr. Charles Reed.
Commercial Street, Whitechapel ... ..	Mr. Lindsey and Mr. Frederick Brown.
Cottage Green ... ..	Rev. H. Capern.
Cotton Street, Poplar ... ..	
Cross Street, Islington ... ..	Mr. Pattison.
Devonshire Square ... ..	Mr. H. Keen.
Denmark Place ... ..	Rev. J. C. Page.
Hammersmith ... ..	Rev. Dr. Leechman.
Hampden Chapel, Hackney ... ..	Mr. Rothery and Mr. Dafforne.
Highgate ... ..	Mr. John Templeton.
High Road, Lee ... ..	Mr. S. Jennings.
Kingsgate Street, Holborn ... ..	Mr. Allen and Mr. Coleman.
Lewisham Road ... ..	
Lion Street, Walworth ... ..	Rev. J. P. Chown.
Mare Street, Hackney ... ..	Mr. H. M. Heath.
Maze Pond ... ..	Mr. H. J. Tresidder and Mr. Price.
Midway Place, Deptford ... ..	Mr. Rabbeth.
New Park Street ... ..	Mr. C. E. Ogden.
Regent Street, Lambeth ... ..	Mr. Cryer.
Tottenham ... ..	Rev. D. Jones.
Vernon Square ... ..	Mr. Lambert and Mr. Crawley.
Westbourne Grove ... ..	Rev. W. G. Lewis.
Shacklwell ... ..	Rev. J. H. Cooke.

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton & Son, 21, Warwick Lane, at 3s. per 100.

## TUESDAY, APRIL 23RD.

## ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This Meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

## WEDNESDAY, APRIL 24TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. H. Dowson, of Bradford, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society, will be preached at the Metropolitan Tabernacle. The Committee have pleasure in announcing that the Rev. C. H. Spurgeon, of London, will be the preacher on the occasion. Service to commence at half-past six.

## THURSDAY, APRIL 25TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which Sir S. M. Peto, Bart., M.P., has kindly consented to preside.

The Rev. E. Paxton Hood, of London; the Rev. T. C. Page, late of Madras; the Rev. R. Roberts, of London; and the Rev. H. Wilkinson, late of Orissa, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

## YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the above day the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Earl of Shaftesbury is expected to preside. The Revs. J. P. Chown, J. C. Page, of Barisal, W. Landels, and Messrs. V. Bouhon and W. Baumann, are expected to take part in the proceedings.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the meeting at half-past six.

## MEETING OF DISTRICT AND CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those District and Corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 22nd inst., at two o'clock precisely, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

## APPEAL FOR CHINA.

Recent events in China, of an extraordinary nature, summon us to the solemn and prayerful consideration of our duty as Christians to that vast empire of idolatry and superstition. The cessation of the war between the allied forces and the Emperor of China, has been signalized by the mutual adoption of a treaty, which, among many secular advantages, opens the whole of the Imperial territories to Christian missionaries, on condition that the bearers of passports do not enter a city in the possession of the insurgents. On the other hand, the so-called rebels have overrun at least six provinces of the empire, containing a probable population of 30,000,000 of souls. They hold these immense territories against all the efforts of the Imperial forces, and in every part of them cast down the temples of the gods, break the idols into pieces, and displace the priests from their sanctuaries. They profess (with many errors) the religion of Christ, call all Christians brethren, and seek friendship with Europeans of every name; in this last respect reversing the traditional policy of China.

For some years the progress of this remarkable revolution has been watched with the deepest interest and curiosity. It was known to have originated with an individual, who, in 1847, at Canton, received instruction in the Scriptures from the lips of Christian missionaries. By a series of events, very imperfectly known, a local insurrection has expanded into a revolution, which threatens the extinction of the Tartar dynasty. The author of it claims to have received a commission from heaven for this purpose, and everywhere commands the destruction of idolatry. Mingled with assertions that he has seen Christ, and held immediate communion with God, he yet teaches the unity of God, the Sonship of Christ, believes in the atoning sacrifice of the Saviour, and affirms the necessity of repentance and faith to salvation.

From intelligence recently received from our esteemed missionary, the Rev. H. Z. Kloekers, we learn that on the 6th of November last he left Shanghai, accompanied by the Rev. Griffith John, and two Chinese gentlemen. On the 18th they reached Nankin; and for several days enjoyed frequent opportunities of conversation with the several subordinate chiefs of the Celestial King, by which designation the founder of the Revolution is known. In their interviews, there was found to exist, combined with much error, an extensive knowledge of the Scriptures. The main doctrines of Christianity were fully received. Some individuals were evidently the subjects of vital religion, spoke of Christ's merits as sufficient to cover all sin, and of his blood as efficacious to wash away all guilt.

In Nankin, the missionaries found idolatry entirely overthrown. Not an idol, or an idol temple, could be found. Opium and tobacco-smoking was prohibited, and spirit-drinking forbidden. The city was undergoing reconstruction and repair; and there were signs, in reviving trade, and in the aspect of the people, of a settled civil government having displaced mere military command. Eighteen places for Christian worship had, moreover, been opened.

On the day of their departure, November 25th, the missionaries received an "Edict of Toleration," giving free access to Nankin, and to all the territories of the revolution, to missionaries of the Christian faith. It promises them every assistance, safe passage and residence in any town or part of the country, with entire freedom to preach the Gospel. China is everywhere open to the missionary. Peking and Nankin, the two capitals of China, may become the scenes of missionary toil. The Imperialists *suffer* our efforts to evangelize the land; the Revolutionists *invite* them. Is it not our duty to embrace to the utmost this wonderful opening, and to enter boldly into the door which Providence unfolds before us.

As yet, only two brethren are engaged by our society. Many are required. We shall not be thought too urgent if we entreat your assistance to send at least six as speedily as we may.

FREDERICK TRESTRAIL,  
EDWARD B. UNDERHILL,  
*Secretaries.*

## FOREIGN INTELLIGENCE.

## BENGAL.

## SERAMPORE.

The Institution, under the superintendence of the Rev. J. Trafford, continues to increase in usefulness. The desks sent out by the Committee have been fixed, and a gallery that will hold some 120 children has been erected, the latter chiefly at the cost of resident friends of the Institution. Several native gentlemen very liberally added their contributions to the funds. The boys in the school also contributed about £5. "All this," says Mr. Dakin, "is very encouraging. We have not now to pay boys to attend our classes. They come gladly to us in great numbers, and their parents and guardians, though still zealous and bigoted Hindoos, are willing to show their appreciation of at least the educational portion of our work, by contributing money to further it." One native gentleman, however, after contributing, removed his son from the College, because he was taught the Scriptures, and had come to an age when the instruction might lead him to forsake the religion of his fathers for Christianity. Some Brahmins had succeeded in arousing the fears of the boy's father, and, contrary to his wish, the lad was sent to a Government school, where instruction in Christianity has no place. Happily such occurrences are few. The good feeling of the boys has further been shewn by their furnishing the large hall of the College with punkahs, at their own cost, and providing the necessary funds for the payment of the coolies who pull them.

It will be gratifying to many friends, if we mention that Mr. Dakin has recently married Miss Margaret Penney, the daughter of our late missionary Mr. Penney, and grand-daughter of Dr. Carey.

## HOWRAH.

Mr. Morgan, in his letter dated August 7, 1860, furnishes us with the following interesting incident.

"Cast thy bread upon the waters."—A few days ago, a native brother incidentally mentioned to me the following particulars:—Ram died before you returned from England. When I heard he was ill, I went to see him; his wife and some people were present. Ram said, 'I should like to see Mr. Morgan once more; he supported me and my family for many years, and often spoke to me about spiritual matters; give him my best salaam: ask him to forgive my failings, and tell him that I die a Christian.' The native brother prayed, and when it was over, Ram said, as loud as he could, 'Lord Jesus, I commit my soul to thee.' The brother then asked him, 'Ram, do you confess before all these people that you are a Christian?' He re-

plied, 'I do; and Jesus Christ is my only refuge.'

"Ram had been in my employ more than 18 years as a teacher, in one of our native schools. Great many boys had gone through his hands. He was much respected—knew the truths of Christianity well—often attended the native service, but always professed himself to be a votary of Hinduism. Therefore, in his case, the result of labour was unexpected. Several boys from Ram's school professed Christ in their dying hour. Some years ago, a poor man sent for me when dying, and did the same before several people. These events took place in the locality where the delivery of a Testament ended in conversion, and the founding of the Howrah Church."

## DACCA.

In Eastern Bengal, our excellent itinerating missionary, the Rev. R. Bion, continues his indefatigable labours, sometimes discouraged at the slow appearance of saving results; at others sustained by hopeful appearances, and by the promises of God that the work of his servant shall "not be in vain in the Lord." In January and February, of 1860, he traversed the great districts of Dacca, Mymensing, and Sylhet. Here and there are found Hindoos who are con-

vinced of the truth, and are not afraid to stand by the side of the missionary confessing their belief in the Divinity of Christ before their Hindoo brethren; but most of them lack moral courage to be baptized into Christ, and to take up the reproach of the cross. Of a visit to Comillah Mr. Bion thus speaks:—

“ I lately visited Comillah again, making a prolonged stay there. Our daily preaching in the bazaars was always attended to by large congregations. Most of the inhabitants are Mohammedans, but even they listened for some hours daily with apparent interest. Our labour there *appears* only of little fruit, but in reality the leaven is working. I had three of the townspeople, shopkeepers, in my boat for a private interview, and they certainly gave me much hope. Two of them seemed to be much concerned about their salvation, and we parted from

each other with the hope that on my next visit they would be ready to profess Christianity by baptism. Others would call our native brethren into their houses, and have there a regular controversy before numbers of Hindoos and Mohammedans. The English residents there, all Church of England people, but who never object to my preaching to them, have been very kind to me, and contributed something to our work there. Two of the best friends, with their families, have left the station, and will no more return to it.”

Family affliction has much tried Mr. Bion of late, so as in some measure to hinder his several itineraries. The servant of Christ learns how true, in his case, is the experience of the first missionaries: “ It is through much tribulation we must enter the kingdom of heaven.”

## NORTHERN INDIA.

### AGRA.

Writing in the month of September, Mr. Gregson speaks of the fear of famine even then as imminent. Every article of food had risen to nine times its ordinary price. Since that time, the long continuation of dry weather has brought about the result feared, and great numbers of people are dying from want. The absence of roads, or other communications, greatly impedes the supply of food to the districts where the crops have failed.

Mr. Gregson is able, however, to speak very encouragingly of the progress of the Gospel. In the above-mentioned month he baptized three soldiers, and a young Government officer, lately arrived from England; and others were inquiring the way. A very interesting tea-meeting had been held by the soldiers, at which sixty persons were present, and certain gifts were presented to Mr. Hemmings and Mr. Gregson. During the subsequent service many were in tears.

“ One young man especially was quite overcome, and rose and told us how great a sinner he had been, and concluded by earnestly beseeching us to tell him how he might escape from sin. He was directed to the Saviour of sinners, and is now, I believe, rejoicing in Christ. He is a candidate for baptism. Every night in the week twenty to thirty soldiers meet for prayer in the chapel. On Wednesday and

Friday evenings when I preach, the attendance is from sixty to eighty, and on Sunday evenings our chapel is full, very few seats being unoccupied. The improvement in the congregation is not wholly owing to the increased attendance of soldiers. Other residents of the station have furnished their quota; and at present our prospects are if anything more pleasing than ever.”

A few weeks later, Mr. Gregson reports that his English congregation continued exceedingly encouraging. Week evening services were also well attended. He says:

“ One half of our congregation consists of soldiers. Last night, in a very full chapel, I had the pleasure of baptizing four Europeans, making a total of thirty-four Europeans and sixteen natives baptized in the chapel since the commencement of this year. One applicant for baptism died ere it could be administered, and one is now in hospital who would otherwise have

been baptized last night. Our progress is the more encouraging for being gradual and steady. There have been no special services of any kind, but just the usual preaching of the Gospel, and for the last year and a-half it has been one course of slow but steady progress.

“ Of course there has, as yet, been hardly time to see the result in most of the

baptisms we have had. Of those who have left us I have only heard of one who has fallen away, and he I was never satisfied with. He was a great talker, but had much scriptural knowledge, and whilst here conducted himself with propriety. After being away sometime on a station where there was no clergyman, he fell into gross sin, and from his subsequent conduct I fear he shows that he never knew the truth. Another, and the only other I baptized of that regiment, walked consistently to the end. Lately he was invalidated, ordered to the hills, but died on his way in Agra. I attended him on his dying-bed, and was truly gratified to see his calm, intelligent, and hopeful trust in Christ. He died triumphantly in peace. This man was living in great sin up to the time he commenced attending our chapel about twelve months before his death. Is he not a brand plucked from the burning?

"Only two others whom I baptized have left the station. They have been away nine or ten months, and both, so far as I can learn, have remained steadfast. One, indeed, has made himself most active in originating a Bible-class and prayer-meeting, which are now, chiefly through his efforts, attended by twenty or thirty men.

Of the great majority of those baptized here, I feel a confident hope that they are truly the subjects of Divine grace. Many afford most pleasing evidence of having experienced a decided change, and labour with great zeal and judgment for the good of others.

"In reference to native work, our Sunday congregations are good, and, considering the losses we have had by removals, I think very encouraging. We must have lost fifty or sixty hearers by removal from Agra, and yet our congregation is as good as ever, or nearly so. We have three or four inquirers who, I hope, may prove worthy of receiving baptism. I have transferred the meeting held in my own house on Monday evenings to the native chapel, and opened it to all the church, making it into a prayer-meeting for our own spiritual prosperity, and the general advancement of the Redeemer's cause. I do intensely long to see our native Christians advance in holiness.

"I preach every Sunday morning in the native chapel, and conduct this prayer-meeting, giving an address. Will you not pray for us and for all those native churches in India, that God's Spirit may rest upon and quicken us?"

Some correspondence has taken place with regard to supplying the friends in Allahabad with the ministry of the word. Since Mr. Williams' departure, there has been no regular worship maintained. But with the present demands on the funds of the Society, it is not possible to re-occupy this important sphere, unless the brethren in Allahabad are able to support a minister themselves. We shall be happy to hear that they have re-organised themselves as a church.

From a letter dated January 11th, we find that Mr. and Mrs. Rose had safely reached their destination, to the great joy of Mr. and Mrs. Gregson, whose labours need the help that these friends will afford. May Agra enjoy, under their united ministry, many marks of God's blessing.

## CEYLON.

### KANDY.

Early in the month of August, Mr. Carter went to Newera Ellia for the improvement of his health, and that of his family. He was much benefited by the change. Scarcely a house in which Singhaliese is spoken was left unvisited, even the Roman Catholics receiving the missionary without apparent prejudice. Many betrayed great ignorance. One man said that no doubt he had original sin, and might occasionally have sinned unwittingly; but that he had never knowingly committed a sin in his life. The missionary entered his house, and after much discussion he at length admitted that he had sinned, and that his heart was bad.

Mr. Carter has received many proofs of his forthcoming lesson-books, one is especially adapted to facilitate the acquisition of Singhaliese. The version of the New Testament is finished, and is in the press. He has especially endeavoured to bring the version as near to the original Greek as the difference of idiom will allow.

In Kandy, the Singhaliese services have been continued by Mr. Carter, the students occasionally assisting. The labour has not been without reward. Under date, November 14th, Mr. Carter writes:—



"One is a Tamil man, whom I baptized in the lake on the first Sunday in October, and the other a Singhalese man, whom I also baptized in the lake on the first Sunday in this month. They were both, previously, Roman Catholics, and are striking instances of what the grace of God can and does do. The Tamil man was in the employ of a Roman Catholic priest on the coast of India, and meeting with a Tamil New Testament he read it, and, finding it disagree with the things he had been taught, went to his master, the priest, for a solution of his difficulties, and humbly besought him not to be offended at his inquiries, but to give him instruction and advice. The priest, finding it impossible to explain satisfactorily the discrepancies between the doctrines and practices of the Roman Catholic Church and the Word of truth, became angry, and ordered him either to submit to the authority of the Church, or lose his employment. He did the latter, and from that time became the object of every kind of annoyance which his relatives could devise; to escape which, and in consequence of their threatenings, he left all, and came to Ceylon. Here he first became acquainted with some members of the Church Missionary Society, and finally requested Mr. Hobbs, the excellent superintendent of the Tamil Coolie Mission, to baptize him and admit him to church fellowship. The former Mr. Hobbs declined to do, as he had already been baptized, and the latter alone did not satisfy the man. He therefore came to talk with us about the matter, and see if he could get us to accede to his request. He gave us his history, and told us he wanted to be baptized, because he could not, in the light of Scripture, regard that as baptism which the Roman Catholic priest had formerly administered to him; and that, apart from the many additions of the Roman Catholic Church to the ordinance to which he at first more particularly referred, he was now

convinced that nothing but the immersion of the believer was baptism. He was working as a coolie at the time; and his knowledge of Scripture, and the correctness of his ideas on religious subjects, were something extraordinary. His simplicity of manner and his humility left little doubt on our minds that he was one of God's jewels. In the course of a few weeks, wanting a coolie, we invited him, thinking it would give us an opportunity to prove him. The trial was most satisfactory, and in about two months he was baptized. He has been with us ever since, and has proved a most excellent man, and in every way a trustworthy servant.

"The case of the Singhalese man is equally satisfactory, though it does not exhibit so strikingly a man's escape without human aid from chains and fetters in some respects stronger even than those of heathenism. He was first brought to question the claims of the Romish Church by a conversation with Juan de Silva, now at Gonawelle. Since then Romanism has been gradually losing its hold on him, but it was not till about six months ago that he became concerned for his personal safety, by conversation with the present students. He and another young man, whilst seeking salvation, sought earnestly to settle the question of Church authority. A clever man under whom they worked strove hard to keep them within the pale of the Church, and by various artifices, by writing to their relatives, by abuse of us '*Baptist lads*,' and by extolling the Romish Church, at length succeeded in persuading the latter young man to rest satisfied with the Church in which he was born. The other, Thomas Appoo, was not to be deterred, and in spite of the threat of disinheritance by his relatives, and all the other opposition he met, he persevered, found peace with God about four months since, and the Sunday before last made a public profession of faith. We want more cases like these."

## WEST INDIES.

### PUERTO PLATA.

Early in September, the Rev. W. Rycroft left Turk's Island, for a visit to this place, situated on the Spanish portion of the island of St. Domingo. Good congregations received the message of the Gospel, and the Spanish-speaking population received him with civility and attention, expressing itself in small presents and words of welcome. Some were found to be obtaining a livelihood through the instruction in sewing and knitting they had received in the mission school. After three or four weeks Mr. Rycroft, with Mrs. Rycroft, proceeded to the mountains, of which visit he gives the following account:—

"We were accompanied by our dear brethren Treadwell and Demerit, and our peon, or guide. We first visited our brethren at a place called Mono, where we held two services; after which eight inquirers for baptism were brought before us

for examination. The scenery around us was all charming and very majestic, calculated to elevate our thoughts to Him who is our Father, and whose works show that he can do all things; but the meeting of our little company of Christian friends, the solemn voice of prayer, and the attention given to God's Word, surpassed all, and made a deep impression on our souls.

"Having rested at the hospitable and very primitive house of one of our brethren, we rose before day, and, having taken a cup of coffee, mounted our horses, and hastened towards Caberet. The day just dawned as we commenced our journey. In it we had to cross large rivers, and to pass through places so beautiful, in tall, elegant palms and other trees, that a king might well choose such localities for his dwelling, though he might demur against dwelling in the huts which in places cover them. In this and most of the roads you pass through forests so thick with trees, where was never heard more than the tramp of horses, or the sound of the distant woodman's axe, that for miles you are shaded from the sun.

"For miles around the settlers were on the *qui vive* for our coming, and soon laid at our feet the emblems of their friendship in various productions of the country, welcome to weary travellers; while smiles and strong grasps of the hand—how strong!—presented la bienvenida, or welcome. We had no time to lose, and therefore very soon we commenced our religious duties. Our little plain chapel, beautifully situated, and surrounded by palm-trees, was soon filled with hearers who could not satisfy themselves with half-an-hour's discourse. Thus from two to three hours were

occupied in preaching, expounding, and conversation.

"Some of our aged friends had walked thirteen miles to this service. The next day, being Wednesday, we started with our friends for Batty, some sixteen miles distant, where we were most cordially received. Our arrival was at the close of the day, and consequently, being expected, dinner was in preparation for us after the country's fashion—not only for us, but for a dozen more who had come a distance. Primitive hospitality reigned here; English, Spanish, and American sat down together—I being the only white for miles around, except my wife. The house, farm, and its comforts belong to one who has been the slave of an American, and have been raised exclusively by the hands of my friend, independent of all aid.

"Here we held service after dinner (eight o'clock p.m.), when two languages conveyed the Gospel to English and Spanish, renewing the same in the morning; after which we mounted again our horses, and returned to Caberet. The following day, Friday, all that could leave home came after us from Batty, when another service took place, after which the ordinance of the Lord's Supper was administered.

"Our good brother Signe is doing all he can, and is respected of his neighbours and our brethren. His humble efforts have been rewarded by twelve candidates for church-fellowship and baptism. His fidelity has been tried by the offer of being made 'Headman.'

"Leaving Caberet at three a.m., we arrived in the evening at Puerto Plata, safe and sound."

The high rates paid for rent, and a favourable offer presenting itself, have led Mr. Rycroft to purchase a small house for £40. The prospects of the mission being encouraging, the Committee have sanctioned this outlay. But our brother is anxious to enlarge the house so as to render it fit both for a chapel and a school, and for this purpose £150 more will be required. He earnestly appeals to us to aid him in raising this sum. We most cheerfully commend the case to the liberality of our friends. The church in Puerto Plata numbers thirty-three members, and there are twenty inquirers. The prospects of this long unsettled country are now more peaceful, and the interest of the inhabitants in their missionary's work is shown by their having raised £20 towards the chapel, some of the money being cheerfully contributed by Roman Catholics.

## BAHAMAS.

### NEW PROVIDENCE.

Mr. Davey has communicated to us the incidents of the wrecking of a slaver on Abaco island, and the settlement in the Bahamas of the poor enslaved Africans released from bondage by this "act of God." The regulations adopted for their distribution among the inhabitants seem wise and just, and are adapted to secure the well-being of the folk thus thrown upon the kindness

of the people of the Bahamas. They are to be settled as apprentices, servants, or labourers. The persons taking them into employment must repay the Government the amount expended on clothing them. Children under thirteen years of age must have sufficient food and clothing provided for them; and on their reaching the age of sixteen, the current wages are to be paid to them. Their employers must also undertake to send them regularly to a Sunday-school. Africans above fifteen years of age are to have wages after two years' service. If ladies take the young girls into their service, they are not to discharge them until other situations have been found for them, except in cases of misconduct, or the interference of the public magistrate. Mr. Davey's letter is dated September 25th.

"Since you left the Bahamas, a slaver has been wrecked within this colony at Lanyard's Cay, between the Hole in the Wall and Cherokee Sounds, Abaco, and her cargo of living beings brought to this port. She was from Congo, and had nearly 400 slaves on board when taken, consisting of men, women, and children. They were of all ages, from the infant at the breast to persons in appearance of forty years of age. They lay off the public abutment in three wrecking schooners, nearly a whole day, in a state of nudity and disease—a revolting sight to many of the inhabitants. As soon as their arrival had become known, many of the Congoes [former settlers in New Providence] went to see them, inquiring from what locality they had come, and whether they knew anything about their relations. One woman found her own sister, and another her niece. Food and some rough clothing having been provided by the Government, they were ordered to Athol island, the quarantine station, which you will recollect from having been so near to it when beating in for the har-

In January, Mr. Davey furnishes the following information:—

"Probably you are aware that we hold at the close of the year what is called a watch-night service. That service this year was particularly well attended, and was more than usually solemn. We held it as we always do, at Bethel; and seats had to be placed in the aisles for the accommodation of the people. Mr. Rae was with us, and gave a suitable address.

"Of the numerous inquirers that attend

Mr. Laroda, of San Salvador, informs us that he had baptized fifteen persons, and shortly anticipated the addition of six more to the churches under his care.

bour on the last day of our voyage. They remained there seven or eight days.

"In the course of a fortnight the whole of them were disposed of, and a notice published to the effect that the arrangement which had been made would 'owe its permanent validity solely to the approval of her Majesty's Government.'

"After two distributions there were still several poor children left; we took two, a boy and a girl, their ages being set down at seven and twelve; so that though we had to purchase them, it will be evident that we shall only have to care for them until they can care for themselves.

"You will be pleased to hear that my chapel continues crowded to the doors on Sunday evenings, and that many inquirers are anxious to be baptized; but as I am now contemplating a visit to Andros Island, I cannot attend to either of those works at present. At one of the settlements on the island which I have named, there are seven or eight persons waiting for baptism. Thus does God encourage me in my work."

the classes, sixty have been coming to me weekly for about two months past as candidates for baptism. Their names were read to the church at our last church meeting, and approved. I have now formed them into classes for the purpose of instructing them 'out of the Scriptures' in the fundamental doctrines of the Christian faith."

## HOME PROCEEDINGS.

SINCE our last, the meetings in Scotland have been concluded by the Revs. F. Trestrail and J. C. Page. They were well attended, animated, and interesting. Mr. Underhill has been engaged at Wycombe, Tottenham, Loughton, Harlow, and Rayleigh. The Rev. E. Hewett has attended meetings in Chel-

tenham, Luton, and Dunstable, being assisted by Mr. Trestrail in the last. The Rev. T. Gould has kindly visited, with much acceptance, Ganlingay, Sandy, Bishops Stortford, and Hemel Hempstead. Our esteemed friend, the Rev. J. Wenger, has attended meetings at Newbury and Wantage, and the Rev. J. Wassell at Saffron Walden.

We direct special attention to the Appeal for China in an earlier page. The Committee at a recent meeting have determined, in consequence of the deeply interesting intelligence referred to, to request our missionaries, the Revs. H. Z. Kloekers and C. J. Hall, to go to Nankin, and, if it be found practicable, to commence a mission in that city, or wherever a favourable opening may be found in that locality.

The Rev. J. Jenkins will probably ere long make an additional appeal to our Welsh friends for assistance to complete the chapel at Tremel, which he has commenced to build.

A short time since a very interesting Report was laid before the Committee by the Rev. J. Wenger on the state of the Indian translations of the Word of God, and suggesting the publication of an annotated edition of the Scriptures for the use of native Christians, and others. The Committee have sanctioned this proposal, and requested their valued brother to commence the preparation of an annotated edition of the New Testament in Bengali. It will be printed at the Mission Press in Calcutta, and sold at a low price to bring it within the means of the people.

The Committee have accepted the services of Mr. W. Baumann, a native of Frankfurt, and of Mr. V. Bouhon, a native of Paris, both educated in the Missionary Institution in Paris, belonging to the Evangelical Society for Foreign Missions, for the mission in the island of Hayti. Their perfect knowledge of French, and acquaintance with the subtleties and errors of the Church of Rome, peculiarly fit them for the interesting field of labour. Their designation will take place in London immediately after the Annual Services, of which due notice will be given.

We have the pleasure to announce the safe arrival in Jamaica of the Rev. J. E. Henderson on the 21st of February. The immediate departure of the mail did not allow him time to write any account of the progress of the Revival.

The very painful and distressing illness of Miss Fanny Knibb has at length terminated in death. This long sorrow has been borne with heroic and Christian fortitude. She died in the Lord, rejoicing in the love of Him who has enabled her so uncomplainingly to bear her painful affliction. Very numerous friends will sympathize with the mother, who has patiently and lovingly attended the daughter during her many years of pain, endeared the more by the demand made upon her affection and care.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from February 21, to March 20, 1861.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.*

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		David, Mr. E.....	0 10 6	Irish, Mr. ....	0 10 6
Beddome, R. B., Esq....	1 1 0	Deane, Messrs., & Co....	1 1 0	Do., box .....	0 9 0
Beeby, Mrs., Reigate ...	2 2 0	Eames, Miss .....	1 1 0	Johnson, W., Esq. ....	1 1 0
Benham, J. L., Esq. ...	4 4 0	Edwards, Mrs. E.....	1 1 0	Maliphant, G., Esq....	1 1 0
Bloomfield, Rev. J. ....	0 10 6	Evans, Rev. W. W.....	0 10 6	Marshman, J. C., Esq...	2 2 0
Burks, Miss.....	1 1 0	Gibbs, S. N., Esq. ....	1 1 0	Olney, T., Esq.....	1 1 0
Burks, C., Esq.....	1 1 0	Graham, T., Esq. ....	1 1 0	Overbury, Mr. B. ....	1 1 0
Canning, Mrs. M.....	0 10 6	Gingell, J., Esq. ....	1 1 0	Peek Brothers, Messrs.	1 1 0
Cater, Rev. P. ....	0 10 6	Gover, W., Esq. ....	1 1 0	Pewtress, T., Esq. ....	2 2 0
Cozens, Mrs. ....	1 1 0	Gurney, H., Esq. ....	5 5 0	Price, Rev. Dr. ....	1 1 0
Craven, R., Esq., South-	2 2 0	Gurney, J., Esq. ....	60 0 0	Potter, Mrs. ....	1 1 0
port .....		Heaton, W., Esq. ....	2 2 0	Postle, Mrs. ....	1 0 0
		Hill, Mrs. R. ....	2 2 0	Rippon, Mrs. ....	5 0 0

	£	s.	d.
Smith, E., Esq. ....	1	1	0
Smith, W. L., Esq. ....	2	2	0
Smith, Mrs. W. L. ....	1	1	0
Stone, Mr. N. ....	0	10	6
Taylor, James, Esq. ....	2	2	0
Templeton, Mr. J. ....	1	1	0
Thompson, Mr. James ....	1	1	0
Vines, C., Esq. ....	5	5	0
Walkden, J., Esq. ....	1	1	0
Whiteborne, J., Esq. ....	1	1	0
Winter, J. B., Esq. ....	2	0	0

**DONATIONS.**

<b>"A. 31st January," for</b>			
<i>Bombay and Poona Mission</i> ..... 5 0 0			
Angas, Miss, Bideford	100	0	0
Bible Translation Society— For Translations	150	0	0
Batterworth, A., Esq., W. & O.	1	0	0
Do., for China	1	0	0
Conran, Major, Appin, for Jamaica	10	0	0
Do., for Delhi	10	0	0
Elton, Rev. Dr., for <i>Elton Scholar, Serampore</i>	10	0	0
Hanson, Joseph, Esq.	5	0	0
Pearless, W., Esq., East Grinstead	1	0	0
"Sat bene eis cito,"	15	0	0
The Rev. H. Davies and Mary his wife, the sister and administratrix of Samuel Thomas, Esq., deceased, a deacon of the church at Llanglofan, Pembroke	300	0	0
Sprague, John, Esq., Ex- mouth	5	0	0
Sums under 10s.	0	12	0
Do., for Africa	0	5	0

**LEGACY.**

Mescher, Mrs. S., late of Edgebaston	10	0	0
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**LONDON AND MIDDLESEX**

**AUXILIARIES.**

Alfred Place— Sunday School, by Y.M.M.A., for N.P.	0	15	7
Bloomsbury Chapel— Sunday Schools, for <i>Hanover-st. Schools,</i> <i>Kingston, Jamaica</i>	5	0	0
Do., for <i>Mr. Saker's</i> <i>Schools, Africa</i>	5	0	0
Blackfriars, Church Street— Sunday School, by Y.M.M.A., for N.P.	1	0	0
Calthorpe Chapel— Collection, for W. & O.	1	1	0
Sunday School	2	14	0
Camberwell, Cottage Green— Collection, for W. & O.	1	2	8
Contribs., by Y.M.M.A.	5	0	11
Camden Town, Hawley Road— S. Schl., by Y.M.M.A., for N.P.	1	15	0
Cromer Street— S. Schl., by Y.M.M.A., for N.P.	3	0	0
Dalston, Queen's Road— Contribs., by Y.M.M.A., S. School, for N.P.	1	14	1
Devonshire Square— Contributions, by Y.M.M.A.	3	10	0

	£	s.	d.
Do., Sunday School, by do., for N.P.	3	0	5
Hackney, Mare Street— Col., moiety, for W. & O.	7	12	10
Highbgate— S. Schl., by Y.M.M.A., for N.P.	8	18	10
Islington, Cross Street— Contribs., by Juvenile Auxiliary	7	13	6
Do., Sunday School, by Y.M.M.A., for N.P.	1	10	8
Kennington, Charles Street— S. Schl., by Y.M.M.A., for N.P.	0	5	6
Kingsgate Street Chapel— Contributions, by Y.M.M.A., for N.P.	10	0	0
Lee, High Road— S. Schl., by Y.M.M.A., for N.P.	1	4	2
Lewisham Road— S. Schl., by Y.M.M.A., for N.P.	1	3	0
Maze Pond— S. Schl., by Y.M.M.A., for N.P.	1	0	2
Poplar, Cotton Street— Contribs., for N.P.	20	3	0
Ram and Flag Ragged Schl.— Contributions, Girls' Evening Class	1	0	0
Regent's Park— Collection, for W. & O.	12	17	9
Salters' Hall— Contribs., for India	2	3	0
S. Schl., by Y.M.M.A., for N.P.	0	9	9
Shouldham Street— Contributions	6	0	0
S. Schl., by Y.M.M.A., for N.P.	0	8	3
Spencer Place— S. Schl., by Y.M.M.A., for N.P.	1	3	0
Walworth, Lion Street— Sunday School, for <i>Shoren, N.P., Buri- saul</i>	3	14	0
Do., for <i>Orphan</i> <i>Girl, Jessore</i>	5	0	0
Do., for <i>Gay-alya</i> <i>School, Ceylon</i>	10	0	0
Do., for <i>China Fund</i>	5	0	0
Do., Arthur Street— Sunday School, by Y.M.M.A., for N.P.	2	5	0
West Drayton— Contributions, for N.P.	1	6	2

**BEDFORDSHIRE.**

Luton, Union Chapel— Collection, moiety for W. & O.	2	0	0
Ridgmount— Contributions	1	3	0
Do., for W. & O.	1	1	0
Do., for N.P.	1	1	6
Sandy— Collection	4	0	0

**BREKSHIRE.**

Abingdon— Contribs., on account	50	0	0
Newbury— Collection, moiety, for W. & O.	1	10	0
Wokingham— Contribs., for N.P.	0	19	0

	£	s.	d.
<b>BUCKINGHAMSHIRE.</b>			
Great Missenden— Collection, for W. & O.	1	10	0
Cuddington— Contributions	6	0	10
Olney— Collection, for W. & O.	2	12	6
Contributions	18	6	5
Do., for N.P.	2	10	10
Do., for China	0	10	0

	£	s.	d.
<b>CAMBRIDGESHIRE.</b>			
Cambridge, Zion Chapel— Collection, for W. & O.	3	0	0
Gamlingay— Collection	4	0	0
Contributions	6	1	0
Wilburton— Contribs., for N.P.	0	12	0

	£	s.	d.
<b>CORNWALL.</b>			
Penzance— Collection, for W. & O.	1	5	0
Contributions	24	13	6
St. Austell— Contribution	2	0	0

	£	s.	d.
<b>CUMBERLAND.</b>			
Brayton— Contributions	1	0	0
Carlisle— Contributions	2	5	0
Maryport— Contributions	4	2	0
Whitehaven— Contributions	13	10	6
	20	17	6
Less expenses	0	17	6
	20	0	0

	£	s.	d.
<b>DEVONSHIRE.</b>			
Bradninch— Contributions	4	2	6
Do., for W. & O.	0	7	6
Brayford— Col., for W. & O., 1860	0	13	6
Do., for W. & O., 1861	0	14	0

Dartmouth— Collection	1	13	7
Contributions	1	7	6
	3	1	1
Less expenses	0	18	1
	2	3	0
Exeter, South Street— Contribution	2	0	0
Kilmington— Collection, for W. & O.	0	5	0
Kingskerswell— Contributions	1	0	0
Modbury— Contribs., for N.P.	1	16	8
Torquay— Collection	10	5	6
Do., for W. & O.	3	10	0
Contributions	10	2	4
Do., Sunday School	1	12	3
Do., for N.P.	1	6	1

	25	16	2
Less expenses	1	6	10
	24	9	4
Acknowledged before	15	0	0
	9	9	4



	£ s. d.		£ s. d.		£ s. d.
<b>Sudbury—</b>		<b>YORKSHIRE.</b>		<b>Contributions.....</b>	2 12 6
Collection .....	5 12 6	<b>Beverly—</b>			3 6 8
Contributions .....	4 4 8	Collection, for <i>W. &amp; O.</i> ..	2 0 0	<b>Less expenses .....</b>	1 0 0
Do., Sunday Schl. ....	1 2 11	Contribs., for <i>N.P.</i> ..	1 3 6		2 6 8
	11 0 1	<b>Bishop's Burton—</b>			
<b>Less expenses.....</b>	0 6 0	Collections .....	4 3 0		
	10 14 1	Do., for <i>W. &amp; O.</i> ..	1 0 0	<b>Bwlch-Newydd—</b>	
		Contributions .....	3 1 0	Collection .....	3 10 0
<b>Walton—</b>		Do., for <i>N.P.</i> ..	0 11 0	<b>Contributions.....</b>	6 18 0
Collections .....	2 0 0	<b>Leeds, Gt. George Street—</b>			10 8 0
Do., for <i>W. &amp; O.</i> ...	0 10 0	Collection .....	13 18 6	<b>Less expenses .....</b>	2 5 0
Contributions.....	1 0 9	Contributions.....	3 12 2		8 3 0
		<b>Ripon—</b>			
<b>SUSSEX.</b>		Contribution .....	2 5 0		
<b>Lewes—</b>		<b>Rotherham—</b>			
Collections .....	6 14 6	Contribs., for <i>N.P.</i> ...	0 12 9		
Do., for <i>W. &amp; O.</i> ...	3 0 0	<b>Slack Lane—</b>			
Contributions.....	21 16 4	Contribs., for <i>N.P.</i> ...	0 10 8	<b>Ebenezer—</b>	
Do., Sunday School ..	7 0 0			Collection .....	2 0 6
	38 10 10			<b>Contributions.....</b>	1 11 6
<b>Less Baptist Irish</b>		<b>NORTH WALES.</b>			3 12 0
<b>Society, Expenses,</b>		<b>ANGLESEA.</b>		<b>Less expenses .....</b>	0 0 10
<b>and acknowledged</b>		<b>Capel Gwyn—</b>			3 11 2
<b>before</b>	35 10 10	Contributions.....	3 7 11		
	3 0 0	<b>Less expenses .....</b>	0 0 8		
			3 7 3	<b>Felinfoel—</b>	
<b>Midhurst—</b>				Collection .....	1 18 0
Collection, for <i>W. &amp; O.</i> ..	0 10 4	<b>Holyhead—</b>		<b>Contributions.....</b>	9 0 11
Contributions .....	0 19 0	Collections .....	5 2 11		10 18 11
Do., for <i>N.P.</i> ..	1 2 0	Do., for <i>W. &amp; O.</i> .....	0 17 3	<b>Less expenses .....</b>	0 2 6
		Do., for <i>China</i> .....	0 12 7		10 16 5
		Contributions .....	7 18 10		
		<b>Less expenses.....</b>	2 0 1	<b>Llangyndeyrn—</b>	
			14 11 7	Collection .....	5 3 4
			12 11 6	<b>Contributions.....</b>	12 0 3
				<b>Llanllyfin—</b>	
				Contributions.....	3 5 6
				<b>Llanstephan—</b>	
				Collection .....	1 3 4
				<b>Nazareth—</b>	
				Collection .....	3 13 6
				<b>Contributions.....</b>	4 6 6
					8 0 0
				<b>Less expenses—.....</b>	1 0 0
					7 0 0
				<b>Rhydargdean—</b>	
				Collection .....	0 16 9
				<b>Contributions.....</b>	0 12 6
				<b>GLAMORGANSHIRE.</b>	
				<b>Aberdare—</b>	
				Collection .....	3 1 8
				<b>Contributions.....</b>	8 5 4
				<b>Abercarnid—</b>	
				Collection .....	1 3 7
				<b>Contributions.....</b>	0 14 2
				<b>Berthleyd—</b>	
				Contributions.....	1 2 3
				<b>Cardiff—</b>	
				Collections .....	13 12 2
				Do., for <i>W. &amp; O.</i> ...	3 0 0
				<b>Contributions.....</b>	33 17 4
				Do., Bethel S. School ..	4 13 1
					60 2 7
				<b>Less expenses .....</b>	1 11 6
					59 11 1
				<b>Swansea, Mount Pleasant—</b>	
				Collections .....	12 2 2
				<b>Contributions.....</b>	13 15 6
				Do., by Sudy. Schl. ....	6 0 4
					31 19 0
				<b>Less expenses.....</b>	1 17 0
					30 1 0





# THE MISSIONARY HERALD.

## REPORT.

THE Committee of the Baptist Missionary Society have, by the providence of God, the pleasure of laying before the constituents of the institution the sixty-ninth report of their proceedings. But, before entering on the occurrences of the year, they cannot but advert to that spirit of prayer which has been so largely manifested in missionary proceedings during the last two years. In response to the invitation of the missionaries at Ludianah, in Northern India, the entire evangelical church throughout the world assembled for united prayer in the first week of 1860. Again, in the first week of 1861, responding to the invitation of the missionaries of Bengal, and to the suggestion of the Liverpool Missionary Conference, churches of Christ of many names gathered in worship to inaugurate the labours of the present year, to seek for the Divine blessing on the great work in which they and their predecessors have been engaged. No age of the church presents a spectacle so deeply interesting, so demonstrative of the unity of the Lord's people in every land. God, the hearer and answerer of prayer, has listened to these devout intercessions, and, in many places, has been pleased to manifest in a remarkable manner the saving might of his arm. Paul has planted, Apollos watered, and God hath given the increase. The flood of Divine blessing spread from the United States to Ireland, from Ireland to Scotland and England; thence its refreshing streams have fertilized many a barren spot in the East, and quickened the languishing piety of the islands of the West. Thus the Head of the Church reanimates and rewards the faith and patience of his people, and invites them to heartier consecration in his cause. The fields occupied by the agents of the society have not been without many tokens of the Divine favour, and your Committee proceed briefly to indicate the most important features which the past year presents.

And, first, we have to express our thankfulness that death has not entered the ranks of the missionary brethren. The brethren, Williamson and Morgan, have returned to their spheres of labour in health, and resumed their very efficient services as preachers to the heathen of the everlasting Gospel. But the Committee have been called to sympathise with the loss sustained by the Rev. H. Z. Kloekers in the lamented decease of Mrs. Kloekers, whose energy of character and deep piety rendered her so highly qualified for a missionary life. A similar loss has been sustained by the Rev. L. Kälberer.

The Revs. Messrs. Rose, Ellis, and Reed, have reached the stations appointed them in India; Mr. Comfort, who should have gone with them, being alone hindered by the state of his health. The Rev. G. Rouse, of Regent's Park College, has also been engaged for the India mission, and will proceed thither during the present year. For a few months, the Committee enjoyed the pleasure of intercourse with Messrs. Saker and Diboll; both constrained to make a brief visit to this country for the restoration of health. They have, however, returned to their work, accompanied by the Rev. J. Smith. Captain Milbourne, whose former services to the African mission the Committee recall with pleasure and satisfaction, piloted their little bark over the waste of waters of the Atlantic Ocean, and gives his aid to the mission.

The Hayti mission will receive this year the important accession of two well-qualified brethren, the Rev. Messrs. Bouhon and Baumann; while the institution at Calabar has already been supplied with an assistant for the Normal

School Department, by the departure of Mr. Alexander Gunning for Jamaica. Two missionaries have been welcomed home for a brief sojourn, the Revs. J. Wenger and F. Supper. One event the Committee cannot pass over without the expression of deep regret. It has been their painful duty to separate Mr. Craig from connection with the society. Just as the Committee are about to submit to you this report, they learn that the Rev. W. A. Claxton has resigned the pastorate of the church at Madras, and entered on secular employment, not without the hope and purpose of aiding to the best of his ability the propagation of the Gospel. Thus, while the society loses two from its list, their services have been amply supplied by the addition of nine brethren to the number engaged.

#### WEST INDIES.

Towards the close of the year, the Committee gave prolonged consideration to the reports of Mr. Underhill and the Rev. J. T. Brown, the deputation to the missions in the West Indies, whose departure on this very important service was announced at the last anniversary. Their reports have been given entire to the public, and present a very satisfactory account of the social and religious condition of the islands to which they refer. With regard to Trinidad, the Committee have sanctioned the removal of Mr. Gamble to San Fernando, a town, from its large and increasing population and the easy access from it to the stations in the district of Savanna Grande, more favourable for missionary labour. He is now engaged in removing thither, having purchased ground for a residence in a healthy and favourable spot. The Committee are happy to learn that the native churches are in a more prosperous condition than at any former time, and have very heartily acceded to arrangements for their improvement proposed by the deputation. It is also pleasant to record, that among the Chinese strangers, many of whom have gone to Trinidad to labour on the estates, Mr. Law is favourably received as a messenger of Christ.

The prospects of the mission in Hayti were never more cheering. Since Mr. Underhill's visit, the congregations have largely increased in numbers, and conversions are frequent. Fourteen persons, rescued from superstition and Romish error, have been baptized. The Bible-readers are most usefully employed, and several persons have become the subjects of Divine grace as the fruit of their lowly, prayerful, and zealous toil. The peculiar adaptation of this kind of agency to the present condition of the island is such as to lead to the wish for its enlargement. "Our new agency, that of our Scripture-readers," says Mr. Webley, "is doing wonders for us." On the other hand, the changes in progress in the country, the result of the wise action of the present enlightened ruler, are most favourable to evangelizing efforts. Schools are being established throughout the land, in towns, villages, and even hamlets in the mountains. Immigrants—black men—are pouring into the country in considerable numbers from Canada and the United States of America. Every project calculated to elevate and civilize the people has the attention of the President. Protestants are found among the members of the Government. Protestant teachers are even allowed to preside over Government schools. In the Jacmel school, the influence of its instructress, a member of the church, has been such as to lead to the conversion of one of her assistants, and the reception by acclamation, among parents and children, of the Bible and Bible instruction. Mr. Webley has long laboured alone, and it is with great pleasure the Committee contemplate the immediate departure of two brethren to his assistance, to strengthen the mission at Jacmel, and to extend it, it may be, to the capital itself. These two young ministers—one a Frenchman by birth, the other of German parentage—have been educated in the institution of the Paris Society for Foreign Missions, are well acquainted with the subtleties of Romanism, and have come before the Committee with the warmest commendations of the Rev. Fred. Monod, of M. Casalis, the director, and of the Committee of the institution. A plot of land, close by the chapel in Jacmel,

having upon it a house suited for the purpose, has also been purchased, where the school, so long and so successfully carried on by Mrs. Job, may be revived.

In the Bahama Islands the missionaries continue to labour with great encouragement, and to enjoy the privilege of making large additions to the churches. One hundred and thirty persons have been baptized during the year. Although the population of the group is increasing, the number of residents on the various islands is very fluctuating, especially on those islands where the only production is salt. Capable of producing little else, if the manufacture declines through absence of demand, the people are compelled to migrate. For the same reason, their progress in the arts of civilised life is, in some places, slow; and although susceptible of great religious feeling, their intelligence and mental culture do not keep pace with it. The Government schools are very useful and successful; but while the means of livelihood are so precarious and difficult to obtain, the condition of the islands cannot be so satisfactory as could be desired. The people are, as a rule, orderly, generally industrious, ready to avail themselves of the advantages within their reach, and to a very great extent indeed under the influence of religious instruction.

### JAMAICA.

The Committee cannot but refer with gratification to the report of the deputation on the state of the churches and people of Jamaica. Without entering into any detailed statement of the facts their reports and speeches have supplied, it may suffice briefly to recapitulate some of the conclusions to which they have been led. Their inquiries were limited to no class of society. They sought information from all parties, and were permitted to enjoy every privilege for the acquisition of accurate information. It is due from the Committee cordially to acknowledge the hospitable and kind attention manifested to them by the people, their ministers, the proprietors of estates, and the authorities of the island.

With some drawbacks, chiefly referable to habits and notions acquired in the time of slavery, the deputation report, that the character of the people is such as to evidence the wide influence of religious truth. In the churches discipline is vigorously maintained. The ministry of the Word is valued, and a commendable zeal is often displayed for the conversion of souls. The deputation visited nearly the whole of the seventy-seven churches which have originated with the agents of this Society. Over these churches twenty-two European and fourteen native ministers preside, having under their care 20,000 members, and upwards of 2,000 inquirers. The contributions for all purposes amount to £8,000 a-year, an average of 8s. 2½d. a head for all the members. The ministers are assisted by a body of deacons and leaders, about 700 in number, who manifest a strong sense of duty, and a tenacious adhesion to those great principles of scriptural truth maintained by our denomination.

The progress of events has, however, scattered the people more widely than was formerly the case, while their improvement in knowledge and their habits of independence, render the necessity of pastoral supervision the more imperative, but at the same time, more difficult to accomplish. There is, therefore, in the judgment of the deputation, an absolute necessity for a larger supply of ministers, both native and European, to reach the people in their mountain abodes, to look after the wanderers and the sick, to gather the young in Bible Classes, and to extend the Gospel to districts becoming occupied by an increasing population. Impressed with these views, the Committee have given their assent to the recommendations of their deputation, which, while on the one hand comparatively inexpensive in character, will not in the least degree trench on the independence or scriptural rights of the churches. They will encourage in every way the improvement and formation of an indigenous ministry, will assist in the enlargement of the usefulness of the institution at Calabar, and encourage the settlement of a few European brethren as pastors of the larger churches, capable of supporting the ministers of the Word from their own resources. The time has not yet come for the withdrawal of the

intelligence and energy of the white man from the instruction and oversight of these young communities. They depend, and must for some years depend, for their elevation, on the stimulus afforded by connection with this country; and time must elapse for the production of a class of native-born men, strong in numbers and intelligence, by whom the civilization and religious instruction of the enfranchised negro may be carried to their highest point of development. It was surprising to the deputation to find still how very large is the element existing in the population derived from slave times. Quite three-fourths of the adults now living were once slaves. The generation has not yet passed away which wore the fetter and endured the scourge, and which still retains to a certain extent the prejudices, superstitions, and habitudes of that dread and debasing time. More has, however, been accomplished than we had any right to expect. Generally speaking, the creoles of Jamaica constitute a peasantry daily increasing in intelligence; deeply interested in religious truth; possessing a very considerable amount of property, the gain of their own free labour; pressing into the culture of the staples of the island; well clothed and well housed; and moved by a spirit of emulation to acquire more of the arts and advantages of civilized life. The slave of yesterday is even now a peasant of whom no country need to be ashamed, and to whom freedom has been a boon of unmixed blessedness. To employ the language of the deputation, "Notwithstanding many causes for solicitude still existing, the Society, by its agents, and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgivings to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future."

Shortly after the departure of the deputation, meetings for prayer for a revival were held throughout the churches, as agreed upon at the meeting of the Jamaica Baptist Union, held in the month of March. Towards the close of the year the results became apparent in a very remarkable movement commencing at a Moravian station, and immediately communicating itself to the churches in the parishes of St. James, Hanover, and Westmoreland. Great numbers were powerfully moved by the Spirit of God to deep conviction of sin, and to its open confession and abandonment. Unlawful gains were destroyed, quarrels were healed, neglect of Divine worship was changed for crowded assemblies; and meetings were prolonged through days and nights for prayer and instruction. The most intense anxiety for salvation burst forth in loud cries and tears. Many persons were prostrated with emotion. Physical effects, some of a painful character, followed; while numbers arose from them filled with ecstatic joy or heavenly peace. As the work extended, elements of evil were developed. Ignorant people, still hardly removed from the debasement of their former slave condition, were imposed upon by fraudulent men appealing to their native superstitions. Satan sought to mar the good work by extravagances, and the awakening of evil passions. From the most recent accounts we are, however, happy to learn that these painful exhibitions bear but a small proportion to the manifest good, and are rapidly subsiding. Thousands have been added to the inquirers' classes. Additions are being made to the churches, but only after much scrutiny and deliberation. The general face of society is undergoing a visible improvement; and for the present the prevalence of many common vices is checked. We are also informed that the people in some quarters are manifesting a more decided inclination to industrious habits, and that the planters are furnished with an abundant supply of steady labour. Making ample allowance for the evils referred to, the Committee cannot but gratefully recognise the hand of God in this wonderful movement. They prayerfully hope that multitudes will be led to the reception of the truth as it is in Jesus, and to a holy walk and conversation in the world. The churches of the Jamaica Baptist Union report this year an addition of nearly 700 members to their fellowship, not, however, the fruit of the revival, but as the result of the ordinary means of grace. It is during this year the results of the revival will appear in the enlargement of the churches from the 4,000 persons who have been admitted from the inquirers' class.

## AFRICA.

The absence from their station of the brethren, Saker and Diboll, on account of health, leaves not much to record of the work accomplished on the continent, to which, since their banishment from Fernando Po, the labours of the missionaries are confined. The two native brethren left in charge have very faithfully maintained the congregations which have been gathered. Progress has been made in restoring some who had wandered from the fold. Many villages and towns in the vicinity of the mission-station sent repeated invitations to come and impart the knowledge of the Gospel to them. The reinforcement the mission has now received will enable the brethren to a certain extent to meet these demands; and the schooner which Mr. Saker has purchased, and in which the brethren ventured, dependent on Divine Providence, to cross the waters of the great Atlantic, will be the means of improving the commerce of Victoria, and of bringing to this rising town many of our former friends from Clarence to take up their abode. The claims of the Society on the Spanish Government still remain unsettled. Several communications have passed between the Committee, her Majesty's Secretary of State for Foreign Affairs, and the Spanish Government; and the Committee are not without hope that shortly some compensation for the losses sustained will be given. In pursuing their claim, the Committee have enjoyed the efficient services of the Treasurer, and the concurrence and support of the British Government.

## INDIA.

Although the supremacy of the English power is fully acknowledged in all parts of this great empire, and every trace of a rebellious spirit seems nearly eradicated, it is every month becoming more and more obvious that the people of India will not fall back into the fatal apathy which characterised the first years of the century. If the mutiny has wrought no other effect, the quickening of the native mind in all directions is the greatest and best. In some places indeed it has called forth unwonted opposition; in others to be more than compensated by an attentive regard to the claims of the Gospel, and the conviction of the worthlessness of idols to save. On the whole, Government deals less unfairly with the Christian faith it professes. It has relaxed the rule with regard to the Christian action of its servants in the discharge of their official duties, whether in the school or the camp; continues actively to discourage the performance of the inhuman rites and austerities which Hinduism fosters and approves; and shows itself more sincerely desirous to open the country to every useful influence, commercial or otherwise, which may tend to the elevation of its subjects. One of our missionary brethren, the Rev. John Sale, with the sanction of the Committee, was appointed by the Governor-General in Council a member of the Commission to inquire into the relations of the ryot with the planters of indigo, representing on the board the missionary body of Bengal and the peasantry, whose complaints and resistance forced the investigation on the Government. The inquiry extended over three months. The essence of the report presented to the Government is, that the complaints of the ryots, and the statements of the missionaries with regard to them, are well founded; that the cultivation of indigo on the present system is both unprofitable and irksome, and not seldom unjust to the cultivator; and that the peasantry of Bengal have exhibited great patience in so long fulfilling, or trying to fulfil, what on their part is proved to have been generally an unfair contract. The case was one of a kind which, in the progress of our missionary work, will inevitably occur. The Gospel not only directly encounters every religious error, and strives to redeem men from sin, but indirectly touches, presents in new lights, and forces the consideration of, many social questions which arise out of the state of society in the countries where the missionaries labour. Thus, in the West Indies, we encountered slavery. In the East we have to contend with the usurped powers and oppressive

exactions of a great proprietary class, generally hostile to righteousness and truth, to freedom, and to that respect for human rights which Christianity brings in its train. It is not the duty of the Committee here to discuss the action of the Government in this particular case; but it cannot be doubted that the result will be to place the cultivation of indigo on a sounder basis, and to secure a more just treatment of the peasant agriculturist. In Backergunge the Committee are happy to report, that during the past year the churches have enjoyed "rest," have been free from the invasion of the spoiler, and in several instances have added converts to the fold. Scattered over nearly sixty villages, fifteen churches bear testimony to the power of Divine grace, four hundred and fifty persons walk in the enjoyment of Christian ordinances, rescued from the foulness and sins of idolatry, while a Christian community of about two thousand souls has been gathered from among the heathen to be trained in the fear of the only true and living God. Similarly in Jessore, a numerous body of Christians is being formed by the faithful and spiritually blessed labours of the servants of Christ, notwithstanding that Romanism endeavours to turn aside the feet of many, and multitudes pass unheeding by the preachers of the Cross. In Eastern Bengal the missionaries report that since the mutiny hostility to the Gospel, especially among the Mohammedans, has been more than ever marked, while many persist in affirming that it is contrary to the commands of the Queen to receive the Gospel. On the other hand, in Dacca many English soldiers have been added to the Church, a work still more largely developed, under the ministry of the brethren Gregson and Evans, among the regiments occupying Agra and Muttra in the north-west. In Behar the missionaries have continued among listening thousands in the towns and villages, in the crowded avenues of Benares and Patna, to proclaim Christ and him crucified, with no other result than a general assent, more or less loudly expressed, to the truth of the doctrines they hear. One missionary plants and another waters; it needs but the grace of God, the mighty energies of the Holy Spirit, to give the increase. And this increase is not withheld in the city of Delhi. The remarkable work reported last year continues in all its strength to go forward, and more than a hundred persons have in addition been baptized into Christ. In every department of this mission there has been a steady advance. The converts, now numbering nearly 250 souls, have been organised into six churches under their own native officers. Two new native chapels have been built and opened, and a third is being erected at the expense of a liberal friend of the Society in Delhi. The labours of the brethren have been extended to a number of fresh villages, and in some of them converts have been made. Schools for children, and evening classes for adults, have been formed. Weekly prayer-meetings have been well kept up, being often conducted by the new converts alone, some of whom have actively and successfully sought to bring their fellow-countrymen to Christ. As yet, cases of discipline have been very few, the churches have "walked in the fear of the Lord and in the comfort of the Holy Ghost, and been multiplied." The majority of the converts, as in every age, are chiefly from among the poorest of the people. Yet others of higher rank have not been passed by in this ministration of the Spirit. One convert is a grand-daughter of the Emperor of Delhi, reduced to poverty indeed by the mutiny, but now far richer as an inheritor of the kingdom of heaven. Another is the zemindar of a considerable village, and is zealously employed in pointing out the Lamb of God to the people of his estates. Several were followers of Mohammed, one of them the son of a moulvie, to whom an Englishwoman was indebted for the saving of her life and her escape from Delhi, when the city was in the hands of the revolted sepoys. "A bright future," say the missionaries, "is opening for the north-west of India; from Meerut to Rohilkund many have visited us with the cry, 'Come over and help us;' some have been baptized and returned to their own homes, to spread the news of salvation among their neighbours. Efficient labourers only appear to be wanting in order with God's blessing to secure a large harvest." While our anniversaries proceed, thousands are perishing in these districts for want of the sustenance denied them by the parched ground. Still more urgent.

is the cry, "Come over and help us." By famine as well as by the sword, is God teaching these poor people to look to him. Let us in Christian charity send to them of our abundance food for body and soul.

It is with deep regret that the Committee learn at this juncture the necessary departure of their honoured brother, the Rev. James Smith, for a more healthy clime, not, it is hoped, without some prospect of return, should it please God to re-establish his failing strength. He has probably reached the shores of Australia; here he will serve the mission as he is able. Meanwhile, the Committee have sanctioned the removal of Mr. Evans from Muttra to Delhi to supply his place, and hope to be able to strengthen much further this very attractive field during the coming year. It is more than probable that new stations will have to be formed in Meerut and; some other places. The Committee depend on the liberality of the churches how far this extension shall go.

In a minor degree only the same good work has been going on in Agra. Nineteen have been baptized on a profession of their faith in Christ, and become members of the native church. Of these the larger part are converts from heathenism, and include about half-a-dozen Sikhs. One is a very interesting young man of respectable family, a Brahmin; another is a Thakur, the head man of a village. They were first met with in the bazaars of Agra. For some months the Thakur acted as a colporteur, and on one occasion having received a number of Gospels and tracts for sale, he set out entirely of his own accord for his native village, distant from Agra some 120 or 150 miles. He not only sold all his books, but preached Christ to his people, and appears to have created a great commotion, especially in his own village. Fourteen wished to return to Agra with him; but inability hindered all but four. Several members of the native church have gone to Calcutta with their regiment, where they have united themselves with the church under the care of our venerable brother Shujaat Ali. But notwithstanding their departure, the native congregation is nearly as large as before. A great work of grace has been proceeding among the European soldiers, in the face of the prejudiced interruptions of the chaplain of the station. Thirty-five Europeans, of whom thirty were soldiers, have been baptized, and thus in this distant land many whose parents are members of our churches, or who were brought up in our Sabbath Schools, have found the Saviour they despised. May they in that heathen land testify of the grace they have received! The Committee have further the satisfaction of reporting that, by the residence of Mr. Williams at Chitoura, that interesting district has again been reoccupied; and itineraries full of encouragement have been recommenced, in company with our faithful native brother Thakur Das.

#### CEYLON.

Missionary labour in this beautiful island has been unable, as yet, to surmount the deadly apathy induced by the religion of Buddha. A few conversions continue to evince the power of the Spirit of God, and to assure us that even the self-righteousness, the intense worldliness, and religious indifference of the Singhalese Buddhist must give way where the Spirit of God works. But the kingdom of Christ at present expands with great slowness. It finds little active co-operation among those who profess to feel the power of Divine mercy and love. The young men turn away from the ministry of the word as being inadequately paid, and further discouragement is sometimes met with from the defection of some who promised well. Yet are there many among the converts who by their simple piety approve themselves as the children of God, and from time to time others give confident hope that they are born of God. Thirteen individuals have been baptized into Christ. The obstacle to greater success is found less in the forms and doctrines of Buddhism, than in the profound secularism they encourage. Futurity to the disciple of Buddha is a blank—a negation. Hence he lives for this life. The present, and the present only, is everything. Eternity, or an Eternal God, has no attraction, no dread to him. Still it is certain that the ideas of the people are undergoing a change. Education facili-

tates it; the dispersion of books aids it; and we do not doubt that the publication of the New Testament in the intelligible yet accurate form into which Mr. Carter has thrown the version he has prepared, will be an important contribution to the spread of the knowledge of the true God and of Jesus Christ whom he has sent. The Committee have with great pleasure approved the printing of 2,000 copies of Mr. Carter's revision. It is now in the press and will be ready for issue, it is hoped, during the present year.

#### CHINA.

For several months after his arrival in Shanghai, Mr. Kloekers and Mr. Hall were constrained to confine their evangelistic labours to that city, or its immediate environs. The war between the Imperialists and the Allied Forces rendered any departure from Shanghai dangerous; while the disposition of the leaders of the Revolutionary bands was not distinctly known. The peace dictated by the conquerors within the city of Peking has released the missionaries detained in Shanghai; for, with passports, they are authorised by the treaty to visit any part of the Imperial dominions, and openly to preach and propagate the Gospel of Christ. Meanwhile Mr. Kloekers, accompanied by the Rev. Griffith John, of the London Mission, and two Chinese gentlemen, penetrated to Nankin itself, the seat of the government of the Celestial King, as the head of the Revolutionists is called. They were welcomed both by the chiefs and the people. There they obtained a document of the utmost importance. As they left, they received an edict, written, in the usual Imperial style, on yellow silk with the vermilion pencil, giving all Christian missionaries permission to travel in every part of the six provinces over which the sway of the Celestial King extends, to settle in the cities, to erect chapels and school-houses, and in every way to spread the doctrines of the Christian faith. Although there were many things in the profession of Christianity made by the rebel chiefs which the missionaries could not reconcile with good sense or the oracles of truth, yet they found much to fill them with wonder and gratitude. The Sabbath was observed, services for preaching and prayer were regularly held. The main truths of the Gospel were clearly and firmly believed. Some individuals gave indubitable evidence that they were born from above, were genuine disciples of the Redeemer. In Nankin every idol is destroyed, and the temples are razed to the ground; there is but one exception—the temple spared has been converted into a Christian house of prayer. Sixteen churches had been built; and all the acts of the Government tended to repress idolatry in every form, together with the use of alcoholic drinks, opium, and tobacco. The Buddhist monasteries were dismantled, and the priests restored to secular life. Under these very wonderful, nay, providential circumstances, your Committee have resolved to request the brethren to commence our Chinese Mission among the Revolutionists, either in Nankin itself, or in some favourable locality in its neighbourhood. After ages of seclusion, China is thus remarkably opened to the Gospel, and, by a series of events the most unlooked-for, the path of its messengers cleared. A local insurrection has expanded into a revolution; a poor Chinese student has become the destroyer of idolatry, the ruler of myriads, and the disseminator of the Bible. The Committee have deemed it their duty to present these interesting facts to the Churches, and to invite their prayerful and liberal aid to add at least six to the number of brethren employed in the evangelization of China. The vision of the Prophet Isaiah seems at length in process of fulfilment:—"I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far:—and these from the land of Sinim."

#### FRANCE.

The very interesting and encouraging Report on this Mission presented to the Committee by Mr. Trestrail on his return from a visit to Brittany, and printed in the "Missionary Herald" for February last, renders any lengthened



notice unnecessary. Since Mr. Trestrail's return the repairs of the chapel have been completed. A house has likewise been purchased at Tremel, and is being transformed into a place for evangelical worship, towards which our Welsh friends have liberally contributed. With the slow relaxation of the laws which affect Protestant worship, and which continues to go on, Mr. Jenkins has, with the Divine blessing, extended his labours, and laid the foundation of a church of Christ walking in the ordinances of the Gospel. May it become as a city set on a hill in the destitute and priest-ridden district in which his evangelical labours have been so successfully carried on!

### TRANSLATIONS.

Although the absence of the Rev. J. Wenger from Calcutta has prevented the completion of the Sanscrit Bible (which has advanced to the end of Isaiah), or the issue of a projected new edition of the entire Bengali Bible, the printing and distribution of the Society's versions have gone on as usual. From Jan. 1, 1852, up to Feb. 29, 1860, there have been printed in Bengali, Urdu, Hindi, and Sanscrit, not less than 244,500 copies of parts or entire volumes of the Scriptures; and the journals of the missionaries contain many interesting notices of the eagerness with which the Bible is sought for, and its contents valued. Of the edition of the entire Bengali Bible now passing through the press, the Calcutta Auxiliary Bible Society has purchased 2,000 copies of the Old Testament, and has expressed a wish to obtain an equal number of copies of the New Testament uniform with it. Thus the local Bible Society will issue, for the first time, the whole Bengali Bible in one volume. With a view to render the Scriptures still more useful to the population of India, and especially to the rapidly increasing Christian community, the Committee have requested their highly esteemed brother, the Rev. J. Wenger, to prepare an annotated edition of the Bengali Scriptures. This he has undertaken to do; and, with Divine permission, it will have his immediate attention on his return to Calcutta. This edition will be printed at the Mission Press, and sold at as low a rate as is compatible with its cost.

The Hindi New Testament continues to make progress under the very careful and anxious labours of the Rev. J. Parsons. A volume containing the Gospels and Acts was issued in July last. Since then he has revised the Epistle to the Romans and the first fourteen chapters of 1 Corinthians. This revision of a former version is, in fact, a re-translation. When complete it will be very important that a similar revision of the Old Testament should be begun, and for this we trust our brother's life will be preserved. In addition to these labours, Mr. Parsons has issued a hymn-book in Hindi, and is engaged in preparing native tunes in musical notation for congregational and private use.

The Rev. C. Carter, through Divine mercy, has completed his valuable revision of the New Testament in Singhalese. An edition of 1,000 copies of the Gospel of John and the Epistle to the Romans was printed in the middle of the year, and a portion of the impression has been sold. The Committee have now directed the printing of the entire New Testament, and they hope before the year is closed that it will have issued from the press. In reference to this work, the Rev. J. Allen writes to the Committee:—"It is superior to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters." Mr. Carter has also published one or two elementary works to facilitate the acquisition of this somewhat difficult language.

### FINANCES.

Notwithstanding the severity of last season, and the advanced prices of food, your Committee have the pleasure to report, that, tested by the contributions of the year just closed, the missionary spirit of the churches is on the increase. At the anniversary of 1860, it was announced that the amount

received for general purposes was £16,018 4s. 5d., an increase over the year previous. This year the Committee have the pleasure to report the receipt of £18,871 4s. 5d. for general purposes, a further increase of £2,853. A portion of this is due to a somewhat larger income under the head of legacies; but even deducting this, there is a decided and considerable improvement from those sources which indicate the interest taken in the great work in which we are engaged. For the support of native preachers there has been an increase of £79 13s. 9d.; but under the head of "Widows and Orphans' Fund" there is a diminution of nearly one hundred pounds—the effect of the extreme inclemency of the day on which the gifts of the churches were taken up, and which seems to have extended to all parts of the country. The Special Fund for China has continued to receive additions, the sum of £486 2s. 0d. having been contributed. The Committee trust that a much larger amount may be gathered in *this* year to meet the extraordinary events which place the whole of this vast empire at the feet of the church of Christ.

The Committee remark with pleasure the steady increase of the contributions for the Translations, from the funds of the Bible Translation Society. With the extension of the work of grace, and the enlargement of our mission in India, the demand for the Scriptures must continue to grow; while new versions, such as that of the New Testament now in the press, in Ceylon, and new fields like that of China, will require ampler means than ever to furnish the people with the word of God. The entire income of the Society has been £30,468 15s. 4d.

Under the head of expenditure, there is an increase in the cost of the Indian mission of £793 10s. 0d., owing to the greater number of brethren employed. As last year, the Committee have given in the balance sheet the entire cost of this mission; but it will be seen that the Mission Press has again largely aided the Society in the maintenance of the work. The expenditure on the China mission has also increased, as was to be expected on the arrival of the brethren in the sphere of their labour. But in Ceylon, Western Africa, Madras, and the Bahamas, less has been expended. With the present year, the cost of the deputation to the West Indies will disappear from the account; but a permanent increase must be looked for in the expenditure on Jamaica and Hayti. The slight increase in Trinidad and Brittany is owing to the arrangements being made for the expansion of the mission in those places. The only other point requiring notice is the considerable amount entered under the head of returned invalid missionaries. A larger number of brethren than usual have been obliged, the past year, to visit their native land, three of whom still remain. They will probably return to their stations during the present year. Their presence has not been without beneficial results in the interest they have awakened, and the intelligence they have communicated of the work of God, in their respective departments of missionary toil.

It will be seen that the Committee have more than expended the funds specially committed to their care for the India mission, and they, therefore, propose to close the fund opened for its enlargement. Of the special contributions for China, a considerable amount—£1,320 13s. 11d.—remains to be employed. Deducting this from the sum in the Treasurer's hands, there is a balance of receipts of £1,880 8s. 11d. over the expenditure of last year. It should not, however, be overlooked that the Treasurer had incurred liabilities on the 31st of March to the extent of £1,169 5s. 11d. on account of the Mission Press, and a further sum of £1,449 14s. 8d. on the general account; not, indeed, then due, but to be provided for out of the balance in hand, and from such contributions as may come in in the interval of their arrival at maturity. The entire expenditure has been £29,684 8s. 11d.

It cannot but be cause of gratitude to God that the Committee are able to present so favourable an account of the year's labour. The Divine blessing has been granted both on the acquisition of sufficient means, and on the expenditure of them. For God has given an unusual blessing to his word in many parts of the field we occupy. But the experience of the year assures the Committee that they have far from exhausted those resources which the churches possess.

There are still large numbers of persons in communion with the churches, and regular attendants at the house of God, who either give nothing, or a sum very disproportionate to their ability and to the claims of the perishing heathen. In many cases, this deficiency is owing to the want of information; and the Committee desire most earnestly to press upon the ministers of the denomination, upon all who enjoy the opportunity of giving instruction in the various congregations and schools, the duty of bringing the subject of Christian missions into more frequent notice, to give it more prominence in their discourses and lessons, and to encourage in every way the perusal of those papers, so easily accessible, which tell of the doings of the Lord's people in heathen lands, and of the displays of Divine grace in the conversion of the souls of men. China and the Indies of the eastern and western hemispheres, Africa and France, the numerous mission-fields of the Christian Church, abound in materials for the most interesting disquisition, calculated to awaken attention, to stir the sympathies of the Christian's heart, and to deepen the pity of the Lord's people for the myriads who are perishing without God and without hope in the world. The providence of God invites us forward. He opens all lands to our Christian zeal. The Divine Spirit is being richly given in answer to our prayers. Let us then "abound in the work of the Lord, seeing that our labour is not in vain in the Lord."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 31, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

ANNUAL SUBSCRIPTIONS.		£ s. d.	£ s. d.	£ s. d.
Allen, J. S., Esq. ....	2	0	0	
Barker, Mr. W., Enfield ..	1	1	0	
B. B. ....	2	0	0	
Carey, Mrs. ....	1	1	0	
Carey, Mr. ....	1	1	0	
Carter, Mr. ....	2	0	0	
Dallas, Mrs. E. H. ....	1	1	0	
Davis, Rev. E. W. ....	1	0	0	
Dyer, Miss, Leatherhead ..	0	10	0	
Hancock & Rixon, Messrs. .	1	1	0	
Hepburn, J., Esq. ....	2	2	0	
Lushington, Dr. ....	3	3	0	
Payne, Mrs., Leatherhead ..	1	0	0	
Phillips, Rev. J. R. ....	2	2	0	
Pike, Rev. J. C. ....	0	10	6	
Whympcr, J. W., Esq. ....	1	1	0	
<b>DONATIONS.</b>				
Bible Translation Society—				
For Translations .....	650	0	0	
Bird, Mr. ....	1	0	0	
Do., for China .....	1	0	0	
Wilkinson, Mr. S., sen.,				
Walsell .....	0	10	0	
Sums under 10s. ....	0	8	0	
<b>LEGACIES.</b>				
Fountain, W., Esq., late				
of High-Wycombe ...	19	19	0	
King, Miss Elizabeth,				
late of Swerford .....	19	19	0	
<b>LONDON AND MIDDLESEX.</b>				
Battersea—				
Collection .....	5	0	0	
Contributions.....	20	14	6	
Do., Juvenile Association .....	4	0	0	
Less expenses .....	0	9	6	
	29	14	6	
	29	5	0	
<b>Bloomsbury—</b>				
Contributions.....	148	11	0	
<b>Brixton Hill—</b>				
Contributions.....	25	11	5	
Do., Sunday School .....	0	17	8	
Do., for Serampore .....	1	1	0	
<b>Bow—</b>				
Contributions.....	4	9	0	
Do., Sunday School .....	5	14	7	
<b>Camberwell, Cottage Green—</b>				
Collection .....	3	9	8	
Contributions.....	1	3	6	
Less expenses ...	4	13	2	
	0	7	0	
	4	6	2	
<b>Do., Denmark Place—</b>				
Collection .....	44	0	2	
Contributions.....	129	9	4	
Do., for China ...	52	10	9	
	226	0	3	
Less expenses.....	0	11	0	
	225	9	3	
<b>Camden Road—</b>				
Contributions.....	47	16	4	
Do. for China .....	0	5	0	
<b>Devonshire Square—</b>				
Contributions.....	17	11	2	
Do., for Mrs. Anderson, Jessore.....	4	10	6	
<b>Edmonton, Lower (Rev. J. Edward's)—</b>				
Collection .....	2	10	4	
Do., for W. & O. ....	1	13	6	
Contribs., for China ...	3	13	0	
<b>Hackney, Mare Street—</b>				
Collections .....	31	14	8	
Do., for W. & O. ....	7	12	10	
Contributions.....	49	7	10	
Do., for China .....	7	9	6	
Do., for Serampore .....	2	2	0	
Do., Sunday School .....	13	16	9	
Do., Juvenile Auxil., by Y.M.M.A., for N.P. ....	2	2	3	
Do., Ann's Place, Sunday School ...	11	7	6	
Do., do., by Y.M.M.A., for N.P. ....	2	0	5	
	131	13	9	
<b>Less expenses, and acknowledged before .....</b>				
	47	19	4	
	83	14	5	
<b>Do., Hampden Chapel—</b>				
Contributions, by Y.M.M.A., for N.P. ....	0	17	6	
<b>Hammersmith—</b>				
Collections.....	20	12	10	
Do., for W. & O. ....	4	18	0	

	£	s.	d.
Contributions.....	51	8	3
Do., by Sund. Schl.	20	12	0
	97	11	1
Less acknowledged before .....	40	8	1
	57	3	0
<b>Harrow-on-the-Hill—</b>			
Contributions.....	1	16	6
<b>Islington, Cross Street—</b>			
Collection at Monthly Missionary Prayer Meeting .....	10	0	0
Contributions.....	16	14	0
Do., Juvenile .....	6	13	5
	129	5	8
Less acknowledged before .....	100	0	0
	29	5	8
<b>Kingsgate Street—</b>			
Collection.....	5	2	1
Do., for <i>W. &amp; O.</i> .....	2	12	7
Contributions.....	6	19	0
Do., by Senior Bible-class, for <i>Translations</i> .....	1	6	6
<b>Lambeth, Regent Street—</b>			
Contributions.....	2	2	0
<b>Maze Pond—</b>			
Contributions.....	24	11	8
Do., for <i>China</i> .....	5	5	6
Do., Sunday School, for <i>Ceylon School</i> .....	10	0	0
<b>Metropolitan Tabernacle—</b>			
Collection, for <i>China</i> .....	11	16	8
<b>New Park Street—</b>			
Contributions.....	4	13	6
Do., for <i>Mrs. Allen's School, Ceylon</i> .....	70	0	0
<b>Regent's Park Chapel—</b>			
Contributions.....	101	12	4
<b>Salter's Hall—</b>			
Contributions.....	10	4	3
<b>Shacklewell—</b>			
Collections .....	7	9	7
Contributions.....	18	4	5
<b>Spencer Place—</b>			
Contributions.....	2	1	10
Do., for <i>China</i> .....	0	5	0
Do., Sunday School, by <i>Y.M.M.A.</i> , for <i>Benares School</i> .....	10	0	0
Do., do., by do., for <i>Jessore Schl.</i> .....	4	3	10
	16	10	8
Less expenses .....	0	7	0
	16	3	8
<b>Stoke Newington, Salem—</b>			
Contributions.....	1	15	3
<b>Tottenham—</b>			
Collection .....	8	11	3
Contributions.....	19	6	11
Do., Sunday School .....	2	10	8
	30	8	10
Less expenses .....	0	17	6
	29	11	4
<b>Westbourne Grove—</b>			
Collections .....	24	3	0
Contributions.....	21	15	0

	£	s.	d.
Do., for <i>China</i> .....	24	3	6
Do., Juvenile Association, for <i>African School</i> .....	16	0	0
	40	3	6
<b>BEDFORDSHIRE.</b>			
<b>Biggleswade—</b>			
Collections .....	9	0	0
Do., for <i>W. &amp; O.</i> .....	1	0	0
Contributions.....	7	14	0
Do., for <i>Schools, India</i> .....	1	3	0
	18	17	0
Less expenses .....	1	0	6
	17	16	6
<b>Blunham—</b>			
Collection .....	0	17	1
Sunday School box ...	0	3	2
<b>Dunstable—</b>			
Collections .....	9	14	3
Contributions.....	15	13	7
Do., for <i>I.S.F.</i> .....	20	14	2
Do., for <i>China</i> .....	0	15	0
Do., Sunday School .....	0	10	0
	47	7	6
Less expenses.....	0	14	6
	46	12	6
<b>Sharnbrook—</b>			
Contribs., for <i>N.P.</i> ...	0	10	0
<b>BERKSHIRE.</b>			
<b>Reading—</b>			
Collections .....	24	14	6
Contributions.....	57	5	11
Do., for <i>China</i> .....	7	4	6
Do., Sunday School .....	5	15	6
	95	0	0
Less acknowledged before and expenses.....	31	16	4
	63	4	1
<b>Newbury—</b>			
Collections .....	17	19	7
Contributions.....	16	7	6
Do., Sunday School .....	1	10	0
	35	17	1
Less expenses.....	1	13	0
	34	4	1
<b>BUCKINGHAMSHIRE.</b>			
<b>Aston Clinton—</b>			
Contribs., Sund. Schl.	1	12	7
<b>Blackwater—</b>			
Collection.....	5	5	0
<b>Chesham—</b>			
Contributions.....	10	16	3
<b>Haddenham—</b>			
Collection, 1860.....	3	11	6
Do., 1861 .....	2	10	11
Contributions.....	6	10	5
<b>High-Wycombe—</b>			
Collections .....	8	3	3
Contributions.....	13	2	0
	21	5	3
Less expenses.....	0	6	0
	20	19	3
<b>Long Crenndon—</b>			
Contributions.....	2	3	0
<b>Stony-Stratford—</b>			
Contributions .....	5	5	0

	£	s.	d.
Do., Sunday School	0	15	0
<b>Towersey—</b>			
Collection .....	3	5	10
Do., for <i>W. &amp; O.</i> ...	0	7	6
<b>Waddesdon—</b>			
Contribs., for <i>N.P.</i>	1	2	0
<b>Wokingham—</b>			
Collections .....	9	12	0
Contributions.....	21	13	1
Do., for <i>China</i> .....	10	10	0
	41	15	7
Less expenses, including last year .....	1	11	6
	40	4	1
<b>CAMBRIDGESHIRE.</b>			
<b>Cambridge, St. Andrew's Street—</b>			
Collection .....	54	3	9
Do., for <i>W. &amp; O.</i> .....	5	10	0
Contributions.....	142	19	8
Do., Sund. Schl.....	10	10	0
Do., for <i>China</i> .....	5	0	0
<b>Do., Zion Chapel—</b>			
Collection .....	10	12	4
Contribs., Sunday School .....	9	4	0
<b>Chesterton—</b>			
Contribs., Sund. Schl.	1	15	0
<b>Cottenham—</b>			
Collection .....	16	3	6
<b>Great Shelford—</b>			
Collection .....	6	10	6
Do., for <i>China</i> .....	4	0	0
Do., for <i>W. &amp; O.</i> .....	0	15	0
Do., for <i>Jamaica</i> .....	2	7	0
<b>Haddenham—</b>			
Collection .....	8	9	5
<b>Harston—</b>			
Collection .....	2	16	4
<b>Histon—</b>			
Collection .....	5	10	2
<b>Melbourn—</b>			
Collection .....	7	14	0
<b>Swavesey—</b>			
Collections .....	4	18	0
Contributions.....	0	2	0
<b>Waterbeach—</b>			
Collection .....	4	12	11
Do., for <i>W. &amp; O.</i> ...	0	11	6
<b>Wilburton—</b>			
Collection .....	1	12	0
<b>Willingham—</b>			
Collection .....	4	0	0
	309	17	1
Less acknowledged before and expenses.....	219	5	1
	90	12	0
<b>CHESHIRE.</b>			
<b>Birkenhead, Welsh Chapel—</b>			
Collection .....	1	5	0
Contributions.....	4	4	7
	5	9	7
Less expenses.....	0	0	8
	5	8	11
<b>CORNWALL.</b>			
<b>Falmouth—</b>			
Collections .....	15	0	4
Do., for <i>W. &amp; O.</i> ...	1	0	0
Contributions.....	18	17	6

	£	s.	d.
Do., for Mrs. Anderson, Jessara	1	1	0
Do., Sunday School	0	15	2
Llanuceston—			
Contributions	2	8	6
Padstow—			
Contributions	2	1	0
Redruth—			
Contribution	1	12	6
Truro—			
Collections	7	17	11
Do., for W. & O.	1	0	0
Contributions	15	15	0
Do., Sunday School	0	15	6
	63	4	5
Less expenses and acknowledged before	4	14	6
	63	9	11
<b>DEVONSHIRE.</b>			
Brixham—			
Collection, for W. & O.	0	16	0
Contribs., Sund. Schl.	0	9	3
Devonport, Hope Chapel—			
Collections	19	0	4
Do., for W. & O.	2	0	0
Contributions	15	17	6
	36	17	10
Acknowledgd. before	20	0	0
	16	17	10
Do., Morice Square—			
Collections	6	16	4
Do., for W. & O.	1	12	1
Contributions	19	3	0
	27	11	5
Less to Irish Soc., and acknowledged before	18	16	6
	8	14	11
Kingsbridge—			
Collections	13	4	1
Do., for W. & O.	2	5	0
Contributions	24	12	11
Do., Sunday School	4	15	7
	44	17	7
Less expenses	0	14	0
	44	3	7
Lifton—			
Contributions	0	7	0
Do., Sunday School	0	2	6
Exeter, South Street—			
Collection	5	6	1
Contributions	5	10	6
Do., for China	0	10	0
	11	6	7
Less expenses	3	1	0
	8	5	7
Luppit—			
Contribution	0	5	0
Plymouth—			
Collection, for W. & O.	7	5	0
Contributions	38	12	3
Do., for Rev. J. C. Page, N.P., Backergunge	16	14	0

	£	s.	d.
Tiverton—			
Collection	10	0	0
Contributions	14	10	1
Do., Sunday School, for N.P., Dinagopore	14	0	0
	38	10	1
Ack. before, and expenses	31	9	6
	7	0	7
Totnes—			
Contribution	1	1	0
Do., for W. & O.	0	5	0
<b>DORSETSHIRE.</b>			
Dorchester—			
Contributions, Sunday School	0	6	10
<b>DURHAM.</b>			
Darlington—			
Contributions	10	19	10
Houghton-le-Spring—			
Contributions	2	2	6
South Shields, Barrington St.—			
Collections	4	19	0
Contributions	11	6	2
Do., Sunday School	0	5	8
	16	10	10
Ack. before, and expenses	10	15	4
	5	15	6
Sunderland, Sans Street—			
Collection	4	9	8
Contribs., Sund. Schl.	0	10	4
<b>ESSEX.</b>			
Ashdon—			
Collection	2	17	2
Contributions	2	11	10
Colchester—			
Contributions	12	18	7
Do., for India	2	0	0
Do., for W. & O.	0	3	6
Harlow—			
Collection	7	17	5
Do., after Prayer-meeting, for China	4	4	3
Contributions	16	1	11
Do., Sunday School	1	10	11
Loughton—			
Contributions	0	10	6
Do., for N.P.	0	18	0
Rayleigh—			
Collection	4	0	0
Saffron Walden—			
Collections	9	1	0
Do., for W. & O.	2	0	0
Contributions	24	2	7
Do., Sunday School	1	18	10
Old Sampford—			
Collection	0	11	0
	93	7	6
Less expenses	5	10	0
	87	17	6
<b>GLOUCESTERSHIRE.</b>			
Arlington—			
Collection	4	5	7
Do., for W. & O.	1	1	2
Contributions	1	16	7
Do., Sunday School	1	11	7
Bourton-on-the-Water—			
Collection	4	8	6

	£	s.	d.
Contribs., for N.P.	1	8	4
Do.	8	12	10
Campten—			
Collections	1	17	7
Contribs., for Africa	0	18	5
Do., Sunday School	0	2	6
Cheltenham, Salem Chapel—			
Collections	20	1	6
Contributions	14	6	1
Do., for Mrs. Allen's School, Ceylon	21	15	6
Do., Sndy. School	8	14	2
Do., Cambray Chapel—			
Contribs., additional	1	15	0
Cirencester—			
Collections	3	13	6
Contributions	8	1	3
Cutsdean—			
Collections	0	18	8
Do., for W. & O.	0	3	0
Contributions	3	11	9
Fairford—			
Collection	4	13	8
Do., for W. & O.	0	17	0
Contributions	1	14	2
Gloucester—			
Collections	9	14	1
Do., for W. & O.	2	15	4
Contributions	4	0	0
Do., for China	1	4	6
Do., for Jamaica School	1	6	0
Do., Sunday School, for School, Ceylon	8	0	0
Do., do., for N.P.	1	8	11
Naunton—			
Collections	5	7	6
Do., Brockhampton	2	4	6
Do., Guiting	1	16	6
Do., for W. & O.	1	0	0
Contribs., for Africa	3	1	0
Do., for China	0	10	0
Do., for N.P.	0	12	4
Stow-on-the-Wold—			
Collections	3	15	8
Do., for W. & O.	1	0	0
Contributions	1	7	2
Do., Sunday School	1	1	0
Do., for N.P.	0	9	0
Winchcomb—			
Collections	3	8	7
Contributions	1	8	7
Do., Sunday School	0	7	3
Wotton-under-Edge—			
Contribs., for N.P.	0	4	3
	172	11	5
Less expenses and acknowledged before	31	10	3
	141	1	2
<b>HAMPSHIRE.</b>			
Ashley—			
Contributions	1	10	0
Landport—			
Contribs., for N.P.	0	18	3
Lymington—			
Contributions	8	12	4
Do., for W. & O.	1	1	0
Do., for N.P.	0	14	8
	10	8	0
Less expenses	0	8	0
	10	0	0
Romsey—			
Collection, for W. & O.	1	2	0

£ s. d.		£ s. d.		£ s. d.	
<b>Southampton, East Street—</b>		<b>Fenstanton—</b>		<b>Margate—</b>	
Collections	5 6 8	Collection	1 7 7	Collections	7 0 3
Do., for <i>W. &amp; O.</i>	1 0 0	Contribution	5 0 0	Contributions	20 11 5
Contributions	12 17 5	<b>Godmanchester—</b>		Do., for <i>Mr. Hobb's</i>	
Do., Sunday School	5 0 0	Collection	3 11 0	School, <i>India</i> ...	5 0 0
		<b>Hail Weston—</b>		Do., for <i>N.P.</i>	2 0 7
		Collection, moiety ...	1 4 11	Do., for <i>China</i>	5 0 0
Less expenses	24 4 1	<b>Houghton—</b>		<b>Matfield Green—</b>	
	0 7 10	Collection, moiety	1 4 10	Contributions	4 5 10
	23 16 3	Contributions	8 11 0	<b>Meopham—</b>	
<b>HEREFORDSHIRE.</b>		Do., moiety for <i>W. &amp; O.</i>	1 11 2	Collection	2 12 6
<b>Garway—</b>		<b>Huntingdon—</b>		<b>Ramsgate—</b>	
Contribs., for <i>W. &amp; O.</i>	0 10 8	Collection, moiety	6 18 5	Collections	7 14 7
<b>Whitestone—</b>		Do., do., for <i>W. &amp; O.</i>	3 7 0	Do., for <i>W. &amp; O.</i>	1 0 0
Collection	4 0 0	Contributions	35 14 7	Contributions	4 18 1
Contributions	1 0 0	<b>Kiunbolton—</b>		Do., Sunday School	5 5 0
Do., for <i>W. &amp; O.</i>	0 15 0	Collection, moiety	3 15 3	<b>Staplehurst—</b>	
		Do., do., for <i>W. &amp; O.</i>	0 10 0	Contributions	5 0 0
Less expenses	5 15 0	<b>Offord—</b>		<b>Tunbridge Wells, Hanover</b>	
	1 11 6	Collection, moiety	0 13 9	Chapel—	
	4 3 6	Perry—		Collections	2 12 0
<b>HERTFORDSHIRE.</b>		Collection, moiety for		Contributions	3 9 8
<b>Boxmoor—</b>		<i>W. &amp; O.</i>	0 1 8	<b>West Malling—</b>	
Collection	2 10 2	<b>Roxton—</b>		Rain Drop Association	7 6 0
Do., for <i>W. &amp; O.</i>	1 0 0	Collection, moiety	3 0 0	Contributions	2 14 0
Contributions	5 3 9	<b>St. Ives—</b>		<b>Woolwich, Queen Street—</b>	
Do., Sunday School	0 16 7	Collection, moiety	3 8 10	Contributions, Sunday	
Do., do., for <i>N.P.</i>	1 12 3	Do., do., for <i>W. &amp; O.</i>	3 0 0	Schl., by <i>Y.M.M.A.</i>	1 10 0
		Contributions	23 11 9		229 19 10
		Do., Sunday School	6 8 0	Less expenses and ac-	
<b>Hemel Hempstead—</b>		<b>St. Neots—</b>		knowledged before	40 15 11
Collection	9 6 1	Collections	5 6 6		189 3 11
Contributions	8 4 0	Contributions	7 8 5	<b>LANCASHIRE.</b>	
		Do., Sunday School	1 10 6	<b>Inskip—</b>	
		<b>Somersham—</b>		Collection	4 12 6
		Collection, moiety	1 12 8	Contributions	3 1 0
Less expenses	17 10 1	<b>Spaldwick—</b>		Do., for <i>W. &amp; O.</i>	0 7 0
	0 12 6	Collection, moiety	2 11 3	<b>Kirkstall—</b>	
	16 17 7	Contributions	2 15 0	Contribs., S. School	0 10 9
<b>Royston—</b>		<b>Woodhurst—</b>		<b>Liverpool—</b>	
Contributions	6 1 0	Contribution	1 1 0	A Friend, per Rev.	
<b>Saint Alban's—</b>		Do., for <i>W. &amp; O.</i>	0 5 6	F. H. Roberts	10 0 0
Collection	14 8 4	<b>Yelling—</b>		<b>Do., Great Cross Hall Street—</b>	
Contributions	27 19 1	Collection, moiety	0 19 6	Collection	4 9 9
Do., for <i>India</i>	5 0 0	<b>Warboys—</b>		Contributions	12 15 0
		Collection, moiety	1 11 3	Do., Sndy. School	4 3 7
Less acknowledged be-	47 7 5	Less expenses	164 13 5		21 8 4
fore and expenses...	31 0 5		5 6 2	Less expenses	0 10 0
	16 7 0	<b>KENT.</b>			20 18 4
<b>Tring, New Mile—</b>		<b>Bexley Heath—</b>		<b>Manchester—</b>	
Collection	11 9 2	Collection	0 15 0	Collection at Public	
Do., for <i>W. &amp; O.</i>	1 16 0	<b>Birchington—</b>		Meeting	18 7 6
Contributions	11 8 6	Contributions, for <i>Rev.</i>		Do., Gt. George St.	10 7 10
Do., for <i>China</i>	1 0 0	<i>W. A. Hobb's Schl.,</i>		Do., Grosvenor St.	12 14 2
Do., Sunday School	5 3 4	<i>Churamancottee</i>	3 6 0	Do., Union Chapel	200 6 4
				Do., do., for <i>W. &amp; O.</i>	17 2 6
				Do., Welsh Chapel	6 17 6
Less expenses	30 17 0			Do., York Street	
	0 10 0			Chapel	7 8 7
	30 7 0			Contributions	272 12 0
<b>Watford—</b>				Do., Grosvenor St.	
Collection	14 7 7			Sunday School	8 10 9
Do., for <i>W. &amp; O.</i>	4 8 2			Do., Union Chapel	
Contributions	20 3 4			Sunday School	17 7 4
Do., Sunday Schools	2 3 4			Do., do., do., for	
				<i>Italy</i>	10 0 0
				Do., do., for <i>N.P.</i>	10 0 0
Less expenses and ac-	61 2 5			Do., Wilmot Street	
knowledged before	28 20 0			Sunday School	1 0 0
	24 12 5			Less expenses, and	
				acknowledged before	419 3 6
<b>HUNTINGDONSHIRE.</b>					173 11 0
<b>Blinnfisham—</b>					
Collection, moiety	5 10 11				
Contributions	21 1 0				

	£	s.	d.
Salford, Great George Street—			
Juvenile Auxiliary ...	5	18	3
Tottlebank—			
Collection .....	1	1	0
Do., for <i>W. &amp; O.</i> .....	0	15	6
Contributions .....	4	17	0
<b>LEICESTERSHIRE.</b>			
Sutton-in-the-Elms—			
Contributions .....	1	4	8
Do., for <i>N.P.</i> .....	1	3	6
<b>LINCOLNSHIRE.</b>			
Alford—			
Contributions .....	1	13	0
Lincoln—			
Contribs., for <i>N.P.</i> ...	0	12	4
<b>NORFOLK.</b>			
Aylsham—			
Collection .....	3	10	6
Buxton—			
Collection .....	3	5	5
Contributions .....	2	0	0
Do., Sund. School .....	0	18	6
Cossey—			
Collection .....	1	15	6
Contribution .....	1	0	0
Dereham, East—			
Collections .....	5	1	1
Contributions .....	7	15	6
Diss—			
Collections .....	7	4	2
Contributions .....	10	0	4
Ellingham—			
Collection .....	2	4	2
Contributions .....	3	10	5
Fakenham—			
Collection .....	2	17	6
Contributions .....	16	1	10
Do., Sunday School .....	0	8	2
Ingham—			
Collections .....	9	4	8
Contributions .....	22	5	8
Do., for <i>China</i> .....	1	0	0
Kenninghall—			
Collection .....	5	19	6
Contributions .....	4	18	0
King's Lynn, Union Church—			
Collections, moiety ...	11	2	0
Norwich—			
Public collections at Union Meetings of Independent and Baptist Congrega- tions (moiety).....	40	9	0
Do., St. Mary's—			
Collections .....	30	10	5
Do., for <i>W. &amp; O.</i> .....	13	3	6
Contributions .....	45	0	9
Do., St. Clement's—			
Collections .....	9	5	6
Do., for <i>W. &amp; O.</i> .....	3	5	0
Contributions .....	23	0	4
Do., Sun. Schl. ....	3	2	6
Worstead—			
Collection .....	9	12	10
Contributions .....	4	9	9
	304	2	3
Less expenses and ac- knowledged before	257	9	4
	46	12	11
<b>NORTHAMPTONSHIRE.</b>			
Burton-Latimer—			
Contributions .....	3	7	3
Northampton—			
Contribution .....	0	10	0
Thrapston—			
Collection, for <i>W. &amp; O.</i>	1	8	0

	£	s.	d.
<b>NORTHUMBRLAND.</b>			
Broomley—			
Collection .....	3	5	8
Contributions .....	1	9	4
Darlington—			
Collection .....	2	11	9
Contrib., for <i>India</i> .....	20	0	0
Hamsterley—			
Contributions .....	1	5	0
Middleton Teesdale—			
Collection .....	3	18	11
Contributions .....	2	0	10
Newcastle-on-Tyne, Berwick Street—			
Collections .....	15	15	0
Do., for <i>W. &amp; O.</i> .....	2	17	0
Contributions .....	23	6	10
Do., Juvenile .....	6	14	6
Do., New Court—			
Collections .....	11	9	2
Do., for <i>W. &amp; O.</i> .....	4	0	0
Contributions .....	6	2	4
Do., for <i>Transla-</i> <i>tions</i> .....	1	0	0
North Shields—			
Collection, for <i>I. S. F.</i> ..	2	14	6
Contributions .....	7	17	8
Do., Sunday School .....	1	5	6
Shotley and Rowley—			
Collection .....	2	7	6
Contributions .....	0	7	9
	120	9	3
Less expenses and ac- knowledged before..	65	17	1
	54	12	2
<b>NOTTINGHAMSHIRE.</b>			
Nottingham, Derby Road—			
Contributions .....	11	11	0
<b>OXFORDSHIRE.</b>			
Burford—			
Collection .....	2	10	4
Contributions .....	1	7	11
Headington—			
Collection .....	0	15	0
Contribs., Sndy. Schl. ....	0	13	8
Littlemore—			
Collection .....	0	13	6
Milton—			
Collection .....	4	16	7
Do., for <i>W. &amp; O.</i> .....	0	9	4
Contributions .....	3	18	4
Oxford—			
Collections .....	9	12	10
Do., for <i>W. &amp; O.</i> .....	3	10	0
Contributions .....	27	10	10
Woodstock—			
Collection, for <i>W. &amp; O.</i> ..	0	10	0
	56	8	4
Less expenses .....	2	3	4
	54	5	0
<b>SHERBROOKE.</b>			
Dawley—			
Collection .....	1	19	0
Do., for <i>W. &amp; O.</i> .....	1	2	4
Contribution .....	1	0	0
Maesbrook—			
Collection .....	1	6	2
Contribution .....	0	8	0
	1	14	2
Less expenses .....	0	6	0
	1	8	2

	£	s.	d.
Oswestry—			
Contributions .....	20	9	0
<b>SOMERSETSHIRE.</b>			
Bath, Kensington Chapel—			
Contributions .....	32	2	4
Do., Sunday School .....	8	2	6
Do., Somerset Street—			
Collections .....	33	2	9
Contributions .....	35	7	9
Do., Juvenile .....	8	0	0
	76	10	6
Ack. before, and ex- penses .....	47	3	0
	29	7	6
Bathford—			
Contribs., S. School .....	1	2	0
Bridgewater—			
Collection, for <i>W. &amp; O.</i> ..	1	13	10
Contributions .....	1	19	2
Bristol—			
Contribs., on ac. ....	100	0	0
Twerton—			
Collection .....	4	1	0
Contributions .....	0	14	2
<b>STAFFORDSHIRE.</b>			
Bilston—			
Collections .....	4	2	0
Contributions .....	2	14	6
	6	16	6
Less expenses .....	0	19	6
	5	17	0
Coseley, Darkhouse Chapel—			
Collections .....	6	8	8
Contributions .....	9	11	8
Do., Sunday Schl. ....	2	19	11
	19	0	3
Less expenses .....	0	10	6
	18	9	9
Hanley—			
Contributions .....	7	14	0
Wednesbury—			
Dudley Street S. Schl. ....	1	0	0
<b>SURREY.</b>			
Addlestone—			
Collection, for <i>W. &amp; O.</i> ..	1	12	0
Kingston—			
Collections .....	10	16	9
Contributions .....	9	16	0
Do., Sunday Schl. ....	6	5	3
Limpfield—			
Contributions .....	0	19	9
Norwood—			
Collections .....	10	14	0
Contributions .....	34	0	0
	44	14	0
Ack. before .....	12	6	6
	32	7	6
<b>SUSSEX.</b>			
Brighton, Bond Street—			
Collections .....	13	9	8
Contributions .....	9	4	2
Do., for <i>W. &amp; O.</i> .....	1	1	0
Do., for <i>N.P.</i> .....	1	1	0
Do., Sndy. School .....	8	16	11
	33	12	9
Ack. before, and ex- penses .....	24	8	0
	9	4	9

£ s. d.		WILTSHIRE.		£ s. d.		Hull—		£ s. d.	
Brighton, Queen Square—		Bratton—		Collection .....		Col., George Street...		22 5 9	
Col. moiety, for <i>W. &amp; O.</i> 1 10 0		Collection .....		2 17 0		Do., Salthouse Lane		8 0 0	
Contributions .....		Do., for <i>W. &amp; O.</i> ...		1 15 0		Do., South Street...		12 10 0	
Do., Sndy. School 2 0 11		Contributions .....		13 9 0		Do., Public Meeting		10 0 0	
Crowboro'—		Bromham—		Contributions .....		Contributions .....		29 9 0	
Contributions .....		Contributions .....		0 12 7		Do., Sunday School,		George Street...	
Hastings—		Chippenham—		Contributions .....		Do., George Street,		6 6 0	
Collections .....		Contributions .....		0 17 8		for <i>W. &amp; O.</i> .....		1 0 0	
Do., for <i>W. &amp; O.</i> 3 0 0		Damerham and Rockbourne—		Contributions .....		Hanmanby—		Collections .....	
Contributions .....		Contributions .....		2 11 7		Contributions .....		3 19 10	
Do., Sudy. School 3 2 0		Devizes—		Contributions .....		Contributions .....		6 5 7	
Less expenses .....		Lavington—		Contributions .....		Contributions .....		0 6 6	
39 13 10		Contributions .....		0 8 4		Lockwood—		Col., for <i>W. &amp; O.</i> 3 0 0	
Less expenses .....		Langley—		Contributions .....		Contributions .....		30 0 0	
1 10 6		Contributions .....		1 3 0		Matton—		Collections .....	
37 3 4		Swindon—		Collection, for <i>W. &amp; O.</i> 2 11 5		Contributions .....		6 3 0	
WARWICKSHIRE.		Collection .....		2 8 6		Do., for <i>China</i> .....		8 12 9	
Leamington—		Do., for <i>N.P.</i> .....		1 8 2		Do., Sunday Schl.		3 3 0	
Contributions .....		Trowbridge—		Contribs., on account 14 14 6		Pole Moor—		1 1 0	
Do., Sndy. School 0 12 2		Warmminster—		Contributions .....		Contributions .....		1 1 0	
Rugby—		Contributions .....		1 6 2		Rawdon—		Contributions .....	
Collection, for <i>W. &amp; O.</i> 1 2 9		YORKSHIRE.		Beverley—		Contributions .....		4 4 0	
Contributions .....		Beverley—		Collections .....		Collection .....		20 1 10	
Do., Sndy. School 2 4 4		Collections .....		15 0 0		Do., for <i>W. &amp; O.</i> 2 12 0		31 0 11	
Less expenses .....		Contributions .....		7 5 0		Do., Y.M.M.A., for		China .....	
8 16 0		Do., Sndy. Schl. 1 16 0		1 16 0		China .....		13 3 6	
Warwick—		Bradford, 1st Church—		Contributions .....		Sbeffield, Townhead Street—		Collections .....	
Collections .....		Contributions .....		45 12 5		Do., for <i>W. &amp; O.</i> 4 0 0		24 19 5	
Contributions .....		Do., 2nd Church—		Contributions .....		Contributions .....		29 18 9	
7 9 4		Contributions .....		33 2 4		Do., Sunday Schl. 0 12 4		Shipley—	
Less expenses .....		Do., 3rd Church—		Contribution .....		Collection, for <i>W. &amp; O.</i> 2 0 0		Contrib., for <i>India</i> 40 0 0	
1 19 4		Contribution .....		1 1 0		481 9 2		Ack. before, and ex-	
5 10 0		Do., Sion Juvenile Mis.		Association—		81 4 3		penses .....	
WESTMORELAND.		Contributions .....		Contributions .....		400 4 11			
Kendal—		Contributions .....		29 4 9					
Contributions .....		Burlington—		Collections .....					
Less expenses .....		Collections .....		6 19 11					
0 13 1		Contributions .....		4 19 11					
7 11 11		Do., for <i>China</i> .....		1 4 7					
		Cowling Hill—		Contributions .....					
		Contributions .....		1 3 0					
		Driffield—		Collection .....					
		Collection .....		8 5 1					

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—  
 Friends at Reading, by Miss Buckland, for a box of clothing for *Rev. A. Saker* ;  
 Young Friend at Shacklewell, by Miss Lewis, for a box of clothing for *the Bahamas* ;  
 Mrs. Ryland, sen., Biggleswade, for a parcel of clothing for *Rev. A. Saker* ;  
 Mrs. Durham, Masham, for a parcel of Magazines for *Rev. J. Diboll* ;  
 Rev. W. Landels, for a parcel of Chinese Testaments ;  
 Mr. J. E. Goodchild, for a parcel of " Baptist Magazines ;"  
 J. M., Liverpool, for a parcel of " Baptist Magazines ;"  
 Mr. George Rawson, Scarborough, for a parcel of Magazines.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, 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, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

## THE ANNUAL MEETINGS.

THE retrospect of the Annual Meetings is a pleasant one. They were ushered in by a well-attended and interesting meeting at John Street, Bedford Row, on behalf of the China Mission. At the Prayer Meeting on the following morning, the library of the Mission House was crowded, Dr. Angus conducting the service. The services on the Lord's-day appear to have been unusually good, and the collections greater than last year.

At the General Meeting of the Subscribers, the usual business was transacted. But an important resolution was passed, approving of the suggestions made by the Jamaica Deputation in their Report, and of the course of the Committee in adopting them. These meetings seem every year to increase in interest, and we trust they very materially contribute to the diffusion of a missionary spirit, and of confidence in the working of the Society.

The following gentlemen were elected to serve on the Committee for the ensuing year :—

Aldis, Rev. John, Reading.  
Benham, J. L., Esq., London.  
Birrell, Rev. Charles M., Liverpool.  
Bloomfield, Rev. J., London.  
Brown, Rev. J. J., Birmingham.  
Brown, Rev. J. T., Northampton.  
Brown, Rev. H. S., Liverpool.  
Burchell, Rev. W. F., Rochdale.  
Cartwright, Richard, Esq., London.  
Chown, Rev. J. P., Bradford.  
Dowson, Rev. Henry, Bradford.  
Evans, Rev. B., D.D., Scarborough.  
Goodall, H., Esq., Hackney.  
Gotch, Rev. F. W., LL.D., Bristol.  
Harris, R., Esq., Leicester.  
Haycroft, Rev. N., M.A., Bristol.  
Heaton, Mr. W., London.  
Katters, Rev. D., Hackney.

Landels, Rev. W., London.  
Leechman, Rev. John, LL.D., Hammersmith.  
Lewis, Rev. W. G., jun., London.  
Manning, Rev. S., Frome.  
Middleditch, Rev. C. J., London.  
Mursell, Rev. J. P., Leicester.  
Newman, Rev. T. F., Shortwood.  
Pullar, John, Esq., Perth.  
Robinson, Rev. William, Cambridge.  
Smith, W. L., Esq., St. Alban's.  
Stovel, Rev. Charles, London.  
Templeton, Mr. John, F.R.G.S., London.  
Tresidder, Mr. J. E., London.  
Tucker, Rev. Francis, B.A., London.  
Vince, Rev. C., Birmingham.  
Watson, William H., Esq., London.  
Webb, Rev. James, Ipswich.  
Wheeler, Rev. T. A., Norwich.

Two gentlemen were added to the honorary list of members of the Committee—J. H. Allen, Esq., and the Rev. J. Watson, of Edinburgh. The Society has long enjoyed their very efficient services—Mr. Allen, in particular, having discharged the duties of the secretaryship during Dr. Angus's absence in Jamaica in 1847.

The sermons of our esteemed brethren on the Wednesday were highly characteristic; that of the Rev. H. Dowson being at once sound in doctrine, and impressive; and that of the Rev. C. H. Spurgeon bold and effective. The evening sermon was preached in the Metropolitan Tabernacle, which building was most kindly placed at the service of the Committee by the pastor and his

deacons. On this first occasion of the Society assembling in this beautiful structure, the attendance was unusually large.

The Public Meeting at Exeter Hall was held under the presidency of our highly-esteemed Treasurer. He had the gratification of announcing, not only that the contributions of the last year exceeded those of former years, and that there was a good balance in hand, but also that the Spanish Government had, after lengthened correspondence, consented to give to the Society £1,500 as compensation for the losses sustained by the expulsion of the missionaries from Fernando Po. The meeting was opened by the Rev. J. B. Pike; and the speakers were the Revs. R. Roberts, of London; T. C. Page, late of Madras; J. Sale, of Jessore; H. Wilkinson, of Orissa; and E. Paxton Hood, of London. The attendance was good, the interest of the meeting continued to its close, and a universal sentiment of pleasure expressed at the result of the meeting. We proceed, as usual, to give a few extracts from the speeches delivered.

#### DEFICIENCIES TO BE DEPLORED.

As the treasurer I feel bound to acknowledge from this platform the liberality of the churches. I do so because treasurers are too apt to complain on these occasions, and to give a sort of lecture with regard to the finances of the societies which they represent. But, dear friends, allow me to say to you that, although I believe the result of last year in regard to our own society will bear a favourable contrast with some other societies, yet I cannot feel that it would be right to withhold from you the fact, that if all our churches were interested, the result would be very different from what it is. Allow me to call your attention to the following statements, for which I am indebted to the kindness of a friend. We have in our denomination upwards of 2,500 places of worship, and more than 2,000 distinct and independent churches. Out of this number, seventy-five give one-half of the income of the society. The other half is given by 925, but there are upwards of a thousand churches at the present time in our denomination who do nothing. Now I cannot but feel that that arises from a great many of these churches not really understanding the action and operations of the society; because I cannot believe of my brethren that if they did understand them—if they really understood that our missionaries went forth unfettered to declare the whole counsel of God—that we say to no missionaries going out there, "This is the creed from which you are to take your teaching," but that we give them simply the Word of God, leaving it to the guidance of the Spirit of God, and their own views of Scripture, to teach what they believe to be the entire Word of God; I say, if all our churches understood this, I do not think there is one Baptist church—at least I never met with one—which might not be a cheerful contributor to the funds of the society.

*Sir Morton Peto.*

#### FERNANDO PO, AND A BRITISH AMBASSADOR.

The next thing I want to call your attention to is, the expulsion, as you will remember, some time since, of our missionaries from the island of Fernando Po. It fell to my province, as your treasurer, to take up the case of the Mission in this respect. I must say that both Lord John Russell and Lord Wodehouse have exerted themselves to the fullest possible extent in this matter, and we owe them a debt of gratitude for it. Sir Alexander Buchanan, on his visit to this country, was waited on by myself. I had had the pleasure of a previous knowledge of him when he represented England at the Court of Copenhagen. It was my pleasure, then, on the Sunday morning, to attend Divine worship in the church connected with the embassy at Copenhagen. As I came out of the church, Sir Alexander said to me, "Well, Sir Morton, what do you say to our service here?" I said, "I am bound to tell you that I only regret most sincerely that you have not the Gospel of Christ here, because no man who has heard the sermon this morning can conceive that anything like the Gospel is preached here." He said, "I tell you frankly, it was no appointment of mine, for I feel as you feel. We are two Christian men, let us go home together and spend the rest of the Sabbath." I went home with him, and I had the pleasure of seeing in the afternoon the whole of his family, and about forty other people around them, and I never heard a better exposition of the Scriptures, or a better sermon, than from the British Ambassador at Copenhagen. Well, I need not tell you that Lord John Russell and Lord Wodehouse were well seconded by Sir Alexander Buchanan, and the result has been that last night we received the following letter:—

"Foreign-office, April 23, 1861.

"Sir,—With reference to your letter of the 8th ult., I am directed by Lord John Russell to request

that you will inform the committee of the Baptist Missionary Society that a despatch has been received from her Majesty's Minister at Madrid, stating that the Spanish Government have agreed to pay the sum of 1,500*l.* to the society as a final settlement of their claim on account of their expulsion from Fernando Po in 1858.

"I am, Sir,  
Your most obedient humble servant,  
"WODEHOUSE."

*Sir Morton Peto.*

#### THE TIME OF REVIVALS.

We are living in days of happy and glorious revivals, when the Spirit of God is graciously poured forth upon the churches of this land, and also of other lands; and although there are some things that make us sad, yet as we look at the aspect of the world, in the present day, we have much more cause for gladness than for sadness, we have much more reason for joy than for sorrow. When we look, for instance, at the openings which are being made for evangelical efforts on the continent—the opening up of Italy—we have reason for thankfulness when we think of the extensive work of God during the last few months in that land. No less than 30,000 copies of the Holy Scriptures have been circulated there, and I understand that one colporteur has sold no less than 1,200 copies of the Holy Scriptures within a few weeks. This shows that there is an earnest desire on the part of that noble people to possess a knowledge of God.

*Rev. E. Roberts.*

#### DIFFICULTIES AND OPPOSITIONS.

We know very well that missionaries in India have to contend with great difficulties, perhaps more serious and formidable difficulties than in any other part of the mission field. One of the greatest difficulties arises from the spirit of caste which obtains to so great an extent, and which is such a barrier in the way of the progress of truth in that land. And were it not that we have confidence in the power of God—were it not that we carried with us the blessed assurance that the Holy Ghost accompanied the efforts of his servants, we should despair of ever succeeding; we should despair of ever achieving a single victory over the prejudices and the unbelief of the inhabitants of India. But, knowing as we do that we go not forth single-handed, but that we go accompanied by the Holy Spirit, to whom things are possible which are impossible to man—by the assurance that he goes with us, we meet boldly every difficulty, assured that if we are found faithful to our responsibilities God will ultimately crown our efforts with abundant success.

Now, Sir, when the mission to India was established, I believe there was a great deal of persecution. Many pronounced it to be a thoroughly Utopian enterprise. Men of the Sidney Smith school scolded and scoffed at the very idea of Christian missionaries going abroad to convert people from a religion so ancient, and that had interwoven itself so intimately with all their institutions, and even with their very existence. And we know well that he sneeringly called that memorable, immortal missionary, Dr. Carey, the "consecrated cobbler." But our missionaries did not go in their own strength. They took God with them. They had to contend with great difficulties. They saw superstition, like a huge mountain, frowning upon them, apparently bidding defiance to any power that sought to remove it. But the godly men as they went there, much as they might be discouraged when they looked at what they had to contend against, yet as they stood at the base of that frowning mountain they heard a voice from heaven, saying, "If ye have faith as the grain of mustard seed, ye shall say to this mountain, Be thou removed, and it shall be cast into the depths of the sea." Knowing this voice to come from God, who is omnipotent, they were encouraged, and they toiled on, and dug at the very base of the mountain for a place to lodge the lever of divine truth. And while they were so engaged there were burning sarcasms poured down on those devoted men by such characters as Sidney Smith and others, and they poured the utmost contempt on their efforts, and pronounced them to be utterly futile. But, nothing discouraged, these devoted men toiled on and toiled on, until at length they lodged the lever of truth at the very base of this mighty mountain of superstition. And now, after toiling for many years, we ask the men who scoffed, "If the mountain has not been abolished, has there not been a stir? Has not that mighty mass of superstition been to some extent moved?" And they are toiling on still; and though they have not seen the last of it, they are not discouraged, for the voice still speaks to them, and says, "If ye have faith small as the grain of mustard seed, ye shall say unto this mountain, Be thou removed and cast into the depths of the sea, and it shall obey you." And be sure, after a little more toil, God himself will place his hand upon the lever of his own truth, and with almighty energy lift that mountain from its base, fulfil his promise, and toss it into the sea of oblivion for ever.

*Rev. R. Roberts.*

## THE MINK IS LAID.

Some time ago, I happened to be in a slate quarry, and saw a man there suspended by a rope tied to a tree or a pole sunk at the summit of the mountain. He descended by the rope till he came to an abutting crag of the quarry, and there, with his feet upon a ledge of rock, he remained for some time, boring a hole in the rock. He spent a large portion of the day in this manner, boring a hole perhaps two inches or thereabouts in circumference. After giving much toil and many hours of hard labour to boring this hole, I saw him afterwards fill it up with black dust. Now, if I had not known what that black dust was, I should have said, "What a simpleton this man is, to spend his strength, and energy, and time, in boring a hole and then filling it up with black dust!" But I knew that that black dust was powder. And by-and-bye he strikes a light and applies it to the fusee, and whilst it is burning downwards in the direction of the powder, he seizes hold of the rope and seeks safety in distance; for by the time he has reached his place of safety the fire has burned down to the powder, and then there is a mighty blast, and tons of stone are brought down. What was done in that quarry our missionaries have to a great extent done in India! They have been boring at the rock of heathenism, and have deposited in the hole they have made the powder of God's truth, until the mighty rock is all underlaid with that Divine powder. We want now the fire from heaven, for when the spirit of fire descends there will be a mighty rending of that rock, and stones will be gathered to adorn the temple of our God. It is a fact, that the confidence of the natives is being lessened in their gods. They begin to feel that the truth as it is in Jesus must prevail over their superstition and their ancient religion. We understand that they are now more prepared to hear the missionaries, and send their children to the schools, in order that they may be taught the truth as it is in Jesus.

*Rev. R. Roberts.*

## LESSONS OF HOPE.

If we look at the events which are taking place among the nations, the convulsions of despotic thrones, the rise of new empires, and the agitation of imperial minds with respect to their future destinies—if we look at these things, and take them only to be the precursors of the final and universal triumph of the Gospel, I think that it is right that we should on these occasions increase our faith and inspire our hope by

looking around and observing the proofs we have that this Gospel is to be universally triumphant, and that every soul of man is to be subject to the Lord Jesus Christ. I look upon ourselves in this country as upon Noah in his ark of safety viewing a deluged world. Superstition and barbarism have flooded our world, but we, in our ark of Christianity, are floating on the surface. And, thank God, our ark has windows. Those windows I take to be our missionary reports; and through these we look and ascertain the state of the waters, whether they are advancing or receding. From our ark we look out through the windows of one year's report, and we see the tops of the mountains dotting the surface of the mighty sea. We look through the windows of another year's report, and we see the mountain's side coming into view, clad with verdure and beauty. We look through the windows of another year's report, and we see vast forests waving in the breeze of heaven; and, by-and-bye, we shall be permitted to look out through the windows of the millennial report, and then we shall see the world in its beauty. We shall see this deluged world rising, radiant with the glory of God, everywhere reflecting the manifestations of his presence, everywhere bearing fruits of paradise; and from a redeemed world shall rise an anthem of praise to the great Deliverer; the Sun of truth shall climb higher and higher, until he attains his noontide of splendour, and deluges the world with a glory that shall never wax dim.

*Rev. R. Roberts.*

## THE HINDU.

He is one who in his early days, a little child in his mother's arms, was taken and taught by a mother's mistaken love to put up its little hands and do reverence to a false god. He is one who, as he grew up in youth, came to know the character of that false god—the deification of some vice. He is one upon whom idolatry has exerted its power, blinding his mind, perverting his conscience, confusing in his soul moral distinctions, perplexing him upon the most simple questions of good and evil, holiness and sin. He is one who, as he grew up in life, was exposed to the innumerable temptations to heathen practices, temptations to the indulgence of the lusts and passions that war against the soul; and as he advanced to manhood, the evil habits have formed upon him until he appears before us as one on all sides encompassed, as it were, with triple steel, forbidding the entrance to his soul of any arrow of truth. And this man the great adversary of souls

has taken and put, as it were, in a well-fortified citadel, and all the outworks of the citadel, in national prejudices, and in caste, and in family ties and relationships—all these have to be passed through before we can get at the man; and then the man, like some poor prisoner who has been kept in prison so long that he has lost his desire for liberty, is unprepared to receive the message that would liberate him, and yields himself to the tyranny of Satan. Satan seems to have him in his grasp, and what means on earth are there to deliver this man? We want power. We must have power. We want a power nothing short of Almightyness. But we have Almighty God with us. We have the Captain of our salvation, the strong, the omnipotent, and he can speak and set the captive free. I for one rejoice, and yet wonder, at the conversion of one Hindu soul.

*Rev. T. C. Page.*

#### THE MADRAS MISSION.

Some fifteen or sixteen years ago there was one of her Majesty's regiments quartered in Burmah, where the labours of our brethren of the American Mission were blessed to the conversion of some twenty of the men and three or four of the officers. That regiment was removed to Madras, and when these good men found no minister of their own denomination on the ground, they were anxious to have a missionary sent out to minister to them and others who spoke the English language, with the view of commencing a mission in connection with this Society amongst the native population of Southern India. I reached Madras towards the close of the year 1847. I found it a large and somewhat straggling city, extending some six miles along the coast from north to south, and some two or three miles inland from east to west, covering an area of some fifteen or twenty square miles. This large space of ground was populated by a number which—I was going to say was estimated—but I should rather say *guessed*—at 700,000. The great majority of these were Hindus, though in the northern part of the city there is a very considerable body of Telugu people, and in another quarter of the city some 70,000 or 80,000 Mohammedans. Interspersed amongst this population are not only the families of our own countrymen who have gone from this land, but also another class of people to whom I wish to direct your attention. You doubtless have often used the term "East Indian." By the term "East Indian" in Madras, and I believe all over India, we never mean a man of pure European extraction, nor of pure Asiatic ex-

traction, but a man in whom there is a mixture of the European and the Asiatic element. The term "Eurasian," though not a happy, is yet the correct description of that class. During the last two or three centuries this class has been growing up very considerably; it is said that there are no less than from 10,000 to 14,000 of them in the city of Madras. They are chiefly found in the presidential towns and cities, though there are a few scattered over India around the principal military stations. In religion these people are nominally Christians. Some are descended from the British, some from the French, some from the Dutch, and a large proportion of them belong to the Roman Catholic body. A goodly number, however, are Protestant, mainly belonging to the Established Church of England. They speak the English tongue, and most of them also speak one or other of the vernacular languages of India. They are engaged principally as writers in mercantile offices, or as clerks to the government; some of them are employed in the subordinate medical service; very few, if any, are labourers, or are engaged in anything that requires much exposure to a tropical sun. It was the feeling of the brethren who were anxious that a minister should be sent out, that these people should principally engage his attention.

*Rev. T. C. Page.*

#### GOOD FRUIT.

We thought ourselves making progress when we could number a congregation of thirty or forty. One Monday morning a young man, about twenty-five years of age, came to me and said, "I am in great distress about my salvation." It seems that the truth that had been preached the preceding evening had pierced his soul, and he was now burdened with a sense of sin. I directed him to the Lamb of God, and though he could not all at once lay hold of the salvation of the Gospel, yet in the course of the following week he was enabled to rest on Christ and to believe to the saving of his soul. He soon after united himself with the Church, and after some years of consistent Christian profession, God opened his way to a position of considerable usefulness, and when I last heard from him he was down in the southern part of India superintending a staff of colporteurs employed by the British and Foreign Bible Society. And, that you may see somewhat the thirst for the Word of God in that part of the land, I may just tell you that he reports that during the past year there have not only been portions of Scripture given away, but sold, to the

number of, I think, 10,000 copies. The church commenced with seven members; the full number added to the church up to the time of my leaving was 100, independently of the brethren of the regiment, and of some twenty-five or twenty-six members belonging to another church. I cannot put this before you as a great work, but I do trust that the Providence which has watched over the little cause and brought it through its difficulties will be with it still. When I look at the East Indians—persons possessing in themselves the European and Asiatic element—able to lay hold of Western ideas through the medium of the Asiatic tongues—I cannot but hope that God has placed that community there for some high moral purpose. They stand, as it were, between the Asiatic and the Western worlds—between Christianity and idolatry. Oh that they may be faithful to their position, and that they may hold forth the Word of life to the perishing heathen, and that the time may come when they and the natives around them shall all be gathered into the one fold under the one great Shepherd!

*Rev. T. C. Page.*

#### INDIA NOT YET THE LORD'S.

I am not one of those who think that the enemies there have been overcome yet. True, we have a guarantee of final success, but there are great enemies there to be overcome yet, and I must say it strikes me that all the excitement we have seen in India during the mutiny, and also up to the present time about the indigo question—all that excitement is to me but as just the beginning of the motion of the mighty waves of opposition to true godliness before India comes to the foot of the Cross. We are but beginning the conflict, and the haughty Brahmin and the proud Moulvie of the Mussulman is beginning to feel that there is an opponent in the field, with whom they must condescend to wrestle. There may be in the minds of the giants of that system—for giants there are in that system, in intellect and in purpose—an idea that the victory may be on the side that is not theirs. I have seen the progress of the Gospel there, both in the conversion of native souls, in the holiness and love which have taken the place of selfishness, in self-consecration to Christ in place of seeking only the things of this world.

*Rev. T. C. Page.*

#### GOD WORKING.

A poor man came a distance of twenty miles from Jessore on foot, to wish me good

bye. He came with a sense of injury done to him, for he was under a cloud. He came to seek my advice and sympathy under very painful difficulties. His wife, unhappily, though a professing Christian, had disgraced herself, and with wise jealousy for the honour of Christ's name, we missionaries had thought proper to restrain him from preaching the Gospel, in consequence of the dishonour his wife had brought on the cause of Christ. The man had been charged by some of his brethren with having ignored the deed. He came to declare to me—for he knew I should believe it, as I had known him from the commencement of his Christian course—that he was innocent of the charge imputed to him, and to get me to tell his pastor and missionary superior that I believed the charge against him was false. He said, "I am thankful that all this has taught me more of myself and of the value of godliness than I ever knew before, and I know that my Saviour will make it all right." There was a panting after holiness, and a submission to the will of Christ, and a desire that the affliction should be sanctified to his soul, which was a real and genuine proof of a change of heart.

*Rev. J. Sale.*

#### POWER OF THE GOSPEL.

One young man I know who was taught for a few years the elements of an English education in the General Assembly's institution in Scotland, and then went home to his friends and almost forgot his English education. But he did not lose the influence in favour of Christianity which he received in that school, and the effect of which became so strong that he came away from his friends in search of Christian teachers. He came to my house—a distance of twenty or thirty miles from his home—and said he would not go away till he had been baptized. But before he had been there many days his relatives came to me, and though I had heard so much of the influence of Hinduism on the native mind, I was astonished to see their anxiety to dissuade him from becoming a Christian. They laid hold of his feet, and bathed him with tears, and offered all they could of assistance in his worldly affairs, aye, and even honours too, if he would but return with them. At last they said, "Come back and talk with us about Christianity, and perhaps when we have learned a little more of it, we shall come with you." On that understanding he returned, and it was some months before I could hear anything more of him. I was in daily expectation of receiving some intelligence respecting

him, from a deputation I had sent, when I saw one day a poor way-worn traveller coming up the path to my house. When he approached I recognised the features of the poor Brahmin. He said, "I have walked all the way from Calcutta without stopping—more than eighty miles. My relatives sent me there, and were preparing to make me go through the penance necessary to purify me after coming into contact with you, but I got away, and have come to you; and now I will listen to no more talk, but will be baptized in the name of Jesus." I baptized him. He married a girl belonging to our school at Jessore, and they are now living in Calcutta, and up to the time of my leaving, they were acting consistently with their profession of Christianity.

*Rev. J. Sale.*

#### PROGRESS IN INDIA.

We have taught the people to expect justice in the legal courts that we have set up, but the proceedings in them often have been a cruel mockery of justice. Until very recently it was impossible for the poor man to get justice in our courts. I am glad to be able to say that there has been a great and growing improvement in the courts of justice in Bengal, both in the apparatus and in the mode of working it, which is intended to give cheap and speedy justice to the poor. And we ask for nothing more than justice for them. Much of the excitement that has arisen respecting indigo has been occasioned by the crying out of the human soul for justice. It indicates the awaking of the conscience of the oppressed Bengalee, by means of our teaching, and what they demand—as I know, having sat upon the commission—is in harmony with the essential principles of the Gospel of Christ. They demand justice, and nothing else will satisfy them. It is our schools and our railways, and the bringing of our Western ideas of right to bear upon the old systems of oppression, that have done it.

*Rev. J. Sale.*

#### HOW INDIA IS BEING TAUGHT.

Mr. Underhill was in India; he was struck with what must be the effect of the teaching we have been and are giving to the people of India, and I may give you an illustration by telling you what I heard in a village-school established by one of the kind and Christian indigo-planters, for there are many such. The master examined some of the boys before his visitors out of a book of fables. The one chosen

happened to be about the lion seeking to overcome a company of bulls, and to accomplish his purpose he got them so divided that he might attack them separately. "Boys," he asked, "do you see the meaning of this?" They said, "No." "Do you remember," he then asked, "the dispute about the indigo in two villages?" naming them. "Yes," said they, "we do." "And don't you know that in one village the people succeeded in obtaining justice, and that in the other they did not?" "Yes." "Well, the reason was that in the one village the people kept together, and that in the other they could not agree amongst themselves. Those that were united kept themselves from being devoured by the lion, but those that quarrelled could not stand against the power of the planter and his agents. What we want, boys, is union among Bengalis. We have the Mussulman against the Hindu, and the various castes against each other, and until we have union we shall never get our rights." That was the teaching given to those boys under the shadow of the planter's factory. Now, is it likely that a system of essential injustice can continue to prevail where such ideas are inculcated? And then, when we preach the Gospel and teach love to God and man, doing as we would be done by, it must happen that in proportion as it is received the people will oppose themselves to a system of oppression and selfishness which ignores the poor man's rights, and gives to the labourer only the tenth part of the value of his labour.

*Rev. J. Sale.*

#### HOW ENGLAND BENEFITS BY INDIA.

Before I left England, twenty years ago, a gentleman in my native town said to me, "Well, you are going to India as a missionary; I shall pray for you, and contribute towards your support. I have for a long time been interested in missions to India, and I will tell you something for your encouragement. I had a wayward, unfortunate boy who enlisted for a soldier, and almost broke my heart. He went out to India, and soon fell a victim to the climate. When he was sick he was met by a Baptist missionary, who directed him to his father's God and Saviour, and before he died he charged the missionary to write a letter to me and say that he had become a penitent, and hoped that he died a saved believer in the Lord Jesus Christ. When the letter came to me I said, 'Here are all the prayers and all the money I have ever contributed to the missionary cause come back to me a thousandfold.'" I rejoice to

be able to say that there are many Europeans in India who have found the Gospel there.

*Rev. H. Wilkinson.*

#### ANTIQUITY OF HINDUISM.

Nothing gives you a deeper impression of that than their old temples. In England you may go into a country village and perhaps look with interest upon various objects of antiquity to be found there, but the most antique of all will be the village church, green with moss and ivy-crowned, and the stone steps worn with the feet of the successive generations of worshippers. You begin to think how many centuries the church has stood and how many generations have passed away into eternity since the church was built; and the thought comes pleasantly to the mind. All these people went into that temple and paid their homage to the God who made them. But you experience very different emotions when you go among the old temples of India. Some of them are so old that they must have been standing when the Redeemer himself walked upon this earth. When standing near them I have feared to speak, lest the air, convulsed by the sound of my voice, should bring down the tottering mass upon my head; and I have looked down and seen that the solid rock on which they were built was worn with the naked feet of the worshippers; and the thought has come over me, All those masses of people, who during those long ages have gone into these temples have presented homage which belonged justly to heaven's Eternal King, to an ugly and abominable image! Be assured, friends, that heathenism is not the harmless thing that some people would have you believe; but that it is a powerful influence dragging men down to perdition.

*Rev. H. Wilkinson.*

#### THE REPRODUCTIVE STAGE REACHED.

I am happy to tell you that the missionary work is now in the reproductive stage. Native ministers have arisen from the ranks of our converts, and I should like you to see some of them. They are sometimes very clever at illustration. One of them was saying on one occasion, "The time will come when Christ will have the whole of India." A lordly Brahmin said to him, "Do you mean to say that this country will ever become a Christian country?" "Yes," was the reply; "the Word of God declares that all nations shall become Christian, and I believe it." The Brahmin pointed to a huge jungle, saying, "Go and chop that all down with your axe, and

then I will believe that what you say is possible." The native Christian replied, "With every stick I cut down I shall make a handle for another axe to cut down more." So the missionaries are clearing the dense jungle of heathenism, and they seek to make their converts agents in the work. When a brother discovers to us that, as the Americans say, he has some "snaps" in him, we encourage him to preach. One of these brethren was about to preach his trial sermon, and he read and prayed well; but having given out his text he seemed as if he would utterly break down. He looked at one side and then at the other, and sighed heavily, and was in a most unhappy state of mind, when suddenly there was a twinkle in his eye which showed that he had thought of something, and he said, "You have all seen a little child trying to walk. It takes a step and it falls; it gets up, but falls again; but look at that child in three or four years' time, and how firmly it walks. So in preaching I am a little child. It is very likely I shall fall down. If I do I will try to get up again; but look at me in three or four years' time, and by God's grace and blessing I shall not fall down in preaching then."

*Rev. H. Wilkinson.*

#### GUNGA DHOR AND THE OFFICER.

It not unfrequently happens that Europeans in India doubt the value of our mission, just because they know nothing about it. I will give you an illustration. I was in the tent of a British officer, who said to me, "I believe your coming to India is a regular forlorn hope." "I should believe the same," was my reply, "only God has promised to accompany all I do in his name." "But," he added, "the Hindus won't make Christians, they are so cunning, they are downright liars; I would not believe a Hindu was a Christian if I saw him." I told him I had some good native converts that I should like him to see. "Well," he replied, "I should like to see them, and I would show them up to you." Just then our missionary, Gunga, who had been a Brahmin, was coming up the walk to the tent, and I said to the officer, "Here is one of our native preachers coming, perhaps you would like to show him up." "Well," he said, "I should like to ask him a few questions." I said to Gunga, in the native tongue, "This gentleman don't believe in your Christianity." "Well, I can't help that," said Gunga—the lordliness of his Brahminical character breaking out. "He wants to ask you a few questions." "What is it he wants to ask me questions for? Does he want to know



the reason of the hope there is in me, or to find fault?" Softening, he added, "Let the gentleman ask me any questions, and I am prepared to answer them." The first question the officer put was, "How did you get your living before you were a Christian?" Gunga did not quite understand this, and he said, "Sir, I was an officiating Brahmin." "But how did you get your living, tell me that?" Now, just suppose that somebody were to stop the carriage of a gentleman with lawn sleeves, as it was passing along the streets of London, and to say to him, "How do you get your living?" It might be a very awkward question for him to answer, but it would be known very well that he did have a good living. And the officer ought to have understood the case of the Brahmin in the same way. When he did understand that brother Gunga had had the temple revenues and the offerings of the people, and that he had given them up to become a Christian, he said, "Well, I did not expect that anyhow." He wanted to show that this man had become a Christian just to get a living. Old Gunga then related the history of his conversion. He was first impressed with the statements he had found in a religious tract, which led him to put Juggernaut to the test, whether he were a God or no. First he spent a whole day and night in praying to him, and then he spent the same length of time in cursing him. "Nothing came of it," said Gunga, "and I did not believe he was a God; but to make it more certain still, I went and poked him with a spear, and my arm was not withered." Then he told of the happy change which had come over his own feelings, and how, by faith in Christ, he had a good hope through grace. The tears stood in the officer's eyes, and he seized Gunga's black hand, saying, "God bless you, I am glad to have met with you." Then it was Gunga's turn. "You have claimed the right," said he to the officer, "to examine me, and now perhaps you will allow me to examine you a little? You come from a Christian country,—you call yourself a Christian,—now I want to ask if you are really a Christian?" The officer got up and walked into an inner room. Gunga followed him, saying in a gentle voice, "I did not mean to offend you, and I would only ask you, as a Christian, to pray to God that I may be found faithful until death." I am happy to tell you that officer dated his conversion to God from that time.

*Rev. H. Wilkinson.*

#### PRAYER HEARD.

During the mutiny, there came a letter from the secretary of our society, which said, "Cheer up, brethren, the Church of God is on her knees praying for you." Those words were like a flash of light in the darkness that surrounded us. On one occasion, when we were in great suspense as to our fate, the few Europeans at the mission station and the native converts met for special prayer, and they did pray with as much fervency as if they would bring down an Almighty arm to our rescue. I had just read the second psalm, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision," when I saw a Sepoy marching up the gravel walk, and my thought was, "He comes with a message of death." My wife, who sat near the door, stepped into the door-way to stop him. To our great relief, he put a letter into her hand, which she brought to me, and I translated it to the people. It told us that Delhi was entirely in the possession once more of the British power, and that we were safe. When I read the news to the native converts, they got up and sang—

"Praise God from whom all blessings flow."

They got through two lines only, and then said to each other, "Is it not wonderful? Just as we were praying, relief came." The Sepoys themselves had a meeting next morning, and contributed for the benefit of those who had suffered during the mutiny.

*Rev. H. Wilkinson.*

#### DESIRE FOR THE HOLY SPIRIT.

It is queer how some Christians in England spend their time. I think that Lord Shaftesbury gave us the best review of the "Essays and Reviews" the other day, when he quoted, with reference to them, two lines from the well-known hymn of Dr. Watts:—

"Satan finds some mischief still  
For idle hands to do."

I fancy if men, instead of sitting in cloistered halls so much, conning over old manuscripts—though I have no objection to old manuscripts, nor to cloistered halls—and I may confess that the hoar frost of antiquity is sometimes almost too dear to me, for I have strolled about the streets of Oxford till I have been nearly transmogrified into a Puseyite myself; but I say that if instead of sitting in cloistered halls and poring over the lore of past ages, we came more into contact with life as it now is, we should all be the better and more useful men. It is not in the study of old shrines, and in the conning of old manuscripts, that we best fulfil

the living word of the Lord within us, but it is by going out into great cities, great heart-heaving cities, where the spiritually dead are in trespasses and sins, to create a soul beneath the ribs of that death. The church of the Lord Jesus Christ in some periods of its history has seemed to me like a magnificent mountain of spar in a desert—and church history looked at any how seems to be that—and whatever church history I take down to read I cannot conceal the brilliancy, the majesty, the glory and grandeur of the theme—that as I look upon it, and especially as I look upon it in my

own day, I say, “O, Spirit of the living God, melt the shining iceberg! O, Spirit of the living God, come down and pour Thy beams from on high, so that that mountain of ice may become a flowing river, so that that which stood still simply to reflect back the sunbeam may flow on in its magnificent and winding way, reflecting indeed the Divine glory from above, but irrigating and blessing the nations!” This seems to be the work which we have before us—to look to God for His blessing, and to believe that each one of us has a real work to do.—*Rev. E. Paxton Hood.*

## BACKERGUNGE, BENGAL.

### APPEAL.

ONE of the many spheres of labour occupied by the Baptist Missionary Society is the *zillah* or district of *Backergunge*, in what is called Eastern Bengal. Here, within the last seventeen years chiefly, if not entirely, it has pleased the Lord to grant us many souls for our hire. In the midst of fierce opposition, persecution, and many subtle influences, “the cause” has prospered. And now we have, in that district, a Christian community of 3,000 souls, of which nearly 500 are members of the churches. The accounts brought by the last mail continue to speak favourably of the state of the churches, and of the continued increase, from without, of the community.

Our people, however, are scattered over a considerable extent of country, living in some sixty villages. As centres, around which these villages are clustered, we have *fifteen stations* or churches. In each station there is a native *preacher*, a brother whose work consists of the pastoral oversight of the church, in further instructing the converts, and preaching the Gospel to unbelievers of every name.

Wherefore, as it must be supposed, we have fifteen village *chapels*. But these chapels are made of a skeleton of wood and bamboos, whereof the flesh, skin, and outward adornments are a mat wall and a roofing of grass. But these places of worship are too small for us: a fact of which we are not ashamed. Moreover, our enemies try (and sometimes succeed) to burn them down; and more than once my brethren and I have had to defend them, at the risk of our lives.

I propose now, a long cherished desire, to make all our *fifteen chapels of brick*. We want no ornament, no useless addition, but only a few simple, neat, and durable buildings, wherein God shall be worshipped, and the Gospel of Jesus Christ be preached, in all sincerity and truth.

Possibly friends here and there will be suggesting various objections. May I be allowed to anticipate these by the following remarks:—

1. Even in England, at this time, there are few places of worship erected independent of what we understand as *extraneous aid*. What can we expect of our brethren in heathen lands?

2. It is acknowledgedly a principle of our religion that those who are strong should bear the burden of the weak. Brethren, you are strong; we are weak: help us!

3. Our converts in Bengal are nearly all poor and needy. I have promise of *labour* on the part of the Christian community. If they have no money, but give their *hands* to the good work, what more can we demand of them?

4. Looking on the temples of the heathen, the mosques of the Mohammedan, we are ashamed of our small, perishable, cheap things, called chapels. Do

help us to put up some places which shall, even in the least degree, indicate our hope and determination to take possession of the land for Christ our Lord, "the Lord of all."

It may be asked, "How can you expect to get money for so many chapels?" My reply is, *Nil desperandum*. Still, I would not be thought too ambitious in the matter of bricks and mortar. All I ask for is *seventy pounds* for each place of worship. And I should be faint-hearted, indeed, if I could not confide in the sympathy of brethren to grant me this my first request at their hands.

JOHN C. PAGE.

London, 33, Moorgate Street, May 4, 1861.

The proposal of our highly esteemed brother, Mr. Page, has already engaged the attention of the Committee, and received their approval. Towards the cost they propose to give from the general funds of the Society £20 towards the erection of *each* chapel. Any further assistance for this very important object will have to come from the private liberality of the friends of Christ's cause both in this country and in Bengal.

FREDERICK TRESTRAIL, }  
EDWARD B. UNDERHILL, } *Secretaries.*

33, Moorgate Street, May 6, 1861.

## FOREIGN INTELLIGENCE.

### WEST INDIES.

#### THE REVIVAL IN JAMAICA.

##### BETHSALEM.

In the mountains above Clarendon are scattered numerous settlements, among whom labours the Rev. G. Milliner. In these retired spots the work of grace has broken out, for some account of which we are indebted to the following letter, addressed to the Rev. J. T. Brown, of Northampton. It is dated Nov. 19, 1860:—

"The work commenced here on Sunday, the 3rd inst., when I preached to a full and attentive congregation on the nature and necessity of repentance. Many eyes were suffused with tears. At the celebration of the Lord's Supper the whole congregation stayed as spectators. At its close we held a special prayer-meeting. Not a creature left. I spoke a little about the Revival as it was spreading in other lands; and, as it had commenced and was progressing in this land, I urged the members to seek, by prayer and personal effort, a *share* in the blessings of the great work, &c. During the whole services—which continued without interruption for nearly five hours, without the least manifestations of weariness—there was, as already hinted, the greatest solemnity; nearly all were affected to tears, and sobs were audible. We felt it good to be there; it was a time of refreshing from the presence of the Lord;

we felt sure our gracious God was about to bless us. Special services were announced to be held in the various districts during the ensuing week, at which I promised to attend. I commenced at Thornton, about two miles from Vauxhall, on Monday afternoon. Although a wet afternoon, and the whole district under water, we had an overflowing congregation. Many came from the cane-fields just as they were, without going home for any food, and there they remained till after midnight. I did indeed close the service about eight o'clock, and actually left the yard, but I was called back again. That night two were stricken down, but though a great struggle was evidently going on within, there was no loud cry for mercy, which accosts my ears so often now. The people were all around the house in which I slept by day dawn; but as most of them were working on the estates, I did not prolong the meeting

much beyond an hour. The services were continued at night, and larger numbers attended. On the Wednesday evening another service was held, which was continued with slight interruptions till Saturday. I left on Tuesday to attend other meetings.

"On Friday, as I was resting a little from what I thought the laborious, but delightful duties of the week, a letter was put in my hands as follows:—'Dear Minister, the work of God "are" progressing rapidly in our midst. Minister, souls are under conviction, and more are still falling in with us. We see that God is at work. The cry arises from every one is, "Lord, have mercy upon us." As soon as possible I was down to Thornton. Not expecting me, the service, it seems, was broken up a little, but about thirty persons were in or near the class-house, whose features betrayed the state of their souls, and several were prostrated, crying earnestly for mercy. As soon as I commenced singing, little groups were seen wending their way to the meeting, and in a little time house, yard, &c., were full of people; and still they came from all directions. During the service many were stricken down, and at intervals I was interrupted with the cry, 'Lord, I have been a great sinner, a fornicator,' &c.; 'Lord, have mercy upon me,' &c. The following day (Saturday) about fifty came to me, most of them under deep concern for their souls.

"At Wallingford there is not so much outward demonstration manifested as here; and friends who, hearing of what God is doing here, have been up on a visit of love from Providence and New Fulneck (Moravian), tell me there is far less here than in their districts; but I have reason to believe the work is not less real. During

the fifteen days which have elapsed since the commencement of the Revival in this district, I myself have conducted upwards of thirty services, averaging about two hours and a half in length. Some of them have continued double this time in various districts to large, and attentive, and earnest audiences. In addition to these there are, in connection with the churches here and at Wallingford, ten prayer-meetings held daily; and at several of these, services are held morning and evening, and such services! Instead of the cold, formal, lifeless prayer-meetings as formerly, we have the earnest, fervent, believing cries of those who lead the devout. Oh, yes, we have as great, if not greater Revival in the Church as among the ungodly. Then we have in our assemblies Christians of other denominations, who take a part in the services without any denominational distinction.

"One marked feature of the work is, it is almost entirely confined to the young; and you know the complaints their seniors made in reference to them. Another trait in connection with the work is the earnest desire for Bibles and hymn-books. I could dispose of any quantity if I had them. The exhibition of brotherly love and union, and the constant and earnest attention to a preached Gospel and prayer-meetings, have been already noticed. Then there is the relinquishing of their old sins. No more quarrelling heard, no Sabbath desecration. Now the John-canoeing, the *goombie*, &c., have been destroyed, as well as their finery—necklaces, rings, gaudy ribbons, &c. The chapel and yard were literally strewn with the latter on Sunday week. Upon the whole, there can be no doubt that it is a genuine work of grace, though there is doubtless much dross mixed with the fine gold."

## BAHAMAS.

### INAGUA.

Subsequently to the departure of Mr. Underhill, Mr. Littlewood paid a visit to some of the out islands. He thus briefly records the events of his visit, under date of August 20th.

"My visit to Rum Cay, Long Island, and Long Cay, was exceedingly pleasant, and I hope profitable. At Rum Cay we had some interesting religious services. Mr. Hall was chosen and ordained pastor over the church on the Cay; and as Watling's Island is not far distant, that was included in his district. At Long Island, Essex Wilson was ordained to the work. He is a good man, and I hope will do well."

At Inagua, Mr. Littlewood writes, "Our chapel affairs are highly encouraging; congregations exceedingly good. The Sabbath-school was never so encouraging. In a few Sabbaths I hope to admit to the church, by baptism, several hopeful converts." Among the scholars in the school are several Africans, who have lately been rescued from a wrecked slaver on the Island of Abaco. They also attend the public services.

## HOME PROCEEDINGS.

SINCE our last reference to the missionary meetings held in the country, the following have to be noticed:—The Revs. S. Green and A. McLaren have kindly visited various places in Wiltshire on behalf of the Society; the Rev. T. Gould has attended meetings at Bath, and the Rev. E. Hewett at Romford. Our esteemed brother, the Rev. J. C. Page, has visited Houghton Regis, Luton, a few places in Somersetshire, and the northern part of Northamptonshire. In the last county he was accompanied by Mr. Underhill. Mr. Page was, however, obliged to leave Mr. Trestrail to complete the tour in Somersetshire without him, through ill health; but we have to acknowledge the ready kindness of the Rev. N. Haycroft, who promptly, on our application, went to the assistance of Mr. Trestrail. The Revs. F. Trestrail and W. Brock have been engaged at Amersham, and the Rev J. Sale at Bristol, during the last month; while the Rev. E. Hewett has visited Braintree, Halstead, and other places, assisted by the Rev. J. Taylor, of Ningpo. There appears to have been no lack of interest in these meetings, nor have the contributions been otherwise than good except in a few special instances.

The Rev. J. Kingdon, of Necton, Norfolk, is about to go to Jamaica under the new arrangements, with the cordial sanction of the Committee. His destination will probably be Shortwood, one of the stations of the Rev. E. Hewett, the pastorate of which our esteemed friend is about to relinquish.

At the Quarterly Meeting in April, the Committee adopted the following resolution with reference to the recent loss sustained by Mrs. Knibb. In its expression of sympathy we are sure all our readers will participate:—"That the Committee desire to express to Mrs. Knibb their unfeigned sympathy with her under the severe domestic affliction she has had to endure. They have heard of that beautiful incident, Miss Knibb's choice of a text (2 Cor. iv. 17) for her funeral-sermon, and congratulate Mrs. Knibb on the power of Divine grace which was thus signally manifested. They add their hope that the future life of Mrs. Knibb may more than ever be cheered by the prospect of reunion with those who have passed from her side to the repose and joys of Paradise."

Owing to the unexpected detention of the Rev. F. Monod in Paris, from the appearance of a very interesting Revival movement among the Protestant churches of that city, the designation service of Messrs. Bouhon and Baumann was necessarily postponed. It will, however, take place on Wednesday, the 5th inst., at Regent's Park Chapel.

We have great pleasure in recording the munificent donation of £1,000 to the General Fund of the Society, from an attached friend, who wishes his name to remain unknown. Such enlarged liberality will enable the Society to extend its missions in India and China in some measure commensurate with the calls which these countries present to the Church of Christ.

The Secretaries have received for the relief of the sufferers from famine in the north-west provinces of India the sum of £358 5s. 0d. Of this amount £236 have already been forwarded to the brethren in Agra and Delhi. The rest, with any further contributions they may receive, will be forwarded immediately.

## FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Diboll, J., Jan. 30, Feb. 26; Milbourne, T. K., March 1; Saker, A. &amp; H., Jan. 30, March 2; Smith, R., Jan. 28, 30, Feb. 27.</p> <p>ST. HELENA—Sale, J., March 2.</p> <p>VICTORIA, Diboll, J., Jan. 26.</p> <p>AUSTRALIA, SOUTH—GUNNACKA, Tuck, H. L., Jan. 9.</p> <p>AMERICA—ERIE, Haw, W., Feb. 12.</p>	<p>MONTREAL, Massey, S., March 8.</p> <p>ASIA—AGRA, Gregson, J., Jan. 11, Mar. 5.</p> <p>ALIPORE, Pearce, G., Jan. 21.</p> <p>BARISAU, Martin, T., Feb. 4.</p> <p>BEERBHOOM, Williamson, J., March 4.</p> <p>CALCUTTA, Kalberer, L. F., Feb. 18; Mendes, L., Feb. 22; Kerry, G., Jan. 22; Lewis, C. B., Jan. 22, Feb. 2, 7, March 8, 16.</p>
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- CHITTAGONG, Johannes, J., Jan. 22.  
 CHURAMONCOTTEE, Hobbs, W. A., Feb. 22.  
 DACCA, Bion, R., Jan 30, Feb 16, March 5; Robinson, R., March 5.  
 DELHI, Broadway, D. P., Feb. 4; Evans, T., Feb. 4; Parsons, J., Jan. 19, Feb. 18, March 5.  
 DINAGEPORA, McKenna, A., Jan. 7, Feb. 14.  
 FUTTEHPORE, Edmonstone, G., Feb. 18.  
 GYA, Greiffe, E., Jan. 14.  
 HOWRAH, Morgan, T., Feb. 22.  
 HOOGLY, Smith, J., Feb. 4.  
 INTALLY, Sale, J., Jan. 11.  
 JESSORE, Anderson, J. H., Feb. 6.  
 KANDY, Carter, C., Jan. 22, March 12.  
 MADRAS, Claxton, W. A., Feb. 26.  
 MONGHYR, Gregson, J. G., Jan. 17; Lawrence, J., Jan. 31.  
 PEGU, Craig, T. R., Feb. 2.  
 POONAH, Cassidy, H. P., Jan. 23, 25.  
 SERAMPORE, Dakin, E., March 7.  
 SEWRY, Ellis, R. J., Jan. 21.  
 SHANGHAI, Kloeckers, H. Z., Jan. 2, 5, and one letter no date; Feb. 1, 5; Hall, C. J., Jan. 24, Feb. 6.  
 BAHAMAS, Rycroft, W. K., no date.  
 INAGUA, Littlewood, J., Jan. 24.  
 NASSAU, Davey, J., Feb. 16.  
 TURK'S ISLANDS, Kerr, D. L. D., and others, Dec. 22.  
 FRANCE—LAUSONE, Baumann, W., April 8.  
 MORLAIX, Jenkins, J., March 11.  
 PARIS, Monod, F., April 6; Bouhon, V. E., April 9.  
 GERMANY—ROTTERDAM, Voorhowe, H. C., March.  
 HAITI—JACMEL, Wébley, W. H., Feb. 9, 20, March 13.  
 HONDURAS—BELIZE, Henderson, A., Feb. 13.  
 JAMAICA—BROWN'S TOWN, Clark, J., Feb. 18, March 23.  
 CALABAR, East, D. J., Feb. 4, 7, Mar. 7.  
 CAREY, MOUNT, Hutchins, M., Mar. 8.  
 FOUR PATHS, Claydon, W., Jan. 31, March 2.  
 GREEN ISLAND, Teall, W., March 8.  
 GURNEY'S, MOUNT, Sibley, E., Feb. 23.  
 HERMON, MOUNT, Hume, J., March 18.  
 KINGSTON, Merrick, E., Feb. 23.  
 MANDEVILLE, Claydon, W., March 7.  
 MONTEGO BAY, Henderson, J. E., Mar. 7; Reid, J., Feb. 6.  
 PORT MARIA, Day, D., Feb. 5, Mar. 22.  
 SAVANNA-LA-MAR, Clarke, J., Feb. 11.  
 ST. ANN'S BAY, Day, D., and Millard, B., Feb. 26; Millard, B., March 22.  
 SPANISH TOWN, Phillippo, J. M., Feb. 8, March 20.  
 STEWARTON, Knibb, M., March 23.  
 STEWART TOWN, Lea, T., March 21.  
 SUTCLIFFE, MOUNT, Clarke, J., Mar. 18.  
 PRUSSIA—FRANKFORT, Baumann, W., Feb. 21.  
 TASMANIA—LAUNCESTON, Dowling, H., December.  
 TRINIDAD—Law, J., March 10.  
 SAN FERNANDO, Gaunble, W. H., March 8, 23.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from March 21, to March 30, 1861.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.*

NORTH WALES.		CARNARVONSHIRE.		DUNBIGHSHIRE.	
ANGLESEA.					
	£ s. d.		£ s. d.		£ s. d.
Bellan—		Bethesda—		Contributions.....	14 3 10
Collection .....	1 1 10	Collection .....	0 15 6	Llanwydden—	
Bontrypout—		Contributions .....	0 10 0	Collection .....	0 19 5
Collection .....	1 11 6	Berthddu—		Pwllhell—	
Brysiencyn—		Collection .....	2 18 5	Contributions.....	33 9 6
Collection .....	1 7 0	Contributions.....	3 4 7	Tiddyn-Sion—	
Caegeiliog—		Capel-y-Beirdd—		Contributions.....	5 0 0
Collection .....	1 4 1	Collection .....	1 8 1	Wauwawr—	
Gaerwen—		Contributions.....	0 17 6	Collection .....	0 3 0
Collection .....	0 11 0	Capel-Penymaes—			
Llangefni—		Collection .....	0 5 3		
Collection .....	4 17 8	Contribution .....	0 2 6	Abergele—	
Newburgh—		Cerrygpryfaid—		Collection .....	2 11 0
Collection .....	0 2 5	Contributions, Boxes	1 0 0	Contributions.....	1 8 0
Pencarneddu—		Gilfach—		Bontnewydd—	
Collection .....	0 3 8	Collection .....	0 14 0	Collection .....	0 4 0
		Llanberis—		Contributions.....	0 3 1
		Contributions.....	1 6 4	Dawn—	
		Llandudno—		Collection .....	0 5 6

	£	s.	d.
Denbigh—			
Collection .....	3	2	9
Contributions .....	3	3	6
Do., Juvenile, for N.P. ....	0	14	0
Eglwysfach—			
Collection .....	0	7	8
Contributions .....	0	7	6
Gefail-y-Rhyd and Llanrhadr—			
Collections .....	1	12	4
Contributions .....	4	9	5
Glynceiriog—			
Contributions .....	5	18	5
Llanddulas—			
Collection .....	0	8	0
Contributions .....	0	10	0
Llandurnog—			
Collection .....	0	6	6
Contributions .....	0	12	0
Llanefyd—			
Collection .....	0	10	4
Contributions .....	1	0	8
Llanellidan—			
Contributions .....	3	8	6
Llanfair—			
Contributions .....	1	11	7
Llangernia—			
Collection .....	0	10	6
Llangollen—			
Collections .....	1	15	1
Contributions .....	8	11	6
Llansantffraid—			
Contributions .....	3	5	2
Llanolhan—			
Contributions .....	3	10	0
Llanrust—			
Collection .....	0	14	0
Do., for N.P. ....	0	3	0
Llansilin—			
Collection .....	0	11	0
Contribution .....	0	10	0
Moelfre—			
Collection .....	3	5	0
Contributions .....	1	18	6
Ruthin—			
Collections .....	2	16	9
Contributions .....	2	14	1
Do., Sund. School, for N.P. ....	0	16	0
<b>FLINTSHIRE.</b>			
Bodfry—			
Collection .....	0	4	6
Helygen—			
Collection .....	0	10	0
Contributions .....	3	10	0
Mold—			
Collection .....	0	7	0
Contributions .....	2	6	2
Penyffon—			
Collection .....	0	15	0
Rhuddlan—			
Collection .....	0	9	7
Contributions .....	2	0	6
Rhyl—			
Collection .....	1	15	4
Contributions .....	18	18	6
Saint Asaph—			
Collection .....	0	9	2
Sicwm—			
Contributions .....	2	0	0
<b>MERIONETHSHIRE.</b>			
Cynwyd and Tre-r-ddol—			
Collection .....	0	7	0
Contributions .....	0	12	6
Do., Sunday School	0	16	0
Dolgellau—			
Collection .....	3	9	6
Llansantffraid—			
Collection .....	0	18	0

	£	s.	d.
Contributions .....	0	7	6
Llanuwchllyn and Bala—			
Collection .....	0	18	0
Contrib., for N.P. ....	0	11	0
Pandy'r Capel—			
Collections .....	2	3	7
Contributions .....	5	10	4
<b>MONTGOMERYSHIRE.</b>			
Benliah—			
Collection .....	0	13	7
Contributions .....	1	9	0
Caersŵs—			
Collection .....	1	15	3
Contributions .....	1	13	0
Cefn Pawl—			
Collection .....	0	18	5
Contributions .....	0	15	8
Kerry—			
Collection .....	0	8	5
Contributions .....	0	9	2
Llanbrynmair—			
Collection .....	0	5	0
Llanfair—			
Collection .....	0	12	10
Contributions .....	3	5	6
Newtown—			
Collection .....	5	18	0
Do., Missionary Prayer Meetings	1	3	7
Contributions .....	14	1	11
Do., for China .....	2	0	0
Do., for N.P. ....	3	7	0
Do., for Mrs. Allen's School, Ceylon .....	5	0	0
Rhdyfelin—			
Collections .....	0	13	7
Contributions .....	1	0	0
Sion Rhydwen—			
Collection .....	0	15	2
Contributions .....	0	17	6
Staylitt—			
Collection .....	0	12	7
Contributions .....	0	9	10
Talywern—			
Collection .....	1	1	8
Contributions .....	0	14	10
Tamlan—			
Collection .....	0	7	0
			240 10 5
Less for Local Home Mission, expenses, and aek. before ...	59	17	9
			180 12 8
<b>SOUTH WALES.</b>			
<b>BRECKNOCKSHIRE.</b>			
Brynmawr, Tabor—			
Collections .....	2	10	11
Contributions .....	2	0	1
			4 11 0
Less expenses .....	0	0	6
			4 10 6
Maesbyrian—			
Collection .....	0	17	1
Contributions .....	0	15	0
Do., for N.P. ....	2	2	3
			3 14 4
Less expenses .....	0	0	8
			3 13 8
Nantyllin—			
Collection .....	0	10	2
Contributions .....	0	17	6
Pontestyll—			
Contributions .....	3	0	0

	£	s.	d.
Zoar—			
Contributions .....	1	3	0
<b>CARDIGANSHIRE.</b>			
Aberystwith—			
Collection .....	1	11	0
Contributions .....	7	15	0
Cardigan—			
Collection .....	2	13	0
Contributions .....	5	6	0
Do., Sunday School	8	11	0
Hebron—			
Collection .....	0	15	4
Contributions .....	0	5	0
			1 0 4
Less expenses .....	0	0	4
			1 0 0
Pennypark—			
Collection .....	1	17	0
Penybryn—			
Collection .....	1	0	0
Penael—			
Collection .....	1	10	5
Contributions .....	1	5	0
			2 15 5
Less expenses .....	0	0	7
			2 14 10
Verwick, Siloam—			
Collection .....	2	12	0
Contribution .....	0	10	0
<b>CARMARTHENSHIRE.</b>			
Aberdare—			
Collection .....	0	9	6
Contributions .....	0	10	0
Do., Sunday Schl.	1	1	0
Cayo, Bethel—			
Collection .....	1	3	6
Contributions .....	0	7	6
Do., Salem—			
Collection .....	0	3	11
Contributions .....	0	15	0
Do., Sunday Schl.	1	1	10
			3 11 9
Less expenses .....	0	1	0
			3 10 9
Cwmfelin—			
Collection .....	1	15	0
Contributions .....	4	12	6
Do., Sunday Schl.	0	13	6
			7 1 0
Less expenses .....	0	1	6
			6 19 6
Cwmfwr—			
Collection .....	2	0	0
Less expenses .....	0	0	6
			1 19 6
Cwmdu—			
Collection .....	1	3	10
Contributions .....	0	10	0
			1 13 10
Less expenses .....	0	0	4
			1 13 6
Horeb—			
Collection .....	0	7	9





		£ s. d.			£ s. d.			£ s. d.
Contributions.....		0 12 6	Contributions .....		1 7 6	Contributions.....		4 11 8
			Trinity Works—			Do., West Burn St.		
			Contributions .....		1 3 0	Sund. School, for		
Less expenses ...		3 4 8				N.P.....		5 13 5
		0 0 7			69 6 8	Do., Nelson Street		
		8 4 1			3 0 7	Bible Class.....		0 10 6
Sirhowy, Carmel—					66 6 1			21 2 11
Collection .....		1 5 9	<b>RADNORSHIRE.</b>					
Contributions.....		2 17 4	Bwlchsarnau—					0 6 1
			Collection .....		0 15 3			20 16 10
			Contributions.....		1 1 7	Aberdeen, John St.—		
Less expensés ...		4 3 1	Frank's Bridge—			Collection .....		4 17 10
		0 0 6	Collection .....		1 5 0	Contributions.....		9 4 0
		4 2 7	Gravel—			Elgin—		
Tydee, Bethesda—			Collection .....		0 18 11	Collection .....		3 13 10
Collections .....		1 19 0	Llandilo and Pain's Castle—			Granton—		
Do., for W. & O. ...		0 11 0	Collection .....		0 10 1	Collection .....		1 12 6
Contributions.....		1 16 2	Contribution .....		0 5 6	Hantley—		
Do., Sunday School		1 4 10	Nantgwyn—			Collection .....		3 0 0
<b>PEMBROKESHIRE.</b>			Contributions.....		5 3 6	Contributions.....		2 0 0
Bethabara—			Nantywellan—			Kirkcaldy—		
Collection .....		1 2 2	Collection .....		1 6 6	Contributions.....		2 10 0
Contributions.....		3 14 0	Newbridge—			Do., Sndy. School,		
Do., Sunday School		3 17 0	Collection .....		2 5 7	for India .....		2 10 0
Beulah—			Contributions.....		1 0 6	Perth, South Street—		
Collection .....		0 7 6	Pisgah—			Collection .....		19 0 0
Contributions.....		0 8 0	Collection .....		1 0 10	Do., Pub. Meeting		1 3 2
Caersalem—			Contributions.....		0 17 6	Contributions.....		11 0 0
Collections .....		1 7 11	Rock—			Do., for China .....		3 0 0
Do., for W. & O....		0 10 0	Collection .....		0 15 0	<b>IRELAND.</b>		
Contributions.....		4 9 0	Velindre—			Athlone—		
Garizim—			Collection .....		0 5 0	Contrib., for W. & O.		0 5 6
Contributions.....		5 15 2	Contribution .....		0 5 0	Do. ....		0 19 6
Jabez—						Dublin—		
Collection .....		1 1 1				Contributions.....		27 1 0
Do., for W. & O....		0 10 0				Waterford—		
Contributions.....		5 2 0				Collection .....		1 9 10
Letteriston—						Contributions.....		3 0 0
Collection .....		1 10 6				Do., for N.P.....		2 1 6
Contributions.....		1 12 0						6 11 4
Llangloffan—						Less expenses.....		0 2 6
Collection .....		1 15 0						6 8 10
Contributions.....		7 12 0				<b>FOREIGN.</b>		
Middle Mill and Branches—			Dundee—			Bahamas—		
Collections .....		3 3 6	Contributions .....		1 1 0	Grand Cay .....		20 5 11
Contributions.....		7 13 6	Glasgow, North Frederick St.—			Nassau .....		22 2 8
Penuel—			Collection .....		3 13 9	India:		
Collection .....		1 0 0	Contributions.....		23 9 6	Futtehpore—		
Contributions.....		0 10 0	Do., Sund.School,			Mr. and Mrs. E....		50 0 0
Puncheston—			for N.P.....		2 3 0	Calcutta—		
Collection .....		0 10 0	Do., Hope Street—			Contributions, &c.		197 2 9
Contributions.....		0 10 0	Coll., Pub. Meeting		4 2 2	Comillah—		
Saint David's—			Contributions.....		39 13 10	Contributions.....		11 6 0
Collection .....		2 7 7	Do., Barquial Hall—			Dacca—		
Contributions.....		2 19 0	Contributions.....		6 7 0	Contributions.....		141 3 7
Skleddy, Zion—			Do., John Street—			Monghir—		
Collection .....		0 8 0	Contributions.....		9 1 0	Contributions .....		118 6 8
Solva—			Do., Pollokshilds—			Jamaica—		
Collection .....		0 4 2	Contributions.....		5 0 0	Contributions .....		156 0 0
Contributions.....		2 0 11				Morlaix—		
Tabor—						Contributions .....		4 0 0
Collections .....		1 3 1				South Australia:		
Contributions.....		1 3 8				Gunneracka—		
Do., for India .....		1 1 0	Greenock—			Sunday School .....		1 0 0
Do., for China .....		1 0 0	Collection, West Burn					
Tretio—			Street .....		5 2 4			
Collection .....		0 8 5	Do., Nelson Street		5 0 0			

Received from April 6th to April 20th, 1861.

		£ s. d.			£ s. d.			£ s. d.
ANNUAL COLLECTIONS.			John Street Chapel,			C. R., 1860-1 .....		1 1 0
Annual Sermons—			Meeting on behalf of			Crowe, Rev. W., for		
Bloomsbury Chapel...		19 16 0	China.....		25 5 2	China .....		1 1 0
Metropolitan Taber-						Gouldsmith, Mrs. 1860-1		10 0 0
naole.....		56 17 8	<b>ANNUAL SUBSCRIPTIONS.</b>			Jones, C., Esq. 1860-1		2 2 0
Annual Meeting, Exeter			Cowley, Mr. A., 1860-1		0 10 6			
Hall .....		61 5 8						

DONATIONS.		£ s. d.	KENT.		£ s. d.	NORTH WALES.		£ s. d.
Wilson, Joshua, Esq. ...	10	0	0	Crayford—		ANGLESEA.		
Sums under 10s. ...	0	7	0	S. Schl., for <i>Todowagadara School, Ceylon</i> , by Y.M.M.A. ...	3	Bodedern—		
LONDON AND MIDDLESEX.				Sutton-at-Hone—		Contribution .....	1	3
Bell Court—				Contribution .....	1	Capel Gwyn—		
Sunday School, by Y.M.M.A. ....	2	9	9	Do., Sunday School	1	Contributions.....	0	17
Dalston, Queen's Road—						Llandegfan—		
Contribs., Sun. School, by Y.M.M.A., for N.P. ....	0	15	2	LANCASHIRE.		Contributions.....	4	16
Do., for <i>Support of Orphan</i> , by Rev. A. Saker .....	0	10	0	Liverpool, Pembroke—		Silo—		
Do., for <i>China</i> .....	0	10	0	Sund. Schl., for Mr. Dendy, <i>Salter's Hill, Jamaica</i> .....	1	Contributions.....	0	7
Devonshire Square—				Lurnb, Rossendale—		SOUTH WALES.		
Collections .....	16	4	8	Collection, for W. & O.	0	BRECONSHIRE.		
John Street Chapel—				Waterbarn—		Talgarth—		
Contribs., for <i>China</i> ...	0	10	0	Contribs., for N.P.	1	Contributions.....	0	6
Kennington, Charles St.—				LEICESTERSHIRE.		CARDIGANSHIRE.		
Contribs., S. Schl., by Y.M.M.A. ....	3	10	6	Thrusington—		Llandysail, Ebenezer—		
Spencer Place—				Collection .....	0	Collection .....	0	10
Contributions.....	2	15	4	NORTHAMPTONSHIRE.		CAERMARTHENSHIRE.		
Do. for <i>China</i> .....	1	0	0	Kettering—		Ffynnon Henry—		
BEDFORDSHIRE.				Contribs., for W. & O.	1	Collection .....	1	0
Bedford, Bunyan Meeting—				Salgrave—		Contributions.....	0	10
Contribs., moiety.....	29	3	3	Contribs. for N.P. ...	0	10	0	3
Do., for <i>China</i> .....	8	0	0	SHROPSHIRE.		Less expenses.....	0	0
BERKSHIRE.				Shrewsbury—			1	9
Wallingford—				Contribs., balance of 1860-1 .....	0	GLAMORGANSHIRE.		
Contribs., for N.P. ...	1	13	4	SOMERSETSHIRE.		Cardiff—		
CHESHIRE.				Frome—		Contributions.....	1	19
Stockport—				Contribs. on account	70	Gellygaer, Horeb—		
Contribs., for N.P. ...	10	0	0	Paulton—		Contributions.....	0	15
ESSEX.				Collection, for <i>China</i>	1	Londn—		
Colchester, Eld Lane—				SUFFOLK.		Contributions.....	0	12
Collections .....	4	11	6	Bardwell—		Pyle—		
GLOUCESTERSHIRE.				Collection .....	1	Contributions.....	1	12
Huntley—				Contribs., for N.P. ...	0	St. Mellons—		
Contribution .....	1	1	0	Ipswich, Turret Green—	1	Contribs., balance for 1860-1 .....	0	1
Do., for <i>China</i> .....	0	10	0	Collection, for W. & O.	1	MONMOUTHSHIRE.		
HERTFORDSHIRE.				SURREY.		Nanty-glo, Hermon—		
Hitchin—				Norwood—		Sndy. Schl. for <i>China</i>	1	0
Proceeds of Tea Meeting .....	5	8	0	Contributions.....	2	Newbridge, Benlah—		
HUNTINGDONSHIRE.				SUSSEX.		Collection .....	2	19
Warboys—				Brighton—		Do., English Chapel	2	0
Contributions.....	0	7	11	Contributions.....	2	Contributions.....	3	7
Do., for N.P. ....	1	2	8	YORKSHIRE.		SCOTLAND.		
				Hull—		Glasgow, Blackfriars Street—		
				Contributions.....	2	Sunday School .....	0	10
				Sheffield, Townhead Street—		FOREIGN.		
				Sunday School .....	3	TASMANIA.		
						Launceston—		
						Contributions.....	4	0

## CONTRIBUTIONS.

From April 20th, to May 20th, 1861.

ANNUAL SUBSCRIPTIONS.		£ s. d.	DONATIONS.		£ s. d.			
Bond, Mr. J. N. ....	2	2	0	A Friend .....	1,000	0	0	
Bowser, W., Esq., 1860-1	3	0	0	A Friend, by Rev. C. H. Spurgeon.....	10	0	0	
Davis, Rev. E. ....	1	1	0	A Friend, Bath, for <i>China</i> .....	5	0	0	
Gillman, Mrs., Clapham Graves, Miss, Bath, 1860-1 .....	1	0	0	Cunning, W. S., Esq., for <i>China</i> .....	10	10	0	
Gurney, Thomas, Esq., 1860-1 .....	5	5	0					
				Gurney, Mrs. Thomas, 1860-1 .....		1	1	0
				Haddon, Mr. J., 1860-1 .....		1	1	0
				Hassell, Mrs., 1860-1 .....		1	1	0
				Johnson, G., Esq., 1860-1 .....		0	10	6
				Meredith, Mrs., 1860-1 .....		1	1	0
				Merrill, C., Esq., 1860-1 .....		2	2	0
				Kitson, W., Esq., 1860-1 .....		2	2	0
				Wheeler, D., Esq., 1860-1 .....		1	1	0

	£	s.	d.
Reynolds, Mr. J., Field, for China	1	0	0
Sums under 10s.	0	10	0

**LONDON AND MIDDLESEX AUXILIARIES.**

Anstin Street, Providence Chpl.— Collections	8	13	8
Bow— Collection	5	18	0
Contributions	0	5	0
Camberwell, Denmark Place— Collections	32	5	5
Do., Mansion House Place— Collections	3	15	0
Camden Road— Collections	34	5	6
Contrib., for China	5	0	0
Commercial Street— Contribs. by Y.M.M.A.	1	16	9
Dalston, Queen's Road— Collections	13	0	0
Contributions	2	12	6
Drayton, West— Collections	2	9	11
Contributions	2	2	0
Do., Sunday School	0	7	0
Do., do., Yewley	0	5	6
Edmonton, Lower Road, J. Edward's— Collection	2	18	0
Hackney, Mare Street— Collections	40	3	5
Hammersmith— Collections	30	1	0
Hampstead, Bethel Chapel— Collections	5	19	9
Contribs. boxes	1	15	1
Harrow-on-the-Hill— Collections	2	18	6
Hawley Road— Collections	13	7	4
Highgate— Collections	3	7	5
Islington, Cross Street— Collections	21	8	4
Kennington, Charles Street— Collections	3	0	3
Lambeth, Regent Street— Collections	8	14	10
Maze Pond— Collections	10	16	8
Contribs., for China	2	2	0
Metropolitan Tabernacle— Collections, part	73	0	0
Poplar, Cotton Street— Collections, moiety	3	0	6
Salter's Hall— Collections	7	1	9
Shacklewell— Collections	6	16	0
Spencer Place— Collections	4	4	0
Do., for China	1	0	0
Wild Street, Little— Collection	3	5	0
Contributions	10	10	0
Uxbridge— Collections	2	16	11
Contributions	2	10	0
Do., Bible Classes	0	12	0
<b>BEDFORDSHIRE.</b>			
Biggleswade— Contribution	5	5	0
Cotton End— Contributions, moiety	5	0	0
Houghton Regis— Collections	7	13	9
Contributions	23	7	10

Luton, Old Meeting— Collections	14	4	2
Contributions	24	13	8
	38	17	10
Less expenses	1	8	6
	37	9	4
<b>DEVONSHIRE.</b>			
Devonport, Morice Square— "Rev. John Stock, a Thank-offering for the China Mission, part proceeds of Prize for Essay."	7	10	0
Essex.			
Romford— Collections	2	17	10
Contribs. Boxes	1	2	2
	4	0	0
Less expenses	0	6	0
	3	14	0
<b>GLOUCESTERSHIRE.</b>			
King Stanley— Contribs., for N.P.	1	10	0
<b>HAMPSHIRE.</b>			
Bnttsash— Collection, for China	0	3	6
Beaulieu— Contribution	1	1	0
Blackfield Common— Collection, for China	0	8	2
Contribs., for do.	0	1	5
Colwell, Isle of Wight— Collection, for China	0	13	0
Hardley— Collection, for China	0	3	6
Lepes— Collection, for China	0	2	8
Southampton, Portland Juvenile Society— Contributions	22	10	0
Wallow, Isle of Wight— Collection, for China	1	0	0
<b>HEREFORDSHIRE.</b>			
Bromyard— Contribution	2	0	0
<b>HERTFORDSHIRE.</b>			
Rickmansworth— Collection, for W. & O.	1	9	2
<b>KENT.</b>			
Crayford— Collections	4	17	7
Contributions	2	11	0
Do., for China	0	10	6
Dacre Park— Collections	5	0	0
Lee— Collections	12	18	11
Do., Juvenile Scty.	1	5	0
Lewisham Road— Collections	8	17	0
Jvnle. Scty., for Mrs. Allen's Schl. Ceylon	8	0	0
Do., for Rev. A. Saker's Schl., Africa	8	0	0
Woolwich, Parson's Hill— Collections	3	14	7
<b>LANCASHIRE.</b>			
Liverpool, Pembroke Chapel— Sunday School	10	0	0
Do., Walnut Street— Contributions	0	17	1
Do., Sndy. School	10	3	11
Do., do., for China	0	6	0

	£	s.	d.
<b>LEICESTERSHIRE.</b>			
Foxton— Collection	1	0	10
Contribs., for China	2	0	0
<b>LINCOLNSHIRE.</b>			
Lincoln— Contribs., for China	0	3	7
<b>NORFOLK.</b>			
Thetford— Contribs., for China	0	17	0
<b>NORTHAMPTONSHIRE.</b>			
Bythorn— Collection	2	10	0
Ringstead— Collection	3	7	9
Contributions	9	2	3
Thrapston— Contribs., on account	16	0	0
Woodford— Collection	0	15	0
<b>NORTHUMBERLAND.</b>			
North Shields— Proceeds of Lecture by Rev. J.W. Lance	0	10	2
<b>NOTTINGHAMSHIRE.</b>			
Nottingham, George Street— Collection, for W. & O.	3	0	0
<b>SOMERSETSHIRE.</b>			
Bath— Contributions	15	0	0
Do., for China	22	0	0
Beckington— Collection	3	0	0
Contributions	3	6	0
Bourton— Collection	2	2	10
Contribution, for China	5	0	0
Do., Sunday School	1	3	3
Frome, Shepherd's Barton— Collections	8	12	0
Do., Badcox Lane	4	15	2
Coll., for W. & O.	1	15	0
Do., Naishe's Street	1	0	0
Whitbourne	3	3	3
Juvenile Service	0	19	0
Public Meetings	7	15	2
Contributions	55	12	6
	83	12	1
Less expenses, and acknowledged before	73	4	10
	10	7	3
Minehead— Contributions	4	17	10
Winccanton— Collection, Public Meeting	3	8	0
Do., Prayer Meetings	3	19	0
Contributions	1	6	6
Do., Sunday School	2	1	5
Winscombe— Collection for China	3	11	0
<b>STUREY.</b>			
Norwood— Collections	11	11	0
<b>WARWICKSHIRE.</b>			
Birmingham— Contribs., on account	100	0	0
Henley-in-Arden— Collection for China	2	5	6

WILTSHIRE.		YORKSHIRE.		SOUTH WALES.	
£	s. d.	£	s. d.	£	s. d.
Bradley, North—		Gildersome—		<b>CARMARTHENSHIRE.</b>	
Collection .....	3 11 0	Contribs., for China ...	1 2 6	Pennybont—	
Chippenham—		Do., for Boys' School,		Collection .....	0 10 0
Collections .....	5 6 5	Jessore .....	1 9 3		
Do., boxes .....	1 16 17	Do., for N. P. Ward		<b>MONMOUTHSHIRE.</b>	
Contributions .....	2 10 0	Scarlett, Jessore ...	10 0 0	Ebbw Vale—	
Do., Juvenile Association .....	3 0 5	Halifax—		Collection, for China...	1 8 0
Devizes—		Contribs., for N.P. ...	0 13 6	Contributions .....	0 15 8
Collections .....	9 7 10				
Contribs., Weekly .....	4 4 8	<b>NORTH WALES.</b>			
Do., Public Meeting .....	14 7 6	<b>ANGLESEA.</b>			
Do., Juvenile Missionary Society ...	8 11 3	Amlwch—			
Do. ....	5 1 0	Collections .....	1 1 0		
Do., for China .....	10 0 0	Contributions .....	7 10 6		
<b>Penknep—</b>		Llanddeusant—			
Collections .....	4 15 4	Collection .....	0 15 0		
Contribution .....	0 13 0	Llanfachreth—			
Do., Sunday School .....	1 9 2	Collection .....	1 11 0		
<b>Rudge—</b>				<b>PEMBROKESHIRE.</b>	
Collections .....	0 17 6			Blaenfflos—	
<b>Westbury—</b>				Collection .....	1 10 10
Collection .....	1 18 4			Contributions .....	2 12 8
Contributions .....	3 5 0	<b>DENBIGHSHIRE.</b>		Do., Sndy. School .....	5 1 9
<b>Westbury Leigh—</b>		Garth—		Milford—	
Collections .....	1 11 10	Collection .....	1 9 0	Contribs., for N.P. ...	0 10 0
Contributions .....	4 15 3	Vron—			
Do., Sunday School .....	4 17 3	Contributions .....	2 0 6		
				<b>SCOTLAND.</b>	
	92 18 4	Less for Home Mission and expenses	1 0 6	Burray, Orkney Isles—	
Less expenses .....	2 9 2			Collection, for China...	1 13 6
	89 9 2			Fortrose—	
				Collection, for China...	1 0 0
				Scallaway, Shetland Isles—	
				Collection, for China...	0 9 0

INDIAN FAMINE RELIEF FUND.

The following Contributions have been received:—

£. s. d.		£ s. d.		£ s. d.	
Clowes, Rev. F. ....	1 0 0	Pritchard, Miss. ....	0 10 0	John Street Chapel, by	
Hewitt, Rev. J. H. ....	0 5 0	Radford, Mr. ....	1 0 0	M. Martin, Esq. ....	40 4 9
<b>Westmancote—</b>		Wise, Mrs. ....	0 7 6	Edinburgh, "Amici" ...	0 12 0
Powell, Rev. A. ....	0 10 0	St. Andrew's, by Rev. B.		Tiverton, by Rev. E.	
Barnett, Mr. W. ....	0 2 6	Johnston .....	0 15 0	Welb .....	12 0 0
Neale, Mr. ....	0 1 0	Alcester, by Rev. M.		Stowe, Mr. G. S., Cardiff	1 0 0
Rouse, Mr. George .....	0 10 0	Philpin .....	5 6 8	Burt, Rev. J. B., Beaulieu	1 0 0
Leonard, Sol., Esq.,		Nicholson, Mrs. ....	1 0 0	Bridgnorth, by Rev. D.	
Clifton .....	2 0 0	Clifton, Buckingham		Jennings .....	5 12 0
Page, Miss, Malvern ...	2 0 0	Chapel, by G. H.		Watford, by Rev. C.	
Batten, Dr., and Friends	2 10 0	Leonard, Esq.—		Bailhache .....	4 11 6
Hengoed, by Mr. Wm.		Collecting Boxes .....	2 16 5	Wellington, South Street	6 2 0
Jones .....	1 9 0	Bible Class, Mrs.		Do., Millway Chapel..	3 6 0
Maze Pond, by Mr.		Penny's .....	0 7 6	Merthyr Tydfil, by Rev.	
Meredith .....	9 10 0	Ashmead, Mr. G. C. ...	0 5 0	G. W. Humphreys ...	3 0 0
Bow, by Rev. W. P.		Cole, Miss .....	0 3 6	Anstie Paul, Esq.,	
Balfern .....	7 5 0	Friend, A. ....	0 10 0	Devizes .....	5 0 0
Bridgewater, by Sully, J.		Do. ....	0 10 0	Hanley, by Mr. L. J.	
W., Esq. ....	1 0 0	Friends .....	0 17 0	Abington .....	6 13 6
<b>Birkenhead, Grange</b>		Leonard, Mr. G. H. ...	5 0 0	Manchester, York Street	
Lane Chapel—		Leonard, Mr. J. H. ...	1 0 0	Chapel, by Mr. John	
Collection .....	15 8 10	May, Mrs. R. S. ....	1 0 0	Hull .....	5 0 0
By Mr. Houghton .....	0 10 6	Phillips, Mr. S. M. ...	1 0 0	Wellow, I. W., by the	
Nantyglo, by Mr. Lewis		Pomeroy, Mr. Joshua	0 10 0	Rev. J. C. Green .....	0 5 0
Friend, Beverley .....	5 0 0	Rees, Miss Dinah ...	0 2 6	Amlwch, by Mr. J.	
Cwmavon .....	1 3 0	Slade, Mrs. ....	0 5 0	Palmer .....	1 15 0
Kenninghall, Friends at,		Trapnell, Mr. Henry	1 0 0	Bristol, Broadmead .....	40 2 0
by Rev. J. Sage .....	2 16 0	Williams, Mr. S. S., &c.	0 12 6	C. S. T. ....	5 5 0
Wraybury, Collection..	3 0 0	Stiff, Mr. Wm. ....	3 0 0	Frome, by W. Thompson,	
<b>Camden Road Chapel—</b>		Lambert, Mr. and Miss	1 0 0	Esq. ....	20 10 0
Ball, Mr. A. M. ....	10 0 0	Liverpool, Pembroke		Reynolds, Mr. Jno.,	
Bastow, Mr. ....	0 5 0	Chapel .....	59 10 0	Fildell .....	1 0 0
Butcher, Mr. ....	0 2 0	Welford, Two Friends,		Smith, W. L., Esq. ....	5 0 0
Calkin, Mr. ....	1 0 0	by Mr. Geo. Garlick	4 0 0	Barras, Rev. Thomas,	
Cartwright, Mr. ....	5 0 0	Bourton, by Rev. J. Toll	0 8 3	Petorborough .....	0 2 6
Hansier, Mrs. ....	0 10 0	Devonport. A Friend,		Ystalyfera, Zoar, by Mr.	
Hazell, Mr. ....	0 10 0	by Rev. T. Horton ...	5 0 0	D. Davies .....	1 0 0
Powell, Mr. J. ....	2 2 0	Holyhead, by Rev. Dr.		Perth, J. Pullar, Esq. ...	10 0 0
		Morgan .....	3 10 0		

# THE MISSIONARY HERALD.

## THE REVIVAL IN JAMAICA.

SINCE our last notice of the movement which has excited so much attention both in this island and in the Christian Church of other lands, we have received a mass of correspondence, which it will be impossible to produce in the limited pages of THE MISSIONARY HERALD. The letters already given have furnished a clear view of the nature of the work, and the places through which it has passed, and of the general effects produced. We propose, therefore, now to give a brief epitome only of the information which has reached us. We commence with the western portion of the island, where the power of Divine grace was first manifested.

The Rev. John Clarke, of Savanna-la-Mar, writing in February, informs us, that the great work continued to make progress, and that the painful manifestations had ceased to be common. Once or twice there had been exhibitions of feeling, but never once had he been interrupted at any public service. Where such interruptions have taken place they have been through ignorance and the imprudence of the managers of the meeting. He further states that they have chiefly occurred among the openly wicked and careless ones of former days. Five months have tested the sincerity of the conversion professed by great numbers. "Most have stood true, and some marked and very pleasing changes appear." "By far the greater number give us joy, and others continue to come in." Meetings continue almost every night, and on Lord's-day the places of worship are so crowded as to render an enlargement at Sutcliffe Mount necessary. At Bluefields, eighteen persons have been baptized.

At Fuller's Field, some twelve miles from Savanna-la-Mar, where a young brother from Calabar, Mr. Maxwell, has recently settled, the blessing of God has been largely manifested. On the 10th March, 103 persons were baptized in the Cabaretta river. The crowd was immense. At the chapel there was a fear lest the galleries should fall. More than 250 persons were counted standing outside on the occasion. In the district the good work goes on, and many daily come in for instruction.

At the extreme west of the island, we learn from Mr. Teall, that at Green Island the people have shared largely in the gracious visitation. The Church is revived. Seventy-five inquirers have been enrolled, and the congregations have largely increased. The church, in 1860, reported fifty-nine members; now (April, 1861) it numbers ninety-seven, of whom twenty-five are newly baptized.

On the north side of the island, at Gurney's Mount, and Mount Peto, where Mr. Sibley labours, the work of God is very extensive. Upwards of 500 inquirers and backsliders have been brought in. Mr. Sibley met with a very painful accident, during one of his late mountain rides, which, for the present, has almost disabled him from labour.

Writing from Montego Bay, in April, our esteemed friend, the Rev. J. E. Henderson, says in reference to the extravagances complained of, "I fear too much has been made of them, for in this part of the island they are unknown. Never," he adds, "was our work so delightful." At the chapel of Mr. Reid, in the same town, twenty persons had just been baptized, and he was anticipating many accessions from the newly awakened. Some of the most wicked persons in the town had been brought to deep contrition for sin, and a notorious dancing house, the scene of midnight revelries, had been turned into a house of prayer by the parties whose gains were derived from sinful amusements and indulgence in vice. Even the police-station has been used as a place for prayer. The

court-house was forsaken; there was nothing for the clerk of the peace to do. More than 240 persons were added to the list of inquirers.

At Watford Hill, a station connected with Montego Bay Second Church, more than 300 persons had joined the inquirers and backsliders' classes. So powerful was the work that several confessed faults and sins unknown to their neighbours, and restored goods they had stolen.

At Hastings and Bethsephail, the stations of the Rev. G. R. Henderson, a similar good work has been going on. For several days together the people continued in the chapel at Hastings. Never was the meaning of the words, "A new creature in Christ Jesus," so strikingly manifest. Some of the members are so different; old sinners are so greatly changed, that all see them to be different men. "One got up the other night," says Mr. Henderson, "and said, 'You all know me. I am Bob Davis, of Kent Estate, a real devil's man. I never did anything good. If mischief was going on, I was the mover in it.' And he told us many wicked things that he had done; but how the Lord had met him, prostrated him, and revealed to him his wickedness, and brought him to Christ." At the two stations 520 persons had been added to the inquirers' classes, and about seventy couples had been married.

In the same district, the stations at Salter's Hill and Maldon, under the charge of the Rev. W. Dendy, have likewise enjoyed the gracious awakening. Writing in April, he says, "The extravagances were but few and easily overcome. The number of inquirers now on the books is 792, and 106 backsliders are seeking restoration to Church privileges. In December, 1859, the number of inquirers was only 202. We have recently had a baptism at John's Hall of thirty-three. Also one at Maldon of twenty-four." He was anticipating very shortly the baptism of fifty more. It is also pleasant to find that the Sunday schools were well filled. The educational labours of previous years were now showing their results in the intelligent reception of the Gospel by those seeking the fellowship of the Church.

The Editor of the *County Union*, from which paper an article that some time since appeared in the pages of "All the Year Round" professes to have been partly compiled, thus refers to that article, and to the present appearances of the Revival.

"If we who, from the 'focus of excitement,' were an authority on which '*All the Year Round*' relied some six months lapsed, the same confidence may be placed in us now that we write from the centre of the same district, surrounded by the same people, but with the 'Revival' presenting a very different aspect to the world at large. In the place of ignorant and wild enthusiasm, half mad with the intoxicating fervour of sympathetic emotion, and beyond the power of the will to subjugate or the passions to control—the howlings of fanaticism and the prostrations of folly are exchanged for devout attention and decent observance of the outward forms of religion. The smiting of the breasts in public and the tying up sinners to a wooden cross, by fellows carried away by the identical spirit that in England fastened Latimer to his stake, Cranmer to his pile, and murdered thousands for the glory of God—in lieu of these enormities we find that the Black Revival—sobered down to rational devotion—has carried with it the white, the coloured, and the Ethiopic humanity of Jamaica to the shrine of the Almighty on so powerful a tide, that all of Christianity in the island flows with one mighty stream to the altar of its Saviour and to the temples of the living God. Never in the history of this colony has religion flourished as it does at this present moment. The Established Church—shamed at its apathy when all around the Gospel was resonant from recusant lips—threw off the sloth engendered of its statutory stipend, and was compelled to open its vineyards to those who found themselves thirsting for spiritual grapes. The leaven of Black Revivalism leavened the lump around it, and the better orders of society caught its fervour without its fanaticism, its faith without the folly of their more humble pioneers, in the impassioned movement so singularly commenced and carried out. That most wonderful spell which mastered the multitude dwelling in huts and cabins, spread its insinuating progress into higher habitations, the lowly leading the exalted to worship on one platform and with one assent."

But perhaps a more satisfactory testimony to the moral results of this Revival is found in the well considered remarks of the Honble. Alan Ker, the judge of the Circuit Court of St. Elizabeth's parish, delivered in his charge to the grand

jury on the 27th February last. We shall gratify our readers by quoting the more important passages:—

“It affords me much satisfaction to meet you in the discharge of the duty which devolves upon us jointly at this period of inquiring into the offences of the last four months. Those offences, it is my agreeable task to inform you, are both in number and magnitude considerably below the usual average. At the last assizes for this district, the criminal calendar exhibited a total of 19 cases for trial. At the present there are no more than 7, and none of a very serious character.

“It would appear, further, as if in respect of offences cognizable by magistrates, a similar happy decrease of wrongdoing had taken place. From the return of summary convictions, with which I have been furnished, only 44 of such offences would seem to have been committed during the period in question. The return in October showed a total of 89, or more than double.

“Whether this satisfactory result is to be attributed in any degree to that peculiar manifestation which, under the name of a Religious Revival, has formed so conspicuous a feature in the history of the last few months, I have not the means of determining. With regard to the occurrence in question, however, there can be no doubt that, along with much that was objectionable, effects of a decidedly beneficial character have followed upon it. Of these I would instance only one—the number of marriages which, I am credibly informed, have been solemnised among persons immediately under its influence. But of this particular result it is impossible to exaggerate the importance. Than the habit of concubinage nothing can be more demoralising to the population, among whom it largely prevails. It is degrading to the woman, as subjecting her to be contemptuously cast off at the will of the man. It is morally injurious to the man, as placing him under a constant temptation to abandon the woman, as soon as fancy or appetite suggests a change. Let us hope that this improved state of things will only not be temporary but permanent, and that the feeling which led to the celebration of so many indissoluble connections will not pass away with the excitement which caused it.”

Some further remarks were added on the cessation of labour which had taken place in some quarters, but which the learned judge regards as only of a temporary character. Indeed, from some statements made by the Hon. Custos of Hanover, we learn that labour was never more easily obtained, nor have the crops ever been more safely and quickly gathered in.

We now come to the parish of St. Ann's, a parish in which more of the superstitious element of Obeahism has been retained by the population than in any other, and where its influence became most apparent under the unwonted excitement of the Revival. Our esteemed brother, the Rev. John Clark, of Brown's Town, thus writes, and we prefer in this instance to give his own words. His letter was addressed to our Treasurer, on the 23rd of April. He says:—

“For the last two months we have enjoyed in this neighbourhood our usual quiet and order; but the chapels cannot contain the multitudes who crowd to hear the word of life; the deepest solemnity prevails in the congregations; the prayer-meetings around us are well attended; the anxiety for instruction is so great, that it is difficult to meet the demand for class books, spelling books, and Bibles. A wonderful improvement has taken place amongst our members, so that we have scarcely a case requiring the exercise of church discipline; and people who pay no regard to religion, for very shame have been obliged to put away or to hide the sins in which they gloried.

“On Good Friday I had the happiness of baptizing sixty persons. Only twenty-two of these were the fruits of the Revival; the others had been in the inquirers' classes before its commencement. The ordinance was administered in the sea, ten miles distant. A vast multitude assembled to witness it. The word spoken was listened to with deep attention. Many were seriously impressed by beholding their relations and friends thus publicly professing their attachment to Jesus. After the baptism we returned to Brown's Town, and assembled to commemorate his dying love. Besides the newly baptized, thirty-six penitent backsliders were received to church fellowship. I addressed them all from the words, ‘Come in, ye blessed of the Lord.’ It was a glorious day, reminding us of the blessed seasons with which we were favoured between twenty and thirty years ago, when hundreds were gathered into the churches.

“On the following Monday nearly 150 people came to me under concern about their souls; some seeking restoration, and others desiring to be baptized; and seldom a day

has since passed without persons coming on the same errands, sometimes five or six, and sometimes as many as fifty in a day.

"Altogether upwards of 450 persons, now for the first time awakened to concern about their eternal welfare, have visited me for conversation; of whom 22 have been baptized, and 360 received as inquirers; nearly 230 backsliders have also come, most of whom give good proof of repentance, and a goodly number of them seem to be restored to the joy of God's salvation. Thirty-six of them have been restored, and 142 taken on trial.

"The greater part of them have never been stricken down, and I do not know that any of them were carried away by the wild excesses which prevailed. There may be some whose impressions will soon pass away, but certainly I have never, during my missionary life, met with more decided and delightful proofs of the working of God's Spirit by the instrumentality of his word in 'converting the soul and making wise the simple, rejoicing the heart and enlightening the eyes.'"

We are glad to find that some of the students in the Calabar Institution have been most usefully engaged in assisting the pastors during this time of great excitement. Mr. Webb went to Brown's Town and Bethany; Mr. Burke into Vere parish; Mr. Barrett to Mount Carey and Bethel Town; and Mr. Service to Falmouth, Refuge, and Kettering. The excitement at the latter place (the late William Knibb's place of residence) has been very great, and some most interesting cases of conversion have occurred.

In the neighbourhood of St. Ann's Bay, the work has been of a very mixed character, and, indeed, as the wave rolled eastwards, there seems to have been mixed with it more of painfulness and anxiety than in the parishes where it commenced. The waves gathered foam in their progress. Nevertheless, with watchfulness and incessant admonition, the boisterous sea has calmed down. Mr. Millard reports, on the 22nd of March, that since Christmas he has received 100 backsliders into the penitent class, and 300 persons have been enrolled among the inquirers. Many more are waiting to be admitted. The Sunday schools are crowded, and the hands of the pastor, deacons, leaders, and teachers, are abundantly filled with the work—a very pleasant one—of directing souls to Christ.

The districts beyond St. Ann's parish are by far the most ignorant in the island, and here the missionaries have had the most difficulty to control the excitement. In his recent letters, Mr. Day, however, writes very hopefully of the results. He has added about 100 persons to the inquirers' classes, and might have added many more but for the caution he has deemed it necessary to exercise. One case of Obeahism had appeared among the Oracabessa people, which had given him much pain, as it misled five or six of the members of the church.

Returning to the centre of the island, to the parish of St. Thomas-in-the-Vale, we find the wave has also rolled over that district. At the beginning of the year the excitement ran very high. It was occasioned by roving bands of persons, who appear not to have been connected with any denomination, but who, under the impression that they were called to spread the Revival, went from place to place, bearing messages to the unconverted, calling meetings, assembling the people in the woods and at all hours of the day and night. In this way the movement was propagated, and involved considerable perils. Writing in March, a friend says:—"The excitement is not over yet, but is, I trust, in most cases of a more satisfactory character. The attendance on the Sabbath continues to be great, though of a less overwhelming character than at the first." He adds that marriages were frequent, much less rum was sold, and the petty courts have had but little to do. Many inquirers have joined the classes; but he feared that real conversions were, as yet, not very numerous.

Crossing to the south side of the island, we come to Spanish Town. Writing in February, Mr. Phillippo says that the Revival had then appeared amongst them with power. Meetings were being held throughout the district every evening of the week. Even in the streets and markets the people were anxiously crying unto God for the pardon of their sins. All the places of



worship were crowded to excess. Full 2,000 persons were supposed to have been present at his own chapel; and although there was much emotion evinced, there was nothing witnessed or heard throughout the service that was unbecoming the sacredness of the place, or the solemnity of the occasion. Subsequently, writing on the 20th of March, Mr. Phillippo adds, that the examination of candidates for baptism had been of a very interesting character. In Kingston, the congregation of our native brother, the Rev. E. Palmer, had largely shared in the Divine blessing. His chapel was for weeks overflowing, and great numbers appear to have been savingly converted to God.

The churches under the care of the native pastor, the Rev. R. E. Watson, have also enjoyed a season of refreshing from above. The work commenced at Mount Merrick, on the night of the 24th of December. Then the movement reached Rock River with yet greater power. Thirty-five persons have already joined this little church, and many more were seeking for fellowship. These stations are in the mountains of Clarendon. In the plain, the Rev. W. Claydon labours, from whom our earliest communications came. We have not space to give at length his interesting statements. In his last letter, dated March 21st, he says, "We, in this district, were mercifully spared those excesses which appear to have accompanied the work in some localities. All excitement has well-nigh disappeared from amongst us now, and, with few exceptions, our services are as quiet as in the days of spiritual deadness, but still characterised by an overpowering solemnity and intense earnestness." Often, he says, has his house been besieged by hundreds, waiting to converse with him on spiritual things. The clear increase of members had been 154; and of inquirers upwards of 700.

The conduct of the brethren, both ministers and leaders, throughout this time of excitement, appears to have been marked by great prudence and wisdom. They have been able to restrain their own feelings within bounds, by firmness to check irregularities, and with Christian love to direct the people to the true source of pardon and peace. Opinions will probably long continue to differ as to the origin and character of the physical effects which have been so manifest, which have naturally drawn most prominently the attention of bystanders. But there can now be no doubt that there has been a very large measure of true conviction of sin, of genuine repentance, and simple trust in Christ. After-years may show that with some the impressions made were superficial; but that cannot affect the judgment we may now form of the very beneficial and blessed results which have already appeared. These are, and can only be, the work of God.

We have received from the Rev. E. Fray a brief statement of the expenditure of the Revival Fund, from which it appears that twenty grants have been made, varying from £5 to £10 each. So that this number of additional labourers have been temporarily employed in assisting the brethren in the arduous and anxious labours this movement has imposed upon them. The brethren will be glad to receive further assistance.

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## FOREIGN INTELLIGENCE.

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### CHINA.

In the Appeal for China inserted in the April "Herald," it was stated that the Rev. H. Z. Kloekers had paid his contemplated visit to Nankin, the seat of the rebel power, in company with the Rev. Griffith John, of the London Mission, and two Chinese gentlemen. We had not then received from our esteemed brother a full report of his journey. What was known of it, came from other sources. Mr. Kloeker's journal is now before us, and we proceed to condense and extract its most interesting portions.

He left Shanghai on November 6th, having for his companions the missionaries already mentioned, and Messrs. Lai-Sime and Yung Wing, two gentlemen of Chinese origin, but educated in America. The suburbs of Shanghai were in a very ruinous condition, and but few boats were visible on the river. They arrived at Kwen-wang about ten in the evening. Here there were many boats, but the people exhibited many signs of fear at their approach—the effect of war and the inroads of pirates, who a short time before had infested the river. As they lay at anchor at the entrance of the lake they were about to cross, they heard a cannonade in the distance. On the lake during the next day's voyage, they met numerous boats, some laden with the coffined dead, others bearing away their owners with their families to a place of refuge. The country lay desolate around them. Here they met their first specimen of the Revolutionists, who appeared to be wild and reckless men—formidable indeed to the Imperialists, but cruel to the people. The country continued to present a devastated and uncultivated appearance all the way to Soochow. At a village in the hands of the insurgents, where they stopped for a short time, they learned that when their power was acknowledged, neither cruelty nor injustice was permitted. The village had been partly burnt during the war, but was again pretty well inhabited, and the houses were under repair. Tribute was paid to the chiefs at Soochow, and justice done whenever asked for. "They had no civil officers among them, but the leading families were the responsible people." From which it would appear that the new system has not yet succeeded in thoroughly organising itself. No business was going on, and food was dear.

Making their way early in the morning of the 9th, through various obstructions, as junks sunk in the stream, others filled with armed men, and much rubbish, they landed at the city, and were admitted to an audience with Lien Ta-jin, a tall, well-proportioned man, dressed in red silk, and speaking the Canton dialect. Conversation was difficult, as neither of the missionaries understood that dialect, and the chief did not seem much disposed to free communication. He gradually, however, relaxed, and his questions exhibited a good deal of shrewdness on political and military subjects. He explained why the Revolutionists had left Hang-kow after taking it, and also the position of the imperialist armies. He expressed much pleasure at the success of the allies in the north, and was anxious to know whether the English and French would not help the Revolutionists against their common enemy. Much could not be learnt of his religious opinions; but the missionaries were pleased to find that the Bible was his frequent companion. It lay open on the sofa, on which he passes the greater part of the day, in the hall of audience. He said that the way to Nankin was quite open. "All was in the hands of the Gjoong-de," or brethren, as they call their soldiers. From the great pagoda, which they were permitted to ascend, they had a view of the entire city. "A sad spectacle it was. A city formerly teeming with life, renowned for its riches and beauty, was now lying far more than half of it in ruins. A few soldiers were visible; but what are 20,000 in a city that once contained 700,000 or 800,000 people. No open shops, except those from which the inhabitants had disappeared; no boats, and scarcely any sounds, but those of guns being tried, and the axe of him who had to build defences." In traversing the streets they witnessed much misery, and at one temple they met with a priest who told them that he was the only one saved out of a hundred who served in it. All the gods were destroyed, and his trade was gone.

Difficulties with their boatmen delayed them another day; but at length, with a passport from the chief and some presents of food, they set off on the morning of the 11th, for Oosih. Still there was desolation on both sides of the canal; but the remaining inhabitants seemed to feel themselves in perfect safety under the revolutionary government. In the distance farmers were employed as usual in cultivating the soil. At Oosih the Taeping guard called the missionary party brethren, and the captain invited them to supper. This they declined, but left with him Bibles and tracts for distribution. He repeated to the missionaries the old doxology, "Praise God," &c., or something

like it, and another in praise of the eastern and northern kings. But of his own accord he said that the first was the best and of far more importance than the latter. He seemed to have some genuine feelings of piety.

Resuming their journey on the 12th, they found the people quietly busy cultivating their fields, which had been lying waste during the last half year. "It seems that they all begin to have confidence in their new rulers." Women, without molestation, were frequently met with on the wayside selling cakes to passers-by. Salutations were frequent, and there was nothing of that proud behaviour so common in Shanghai. Near Chang-chau, they found that everything in the neighbourhood of the former camps of the Imperialists had been destroyed.

The next day they met with many troops of the revolutionary soldiers, and walked amongst them, "as I certainly," says Mr. Kloekers, "would not have dared to do among the imperial soldiers. Only smiles, and the words 'Gjoong-de' were heard." If any other word was spoken, the next man immediately rebuked the utterer. They reached Tan-yang in the evening.

On the 14th they were permitted to enter the city, and received an invitation to dinner with Ling Tajin and another chief called Tseng, of the same title, Froh. The conversation was very free, and chiefly on religion. Tseng exhibited a good deal of geographical knowledge about his own country, which *was*, and *still is* to be, conquered. He also seemed to have a good deal of military skill. He gave the missionaries a sketch of the history of the movement, an account of the siege of Nankin by the Imperialists, and their discomfiture. This was effected by the Taepings surrounding the Imperialists with a wide ditch, and starving them till they were obliged to yield.

The next day the missionaries were told a good deal as to the successes of the Revolutionists in various quarters. In Shensi, two very rich men, rebelling against the extortion of the Imperialists, had joined the Taepings, and sworn allegiance. Mr. Kloekers thus relates the substance of their conversation on religion.

"We tried to find out what was the meaning of their using three cups of tea in their offerings. They answered, that it was a thank-offering, originally instituted for those who were initiates, and did not as yet know the importance and full meaning of the sacrifice of Christ for sin, and wanted something tangible in the place of idolatry which had been taken from them. The number *three* was of no importance whatever; they sometimes used even more, and sometimes only one. But three and one seemed to be the most usual number. The whole thing was finally referred to the heart; if that were not sincere, the external thing was of no use, whilst if the heart were right, the offering itself was not necessary. In the beginning they had nothing of the kind. Being asked if the number three referred to God the Father, the Son, and the Teen-wang, they said they did not know, and referred us to the Teen-wang himself, who certainly ought to know, being the person who had originated it. We asked if they worshipped the Teen-wang as well as God, and in the same way. Yes. But how can we worship him in the same way as the heavenly Father? Did they worship him in the same way as they

worshipped Jesus? No, Jesus is the Saviour and the Teen-wang sent by God to exterminate idolatry, root and branch, and teach the people the doctrine of the heavenly elder brother, to expel the imps, and restore peace and righteousness in the country among the people. What is the meaning of the wife of the Western king being called *the* sister of Jesus? The only meaning was that she was an excellent pious woman. I told some of them that Jesus was of the same nature as God, and opened some passages of the Scripture to that intent, but that we were only adopted as such by faith in him, referring to the 12th of Matthew; but did not understand how the Teen-wang could call himself 'the brother of the same womb as Jesus.' They understood what I meant, but said that the Teen-wang only knew all about it. Tseng Tajin seemed to be fully up in the doctrine of redemption, but not to understand much of that of the regeneration by the Holy Spirit, about which Mr. John spoke to him a few words. I gave them a couple of New Testaments, upon which one of them began at once to read with very great attention."

They subsequently expressed great pleasure at the prospect of foreign

teachers settling in their midst, to instruct them more fully in the word of God. The following additional explanations were made:—

“ We asked him again about the manner in which the Teen-wang was worshipped. It was in the same way as is customary among the Imperialists, with the exception of knocking the head. They kneel, and say—‘ Teen-wang wan sui, wan sui, wan sui sui;’ in the language of the Bible, ‘ O king, live for ever,’ nothing more. What do you mean by the heavenly mother and sister? In regard to this he also did not know what to answer, and referred us again to the Teen-wang. This heavenly sister, however, seems to be another than the wife of the Western king, who is called the sister of Jesus, as mentioned before, because she is such a pious woman. In what sense do you speak of the Teen-wang being the brother of Jesus? In the

sense of having been appointed by God to be the deliverer of the people from idolatry, &c., and make them the worshippers of the heavenly Elder Brother (meaning Jesus). There seemed to him to be an immense difference between the two, but as far as they were sent for the benefit of humanity there was similarity. Do you worship Confucius? No, we read his works, and respect him as a teacher of morality sent by God to instruct the people. Is there any difference between the Teen-wang and Confucius being sent by God? There is a difference of degree: the one is sent for this object, and the other for that; some to be teachers, and others to be rulers, for the well-being of mankind.”

After some delay the journey to Nankin was commenced on the 16th. The party was furnished with three wheelbarrows, each with two coolies, and three overseers on horseback, while the missionary party had to walk. Mr. Lai-Sime obtained a ladder, which the coolies carried, he sitting on the spars. Mr. Kloekers' feet becoming sore with new shoes, he was obliged to walk barefoot. At dark they reached a village, but were sent on to the next, where, with some privations to be endured, they passed the night. They slept in a sort of barn, on straw. As they could get no rice nor tea, they supped and breakfasted on fowls and dry biscuits. Starting again, sorefooted and weary, they were refused admittance into the town of Gja-Ying, because the gates were shut from fear of the Imperialists. Here, however, they were able to engage coolies to carry them. They tied four sticks together, and a rope between was the seat; and in the train of a revolutionary chief they journeyed on to Nankin. As night approached, and there were numerous ditches to cross full of water, they were compelled again to occupy a straw bed, in an open room, in company with their Chinese escort. The chief, however, supplied them with food.

As they renewed their journey in the morning, they crossed the camps occupied by the Imperialists before Nankin. The ground was still covered with old clothes, bones, and skulls of the army that had been slain. Two miles before reaching the city wall they were obliged to dismount from their peculiar carriage and to walk into the city. They were conducted by the chief through various thoroughfares, till at length being met by some officer, he led them to the palace of the Kau-Wang. He was just leaving to pay a visit of ceremony to the Celestial King, but, recognizing them, stopped, welcomed them, and then sent them to the apartments of Mr. Roberts in the same palace.

The reception of the missionaries among the people was very gratifying. Everywhere smiling and happy faces beamed on them, and they could not help thinking that foreigners would be welcomed, and the Gospel heartily received, if only heard and understood. Then on the Sunday, on which day they arrived, some of the people came in after family prayer. Mr. John spoke to them about the heavenly Father and Jesus. One of them seemed perfectly to understand the doctrines of sin, repentance, reformation, and redemption: but on the point of the relationship between the Father and Jesus was entirely in a maze. With the explanations that were given he expressed himself highly delighted.

Mr. Kloekers thus relates the interview with the Kan-Wang:—

“ Yesterday we had an interview with the Kan-wang, who was formerly connected with the London Missionaries in Hong-kong and Shanghai, and thought to be a

sincere Christian. Great hopes had been cherished of him, should he, being the brother of the Teen-wang and so well informed, be able to reach Nankin; and not long

ago he made the most encouraging promises to Messrs. Edkins and John at Soo-chow. He received us in a free and easy manner, and invited us to dine with him. In our conversation we asked about the opening up of the country for the Gospel, with the purpose of introducing many more questions—for example, in regard to the renting or purchasing houses and land for chapels; but how great was our disappointment when we found that this time had not yet come, according to his opinion. The soldiers were fighting everywhere, and the people scattered abroad; the best thing would be to wait for quieter times! We saw, however, soon, that the difficulties in the way were of a very different character: it was the Gospel which we preach. The Kan-wang being himself so well acquainted with the Gospel, knows, of course, that we cannot and do not believe, neither

are willing to preach, the doctrines and dreams of the Teen-wang and the former Eastern and Western kings; this we felt to be the reason why he now withdrew his Soo-chow promises. He seems himself at present to believe in the visions, and told us that indeed many miracles had been wrought by them at their first outset,—a deaf man had received the power of hearing, and a lame man the power to walk; but when asked what the Teen-wang meant by calling himself the Thoong-paw-di-gjoong, or ‘brother of the same womb (with Jesus)’, he said that he did not exactly know. What he meant by the heavenly mother and sister, &c., he also could not tell. In what sense he called himself the son of God, and his son the grandson of the heavenly Father? He said that the latter was because of dedication; but to the first we also got no direct response.”

On the 21st the missionaries were order to ride about this extensive city.

“We took a view of the whole city from the top of a hill inside the wall, and saw the palace in a southerly direction; the inhabited part was towards the west, but towards the east almost all seemed empty and desolate. The wall is built over hills, and through marshes, is not everywhere alike high, but in some places especially extraordinarily strong, and includes a very large extent of land. In the city are a few hills, of which one is between 400 and 500 feet high, I think. On my way towards the palace we passed the place where formerly the palace of the Eastern king stood, who called himself the Holy Spirit, and through whom the heavenly Father communicated with his second son! It was now nothing but a heap of ruins. The whole had been burned and broken down to the very foundations

furnished with horses by their host, in Mr. Kloekers thus describes it:—

when he himself was brought to an end with his thousands.

“After seeing this we took our ride along the imperial palace, which we found fortified towards the east, and extended over about five or six acres of ground. Its situation is rather south-eastward from the inhabited part, and very near where the Tartars were cut off when the city was taken. It looked a beautiful building, but, according to Chinese fashion, only one story high, and not yet finished. We were told that only the external part of it is made by men, but the other by his wives and concubines, of which he has about seventy in all, and who are very clever in building and every other male and female work. The rain drove us home.”

Another interview with the Kan-Wang followed, which is thus related:—

“After a few common remarks we asked about their Sabbath, and if they intended to keep it stricter in the future; and how they would act with regard to foreigners who keep another day, by reason of which the one would make the other transgress, or both be required to keep two Sundays. The answer was, that this would be taken into consideration as soon as circumstances would allow, but it seemed not yet to be the time. Again, the schools were mentioned, as had been done before, and the idea more prominently brought forward of teaching English and arts and sciences to the children of the chiefs. In this way it was looked upon with more favour than before, and was noted down on paper, as was the question about the Sabbath. Spoke

also once more about preaching, &c., saying that we were very sorry about what we had heard in regard to it; that it was very possible they would soon be forced to give every kind of liberty, which it was still in their power to grant freely; and that we thought the last would certainly be the wiser and better plan. But then, if all Protestant missionaries were allowed, would they all be faithful and friendly? Would not some of a different disposition make use of this liberty against them? We thought we might answer that all Protestant missionaries were friends of liberty, truth, and progress; and that there was no danger from that side, seeing they were themselves on the way of progress and civilisation. But then the Romanists?

You may be almost certain that, whether you are willing to allow them or no, they will come somehow or other, and very probably by means of the French guns. At the same time the Tsoung-wang has already given liberty to every missionary to come and settle down wherever he pleases, according to his letter translated by Mr. Roberts in the *N. C. Herald*. He was quite struck with this, had Mr. R. called, and asked if

such was the case; which he of course acknowledged. He told us that he knew nothing about it before; and as it certainly would not do for them to act in opposition with each other, he would memorialise the Teen-wang upon the subject and let us know. He asked for the newspaper, which was sent to him and translated by our two friends."

During the day a document which the Celestial King had placed in the hands of Mr. Roberts was perused by the missionaries. The following is an outline of its contents:—

"There is no doubt of Hung-sew-tseuen or the Teen-wang having been in heaven, and seen the heavenly Father and elder brother Jesus, and come down again. He that comes from heaven is above all. He was in the same way the son of God as Jesus, from the same Father, though not the same mother. To doubt this fact and all others connected with it would be the same sin as that committed by the Jews who disobeyed Moses, and would be of the same consequences. He is the word, the

light, the way, the truth, the life, as Jesus was. Jesus was it in his way and for his dispensation, and the Teen-wang is it now. The quiet preaching of the Gospel has been ineffectual; he comes now to force to obedience with the sword. All have, at present, to believe in Jesus as the Saviour, and in him as such a messenger of God, to be saved; and he who believes not shall be damned. He urges Mr. R. to preach this doctrine, and to uphold him in those claims."

This is a very extraordinary statement, and exhibits a strange mixture of truth and outrageous error. But we proceed to relate the rest of the incidents of this interesting journey. The next day the missionaries were again invited to the Kan-Wang's, where they met another chief named Tsan. He told them much of the origin of the revolution. No idea was entertained at the time that it would grow to its present portentous magnitude. In their early trials they were sustained by the hope of a speedy entrance into heaven. This made them strong, and afterwards such indomitable soldiers. Tsan was himself one of the first believers in the Teen-Wang, and had clear ideas of the atonement, though not of the nature of Christ and the Teen-Wang, whose visions and dreams he believes in.

On the next day the missionaries walked about the city, and saw a great deal of buying and selling going on, the streets being at some places even full of people. A large number of houses have been repaired in the southern and western parts of the city, and many new ones built. Chinese warfare and tactics account for the deficiencies visible in many streets, but the male population looked strong and well-fed, and Mr. Kloekers says that he never saw such rosy-cheeked women in any other part of China. In the evening the missionaries enjoyed another interview with the Kan-Wang.

"We had been at the Teen-wang's, and pleaded the cause of freedom in religion; and with such a man as the Teen-wang, who lived so near to God, and the Kan-wang, who had been instructed in the Christian religion, and ourselves, — all agreeing upon the advisableness of such a thing,—he thought we might have expected beforehand what would be the consequences. 'Blessed are the meek, for they shall inherit the earth!' Where two or three agree upon earth about a certain object of faith and love, it would be given them. Thus the heavenly Father had moved

the heart of the Teen-wang, and he had granted us our request. He had handed over all our questions, with his answers thereto, to the Teen-wang for perusal, and the Teen-wang had pronounced them good. Had again some conversation upon religious topics, to get more distinct ideas about what we had heard before, and if we might now go anywhere we pleased to preach the Gospel. In the first we made no progress; and in regard to the latter we would find full answers in a document the Teen-wang would send us before our departure.

Further conversation followed on the divinity and Sonship of Christ, with

regard to which the Teen-Wang had expressed an opinion that the doctrine held by the early Christians was more correct than is the case at the present time. It appeared that the Celestial King was well acquainted with many things which had been written on these subjects by the missionaries. On the next day a pleasant interview was enjoyed with another of the early adherents of the Teen Wang. He has the reputation of being a very sincere and good man. The day of departure at length came. But, the evening before, the missionaries received the Edict of Toleration. So that, whatever may be the opinion of the leaders of this strange and momentous movement, the country is made perfectly accessible to the heralds of Christ. It will be useful to close this extended statement with Mr. Kloekers' opinion of the real sentiments and character of the leader.

"The Teen-wang believes Jesus to have existed before the foundation of the world. From this one would have inferred that he believes Christ to be God, perhaps; but no, the Teen-wang also teaches that he himself existed before the foundation of the world, and so we are once more left in the dark. It appears, however, that he believes the Spirit of Jesus to have existed, only as they believe every human spirit to be with God, before it enters the body. If so,—and from all I have heard and mentioned before, I have not the least doubt but this is the case,—then the blasphemy of which I spoke before is no more blasphemy, in the sense this word is generally taken. They are Unitarians. Christ and the Teen-wang have had a supernatural birth, having no natural father. The Teen-wang's mother is the heavenly mother, as the mother of Jesus is the mother of God of the Romanists. The heavenly sister may have had a birth of the same nature. The only difference between Christ and the Teen-wang seems to be, that the one came first, and was the teacher of religion,—and the other afterwards, and to be a king of universal power; also, that Jesus was unmarried,

and had no children,—whilst the Teen-wang has about seventy wives and a number of little ones of half-heavenly origin, one especially being the grandson of the heavenly Father. Both, however, are quite different from every other human being. Such was the impression I received. Their whole system of divinity seems at present clear to me, together with their pretensions, visions, and dreams. I have realised my object in going to Nankin, but have very little hope of labouring with them, though I wish strongly to live among them, as there is so much hope of success among the people, who have no temples and no gods, and seem yearning for instruction; whilst, at the same time, the religious-political humbug of the leaders may give way when they shall have gained their object. Of this even there is much hope left, as there is still a door open by which they may escape contradicting themselves in the eyes of the people, no one understanding as yet what is the true meaning of the Teen-wang, who is very clever in hiding all from the view of his adherents, and is almost looked upon as a god himself."

We cannot but hope that when the leaders are brought more directly into contact with missionary instruction, and with the thoughts of other men, from which they have hitherto been debarred, they may drop the errors which they now teach, and read God's own word with clearer eyes and an intelligent faith.

## HAYTI.

SEVERAL interesting events have taken place in this mission since our last reference to it. Early in the year Mr. Webley returned from a missionary visit to Port au Prince. In reference to the anticipated arrival of the two young brethren recently set apart to this sphere of labour, he says, "Had you six instead of two brethren to send us, we could now advantageously place them. I certainly never witnessed such a disposition on the part of this people to hear the truth." Under date of May 8th, he adds, "A great and glorious work is going on, and almost daily instances of inquiry after truth, or conviction, occur." And this is doubtless owing, under God's blessing, to the events we are about to detail.

It was stated in our February number that Mad. Diane Ramsay continued to retain her position, with the full consent of the President, as governess of the Jaomel Public Primary School, and that one of her assistants had become

hopefully converted to God. This event naturally awakened considerable attention, but the family of the convert manifested the most bitter enmity. Her name is Adelaide Muzac, and she is about twenty-five years of age. The life of M. Ramsay was threatened by the brother, the young woman was imprisoned in the house of her parents, and almost at every service in the Romish church the school and its mistress were denounced. After several weeks' confinement, Adelaide at length was permitted to see her friend, and then to leave the roof of her parents, where she had suffered much both in body and mind. She has found a temporary home in the house of the missionary.

Under the influence of the priest, the most strenuous efforts were set on foot to displace M. Ramsay ; and in this her adversaries have at length succeeded. The first intimation of their influence with the Government was a letter from the Minister of Public Worship, M. Dubois, in which, after referring to the great pain it gave him to interfere, he says, "In presence of the Concordat which has just been signed with the Holy See, and which the Government is daily endeavouring to fulfil, I am not able to tolerate the preaching in a national school by the directress of any doctrines other than those of the Catholic, Apostolic, Roman religion. I am informed that in the school you direct, one of your pupils educated in the principles of this religion has quitted it, and is become a Methodist. This reprehensible conduct she has aggravated by exciting disturbance in her family, and by the abandonment of her paternal roof. You are pointed out as the person who has conducted this affair, as having led this young person to renounce the religion of her fathers.

"I am assured that the mothers of the children have withdrawn them from the school, and positively refuse to confide to you their education.

"The only way by which you can meet this complaint is by taking your charge every Sunday to mass, and by giving your pupils the religious instruction commanded by the law ; you will thus initiate them in Christian morality and in the Catholic faith.

"I make no pretensions to impose upon your belief. I tell you this in order that you may not assume a responsibility which will be very prejudicial to you."

At the same time the President of the Commission of Public Instruction in Jacmel informed M. Ramsay that he should send six crucifixes to be placed on the walls of the school, that the children might turn to them in repeating their prayers, and ever have them in view.

To the Minister M. Ramsay replied, stating that she had long been engaged in the education of the young in Jacmel without reproach, that she had not made proselytes of any of her pupils, and that the young woman who had become a Protestant had never been her pupil, was of mature age, and able to judge for herself. "I have not," says M. Ramsay, "the power to convert the soul, especially that of a person twenty-five years of age. The hand of man is too weak for this. The Father of Spirits alone possesses absolute power over the souls of men to work as he pleases. Eloquence the most brilliant, discourses the most touching and persuasive, are all too feeble to attain this end. Her parents have chased her from their dwelling under the pretext that they cannot support a Protestant, after she has for two months borne their persecution. She left them of her own will. Am I then to blame?" She then states that the cause of this hostility is not the conversion of this young person, but the hatred of parties who desire to fill her place, and to gratify their envy. "In short, M. Secretary of State, I have always and constantly observed, and caused to be observed, the laws and regulations which govern the schools, in order to justify the confidence reposed in me by the Government. I have consecrated all my time for a number of years to the instruction of the youth of this town. It has never been my object to make them Protestants, but Christians."

Subsequently M. Ramsay addressed a brief letter to the President ; but as there seemed no prospect, with the present arrangements of Government under the Concordat, that she could continue to teach, as she had done, the truths of the word of God, on the 25th April she sent in to the President her resignation



of the post she has for two years so worthily filled. Writing to a private friend she says, respecting this act, "When you have read the letter of the Secretary of State, you will see that it is impossible for me to teach, or cause to be taught to my pupils, the dogmas of the Catholic religion, or to take them every Sunday to mass. This would deeply wound my conscience before my beloved Saviour, Jesus. How can I, after having for fourteen years known and professed the truth, now abandon it? and that for earthly things which are only vanity? Can I teach or lead my pupils to worship graven images? Can I see them fall down prostrate, or myself show them how to bend the knee before idols and pictures? No, my dear friend; the thought alone makes me tremble—it makes my blood curdle in my veins. The inhabitants of Sodom and Gomorrah will rise up in judgment against me. The Lord is witness of the profound grief I feel in taking the resolution to give up this school, seeing how much good may be done to the children who frequent it. What is to be done? Satan seems to wish to sift me as wheat. Why? Because a soul has been rescued from his dark prison; because 250 children enjoy the opportunity of learning the Scriptures, and the Holy Spirit can work on their minds as he has upon Adelaide's. But the orders of the Secretary of State leave me no alternative. Whatever my regret, I am obliged to give up this school. The Lord will provide for me. My hope is in him, and that he will bless me in my request to my brothers and sisters in Christ in England, that they will assist me in opening a Christian school."

In this hope we most fervently concur. Already some steps have been taken in the purchase of suitable premises for the resumption of the school so usefully carried on by Mrs. Job; and the departure of the brethren, Bouhon and Baumann, with their wives, will afford the missionary strength required. M. Diane Ramsay was formerly the chief assistant of Mrs. Job. We should rejoice to see her occupied as before, and at perfect liberty to lead others to the knowledge of the Saviour, for whose sake she has suffered persecution and loss.

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## HOME PROCEEDINGS.

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FROM the article on Hayti, our friends will learn that the mission in that part of St. Domingo is about to be greatly strengthened. In connection with the departure of Messrs. Bouhon and Baumann, an interesting service was held at Regent's Park Chapel on the 5th ult. The Rev. J. Stock, of Devonport, read the Scriptures, and offered up prayer. E. B. Underhill, Esq., gave a description of the field, his personal knowledge of it, acquired during his recent visit to the West Indies, imparting a life-like reality to his account; the Rev. F. Trestrail asked the brethren some questions, and the replies were exceedingly interesting, as developing their religious history, and their views of mission work. He then commended them to the Divine blessing. Dr. Angus addressed some suitable counsels, and the Rev. J. Marzials, of the French Protestant Church, expressed his pleasure at being present, and referred to the labours of the late Robt. Haldane, Esq., which had been blessed to his father's conversion, and the benefits of which he too shared. Mr. and Mrs. Bouhon left in the packet which sailed on the 17th ult., and Mr. and Mrs. Baumann will soon follow.

Mr. Page has attended meetings at Norwich and Tring, and has finished his deputation engagements. The interval between the present time and his departure, will be one of rest; and this both he and Mrs. Page absolutely require. Our friends will therefore kindly abstain from making any request for his services; for he will not like to refuse, and yet he must, and the Committee have instructed the Secretaries to make the foregoing arrangement

known. He will however be thankful for any contributions towards the proposed erection of his chapels; and donations sent to the Mission House for this purpose, will be duly handed over.

Mr. Underhill has visited Greenwich and Cambridge, at the latter place taking up the work which Mr. Sale had been engaged in during the previous week, his engagements calling him to Sheffield and the district around. Mr. Hewitt and Mr. Page finished the tour through Northampton early in the month. Of most of these meetings we have heard good accounts. The Norwich meetings especially, were most animated and interesting.

We have great pleasure in announcing the safe arrival of Mr. Kalberer, from Patna, on the 17th, after a somewhat lengthened but very pleasant passage, from which he has derived great benefit. He will be able to render good service while in this country.

The accounts received from Mr. Morgan, of Howrah, awaken considerable anxiety. His old complaint has returned, and with considerable force. He has not been able to preach for sometime, and we fear that his sufferings have been severe. But most of all does he feel being laid aside again so soon after his return. The sympathy of our friends will be warmly excited on his behalf; and if some few who enjoyed personal intercourse with him, during his recent sojourn in this country, would write to him, he would feel such attentions as a perfect solace. We trust the next mail may bring better tidings.

Mr. Morgan's inability to discharge his ordinary duties, has necessarily thrown additional labour upon the brethren in Calcutta and Serampore. They have kindly come to his help; but any additional work thrown upon Mr. Lewis is a serious thing. The onerous duties of the Mission press, and those of the Financial Secretariat to the Mission, are more than enough to fill his hands. We trust that the good health with which he has been so long blessed will not suffer from these causes, the more especially as Mrs. Lewis and their children are now in England.

We regret also to state that severe affliction has again fallen on Mr. George Pearce, in the partial loss of sight, owing to cataract. His medical adviser expresses a strong hope of the successful issue of an operation, which can be as well performed in Calcutta as in London. If it should be successful, our excellent friend may yet be spared to work for some years to come.

By the Australian *Evangelist*, of April 17, we learn the safe arrival, at Melbourne, of Mr. and Mrs. Smith from Delhi. They appear to have derived great benefit from the voyage. We hope shortly to hear from themselves.

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### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—

- Mr. Smith, for a parcel of "Christian Cabinets," &c.;  
 Mr. J. Lousdale, for volumes of Dr. Doddridge's works;  
 Mrs. Whitechurch, for a parcel of "Baptist Magazines;"  
 Mrs. Cooke, for a parcel of Magazines;  
 Mr. Simmons, for a parcel of "Baptist Magazines;"  
 Mr. J. Harvey, for a parcel of "Baptist Magazines;"  
 Mrs. Nicholson, for "Memoir of Rev. S. Nicholson," for *Serampore Library*;  
 Mrs. Horton, Devonport, for a box of garments, value £25, for *Rev. A. Saker*;  
 Friends at George Street Chapel, Plymouth, for a box of clothing, value £30, for *Mrs. Saker*;  
 Rev. G. Short, Hitchin, for two boxes of clothing, value £18, for *Rev. A. Saker*;  
 Mrs. Nicholls, Bristol, for a parcel of "Baptist Magazines;"  
 Mrs. Cozens, for a parcel of "Baptist Magazines;"  
 Scholars and Teachers of Grange Lane, Birkenhead, for a box of work, value £26, for  
*Rev. J. Parsons, Delhi*;

Mr. Jell, for a parcel of "Zion's Trumpet;"  
 Bloomsbury Missionary Working Party, for a box of clothing, value £51, for Mrs.  
*Allen, Columbo;*  
 Mr. A. Ashford, for a parcel of Magazines;  
 Miss Poole, for a parcel of Magazines.

CAMEROONS.—Captain Milbourn acknowledges with thanks the receipt of the follow-  
 ing from Dublin:—Ten Shillings from "A Friend;" A Wrapper, for *Rev. J. Diboll;*  
 and a Bethel Flag, from the "Sailors' Home."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from May 21,  
 to June 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; and N. P. for Native Preachers.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, 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, and Co.'s, Lombard Street, to the account of the Treasurer.

# THE MISSIONARY HERALD.

## SOOKHIRAM, THE NATIVE PREACHER.

### A BIOGRAPHY.

BY THE REV. J. C. PAGE.

SOOKHIRAM was born in the year 1813, and, rather an uncommon thing among the rural population, he is able to state the year of his birth. His ancestors were *chandáls*, the lowest caste among those who would be called Hindoos, though, in truth, out of caste altogether, and by right not recognised among Hindoos. They came from Jessore very many years ago, and settled in the village of Narain Kháná, in the north-west of the district of Backergunge. They were among the first clearers of the land here, and in time rose to be the chief family in the place. Sookhíram was one of six children. His father and uncles aimed at being very strict Hindoos, attending regularly all the festivals, and observing, so far as a poor man can, all the rites of their religion. Kalee and Doorga were their favourite goddesses; and every year the *churuck pooja* was performed on their lands, and at their expense, in honour of Sheeb.

When Sookhíram was a little boy he was subject to fits, and this occasioned great alarm to his mother and aunts. These concluded that the eyes of Mohadeb were fixed on him, and that, therefore, he could not survive many years; he would be soon called away! They, therefore, with his father, made a vow that, if the god would spare him up to youth, they would have him to swing in honour of Mohadeb, or Sheeb. He got over his fits, and all praise was offered to the merciful deity!

Sookhíram's boyhood was spent in indolence, as his parents were well to do in the world, and there was no lack of rice in the house. But not a day passed, he says, without his having a fight, either thrashing some boy of the village, or getting thrashed, as the case might be. He recollects this propensity of his boyish days as very marked; but, as he grew older, he found other amusement in an "endless" round of wickedness. When about fourteen years of age his parents and relations, mindful of their vows to Sheeb, determined to carry out their long-cherished design of hoisting the lad on the *churuck-tree*. Sookhíram's account of what was done to him is briefly as follows:—

"The *pooja*," he says, "was celebrated near our dwelling-house on our own fields; and, after all the previous arrangements had been completed, I was compelled to fast two days and one night. On the morning of *the day* I had to proceed to an adjoining tank to bathe and purify myself, and had to carry the hooks, with which I was to be pierced, hanging on my neck. Returning from the tank, I was initiated into the art of hanging decently and comfortably when suspended, by being stretched out in proper form over a fire, on which incense was ever and anon thrown. After this, I was brought to the front of the place where Sheeb's praises were being sung, laid on my stomach, and four iron hooks were forced through the skin and flesh of my back. I was in great dread before this cruel operation was performed, and trembled exceedingly when the hooks were brought near me; but I was reminded repeatedly that the patient endurance of this insignificant torture would, after this life, be rewarded by an entrance administered to me into Sheeb's happy abode! And then the beating of drums, and the horrible shouting of scores of people all around me, so bewildered me that I felt nothing till the iron was entering my flesh. I was hoisted up and swung round; but was allowed to complete only two and a half circles, for my relatives saw I could not endure more. When being whirled round, I lost all consciousness of everything above or below, and, indeed, for the moment,

suffered no pain. When taken down I was led to the same spot where they pierced me, once more placed on my stomach, and the hooks were extracted. Some sugar was applied to the wounds, and two men then stood on me, and stamped all over my back! After this operation I was taken up, made to salute the place of Sheeb's worship and the attendant Brahmins, and managed to walk home. A burning fever ensued. I could not lie on my back, and with difficulty obtained sleep, turning on one side and then the other. In about a month, however, I recovered, and was able to get about."

When Sookhiram was sixteen or seventeen years of age he was employed, with a cousin of his, by one of the chief zemindars of that part of the district to collect rents; and in this man's *kutcherry* he was initiated into every kind of chicanery and deceit. Here he received his first and principal lessons in matters of the zemindaree and police; here he was taught how, at any cost, he must serve the landlord, and deceive or bribe the policeman. He remembers his first essay on behalf of his master. This honest gentleman had a grudge against a Brahmin, and sued him in the Moonsiff's court for a debt of 200 rupees. There was no truth in the plaint, but Sookhiram and others were sent into court to substantiate the false claim. Sookhiram, without any compunction of conscience, took the water of the Ganges and the toolsee leaf into his hands, and deliberately swore to what he perfectly knew was an undoubted lie. His master required a false oath—no matter if the Brahmin was ruined! Worldly considerations, even in his case, overcame all religious or superstitious regard for his twice-born teacher. The zemindar gained the case, the Brahmin was reduced to beggary, and the false witnesses were received into high favour at the *kutcherry*. I particularly questioned Sookhiram as to whether his conscience did not trouble him previous to his uttering so palpable a lie, whether his tongue did not stammer, or his limbs tremble, on this first appearance at court in so bad a cause? His reply was this:—"I had been previously fortified, Sir, by being taught the following couplet:—

“ ‘Támá ámár mámá, Toolsee ámár bhái;  
Gangár jal ámi nitya nitya Khai.’

The copper (*i. e.* the small copper vessel in which the Ganges water *used* to be ‘served’) is my uncle; the toolsee (plant) is my brother; the water of the Ganges I am continually drinking.” And thus, thought this witness, where is the harm of swearing falsely by *these*? And yet, strange fact, there are, at this moment, not a few Government officers who would once more introduce the Ganges water and the toolsee into our courts! Such men have actually lately recommended this return to downright folly and wickedness, because, as they sagely imagine, the Hindoo mind venerates and adores a few drops of water, and a few leaves, above God, and fears them more!

When nineteen years of age, Sookhiram was married; but his marriage did not prevent his becoming more than ever violent in oppressing, and deceitful in circumventing, his neighbours. He acknowledges that, to the end of his career, it was at the zemindar's *kutcherry* he obtained all his lessons of guidance. About this time his landlord set his eyes upon some land belonging to another party, and proceeded at once to take steps to get possession of the coveted fields. When the harvest was at hand he instituted a case against the rightful owner, complaining that the latter had seized and carried off Sookhiram's father and a neighbour. Sookhiram himself was made a witness again, and swore to the truth of the false charge. His father was removed out of the way, and the police put upon the tract, which, it was alleged, they who had carried him off had taken. After some three months, what with Sookhiram's evidence and that of his father, the landlord gained his point, succeeded in putting the owner of the fields into prison, and took possession of the lands he had set his heart on.

The next ten years of Sookhiram's life were spent in all kinds of engagements and employments. He was, in turn, a carpenter, a *ghramie* (a worker on bamboos and thatched houses), sugar-maker, trader in beetle-nut, rice shopkeeper, trader in earthenware, and once, for the fun of the thing, as well as for any other reasons, he went down to the great Sunderbund to hew timber there.

But he characterises his course in these words:—"Nothing afforded me so much satisfaction as obtaining 'the pre-eminence,' oppressing my neighbours, cheating market people, and living at the expense of others." He acknowledges having several times fought out a battle with the *latyal's* club; and owns, with sorrow, that on two or three occasions death ensued from such engagements; but, somehow, he escaped from both his enemies and the law.

When, some fifteen years ago, Christianity began to be known and spread in these parts, a few of the "new Christians" went to Sookhiram's village, and endeavoured to hold some discussions, and engage in conversation with the Hindoo inhabitants. But they were regarded as deceivers and destroyers of caste, and by Sookhiram and his friends were hunted out of the place. Yet this opposition on his part did not continue long; it was too violent to last. Nor did the Christians discontinue their visits. These they followed up by introducing tracts, and other books, into the village. At first Sookhiram would receive nothing in the shape of a book, being afraid that it might exercise upon him some secret influence. There might be some awful *mantra*, or some dreadful incantation, or some magician's formula in them! But this fear, too, died away, and the books were received, though to be made light of, for they were converted into kites and sent up into the air. One day, however, he happened to set eyes on a neatly-bound Bengali New Testament, which one of his uncles had obtained somewhere. The appearance and size of the book interested him, and he commenced to read in it here and there. For days and weeks he could make nothing of what he read, till, coming to the 3rd chapter of John's Gospel, the doctrine of the *new birth* attracted his attention. One thing appeared very clear to his mind: he must undergo some radical, serious, mysterious *change* ere he could expect it would be well with him in the other world. He received also three tracts ("The True Refuge," "Epitome of the True Religion," and "On Salvation"), which he read, with one of his cousins, over and over again; and these helped him greatly in understanding his spiritual necessities, and arriving at "the truth as it is in Jesus."

Soon after this, Mr. Parry, our missionary at Jessore, receiving charge of the stations in this district, visited, with some of his native preachers, Narain Kháná, and the places around it. He found Sookhiram more than once among his most attentive and also most captious hearers; but he was the means of removing many doubts from the inquirer's mind, and of encouraging him in his search after the way of life. In October, 1847, preparations were made in Sookhiram's house for the yearly feast in honour of his deceased father; but his mind began to trouble him, and he could not manage to silence his conscience. He heard a voice—"the still small voice"—saying, "You are about to become a Christian; what, then, does all this mean?" He could resist no more, but abandoned all further arrangements—nay, the carrying out of all that was arranged for the feast. Though all things were in a state of readiness, nothing more was done in honour of the dead. The zemindar's people walked off with all the vegetables, fish, &c., the Hindoo assembly was dismissed, and the few Christians of the neighbourhood were invited to witness Sookhiram's rejection of Hindooism, and his profession of the religion of Jesus! This was not, however, so easily to be witnessed; for the uncles and elder members of the family gathered together their dispersed friends, created a serious disturbance, and beat off the Christians from their homestead and lands. But Sookhiram's friends—his new Christian friends—were as determined as his enemies. They rallied the next day, and contrived to get him clear off, out of the hands of his relatives and neighbours, and to convey him to another village, where a native preacher was located. This man, attended by a number of Christians, returned with Sookhiram to his house. But the heathen a second time joined force, and, assembling in double numbers, determined to get possession of the new convert. At the time they made their attack, the Christians were engaged in their usual mid-day service, and being thus taken by surprise, were speedily dispersed, while Sookhiram and a cousin of his, who was following him, were seized, shut up in a separate house, and guarded night and day without. For some days after, Sookhiram's relatives used to hold meetings

with their heathen friends, and then come in to him, and, by promises as well as threats, urge on him the wisdom and the necessity of returning to caste. He says that he was literally so bothered, so harassed by their continued talking, that, merely to get rid of them, he allowed them to call him once more one of themselves, while he would not put on a second time the discarded necklace. But this state of things was only for a fortnight; for Mr. Parry paid a second visit to the village: and though this rendered the heathen more cautious, the Christians took courage, and one night outwitted Sookhiram's custodians, and carried him off a second time. He had a long interview with the missionary, and finding in him both a good teacher and a firm friend, he once for all finally and decisively cast in his lot among the Christian people. Of course there ensued the usual disturbances and threats of evil, and oaths of vengeance. The Christians in a body should be swept from the earth, and so forth! But Mr. Parry remained the determined protector of the new convert, in his turn threatened the uproarious heathen with proceedings at court, and succeeded in making them acquiesce in what they could not prevent.

From this time Sookhiram was allowed to go in and out among his chosen associates, no man making him afraid. He was now one of the Christian community; and when our brethren, Pearce and Wenger, visited these stations, he seems to have attracted their attention by his intelligence and earnestness of manner. In 1848, I came to this district, and found him still a mere nominal Christian; but the next year he was a candidate for baptism, was accepted by the Church, and baptized by me in the village of Sooagam. He was the first baptized in the village, and the first baptized by me in Backergunge.

I soon discovered that there was an amount of intelligence, zeal, and self-denial about my brother, that might be turned to account, and therefore did not hesitate to encourage his wish to become useful. I placed him, after a little particular instruction, in one of the villages more to the south, where the Christian people required a teacher. He was the best man I could find; and even at the outset he nowise disappointed me. But his zeal soon got him into trouble. Some miles removed from his station there is the village of Sorbaree, in the zemindaree of Baboo Ram Roton Roy of Jessore. Here two families expressed a wish to embrace Christianity, and though it was known to be a dangerous experiment to make converts in the Baboo's estates, Sookhiram and another native preacher, by name Ramjubon, started off together with two others to encourage them. They were not unsuccessful, for both families gave up their caste, took the preachers into their houses, joined them at worship, and entertained them as guests. At daylight next morning, however, the houses of these people were surrounded by a band of latyals; and though they escaped, the preachers were seized, bound, and carried off to the Kutcherry of the Baboo's at Bandabatee. Here they were kept, almost always bound, for some sixteen days. They were occasionally beaten, and oftener threatened; but their courage never failed them. Every day, and particularly on the Sabbath, they sang hymns in praise of their precious Redeemer, and prayed to him to help them in their need. To all who came near them, they spoke only of their new faith. Nothing could quiet their tongues; talk they would, sing and pray they would. In the meanwhile we were not idle. I resorted to the law, but the Christian people threatened retaliation; and not a little alarmed were the up-countrymen who guarded the Kutcherry and the prisoners. But, withal, it was Sookhiram's and Ramjubon's determination, courage, and firmness, their faithfulness to Christ, which triumphed over their bitterest enemies. The head man of the Kutcherry got literally disgusted with their obstinacy, and finally cried out, "Turn them out, turn them out; they do nothing but sing and pray!" But ere he released them, he took forcibly a paper from them, to extenuate in part the course he had pursued! Still he accomplished no good to his own cause; for there followed the preachers one of his Hindoo ryots, and this man turned out, and has continued to be, the best barber among our people, who were once not a little in want of such a man.

Sookhiram once and again has been involved in like troubles, but with equal courage and steadfastness has he been enabled to endure them. Some four years



ago he was, with some of the people of his charge, falsely accused of maltreating and plundering the same Baboo's people, by whose agents he had been already so ill-used. They carried their case, with a host of lying witnesses, to Tunedpore. But there Sookhiram appeared, defended himself in court, preached in the bazaar day after day, and returned in a month and a half, having completely thrown his antagonist. His own zemindars were so delighted with his skill and boldness, that they wished to bring him home in a palankin; but he declined the honour. He could use his legs as well as his tongue and wits. His later course has been, all through, consistent. He is at present stationed at Holigaon, our most northerly station, and has charge of a congregation and church which, though small, are really examples to those in several other villages. He is respected by even the Brahmin landlords in his neighbourhood, and looked up to as a friend and adviser by the poor ryot. He has for years tried his hand in administering medicine, and even, in some of the more simple attempts at surgery. And he has succeeded in a measure we could hardly anticipate. Indeed, the brethren call him "our sircar," (sircar is the title our native preachers have had given them,) and "our kobiraj" (doctor); while the Christian community respect and love him, obey and help him, and would grieve to hear that he was to be replaced by any other teacher.

#### AFRICA.

DURING the absence of Mr. Saker in England the charge of the station at Cameroons fell upon our excellent native brother, Joseph Fuller, assisted by Mrs. Saker. Mr. Pinnock occupies Victoria, where his labours find much acceptance with the people. An occasional visit to Bimbia, and journeys to the native towns along the river, occupied much of the time of Mr. Fuller. The Divine blessing followed their labours. Many inquirers from the heathen presented themselves, so that often from morning till night Mr. Fuller was engaged in conversation with those who were seeking the way of life. Through the interposition of the British Consul, the people at Abo were induced to return the boat they had stolen from Mr. Pinnock, to give up a bullock as compensation for the injury they had done, and to promise the restoration of the articles they had seized. But in the midst of these labours of peace, war had broken out among some of the native chiefs, and the Mission families had been horrified by the slaughter of a native, and the parading of his head and limbs, dripping with blood, through the settlement. Nor were they without anxieties from the hindrance given to their work by the oppressive kidnapping of girls and women by an European trader in the river. It requires unceasing watchfulness on the part of the cruisers of Her Majesty's squadron to prevent the revival of the slave trade in the river.

Mr. Saker, with Mr. Diboll, arrived at Cameroons at the end of the year, after a very pleasant voyage in their little bark, the *Wanderer*. The accession of Mr. Smith and Captain Milbourne to the Mission has enabled the brethren to extend their labours, and to arrange for the preaching of the word in several neighbouring towns. The following is the present location of the missionaries. Mr. Saker, with Mr. Diboll, live in Cameroons—Mr. Diboll, both on the Lord's-day and in the week, visiting the neighbourhood. Of these, John Aqua's Town contains a large population. The family connections of King Dido are also large, and afford a favourable field for missionary labour. Hickory Town is situated across the river, and is also visited by Mr. Diboll. Here it is proposed to erect a cottage, and eventually to settle a missionary.

During the process of acclimatising, Mr. Smith will live in Cameroons; but, as he is able, will visit the towns around, first with an interpreter, and then alone as his acquaintance with the language improves. To its acquirement he gives much attention, and is very successful in his attempt to learn it. He is also very useful in the school, the classes, and public services.

Mr. Pinnock labours in Victoria with the aged Johnson, whose feeble health

betokens the advance of a period when his useful labours must close. He has long been a consistent Christian.

Mr. Fuller, in addition to his engagements at Bimbia, and in missionary work among the pagan people around, gives much time to the printing department, and enjoys the able assistance of Mr. Diboll's son, who accompanied his father on his return. The New Testament has been completed at press up to the Epistle of Jude, and the Book of Revelation was at press. Thus this important step in the evangelisation of this portion of Western Africa will have been made. The people will have in their own tongue the oracles of God.

Several instances of the power of Divine grace had much cheered the missionaries in their labour. One of these was a chief who died in the faith of the Gospel. Long had he lived as a consistent follower of Christ, and with firmness and kindness suppressed heathen customs in his town, while his own house had been converted into a house of God, the place for prayer. Mr. Diboll thus writes respecting him:—"In my heart I am in mourning for a chief, to whom the Word had lately become very interesting. He seemed also to wish that his people should be benefited by it. In his last interview with me he talked of a plan by which he hoped to bring them all under its influence. He died suddenly. I have preached to his people several times since, and at present they hear attentively."

The wife of one of the deacons also died in March. She was a member of the church; but the effect upon her husband was very interesting. While his friends and neighbours were weeping and crying aloud, he was calm, and resigned to the will of God. Yet this man was once a great persecutor, and most hostile to the Mission. Thus the word of the Lord is glorified; and among the degraded races of Africa are found many to take a place in the kingdom of God.

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## FOREIGN INTELLIGENCE.

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### CALCUTTA.

At the time of going to press with the Annual Report, we had not received the usual annual statement of missionary labour in this capital of the Indian empire, nor of the progress of the native churches in the district to the south, called the Twenty-four Pergunnahs. The report of the Calcutta Auxiliary has now reached us, and from its pages we extract the following items of information. The two English churches in Calcutta—the Circular Road church and that in Lall Bazaar—have enjoyed a degree of prosperity during the year. The Lord's day congregations have been good. At the Circular Road there have been nine baptisms, and at Lall Bazaar four. Harmony and peace have prevailed. Sunday-school instruction is being vigorously carried on. At Circular Road there are from sixty to seventy scholars in the Sabbath-school, and probably an equal number at the Lall Bazaar.

### DUM-DUM.

"An evening service for the benefit of the soldiers temporarily located there has been carried on without interruption by Mr. Lewis, as in previous years. The congregations have with some few exceptions generally been encouraging, especially in the cold season. Good is doubtless being done, and Mr. Lewis has been cheered by the attention given to the word; but the work here is rather to sow than to reap, as the stay of the detachments at this dépôt is generally too short to afford opportunity of witnessing the effect of the word dispensed among them. Brethren at other stations have sometimes reaped the fruit of the seed sown here."

Besides the two English churches in Calcutta, there are two native churches, each having its native pastor. One meets in the chapel connected with the mission premises at Intally; the other in South Colingah, a locality much inhabited by Mohammedans. They were both formed by the missionaries in years past, but for some time have been left in the hands of the native brethren, and are interesting efforts to establish self-supporting native churches. The Auxiliary Report thus speaks of them :—

“The Colingah Church seems to grow under the care of our young brother Goolzar Shah. The other has not been so prosperous. The health of its aged and esteemed pastor, Shujáat Ali, entirely failed in September last, and it is now in consequence without a native pastor. For some months in the middle of the past year there might have been seen a body of native soldiers, with a native officer in charge, marching from the Fort to the Intally chapel every Lord’s day. These men were all professed Christians; they were ministered to in their native language, the Hindustani, and while they continued in the Fort, three of their number, who were Seiks, avowed the Saviour of the world in baptism at the hands of the native minister. Christianity has therefore now a recognised standing in the native army. Satan’s walls have been breached. ‘This is the Lord’s doing: it is marvellous in our eyes.’ This body of men, twenty-five in number, belonged to an artillery corps raised in Agra during the mutiny. They are now located at Dacca, and their connection with the army has been rendered permanent in general orders by the Government.”

#### INTALLY SCHOOL.

“The English school at Intally, under the supervision of the missionary residing there, is still carried on, and has had about an average of eighty on its books. The boys pay four annas per month for their schooling. The masters seem to have been diligent, and the boys to have made pretty good progress, but Mr. Sale has left no report of this establishment.”

Of direct missionary work in the city the Auxiliary speaks with regret. It is far from being in so promising a condition as might be wished. One native preacher and one schoolmaster is supported by the Auxiliary, and one other native brother, a member of Intally church, by the Society. They attend at Jaun Bazaar chapel at stated seasons for preaching to the heathen, and at several other localities in the eastern part of the city. A member of the local Committee also devotes many of his evenings to wayside preaching. These labours are of course in the vernacular, but are extremely inadequate to the wants of a city containing 600,000 inhabitants. There is great need of the prayer, “Lord, revive thy work!”

#### BARISAL.

This station is about fourteen miles from Calcutta, to the north, and is the chief town of the district. An effort is being made to establish here an independent native mission, under the superintendence of our esteemed native brother, Ramkrishnu Kabiraj. He speaks of having received a good deal of encouragement in his attempts to call the attention of the natives to the Gospel, and thinks that he may have soon to report some fruit to his labours.

#### THE TWENTY-FOUR PERGUNNAHS.

“The Society’s stations in the districts south and east of Calcutta are Narsiedarchoke, Bishtipore, Rosh Khali, Luckyantipur, Khari, and Tamboulda, with one or two out-stations attached. Concerning the work at these stations, Mr. Pearce, in whose hands this department lies, has supplied the following account :—

“During the past twelve months, I have made six visits to them, including a period of forty-five days, and I trust that my labours have not been without effect. In comparison with other years, the past has been somewhat a promising one. Considerable numbers have been added to the congregations, and seventeen persons have been united to the churches by a profession of Christian faith in baptism. Most of the schools also have flourished through the year, and the attendance of boys on two of them has averaged about fifty daily. The masters, with one exception,

are all professed Christians. The Gospel has been preached to the heathen at all the stations, but at Tamboula and Bishtipore more regularly and widely than at any others. On the whole, the people have been at peace among themselves, and have received little molestation from the heathen without. It is encouraging to report a gradual improvement generally in their temporal circumstances. The dire poverty to which many were subjected in former years has passed away, and not a few have risen to a condition of ease and comfort. As a proof and effect of this, I am happy to say that the exhortations to liberality on behalf of the Gospel have of late been responded to more readily and to a larger extent than ever before. Nearly 200 rupees have been spontaneously contributed, which, although but a small sum considering the number of the people, may still be regarded as a hopeful germ of promise for the future. It is now, I hope, understood among them that such contributions are to be repeated from year to year.

“The adoption and growth of Christian principle, wherever seen, is worthy of notice. An incident illustrative of this I must not keep back. Early in the past year the district of Khari was sorely visited with the cholera. It raged all around the habitations of our people, and soon two of them were attacked and died; two others also were prostrated in a hopeless manner by the disease. Seeing this, the native minister of the place, feeling no confidence in human remedies, invited the people to meet together in the chapel for prayer, which they did in large numbers, and spread their case before Him who has said, “Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.” These meetings were held repeatedly, so long as the visitation lasted. It is to be recorded in token of the Lord’s goodness to these poor people, that the two persons whose case has been mentioned, speedily recovered, and no one of our Christian people was afterwards attacked. The people recognised the hand of God in their deliverance, and made a contribution as a thank-offering, which they requested might be spent in the purchase of hymn-books, and given away at my option.

“At these village stations, there are twelve pastors and preachers and eight

school-masters. The nominal Christian community, small and great, numbers upwards of 1,200 persons. The members of the church, to the latest date, are 207, and the children under instruction exceed 300.

#### “ALIPORE.

“I am sorry to say we have had no baptisms during the past year. The word of God, however, has been preached almost daily in the station and neighbourhood. Tracts we have sparingly given away, but some have been sold, together with a considerable number of the little monthly periodical called the ‘Lamp of Truth.’ The congregations by the roadside have been generally good, and for the most part our addresses have been heard without objection, and often have elicited approbation. It may not be without advantage to mention that I have frequently sent forth with the native preacher a band of singers, who, before the address was delivered, sung a Christian hymn. This has generally excited great attention, and I have myself observed persons of all classes listening with evident deference and pleasure. On one or two occasions, our singers have been invited to the houses of respectable persons to repeat their song.

#### “THEOLOGICAL CLASS.

“At the beginning of the year, I made arrangements for the resuscitation of the Theological class, which had been in abeyance in 1859. Before the directions came from the Parent Society for Mr. Kerry’s removal to Barisal, several young men had joined it and commenced their studies; I deemed it proper therefore to go on with the class, and do with it as well as I could under existing circumstances. The students were five in number, gathered entirely from the Alipore and south village churches. As all were new, the course adopted was necessarily elementary; it comprised the improvement of their knowledge of their own language, geographical instruction, readings in History, Hindu Mythology, Biblical History, and other subjects, special portions of Scripture, Church History, and practical Christianity. On the recurrence of the cold weather vacation, two of these youths went to labour at Tamboula, and two others among a congregation recently formed in the extreme south, bordering on the Sunderbunds. The remaining one went to his home.

#### “ALIPORE GIRLS’ SCHOOL.

“It only remains for me now to give some account of the Girls’ Boarding School at Alipore, in which I am happy to say Miss Packer has continued her diligent and

not unsuccessful labour. The pupils have numbered twenty-seven boarders, and two or three day-scholars. The satisfactory progress of the children may be gathered

from the fact that when the school broke up at the end of October last for the annual vacation, there were five only that had not learned to read. A long list of books was in use in the several classes, most of which have been read repeatedly. The division of labour has been reading and writing in the morning, and needlework and arithmetic in the afternoon. In respect to needlework, good progress has been made, and some of the elder girls can now cut out and make up native garments without assistance. The singing exercises

on Wednesday afternoon have been carried on throughout the year, with some interruption. Every Sabbath afternoon has been devoted to scriptural instruction. I regret to add, that during the past year so marked a spirit of serious inquiry has not been observed as in the previous year, and there have been no baptisms. Of the girls trained in this Institution, six have been married since the last report, viz. two in the early part of the year, and four since the vacation."

Although Mr. Pearce has been compelled to remove to Intally, two native brethren have been left at Alipore, who will visit the several preaching stations and carry on Christian service on the Lord's day in the small chapel which has been erected near the magistrate's court. A Christian friend in the neighbourhood has kindly undertaken to render them his countenance and support. The income of the Auxiliary has been during the year £326 17s. 4d.

### INDIA FAMINE FUND.

As many of our friends have liberally contributed to this fund, we have much pleasure in laying before them the following interesting communication from the Rev. J. Gregson, of Agra, to whom a portion of it was sent. His letter is dated June 5, 1861:—

"I just send a few lines in acknowledgement of your kind letter of May 2nd, accompanied by remittance for Rs. 1,132 12s. 9d. Although we have no very urgent or immediate demand for it at present, yet it will enable us to alleviate the sufferings of a large number of native Christians, who, owing to the very high price of food, are unable to procure clothes and other necessaries, all their pay going in the purchase of food. A month or six weeks ago, I received a draft for Rs. 960, from Major Conran, for Delhi, Muttra, and Agra. Of this I sent 760 to Delhi, only retaining 200 for Agra. I have also received Rs. 250 from Monghyr, and 62 8s. from another quarter; total, Rs. 612 8s., independently of the draft you have sent.

"The distress in this district is not so great as has been represented. The wheat and barley crop about here has turned out better than expected, being in many districts a fair average crop. Gram was very deficient, and some other grains also were failures; still prices have fallen fifty per cent. from the highest point. I see the money now received is not exclusively for native Christians; but for the present my expenditure will necessarily be almost confined to them. The general Agra Relief Fund is so rich that the money cannot be spent. Food is provided for all the sick and infirm; employment for all the able-bodied. Still funds are accumulating; and last week upwards of four and a

half lacs of rupces (£45,000) were in hand for the Agra district alone.

"We have had most early and refreshing rains, though the weather has cleared up, and only in very few places has the ground been sufficiently soaked to admit of sowing. Still I cannot but regard this noble outburst of benevolence in the English nation as somewhat premature. Should Providence favour us with early and abundant rains, it will not be needed, and at present appearances are promising. If, however, another scarce harvest follows, then all your sympathy and benevolence will be taxed to the utmost. In the meantime, please express our sincere and heartfelt thanks to the noble donors of this liberal and spontaneous gift, and tell them the money shall, to the best of my judgment and power, be carefully and judiciously expended. For the present I shall husband it, and should *all* not be required by the necessities of the Famine, it will in the course of time be found very useful, as we always have a large number of deserving poor to whom relief is alike acceptable and necessary.

"In the meantime, I am spending a portion of this sum in a way that will gladden and relieve many native Christians in very straitened circumstances, and others not Christians who are in absolute want. Immediately on the receipt of your draft, I sent off a messenger to Mr. Williams, of Chitoura, placing Rs.

100 at his disposal for the poor. He has no native Christians, but has daily many applicants, chiefly travellers on their way to Agra, for relief. I requested Mrs. Gregson to inquire after all the needy in our Christian village. She has already done so. A large part of our native Christians are in employment that barely brings them in the necessities of life. Several families are absolutely destitute, owing to sickness or other causes; others are out of employment. Now to give *money* is not usually a judicious mode of relief. We are therefore going to assist in other ways. We can count about ten men,—three or four being heads of families,—twenty-two or twenty-four women, and *forty-nine* children, including orphans, who need clothes. Mrs. Gregson has already bought cloth, (though your letter only came last night,) and has summoned some of the native Christian women to make up clothes for the number. Others, who have been obliged to sell articles of household utility to buy food, shall have the articles replaced; and when it is really requisite, food or money to buy food shall be given. Now, if the worthy donors could really see the joy which these little acts

of kindness will impart to scores of souls, I am sure they would feel amply repaid for any sacrifice they may have made. To several also who have been forced to get into debt—a thing which I perpetually and most earnestly admonish them not to do—I may render some aid; and finally, I suppose I shall not act contrary to the wishes of the donors in giving a small sum to several widows, (East Indians, not natives,) or poor people who have seen better days, but are now, chiefly through the pressure of the famine, much straitened. Still, when I have done all this, the great bulk of what you have sent will be still in hand, to be subsequently applied as may seem best. In the distribution of alms, it should, I think, be our great object to render really efficient aid without destroying the spirit of self-reliance or fostering a spirit of paupery. In this country as in all countries, and as so painfully exemplified in the Irish famine, this is very difficult.

“I conclude with tendering to yourselves and the Committee, and all the kind donors, the sincere and heartfelt thanks of myself, my dear wife, and all the benefited ones.”

In Delhi the distress was much greater; but very efficient measures were taken by the local authorities to meet it. Our two brethren, the Revs. Thomas Evans and J. Parsons, were made Secretaries of the local fund, and have most laboriously and efficiently discharged the duties devolved upon them. A similar sum to that sent to Agra was sent to Mr. Evans, and he states that the gift of Major Conran, with the donations of others, has enabled him to meet the distress of all the native Christians. They have also, in common with others, been relieved from the general famine fund.

From the Report published by the Delhi Relief Committee, we find that for the relief of the destitute a large enclosure outside the Delhi Gate was fixed upon as the place of distribution of food to those furnished with tickets. In the buildings around was found an asylum for the homeless and infirm. Five hundred and eighty-six persons were relieved on the 1st January, and ere long nearly six thousand persons were in daily receipt of food at this place alone. Other places were also fixed upon for the same purpose. At the Ede Gah Asylum, where Mr. Broadway superintended the distribution, about eight thousand poor were daily fed. Nearly all received cooked food, while bread was given to a few of the higher castes. Some of the scenes of distress were very painful. One instance is mentioned when four cartloads of poor, starved, aged, and sick persons were picked up in one morning between two of the city gates. It is gratifying to know that the liberality of England at this juncture is producing the most pleasing results, in the allaying the animosities in the native mind produced by the mutiny, and in rendering the people more willing to listen to the word of life.

## JAMAICA.

### BROWN'S TOWN.

In a former Number we gave some particulars of the remarkable events transpiring at this station, and of some extravagances which had attended the work of God. In a letter, lately received, Mr. Clark informs us that these evils have subsided. He says, “I have received upwards of 400 inquirers and applicants for restoration to church fellowship, and have had probably 200

more to talk with me about their souls. Our services are not now interrupted, nor are so many persons prostrated. But the chapels are crowded, and the people listen to the truth with the deepest interest, join with earnestness and importunity in prayer, and sometimes tell of what God has done for their souls with gratitude and joy." In the manifold labours attendant on other services and events, Mr. Clark has enjoyed the assistance of Mr. Webb, one of the Calabar students. His labours have been greatly appreciated by the people.

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## FRANCE.

### BRITTANY.

Our esteemed missionary, Mr. Jenkins, has completed the purchase of a piece of ground in the neighbourhood of Tremel, on which to erect a house, and a Breton place of worship. It was in 1858 that he visited Wales, and collected a sum of money for this purpose. The locality is very favourable for missionary work. The district has been visited for several years for the purpose of distributing the Scriptures, and it is the centre of considerable movement towards the reception of the Gospel. The teaching goes on well. There are thirty persons taking daily lessons. Marie Ricou devotes her time to this work. Writing on the 15th February, Mr. Jenkins says;—"We go on with our labours with considerable encouragement. The Scripture reader finds everywhere good access to the people in the country, and opportunities to read and explain the Gospel in a large majority of the houses. Often he has interesting conversations. He also succeeds in selling Testaments, and in distributing tracts. I am able to say that the Protestants are esteemed in the country as religious good people. Our Scripture reader has not been insulted anywhere. No thanks to the priest, who used to say that the Bas-Breton detested Protestants and the English. I preached lately in Maesgonnez Chapel to a large number of people. The priest of the parish preached violently against us. The Scripture reader will shortly visit this parish. No parish has been more powerfully shaken than this one." Mr. Jenkins will be happy to receive contributions towards the erection of the chapel at Tremel.

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## EDUCATION IN JAMAICA.

DURING the recent visit of the Deputation of the Baptist Missionary Society to Jamaica, the question of the education of the people received their serious attention, especially in connection with the churches planted by the agents of the Society. The statistics of the day-schools connected with the various stations show that there were existing seventy-two schools, having on their books 4,144 children, with 3,128 in average attendance. On the other hand, more than *ten thousand* children are found in the Sunday-schools of the same stations.

Pleasing as is this last fact, it shows, however, that the proportion of children under daily instruction is far beneath what it ought to be. The proportion would be found still more deplorable if the numbers of the general population were brought under consideration. The causes of this low condition of daily instruction are various. It is to some extent attributable to the great distance at which the people live from the schools, while during a portion of the year the rains render the schools difficult of access for young children. Then again, as in England, many parents are attracted by the wages the children can earn, or the work they can do, to send them to the field, and some are too poor to avail themselves of the means within their reach. There is also a very considerable difficulty in obtaining good teachers; and when obtained, they are often soon drawn off into more remunerative employments, as their salaries are both precarious and small. In some instances, the schoolmasters have been partly supported from the funds devoted to the maintenance of the

pastors, and in a few cases, the schools have been given up, because this could no longer be done without sacrificing altogether the services of the minister.

The schools in question are supported, partly by the fees of the children, by very limited local subscriptions, by the contributions of a few friends in England, and in the case of three or four only, by grants in aid from the Island Treasury. The members of the Society of Friends in this country, have been the most liberal and persistent helpers in this good work. But while the European ministers have been able partially to sustain their schools by appeals to England, this resource is scarcely open to the native born ministers, who are generally unknown to the advocates of negro education here. These especially feel the want of assistance in their struggle to elevate their fellow-countrymen.

But although the want of further means of education is obvious and peremptory, the efforts of the past have been both most useful and considerable. As an illustration may be quoted the instance of Salter's Hill day-schools, under the direction of that constant and ardent friend of the education of the negro, the Rev. Walter Dendy. The number of Scholars who have been admitted into that one school in the twenty-four years of its existence, is 1,023; and into the schools at the out-stations, 2,052; making a total of 3,075: a number nearly equal to that reported as being under instruction throughout the whole island in the year previous to Emancipation. The influence of this on the neighbourhood may be seen in the fact, that when Mr. Dendy first settled at Salter's Hill, twenty-five years ago, he found only *three* persons who could read among *five thousand*. Two years ago he made inquiry among the same number of individuals, and found that over 1,700 could read.

The value of the education already given has been strikingly seen during the progress of the recent religious movement which has traversed the island. We quote the following from a letter addressed by the Jamaica Baptist Union to the Committee of the Baptist Missionary Society:—"The truth seems to have lain dead in the minds of many until the showers of the Spirit descended, and now in many places it is springing in beauty and strength. While the still greater multitudes who have received no religious training are the victims of superstition, or indulge in the wildest excitement, never were the evils of popular ignorance, nor the good effects of religious teaching, more strikingly manifested than during this great revival. Never, therefore, did we feel more deeply the necessity of placing the means of Christian instruction within the reach of our people, many of whom have no schools within eight, ten, and even twelve miles of their home."

The Committee of the Baptist Missionary Society, yielding to the wish of their friends, propose, therefore, to make themselves the medium of conveying to the schools such assistance as they may be furnished with by the friends of education in Jamaica. For this purpose they solicit contributions and annual subscriptions, to be appropriated as the wants of the schools may require.

The schools are carried on, on the plan of the British and Foreign School Society, and are open without distinction to children of all denominations. The "Jamaica Day School Fund" will be kept entirely distinct from every other fund of the Baptist Missionary Society, and a separate report of its administration will be forwarded annually to all contributors. Appropriations will be limited to the amount of funds entrusted to their care. Soliciting your kind support, we remain, yours most truly and obediently,

FREDERICK TRESTRAIL, } Secretaries of Baptist  
EDWARD B. UNDERHILL, } Missionary Society.



## HOME PROCEEDINGS.

MR. HEWETT and Mr. Sale have attended meetings at Tewkesbury and Westmancote; and Mr. Trestrail, joined Mr. Sale at St. Alban's. Mr. Hewett has also been the Society's representative to the West Gloucestershire Auxiliary. Mr. Phillips has visited a large part of the West and North Ridings of Yorkshire, forming Auxiliaries where they have not hitherto existed, and seeking to revive those that needed a fresh stimulus. In this work he has had a goodly measure of success. Mr. Underhill has visited Ireland, and his journey will extend into the first week of the current month.

During the past month a designation service, in connection with Mr. Kingdon's departure for Jamaica, was held at Dereham, in Norfolk. We are informed that Mr. Kingdon's statement was very interesting; that the charge was given by Mr. Whitley; the field described by Mr. Hewett; and that Messrs. Williams (Independent), of Dereham, Woods, of Swaffham, and Wigner, of Lynn, took part in the service.

It is intended to hold a similar service at Camberwell on the 5th inst., to commend our brethren, Page and Rouse, to the Divine blessing and care. We hope that Dr. Angus, Revs. J. H. Hinton, C. Stanford, and other brethren, will take part in the service. We are sorry to have to state that severe and prolonged indisposition will prevent Dr. Steane from uniting in the service, which will be a source of deep regret to our friends. May our beloved and honoured friend soon be restored to his wonted health; and enjoy, during his season of affliction, the presence and blessing of Almighty God!

We have sincere pleasure in announcing that Mr. Peacock, a member of the Church meeting in Vernon Chapel, has been accepted for mission service in Africa, and will probably sail in about a month. Mr. Saker's duties are far too onerous for his weakly frame in such a climate. Mr. Peacock, who has passed some years of his life in the bush amongst the natives of Australia, will, we trust, be able to relieve Mr. Saker of some of the heavier portion of his manual labours, whereby he will be able to give more undivided attention to his higher duties.

We are very much concerned to learn that, owing to recent events in the United States, the missions supported in France and Germany by American organizations have been deprived of the assistance they have hitherto enjoyed. An appeal has been made by M. Dez, pastor of the Baptist Church in Paris, and forwarded to us by the Hon. and Rev. Baptist Noel. The subject was brought before the Committee at the last Quarterly Meeting; and Mr. Oncken from Hamburgh was present, and supplied some deeply interesting information respecting the work now carried on. A long and anxious consideration was given to this painful subject, and all present manifested a strong desire to help these missions, so suddenly deprived of their accustomed support. But it was seen that the pecuniary assistance required could not be granted, and the Committee, though most reluctantly, felt compelled to pass the subjoined resolution:—

“That this Committee have heard with sorrow of the difficulties into which the Mission Churches of France and Germany have been thrown by the untoward events

passing in the United States; but at the same time have to express their regret that the state of the funds of the Society, and the demands upon them, preclude them from rendering any pecuniary assistance, or taking upon themselves the burden of their support."

We are glad to find some of our churches in Scotland are doing something to help our Continental brethren in this emergency; and should any friends who may become acquainted with these painful circumstances feel disposed to help, we shall gladly receive and forward any contributions which may be sent for this object.

### FOREIGN LETTERS RECEIVED.

- AFRICA**—CAMEROONS, Diboll, J., Mar. 23, April 25, May 28; Fuller, J. J., April 30, May 31; Milbourne, T. K., Mar. 30, April 2; Saker, A., Mar. 29, April 2, 30, May 31; Smith, R., April 2, May 1, 30.
- GRAHAM'S TOWN, Nelson, T., April 15.
- VICTORIA, Pinnock, F., April 22, May 25.
- AMERICA**—ALBANY, Rycroft, W. K., June 10.
- NEW YORK, Brown, N., April 30; Haynes, B. C., April 9; Mezz, C. C., June 12.
- ASIA**—AGRA, Gregson, J., Mar. 20, April 3, May 1, June 3, 5; Rose, T., Mar. 20, April 17.
- BENARES, Heinig, E., April 30; Parsons, J., May 16.
- CALCUTTA, Cowen, M. E., Mar. 23; Lewis, C. B., Mar. 7, 7, 18, April 10, May 3, 8 (two letters), 22, June 3, 8; Lewis, C. B., and others, May 7; Rose, T., May 17.
- CHURAMONCOTTEE, Hobbs, W. A., May 18.
- COLOMBO, Allen, J., Mar. 28, April 29.
- DACCA, Bion, R., May 3.
- DELHI, Evans, T., April 20, June 5; Parsons, J., April 5, 30.
- DINAGEPORE, McKenna, A., Mar. 28, May 1.
- GYA, Greiffe, E., April 5.
- HOWRAH, Morgan, T., April 22.
- JESSORE, Anderson, J. H., May 17.
- KHOOLENEAH, Anderson, J. H., May 31.
- LANDOUR, Parsons, J., May 16.
- MADRAS, Steevens, G., and Thomas, W., May 11.
- MONGHYR, Gregson, J. G., April 3; Lawrence, J., Dec. 5.
- POONAH, Cassidy, H. P., April 12.
- SEWRY, Ellis, R. J., April 18.
- SHANGHAI, Hall, C. J., April 11; Kloekers, H. Z., April 13.
- SHUVANY HILLS, Claxton, W. A., April 30.
- AUSTRALIA**—MELBOURNE, Kerr, R., April 25.
- BAHAMAS**—CAICOS, Kerr, S., April 3.
- GRAND CAY, Rycroft, W. K., April 13.
- Littlewood, W., May 22.
- INAGUA, Littlewood, W. K., April 30.
- NASSAU, Davey, J., April 15, June 7.
- TURK'S ISLANDS, Rycroft, W., April.
- FRANCE**—MONTAUBAN, Monod, A. W., July 6.
- MORLAIX, Jenkins, J., May 23, June 21.
- PARIS, Dez, A., May 29; Monod, F., April 22.
- PASSY, Baumann, W., May 27.
- HAITI**—JACMEL, Webley, W. H., May 8.
- JAMAICA**—ANNOTTO BAY, Jones S., Jan. 22, June 7.
- BROWN'S TOWN, Clark, J., April 23, May 8, June 6.
- CALABAR, East, D. J., April 23 (two letters), May 6, 21.
- FOUR PATHS, Claydon, W., May 23.
- HAYES, Duckett, A., May 13.
- KETERING, Fray, E., April 8, May 8, May 23, June 7.
- KINGSTON, Merrick, E., April 24, May 23; Oughton, S., April 19.
- LUCEA, Teall, W., April 18.
- MANDEVILLE, Claydon, W., June 6.
- MORTEGO BAY, Henderson, J. E., April 22; Reid, J., April 8.
- MOUNT HEPHZIBAH, Oughton, S., no date.
- PORT MARIA, Day, D., May 15, June 6.
- ST. ANN'S BAY, Millard, B., May 23.
- SALTER'S HILL, Dendy, W., April 19, May 7.
- SPANISH TOWN, Phillippo, J. M., May 30; Phillippo, H. E., April 9.
- STEWARTON, Knibb, M., May 8, 23.
- SWITZERLAND**—LAUSANNE, Baumann, W., June 29.
- TRINIDAD**—Law, J., May 6, 24, June 6.
- PORT OF SPAIN, Gamble, W. H., May 8.
- SAN FERNANDO, Gamble, W. H., June 6.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21, to July 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; and N. P. for Native Preachers.

£ s. d.	£ s. d.	£ s. d.
<b>ANNUAL SUBSCRIPTIONS.</b>		
Giles, E., Esq. ....	1 1 0	
Hatfield, R., Esq., Key- ston .....	1 1 0	
<b>DONATIONS.</b>		
Bigg, J. B., Esq., Codi- cote .....	5 0 0	
By Mrs. Trestrail, for Rev. J. C. Page's Chapel Fund, Backergunge— Dent, Mrs. ....	1 1 0	
Fisher, Mrs. ....	0 10 0	
By Mrs. Thomas, Bristol, for Rev. J. C. Page's Chapel Fund, Backer- gunge— Lodwick, Mrs. ....	1 0 0	
A Friend .....	1 0 0	
Small Sums .....	0 10 0	
Elimelech and Naomi, on their 22nd Nuptial Anniversary, for China First of July, for India Page, Miss, Malvern, for Rev. J. C. Page's Straw Plaiting Appa- ratus .....	1 0 0	
Watson, Alexander, Esq., Glasgow .....	20 0 0	
Welch, Mrs. R., and Miss, Whitechurch, Downton .....	5 0 0	
Under 10s., for Rev. J. C. Page's Chapel Fund, Backergunge Do., for Mission to Coolies, Trinidad	0 7 6 0 5 0	
<b>LEGACY.</b>		
Pain, Mr. Thomas, the late, Clifton .....	10 0 0	
<b>LONDON AND MIDDLESEX.</b>		
Alfred Place— Collections .....	2 3 0	
Blandford Street— Contributions .....	10 0 0	
Bloomsbury— Contribs., on account Do., Sunday Schools, for Schools, Agra Do., for Miss Pac- ker's Schl., Alipore	92 14 0 5 0 0 0 5 0 0 0 5 0 0 0	
Brentford, Park Chapel— Collection .....	7 0 0	
Contributions .....	1 5 0	
Brompton, Onslow Chapel— Contribs., by S. School	4 7 8	
Camden Road— Contributions .....	2 19 4	
Dalston, Queen's Road— Contribs., S. Schl., for N. P. ....	1 15 7	
Do. do., for Orphan Girl, Africa .....	0 10 0	
Ebenezer Sunday School— Contribs., for China...	0 9 6	
Huckney, South, St. Thomas's Hall— Contribs., S. School, by Y. M. M. A. ....	2 1 0	
Tottenham— Collections .....	6 10 0	
Less expenses .....	0 15 0	
	5 15 0	
Twickenham— Collections .....	2 8 9	
Contributions .....	2 17 11	
	5 6 8	
Less "Heralds" .....	0 5 5	
	5 1 3	
Walworth, Arthur Street— Contribs., S. Schl., for China .....	5 0 0	
Do., Lion Street— Contributions .....	25 0 0	
Do., for N. P., Delhi	7 10 0	
Whitechapel, Commercial Street— Contributions .....	17 6 0	
<b>BEDFORDSHIRE.</b>		
Houghton Regis— Contribs., by Rev. C. H. Davies, for Rev. J. C. Page's Chapel Fund, Backergunge	4 2 6	
Shefford— Sunday School .....	0 15 2	
<b>BERKSHIRE.</b>		
Wallingford— Contribution, for Rev. J. C. Page's Chapel Fund, Backergunge	1 0 0	
<b>CAMBRIDGESHIRE.</b>		
Cambridge, Eden Chapel— Contributions .....	4 0 0	
Do., St. Andrew's St. Chapel— Collections .....	45 3 7	
Contributions .....	27 12 10	
Do., S. Schl., for Mrs. Allen, Cey- lon .....	10 0 0	
Do. do., for Mrs. Martin, of Baris- sal, for Native Education .....	8 0 0	
Caxton— Collection .....	2 10 3	
Contributions .....	4 3 0	
Chesterton— Contribs., S. School ...	1 13 4	
Cottenham— Collection .....	10 3 4	
Contributions .....	13 11 0	
Harston— Collection .....	2 8 2	
Histon— Collection .....	4 10 0	
S. School, for China ...	0 15 6	
Landbeach— Collection .....	4 5 6	
Melbourn— Collection .....	5 11 2	
Contributions .....	3 3 0	
Shelford, Great— Collection .....	6 11 2	
Swavesey— Collection .....	4 14 8	
Do., for China	2 4 0	
Sunday School .....	0 17 10	
Waterbeach— Collection .....	3 15 0	
Contributions .....	0 13 8	
Willingham— Collection .....	3 0 0	
	169 7 5	
Less expenses of De- putation, &c. ....	8 4 5	
	161 3 0	
<b>CORNWALL.</b>		
Redruth— Anonymous .....	1 15 0	
<b>DEVONSHIRE.</b>		
Dolton— Contribs., for China ...	0 12 8	
<b>GLOUCESTERSHIRE.</b>		
Eastington, Nupend Chapel— Collection, for China	1 4 6	
<b>HERTFORDSHIRE.</b>		
Markyate Street— Collections .....	3 6 6	
Contributions .....	3 16 1	
Do., Sunday School, for N. P., Delhi ...	0 16 10	
	7 19 3	
Less expenses .....	0 13 5	
	7 5 10	
<b>KENT.</b>		
Greenwich, 2nd Church, Rev. B. Davies— Collections .....	5 0 11	
Woolwich, Enon Chapel— Sunday Schl., for China	1 2 6	
<b>LANCASHIRE.</b>		
Liverpool, Edge Hill Welsh Church— Contributions .....	1 12 0	
<b>NORTHAMPTONSHIRE.</b>		
Aldwinkle— Collection .....	1 11 2	
Contributions .....	1 5 1	
Do., Sunday School	0 14 0	
Blisworth— Collection .....	8 0 0	
Do., for China	2 10 0	
Kingsthorpe— Collection .....	1 10 0	
Contributions .....	1 10 0	
Long Buckby— Collections .....	10 4 1	
Contributions .....	1 12 0	
Northampton, College Street— Collections .....	24 5 9	
Contributions .....	40 7 1	
Do., for Rev. J. E. Henderson's Schl., Jamaica .....	3 10 0	

£ s. d.		YORKSHIRE.		£ s. d.		SOUTH WALES.	
Stanwick—							
Collections .....	3 3 0	Barnsley—		Rhydwn—		£ s. d.	
Sunday School .....	0 2 3	Collection, for China...	0 15 7	Contributions.....	1 0 6		
		Bingley—		Less expenses.....	0 0 3		
100 4 5		Contribs., for China...	0 10 0		1 0 3		
Less expenses .....	1 15 6	Bradford—		Sardis—			
		Contribs., for China ...	5 10 0	Collection .....	0 10 0		
98 8 11		Halifax—		GLAMORGANSHIRE.			
OXFORDSHIRE.		Collection, for China...	2 13 3	Caeerphilly—			
Rollright—		Huddersfield—		Contrib., for India ...	1 0 0		
Sunday School .....	1 0 0	Collection, for China...	1 4 8	Do., for China .....	1 0 0		
		Contrib., for do. ....	0 5 0	Morthyr Tydvil, High			
SHERIFFSHIRE.		Idle—		Street—			
Snailbeach—		Contribs., for China ...	0 4 0	Collection, for W. & O.	1 2 0		
Profit of Tea Meeting,		Leeds—		MONMOUTHSHIRE.			
for China .....	10 0 0	Collection, for China ...	1 5 11	Blaenavon, Ebenezer—			
SOMERSETSHIRE.		Lockwood—		Contributions.....	0 5 11		
Bristol—		Contrib., for China ...	0 10 0	Do., for China .....	0 2 3		
Contribs., on account	200 0 0	Do., S. Schl., for do.	0 7 0	Less expenses.....			
Jones, the late Mrs. R.,		Ripon—		0 8 2			
of Ashley Place,		Collection, for China...	0 11 8	0 0 1			
Legacy.....	200 0 0	Contribution, for do.	1 10 0	0 8 1			
WATCHEL—		Selby—		Henllys, Zoar—			
Collection .....	0 7 7	Collection, for China...	2 1 2	Collection, for China...			
Contributions.....	1 17 2	Shipley—		1 0 0			
Do., Sunday School	0 5 4	Collection, for China...	0 17 0	0 8 1			
Williton—		Contributions, for do.	1 0 0	0 8 1			
Collection, Public		Sutton-in-Craven—		0 8 1			
Meeting .....	2 6 6	Collection, for China	1 7 6	1 0 0			
Sunday School .....	0 6 8	Contribution .....	0 10 0				
		Wakefield—		SCOTLAND.			
		Collection, for China...	1 15 1	Dunfermline—			
Less error last year,		NORTH WALES.		Contrib., for Rev. J.			
and expenses .....	1 2 4	ANGLESEA.		C. Page's Chapel			
				Fund, Backergunge			
		Amlwch, Bethel—		2 0 0			
		Collection .....	0 4 5	Edinburgh—			
		Contributions.....	1 2 6	"Friends," for Rev.			
		Do., Bethania—		J. C. Page's Chapel			
		Collection .....	0 5 0	Fund, Backergunge			
		Contributions.....	0 7 6	14 0 0			
		Capel Newydd—		Greenock—			
		Collection .....	0 10 2	Contribution, for Rev.			
		Contributions.....	0 16 6	J. C. Page's Chapel			
			1 6 8	Fund, Backergunge			
		Less expenses.....	0 0 6	1 1 0			
			1 6 2	IRELAND.			
			1 6 2	Dublin—			
				Contributions.....			
				0 19 6			
				Parsonstown—			
				Contribs., for China ...			
				2 0 0			
				FOREIGN.			
				AUSTRALIA.			
				Melbourne—			
				Collected by Mrs.			
				Major Gray, on the			
				Murray River, Victo-			
				ria (less exchange)			
				5 5 0			
				CANADA.			
				Montreal—			
				Wenham, Mr. Joseph			
				3 0 0			
				Do., for China .....			
				2 0 0			

## INDIAN FAMINE FUND.

The following Contributions have been received:—

£ s. d.		£ s. d.		£ s. d.	
Lifton, coll.....	1 11 0	Mr. Jas. Menzies, Crieff	0 10 0	Christian Young Men,	
Stirling .....	2 10 0	Mrs. Jackson, St. Albans	5 0 0	Torquay .....	0 6 0
Truro, by Miss Bond	4 15 0	John Street Chapel	1 0 0	Mrs. Stevenson, Black-	
Falmouth .....	6 15 0	Mrs. W. W. Nash	5 0 0	heath .....	1 0 0
Rev. J. Russell, Black-		Miss Masey, Clifton	0 7 6	Regent's Park Chapel,	
heath .....	2 0 0	Mr. Joseph Bussell,		coll. ....	24 12 0
Mrs. Wagstaff .....	1 0 0	Ross .....	2 2 0	Miss Graves, Bath .....	1 0 0
Pembroke Chapel, Liver-		Mr. F. Morley, Tuxford	2 0 0	Windsor, by the Rev. S.	
pool .....	1 12 0	Mr. F. Bidout, Portsea	0 10 0	Lillycrop .....	1 8 6

# THE MISSIONARY HERALD.

## THE WORK OF GOD IN DELHI.

THE mission in this important city continues to present those gratifying features which it assumed so soon after the arrival of the Rev. James Smith. The re-occupation of the city by the population, scattered during the months of the memorable siege, brought large numbers of persons under the sound of the Gospel, and among them many who listened with deep and saving interest. With the increase of labourers, by the arrival of the Rev. Messrs. Broadway and Parsons, the work expanded on every side. Numerous villages, which lie scattered in every direction among the wide-spread ruins of the five former cities of Delhi, asked for the Word of Life, presenting a large number of inquirers after salvation. The severe exertions these manifold claims made upon the strength of our esteemed missionary, the Rev. J. Smith, constrained him at the commencement of the hot season of 1860 to seek a change in the hills. He returned home in July. In that month fifteen persons were added to the church; the new converts were found to be going on well, and but few cases of necessary discipline presented themselves. The work of consolidation had commenced, and four churches were nearly organised, with pastors over them of their own lineage and race. One of these churches has made its home in the place rendered memorable as the locality of the residences of the missionary Thompson, and his martyred successors, Mackay and Walayat Ali. It is also near the spot where Walayat testified unto death his faith in Christ his Saviour. Not a little pleasure is there also in the fact that many of the inquirers spoke of the faithful labours of Thompson, as the means of first awakening in their minds the desire to know the Redeemer of men.

At the same time, Mr. Parsons established a meeting for frequent and earnest prayer for the Divine blessing on the scene of his labours. These were not confined to the city, but extended to the village of Murhowlee, lying under the shadow of the wondrous pillar named the Kuttab Minar, and amid the ruins of Hindu temples and Moslem mosques, some twelve miles from Delhi. Here inquirers were numerous; while in Delhi itself he was visited by several respectable and influential natives, who expressed their determination to give up the religious systems in which they had been brought up, and embrace Christianity. His evening services were becoming more and more interesting, and the truth appeared to be rapidly gaining ground. Under date of September 14th, he writes: "Last evening I had the pleasure of baptizing two converts in the river Jumna. One had been a leading character among the Mohammedans; the other was a respectable Hindu. Both are well-read and intelligent men. They have given satisfactory evidence of their sincerity, and I hope they may prove ornaments to the Christian profession."

It was a day or two before this that a new chapel was opened in the village of Shahdra. The event was an interesting one. Many Christians from Delhi attended, as well as a large number of heathens and Moham-

modans resident in the village. Two native brethren, pastors of two other churches, Bhagwan and Kurreem Buksh, took part in the service; and at its close, Mahar Das, the pastor of the church, gave refreshments to the visitors from a distance. "The prospects of the mission," said Mr. Smith, writing at the time, "were never brighter than at present; on all sides openings present themselves, and the desire for native village preachers far exceeds our means, in both men and money." He enumerates four churches as being then fully formed:—Shahdra, with about twelve members; Purana Killah, with about fifty; Durria Gunge, thirty; and Pahar Gunge, twenty; besides a small nucleus in six other places. In the following month sixteen persons were baptized, in the presence of crowded assemblies gathered on the banks of the Jumna, so often desecrated with the polluting rites of heathenism, to witness the consecration of souls to Christ. One drawback is, however, mentioned in this pleasing statement, and that, alas! among our fellow countrymen. The conduct of her Majesty's 88th Regiment, chiefly consisting of Roman Catholics, during their stay in Delhi, was most discreditable and injurious to the Christian cause.

In September died two of the native helpers. The following extracts from Mr. Parsons's journal give interesting particulars respecting them:— "Visited this morning our two native helpers, Nainsookh and Bahar Shah, stationed at Khwas Purah and Mir Khan Gunge. Found both these brethren very ill with fever. On inquiring into the state of their souls and the ground of their hope for salvation, Nainsookh replied, 'I experience no comfort or consolation from anything my friends and relatives say to me [they are still heathens]; but when I read the holy book of God, and call upon the name of Jesus Christ, I feel comfort in my heart. I have a firm trust in him as my Saviour, and I am well assured that God will pardon all my sins for his sake.' Bahar Shah remarked:— 'I cannot sufficiently praise God for having taught me the true way of salvation through faith in his Son Jesus Christ. I have been very wicked. My sins are countless as the sands. My heart is bruised by their heavy load. For a long time I sought relief in my own ways, but could not find it. At last, Jesus Christ gave rest to my soul, and now all my hope is in him alone.' Here" continues Mr. Parsons, "are two men who, a short time ago, were strangers to God, without hope, and sunk in idolatry. Now behold them turned from idols to serve the living and true God, reposing with unshaken confidence in Christ as their Saviour, and supported in the prospect of death with a hope full of immortality." A few days after this the following entry occurs:—"The two native brethren referred to above died, the one on the 1st and the other on the 2nd inst. I did not see them in their last moments, but I have reason to hope that they both fell asleep in Jesus."

At the end of the year these pleasing prospects continued, and each month a considerable number of persons were added to the churches. Another church had been formed in the suburb of Subzi Mundi, in the midst of the village which, so often during the siege, was the scene of conflict between the mutineers and the heroic force which occupied the neighbouring ridge. On December 4th the brethren from Agra and Muttra, with the Rev. George Pearce, of Calcutta, met in conference, to consult on the future conduct of the mission from the constrained departure of Mr. Smith for Australia on account of impaired health. The brethren remained in conference till the 14th. They also enjoyed

the assistance of the lay brethren, Messrs. Parry and Price, spending a portion of their time in inspecting the native churches and visiting the districts around. At the close of the meeting they resolved to request the sanction of the Committee to the removal of Mr. Evans from Muttra to Delhi. They also prepared an address to the churches in Australia, which was confided to the hands of Mr. Smith, with the hope that he may be able, while sojourning among them, to create an interest in the mission at Delhi, and aid somewhat in its support. During the session of the conference, several interesting incidents occurred. On the Lord's day, the 9th, all the native Christians in Delhi and the immediate villages assembled, and, to the number of 150, sat down to commune with each other and with Christ at his table. No wonder that their hearts overflowed with intense emotions of gratitude for what the Lord had wrought. For forty years the labour of God's servants had seemed almost fruitlessly expended. Then came the tempest of mutiny and war, as if to obliterate with the life's blood of Christ's messengers the few traces that had been made in the hardened soil. Four only remained of the little flock which had been gathered in Delhi, when Mr. Smith resumed the work. And now 150 professed followers of Christ assembled in this blood-stained city to commemorate his dying love, and again to testify that God's ways are not our ways, nor his thoughts our thoughts. Truly it was a scene of deepest interest and fullest joy. The motto of the primitive Church was again verified—"The blood of the martyrs is the seed of the Church."

On the day following, the new chapel in Purana Killah was solemnly consecrated to the worship of Christ. Mr. Evans preached in Hindi to the 250 persons who assembled to take part in the service. The chapel was built at the cost of our esteemed friend, Mr. Parry, to whom the mission and its missionaries are indebted for many acts of generous and Christian kindness.

The year had truly been one of progress. One hundred and twelve persons had been baptized in Delhi and its suburbs, and the work, in the estimation of the brethren at the conference, was as promising as ever. It must not, however, be supposed that all these numerous converts exhibit the same degree of earnestness in their profession. With many there is no very deep conviction of sin, nor very clear views of the value and importance of true religion. The lower castes of India are very ignorant; and while there are among the converts many who exhibit an intelligent piety, others are very illiterate, though seeking after the light of true knowledge and salvation. There is, however, one peculiarity visible in these large accessions to Christianity. Many of them are from sects which have only slight affinities with rabid Hinduism, especially those from the sect called Kabir Panthees. This sect hates idolatry. Some of the sayings of their founder seem to point to the rise of a purer faith in which his adherents should be absorbed. Thus one sentence runs:—"Let the sons or disciples of Kabir sink, but let the sons or disciples of light arise." Even many of their hymns are capable of being read, with a very slight change, in a Christian sense. Thus, when stirred by the message of the Gospel, there is a comparative absence of prejudice, and the force of idolatry over the minds of the Hindus is in their case almost wanting. There is also no doubt a good deal of family influence at work. In some cases the head of a family seems to bring with him a whole circle of relations, in accordance with the patriarchal sentiment, which still has so strong a hold on the minds of the

people in the north-west province. Nor must we expect to find the converts displaying a very vigorous spiritual life. At present they contribute little or nothing to the support of their teachers, nor is there much spontaneity in the spread of the work. They look to the missionary with reverence, and trust too much to his energy and persistent action. His station seems to them so superior to their own that they cannot think of offering their pence or food to him. And they do not see nor acknowledge that their native pastors have the claim upon them which their former teachers had. Yet with all these drawbacks the work is a very hopeful one. "European Christianity," says Mr. Gregson, whose words we quote with much pleasure, "was not the growth of a day, and I look upon what is being done here as a most promising step in the right direction. Large bodies of men are at least renouncing false religions, and placing themselves under Christian instruction. Nor can we doubt the result of patient persevering Christian instruction, and this is especially what is wanted. I look upon all that is now being done as valuable chiefly in laying a magnificent foundation for Christian instruction."

It may be interesting to add to these remarks the following analysis of the castes and religions of sixty-five persons baptized in 1860, furnished us by Mr. Broadway.

Hindus.		Mohammedans.		Other Bodies.	
Brahmins .....	1	Pathans .....	10	Church of England...	4
Khatriis .....	3	Shikh .....	4	Church of Rome ...	1
Kaysth .....	1	Moguls .....	4	Greek Church .....	2
Jat .....	1	Synd .....	1		—
Chumar .....	33		—	Total	7
	—		—		
Total	39	Total	19		

One convert is mentioned as being a granddaughter of the king of Delhi, but reduced to extreme poverty through the rebellion. Another is the zemindar, or proprietor of the village of Rona, and is a very talented and zealous Christian. Another is the son of the moulvie who saved Mrs. Leeson in the rebellion; he has been obliged to leave Delhi in consequence of the persecution he met with from his parents.

In connection with the Delhi Mission a very interesting work has sprung up at Mulliana, a village near Meerut. After the conference, the brethren Parsons, Gregson, and Evans, went over. Previously Mr. Smith reported that the people there evinced a remarkable thirst for the word of God, and that in the bazaar the people came together in crowds to hear it preached. On another occasion Mr. Parsons was not only favoured with large assemblies, but he received an invitation from seventy-three heads of families in the district to visit them, and professing their desire to embrace Christianity. On this visit they baptized two men and twelve women in the canal close at hand, and then as a church met to commune at the table of the Lord. These with previous baptisms make a church of twenty-four natives. A small number of soldiers have also been baptized and formed into a church, and they support the catechist of the native brethren. The native church is said to possess several men of superior scriptural intelligence and piety; while others are desirous to unite with them in a profession of Christianity. It is with respect to this part of the field that Mr. Gregson says, "Nothing can exceed the readiness of the people to listen to us. In the villages there is quite as much readiness to profess the Gospel as about Delhi."



Thus is God wonderfully manifesting his power in this region, where but four years since anarchy and rebellion trampled all order under foot and revelled in blood, and the most fearful hate was exhibited to the Christian name.

## FOREIGN INTELLIGENCE.

### CHINA.

In the month of January Mr. Hall was permitted to accompany the English expedition up the Yang-tze-Kiang. To facilitate his movements, he was appointed by Admiral Hope one of the interpreters. He took with him a large supply of Bibles and other religious publications. Before leaving, he found that his labours in Shanghai, notwithstanding the opposition of the chaplain, had been blessed of God to the conversion of five or six persons in the naval service. Of one of these instances, he gives the following interesting particulars:—

“A short time since, a number of men from H.M.S. *Actæon* being at our house to tea, we were talking of home, &c. One young man stated that his home was in London. Further conversation brought out that he had been to the same school as myself; he sat awhile thinking, and then suddenly asked, ‘Do you know Mr. Miall?’ I rejoined by fetching his photograph. It then transpired that this young man’s mother had been a member of Mr. Miall’s church—a fellow church-member with my parents and self for many years. He came again and again to our prayer-meetings. On inquiry, I found that he bore a very good name on board, but that he would never permit any one to con-

verse with him on religion, remarking, ‘I know these things as well as you; and I will not be talked to about the Bible.’ A little since, after having had a few words with him concerning the conversion and baptism of his sister, I remarked in parting, ‘I hope Mr. Miall will have the pleasure of baptizing you on your return.’ He replied, with a tear starting from his eye, ‘I hope and think so too.’ From other sources I hear that his course of conduct is now changed, and that he, with not a few others, unite in prayer-meetings on board, *all of whom* came to my house first, and have since, and in consequence, visited other missionaries, and come under other Christian influences.”

In the voyage to Nankin, Mr. Hall had two American brethren for his companions. Among the places visited was Chinkeang. It is beautifully and healthily situated on the river’s bank. Though a large place, it was found deserted by the inhabitants, but occupied with a force of many thousands of Imperialist troops, who were being besieged by the insurgents. Mr. Hall thus describes Nankin, the capital of the insurgents, in the main corroborating the account given by Mr. Kloekers in a former number of the *HERALD*:—

“*Nankin is a ruin, except a few palaces.* Outside and in you walk over broken bricks. All trade in the city is prohibited (except the sale of drugs) *on pain of death*; and outside there is very little doing. It may generally be said, that the citizens of Nankin are all in Government employ, and are provided for by rations; all the boats are in the same way in connection with Government; the presence of one or two vessels was sufficient cause to make the suburb nearest to them the busiest part of Nankin, and straw hovels for shops sprung up like mushrooms. . . . I saw no indication at

Nankin that the Teen-Wang’s government cared one jot for the public weal in this particular; all is in a state of desolation. *Loot* is the staff of life; and the Chang-Wang was not ashamed to confess, when spoken to on the subject of the utter destruction of property, &c., which marks the course of their armies, and that the time must come when loot will fail, ‘Ah, well, we may as well have a clean sweep out, and begin again.’ *At present*, as far as I can learn, their policy is nothing but to destroy.”

Mr. Hall's inquiries led him to the following conclusions relative to the character and claims of the chief of the rebel movement. We give them in his own words, as it is desirable to have every fact and opinion that will throw light on this interesting subject:—

“Whatever the Tecn-Wang may have been when he started, I cannot now but look upon him as an impostor, in the same category with Mohammed, and as very Antichrist. Without disputing about language and terms, my own investigations led me to the following conclusions concerning him and his doctrine:—I. That he claims equality with Jesus. II. That he has added to ‘the things which are written in the book.’ III. That he is worshipped by

his followers as equal to Christ; and, IV. I cannot but believe that this he has done, and is doing, *knowingly*, to answer his own ends. With regard to his followers, *some may have* some better ideas of divine truth; the great bulk, however, I think, know no more than the use of a few terms; and, as Mr. Roberts remarks, he thinks the ‘Shangti’ worshipped by the masses is the *Chinese* ‘Shangti,’ and not the ‘Shangti’ of the ‘Delegates version.’”

There is much in support of the view thus given to be found in the correspondence alluded to in a former notice, which has been carried on between Mr. Roberts and the Teen-Wang. It is obvious that the movement contains very contradictory elements, some favourable to the spread of the Gospel, others calculated to mar its beauty and destroy its purity. Diversities of judgment naturally arise as the one or the other of these opposing sides come into view, and hence the contradictions which are met with, not among secular persons only, but among missionaries themselves.

On his return to Shanghai, Mr. Hall had the pleasure to find that the services in his house with the sailors had been kept up by Mr. Kloekers and Mr. Cowie with increasing usefulness; and before leaving Shanghai for Che-fow, he had the satisfaction of administering the ordinance of baptism to two persons,—one English and one Chinese,—the first fruits of our mission in China. Mr. Hall thus relates the incident, and the formation of the first English Baptist church in China:—

“On Sunday afternoon, April 7th, at the American Baptist chapel in the city, I went into the baptismal waters. For some considerable time I had been convinced also of the Christianity of my cook, and he was baptized at the same time. Brother K. addressed the Chinese, and I said a few words in English. The same afternoon, we, that is Mrs. H., Brother K., Mr. Tong, ‘Du-ming-yüeh,’ and myself,

together commemorated the Saviour’s dying love, and, in effect, formed the ‘first English Baptist church in China.’ The *Actæon* is now leaving; several on board, including Mr. Tong, ascribe their conversion to either Mrs. H.’s or my own influence under God, and many real Christians on board are seriously asking, ‘What is the Master’s will in relation to baptism?’”

An excellent opportunity presenting itself for a visit to Che-fow, in the province of Shantung, Mr. Hall thought it his duty to undertake a voyage thither, to ascertain if it were a suitable place for missionary labour. The province of Shantung lies to the north of Shanghai, and is regarded as one of the healthiest portions of China. Che-fow, its principal port, lies on the route to Peking by sea, and is a place of considerable trade. The population of the city and surrounding neighbourhood is large, and favourable to missionary labour among them. Mr. Hall reached Che-fow on the 1st May. His first residence was a temple, which was found to be overrun with vermin. Through the kindness of the consul, a son of the late Dr. Morrison, a more pleasant and suitable residence was obtained, and subsequently a Chinese granary was taken to be fitted up as a home for himself and family. “The field here,” he says, “is more encouraging than elsewhere. The men are more manly. There is evidently more individuality and thought amongst them, and more desire really to know what we come to teach. I am at present the only English missionary settled here. I feel as well that we shall be able to continue our efforts for our navy probably to a greater extent than at Shanghai, as here a dockyard is established.” Here, for the present, Mr. Hall proposes to remain.

Mr. Kloekers, meanwhile, has commenced a journey to Peking, having ob-

tained a passage in the suite of the Prussian ambassador. At the date of his last letter, he had reached Tientzin, and was anticipating a speedy journey to the capital. The English ambassador, Mr. Bruce, had, however, declined for a while to give passports. This is the more obnoxious to remark, as Romish priests were permitted free access to Peking, while only Protestant missionaries were denied. Recent information states that Mr. Bruce has withdrawn his objection, and the difficulty is partly removed.

## INDIA.

### AGRA.

After the very pleasant conference, referred to in a previous page, Mr. Gregson returned to Agra. Of the work there he speaks in an encouraging manner; for, although not so extensive or important as in Delhi, the word of God has been largely blessed. During the year 1860, there were added to the native church nineteen persons, and to the English, thirty-seven; a total of fifty-six baptisms for the year. Writing on the 4th of January, Mr. Gregson says: "There is something about the native congregation which encourages me. It is large and attentive; and I hope we shall have other additions to the church before long." The absence of Mr. Gregson, and the departure of Mr. Hemmings from Agra, have in some measure hindered the progress of the English church. The Christmas festivities drew aside a few; but the bulk of the members in the army have remained true to their profession. A soldiers' tea-meeting was held at Christmas, when upwards of 150 persons were present; of whom more than 120 were soldiers. Of the speakers, four were soldiers. The chapel services were as numerously attended as ever. Mrs. Gregson has been most usefully engaged in teaching the native women to work, which has been a great help to them. She has also had charge of some orphans, and been very active among the female members of the English congregation. She has proved a true fellow-helper to our brother in his arduous work.

Early in the year, in company with Bernard, Mr. Gregson took a missionary tour of three weeks in the districts around Agra, extending his journeys to Goverdhun and Muttra. Several hundred tracts and gospels were sold—a practice preferred generally by the missionaries of all denominations in the north-west provinces; and large and attentive congregations gathered to hear the Gospel. The following remarks of Mr. Gregson are striking:—

"We did not succeed in drawing any inquirers after us; and although we had something to cheer us in the attention paid and the Scriptures distributed, yet I confess that the general apathy and indifference to Gospel truth painfully affected me. The people are pleased and satisfied with their own vile demons and immoral and soul-destroying errors, and apparently have no aspirations or desires for aught better. Nor does any representation we can make of the falsehood and hurtfulness of their religion—though often they admit all we say to be true—appear permanently or practically to influence them. It would be easy for us to obtain inquirers if we would pay them or find them employment, and numbers asked what provision would be made for them if they became Christians. No doubt six shillings a month would have secured hundreds of such—and in Agra now

we might command any number of inquirers upon similar terms—but such a plan of drawing inquirers would, if practicable, be fraught with most serious evils; and we cannot, and would not if we could, adopt it. Still I question whether the readiness to be bought is not an indication of the decay of prejudice. How many inquirers could Carey, Marshman, and Ward have secured in this way? I believe they did not hesitate to give temporary support to *all* who would come to them, and yet how few would come! Religious bigotry and hatred, or dread of Christianity, kept them away. Let us now act as our first missionaries did in this matter, and we could collect thousands upon thousands of inquirers. Does not this indicate that Christianity is less dreaded, or Hinduism less loved, than of old?"

It must not, however, be overlooked that the districts visited by Mr. Gregson on this occasion are those in which, above all parts of the north-west, the influence of idolatry is strongest. Both Goverdhum and Muttra are places of pilgrimage, the seats of Krishna's worship, and of the vilest orgies of Hinduism. Here gather the worst, as well as the most superstitious of men. And it is no wonder that the self-denying, pure, and holy doctrines of the Cross are the least acceptable.

Writing on the 20th of March, Mr. Gregson notices the arrival of Mr. Rose, and then proceeds to give the following account of the station:—

"The Rifle Brigade has left. Up to the time of their going away there had been steady progress made amongst them, and never were appearances more promising. Had they remained I really think our additions from them this year would have been larger than last. The very week before they left, four were baptized. The 42nd Highlanders is coming in their place, but has not yet reached, so that the last two weeks there has been a great falling-off in our attendance. I am thankful to say that we have three more candidates for baptism this month—all Europeans.

"I have just succeeded, *after a two years' attempt*, in getting a shop in the city for the sale of Scriptures and tracts, and also to serve as a sort of *zayat*. We have it opened every day, except Sunday, from morning till evening. Bernard, Sujaat Rai, the catechists, and myself, all attend more or less.

"It is in a good situation—in that respect indeed all that I could wish. I hope

it may be the means of doing good. The native congregation is very good. I preach to it every Sunday morning, and on Monday hold a prayer-meeting with them. I have also a Bible-class after service on Sunday morning. I really hope some improvement is being made in our native Christians. Since I took the discipline of the church into my own hands, and told them that no one who walked disorderly should be spared—that if I had to be left alone, discipline should be exercised—the effect appears to have been most salutary.

"I am sorry to say we have no movement among the heathen in these parts to report. We have one or two inquirers, one I think fit for baptism; and would we feed or employ men, could easily get large numbers.

Mrs. Gregson has her working-class still; twenty-two or twenty-three women are working at knitting and crochet work, &c. The aid to them has been very great, especially now that provisions are so high."

A few weeks later we learn that the English congregation, seriously diminished by the departure of the Rifle Brigade, was recovering in numbers, though no other regiment had arrived to take its place. Several of the Artillerymen had joined the congregation. One of them had been baptized, whose simple, intelligent, and earnest piety gave great satisfaction to the church. Others appeared under deep conviction. Two inquirers were also reported in the native congregation.

On the 1st of May, Mr. Gregson reports that two native candidates had been received for baptism, and the native congregations were on Sunday mornings very good. At the shop in the city, a few Scriptures had been sold, and very many had heard words whereby they may learn the way of salvation. Still, the missionary often felt disheartened, so listless and indifferent are the masses which throng the streets, and perhaps, for a little listen and then turn carelessly away. Plenty of half-starved men would become inquirers if the missionary pleased; but honest, intelligent seekers after truth are very few. Well may the servant of Christ exclaim, "When I think of the thousands and millions of idolaters around us denying their Creator and Preserver, and giving his glory to graven images and lying abominations, oh! why is it our message is received by so few?"

#### CHITOURA.

We have received an interesting letter from our excellent missionary, the Rev. Jas. Williams, which contains some account of his course since his arrival in the country; and as he has not before favoured us with any lengthened account of his views and feelings with respect to his work, we give his communication nearly in full. It is dated December 31, 1860:—

"There are only fourteen months and few days more since I set my foot for the first time on the shores of India; I arrived at Calcutta on the 25th of October, 1859, and having spent a few days there with my brethren, I afterwards started for Muttra, which was, according to previous appointment, to be my station. I left Calcutta for Muttra on the 9th of November, 1859, reached Agra on the 16th of the same month, and having spent four days there at the Rev. J. Gregson's house, and commenced, by his assistance, to learn the Hindi alphabet, I at last left Agra on the 1st of December, 1859, and arrived safely at Mr. Evans's house in Muttra the same day. Now, before I could do anything among the natives, I was obliged to study their language, and understand to a certain degree its idiomatic expressions. To this work I applied myself diligently and laboriously, until I became able to speak a little to the poor benighted heathen, who are 'dead in trespasses and sins,' respecting the Saviour and the wonderful works of God. This work I commenced, though in a foreign language, imperfectly, April 19, 1860. From this time until the end of July last, I often addressed the Muttra people in the bazaar; and, moreover, during my stay at Muttra, I used to join Mr. Evans, and assist him in every part of the English work among the soldiery, which included preaching, distribution of tracts, prayer-meetings, Bible class, singing-school, &c. When the rainy season came in, I got at Muttra some severe cold, and was taken very ill for few days; and verily, I thought at the time that the end of my earthly career was approaching, because I saw myself, as it were, withering up under the mortal influence of death. But by God's overruling providence and tender mercies, means were blessed for my recovery, and, to a great degree, my health was restored. When Mr. Evans saw my health improving, and from a wish that it should be thoroughly restored, he advised me to go to Chitoura for two or three months, for a change of air; for, said he, 'that will do you good in two ways, viz., in restoring your health more thoroughly, and in acquiring the language more speedily; because there is nothing but the native language spoken in the place.' So I took his advice, and left Muttra at the end of July last, and arrived at Chitoura at the beginning of August. Since I came to Chitoura I have employed my time every morning to read some Hindi books with my pundit; and every evening Thakurdas (the native preacher) and myself go out to Chitoura and the surrounding villages to preach Christ to the people, and converse with

them respecting divine things and respecting their folly in worshipping idols and believing what is not true. We both attend the fairs and the markets, and in such places we get sometimes hundreds of people to surround us, and to listen to the things spoken; and at the time we distribute many tracts among them, which many of the people read with some care and attention.

"THE FAVOURABLE ASPECTS OF CHRIST'S CAUSE AT CHITOURA.

"At present there are only two Christians at Chitoura besides myself, and those are Thakurdas, the native preacher, and his wife. But a few days ago I found there are other four at Futtyabad, which place is about eight or nine miles from Chitoura. These four told me that they are very desirous to return to Chitoura again, that they may enjoy the same spiritual comfort as they did before the mutiny. Indeed, they seem to me to be exceedingly earnest and sincere in their attachment to Christ and his religion. When my brother Thakurdas and myself go out to the different villages around, to preach the Gospel to their inhabitants, the people seem to listen with attention, and to relish the doctrine preached unto them. When we ask them, 'Why do you worship your Krishna, Ram, Mahadev, and not the true and living God? and why do you not break your caste, which destroys your happiness, and come out from your bondage into the liberty of the Gospel of Christ?' great many of the people reply and say,—'We do not worship Krishna, Ram, &c., and we love the God of whom you speak, and secretly in our own houses we pray to him, and worship him. As for our caste, we know it injures us, and deprives us of a great deal of happiness and comfort; but we, at present, are too much afraid of our relations, and other men, to break it.' When we tell them in return, that, if they fear men and their relations more than God, that their conduct proves that they do not love the true God but very superficially; and if their love to him be superficial, that that is not the kind of love which the Almighty requires, and therefore that they have not the love of God in their hearts, 'Sahib,' say they, 'you tell the truth, and we know not what to do, though we believe that your religion is the true one.' Then we reply, 'If you believe that our religion is the true one, give up your false religion, and profess it, and commit yourselves unto God, and he will take care of you.' Here generally ends the discourse between us. Many of the people, too, read the tracts which are given unto them, and that, as I have mentioned, with some attention.

The natives also seem to have more confidence in the missionaries than in their own people, for they generally say, the 'Padre people will not do us any harm, because they are holy and good.'

"THE UNFAVOURABLE ASPECTS OF CHRIST'S CAUSE AT CHITOURA.

"You must not infer from the above account that we are without our troubles at Chitoura. We have to proclaim the 'glad tidings' of the Cross, not merely to those who are favourable to Christianity, who are generally of the lower classes of society, but also to those who are perfect enemies to the truth. We have to face Brahmins, pundits, and men of every rank, who sometimes show their severest opposition to the religion of Christ. Indeed, often do they shake their heads at us, and in scorn and ridicule laugh at us with the greatest contempt. Frequently are our best feelings brought to the most rigid test, but by God's mercy and assistance we bear their reproach. Had some of these men the authority in their hands, they would soon put an end to our lives. Lately, when Thakurdas was preaching in the village of Chitoura (I was at the time returning home from Delhi), five men rushed at him, and beat him with their shoes until his face was covered with blood. These men are the servants of the *Gosain* (i.e. holy person) of the village, and they

were among those who destroyed the mission's property during the mutiny. The *Gosain*, and his brothers and servants, are entire enemies to the Gospel, and do their best in every way to trouble us, and oppose the principles of truth and righteousness. He, the *Gosain*, endeavours to persuade all who relate to him, and are under his authority, to be of the same spirit. But thanks be unto God, all are not of this spirit, for they want to see and hear us again. We were obliged to give the five men into the hands of the magistrate, that they might receive their due reward, and suffer the consequences of their evil deeds.

"We should next year set up two or three daily schools at Chitoura and its neighbouring villages, for the instruction of the children, and others that may come to it. Three are wanted; and these three can be supported with Rs. 30 per month. For this purpose we cannot get any money in the station, because there are no Europeans here, and the natives will not give a penny towards such thing. There should be also another native preacher here, for the field of labour is very large; and we, Thakurdas and myself, though going out every day to preach, can visit the different villages but very seldom. This native preacher could be maintained with five or six rupees per month."

Some peculiarities in the diction of the above letter will be accounted for by the fact that Mr. Williams is a native of Wales, and at the time of his departure from England had but an imperfect acquaintance with English. It is gratifying that he has been able in so short a time to master the vernacular of the people, and can tell them in their own tongue the wonderful works of God.

BENARES

"We have received from the Rev. J. Parsons a very interesting account of a tour, undertaken in the early part of the year, through the north-west provinces, in company with Mr. M'Cumby. This excellent speaker of the native languages is supported by our esteemed friend, the Rev. W. Start. The first and last parts of the journey were accomplished in a gig, attended by a bullock-cart to carry the luggage, books, and tent. The larger portion was effected in dawk garries, through the generous kindness of Mr. Greenway, whose many services to the Society are worthy of the kindest remembrance. The brethren started on the 22nd January. They visited Mirzapore, Allahabad, Cawnpore, Meerut, Delhi, Agra, Lucknow, Fyzabad, and Ajodhya, and many interesting villages. Mr. Parsons thus sums up the general results of the tour:—

"Our united tour occupied three months and five days, during which we travelled 1,086 miles, and preached to 83 large outdoor congregations in the cities and the Ajodhya mela, to ten smaller village congregations, and for ten days in the Allahabad mela continuously (with the aid of native brethren sometimes) from morning to evening. So that at the lowest calculation our hearers must have considerably exceeded 20,000; and if we should reckon those who came and went during our discourses, listening only for a short time, the number would amount to 30,000 or 40,000. We had little opportunity of distributing Scriptures and tracts, except in Oude, as

we were in the sphere of other missions, and it is better to leave this matter to the resident missionaries. And we distributed very few books gratuitously. We charged a small price, much less than cost price,

but enough, as we judged, to ensure the books being taken care of. Thus we disposed of 230 Scriptures, chiefly single Gospels, and 165 tracts."

A few extracts from this interesting tour will gratify our readers. And first of Allahabad, the scene of an immense concourse of people gathered to worship at the confluence of the Ganges and Jumna :—

"Our work at Allahabad was confined to preaching in the mela and services in the native and English chapels. Mr. Ziemann, of Ghazee-pore, arrived on Feb. 1st, and my colleague, Mr. Heinig, on the 5th, and they, with ourselves and several native brethren, were permitted to set salvation by a crucified Redeemer before the assembled idolaters. Brother M'Cumby and myself were at the mela every day, with the exception of Sunday, Feb. 3rd, from Jan. 31st to Feb. 11th. It is held on a strip of sand at the junction of the Jumna and the Ganges, which used to be more extensive, but this year was circumscribed by the encroachments of the river. Mr. Walsh, the Presbyterian missionary, had pitched two tents for the convenience of our preaching labours, where our congregations could assemble, but not so pleasantly or commodiously as in the shady groves of the Ha-jeepore mela. For the first three days the occupants of the ground were principally the merchants and dealers, who were erecting their booths and preparing their shops for the business of the fair; the numerous religious mendicants, who had opened their shops (for so they may be truly called) of another description, their stands of idols variously decorated to attract attention and win the offerings of deluded worshippers;

and the priests and barbers, who claim the right to the profits of the bathing and the shaving, which are the leading ceremonies of the mela. Among them we walked, and took opportunities of conversation and discussion. Our attention was particularly excited by a fakcer from the north-west, who, by the singularity of his appearance and behaviour, and his skill in composing and singing poetry, has gathered a number of disciples, and is endeavouring to establish a new sect; another instance of what used to lead our late dear Brother Nainsookh to describe Hindostan as a field without an owner, from which every passer-by gathers a handful, until the field is desolated. After the 4th of February, our visits to the other parts of the mela were confined to the morning; and afterwards we staid at the tents, where mostly two congregations continued to hear from the time we commenced until evening, the speakers relieving one another, and the congregation also changing by parties coming and going. Some, therefore, heard very cursorily, while some remained for hours, or came repeatedly. I cannot form any estimation of the numbers who may have heard. Oh may the hearts of some prove to be like the good ground!"

With painful recollections of Nana Sahib's treachery and sanguinary cruelty the brethren entered Cawnpore :—

"For six days we preached morning and evening in the bazaars of Cawnpore, and greatly were we pleased with the reception we met with there. On every occasion we were surrounded by large congregations of attentive hearers. Those who came forward to oppose us in argument were comparatively few, while nearly all our hearers listened quietly through two long discourses, in which it was our aim to give as clear an exposition of Gospel truth as we possibly could, and to encounter the prevailing superstitious errors of the people with the plainest arguments and most urgent expostulations. The native city of Cawnpore is a busy, thriving place at the present time, being the terminus of the

railway and the Ganges Canal, on both which the traffic is increased just now by the great efforts made to push up supplies of grain to the famine districts. The Baptist chapel was closed and unoccupied, and when we passed by it to the important field of preaching labour presented in the city, we could not but heave a sigh of regret that our Society has no representative in Cawnpore. It was with mingled pleasure and regret that we heard the request of one of our hearers, after our last sermon there, that we would stay a week or fortnight to allow him and some others an opportunity of further inquiry. But we felt it was an object to be kept in view, to pay other visits to this city as opportunity may be afforded."

At one time a small English Baptist church existed in Cawnpore, for whose accommodation the chapel was erected. The mutiny destroyed the last of the

little band. May God in his mercy ere long raise up in Cawnpore another Church to testify of his pardoning love.

At Meerut the missionaries were kindly received by the members of the Church Mission, with one of whom they united in frequent preachings in the bazaars. They had also the pleasure of meeting the brethren who have been gathered in Church fellowship by our brethren from Delhi. Mr. Parsons says:—

“We found two distinct spheres of labour in Meerut. The Sudder Bazar, near the cantonment, containing a considerable population, we found to comprise a preponderance of Mohammedans; and though we had large congregations, we had to suffer interruption generally from objections and arguments, urged with the warmth and bitterness that usually characterise that class.

“The city of Meerut, at some little distance from the Sudder Bazar, contains a less proportion of Mohammedans. There our congregations were still larger, and we had not quite so much interruption from persons coming forward to dispute. Among our opponents in Meerut was one man avowing rank infidelity. He came forward, though a Mohammedan, loudly asserting that the Quran, Shasters, and Bible, were all fictions, invented by Moulvies, Brahmins, and ‘Padrees,’ to frighten the people; that every sect was pulling its own way, and there was no such thing as distinguish-

ing truth from error; that there was no hell, and would be no punishment for sin, &c. It was less painful to hear the foolish errors of the Hindu, or the positive dogmas of the Mohammedan, than the wild and unreasonable ravings of such a man. While at Meerut we several times saw Sergeant Gilson, deacon of the little church which Brother Evans was privileged to form, consisting chiefly of men from the Carbineers; but that corps had lately left the station, and so few were left behind, that they did not meet in a separate assembly for worship on the Lord’s-day. We had also the pleasure of visiting our native brethren at Mulliana, where in an ‘upper room,’ that took our thoughts back to that mentioned in Acts i. 13, we enjoyed a season of reading, singing, and prayer, with these simple villagers, and listened with much interest to the account given by one or two of them of the Lord’s mercies to them.”

As we have given elsewhere a full account of the state of the missions in Delhi and Agra, we omit Mr. Parsons’s references to these places. On the 18th March, they started for Lucknow, passing the scenes of Havelock’s triumphs on the way. Some of the villages had been reduced to desolation by the war. After preaching for some days in Lucknow, without any very noticeable incident, the missionaries proceeded to Fyzabad. The journey was a slow and tortuous one. At Nawabgunge, on the way, the following incident occurred:—

“After our discourses in the bazaar on Sunday morning, a pressing request was brought to us that we would visit in his house in the village a respectable confectioner, who appeared to be a well-known man, and universally esteemed for his attainments in the knowledge of the Hindu religion. We cheerfully complied with the invitation, and went to his house, or rather lodgings, but the courtyard was very small, and instantly filled to suffocation with the large crowd that accompanied us from the

bazaar, wherefore we adjourned to the shade of a large tree in the village, where, amidst the crowd, we had a conference with the man, whom we found quiet and reasonable, and willing, to our gratification, to listen to a comprehensive statement of the Gospel. The discussion which followed was neither very long nor very important. Here we began to dispose of our Scriptures in larger numbers; and on Sunday evening had visitors at the Serai till a late hour to take books and converse.”

As the district of Oude, visited by our brethren, is but little known as a missionary field, we give the detailed narrative in full.

“On the 6th of April we reached Fyzabad, which, I am told, is the second city in Oude in importance. It was founded by and has belonged to the Mohammedans, and contains many extensive public buildings, which were erected when the city was the capital of the province. Three miles to the east of it lies Ajodhya, famed as the

seat of government of the ancient king, Dusseruth, father of Ram, the most generally worshipped of all the Hindu deities in this part of India, esteemed as an incarnation of Vishnu, in the family of Dusseruth. Here modern buildings are shown, which are said to mark the sites respectively of Ram’s birthplace, of his father’s



palace, and of his own residence after his marriage. The ghauts also, on the Surjoo river, which runs by, are esteemed sacred. Here also is a famous temple to the monkey-god, Hunooman, which is a fortified place of considerable strength, and is known as Hunooman Gurhee, or Hunooman's Castle. Connected with it is a numerous establishment of byraggees, or religious mendicants, who live in high style in the Gurhee, and in fine houses erected for them, as an act of merit, by wealthy Hindus. Between these byraggees and the Mohammedans, the fight took place which kindled a fire of enmity between Hindus and Mohammedans throughout Oude that seemed likely to desolate the province, and induced the English to annex it to their own dominions. Fyzabad and the Ram Noumee mela at Ajodhya were the last spheres of our preaching labours before returning home. On arriving at Fyzabad we pitched our tent at a little distance from the city, choosing a place where we could have good shade, which was necessary, as the weather was now becoming warm; and from that afternoon till the 12th, we preached morning and evening in the bazaars of Fyzabad, with the exception of one morning, when we went to see a famous place of pilgrimage, called Gooptar Ghaut, where Ram is said to have drowned himself, or, as others will have it, to have gone to heaven, taking all Ajodhya with him, but the pilgrimage to which has been prohibited on account of its falling within the boundaries of the cantonment; and one evening, when we went to seek a proper place to pitch our tent in the mela. Our congregations in Fyzabad were usually very large, and sometimes quiet and attentive. At other times we had much dispute and opposition to encounter, either from Mohammedans arguing, or rather dogmatising, with their accustomed warmth, or from light-minded persons, of whom there is generally no lack in the bazaars of a large city. On the whole, we had good opportunities of making known Christ crucified, and we disposed of a good number of Scriptures.

#### " AT AJODHYA.

" On the morning of the 13th April we removed our tent to Ajodhya, and pitched it in a shady grove in the midst of the fair, between two principal thoroughfares leading to the ghauts. As, however, we were without an awning, and, being only two, had not strength to continue preaching throughout the day, we did not gather congregations at our tent, but morning and afternoon selected the most convenient places, and preached to the people. Till the 16th the pilgrims were not very numerous,

and we usually secured pretty good congregations in the mornings in the permanent or temporary bazaars, and in the evenings had lively conversation and discussion with pundits, byraggees, and others, on the fine stone ghaut, the principal one in Ajodhya, called the Swurg-dwaree (or Gate of Heaven) Ghaut. After that date, the multitude was very great, and the crowd too dense to attempt preaching in the places of principal resort. Indeed the crush was fearful in some particular cross-roads, and persons who lost their footing were trampled by the throng, who, themselves borne forcibly along, were powerless to avoid it. We were repeatedly told that the fair was larger than it had ever been, in consequence of the safety of the roads since the accession of British authority. We had therefore to choose vacant spots aside from the great thoroughfares, where we were soon surrounded by congregations numbering sometimes in the evening as many as 700 or 800,—as many, in fact, as our voices could reach in the open air amidst the buzz and bustle of a fair. Highly gratifying it was to unfold the story of redemption before such great multitudes, to many of whom, I feel assured, it was quite a novelty. Many exhibited considerable interest, and all our stock of Hindu Scriptures and tracts was exhausted before we left the fair.

#### " AN INQUIREE.

" When we went over, in the first instance, to seek a place for our tent, we were accosted by a byraggee, who told us he had heard the Gospel and received books at a previous mela from Mr. Ziemann, of Ghazeeepore; that he regularly prayed to Christ; and that in paying his devotions to him he found such delight as he had never before experienced. He asked if he could not receive baptism, and then live a hermit's life, as before; but that, we told him, was not consistent with Christian duty. As soon as we went over again for the fair, he was with us again, even before the tent was pitched, and every day during our stay he came soon after noon, and stayed with us till we went out for our afternoon preaching, engaged in inquiry and conversation. Gradually his desire to abandon his present connection ripened into a full resolution to follow us; and in token of his adoption of Christ as his hope, he requested us to call him, not by his former name, but by one of his own choosing, which imports that he has made Jesus his refuge. We are much pleased with his character so far as we can judge of it. He seems simple-minded, sincere, and

straightforward, and we are encouraged to hope that he has been taught of God, and that the Holy Spirit will work saving faith in his heart. He left his business and family ten or twelve years ago to become a byraggee, from the conviction that he could serve God better so than amid the entan-

gements of secular life; but he has been disappointed. It costs him, however, evidently a hard struggle to give up his respect for Ram. He has accompanied brother M'Cumby to Dinapore, where he earns a livelihood by teaching in a school, and receives daily religious instruction."

MAY this poor wanderer be truly brought to the fold of Christ as the first fruits of Oude unto Christ. So deeply impressed were the brethren with the importance of the field thus opened to them, and the interest shown in the message of peace, that they propose to revisit this part of Oude next cold season, and to renew among its people their work of faith.

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## HOME PROCEEDINGS.

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A FEW of the Autumn Missionary Meetings have taken place during the past month. The Rev. J. Sale completed the series of services in Staffordshire, attending a meeting at Mazepond with the Rev. J. Wenger, and at the close of the month assisting at a series of meetings in East Yorkshire. The Rev. W. K. Rycroft has been engaged in Wales, and the Rev. F. Trestrail at Scarborough.

As announced last month, the service for designating the Rev. G. Rouse to missionary service in India, and to take farewell of the Rev. J. Page, was held at Camberwell. It proved an occasion of great though of chastened interest. The absence of Dr. Steane on account of illness was the only drawback. These brethren are expected to sail for Calcutta on the 1st of October. A similar service took place on the 22nd of August at Vernon Chapel to bid farewell to Mr. Peacock, a member of the church recently formed there, but now engaged as a missionary of Christ in Africa. Our esteemed friend was for several years employed in efforts to redeem from barbarism the aborigines of Australia. Urged by an earnest conviction of duty, he now consecrates his life to the evangelization of Africa. He goes to join the missionary band at Cameroons. The Rev. S. Pearce, the Rev. J. Butterworth, the Rev. J. Teall, Mr. Templeton, and Mr. Underhill, took part in the service. Mr. Peacock sailed for his destination on the 24th ult.

With much pleasure we insert the following extract from a letter having reference to some recent meetings in Gloucestershire. We rejoice to find them to have been so interesting and profitable. "I had the pleasure of attending a series of missionary meetings with Brother Hewett at Shortwood, Stroud, and other places, last week, and drop a line to say that the attendance and spirit, and, I trust, the collections, of all the meetings were exceedingly good. I heard it remarked at one place that they were like the meetings of the olden time."

We have the satisfaction of recording the departure of the Rev. E. and Mrs. Baumann to their destination—the mission field in Hayti. They sailed in the steamer of the 17th ult.

We refer with very great pleasure to the excellent meeting held at the Metropolitan Tabernacle on the 19th of last month, to commemorate the centenary of Dr. Carey's birth. The attendance was very large indeed, and the speeches of the brethren, Chown, Tucker, and Spurgeon, admirably appropriate to the occasion. The chair was occupied by Sir Morton Peto: Mr. Marshman, who was expected, being unable to be present on account of the lamented decease of the youngest daughter of Lady Havelock. As an excellent report of the meeting appeared in the *Freeman* of the 21st, it is unnecessary to reproduce the speeches in the "Herald." The tone of the meeting is well expressed in the words of the apostle, "They glorified God in" him.

It will give pleasure to many of our readers to learn that our esteemed friend, Mrs. Knibb, has safely arrived in this country from Jamaica.



BERKSHIRE.		£ s. d.	KENT.		£ s. d.	WORCESTERSHIRE.		£ s. d.
Chaversham—			Ramsgate—			Blockley—		
Contributions.....	15	5 0	Contribs., for Rev. J. C. Page's Chapel Fund.....	5	0 0	Collection, for China...	1	11 0
BUCKINGHAMSHIRE.			LANCASHIRE.			Bromsgrove—		
Amersham—			Rochdale—			Collection, for China...	1	9 0
Collection, part.....	12	11 5	Donation, for Rev. J. C. Page's Chapel Fund.....	50	0 0	Evesham, Cowl Street—		
Contributions.....	12	2 11	Accrington, Blackburn Road—			Collection.....	6	5 0
Speen—			Contributions.....	5	10 0	Do., for China.....	1	4 3
Collection.....	1	17 11	LINCOLNSHIRE.			Do., for W. & O.....	1	3 0
Contribution.....	0	4 9	Alford—			Do., for Jamaica.....	4	3 6
Do., for China.....	4	0 0	Contribs., for China...	1	0 0	Do., for N. P.....	1	0 6
Do., Juvenile.....	0	7 4	NORFOLK.			Malvern—		
	6	10 0	Norwich, St. Clements—			Contrib., for China...	0	2 8
CORNWALL.			Donation, for China...	5	0 0	Pershore—		
Falmouth—			Do., for Rev. J. C. Page's Chapel Fund.....	1	0 0	Collection, for China...	1	5 6
Contributions, for Rev. J. C. Page's Chapel Fund.....	0	10 0	NORTHAMPTONSHIRE.			Contribs., for do. ...	1	10 0
Relford—			Kettering—			Stourbridge—		
Contrib., for China...	0	10 0	Contributions.....	25	7 11	Collections, S. Schl.	8	3 8
DEVONSHIRE.			Thrapston—			Westmanacote—		
Bampton—			Contributions, for Rev. J. C. Page's Chapel Fund.....	1	12 0	Collections.....	1	10 7
Collection.....	1	12 6	OXFORDSHIRE.			Do., Public Meetings.....	1	10 6
DORSETSHIRE.			Chipping Norton—			Contributions.....	3	8 7
Gillingham—			Contribs., for China...	2	14 3	Less expenses.....	6	9 8
Collection.....	5	9 7	Sunday School, for do.	6	0 0		0	12 6
Contribs., S. School...	0	11 5	Hook Norton—			Worcester—		
Do., for N. P.....	0	13 3	Collections.....	3	2 3	Collection, for China...	2	16 1
East Soven, col. ....	0	11 5	Do., for China.....	1	2 0	YORKSHIRE.		
ESSEX.			Contributions.....	2	3 1	Rawdon—		
Langham—			SOMERSETSHIRE.			Contribution.....	5	5 0
Collections.....	8	7 2	Yeovil—			SOUTH WALES.		
Contributions.....	9	15 0	Collection, for China...	4	2 8	CARMARTHENSHIRE.		
Do., at Tea Meeting, for Rev. J. C. Page's Chapel Fund.....	7	0 0	Contrib., for do. ....	0	10 0	Llanelli—		
	25	2 2	SURREY.			Contribution.....	0	5 0
Less expenses.....	0	5 0	Norwood, Upper—			SCOTLAND.		
	24	17 2	Contributions.....	1	1 0	Elgin—		
Loughton—			Less expenses.....	4	12 8	Contribs., for Rev. J. C. Page's Chapel Fund.....	3	0 0
Contributions.....	3	16 10		0	0 6	IRELAND.		
GLOUCESTERSHIRE.				4	12 2	Belfast—		
Eastington, Nupend Chapel—			WARWICKSHIRE.			Collections.....	2	3 0
Collection.....	2	7 6	Birmingham—			Coleraine—		
Contributions.....	0	3 6	Contribs., on account	57	16 9	Collection.....	3	4 8
Do., Sunday School	3	4 1	Do., for Rev. J. C. Page's Chapel Fund.....	15	13 0	Dublin—		
Hampton—			Leamington, Upper Parade—			Collection, at Public Meeting, on Mr. Saker's departure	9	1 3
Collection.....	1	13 6	Collection, for China...	4	10 6	Less paid on Mr. Saker's account...	2	6 9
Painwick—			WILTSHIRE.				6	14 6
Collection.....	1	5 0	Laterton—			Do., Abbey Street—		
Tewkesbury—			Contributions.....	0	4 0	Collections.....	5	12 2
Contribs., on account	20	0 0	Nimsfield—			Do., Public Meetings	4	6 4
Uley—			Contributions.....	1	8 6	Do., Monthly.....	3	1 3
Collection.....	2	5 0	Trowbridge—			Do., Rathmines—		
Wotton-under-Edge—			Contributions.....	6	1 0 0	Collections.....	6	18 0
Colles. and Contribs.	9	7 0	Turley—			Contributions.....	3	0 0
Woodchester—			Contributions.....	1	4 0		29	10 3
Collection.....	1	8 8	HEREFORDSHIRE.			Less expenses.....	1	13 6
Sunday School.....	1	5 10	Ledbury—				27	16 9
HEREFORDSHIRE.			Collection.....	1	10 6	Newtonards—		
Ledbury—			Contributions.....	1	1 0	Collection.....	0	5 0
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Contributions.....	1	1 0						

# THE MISSIONARY HERALD.

## THE WORK OF THE AMERICAN BAPTIST MISSIONARY UNION.

THE storm of civil war which is now desolating some of the fairest regions of the United States, threatens to affect most injuriously the missions carried on by our American brethren. Already they have announced to their missionaries labouring in Germany and France, that this year the support hitherto afforded them must be partially or entirely withdrawn, and applications to the churches of this country for assistance are even now being made by Mr. Oncken, of Hamburg, and Pastor Dez, of Paris.

It may not be practicable to render them much pecuniary help. They may be able to weather the difficulties which beset them, and continue without much suffering the numerous labours in which they are engaged. But we are sure that they deserve, and will rejoice to have, our sympathy, and to participate in our prayers. To awaken this interest in their work we propose to give a brief sketch of the missions the Union supports in various parts of the world.

The German mission, though chiefly dependent on its own local resources, has been always largely aided by our American brethren, and the efficient colportage which forms so interesting a feature of the German movement, has been greatly indebted to their liberality. The French mission, like that of Germany, has chiefly been carried on by means of native agency, and is found in the Department of the North, and in Paris. It has been on the whole very successful, and in the five existing churches there are more than three hundred members. As many more persons attend divine worship, nearly all of them being drawn from the Romish communion.

The Missionary Union has also laboured for many years among the Indian tribes of North America, especially the Delawares, Ottawas, and Cherokees. Much difficulty has been experienced in dealing with the social state of these remnants of the aborigines, from the constant inroads of white men on their lands; but among the Cherokees there has of late been much excitement arising out of the question of slavery. The missionary is an abolitionist, and as there are slaveholders among the Cherokees, strange as it may appear, threats of ejection and violence have been made, and his work greatly interrupted. The Federal authority has lent its influence to sustain the odious crime. Nevertheless, during the year the missionary reports eighty-two baptisms, and a membership of 1600 persons.

On the continent of India the Union has a mission at Nellore, in the presidency of Madras, and another in Assam, in the presidency of Bengal. In Nellore the Spirit of God has in some measure been poured out, and the public mind powerfully moved. The labours of the brethren have also extended to the neighbouring country. The church is small, consisting of twenty-four members only; but a general impression is said to prevail

among the people, that the religion of Jesus is getting a strong hold, and that its ultimate triumph is certain. The Assam mission is a difficult one. The country is sparsely peopled. Excessive drunkenness prevails. A tenth of the men are addicted to the use of opium. The people rove from place to place, are very superstitious, wonderfully timid, and in constant fear of their gods, to whom they are always offering sacrifice. They are not Hindus in religion; but have a religious system of their own. Much interruption too has been occasioned by the ill-health of the missionaries, the country being covered with jungle and swamp. About fifty converts have, however, been made.

A mission has for some years been sustained in the little-known country of Siam, both among the natives of the country and the Chinese who live in it. A church of thirty-two members has been formed, and two missionaries carry on the work. It is spoken of, however, as a field which has hitherto specially tried the resources of faith. But the labours of past years are now beginning to bear fruit, and a few converts are being gathered into the fold. New ideas and conceptions are exercising their influence on the native mind, and unusual attention has been drawn to the claims of the gospel.

In China, too, at Hong Kong and Swatow, our brethren have established themselves, and in these two places about thirty-four converts testify to the grace of God. Also at Ningpo a very interesting church of forty-four members exists. New ground has been taken in the villages in its vicinity, and the result is apparent in the converts who have been gathered in. In all these missions, schools and literary labours have had their due share of attention.

But it is in Burmah that our American brethren have concentrated their chief force. Here the work divides itself into two parts, rendered necessary by the different habits and languages of the people who inhabit the country. The Burmans speak one language, and are Buddhists by religion; the Karens speak another, and are Pagans, or, at the best, believers in one great Supreme Being, of whose existence they have only a traditional knowledge. The mission among the Burmans was originally begun by the son of our own Dr. Carey, Mr. Felix Carey. But on Dr. Judson changing his sentiments on the subject of baptism, and not being suffered to devote himself to missionary work in India by the intolerance of the East India Company, he at length sailed for Rangoon. Here for six years he laboured without a convert, and for some years he was unacquainted with the very existence of the Karens, who chiefly live in the country, and are tillers of the soil. But when under the ministrations of the excellent Boardman the gospel found its way to the jungle, a most remarkable work followed, and tens of thousands of this oppressed people welcomed the Redeemer of men. About sixteen thousand persons are in church fellowship, forming 280 churches, each with its pastor and deacons, and generally schoolmaster also. A very large proportion of these churches is self-supporting. Thus, in the district of Shwaygyeen, containing ten churches, all with one exception support their own teachers. They give them no regular salary, but furnish them with food, and make them presents from time to time of clothing. One teacher, for example, was presented with a pony, and twenty betel trees; another with seventy-five pounds of betel nuts, worth about forty shillings, and another with eight baskets of rice. They have also contributed £27 for other benevolent and Christian objects.

In the Tounghoo mission, in 101 stations, there are 77 churches, each provided with a schoolmaster, who also preaches, besides three ordained preachers. Their subscriptions to the schools and village teachers amounted in cash to £138.

This remarkable and rapid work of grace among the Karens has also assumed, within the last year or two, new and marked features of interest among the Burmans, so that the missionaries anticipate that "much people" will soon be gathered into the fold of the Great Shepherd.

For these people the word of God has been translated, and there is at the present time great activity in the production of a Christian literature for their use. The Karen language owes its written form to the missionaries, and for the first time a vernacular grammar has been prepared.

Our American brethren thus carry on the work of the Lord in eighteen distinct fields of missionary labour, and support forty-one missionaries and their wives. In Asia they have 387 native preachers and assistants, and have formed 288 Christian churches, with a membership of 16,174 persons. In the 183 schools are 2,658 children. If we add their German and French missions, there are 79 additional churches and 9,239 members. The expenditure on this large field last year was 95,511 dollars, or £19,898. This left the Union in debt, at the close of its financial year in April last, £2,291.

In view of the demands upon them, and the condition of their country, the brethren, in their annual meeting, thus resolved:—"The increasing claims of the mission already established by the Union, as well as the judgments of God now abroad in our once peaceful and united country, admonish us that his approbation and blessing are to be secured by additional *sacrifices*, and not by *retrenchment* and curtailment." May they be enabled by God's blessing to maintain the work they have begun, and find that, as their enterprise began amid scenes of national commotion in 1812, so the turmoil and distress of the present may be no hindrance.

## FOREIGN INTELLIGENCE.

### WEST INDIES.

#### TRINIDAD.

FOR reasons given in the report of Mr. Underhill, published in the *HERALD* of December last, the Committee resolved to remove the seat of their mission in the southern part of the island, from Savanna Grande into the seaport town of San Fernando. In January Mr. Gamble began to take steps to carry out this resolution, and a piece of ground was purchased for £125, situated in a most eligible spot for a mission house, and large enough for the future erection of a chapel should circumstances call for it. It is near the Town Hall, open to the sea breeze, and on an elevation which removes it from the damps of the low land on the sea shore. The mission house in Savanna Grande being built of wood, as is the case generally in Trinidad, it was resolved to take it down and remove it to San Fernando, a distance of nine miles only, and a process less costly than the erection of an entirely new one. Mr. Gamble's early training as a carpenter gave him many advantages in adopting this course. Under

his superintendence it has now been re-erected, and the missionary has fully entered on his labours in this important town. Mrs. Gamble has also been permitted to rejoin her husband in good health, after a somewhat protracted stay in this country.

Immediately on removing into the new mission house, Mr. Gamble hired a small dwelling in the main thoroughfare of the town, which was opened for Divine worship on the 18th of June. Here he preaches three times a week, including the service on Sunday evenings. At first he took only half the house, but finding it too small, a partition has been removed, and the whole fitted with seats brought from the chapel at Savanna Grande. The place will seat nearly sixty persons, and the attendance has varied from thirty to fifty in the week. On Sundays there are often more outside than in. At first Mr. Gamble went on the Sabbath morning to one of the out-stations. This often occasioned an exhausting ride of some twenty-five and even thirty miles, which during the rainy season became impracticable. He has accordingly commenced to spend the whole Sabbath in San Fernando, and opened the house for a Sunday school. In this he enjoys the assistance of Mrs. Gamble. He has also been preaching on the wharf, among the labourers engaged in loading the ships with hogsheads of sugar. He says, "I also visit the hospital, give tracts to those who can read, but unfortunately they are few. I go to the houses of the Catholics, and invite them to come to chapel; and when they are slow to understand English, I speak French to them. This immediately mollifies them, so that when I leave they say, 'Bon soir, M. l'Abbé,'—the name they give to their priests." For this class he desires to have a supply of tracts in French, and also some in Spanish, both which languages are spoken,—the first to a large extent in the island.

With regard to the country stations, Mr. Gamble has furnished the following information. The Fifth Company church has lost its pastor, Mr. Hamilton, by death. He was a preacher among them for more than forty years. He died from small pox, which has been very fatal in the district. In May, however, Mr. Gamble had the pleasure of baptizing here three individuals. The people have chosen as their pastor a young man named Robert Andrews, who has a larger share of education than any one else in the congregation. He reads well, and writes tolerable English. He frequently walks to San Fernando, a distance of fifteen miles, to obtain books from the missionary, and to receive instruction for the onerous duties he has undertaken.

The church at Montserrat, under Mr. Webb, continues to prosper. He labours faithfully in the church and the school.

At the Third Company, where Mr. Richardson is pastor, a missionary meeting was lately held. Mr. Law came down from Port of Spain to attend it. But few were present, owing to the excessively bad weather.

At New Grant the work is discouraging. The pastor is old and feeble, and but little, if any, progress is being made.

These small churches of negroes, originally brought from America, lie scattered in a circle of several miles at about equal distances from San Fernando. They lie on the outskirts of civilization, on the very borders of the virgin untrodden forests of this fertile island. Yet in their settlements many have been born to God, and in their secluded dwellings the salvation of Christ is known, believed, and loved.

#### HONDURAS, BELIZE.

The mission still carried on here by the Rev. Alexander Henderson was formerly sustained by our Society. Since its separation from our funds, Mr. Henderson has continued very laboriously, and not without considerable success, to preach the word of life among the people. Latterly he has kindly favoured us with letters, and we are sure that the readers of the *HERALD* will be glad to hear of the progress of Christ's kingdom in this interesting field. Mr. Henderson's labours are not limited to the English speaking part of the population, but he also endeavours to convey the Gospel to the native Indians speaking the Maya tongue. In this language he has prepared tracts, and is now engaged on the completion of a dictionary. Of his work he thus writes:—



"I have lately had a stimulating visit in the person of a Mons. Brasseur, priest in the interior of Vera Paz, holding a cure among the Quichi Indians who border on the Maya, and appear to speak a language approximating the Maya so much, that we could trace nearly the like relationship as exists between the Spanish and the French. Monsieur is preparing a dictionary, Quichi and French, and expects to publish it in 1861. It is difficult for me to see what will be gained by the performance, unless some one acquainted with the French translates books for the natives. He promises me a copy in return for one of mine. I do

hope to get it in readiness next year. M. Brasseur is on his way to Paris to publish his second work on Quichiantiquities—shall I call it—gathered from MSS. found among the natives, who are charmed at seeing a white man respect them so far as to acquire their language. It seems as if I were only entering upon Missionary life, so inviting is the field to provide native books. We baptised two converts three weeks ago, and the church has enjoyed uninterrupted peace. Young preachers are springing up. We expect to reoccupy Baker's Station at the opening of 1861."

In the month of February Mr. Henderson, writing to the Committee with an expression of his hope that this field may again become the object of their care, gives the following sketch of the state of the mission :—

"During the past six months we have baptized nine persons. A teacher has been stationed at Baker's Bank, another teacher has offered himself for Corosal, who we are most anxious to accept, and place in

that flourishing part of the settlement. . . . I have suggested that they be set in order as a native Black Church, to whom we would yield friendly patronage."

Corosal is a town fifty miles to the north of Belize, having a population of 6,000, with towns accessible besides. The inhabitants are chiefly Maya Indians, engaged in sugar cultivation.

## BAHAMA ISLANDS.

### NEW PROVIDENCE.

Mr. Davey, under date of April 15th, makes the following interesting remarks on the state of religion in this widely scattered group of islands :—

"Since I wrote you last I have paid a visit to Ragged Island; but what can I say about it? is the question that arises in my mind as I sit down to pen these few lines. If the readers of the HERALD look for novel intelligence, they cannot have it from these old stations and small colonies. The Bahamas are thoroughly evangelised, and I do not suppose that the number of professing Christians to the population is greater in any part of the world than in this colony. The churches in this colony over which the Baptist missionaries have been watching for some years, are aiming after self-government and sustentation. And it must be confessed that they make sorry work of it at times. The ministers and missionaries of other churches, who think the agents that we employ are not sufficiently intelligent, and who sometimes hear of 'impressions' in our out-island churches, feel a little inclination occasionally to send agents of their own; but whether this

would be productive of any good is doubtful. The black people are certainly disposed to pay more respect to a white minister than to one of their own colour; and when this is the case, we cannot wonder that white persons, of which there are a few on all the out-islands, should have the same preference.

"At Ragged Island, the people are generally intelligent, and there is no one sufficiently in advance of the rest to command their esteem and obedience; consequently every now and then the church gets into confusion. . . . Though with them only five days I preached to them six times, and I believe that almost everyone on the island who could attend was present at the services. They are a poor people, but very kind; and if one could be always itinerating among the islands, I have no doubt that our out-island churches would flourish."

On the first Sunday in May, Mr. Davey baptized fifty persons in Nassau, —precisely the same number that were baptized on that day the year before. These were selected from about seventy, who have for some time been visiting him with a desire for fellowship with the Church. Thirty of the candidates

were chiefly young men who, having had greater educational advantages than their parents, may become of great service in the Church. At the little station at Fox Hill, eight or nine persons were also about to be baptized.

## SAN SALVADOR.

Our native brother, Mr. Laroda, reports that he had baptized during his journeys through the island fifteen persons, and that others were awaiting that ordinance.

## TURK'S ISLANDS.

The departure of our esteemed brother, Mr. Rycroft, for England, was accompanied with many manifestations of affection and regard by the people, among whom he has for many years successfully laboured. Before leaving, Mr. D. Kerr was ordained for the work of God at Puerto Plata. He has studied Spanish with Mr. Rycroft. On his arrival there he will open a school. It remains, however, to be seen whether the advent of the Spanish Government to the sovereignty of St. Domingo will interfere with our mission, as it has already so disastrously interfered at Fernando Po.

During the absence of Mr. Rycroft, Mr. Littlewood has taken charge of the stations.

## CAICOS ISLAND.

Our worthy native brother, Mr. S. Kerr, labours on this rugged but extensive island. He thus describes his work, under date of April 3rd:—

"The number of members on the Caicos is 248, inquirers 60, Sunday scholars 229, Day scholars, 86, among whom I am constantly employed, besides preaching three times on the Sabbath, twice during the week in the chapel, prayer-meetings from house to house, itinerating from four to fifteen miles, holding fellowship feasts, missionary meetings, administering the ordinances of baptism and the Lord's Supper, marrying, visiting sick and dying, to administer counsel, comfort, and advice; to say nothing of the fatigue and difficulty of the way, as the hearty reception and love of the dear people recompense for its tedium. I have ever been cheered in preaching the word of life to my fellowmen. If by any means we have to mourn over some, we have much for which to be grateful, that the word has been made to others 'the power of God unto salvation.'

"At present we have much mercy bestowed upon us in the sensible presence of the Holy Spirit in this settlement. Within the last two weeks we have had a general shaking among the dry bones. Thirty young persons came up and gave in their names as inquirers. During the service on

Sunday evening, many were bathed in tears on account of the sins they have committed. Old backsliders, whom an eye of sense would have sat down as being past recovery, have mourned over their backslidings, and sought admission to the church. Several boys connected with the Sunday-school gave evidence of a sinful heart, and desired me to pray for them. Two women came to me yesterday morning who had been backsliders for years, and said, 'Ah! sir, we feel as if the gates of heaven were barred against us, and all Christians flocking therein. Do pray for us; we have lingered long enough, and must stay no longer.' I pointed to them the words of the Saviour, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' &c. We have this week restored ten backsliders to the church, and hope to baptize forty persons at some future period (D.V.). Our prayer-meetings continue during the week, morning and evening, and at each time the chapel is crowded.

"May the Spirit still continue his influence in the hearts of many more, and make the hardened come and sit at Jesus' feet."

This is a very encouraging state of things. It is a cause of devout gratitude that the Spirit of God is being poured out thus abundantly in so many portions of our missionary field.

## INAGUA.

This island is the centre of the labours of Mr. Littlewood. At present it is but partially settled, and is entirely dependent on the manufacture of salt for its prosperity. But the island contains more cultivable land than any other of the group. In view of his labours in connection with Turk's Islands, he thus writes to Mr. Underhill:—

"I incline to make Inagua head-quarters. this will be by far the most important church, a more intelligent congregation, and the most central position. Turk's Islands is far removed from Rum Cay and other out islands, and affords less opportunities of either hearing from or reaching them. Whenever I go up to Turk's Islands, one of the Kerr's will be asked to take my place here; and you may rely on my doing all in my power to sustain the interest of the cause.

Our congregations and schools have greatly increased since you were here. We have near 100 persons from Rum Cay and other islands here, and more are coming. My anticipations are being realized. The *St. George*, with Prince Alfred on board, anchored at our island, a few miles from Matthew Town, about a fortnight ago. The Nassau and Turk's Islands folks, who made costly preparations, are greatly disappointed, he not having called at either place."

## BENGAL.

### DACCA.

In the months of December and January last, our esteemed missionary, Mr. Bion, made a tour in the districts of Cachar, Sylhet, and the eastern part of Mymensing. He took with him the native preachers, Joynarayan and Ramgoti. A few extracts from the journal kept by Mr. Bion will convey the nature and results of their itineraries. If at present much fruit does not appear, the seed of the word of life is widely sown, to await the fulfilment of the Divine promise, "My word shall not return unto me void." They left Dacca on the 5th of December. On the 12th he writes:—

"Moved through jungle and uninhabited regions till evening, when we put to, opposite Beetalong. Had a good many Hindoos who would have heard well, had it not been for two Pundits from Beetalong, who withstood us greatly. Their chief topics of dispute were the divinity of Krishna, and the oldness of their Shastras. The latter, they said, were of 12,000 years standing. One of them, after refuting his silly arguments, said:—'My heart is pure, I need no change; I exhibit in my conduct love to all men, meekness and forgiveness, what do you want more?'"

"Preached at Azmerigunge at a hat, and some hundreds of Hindoos and Mussulmans heard us very attentively. None disputed. At Shappunge we met a different reception. There, as in former years, some did all they could to interrupt us, and to dispute in a most frivolous way. The four Yugs (ages) and the merits of Krishna were their chief arguments. Among them was a Deist from Calcutta with whom I had a long conversation. He spoke with the utmost contempt of the bigotry and idolatry of this place, and said, 'That we should not waste time on people like these.'"

On the Kooseara river an incident happened very characteristic of the lawless way in which the native agents of the Government often act. A man came to Mr. Bion, stating that certain amlahs, or writers, belonging to the Government survey, had carried off a large quantity of milk, saying that the missionary would pay for it! On reaching the spot where their boats were moored, they denied all knowledge of the matter. After some altercation, they at length paid the price, most earnestly entreating the missionary not to inform their superiors. Had it not been for the missionary's interference, the poor herdsman would certainly have lost his property without any chance of redress.

The part of the country visited on this occasion has rarely seen a missionary, or even a European. This will account for the fear shown in the following extract:—

"After ten o'clock we took to walking again, and the boats moved on. Approaching rather unexpectedly the middle of a large village, men, women, and children ran for their lives, some screaming, others crying, others shouting, with bundles of clothes on their backs. Five or six Mussulmans with large clubs confronted us. They were so excited, and required from us in such a defiant air what we came for, that for the moment I felt not very com-

fortable. In angry words they asked:—'Are you not a captain, Sahib, who has come with soldiers to rob and plunder us, and to defile our women?' 'No such thing,' I replied; 'we are peaceful men, and have come to preach to you Allah's Kalam' (God's word). They would not let us go further, till one came, and looking at me from head to foot, said, 'Salaam, Sahib.' Then he had a good laugh, and told to his neighbours that we were Isa's (Jesus)

people, and that he heard us preach some years ago at a bazaar close by. This turned matters, and they apologized for having behaved so rudely. Some of them walked with us some miles, and we parted very good friends."

"19th. Early left the boat and walked four miles to a place called Shenehoagunge. Preached to a number of people in the bazaar on a hillock, who paid a tolerable good attention. After 11, went on shore again, sending the boats on. At Amribarree preached in two places. In the first we had an obstinate Brahmin, who upset to his disciples all we said. Warned him to abstain from his wicked trade, and exposed his greedy covetousness to his disciples. At the second place found some hundreds of Hindoos who had come to a Shradha (feast for the dead), and these listened with great attention. Gave them some gospels. At Manickguna we were lying for some hours in the grass under a

tree, conversing to some open-minded Brahmins. They gave us much hope by their questions and earnestness, and remained with us all the time. Gave them some gospels.

"Approaching Chundrapur, the confusion, noise, screams, whistling, and cries of little children were such as if an army had come to take [it by alarm. We were only three, and yet stout Mussulmans were running as fast as their legs could carry them to escape the imagined Captain Sahib. A Choukeedar at last convinced himself of our harmlessness, and his shouts the runaways listened to and returned. In a short time some 200 Mussulmans had seated themselves around us in the centre of the village, and soon became quite confidential. They asked many a question about Mohammed and our Saviour, and paid a very serious attention. In another place close by, preached to another crowd, and they appeared candid and open-minded."

On the 24th they entered the Barak river, in the vicinity of the Jyntiah hills, when the following curious incident occurred:—

"Passing by Budderpore, we heard singing in a shed, and going up to the place found some thirty Munipoori Brahmins chanting and singing the deeds of Krishna. There was something very plaintive and agreeable to the ear in their solos and choruses, and the whole presented a curious spectacle. One of them came to us with pawn and betelnut, which not to offend them, we civilly accepted. He spoke Bengali, and a tract was put into his hands. He no sooner entered the circle than the headman interrupted his song to chant the fol-

lowing words:—"These are books of Jesus Christ, give them back, do not receive any;" and then continued his chanting. It was so cleverly done that we could not help being amused. Though we waited for nearly an hour in the hope of being able to speak to them of One greater and purer than Krishna, there was no pause, and we at last proceeded. A little way off, however, we met with another who belonged to this assembly, and to him we gave a gospel and a tract, which he gladly received."

At length they reached Cachar. The following scene must have been very painful to the missionary:—

"At Cachar we remained six days, preaching in the bazaars and the Melah, to hundreds, but it was discouraging work. The Melah is a failure, and not worth the name. Only Silhet shopkeepers and the neighbouring villagers visited it. The chief attraction for the villagers was not the Melah, but the horse, elephant, and buffalo races, and the European planters running blindfolded and bound up in sacks before them. With such amusements from day to day, the natives were ill-disposed to attend to matters of a religious character, and our work was apparently for nought. There was a large gathering of forty-two tea-planters from the different gardens in the district, and some of them attended divine

worship, which I conducted on the Lord's-day. Cachar itself is inhabited only by three or four European residents, the gardens are six, ten, twenty, thirty, and forty miles south and west in the interior, and it is once a-year, at this time, when the planters meet in the station for a few days, and then disperse again to their respective plantations. I walked some eight miles to see such a garden, and the aspect of it was most pleasing in the midst of hills still covered with thick jungle, and inhabited by tigers, wild buffaloes, and deer. The regularity and health of the tea plants at Deb-Chur is quite a pleasure to behold. Already a great quantity of tea is sent from Cachar to the market, and the tea itself surpasses in flavour that of Assam."

The information contained in the following extract is both interesting and startling. It is the first time that we have heard that preaching is useless, or that missionaries have, with such a conviction, given it up:—

"Reached Silhet about ten o'clock. Here we stayed three days, and were most kindly entertained by the Welsh Calvinistic Methodist Missionaries, Messrs. Pryse and Parry. The former had entered this field in 1850, and is now preparing to visit his home. Twice I was invited to preach in their different chapels in the town, and we spent some very happy days with these brethren and sisters. They have pros-

On the 10th of January, Mr. Bion started on his return home, which he reached on the 25th, preaching every day in the bazaars and markets of the towns on his route.

From the Rev. R. Robinson we have received the following very interesting communication. Its statements deserve to be well pondered, for they go far to explain the way in which Christianity is received in Bengal. His letter is dated January 4, 1861:—

"Perhaps my native preachers and I have attended less to the city during the past season than has hitherto been usual; but this is owing to the fact that we have given more of our strength to the surrounding villages and market-places. The reception of the Gospel in these places has been such as to give us more hope than anything we have witnessed in the crowded city, where the people besides appearing to me to be Gospel-hardened, live in the centre of influences hostile to serious thought. This remark will become plainer when I remind you that a very small section of the population of the city of Dacca—or, in fact, of any Bengalese city or town—have their homes here. They come in from the surrounding country for the purposes of trade. When they have established a business, they will send for some relative from their native village to take charge of it whilst they return home for a season to be with their families. They then come back to the city and resume work, and in the meantime the relative returns to look after the family and the fields. The population, or rather a large portion of it, is constantly shifting and changing about. Hence when you ask a Bengalee where he lives, he will give you a double answer. 'I lodge,' he will say, 'at such and such a place,' mentioning the name of some street or lane in the city; 'but my house is in such a village.' Now, curious as it may sound to those who are not acquainted with the nature of the Bengalee, he is more likely to be induced to think seriously of the Gospel when he is at home, than when he is a temporary resident elsewhere. Every business scheme, every project of importance, is discussed and matured at home. The Bengalee invariably goes home to think. Nor is the reason difficult to discover. He has no independence of mind or judgment, and cannot trust himself to begin an undertaking over which his relations

perous schools, and enjoy some fruits of their labours in the conversion of some promising and talented youths. Preaching, however, they regard as fruitless, and have now entirely given themselves up to this sphere of labour. My own experience in their part of the field would certainly confirm their opinion, were it not for the command of our Lord to '*preach the Gospel to every creature.*'"

and neighbours have not repeatedly sat in solemn conclave. When the preacher of the Gospel meets him in the city, and urges on him the necessity of forsaking his idolatries for the faith of Jesus Christ, he perceives that the question will involve serious consequences, and so declines to entertain it. Meet that same man again in his native village, and he will attend to your words more thoughtfully. The people cannot think of committing themselves to anything like a change of religion away from their families and friends. Hence when a man who has fallen in with the Gospel in a city has been disposed to embrace it, his first step has been, not to avow himself a Christian, but to go home and talk the matter over there. Sometimes he has returned from home resolved to profess Christ; at other times he has been dissuaded by his friends from embracing the new religion. This peculiarity in the Bengalee may in measure account for the fact often remarked, that most of our missionary success has been found in the villages of Bengal, and very little in the large towns and cities.

"We have begun the year 1861 with a prayer-meeting, to be held every morning through the current week, for success in our work, and a Revival and abundant increase in our Church. I have had much encouragement, however, during the last two years in the English portion of my church. The people have been earnest in serving Christ, and my congregations have been so large as to be fast making a new chapel a necessity. The detachment of H.M.'s 19th regiment, some time stationed here, have gone to Darjeeling to act as a reserve to a force we have sent up to chastise the Bhooteens, who are becoming troublesome; and we have lost the society of many among the soldiers who, to use their own words, 'were born in Dacca.' In their place, however, we have got a brigade of

Native Christian Artillery, some of whom are Mr. Smith's Chitoura converts. They all come to my Bengalee chapel on Sunday, where, to accommodate them, the services are conducted partly in Bengalee and partly in Hindostanee."

## JESSORE.

In the month of February, Mr. Anderson took up his temporary residence in the small bungalow lately purchased at Khoordah; which place he finds both agreeable as a residence, and every way adapted for the work of superintending and visiting the churches and district in the south of the Zillah. A building on the premises has been converted into an excellent "Zayat," or preaching place; where both Christians and heathens come for conversation on religion. As rivers branch off in all directions, the missionary has easy access to the very numerous villages and markets which line their banks.

From the Rev. W. Hobbs we learn that for some months past he has been able to address the people in their own tongue, and to enter fully on missionary work. In the early part of the year, accompanied by three or four native preachers, he made a missionary tour of sixteen days, on the Kubbaduck river, in the western division of Jessore. From the journal he kept on the occasion, we extract the following interesting incidents:—

"Second day: Arrived at Khoordah, where a large market is held. Obtained an audience of about 150 persons, who listened with marked attention for about two hours. At the close of the addresses, a Mahomedan begged to say a few words. They were as follows:—'Sahib, your words are good words; these people know they are true, and they like to hear them; but although they have listened so attentively, they will go home and not do anything you have told them.' We told him not to mind other people; but to attend to his own soul's concerns. He said he should like to become a Christian, but he could not do so, for his family would forsake him. To this point thousands have arrived; but, alas! they will go no further.

"Third day: Came to Teelmonie. From this place hired a palky for Mrs. H., and proceeded to Begampore, where we have a little band of Christians. Formerly they lived at Satheria; but the place was so unhealthy that it was thought advisable to remove. Their number has considerably diminished from various causes. Some have removed, others have died, and others apostatized, so that now there are only fourteen members. I was very much pleased with what I saw; what a contrast between them and the neighbouring heathens, both in godliness and cleanliness! They live together in love, which is a good and pleasant thing; but it is a source of great grief to me that their numbers do not increase. We worshipped with them, partook of their homely fare, and arranged to meet them in the chapel at Satheria next day.

"Fifth day: This morning went to the Mahomedan parah (portion of the village) at Shahapore. The people were busy boiling the date juice, from which they make sugar. We told them we had come to proclaim the best tidings the world had ever heard.

They invited us to sit down in their smoking house, and they would listen to it. We did so. Ten men seated themselves by our side, and we told them the wonderful tale of Jesus, who was rich, but for our sakes became poor, that we through his poverty might become rich. They seemed perfectly at ease in our company, and conversed freely about their own faith. They listened with the utmost indifference to the hard things that were said concerning their prophet, and said that missionaries must be very good people to come away from their parents, and endure the hardships that exist in India. I asked them if they did not think they were very bad men to praise Christians, when Mahomed hated them, and taught in the Koran that he who killed an infidel should have a reward in heaven. They said, 'No: Christians were good people;' and to give me an evidence that they liked them, one of them stepped into his house, and bringing out a quantity of sugar, requested me to accept it.

"Sixth day: To-day went to Shágodár. The Zemindar of this place is a native Christian, living at Calcutta, although occasionally he stays a for little while in this place. The indirect influence of the Gospel was strikingly visible here, for the women not only did not run away from us when we passed through their village, but came to the spot where we were preaching, and standing in a group behind the men, listened with the utmost interest. The congregation numbered about thirty-five, all Hindoos. They seemed surprised to hear me address them; for some one had told them that the sahib had not long come from England, and could not talk Bengali.

"After dark we loosened the boat, and rowed towards another large village, which we were desirous of reaching by the morning. Suddenly the atmosphere was bril-

liantly illuminated. A village was on fire. We hid too, and landed. It was as dark as pitch. By the aid of a candle we groped through plantations, pushed through hedges, walked across planks over half-dry ditches, and in about half-an-hour reached the spot. It was a terrible sight to behold. The whole centre of the village was burning, the men were running about like maniacs, or lying helplessly upon the ground. . . . At first the poor creatures all ran away from me; but soon they gathered confidence and asked me what they could do. Alas, they could do nothing. What could stop the burning of straw and bamboos, when water was a mile distant. One poor man was lying groaning on the top of a large box and resolutely refused to move; another was frantically dancing and crying out, 'Rice, sugar, clothes, money, house, all gone; alas! alas! alas!' After losing our way several times we regained the boat.

"We passed through the village of Khasegatcha. The people knew Ali Mahomed, for in the days of his ungodliness he had often sung at their weddings and feasts, when he used to get 25 rupees for one night's performance. He now gets 13 rupees per month, so that he is an example of what a converted Mahomedan will do for Christ. After smoking with them to renew acquaintance, he pressed

upon them in a very earnest manner to prepare for a future life.

"In the afternoon repaired a second time to Kopeelmunie. Several thousands of persons were present. With the crowd and heat I was scarcely able to breathe. As before, they were very attentive; and when I looked around upon the mass of upturned faces, I could not believe that so much apparent concern was mere curiosity.

"At least one hundred persons came to the boat for books. One man had walked six miles to hear the missionary and to get a book. He said, 'he had received the religion of Christ into his heart, and formerly had a New Testament, but some one had stolen it from him.' My soul felt refreshed. I hope I shall hear more of him.

"Fourteenth day: Went to the Brahmin parah at Dhutonie. Were courteously received. Preached at the foot of their temple to about twenty-five persons, all Brahmins; the houses were all of brick, and it was amusing to see the women upon the roof peeping over that they might see and hear. All could read, and all got a tract each. Some years ago a Brahmin would not listen to the Gospel; now he both listens to the Gospel, hears his gods defamed, and, notwithstanding all, allows our religion to be true."

Jessore has long enjoyed the sound of the Gospel; many have received the message, but the masses of the population are indifferent to salvation. May the Spirit of God bless more abundantly the words of life!

#### DINAGEPORA.

By the assistance of the Calcutta Auxiliary Bible Society, our missionary, the Rev. A. McKenna, was enabled in the early part of January to pay a visit to the district of Bograh, occupying every day with preaching and in the distribution of the word of God. To convey the copies from place to place he hired the common ox-cart of the country. On this journey, of about ninety-six miles, the missionary visited fourteen towns, besides the cities of Bograh and Shahpore, giving portions of the Scriptures to such as could read, as well as often stopping passers-by in the roads and speaking with them on their souls' salvation. In the smaller villages but few persons are found able to read. In some cases persons are found capable of reading writing, but not a printed book, so little has the art of printing penetrated the country places. Generally the condition of the agricultural population is one of deplorable ignorance. In the large towns and cities, however, education has made considerable progress, and there is no dearth of intelligent readers. Everywhere Mr. McKenna found the people ready to listen, and often had much difficulty in restraining the people from seizing violently the books he had for distribution. In this earnestness to obtain them there is a very strong guarantee that they will be read.

Again in the month of April the missionary proceeded on another tour, in which he met much that encouraged him. From his journal we extract the following particulars:—

"The first place visited was the Nekmaid mela, where, as usual, was assembled an immense concourse of people from all parts of Northern India, the majority of course being from Bengal. . . . One has

to depend chiefly for the propagation of Gospel truths amongst them on the dissemination of tracts and scriptures; of which, on the present occasion, there must have been distributed together about 1,500.

. . . In the 'roar' of the mela, the pitch of voice required to make oneself audible to large crowds could not be sustained beyond a very brief period without relief, so that the conversational mode becomes a necessity. It may be doubted also whether, in some cases, it is not the most efficient mode. The tracts and scriptures were received eagerly by all to whom they were offered—two Brahmins of the old school excepted; who recoiled in horror from what they deemed the touch of pollution.

"One is surprised at the large sales of Hindoo and Mahomedan publications at this mela, and the fair prices they fetch. The few that I took up in the book bazaar, that could be readily understood without difficulty, appeared to suggest that, if Christian truth, without sacrifice or compromise, could only be presented to the people in forms equally attractive—that is, to them—or as, for instance, in the 'Pilgrim's Progress,' it would go far to supplant such filth. Whether or not, it was melancholy to reflect how many of these works of a grossly polluting tendency must have been sold for every one scripture or tract given away by me.

"During my stay at the mela, some ten men, who have been under Christian instruction more or less for the last twelve months—the origin of which, under Divine guidance, was a gospel given years ago by the late Mr. Smylie to Prem Cham, concerning whom I wrote and whom I baptized there last year—wished me to baptize them then and there. But, although this was desirable in some respects, it appeared advisable in others that such a profession should be made in presence of their own people, and in their own village. I told them accordingly that I would go over to their place in Purneah, when my work at the mela was finished. They were, in the strict sense of the word, illiterate, but not ignorant, for they were fairly acquainted with the leading truths of Gospel history, those especially which have more immediate relation to the mediatorial work of the Redeemer.

"Having accordingly gone over amongst them, I felt thankful to find that Prem Cham had been making good use of the interval since last mela, to instruct those about him. He has been in the habit of assembling his friends and others from the surrounding villages to hear the word of God read and expounded on the Lord's day. Nor, by the blessing of the Lord resting upon it, has his labour of love been in vain, for, circumstances allowed for, a very remarkable acquaintance with Divine truth was displayed by the people of these parts. His wife, and brother, and sister-in-law, of

whose sincerity there was no reason to doubt, were baptized by me in the River Nagor. But the other ten, who also I believe were sincere as far as they went, wanted to be baptized at night, in the dark, when their relations and friends should not see them, which was inadmissible. They then said that the persecution to which they had already been subjected on account of the change in their religious opinions was great, and that any overt act in the presence of their friends, such as baptism, would involve them in absolute ruin. Their case is a difficult one, such as often has before occurred in the history of missions, and we cannot but deeply sympathise with these poor people in their struggle towards truth. We who live under our own vine and fig-tree, none daring to make us afraid, know persecution only in name. But with them it means something personal and real—sorrow, sacrifice, self-denial, and not unfrequently bodily pain. The issue was that, for the present, they will go on learning, and it is hoped in time—and they themselves hope—that grace and strength from God will be given them to confess the Redeemer's name before men.

"Prem Cham has had much to endure. His living depended almost entirely upon ministering to the rites of idolatry, and *that* is gone. He is an outcast from his father's house and from amongst his brethren. He has hitherto witnessed a good confession, though even he, I think, has tampered too much with idolatry, but it has been chiefly through ignorance. Whether he will be able to continue much longer where he is, seems doubtful, though it is very desirable that he should do so if possible: yet at the distance of sixty miles in another district, with the claims on strength and attention that there already are here, it is difficult to perceive how aid worthy of the name can be extended to them. Since the death of Ram Dhon Chuckerbutty, nearly seventeen months ago, there has been no preacher employed by me on the funds of the society, for the simple reason that I can get none worthy of the office.

"There is one fact which, however it may be accounted for—it being in my opinion the result of many agencies working over long periods to the same end, combined—has never before stood out so forcibly to attention as since I have been out this time. I refer to the open and undisguised contempt which many of the poorer classes of Hindoos are beginning to pour upon Hindooism. Were it confined to any one place, particular causes might account for it, and it would be nothing out of the way; but when, in places remotely situated from



one another, over a large tract of country, it again and again repeats itself, there is something about it extraordinary and striking. One's own mind has visions of Hindooism, like its tottering temples, being on the wane, vanishing away, as there slowly, but surely, arises the enduring fabric of the religion of Jesus.

"Here, since the beginning of the year, we have had one baptism—that of a most

interesting young person, one of our school girls, who I believe in her sphere of life will adorn the doctrine of God her Saviour. There was to have been another at the same time, but as the young person, the candidate, had to leave to join her husband at Darjeeling, it was postponed for a season. It is hoped that one or two others will come forward before long."

These are very pleasing proofs that the servant of Christ has not laboured in vain. Mr. McKenna has had, however, an attack of fever, caught through sleeping on the damp floor of a ryot's hut, during a gale of wind. These journeys are not accomplished without some peril to health. Our brethren need the constant prayers of the Church of God to preserve them in the midst of the dangers which encompass their steps.

## SEWRY.

The labours of our valuable missionary, Mr. Williamson, have been interrupted by a severe fall, which, with his increasing age, constrained him to remain at home for two months in the early part of the year. Still, he says, they are cheered by persons, now and then, telling them that they believe in Christ. Some attend the worship on Lord's-days, and approve of what they hear. Five had been added to the Church by baptism, which was performed by Mr. Williamson's coadjutor, Mr. Ellis.

On a visit to Cutwa, it was found that the people of the town hear the Gospel with pleasure; but the small native church, kept together chiefly by the exertions of Mrs. Parry, the widow of our late missionary, is not so zealous as can be wished. It were very desirable, if possible, again to settle a missionary on this spot.

Mr. Ellis labours with zeal and diligence with our aged brother, Mr. Williamson, and is rapidly acquiring the ability to speak to the people in their own tongue. Of the persons referred to above, he says that two of the baptized were two of his servants, and others are also seeking admission into the church. In his Bible-class are two youths of whom he is very hopeful. One has for some time desired to be baptized; but does not yet afford full satisfaction. The other, a very intelligent lad, understands the Gospel well, but his position in society may prevent the confession of his belief, at least for a time.

The following incidents we will relate in Mr. Ellis's own words:—

"Some time ago four respectable Brahmins came into the chapel one Sabbath morning to dispute about the things of religion. The native preachers spoke with them for an hour, and then, as they were able to speak English (being formerly pupils in the Government school), the native brethren brought them to me. They had come about the *vezata questio* of Noah's ark, which I succeeded in clearing up to their entire satisfaction.

"In the course of the conversation, which lasted upwards of two hours, I had the opportunity of showing the true nature of the Gospel, and some of the evidences upon which our faith in it is based. They listened and conversed with great good will; and on going away they had expressed themselves to the native preachers as perfectly satisfied as to the truth of Christianity, and its superiority to all other religious systems. They said also, 'We should gladly embrace the Gospel, but many causes prevent our doing so.'

"With a rich baboo I had a very interesting conversation a few weeks ago. This man is himself a disciple, but secretly, and is well acquainted with the public mind, being engaged in work which brings him into contact with both rich and poor. He says there is a general feeling that our religion is the right one, and a general disposition to embrace it. About this, however, I am not too sanguine.

"My pundit mentioned an interesting fact the other day. We were conversing about Bengali customs and the effect of caste. He said that of all the inhabitants in Bengal only one-sixteenth are in favour of caste; and that if these were not, so to speak, the *nobility* of the nation, that barbarous system could not stand another month. This man is himself a Brahmin, a very intelligent man, who secretly detests the false barrier which he says stands so much in the way of civilisation."

As most of the persons referred to in these incidents understood English, Mr. Ellis was well able to speak with them. He has, however, succeeded in mastering their language, and, after only nine months' labour, is able to address them in their own tongue. Thus he writes of his first successful effort to preach:—

“The other morning, after having conversed with some Brahmins and their boys in front of an idol temple, we were hailed by a man of a different caste to enter his court. We did so, and had him, his wife, and his grandparents, as our audience. I might say my first sermon in Bengali was delivered on that occasion. Koilas, our native brother, broke to them the object of our visit; and then to an audience which though so small I have never seen surpassed for attentiveness, I told them of their sinful condition before God, of the coming of our Lord to earth, of his doings and death, of his resurrection and session at God's right hand; and then urged faith and obedience upon them as the only way of life. What pleased me most was the apparently simple way in which these people received our visit and our message. They assented to our words as being good, and just what they needed, and on our rising to leave they sent us away with much kindness and many *salams*. The man who hailed us was previously much opposed to the Gospel and its servants, but on the occasion I mention he kindly spread a mat for us on an elevation at the root of a tree,

went and plucked a flower and a pomegranate, which he begged me to accept, and appeared in every way well disposed towards us and our message.

“Yesterday morning—after walking a considerable distance, having started, as we always do, about five o'clock—we gladly availed ourselves of a seat on the steps of an idol-temple, where were a few stones, the representatives of Shiva. One elderly Brahmin was seated there, and speedily others came. At first they seemed rather suspicious of the *sahib*; but he, having done his best to conciliate, had them all in a short time asking him questions as to his habits, his religion, &c. One of them offered me the top of his *hookah*, which I respectfully declined, saying that I took tobacco in no form, neither did I drink wine nor any strong drink. He seemed surprised, and asked if I did not eat flesh. That of course I must answer in the affirmative, which seemed for a moment to damage his good opinion of the ‘new sahib,’ as he called me. They all listened to our tidings, and parted with us in a very friendly manner.”

## HOME PROCEEDINGS.

MISSIONARY meetings have multiplied during the past month. The most important have been held in Yorkshire; where the Rev. J. Sale and the Rev. I. Lord, of Ipswich, have attended numerous meetings, in conjunction with a large staff of local brethren. In upwards of thirty towns, and thirty-four places of worship, preaching services, or public meetings, have been held, and arrangements made in nine others for a subsequent date. We have to speak with the highest satisfaction of the indefatigable efforts of the auxiliary secretaries in making these requisite arrangements, and with gratitude of the kind and efficient services of the local ministers.

A series of interesting services has also been held in Huntingdonshire; where the Rev. F. Trestrail and the Rev. Dr. Boaz, of the London Mission, have visited fourteen towns. Missionary services have also been held in eight others, with the assistance of Mr. Phillips and local friends. In this auxiliary, the collections are divided between our own Society and the London Missionary Society—a very pleasant fellowship in the work of the Lord.

The Rev. J. Sale has also visited Lincolnshire. The Rev. L. F. Kalberer has been engaged in Worcestershire and Shropshire, in the latter in company with the Rev. S. Green. The Rev. W. K. Rycroft has held meetings in Olney, Hull, Beverley, Leicestershire, Plymouth, and Devonport; and the Rev. J. Supper in North Devon.

By the time this number of the “Herald” is in the hands of our readers, we

expect that the Revs. E. Hewett and J. Kingdon, with their wives, will have sailed for Jamaica. They were to have sailed on the 28th ult. The Revs. J. C. Page and G. Rouse, with Mrs. Page and Mrs. Rouse, are expected to sail for Calcutta on the 2nd inst. We commend them to the prayers of our friends, trusting that the good providence of God will conduct them safely to their destination.

We have to announce, with deep sympathy for the loss sustained by our brother, the Rev. Thomas Gould, the decease of his dear wife, who, after long and agonising suffering, entered on the rest of God on the 6th of September. We also hear that our missionary brother, the Rev. W. H. Webley, of Hayti, has been called to bear affliction in the death of his little girl, seven years of age.

Letters from the north-west provinces of India inform us that cholera has been making fearful ravages among the population which famine spared, and that it has been particularly fatal among Europeans.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21, to September 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans; and N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.		£ s. d.		BUCKINGHAMSHIRE.		£ s. d.	
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Deputation, print-			Oakham, Melton Road—		Aberdeen, 208, George-street—		
ing, &c.....	9 1 6		Contribs., for China ...	5 5 0	Contributions.....	2 10 6	
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<b>HUNTINGDONSHIRE.</b>			<b>SOMERSETSHIRE.</b>			Donation, for Rev. J.	
Huntingdon—			Montacute—		C. Page's Chapels		
Contribs., for China ...	0 16 2		Contributions, for Rev.		Fund.....	100 0 0	
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Lewisham Road—			Coseley, Providence Chapel—		Prahran—		
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C. Page's Chapels			Contributions.....	2 1 0	D. Rees.....	11 10 0	
Fund.....	9 2 6		Do., Sunday School	0 2 9			
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# THE MISSIONARY HERALD.

## WEST COAST OF AFRICA.

THE Christian world is very greatly interested in the redemption of Africa, and the hope of success is becoming stronger every day. The two great agents which are working out this glorious result are *commerce* and the *Christian* missions. The first shows the great superiority of Christian nations as it regards worldly interests and power; the second explains the true ground of hope and happiness in a future world. The church generally has no just idea of the extent and results of Christian missions in Africa. The following review of these missions on the western coast only, is obtained from the August number of the Philadelphia "Colonization Herald":—

The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that Church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred Church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools, and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labours in this locality, "that thirty thousand civilized Africans in Freetown worship God every Sabbath-day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, which are scattered in widely separated parts of the continent."

In the Sherbro and Mendi countries the American Missionary Association has a mission consisting of four stations and out-stations, besides nine places in the neighbouring villages, where the Gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a

prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberia Annual Conference of the Methodist Episcopal Church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistants, teachers, &c., all coloured. There are seventeen missionary stations, comprising fifteen hundred and sixty members, over one hundred of whom are native converts, eight hundred and sixty-two Sunday-school scholars, an academy and seminary, and an African bishop.

The Presbyterian (Old School) Church has four ministers, nine male and three female assistants, one hundred and ninety-one communicants, one high school, and fourteen boys at a boarding school, and one hundred and twenty-five day male scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries and eight coloured, three of whom are natives. Day-school scholars, five hundred and fifty. Communicants, two hundred and fifty; more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and, according to the report of the association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty-one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christiansbourg, Akropong (forty miles in the interior), Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, Christian missions are doing a great work. In Lagos are one Baptist missionary, one Wesleyan church, well attended, two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan, and Omoboso, towns north and east of Abeokuta, the English Episcopal Church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty labourers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the churches of these missions.

In the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are Presbyterian missionaries (Americans) with three stations and fifty boarding scholars. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding-scholars and one-third as many day-scholars. Two languages, the Mepongue and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African). If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated.

Thus, almost within our own day, we have seen missions established along the Western Coast of Africa from the Senegal to the Gaboon, over one hundred Christian churches organised, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible, and other religious books, have been translated, and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the Gospel sound.

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## FOREIGN INTELLIGENCE.

### NORTHERN INDIA.

#### CALCUTTA.

#### LAL BAZAAR.

Since Mr. Sale's departure, the Rev. George Kerry has had charge of the church meeting in the Lal Bazaar. This street is one of the main thoroughfares

of Calcutta, and is especially frequented by sailors, and by Europeans having to do with the shipping of the port. It is also the main road from the eastern suburbs into the native part of the city. Thus it becomes an important sphere of labour, both in relation to Europeans and natives; and the church has usually consisted of both these classes. Originally founded by the Serampore brethren, the congregation has had as its successive ministers, Drs. Carey and Marshman, the Revs. W. Ward, E. Carey, J. Lawson, W. Robinson, and J. Thomas; under whose ministry many souls have been brought to God.

At the present time there are many encouraging tokens of the Divine blessing on the ministry of the word. The congregation continues gradually to increase, and there are gratifying proofs of an increased zeal, and of the growth of spiritual life among the members of the church. The vestry at the week-night services is often most inconveniently crowded, so that seats cannot be provided for all the attendants. One very pleasing feature is the large influx of sailors and other seafaring people from the lodging-houses in the neighbourhood. Thirty or forty men of this class are sometimes present on Lord's-day evening, and nearly as many on Monday and Wednesday evenings. This has now continued for the past two months. But there is a constant change in the individuals; and although it is known that many have received spiritual benefit, from this cause but few can be added to the church. Their stay is too short; but they carry with them the seed of eternal life.

On the last Sabbath in June Mr. Kerry had the pleasure of baptizing three women. One of them was a Bengalee, the wife of one of the native preachers. She had previously to her marriage belonged to the Presbyterian mission. Again, on the last Sunday in July, three other young persons were baptized. One was the daughter of the senior deacon; the second was the daughter of our aged and estimable assistant missionary, Mr. William Thomas; the other was a young man from Howrah, highly esteemed by both Mr. Morgan and Mr. Kerry, and baptized at Lal Bazaar on account of Mr. Morgan's illness.

Other interesting candidates are preparing for the sacred rite. One of these is a Burman youth, a scholar in the Benevolent Institution, who gives every sign of sincerity and true piety. He has desired to be baptized for the last three months.

The Sunday school is also going on very well. Mr. Kerry pays it a monthly visit, when he conducts a children's service.

Since his removal to Calcutta, Mr. Kerry has made it his duty to go out as frequently as possible with the native preachers. There are two who act under his directions, and they are sometimes joined by others. The street congregations vary much in numbers, but generally they appear to increase. In the presence of the missionary the native brethren preach with more confidence, and are less interrupted by adversaries. Street-preaching in Calcutta has somewhat increased lately. Mr. Kerry often meets Goolzar Shah, pastor of the native church in South Colingah, with some of his friends; and two or three of the brethren of the Itally church are active in the same way with Mr. Pearce. A convert of the Free Church also joins our brethren on a Monday evening in their labours at the gateway of the Lal Bazaar Chapel, and preaches with great simplicity and power in Bengali. But a preacher is much wanted in Hindustani, as there are large numbers of Mussulmans and north-country men who would prefer to be addressed in that language, constantly resident in or visiting Calcutta. The congregations at this spot vary from twenty to two hundred persons.

There is not, however, much that is encouraging in these street labours. The people generally do not seem to care about the Gospel. They do not appear to think that it concerns their everlasting welfare. Scarcely half-a-dozen persons will stay through an entire address, which never lasts more than a quarter of an hour. Even when a discussion arises, the man who originates it will sometimes go away without waiting to hear his question fairly answered. "It is spiritual night," says the missionary, "and the night is very dark. But the morning may be near at hand. I trust it is; and whilst the darkness appears to me to be exceeding thick, I do not think that there is any reason for relaxation of effort. I would that our efforts could be increased, and our labours multiplied."



In addition to his other labours, Mr. Kerry has undertaken the office of Secretary to the local Religious Tract Society. Many tracts are being re-printed, and several new ones prepared. In the absence of a Bengali editor, Mr. Kerry revises the proofs. He is also the superintendent of two city missionaries—one of whom visits the neighbourhood around the chapel, and the other, a native Christian, visits the Bengali-speaking Christians of the city, who are mostly Roman Catholics, and of whom there are many thousands in Calcutta.

On these varied labours we trust the Divine blessing will largely rest, and that our esteemed brother will in due season reap where he has so largely sown.

#### MONGHYR.

For many years the word of God has been preached in this city,—first by the apostolic Chamberlain, then by his son-in-law and successor, the Rev. A. Leslie, and now by the Revs. J. Lawrence and J. G. Gregson. The church that has been formed by these labours consists of two sections—European and native,—meeting once a month for communion at the table of the Lord; but at other times usually worshipping apart. From time to time individuals from the native population have been added to the Christian community, but of late there has been a dearth of converts from the heathen. There are indeed many in the city who say they believe in Christ, but who are not yet prepared to forsake all for him. They acknowledge they are wrong, but go on in their old way.

But the missionaries' labours are not confined to Monghyr. The districts around receive from their lips the word of truth. Thus in the months of July and August of last year, Mr. Lawrence with Bandhu proceeded up the Gunduck river, preaching in many villages. At Durbunga, a very populous place, they remained four days. The first day or two the Brahmins exhibited great hostility. They are numerous, and find a very liberal patron in the rajah. They beset the missionaries like bees, and seemed determined to silence them. Three or four would begin to talk at once, demanding answers to their questions, but not allowing time for answers to be given. They declaimed in a very noisy way the glories of their gods, and abused Christianity. Patience and tact overcame them, and at length quiet audience was obtained for the word of life. The more frequently the bazaar was visited, the more attentive the people became. Two or three persons were met with who had often heard missionaries preach, and had read a number of Christian books. These individuals manifested a friendly spirit, seemed interested, and said that if the missionary would live there, many would adopt Christianity, but would not do so while there was no one at hand to guide and instruct them.

In other villages on the rivers Curai and Cumla, they found some persons who had heard the Gospel. In a few places their statements had raised strong opposition to the truth; but in the greater part the male inhabitants came together, and listened with fixed attention to the addresses. Those who were able to read were eager to obtain books. The more thoughtful seldom hesitated to condemn idol-worship and the evil practices of the gods. Many advocated a kind of Deism, and spoke approvingly of the morality of the Gospel; but the opinion was generally and strongly expressed, that the Hindus would never renounce Ram for Jesus Christ.

It is interesting to receive these accounts of the state of the popular mind respecting the Gospel. It is evident that where education, European knowledge, and Christianity are the most widely spread, there the minds of the people are the most shaken in their belief. It is in those secluded districts that the preparation is less apparent, evidently owing to the absence of the means of knowing more about the Gospel. Yet in such places the name of Christ is not wholly unknown; even the women have heard something about him. They talk of him among themselves, and thus the way of the Lord is being prepared.

In the month of April Mr. Lawrence baptized the wife of the native Christian schoolmaster, and reports that one or two hopeful cases of conversion were known in the English congregation. One of their most aged, and at one time useful, members had been removed by death. She was the widow of a deacon of the church. By her counsels, and for many years by personal exertions, she did much to elevate the character of the native Christian community. She conducted for a long time, gratuitously, the native Christian girls' school, and kept the school in her own house. At present it continues to be taught by a young woman she trained to assist her.

The mission school continues to be well attended. The head-master succeeds in securing the attachment of the boys, and they are making good progress in their lessons. One or two of the heathen boys have expressed their conviction of the truth of Christianity, and are studying it very seriously.

In reference to the class of Hindus referred to above, as professing their belief in the Gospel, refusing worship to idols, yet hesitating to be known as disciples of Christ, Mr. Lawrence says that there have been one or two additions to their number. They are not ashamed to speak of Christ to their friends, and to own him as their only Saviour; but they are unwilling to sacrifice caste, not so much on their own account as on account of their wives and children, who would be compelled to suffer with them.

The English-speaking friends are seriously considering the propriety of building a new chapel within the Fort, and have applied to the Government for permission to select a suitable site. The present chapel is outside the Fort, in a rather inconvenient situation. It is built of mud, which by care has been kept in good repair; but a better place has long been wanted. There is no reason why it should not be done, as the means are not wanting.

We are sorry to have to report that the health of our energetic young brother, Mr. J. G. Gregson, has not for some time been satisfactory. Still, he has not been hindered from pursuing his useful labours in the city of Monghyr and the neighbouring districts. Towards the close of last year he spent seven weeks with the native preacher, Sudin, in visiting many villages and towns, preaching everywhere the kingdom of God. He was received in some places gladly; in others the people turned away from the messenger of peace. In one village he found an aged man who had in his possession an old tract which he had received some years before and carefully preserved, and from which he had learnt the way of everlasting life. In another place a zemindar evinced a desire for information respecting the day of judgment, of which he had heard. But too often, when Christ is preached, it is found to be as of old the stumbling-block. The missionary may discourse, and be heard with pleasure, on the goodness and majesty of God, on his existence and dominion; but the Crucified One is a rock of offence.

Here is a not unfrequent scene in this land of idolatry:—One evening, on retiring from a village, Mr. Gregson noticed a poor little child, whose bones were scarcely covered with flesh, standing on a bank, truly a living skeleton. On making inquiries, he found that the child had neither father nor mother, nor home nor friends in the village, excepting her little orphan brother. He had some rice cooked; but when the cook was about to give it to the famishing child, a man came up and said, "Don't eat; your caste will go." To the cook he said, "Take it away; she shall not eat." The missionary here interfered, and rebuked the cruelty of the man. The poor, hungry child ate the whole.

Some twenty miles from Mozufferpore, Mr. Gregson had the pleasure of meeting some native Christian villagers, living just as other villagers live—in the same primitive way. The Lutheran missionaries have here founded a church; and it was no small pleasure to see the Christians, in the midst of their heathen countrymen, worshipping God, and observing the ordinances of the Gospel. He preached to them,—a rude straw stool his pulpit, the Christians squatting on the ground about him in the open air. The first of this little band endured much persecution. His hut was set on fire, and he was driven from the village. Now they are not only living unmolested, but increasing in number, and raising a house of prayer, where they may assemble to worship the only true and living God.

It would seem that the connection of the English Government with idolatry is not wholly broken. In Mozufferpore he learnt from the chaplain that on the same day on which he sends to the Collectorate for his salary, several fakirs wait in the same office, and receive at the same time as his clerk the portions due to them from a *Christian* government for making pujah (worship of an idol), and that the heathen fakirs get more than the Christian priest. This money is paid the fakirs because the Government have taken certain lands from them, and will not return them, which they might easily do. No wonder that the missionary was sometimes addressed by the heathen, "Our religion must be true—the Government Bahadoor pays for pujah."

The approach to Monghyr of the Grand Trunk Railway has brought to the city a large number of Europeans. Among them drunkenness frightfully prevails, and many are carried to an early grave. Alas! too often they are the opprobrium of England, and bring reproach on the Gospel of Christ. Mr. Gregson has endeavoured to reach the prodigals, and has succeeded in forming a Temperance Society, which many of them have joined.

Early in the year, two months were spent among the villages and towns of Purneah and Tirhoot in preaching the Gospel. The mela (a fair) of Karagola was visited during this excursion. The part of the country traversed seems never before to have seen a missionary, and is but rarely visited by Europeans. Mr. Gregson found the people almost as wild and savage as the tigers which abound in their jungles. Nevertheless, they heard with attention the message of peace. On one occasion a man said, "Why has not the Government sent us word of this religion before? The English rule has been here more than a hundred years, why have they not sent us this news before?" And some would say, "When Government gives the order, we will all believe in Christ." It is a matter of unceasing surprise to the Hindus that the Government evinces so little interest in the extension of the religion it professes, and generally conclude that there is some hidden and unworthy motive for the reticence displayed.

The people are very ignorant. They are, however, very fond of singing. All day and night the missionary would often hear them singing the praises of Ram. On one occasion he was startled at hearing a Christian hymn sang by a boatman, who substituted the name of Huri (Krishna) for Jesus Christ. It afterwards appeared that he had learned it ten years before when at Monghyr. However harsh and discordant we may think the music of the Hindus, they are very fond of it. The boatman sings as he floats down the river. Every one sings a morning hymn to his god. The whole nation are singers—from the Brahmin, who chants the "Bhagvat," to the villager, who only knows the best spot for his buffalo to graze.

In one village the missionary was cheered by meeting with an old man, whom the villagers considered mad, because he had thrown away his gods, and would only talk about Jesus Christ. He asked Mr. Gregson to tell him of the "fame of Jesus;" and when it was explained to him how Christ was the only mediator between God and man, and how by his atonement the vilest could be saved, and how God, for Christ's sake, would pardon sin, he openly avowed his belief in Christ, and his determination to pray to God through him. Some of the bystanders asked the oft-repeated question, "Show us Christ!" The old man sharply answered, "Show me Ram!" Other instances of inquirers after truth came before the missionary during this journey; and indications were apparent of the progress of a sentiment that idols are a vain thing, and that the Gospel offers the only way of salvation. But the influence of numbers is great, and many hesitate till they can see themselves sustained by a large body of adherents to the Gospel, among whom they may find safety and encouragement.

After returning from this tour, Mr. Gregson mentions that the sale of a box of articles sent by friends at Mare Street, Hackney, took place, which he expects will realise the full sum at which they were valued. We would fain hope that our young brother will long be spared to continue his labours in the vineyard of the Lord.

## WEST INDIES.

## JAMAICA.

With the progress of time, and the subsidence of the excitement attending the outbreak of the Revival, the true nature and genuine fruit of that great movement are beginning to appear. If in all respects the hopes of Christian people have not been fully sustained, neither have the adversaries of the Gospel been permitted to rejoice over the failure they anticipated. The class organisation of the Jamaica churches has been of invaluable service during this period of excited feeling. Many thousands of inquirers have been placed under instruction, and time has been allowed to test the genuine character of the impressions which so many professed to feel. The churches have by these means been enabled calmly to examine every case, to defer doubtful ones, and to set aside such as proved to be influenced only by temporary emotions. Thus the numerous baptisms we have to report are the result of prolonged investigation, and may be regarded as, on the whole, fair illustrations of the work of that Holy Spirit which worketh according to his will.

As on a former occasion, we propose to epitomise the contents of the numerous letters which have reached us.

It will give many of our readers great pleasure to learn that the church in East Queen Street, Kingston, has not been without some tokens of the Divine blessing. Early in April, Mr. Oughton baptized twelve young people, all but one intelligent and educated. Seven others were also received again into fellowship who had seceded during the trials through which the church and its pastor were called to pass a few years ago. The congregations have also much increased, and the prayer-meetings are especially well attended, while inquirers are offering themselves to the church "according to the will of God."

On the general character of the Revival our readers will be glad to learn the impressions of so intelligent an observer as Mr. Oughton. In some points of view he regards it with pleasure and hope. It put a stop to the Christmas revels, which used to be so disgraceful and debasing. It checked drunkenness, at least for the time, and even closed some rum-shops. It has led many to unite themselves in marriage who before were living in concubinage. It has filled the churches and chapels with worshippers, with multitudes who formerly lived in the utter neglect of religious ordinances. It has roused many to zeal and devotedness who had sunk into indifference and spiritual sloth.

But the picture has its shadows as well as its lights. It is observable that the Revival did not in all cases arise from the preaching of the Gospel, or the use of the appointed means of grace. It did not appear in many instances to be founded on the word of God. The prostrations often fell out where there was no apparent reason for them; sometimes whilst singing, or at prayer-meetings, or at excited gatherings, in which there was little said either to instruct or impress. They would befall persons in their houses occupied about their daily duties, in the provision-grounds, or walking in the road. And there seems no sufficient reason to suppose that God would just now adopt such extraordinary methods to further the Gospel, or depart from his own appointed ways of convincing and converting men, especially so when it is considered that the cases were very numerous in which the stricken ones gave sad and unmistakable evidence that the stroke came not from heaven. It cannot for a moment be supposed that the wild, fanatical, and frightful, and even indecent extravagances of which many were guilty, came from the Spirit of God. Some rejected the Bible, giving more authority to the spirit that moved them.

These are indeed painful drawbacks; yet the character of the people must not be overlooked in judging of them. They are mostly very ignorant, very demonstrative, and lovers of excitement. This they always seek, no matter where; it may be a marriage or a funeral, when crowds will sit up all night singing. It may be that when the excitement is passed away many will fall back into indifference and coldness; still we may hope that not a few will "run without fainting" the race they have begun.

At a later date, writing in August, Mr. Oughton informs us that his church continues slowly but surely to make progress; from the beginning of the year about forty persons had been added; while his Sunday afternoon lectures continued to attract large congregations.

At Spanish Town there had taken place a baptism of about thirty persons, mostly young people from Sligoville. Mr. Phillippo was unable himself to administer the ordinance, from an accident by which his arm was fractured near the wrist. He is, however, recovering from the effects of it.

Crossing to the northern side of the island, we have first to report that at Oracabessa, Mr. Day had passed forty approved candidates for baptism, and was engaged in examining numerous inquirers at Port Maria. Of these he says, "Some present pleasing evidence of a work of grace; some are all feeling, and no knowledge; some are desirous of church fellowship, yet lacking qualification; and some have been so often stricken as to be quite stupid."

The great exertions consequent on the Revival had told unfavourably on his health; but he speaks of the scene at the baptizing (which he was able, though very lame, himself to perform) as a very interesting one. He incidentally mentions that among the candidates were *five households*. The opportunities for the spread of the Gospel eastward of Port Maria were very favourable, and he was glad to avail himself of the assistance of two Scripture-readers provided by the Revival Fund. Mr. Day has, however, still to regret the want of liberality among his people to sustain as they should the ordinances of the Gospel.

Travelling westward, we come to the stations occupied by the Rev. B. Millard. Respecting this district he says that the physical demonstrations have pretty well ceased; but he fears that the religious sentiment does not deepen. Since the beginning of the year, two hundred and seventy-five persons have been added to the inquirers' classes, of many of whom a good hope is entertained, but of others he stands in doubt. The inquirers are met monthly for Scripture instruction and prayer. In the church the Revival does not appear to have been felt. So far as this district is concerned, it was emphatically *outside* the church.

Of Brown's Town the Rev. John Clark writes more cheerfully. Of those who came forward at the beginning of the Revival, nearly all are "following on to know the Lord." One or two painful cases of relapse have occurred, and others have grown lukewarm; but the greater part are steadfast to their profession. About seventy backsliders have been restored, and more than one hundred remain on trial. Up to the end of June only twenty-two of the new converts had been baptized out of more than five hundred candidates; but it was felt that much caution was requisite, and they need a great deal of instruction. It is a notable fact, that very few of these persons were the subjects of physical manifestations. Many of them had long felt some desire for salvation; the Revival only brought them to an immediate decision. Nearly all the stricken persons have relapsed into indifference, and a few have returned to their former evil practices. Still the numbers attending the house of God on Sundays and week-days are scarcely, if at all, diminished.

From Montego Bay we have received some interesting statements. The Rev. J. Reid reports, that, on his arrival in January last, he found the town in a very quiet state; there was no quarrelling, not an oath to be heard in the streets; the rum-shops were forsaken; and the police and petty courts had no business. The clerk of the peace asserted that the Revival caused him a loss of £50. This pleasing state was partially altered by the next court-day; but still, making allowance for all failures and departures, there was much left for which to glorify God. By the month of August, Mr. Reid had baptized thirty-nine persons, and restored seventeen others to the church. His congregations continued good. He regarded as one of the most hopeful features of the awakening, the large number of young persons who had entered the classes, and who frequented the house of God.

We will close these interesting statements with an extract from a letter from the Rev. W. Claydon, of Four Paths. Writing in June, he says:—"The good work, you will rejoice to know, continues amongst us. Last week we had the

Revival again, as our people say, and a few fresh converts were gathered in. We feel it necessary to check the excitement as much as possible. It has a tendency to run off into wild fanaticism; but hitherto we have had nothing that the most fastidious could reasonably object to. With very few exceptions, the eight hundred new inquirers give me great joy. They are eager for instruction, and had I time for examination, and deemed it right to do so, I could baptize hundreds that I have reason to believe have passed from 'death into life.' As it is, I can only take eight or ten from each station every month." Mr. Claydon has been able, we are glad to say, to avail himself of the services of Mr. Burke, one of the students from Calabar. The wide district over which his labours extend render this assistance invaluable; but he fears that he will scarcely be able to raise among the people sufficient means for his support.

## FRANCE.

### BRITTANY, MORLAIX.

Mr. Jenkins continues to be greatly encouraged by the progress of the Gospel in his important sphere of labour. Thus, under date of April 10th, he writes :—

"It was our privilege on Easter Sunday to receive four persons by baptism, and to administer the Lord's Supper. The baptized were Bretons from the country, three of whom were from Tremel. Two of these were the mother and son of the occupants of the humble dwelling wherein I preached when we had the pleasure of Mr. Trestrail's company to that neighbourhood. The teaching goes on well there. At Easter, forty-one were taking lessons, and twelve more were asking to be taught to read. Others are disposed to confess Christ, and follow him. A good feature in the progress of the Gospel here is, that it is quite free from all political influence. Though a cordial friend to religious and civil liberty, I know right well that our mission is of a purely moral and religious character, and consequently

I have not only abstained from interfering in any way with political matters myself, but have not failed to inculcate on all connected with the mission the duty of duly respecting government and civil authority, going forward in the firm but peaceable and charitable spirit of the Gospel. I am able to say it is the Gospel, salvation, and true religion that are the great matter taught to the people, that occupy their attention in connection with our labours, and the things which gladden the heart of those who are brought to the saving knowledge of Christ the Saviour.

"The preparatory work for building at Tremel is commenced since the 1st of this month. One mason and two quarrymen are at work. I will try to increase the number, as it is desirable to have the building completed within the summer season."

On the 16th of June he had the pleasure of baptizing Mr. A. W. Monod, the son of the late eminent servant of Christ, the Rev. Adolphe Monod. Mr. Monod has recently concluded his studies for the ministry of God's word in the Theological Academy of Montauban; but, pressed by conscientious views of duty, he has abandoned his prospects in the Reformed Church of France, and cast in his lot with the few and feeble Baptists of his native land.

As Mr. Monod, both by his piety and his education, is well-fitted for the ministry of the Gospel, Mr. Jenkins urgently represented to the Committee the importance of availing ourselves of Mr. Monod's adhesion to our sentiments, to strengthen his hands, and to seize the openings Brittany now presents for further missionary labour. The extension of the work to Tremel also renders it necessary that assistance should be given to Mr. Jenkins, who will manifestly be unable to supply the two stations efficiently with that at Plougasson, in addition to the itinerant work of the district. The circumstances of Morlaix render it important that attention should be given to the French-speaking population of that rising town.

The Committee, therefore, invited Mr. Monod to visit this country. This he has done; and we have now the pleasure of stating that the intercourse enjoyed with Mr. Monod has so favourably impressed their minds, that a most cordial invitation has been given him to join Mr. Jenkins in the work of the Lord at Morlaix. He entered on his work in the early part of October. May his and

our desire be accomplished—to see rising in France many self-supporting churches, to testify to the grace and mercy of our Lord Jesus Christ.

The chapel at Tremel is going on to completion as rapidly as circumstances will allow. Mr. Jenkins is cheered by the promises of assistance he has received from at least four of the Welsh associations. Adverse parties in Brittany begin to exhibit some degree of uneasiness; but it is hoped that no material impediment will arise. In a recent letter, dated September 13th, Mr. Jenkins furnishes the following particulars of the mission:—

“Boloch the colporteur has been labouring of late in a mountainous district in the interior of the country. He found the people very ignorant and savage, still he was able to sell several New Testaments among them. Priestly opposition was on the *qui vive*. One priest announced from the pulpit that a dangerous wolf had come among his flock. Nevertheless the colporteur continued his way, speaking and arousing people's attention to the word of God, with his usual energy. He happened to come to a farmer who had a French Bible (a rare thing) and Testament. This man, having heard of the priests opposition, went at once to compare the Breton Testament with his French Testament, and having found them the same, he bought the Breton one, and cordially encouraged Boloch to go on with his work without fearing any one.

“The Scripture reader also is usefully employed. He lately sold, in less than a fortnight, within a few miles from Tremel, twenty-eight Testaments, two Bibles, nine Barth's Bible Stories, and distributed a goodly number of tracts. He found several opportunities to read the New Testament. A fortnight ago, I preached at Quimper to about thirty Bretons. Last Sabbath, after our morning service, I went to Plougasnon and preached in Mdle. Smith's chapel to a similar number. It appears considerable effect, of a beneficial kind, is produced on the people by the building of our place of worship at Tremel. In a wide extent of country public opinion is becoming more enlightened and favourable to the Gospel and Protestantism. We are encouraged to go forward in the name of the Lord.”

As the stock of Breton New Testaments is becoming low, Mr. Jenkins is anticipating shortly the preparation of two new editions—one for the pocket, in 32mo., and another in 12mo. It is hoped that the British and Foreign Bible Society will on this, as on a former occasion, undertake the cost of the reprints.

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## HOME PROCEEDINGS.

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As usual, the month of October has been fully occupied with Missionary Meetings. The Rev. F. Trestrail has been engaged with the Rev. W. K. Rycroft in Lancashire, including Manchester and Liverpool in their range. The Rev. J. Sale completed his visit to the churches in Lincolnshire in the early part of the month, and then visited Reading, proceeding into Cornwall for the last fortnight. We are greatly indebted to the Revs. N. Haycroft and J. Stock for their services in North Devon, and to Rev. H. Wilkinson for undertaking the work of deputation in Rochdale and its vicinity.

The Rev. L. F. Kälberer has visited the auxiliary churches in Hampshire, finishing the month in Liverpool. Mr. Underhill undertook the services at Portsea and Ryde, while Mr. W. Heaton kindly completed the work of the deputation in Hampshire with Mr. Kälberer.

These services have been upon the whole well attended, and at present our contributions generally come up to the amount of last year. The missionary spirit is, we trust, through God's blessing, widely extending its influence and power.

As intimated in our last, the Rev. E. Hewett and J. Kingdom sailed for Jamaica on Sept. 30th. The Revs. J. Page and G. Rouse also sailed from Gravesend on October 2nd. We have received letters from both of them,

sent on shore by the pilot, off Portland, saying that the voyage, through the good providence of God, had began under very favourable auspices; the weather was fine and the progress of the ship had been very rapid. They must have lost sight of the shores of England on the 5th or 6th ult.

Since our last we learn that the cholera, which was making ravages in the North-West Provinces of India, has abated. The lives of the missionaries have mercifully been spared.

The Committee have to regret the resignation of his place amongst them of their long-esteemed friend, John Lee Benham, Esq., through increasing age. They have expressed their regard for his services to the Society, by placing his name on the list of Honorary Members of the Committee. S. R. Pattison, Esq., of Clement's-lane, London, has accepted the invitation of the Committee to fill the place thus rendered vacant.

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## NOTES AND INCIDENTS.

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**ANTIQUITY OF THE HINDU RACE.**—Dr. Wilson, of Bombay, in a recent pamphlet, holds that some three thousand years ago, about 1200 B.C., the Aryas, a great Northern race, settled in the plains of Hindustan. This race was, in fact, the great Scandinavian race of Northern Europe, having its origin in the steppes of Tartary. It split into two branches. One swarmed to the North and West, occupied Scandinavia, and became the ancestors of the numerous tribes which settled on the shores of the Baltic, ravaged Normandy, and colonised England. The other portion swarmed southward, and conquered India. The two races, the Brahmins and the English, are therefore essentially the same. The Aryas, as they called themselves, spread from the Doabs of the Indies and the Sutlej to the South. Their progress was but gradual. Even at the time that Menu compiled his laws, about 600 B.C., they had not reached further than the Vindhya range. North of these mountains they were all-powerful, and Hindustan was called Aryavarta, the land of the Aryas. By the Christian era they had spread over the Mahratta countries, and with the centuries advanced to the extreme south, over Ceylon and part of the Archipelago. Ruins of temples in Burmah and Java still exist to signalise the extent of their conquests. From the moment of the final conquest of India the Aryan mind appears to have stood still. For 1,500 years it has not evolved an original idea, a social change, or a mechanical improvement.

**MISSIONARY PROSPECTS IN INDIA.**—Encourage the missionary by all means. Send out as many earnest and pious men as possible to proclaim the Gospel to the heathen. The missionary is truly the regenerator of India. Though as yet his labours show little apparent fruit, believe not that they are lost; the land is being leavened, and Hinduism is everywhere being undermined. Great will some day, in God's appointed time, be the fall of it! Hinduism is even now not as bigoted as Hinduism used to be. Nor should disappointment be felt at the small number of converts. A Hindu proselyte to Christianity incurs a penalty little less than that of martyrdom. He becomes out-cast, excommunicate, and loses most of that which is usually accounted to make life valuable. It is not from all that such sacrifice can be expected. Countenance, then, and protect the missionary in his noble enterprise. Speak



well of him ; employ the deserving among his converts, at least on terms of equality with the deserving Mussulman and Hindu, and from your private resources aid the good work ; but let neither the Government nor its servants take the place of the evangelist.—*M. R. Gubbins, Commissioner for Oude.*

**MISSION OF THE ANGLO-SAXON RACE.**—The migratory and colonising character of the Anglo-Saxon races peculiarly adapts them for the work of missionaries. This trait belongs to the inhabitants of Great Britain, as well as to Americans. Indeed, we should expect that the mother and daughter would resemble each other in so characteristic a feature. Both nations have ever manifested a disposition to wander into every part of the earth, for gratifying a boundless curiosity, making discoveries in art and science, and eminently for purposes of traffic. Nor do they manifest so much of a desire to return home as other nations, with perhaps one or two exceptions. The consequence is, colonisation on a wide scale. . . . And why may not the whole earth be ultimately brought under the influence and into the possession of the dominant race? Can it be that Providence has no control of this grandest of all the movements among the nations, nor any design in it? Suppose all these emigrants, British and American, had the true missionary spirit, and the highest good of the world were their impelling motive, what would their possession of the whole earth be, but its conversion to God? They are certainly bound to go forth with such a spirit in their hearts ; and if the Gospel had thoroughly permeated Britain and America, they would possess it. In the power which God has thus given these nations to spread over the earth, and take possession of it, we see both his commission and intention to make them missionary nations. Did they realise it and act upon it, this movement would be the grandest spectacle which this world exhibits.—*American Theological Review.*

**SIR JOHN LAWRENCE ON CHRISTIANITY IN INDIA.**—There is one other subject on which I will say a few words, and that is on the introduction of the Bible into our schools in India. The Sepoys revolted, not because Christianity was taught to the people of India, but because they believed that the cartridge they were required to use would convey destruction to their bodies and their souls. This was, in their view, a tremendous attack on caste and religion. Their ideas on such matters in no wise accord with ours. A Hindu soldier lying wounded on the field of battle has died rather than drink water offered to him by a man who, in his eyes, was an outcast. A Sikh soldier in our hospitals at Agra preferred continuing to suffer for some hours all the anguish arising from feverish thirst, induced by severe wounds, rather than receive water from the hands of an English lady. His words were, "Though no man see me drink, God will see it." The religion of the great majority of the people of India consists in ceremonial observances, and in a fancied personal freedom from certain contaminating influences. They are extremely ignorant and proportionately superstitious. They have certainly a general impression that we desire their conversion, and that this will be accomplished by physical means. Thus, stories of bone dust being mixed with the flour sold in the market, and the like, are constantly floating about the country. We are never secure from panics arising from such causes. Does not this, then, inculcate the policy of instructing the people, where they are willing to receive it, as to the real character of our religion? Sound policy surely dictates that we should give them the means of comprehending its principles. We cannot teach them the very elements of our sciences without showing them the folly of their own

faith. Shall we, then, sap the foundations of their belief, without giving them facilities for acquiring true knowledge? Can this be wisdom? It is said that the work should be restricted to the missionaries. But what can a few missionaries do among hundreds of millions of people? I do not desire to see the Government undertake the duty of the missionary; but that when the parents of children belonging to our schools do not object, and masters are able and willing to instruct, the Bible should not be prohibited. Government, as regards the extension of our faith, cannot really remain neutral. Its influence will either be for or against its progress. Under the most favourable auspices, that faith will not spread very fast; the probability rather is that its progress will be lamentably slow. I myself believe that sound policy, as well as our duty to God and to man, demand that we should give facilities and encouragement to the spread of Christianity in India, and that the introduction of the Bible into the Government schools may be effected in many places with the full consent of the children and their parents by teachers who have their heart in the work.

### FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Diboll, J., July 13, 29, 31, August 28; Fuller, J. J., July 31; Milbourne, T. K., July 29; Saker, A., July 31, and one letter no date, received October 12th; Smith R., July 29, August 29.
- ASIA—AGRA, Gregson, J., August 3, 18, Sept. 2.
- BARISAU, Reed, F. T., July 15.
- BENARES, Parsons, J., July 16.
- CALCUTTA, Kerry, G., Aug. 23; Lewis, C. B., Aug. 14, 22, Sept. 7.
- CHEFOO, Hall, C. J., July 1.
- COLOMBO, Allen, J., July 17.
- DINAGEPORE, McKenna, A., Aug. 17.
- GYA, Greiffe, E., June 21, July 31.
- HENZADA, Thomas, B. C., Aug. 6.
- HOWDAH, Morgan, T., July 22.
- KANDY, Carter, C., July 29.
- KHOOLNAH, Anderson, J. H., Sept. 6.
- LANDOUR, Parsons, J., July 2, Aug. 3, 17.
- MONGHYR, Lawrence, J., June 19.
- POONAH, Cassidy, H. P., Aug. 10.
- RANGOON, Craig, T. R., July 27.
- SERAMPORE, Sampson, W., Aug. 5.
- SEWBY, Ellis, R. J., Aug. 20.
- SHANGHAI, Kloekers, H. Z., July 9.
- W-KJA-WANG, Kloekers, H. Z., May 23.
- YENTAI, Hall, C. J., July 16.
- AUSTRALIA—CASTLEMAINE, Smith, J., June 24, July 24.
- GEELOG, Rees, D., June 25.
- MELBOURNE, New, I., July 25.
- BAHAMAS—INAGUA, Littlewood, W., July 29.
- NASSAU, Davey, J., Aug. 24, Sept. 28.
- FRANCE—MORLAIX, Jenkins, J., Sept. 13, 25.
- HAYTI—JACMEL, Baumann, W., Sept. 8; Bouhon, V. E., Sept. 26; Webley, W. H., Sept. 9, 25.
- JAMAICA—BROWN'S TOWN, Clark, J., Aug. 7.
- CALABAR, East, D. J., Aug. 6, 23.
- FALMOUTH, Lea, T., Sept. 19.
- FLETCHER'S GROVE, Teall, W., Aug. 7.
- KETTERING, Fray, E., Sept. 23.
- KINGSTON, Oughton, S., Aug. 24.
- LUCEA, Teall, W., Tabular Statement.
- MONTEGO BAY, Henderson, J. E., Sept. 14; Reid, J., Aug. 21, 22.
- PORT MARIA, Day, D., Aug. 15.
- ST. ANN'S BAY, Millard, B., Aug. 22.
- SAVANNA-LA-MAR, Clarke, J., Sept. 16.
- SPANISH TOWN, Clark, J., Aug. 24; Phillipppo, H. E., Aug. 24.
- TRINIDAD—Law, J., Aug. 7.
- SAN FERNANDO, Gamble, W. H., Sept. 23.

### ACKNOWLEDGMENTS.

- The thanks of the Committee are presented to the following:—  
 Friends at Lynn, by Miss Anne Whall, for a Case of Useful Articles, value £25, for *Rev. J. Gregson, Agra*;  
 Mrs. Wadman, for a Parcel of Clothing, for *Rev. J. C. Page*;  
 Friends at South Lane Chapel, Downton, for a Box of Clothing, value £10, for *Rev. A. Saker, West Africa*;  
 Rev. G. Allen, for a Parcel of Magazines;  
 Mr. J. Eva, Penzance for a Box of Various Articles, value £18, for *Rev. J. C. Page*;

Friends at Margate, by Mr. T. R. Flint, for a Case of Useful Articles, for *Rev. W. A. Hobbs, Jessore* ;  
 Mrs. Hanson, for a Parcel of " Baptist Magazines," &c. ;  
 Griffiths & Browett, Birmingham, for Fifteen Wine Cups and Thirty Bread Plates, value £3, for *Rev. J. C. Page's Chapels* ;  
 British and Foreign School Society, for a Parcel of Reports, for the *Missionaries* ;  
 Mr. J. J. Colman, for a Case of Mustard, for *Rev. J. C. Page* ;  
 Mrs. Robinson, Cambridge, for a small Parcel, for *Mrs. Martin, Barisaul*.

From Ladies' Missionary Working Party, Camden Road Chapel, by Mrs. Underhill, a Case of Useful Articles, for *Rev. B. Millard, St. Ann's Bay, Jamaica* ;  
 From Mrs. G. W. Alexander, Reigate, a Case of Articles, value £18, for *Rev. J. Clark, Brown's Town, Jamaica* ;  
 The Rev. W. K. Rycroft acknowledges with many thanks a Parcel of Clothing, from Friends at Plymouth, for *Native Preachers, Bahamas* ; and Books to the value of £1 5s., from Mrs. Snowden, of the same place ;  
 Mr. La Fleur acknowledges with thanks two Boxes of Clothing, for *the use of the Grande Ligne Mission, Canada* ; one being from ladies connected with the Rev. J. Kennedy's Church, Stepney, and the other from ladies connected with the Rev. D. Katters's Church, Hackney.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans ; and N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.		£ s. d.	BERKSHIRE.		£ s. d.	Plymouth—		£ s. d.			
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Contribution .....	5 0 0	Contributions .....	1 1 6		1 19 6
Do., for China, 2 years	2 0 0	Less expenses .....	0 0 4		
			1 1 2		22 0 2
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Norwich—		Wotton Bassett—		Collection .....	8 2 6
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chapel for Rev. J. C.		WORCESTERSHIRE.		FLINTSHIRE.	
Page .....	70 0 0	Worcester—		Rhyl—	
		Collections .....	16 8 5	Contribs., on account	15 10 0
		Contributions .....	13 17 6		
NORTHAMPTONSHIRE.		Do., for China .....	0 5 0	FOREIGN.	
Brayfield—		Do., Juvenile Society	15 10 10	AUSTRALIA (South).	
Contribs., for China...	1 0 4			Contributions from the	
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Contributions .....	12 13 4			Macgill, by Rev. W.	
Shelton—				Barnes, Trowbridge	
Collection for Rev. W.				5 5 0	
K. Rycroft's Chapels	5 13 1				
Thrapstone—		Less expenses .....	1 10 6		
Balance, Contributions	0 2 3		44 11 3		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, 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, and Co.'s, Lombard Street, to the account of the Treasurer.

# THE MISSIONARY HERALD.

## MORAVIAN MISSIONS.

THE missions of the Church of the United Brethren, or the Moravians, deserve to be more familiarly known by Christians in general than has been the case. Established, as some of them are, on the very frontiers of the inhabited world, or under circumstances of peculiar difficulty, marked by the celebrations and customs distinctive of the Moravian body, their missions have an individuality that invests them with a peculiar charm.

They are established in seven different parts of the world—in Labrador, Greenland, among the North American Indians, in the West Indies, including the Danish Islands and the Mosquito Coast, in Surinam, South Africa, Central Asia, and among the aborigines of Australia.

In Labrador, amidst the Esquimaux tribes, are four stations—Hopedale, Nain, Okak, and Hebron. Communication with Europe is kept up by a vessel sent out, every year, from London, with supplies of food and apparel for the use of the missionary families, in addition to what can be procured in their adopted country. In this way they are also furnished with valuable gifts to the widows, the sick, and the necessitous in times of scarcity, and with rewards for the children in the schools. The ship brings back as cargo whatever articles of export may have been collected during the year. She generally arrives in Labrador in the height of the summer, when the ice is sufficiently dispersed to allow of her approach. Last year the *Harmony* made her twenty-ninth and last voyage in this good service, another vessel having been built and equipped to take her place. Four missionaries are generally sustained at each station. At the end of 1859 the numbers of the united congregation were 1,138; of communicants, 368. Schools, both for boys and girls, have been established. They are carried on through the winter, generally from October to April or May. Soon after the Easter festival the people disperse for their summer occupation of catching seals, fishing, &c. A training-school has been opened at Hebron, and five of the native youth entered last winter. The celebration of the different festivals at intervals throughout the long winter, appears to have a good effect. Sacred music—and among these poor people very skilful performers, both vocal and instrumental, are to be found—forms a considerable part of the celebration. The organ is constantly employed in their services. From time to time the brethren are cheered by many true conversions, and their faith animated by the happy death-beds of their converts.

In Greenland are four stations—New Herrnhut, Lichtenfels, Lichtenau, Frederickstabl. The state of the mission is, on the whole, decidedly encouraging. Tokens of “renewed spiritual life” rejoice the missionaries at some of the stations; increased diligence in attendance on the means of grace, and punctuality and regularity in the school-children, marked the whole during the last winter. The number of brethren at present in the congregation, who are endowed with the gifts which qualify

them for employment as assistants among their countrymen, is another hopeful sign.

The mission to the North American Indians is in a depressed state, owing to various causes, which it is hoped will prove temporary. The wandering habits of the people are, however, at all times a serious impediment to evangelical labour amongst them.

In the West Indies the mission is in full operation. In the island of Jamaica there are seven stations; and at Antigua, St. Kitts, Barbadoes, and Tobago there are several. Three stations are on the Danish island of St. Thomas; one of them commenced in 1739. One is in St. Croix, and six are on the Mosquito Coast.

The accounts from Jamaica, last year, were most encouraging. The revival, vouchsafed to all the mission churches on the island, commenced, it will be remembered, at the Moravian station of New Carmel. The testimony of the brethren, as to the permanent effects of the visitation, agrees with that which we hear on all hands. While the excitement subsides in time, the holiness, liberality, and consistent walk of the majority of the new converts approve themselves to beholders as "the fruits of the Spirit." This unusual work of God is not new to the brethren's church. Great awakenings have taken place in years gone by in various parts of the mission-field:—as in Greenland; among the Indians, both of North and South America; in the Danish West Indies, and in Antigua. "The present work in Jamaica differs," as a writer observes in the *Periodical Accounts*, "perhaps, from all the others in the exhibition of what may be called physical phenomena; the practical use of which we do not profess to understand, but the existence of which it would be at once wrong and useless to attempt to deny."

The mission on the Mosquito Coast, Central America, has been, in some degree, affected by the political disturbances of that unsettled country, and the locality of one of the stations changed in consequence; but the work does not seem materially hindered.

At Surinam the work proceeds, amidst many discouragements. The debasing influence of slavery is a constant counterpressure to the missionaries' efforts; and the comparatively few labourers to so large a population places them at great disadvantage. The entire population of Surinam is 53,000, of whom 16,000 are free, and consist of whites, coloured people, and blacks; while the remaining 37,000 are slaves. Nearly 28,000 are under the instruction of the brethren. In the country districts there are sixteen missionaries, to the service of more than 21,000 souls. The remote parts cannot be reached, with so small a staff, more frequently than six times a year.

In South Africa the mission has long had a firm footing. Eleven different stations are kept up. Gnadendal, Robbin Island, Mamre, Enon, Clarkson, Shiloh, Wittwater, Elim, Godoree-wacht, Engotini, and Goshen. In these stations the state of things is such as to raise the hopes and call forth the praises of God's people. The congregations are numerous and attentive. Numbers adorn the doctrines they profess to believe, and many depart in the faith triumphantly. Schools, and in some instances, training schools, are successfully maintained. At Gnadendal the younger members of the settlement have formed voluntary associations for mutual edification and the diffusion of a prayerful spirit. In addition to the ordinary objects of attention in the mission schools, music is carefully cultivated; and as we have seen among the Esquimaux,

so by the Negroes of the West Indies, and the Bushmen and Kaffirs of Southern Africa, the works of Handel and Haydn are performed with considerable ability. The station on Robbin Island is one of those peculiarly characteristic of this mission. The island is only accessible on one side; the rest of the coast being rock bound. It contains about 400 inhabitants. Of their circumstances, an idea may be formed from the description given by a newly-arrived missionary. "Adjacent to the landing-place, on either side, are the hospitals for the female sick, and a female lunatic asylum, together with the houses of some of the officials, and the store. They are dingy-looking buildings of one storey, and yellow washed. From these are walks slightly sloped up to where our house stands. The principal building in this row—indeed by far the handsomest and most commodious on the island—is the pretty little church, with its yellow walls, and whitewashed tower, and buttresses. It will hold, I should imagine, about 150 people, is fitted up with a neat pulpit and reading-desk, and has a small gallery at one end.

"Our house is on the left of the church, when looking eastward; the churchyard, and a small garden, lying between it and the sea. On the left, with an interval of about five yards, is the leper hospital, a large low building, containing four wards; two for men, and two for women. At present, there are about fifty inmates.

"At about twenty yards distant, nearer the sea, is Dr. Minto's house, with a large garden attached to it. On the right of the churchyard—round which, and our premises, is a neat, whitewashed wall—stands the large lunatic asylum, formerly a prison for convicts. Still further, in the same direction, on a smooth hill, is another hospital for chronic patients. To the north-east, about twenty minutes' walk from our house, are the huts of the nine Kaffir chiefs, who are prisoners of war.

"At the distance of about six minutes' walk behind our house, on a slight eminence, is the sandy little burying-ground for the lepers, &c.—the graves of which are marked by the ribs of whales.

"On the 20th of February I opened school with twenty-seven children, from four to thirteen years of age. It is held in the church,—the Government not having, as yet, erected a school-house. The children have four hours and a half of school daily, except on Wednesday and Saturday afternoons. They are taught Bible history, reading, writing, arithmetic, and geography. On Mondays, Wednesdays, and Fridays, I keep school for an hour for the lepers, and chronic sick, and blind. About fifty men and women attend, only twelve of whom can read as yet. I teach them short passages out of the Dutch Bible and Hymn-book, and we read a couple of chapters. They are very attentive, and eager to profit by the school. . . . Twice a week, on Tuesdays and Thursdays, at Dr. Minto's special request, I take about ten of the more quiet, English-speaking lunatics, for an hour's reading.

"We would commend ourselves, and the work committed to us among these poor afflicted people, to the prayers of our dear brethren and sisters, and friends at home."

At Kyelanly, in Central Asia, three missionaries and their wives are labouring far from all Christian society, and in the face of great obstacles. A boys' school has been formed, but the boys are wild and unmanly, and care little for instruction. The missionaries go out into the villages, and endeavour to collect congregations, or visit the Buddhist monasteries, and converse with the Lamas. As yet, they have been sowing

only : may the reaping-day be not far distant ! But if any little band of Christian volunteers need the prayers of their brethren, it is the three missionaries and their wives, far away among the mountain fastnesses of Central Asia.

The Mission to the aborigines of Australia, though confined to one or two localities, and, as yet, in its infancy, has already been blessed with the conversion of several of these poor blacks. The young men, particularly, listen to the Gospel, and are touched by "the story of peace." One of the missionaries mentions a youth, since baptized, whom he found one Sunday evening sitting among his countrymen with his New Testament and small Scripture pictures in his hand, telling them, in their own tongue, how Jesus had died for them, and risen again, and then ascended up to heaven. His audience was deeply attentive, and two of them, young companions of his own, were putting many questions to him respecting the salvation which is in Christ Jesus. The stations are called Upper Regions and Ebenezer, on the right bank of the Wemmera river. The whole account of his mission, as given in the periodical accounts of the society, is extremely interesting.

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## FOREIGN INTELLIGENCE.

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### CHINA.

In our last notice of the mission in this great empire, it was mentioned that Mr. Kloekers had paid a visit to the Imperial city of Peking. He has, in fact, entered Peking twice ; and the last time was compelled to leave by the refusal of the British ambassador to afford him protection, or to grant him a passport.

The first portion of the voyage was made in the company of the Prussian ambassador, with whose suite he was permitted to travel. They left Shanghai on the 21st of April, in a French gunboat, passing on the way the city of Chefoo, and the celebrated Taku Fort, reaching Tien-tsin on the evening of the 1st of May. From Tien-tsin the journey was continued in a peculiar and rude kind of cart, drawn by mules. It was on the evening of Thursday, May 9th, that Mr. Kloekers arrived in Peking. The road had run sometimes on dykes, sometimes across fields, and was always extremely dusty and rough. The fields were bare of cultivation, nor had the trees put on their spring foliage. The soil seems to be much impregnated with salt. But, although the marks were visible enough of the recent tempest of war, there was no destruction to be compared with what may be witnessed in the track of the rebel hordes.

The city was entered by the Kwanchu-gate, and an hotel was found near the walls of the Tartar city. Early the next morning, Mr. Kloekers, with his two companions, sought admission into the Temple of Heaven, but were not allowed even to enter its gardens. Two New Testaments were, however, left with the priests, and several others given to the mandarins who were there engaged in the rites of worship. Finding the guard at the gate of a portion of the gardens asleep, the missionaries entered, but they saw nothing of interest. The trees were very beautiful, consisting of poplars, weeping willows, and cedars.

In the afternoon they paid a visit to the Roman Catholic Cathedral, which stands in the Tartar city, just within the gates. A graveyard surrounds it, protected by a brick wall. There is a small garden in front, with two large tablets, resting upon the backs of stone tortoises ; the inscriptions were expressive of the favours granted by the Emperor Kang-hi to the Catholic Church. The interior had the usual ornaments of pictures, crucifixes, and Virgin Marys.



In a conversation with a native priest they met with, they learnt that there were twelve foreign priests in Peking and the surrounding district, and they were told that their converts amounted to one million—an evident exaggeration.

The Emperor had adopted a curious expedient to supply the great want of coin, and reduce the dearth of food. He raised the value of every coin two-thirds, in some places one half; and by paying his soldiers in this improved currency, he hoped to ensure a cheaper supply of food. Of course the merchants raised the prices of their goods, and this singular attempt to cheapen the necessaries of life failed of its end. The travellers found that the Chinese milkmen were quite ready, as in other lands, to reduce the quality of their commodity with a plentiful addition of water. Their beef they strongly suspected to be a cutting from a dead mule.

A brief visit was paid to the Temple of the Moon; a Chinese funeral excited their curiosity, by its noise and display of fireworks; but the most important spots, whence views might be had of this great city, were closed to them. In a visit to the archimandrite, or head priest, of the Russian embassy, they learnt that there were about 200 converts attached to the Greek Church, and that there were two churches in the city for their worship. One of these was visited, and found to be splendidly adorned.

On visiting the English embassy, Mr. Kloekers was most angrily received, and peremptorily told that he had no business to be in Peking; and that the treaty provided only for the coming to the capital of Mr. Bruce and his suite. It was in vain that he pleaded his right under the treaty; that as a missionary it was his duty to preach to *every* creature, and that the Chinese had exhibited no opposition. Why, also, should Roman Catholic missionaries be permitted to come, and not Protestants? After this reception, on consulting his companions, who had met with a similar repulse, it was resolved to return for a time to Tien-tsin, and to await the progress of events. Accordingly, after a stay of four days, during which many Scriptures and tracts were circulated, they set out from Peking.

Mr. Kloekers was not, however, prepared to give up his desire to make Peking the centre of his evangelical operations. It was certain that the terms of the English treaty did not allow his exclusion, while there could be no reason against his stay there, which did not equally apply to the residence of Romish priests. He therefore determined to make another attempt to give to Peking the Gospel. He left Tien-tsin for this second trip on the evening of the 20th of May, travelling slowly, and spending time in the intervening towns in preaching and distributing the word of God. At U-Kja-wang some five persons attached themselves to him as disciples, daily meeting with the missionary for prayer and instruction.

While staying at this place, the French ambassador passed through. Hearing of Mr. Kloekers at the inn, he sent to demand his passport. Not being a French subject, Mr. Kloekers properly refused to give it up. After his departure, several interesting conversations were had with some native Romanists, one or two of whom exhibited great sincerity and a desire to know the truth.

At length, on the 13th of June, Mr. Kloekers again entered Peking, and was gladly received in the hotel where, on the former occasion, he stayed. The next day early, the mandarin of the quarter called on him, who wished to know his business, and to see his passport. Subsequent circumstances led to the conclusion, that the mandarin had been sent at the instigation of the French embassy. On the 15th, the city secretary, and a long train of mandarins, came to the house. His object was to see Mr. Kloekers' passport. Then it clearly appeared, from the conversation of the mandarin, that the French and English ambassadors had influenced the prime minister of state to direct Mr. Kloekers to leave Peking, and to prevent all other Englishmen from coming to the capital. It is difficult to understand the motives of Mr. Bruce in thus acting. It would appear that the French have great jealousy of Englishmen in Peking, especially of Protestant missionaries; so that while passports are freely given to French priests, they are denied to all others, and Mr. Bruce is persuaded to sanction the injustice. Two or three days were spent in negotiations with the man-

darins, closing, finally, with an appeal to Mr. Bruce, to give the requisite permission for Mr. Klockers to remain. This was peremptorily refused. As the landlord of the inn was now getting into trouble for entertaining him, and preparations were being made to convey him away forcibly, Mr. Klockers at length resolved on leaving Peking, and accordingly, on the 22nd, he set out on his return to Tien-tsin.

Thus, for the present, Peking remains closed to all missionary labour on the part of Protestants. Although the last treaty gives them equal rights to those enjoyed by the subjects of France, yet our own representative refuses to give effect to them. Meanwhile popery is securing residences for its priests, and temples for its worship; but evangelical truth is under ban, and a professed Protestant forbids its expansion, and urges the rulers of China to exclude it from their capital. We leave it to our readers to determine whether Mr. Bruce is a fit representative of Protestant England in China.

## CEYLON.

### COLOMBO.

FROM an early period of the mission, two churches have existed in Colombo, the capital of the island of Ceylon. One of them consists of Europeans and of a class of persons known in Ceylon as burghers, the descendants of Portuguese, Dutch, and English settlers born in the country. This church meets in that part of the city called the Pettah, where a very commodious chapel was built for their use a few years ago. The Rev. James Allen acts as pastor, and is assisted by some members of the church in carrying on the regular services, as he is frequently engaged, on some part of the Lord's-day and during the week, in visiting one or more of the native churches, which lie scattered in the jungle at various distances, of from three to ten or twelve miles, from Colombo.

The second church meets in a part of the city called the Grand Pass, and is composed of native Singhalese converts, under the oversight of a native pastor, by name J. Sylva. There are connected with it three out-stations. There has grown up, of late years, a very pleasant and useful practice among the members of the European church, that of paying occasional visits to the native churches, to assure them of the fraternal sympathy of their brethren of another race, and to confirm the native brethren in their attachment to the Saviour. We should be happy to learn that all European churches in heathen lands were in the habit of exhibiting a similar interest in the work of God among the heathen around them.

Such a visit was paid in the month of February of the present year to the native church at Kottigahawatte, by a deputation from the Pettah church. It consisted of Messrs. Ferguson and Siers. Kottigahawatte lies in the jungle about six miles from Colombo, and is reached by a road overshadowed nearly all the way by cocoa-nut trees. The native pastor is Mr. Whytoo Nadan. He is now an aged man, and has for many years exercised his ministry among the people with great consistency and usefulness. He has about fifty persons in fellowship.

The visit took place on a Lord's-day, and gave the pastor great delight. He recognised in Mr. Siers the son of his first teacher in the Gospel, from whom he received instruction in 1813. The incident awakened many reminiscences of the early missionaries; of Mr. Chater, the founder of the mission; of the apostolic Daniell, the amiable Dawson, who perished with his whole family at sea; of John Jacob Davies, and John Davies, and of the late estimable Dr. Elliott. Nadan exhibited, with grateful pleasure, the books which these estimable men had presented to him. Though age has somewhat dimmed the fire of this native brother—for he is now more than sixty years old—yet in preaching and prayer much of his old energy remains undiminished. He is a fluent preacher in Singhalese, though of Tamil origin, and born in Jaffna, on the north side of the island. About two hundred persons, chiefly adults, respectable in appearance, serious and attentive, assembled in the spacious

chapel, and, after the regular service, which was conducted by Mr. Nadan, the deputation addressed the congregation, conveying to them the fraternal regards of the Pettah church, and urging upon them the necessity of personal effort and prayer to the Lord of the harvest, that he would thrust forth labourers into the field. Several members of the congregation replied in appropriate terms, and charged the deputation to convey to the Pettah church their love and good wishes.

The progress of the Gospel among the Buddhists of Ceylon is very slow. The nature of the religious belief of the people tends to destroy all earnestness, and to render torpid the spiritual affections. But even where this is in some measure overcome, and a belief in Christ has been substituted for faith in Gaudama, the religious sentiments are weak, and the converts largely participate in that placid, quiet character which is so marked a feature of Eastern life. The ease with which a livelihood can be secured from the fertile soil, quickened into rapid fecundity by the tropic sun, adds to this apathy. The cares of life are few, and press with little force on the mind. A dreamy existence is encouraged, in which powerful emotions are rare, and the sense of sin and the need of a Saviour are but feebly felt.

A strange effect has been produced by the forcible baptisms which characterised the Dutch rule. Then every child was sprinkled, under heavy penalties for the omission of the rite. Multitudes now bring their children to the missionaries who are Pædobaptists, and obtain the performance of the ceremony, thinking it indispensable, and giving themselves the name of Christian Buddhists! It is a matter for regret that native missionaries of these bodies so readily administer baptism to the children brought to them.

A slight movement has of late been apparent on the part of Buddhist priests to retain the people under their influence. On the other hand, it seems probable that many of them would lay down the yellow robe of the priesthood for Christianity, if an equivalent income could be secured them to that they would lose.

Mr. Allen has enjoyed the pleasure of baptizing three persons at the Pettah. Two of them were formerly Presbyterians. One had been an attendant for years, but the Word of God seemed to have no effect till some months ago. She has now experienced the power of the truth, and a deep sense of sin has been induced. The conversation of the other proves him to be a humble Christian. He has sought baptism from the sheer force of the teachings of the New Testament on that subject.

In the jungle churches there has been here and there an addition. At Gonalwelle, after close examination, eight persons were accepted for baptism; and two others at Makawitte have also shown the marks of true conversion. At Hendelle a woman has been baptized who has long importuned for fellowship. Her knowledge and experience of divine things do not extend far, but the missionary hopes that she is converted. More persons, indeed, might be received; but the missionaries endeavour to discriminate and to accept only such as in their judgment have truly believed the Gospel. But they deeply feel the need of a large outflow of divine grace to give wider effect to the ministry of the Word.

#### KANDY.

Kandy was formerly the capital of the island of Ceylon, while it yet possessed native kings. It lies in the centre of the island, and is surrounded literally by a munition of rocks, the mountains embracing it on every side, only traversable by passes of frightful grandeur and terrific beauty. It is the seat of the Buddhist worship; and its great temple, the Malagawa, is famed for the possession of the tooth of Buddha, which is kept enshrined in numerous bell-shaped coverings of silver and gold, and exhibited to the people only on occasions of great solemnity and importance.

The Rev. Charles Carter is the resident missionary, having under his care a native church of thirty members and a few Europeans. Stations at Matelle and Gampola, where two native brethren reside, have also his constant super-

vision. Mr. Carter has not for some time enjoyed good health; but this has not prevented him from giving a large measure of attention to the preparation of a revised edition of the New Testament in Singhalese, and of two lesson-books for the more easy acquisition of this difficult tongue. The New Testament is in the press, and will, it is hoped, be finished early in the ensuing year. A similar work needs to be done for the Old Testament, which is in many parts unintelligible, and needs much improvement; for those who have hitherto been engaged in the translation have not generally been well acquainted with the vernacular, and unable to discuss questions of difficulty with the native assistants employed. Mr. Carter's knowledge of the spoken Singhalese gives him great facilities for this work; and we hope his life may be spared to accomplish it. Hitherto our missionaries in Ceylon have had little share in the translations which have been made.

Mr. Carter's health will probably require him soon to pay a visit to this country for its improvement. Mr. Allen also suffers much at times from the overwhelming amount of work thrown on his hands. The field, too, is a very large one, and needs more labourers. Under these circumstances, the Committee are very anxious to reinforce the mission, and only await the coming forward of some suitable man to do so. Long has Mr. Allen sought the assistance he requires; and we cannot but urge on our readers to pray earnestly to the Lord of the harvest to supply a helper. The work, though a difficult one, has God's blessing upon it; and we cannot but hope that among our readers are some whose hearts glow with love to souls and to the Saviour, whom no obstacles would daunt, no difficulty discourage. Let them be induced prayerfully to say, "Here am I, Lord, send me."

## A MISSION TOUR IN MYMENSING.

BY THE REV. R. BION AND TWO NATIVE PREACHERS.

ON the 7th of August we started from home, and a few hours' sail brought us to Navara, a considerable market-place. Though there was no hát to-day, we had a large number of Hindus and Mussulmans, besides many women hid behind fences and huts, for our hearers. We had no disturbance of any kind; but the greater part listened with perfect indifference, which was perhaps worse. We distributed a few Gospels, and then left. There being a high wind in our favour, we sailed on at an unpleasant rate till evening, when we put to at a small bazaar, called Jaynagur. Conversed with half-a-dozen Hindus, who listened very willingly. An elderly man among them said, "Sahib, we have fallen between two chairs; we do not understand our own religion, and cannot receive yours." "Why?" "Because our four Vedas forbid it, and pronounce it a great sin to abandon the religion of the fathers." "But what if I can show you that the Vedas are not from God, and that it is no sin to forsake a false religion?" "We are in the Kali Yug, and all religion has passed away; nothing but sin and wickedness is now in the world." "That remains to be proved," said I; "and as to your Yugs, that also is not from God, but from men; we have one Yug. It is God's time of salvation and mercy, and he calls on you to repent of your sins and to believe in Jesus Christ, and promises to save every one. You are old, and will soon have to leave this world; accept, therefore, the terms of mercy."

8th. At Bawal, preached of the Hindu. One of them interrupted Ram Gati with the question, "How many times they had to be born in the next world to enter into heaven?" Ram Gati replied that man is born once in this world; that after death there will be the judgment. Another, an up-country Brahmin, brought a copy of Genesis which had no beginning nor end, and when asked from where he got it, said, from a Darogah near Dacca. Whatever we said about our Saviour, he applied to Krishna, and insisted that he and Jesus Christ were one and the same person. We showed the absurdity

of his assertion by comparing the lives of both. Upon this he altered his opinion, and begged for a book in which the whole history of Jesus Christ was written. We gave him a New Testament and a few tracts.

Entered the Luckyá river in the evening, and put to at Kaliganj. Here we sat near a shop and conversed with about eight or ten Hindus. One said after I had done, "Sahib, where can I find this Jesus Christ? where can I see him?" I replied, "You can have him here on this spot if you seek him by prayer and believe in him; but see him with your bodily eyes, you cannot. You may see him with the eyes of the understanding, and feel him near, but you must turn to him and renounce your sins."

9th. Sailed up the Luckyá river and put to at Chur-sinduk at eleven o'clock. There was to be a market, and so we waited till people had collected. From three o'clock we all preached under an immense tree to hundreds. Formerly we had some difficulty in getting on in our work here, but to-day people behaved unusually well, and paid very good attention. There was some fighting for books, but only a few were given. A Hindu remarked in Jaynarayan's boat, "We have heard you over and over; your religion is true and good, but we cannot renounce ours and follow Christ."

10th. At Attyadi, a bazaar, we preached to some thirty Mahajans and Mussulmans. They listened attentively to the end, when a Mussulman said, "God has given you one Shastra, another to the Hindus, and another to us. All will be saved if each follows his own book." Jaynarayan replied, "You know there are good and bad rupees; they look all good, but if you ring them on your fingers you easily find out the base coin, which, after discovery, you will never accept for good coin. Just so it is with the three different Shastras. Unless you try them you cannot make out which is from God and which from men. But try it, and you will find that the Hindu Shastras cannot be from God, nor your Koran." The Mussulman was shocked at this, and said with vehemence, "If the Koran is not God's word, then what is?" Jaynarayan replied, "The four books which existed before the Koran are God's word, and none else." The Mussulman said, "The Koran contains all those four books, and this is God's word." Jaynarayan, "If you had read the four books, you would not say so; these are separate, and your Koran is separate, but they do not agree together." He added, "You knew Dudu Miah, that great man among you; well, he acted according to the Koran—burnt down houses, plundered Hindus of their property, carried off their women and girls, and defiled them,—and everybody feared him. Then he fell into the hands of magistrates, suffered here and there imprisonment. At last God's judgment fell on him,—he lost his eyes, his body, once so fair, became black, and he died in great sufferings." The Mussulman put in a word and said, "All men have to die, and so of course had he." Jaynarayan replied, "But he died being afflicted by God's judgment. Now, tell me, has God commanded us to plunder and to burn houses, and to violate women?" "No." "But then Dudu Miah did it, and you all would do the same if you could." "The Koran," said he, "allows a little plundering of infidels." "But," said Jaynarayan, "has God commanded this, or Mohammed? Read, and you will see that God has threatened to punish such offenders. You say that Mohammed is the last and greatest prophet, and Jesus Christ only a common Nabi. Who was greater, Christ or Mohammed? Christ did no sin and was faultless; was Mohammed the same? Christ gave sight to the blind, and raised the dead, and healed all manner of diseases, and rebuked the storm; could Mohammed perform a single miracle?" The man was silenced, and said nothing more.

11th. At Badya bazaar, a few Hindus listened attentively to the word spoken. They all were singers, who go from place to place to earn their bread in this way. One of them seemed impressed, and said he would no more sing the songs of Krishna.

12th. At Haibatnugur put to at noon and walked a mile inland to the Dewan's residence. On the way looked into a neat, clean school bungalow, kept by the zemindar, but it had not yet begun. The residence of the Dewan is a whole square full of brick houses, built high and low, long and short, some

two-storied, some one-storied, surrounded by a high wall. I sent my salaam to the zemindar, but the durwan came back saying he had not yet risen and was still asleep. Upon this we posted ourselves at a hát close by, and were soon surrounded by a large crowd of amlas, burkaudazes, and lattiwallahs, and other people, to whom we preached the Gospel. Considering the usual insolence of the servants of great natives, these made a noble exception, and treated us with kindness and civility. Their attention was throughout good, and even some moulvies heard with apparent interest. The fight for books was sharp, but we had brought only a few, and these were soon distributed.

At some distance from here put to at Jangalbari, which name this place significantly and most appropriately deserves. A good many Mussulmans and a few Hindus gathered near our boat, to whom we preached the Gospel till night set in. A Brahmin was brought into some difficulty by Jaynarayan's questions, but he heard patiently to the end. As he always confounded Krishna with Christ, I put some sentences in, showing him the difference between the two. The zemindar of the place had come with his moonshees and servants, and sat in his boat near mine listening to our conversation on shore. He sent word to me to come and sit in his boat. I went, but of course we could not agree in our religious sentiments. However, he and his people behaved remarkably well and calmly. He insisted that Mohammed was the last and greatest prophet, yet avowed his belief in Jesus Christ also as one of the prophets, and said that his religion was dissolved, and instead of it Mohammedanism and the Koran set up.

13th. Proceeded to a fair at Garimganj, in the Kudir jungle. Here we spent nearly the whole day. From 8,000 to 10,000 people assembled here from all directions—buying, selling, and making the place exceedingly lively and crowded. Unhappily the square in which the bazaar is built was so full of people that we could not obtain a shadowy place, and were therefore exposed to the fearful heat of a midday sun. Besides this, we were at once so hemmed in by hundreds of people that no fresh air could reach us. There must have been more than a thousand Hindus and Mussulmans close together, who heard us with surprising patience and attention in this heat. A whole sea of heads moved now and then right or left, as the pressure from outside compelled them to make room for more. Standing on an elevated spot, we could reach the furthest with our voices, but when I was just right in the matter, a giddiness in the head, and a chill throughout my whole body, obliged me to finish sooner than I wished, and to hasten to the boat. There I found my thermometer at 96° in the shade, and seeing this I could account for the trembling and giddiness. The native preachers were carried out above the ground by the pressure of the crowd, but no one gave any trouble to them.

14th. Sailed over four jhils and reached Chirang bazaar at nine o'clock. Here we stayed the whole day, there being a large hát to be held. From this part all the Decca bearers come, having their families and homesteads in this neighbourhood. From one o'clock we preached to some five to six hundred people, but having not even a tree for protection against the powerful sun, I had to abridge again on account of renewed giddiness in the head and trembling over the body. All the rest of the day one crowd after another came for books and conversation. The noise and press at our boats were alarming, but yet amusing. My boat happened to be near a cook-house of some shopkeepers, and a narrow lane between this and other huts was a short cut to our boat. Not satisfied with this lane, the hát people took liberties, and passed right through the cook-house of the Hindus. Three of them were cooking and eating, but they were not a moment left in peace. One sat eating his rice and curry in a corner as he could: now a mouthful, then a stop; and with the other hand he wielded a long bamboo among the legs of the intruders, scolding, abusing, and laughing; again he took another mouthful, retreating with his brazen plate gradually to the farthest end of the hát, where he was almost invisible. Another beat with a split bamboo about the walls and posts of the house, roaring out like a madman, and, after all, sitting down in despair, holding his sides with laughter. Boys tumbled into ankle-deep puddle, and into muddy water, bespat-

tering the bystanders with dirt, and receiving cuffs right and left from the surly Mussulmans and Hindus.

When evening approached, hundreds of dinghis, small and great, passed our boat, and each one stopped, and the people begged permission to have a look inside the boat. This was readily granted. Many who could not get a Gospel in the day came now on their homeward way to carry one away to their distant villages. Look where we might, we saw these dinghis gliding over the jhils, laden to the edge, and people reading, chanting tracts and Gospels, or engaged in giving their opinion of this new religion. As I looked after them, with many a silent prayer that this seed of the Gospel may spring up and bear fruit, it was impossible not to rejoice in hope that the time must come when the large gatherings in these wastes and jungles will be the means of spreading the faithful saying of Jesus Christ having come into the world to save sinners all over the vast plains of Bengal. "A little one shall become a thousand, and a small one a great nation : I the Lord will hasten it in his time."

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## HOME PROCEEDINGS.

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DURING the last month numerous missionary meetings have been held, and, notwithstanding the difficulties here and there sorely felt, arising from political events, the collections have, on the whole, maintained the average of former years. The Rev. F. Trestrail has been engaged in South Wales at Swansea and Cardiff; and Mr. Underhill at Maze Pond, and with Mr. Kalberer at Nottingham, Lincoln, Newark, Colingham, and Great Grimsby. The Rev. J. Sale has been fully occupied with services and meetings at Bloomsbury Chapel, London, in Oxfordshire, and at Wallingford. The Rev. W. K. Rycroft has visited Sevenoaks, and spent a fortnight in Glamorgan and Monmouthshire. We are also indebted to the Revs. J. Tucker and T. Gould for their services at Battle, Hastings, and Lewes; Mr. Gould has also visited Edenbridge. In our last we omitted to mention that the Rev. W. Landels preached for the Mission in the Independent Chapel, Tunbridge Wells, kindly lent for the occasion, on the 22nd of October.

We record with pleasure the safe arrival at their destinations of the Rev. J. Peacock at Camerouns, and the Rev. W. A. Monod at Morlaix, to enter on their work in those contrasted but important spheres of missionary labour.

### DONATION OF TWO THOUSAND POUNDS.

He in whose power is the silver and gold has put it into the heart of an unknown friend to give to the general funds of the Society the munificent donation of Two Thousand Pounds as a "Thank-offering." This addition to the Society's funds will enable the Committee at once to send out missionaries to China, India, and Ceylon, should suitable persons present themselves. At present there is great want of such men. Will not some be encouraged to offer their services to the Lord by this example of devotedness and love to his cause?

### WIDOWS AND ORPHANS' FUND.

We hope the pastors and deacons will continue to make arrangements for the Sacramental Collection on the first Lord's-day in the new year. The claims on this fund are increasing, and so likewise, we rejoice to say, are the contributions. They have been steadily augmenting since the first appeal was made. This notice is not intended to supersede the usual circular, which will be sent in due course but simply to call attention to the subject in good time.

## CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS' FUND.

These cards will be issued at the beginning of the month, and we affectionately invite our young friends to exert themselves strenuously to obtain as large an amount as possible. The Society now sustains One Hundred and Eighty-two of these most useful labourers. We are glad to say that while the yearly donations to this fund do not equal the expenditure, yet that it is annually increasing; thus, in 1857, £354 were contributed; in 1859, £465; and last year the amount was £517. We need at least £,1000.

The Secretary of the General Baptist Missionary Society, our esteemed friend, the Rev. J. C. Pike, wishes us to say that he has removed from Quorndon to De Montford Square, Leicester.

### FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Diboll, J., Sept. 24, 27, 30; Fuller, J. J., Sept. 30; Milbourne, T. K., Oct. 1; Peacock, E. J., Sept. 30; Saker, A., Sept. —, and Oct. 1; Smith, R., Sept. 27.</p> <p>VICTORIA, Pinnock, F., Sept. 20, 21.</p> <p>ASIA—AGRA, Gregson, J., Sept. 17.</p> <p>BHOWANIPORE, Cowen, M. E., July 8.</p> <p>CALCUTTA, Lewis, C. B., Sept. 23, Oct. 8.</p> <p>CHEWFOO, Kloekers, H. Z., Aug. 5.</p> <p>DACCA, Bion, R., no date.</p> <p>DELHI, Broadway, D. P., Sept. 5; Broadway, D. P., and Evans, T., Sept. 3, Oct. 5; Evans, T., Sept. 2.</p> <p>DINAGEPORE, McKenna, A., Sept. 19.</p> <p>HOWRAH, Morgan, T., Oct. 7.</p> <p>INTALLY, Pearce, G., Sept. 9.</p> <p>KANDY, Carter, C., Sept. 28.</p> <p>MONGHYR, Gregson, J. G., Sept. 12.</p>	<p>MYMENSING, Bion, R., Aug. 26.</p> <p>SEWRY, Williamson, J., Oct. 4.</p> <p>BAHAMAS—INAGUA, Littlewood, W., Aug. 13.</p> <p>FRANCE—MORLAIX, Jenkins, J., Nov. 1; Monod, A. W., Nov. 7.</p> <p>HAYTI—JACMEL, Webley, W. H., Oct. 10.</p> <p>JAMAICA—ANNOTTO BAY, Jones, S., Oct. 22.</p> <p>BROWN'S TOWN, Clark, J., Oct. 8.</p> <p>CALABAR, East, D. J., Oct. 8.</p> <p>FULLER'S FIELD, Maxwell, J., Oct. 10.</p> <p>LILLYPUT, Milliner, G., Oct. 21.</p> <p>NEW ZEALAND—NELSON, Dolamore, D., Aug. 8.</p> <p>SWITZERLAND—BERNE, Wenger, J., Oct. 18.</p> <p>TRINIDAD—Law, J., Oct. 8.</p> <p>SAN FERNANDO, Gamble, W. H., Oct. 2.</p>
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### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—  
 Baptist Tract Society, for a Parcel of Tracts, for *Rev. W. H. Gamble, San Fernando, Trinidad.*  
 Mr. Sherring, for a Book, for *Rev. G. H. Rouse.*  
 Ladies' Working Society, Brixton Hill, for a Case of Clothing, &c., value £14, for *Mrs. Rouse.*  
 "Zion" Baptist Missionary Working Party, Chatham, by Mrs. Love, for a Parcel of Clothing, for *Rev. A. Saker, Cameroons, West Africa.*

### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from October 21 to November 20, 1861.*

*W. & O. denotes that the Contribution is for Widows and Orphans; and N. P. for Native Preachers.*

ANNUAL SUBSCRIPTIONS.	£ s. d.	DONATIONS.	£ s. d.	£ s. d.
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		Collections .....			
		Contribution .....			
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Salisbury—		Salentine Nook—			
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and 1861 .....	1 6 6	0 10 0			
	38 1 6	Steep Laue—			
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MR. JOSEPH GURNEY requests the acknowledgment of the following Contributions for Baptist Churches in France, collected by Mons. A. Cadot

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For the Grand Ligne Mission, Canada.

Archibald Merriellies, Esq., Upton-park, Slough . . . . . 1 0 0

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