

THE MISSIONARY HERALD.

THE MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

THE missions of our American brethren are divisible into two classes :—those carried on among the heathen nations of Asia, and those which have for their object the introduction of evangelical truth among the Catholic and so-called Protestant populations of Europe. In Asia, they occupy spheres of missionary labours in Burmah, Assam and Nellore in Hindustan, Siam and China ; in Europe, Germany, Sweden and France.

In Burmah the missions embrace three distinct races of people,—the Burmans, the Karens, and the Shans, each speaking a separate language and of diverse religious beliefs. Although carried on in most cases at the same stations, the missionaries confine themselves to their special department, and the work of evangelizing the different races is prosecuted separately. The mission among the Burman people was the first attempted by American Baptists. Although originally commenced by the eminent men of Serampore, on Dr. Judson's arrival in Burmah it was at once made over to the American churches, and until recently they were the only evangelists among the Buddhistic population of this semi-civilized empire. The chief stations are six in number. In connection therewith, fifteen Native churches have been formed, containing nearly 700 members. Nine missionaries give themselves to this department : besides their wives, three or four ladies devote their energies to the diffusion of knowledge and the Word of God, of whom Mrs. Ingalls has signalized herself by her self-denial and her devotedness to the work, visiting the people in their jungle homes, and living for months together in the very bosom of Native society.

It is, however, among the Karens that the greatest triumphs of the Gospel have been won in Burmah. Few missions in any age are so remarkable as is the Karen mission, for the rapidity with which the Gospel has

spread among the people, and for the liberality shown by the converts in its maintenance. More than ten years elapsed after his arrival in Burmah before Dr. Judson became acquainted with the existence of these interesting people. The conversion of a Karen slave, employed in the Temple of Rangoon, first brought him into contact with them; and it was by the efforts of this slave that the Gospel was then carried to his countrymen. The Karens, for the most part, lived in villages separate from the Burman population, though subject to the King of Burmah, by whom they were held in bondage of the most bitter kind. They did not, however, accept the Buddhism of their oppressors; but preserved their own ancient and singular traditions—traditions wonderfully like the early narratives of the Old Testament. They were not idolators, though they were held in great fear by the supposed existence of injurious demons. They were sighing for deliverance from the yoke that oppressed them, and this they first found in the Word of God. Subsequently temporal deliverance also was granted them, on the overthrow of the Burman power by the East India Company.

The Karen work of our American brethren is carried on from seven centres, at which eight missionaries usually reside; the minor stations are more than 100 in number. 340 churches have been formed, containing 18,500 members. The number of Native pastors and preachers is 350, of whom 58 only have been ordained. The liberality of these Native Christians is a very striking feature of their history. The returns before us are not complete, but it is understood that quite two-thirds of the cost of the entire Mission is provided by the Converts. To take a few illustrations. The 54 churches connected with the Bassein station, having 5,743 members, last year raised £1,062. The 1,583 members of the Henthada station raised £267. Hence has arisen the rapid multiplication of all the agencies required for instruction and for the wider spread of the Gospel. We should here add that the above account does not include the very flourishing stations, sustained almost entirely by Native contributions, under the care of the Revs. Messrs. Vinton and Luther.

The Shan Mission is of very recent commencement, and numbers at present only 134 converts. Two missionaries are engaged at present in this particular field.

Our space will not allow of any extended notice of the Karen Theological Seminary, containing fifty-eight students preparing for the ministry of the Word; nor of the translations of the Scriptures, and other numerous and useful works which the brethren have accomplished. In all these labours our brethren have displayed the highest ability, and the blessing of God has been very largely vouchsafed.

Four missionaries are engaged in the country of Assam, a portion of the presidency of Bengal, and four labour among the Teloo goos in Southern

India. Till of late the Assam Mission has been a discouraging one; but last year a remarkable work of grace broke out among the Garos, an aboriginal tribe of the district, occupying the hills to the south of the Brahmaputra. The men first converted appear to have heard the Gospel in the first instance from the lips of our own missionary, Mr. Bion. Subsequently they received more information from the Native preachers, till at length one of them began to announce the glad tidings to his countrymen. The missionary, Mr. Bronson, visited them, and, after due examination and inquiry, not fewer than twenty-six were baptized at one time. The work thus commenced continued to grow, and now more than seventy Garos have put on the Lord Jesus.

A similar blessing fell upon the Telooگو Mission. Converts were multiplied, the churches were strengthened, and new stations were opened and supplied with teachers. The members of the churches now number 140; last year they were only forty-six.

The Missionaries in Siam labour both among the Siamese and the Chinese, three having charge of the stations. Here also much good has been done, more Chinese than usual having been added to the Church. In China Proper the Gospel has been preached by six missionaries at Swatow and Ningpo, and in a wide circle around these important cities. Some three hundred converts have been made; but the churches have had to endure much persecution for righteousness' sake. The church, at a place called Tang Lang was planted under the following circumstances:—

“For a long time,” says Mr. Johnson, “we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground, destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, were accosted with the vilest language. But they cling the closer to one another and their Saviour, cheerfully following and trusting in Him. They are now rejoicing in His victory, sitting under their own vine and fig-tree.”

Thus is repeated the story of Apostolic times, and the varying triumphs and trials of the Church of the Redeemer.

We have left ourselves no space to speak of the European Missions of our brethren; but these are better known amongst us. From time to time the visits of French and German brethren have kept us informed of the growth of the Lord's Kingdom so near to our own shores. We cannot but rejoice to see the American churches so actively engaged in the Missionary work; and we are glad to find that their means of usefulness are increasing

also. Last year their income was about £38,000, but the expenditure was £44,000, leaving them in debt £6,000. The largest contributions came from Massachusetts, where the receipts average, within a fraction, one dollar (four shillings and twopence) for each member. In this country the average is about three shillings each member.

PROGRESS IN DELHI.

BY THE REV. JAMES SMITH.

Just a line, although it is too hot to write :—

Some parts of our field of labour are showing signs of life, although it is not very energetic life. I baptized five men from Meer Ka Guuge on Sunday last, and some others desire to join the Church. These men have been a good deal tried, and one who should have been baptized even drew back from fear of what he might suffer. No sooner was it known that they intended joining the Christian Church than persecution commenced. The men for whom they made shoes by contract withdrew their work, and refused to have any more dealings with them. I told them they must be prepared for all this and more, and that if they were not willing to suffer and bear the cross, they had better remain as they were. I also refused all help in the matter, and informed them that they must fight their own battle and make their own way amid the storms that a profession of Christianity would inevitably bring upon them. Two of them had other trials to bear. One had a young wife, and she sickened and died. A second lost his mother; and the enemies of Christ taunted them with the powerlessness of their Saviour to help them in times of sickness and death. They said, "Had you offered a goat to Debee your friends would not have died." They all remained firm with one exception, and I felt I could not refuse to baptize them. I have baptized a good many this year, and were it not for the general want of all appearance of spiritual energy I should be encouraged. What are we to do to get the people to appreciate a state of independence? You cannot imagine how we feel cast down and disheartened at this complete failure in our attempts to make the little churches centres of independent action. They do, it is true, talk of Christ and Christianity to their friends, and even carry to distant places, when travelling, some amount of Christian knowledge; but they appear to think that it is the preacher's duty to preach, and they are not preachers.

I administered the Lord's Supper after the baptisms, and upwards of forty communed with us. Here again there is slackness in attending, and want of warmth and zeal.

On Tuesday morning I went to Purana Killa to examine the school, and was much pleased with the promising Bible-class of twelve boys. On Wednesday I went to Shah Dura on the same errand, and here also the Bible-class contains ten intelligent youths. The Mussulmans are very angry and full of opposition. Last week one of them got behind the Native preacher in the chook [market-place] and pulled his ear. I would not have the man punished in any way, and told the people there was a most important difference between the Mahommedan religion and Christian. Mahommed said, "Kill the infidels," and hence the massacre at the mutiny. Christ said, "Forgive your enemies," and hence Christians spared their enemies, even when in their power. Zenanas are open to us by hundreds, and, alas! we have no lady to visit them.

My wife is at Mussoorie, and has only just got rid of her fever and ague. I have also had several attacks, and one Sunday the chapel had to be closed. The

Doctor peremptorily forbade my preaching. I am getting strength again, but you must arrange to get me relief or I shall be breaking down altogether. I am no longer a young man, and have suffered more this season than I like to confess. The heat is frightful. It is a month later than the rains usually come, and no cooling shower yet. It is in vain trying to sleep at night, the bed-clothes are hot as fire, and the punka is of no use. I have witnessed few seasons so trying in India, and am thankful my dear wife and child are at Mussoorie.

LATER NEWS.

I am thankful to say my dear wife has returned from the hills much improved in health, and we are all once more fairly at work. I managed to get away for three Sabbaths, an officer reading a morning service during my absence, the chapel being closed in the evening, and Mr. Middleton officiating for the Native congregation.

During my short residence at Mussoorie I did all I could to strengthen the little interest there, and had the pleasure of forming the brethren into a Church, brother Wittenbaker being chosen pastor, and Captain Rubie deacon. On my way down I had the pleasure of baptizing two more candidates, making four connected with this little Church during the summer. It was a beautiful sight. At the foot of the great mountains a bright stream rolls along, having found its way probably from the eternal snows far beyond. Here we found a beautiful baptistry ready for use, and here the son of one, and daughter of another old Baptist followed the Divine Master into the symbolic watery grave. May they have grace to witness a good confession, and may this little Church in the wilderness become a mighty power for the conversion of souls.

The Lord is evidently stretching forth his hand over Delhi and the neighbourhood.

There is every prospect of a famine. The price of grain is already as high as during the last famine, and unless rain falls in a few days, there can be no sowings for the winter crops. Thousands are already flocking from the Native states in a state of want, and ere long extensive measures for relief must be taken.

The Mahomedans are in an unusual state of excitement, and continue their daily preaching near the Jumna or Muzjid. My own impression is that the movement is more political than religious. I think it is probably in some distant way connected with the petty war on the frontier. Plotting against a Christian Government is the normal state of Mahomedans. They can do nothing, and yet they seldom settle down contented under any Government but their own.

We opposed them for some time with their own weapon, the Koran, and they promised to arrange for a controversy to be conducted in an orderly way in some building, but it came to nothing.

I am thankful to say our Native brethren are manifesting more self-help than I remember. They have formed a punchait to manage all their own affairs. They raise a sum of money monthly for their own secular purposes, besides subscribing to the Church fund. In the centre of the city they are going to build for themselves a meeting-house, to answer also for a school-room. Their subscription list for that purpose contains a large portion of the amount required, and no doubt they will accomplish their design. The Christian punchait has already drawn most of our members from their old heathen punchaits, and promises to be invaluable in consolidating their power and uniting them together both for religious and secular action.

At Purana Killa and Pahar Gunge the churches have taken the buildings into their own hands, and repair and look after them themselves. We are thus saved from much interference.

All the schools have taken their own petty expenses on themselves, and relieve us considerably.

All these things will, I trust, show you that in every way practical we are seeking to throw the people on their own resources, and that our anxiety on this subject is quite equal to your own.

The Central School, under Mr. Middleton, is progressing wonderfully. The average attendance is about one hundred, and the progress both in English and vernacular languages is most creditable.

They are much in want of maps and apparatus, and will be very thankful to any friend who would help in this matter.

I hope our labours among the soldiers are bearing some fruit. Two have died lately giving evidence of a change of heart, and last week another, under deep conviction, sought for private conversation, and gives evidence of genuine conversion to God.

I cannot tell you how we long and pray for some sign of God's presence with us. It is the most difficult thing in the world to go on year after year without what sometimes appears to be barren labour. Among the heathen there is so little of apparent deep conviction of sin and rejoicing in pardon through Christ, that we are apt to conclude we are labouring in vain.

The Lord make us more faithful and prayerful.

GOPAL'S FAMILY.

BY THE REV. W. A. HOBBS.

IN relation to my work here I have not much to report beyond that it is going on hopefully. You will be pleased to hear that our faith has been rewarded in a particular instance. Perhaps you remember that when I supplied you with details relating to the conversion of four members of Gopal's family (which account you had inserted in the *HERALD*) I stated that his father and mother were yet heathens, but I had confidence that God would bring them into His fold also. Sir, he has done it, blessed be His holy name. The father, Jagath Chandro, was dipped in the river a fortnight ago, and the aged mother stands accepted, and will (D.V.) be baptized a week hence. With the exception of an elder sister, who is an ascetic, the whole family are now brought to the Shepherd and Bishop of souls. We should not despair even of the ascetic if we could but be brought into contact with her, but she bemoans her family as those who are dead, and will hold no intercourse with them.

DIVINE BLESSING IN CEYLON.

It will, we are sure, be a pleasure to our readers to peruse the following extracts, with which we have been favoured, from a letter addressed by Mrs. Waldock to a private friend. Although our intelligence is usually drawn from the letters of our missionary brethren, it must not be supposed that their wives are not doing their share of missionary work. In most cases they are the most efficient helpers that our brethren have in their "work of faith and labour of love."

"Just now there is cause for considerable encouragement in connection with the Kandy district. Three have been baptized in Kandy, and four more will shortly follow, besides several inquirers. The new converts show much zeal and love, and there is something pervading the services, which makes those present feel that the Spirit of God is present. Mr. Pigott, who preached in Kandy last Sunday, said he had not heard such singing since he was in Dublin.

"A new chapel was opened in Gampola last month, of my husband's designing; when we get a good photograph of it I will send you one; those who have seen

it seem to think it is a beautiful little place. The opening services were delightful. In the morning the services were held in Singhalese, and seven persons were baptized; and it was such a solemn and affecting season, that all who were present were melted into tears. In the afternoon the service was held in English, and Mr. Dunlop preached. His sermon on this occasion was most impressive, the little chapel was crowded, and Mr. Waldock had the opportunity of conversing with some persons the next day, who appeared deeply impressed, so that we hope to see fruits from these services in days to come. The congregations have greatly improved since the chapel was opened, and the native minister, who has laboured long with little apparent result, is greatly encouraged.

"Mr. Waldock has been holding a Bible-class in Kandy for more than a year now, which I think has been very useful; indeed, I trace all the good we see doing now to it.

"In connection with one of the lessons, a discussion came up on worldly amusements, which was kept up for some weeks, and in fact created quite a commotion in the little town. Some were led to see they could not love the world and Christ at the same time, and so were brought to a stand, which led them eventually, after a hard struggle, to choose Christ. One case of decided conversion led others to think, and so the work has spread; it has included in it some thoughtless young planters, one the son of a clergyman.

"A missionary here has many incidental opportunities of usefulness especially up country. If he has tact, he is sure to be well received by the planters, and may have the opportunity of preaching the Gospel to those who do not go to church for months together.

IN COLOMBO.

"Since we have come here I have begun a Singhalese day-school, which I have hopes will succeed. I tried to get one in Kandy, but we lived a long way from the town, and I could not get them to come, though had we remained I should have tried again. The children have all a great desire to learn English, and this serves as a bribe to get them to come. One is glad to get them to come from any motive, that we may have an opportunity of giving them religious instruction, and people in England can hardly understand how totally uncultivated their minds are, especially the women, so that it is most difficult to get them to grasp the most simple idea. I am therefore inclined to attach great importance to *religious* education. Of course we know that education cannot change the heart, but I think it may do much to prepare the mind for the reception of God's Truth

ENGLISH PREACHING.

"People in England are apt to think, when they hear a missionary is preaching in English, that he is neglecting his own proper work. As far as Ceylon is concerned, this is a total mistake; all the educated class speak English, and strange to say, prefer it to their own language, so that when you hear of a missionary holding an English service, you must not fancy he is preaching to English people.

"At our Sunday night's service in Kandy, we had no English people in regular attendance except a few soldiers; but there were many Singhalese who would not have thought of taking the trouble to attend a service in their own language who come to an English service. I am rather anxious this should be understood, because I think there is a good deal of nonsense talked and thought on this subject. My husband is able to preach and speak in Singhalese, certainly from all we hear quite as well as any of the Baptist Missionaries who have come here, excepting Mr. Carter, who is allowed on all hands to be a master of the language.

"The congregations at the Pettah Chapel here are very good, and there are some signs of an awakening. The service last Sunday afternoon was very solemn and we have found one who was impressed, and we hope, converted. Mrs. Pigott and I have began female prayer-meetings, which we trust will be a great blessing to us and those around us."

THE INTALLY GIRLS' SCHOOL.

The following interesting account of the school has been received from Mrs. Robert Robinson, in whose charge it has been left since the departure of Mrs. Kerry for England. Writing November 22nd, 1867, she says :—

“When I first took charge of the school I had only twenty-five children. Some of Mrs. Kerry's other girls, who might have returned to school after the holidays, preferred remaining at their village homes, and a great number, who were mere babes, under the age of five, were not brought by their relatives, since they had heard I refused to admit any child under six years. This will account for the small number at the beginning of the year. There has been a steady increase since.

“At present the school consists of forty boarders, all grown girls and able to learn, and four day scholars. I might go on admitting a large number more, but I fear to do so, lest the means for providing for so many should be lacking, not to speak of the risk of injury to their health from crowding the school-house.

“In spite of many difficulties and drawbacks the work among these children has been pleasant and encouraging to me. From day to day I have marked a steady progress in knowledge and in good conduct, and I have reason to hope that the good seed sown thus early will in due time spring up and influence their lives. Two of the most intelligent girls were baptized this year by Mr. Wenger in the tank near the house.

“With regard to their health I have had no anxiety. There has not been a single case of severe illness all this year.

“My native teachers are hard-working and efficient. They have the welfare of the school at heart, and are unremitting in their efforts just now to prepare the girls for an examination next month.”

HAYTI.

The following extracts, from a communication dated October 6th, recently received from Mr. Webley will show the state of affairs in Jacmel at the time of his writing.

“We are glad to see that our friends are not out of heart, and that they are cheered by the expressions of sympathy from friends in England, and the assurance that they are remembered at a throne of grace.

“This morning our poor general Hector died, and this will, through the confidence we had in him, spread consternation and discouragement throughout the revolutionary forces. The joy on Salnave's side will of course be corresponding. Who will win is yet a problem.

“In the meantime a provisional government, at least for the south, with General Dominique as president, has been organized; he is a black man, but educated, and it is said, of fine character. This measure may give confidence and rally the masses of the south. At the same time it will irritate Salnave, who will do his best and his worst to hold on.

“Personally, our position is much the same as it has been for months past. We are still expecting the picquets to attempt to enter the town. We hear, too, that we are to be bombarded by sea and land. If so we may expect the town to be set on fire, the arsenal to be blown up, and many of our friends to be killed. Day and night, and all the while, we are thus looking for any event. Poor Mrs. Baumann, too, if alive, must be in a sad position, without supplies from the Cape, perhaps without money, and shut up with the Cacos at Grande Riviere. The God who has supplied all our need can also comfort and support her. We have

no hope but in Him. Metellus is a ruined man, and thousands of others must be shut up in the Cape.

"The little chapel at St. Raphael, I hear, was turned into a stable for Salnave's horses, when his army was at the place. Half of St. Raphael was burned down, and the other half pillaged. What has become of our people there we have no means of knowing. We are also told that Salnave's army burnt seven churches of the Cacos, as well as all their dwellings and properties that he could get at. Retaliation is the order of the day. The revolution has become a fratricidal war. What will be the end, or when it will come, we know not. Evidently, that end is not yet.

"If Christians in England are set to praying for Hayti, those who live will see grand results eventually come out of this war. To know this ourselves, gives additional strength to our confidence in God, and helps me, for once, to feel that all will come out well and for God's glory at last."

The last mail, which arrived on the 14th ult., brings more recent tidings. Our friends may have noticed in the papers the attack on Jeremie, in which Salnave was repulsed with great loss. Since then Jacmel has been assaulted, and the conflict was going on at the time Mr. Webley was writing. So far but little damage had been done, and it was not at all expected that the attempt to take the town would be successful.

A report had reached Jacmel that Mrs. Baumann had died as well as her husband, but Mr. Webley did not deem it reliable, but if she be still alive, her position must be most distressing and perilous.

We trust our friends will not forget the earnest request which our friends make for an interest in our prayers for their protection in this time of danger.

LIGHT STRUGGLING WITH DARKNESS.

BY THE REV. R. SMITH, OF CAMEROONS.

The rains are now upon us; but, notwithstanding, last week I held some interesting services at the Slave Towns and Lower Wuri. Many of the people listened with much attention, and asked that they might be taught the same "good words" daily, because they soon forget them, and we visited them so seldom. It does seem almost impossible for those living in the country to break away from their country superstitions and become sincere Christians, men and women. If any are convinced of the truths of Christianity, and desire to embrace it, nearly the whole of the people rise up against them. A teacher located near them is most essential to strengthen and protect them.

For several Sabbaths past we have been very much disturbed in our public services by the firing of guns, drunkenness, and sad confusion, in consequence of the frequent deaths that are taking place around us. Last Lord's-day week a man of influence died, and a great dance was got up in honour thereof! What with the violent beating of drums, firing of guns and cannon, singing and shouting, and the majority of men and women being much influenced by drinking spirits, the scene and confusion was sad in the extreme; and all this within a quarter of a mile of our meeting-house.

We have been rejoicing in the success of the Gospel in Dido's Town. It is not three years since we erected a small school-house there; children have been educated; a man and his wife have been baptized; seven enquirers are in the class, and several promising ones are round about Zion. But the wicked one has stirred up the hearts of the people to mar this good work. Unfortunately for the poor people who desire to serve the Saviour, each of the converts and promising ones are slaves, and are therefore subject to every caprice of their masters. At the beginning of last week three of the men had their garments torn from them,

their wives and the other females were confined in a house, their little property taken away, and their huts broken up. Mr. Fuller and I had an interview with the chief; he talked a good deal of foolishness to one of our teachers. From our conversation with him it was evident that he was jealous of his people going into his neighbour's town to worship; and also feared that he might ultimately lose the services of his slaves. He was willing to sell us the men, he said, but not the women. We told him we did not wish for them; we only wanted their hearts. But he thought he had a right to control them in every respect—body, soul, and spirit. The slave population is also very jealous, because they see first one and then another of their party forsaking them and their superstitions, and thereby bringing their "country's customs" into danger. The chief has compelled several of our people to drink some country drink, which they swear by when they take an oath, saying they will not go into the neighbouring town to worship; but at the same time saying they would not give up serving God. Three of them, two members and one inquirer, refused to take the oath; therefore the woman is confined in chains, and the men are excluded from their homes. The chief also threatens to give the man's wife to another person. I do pray and believe that good will result from this persecution. The poor people will have to suffer for some time. But worthy is the Lamb! We will stand by them, and pray that their faith may not fail. I understand that the first converts suffered similar persecution. I mean those at Acqua Town.

REMOVAL OF THE CALABAR INSTITUTION.*

We mentioned a short time ago what was rumoured of the intention of the Baptist Missionary Society, with respect to the proposed removal to this city [Kingston] of the institution at Calabar for the training of young men for the ministry, and the normal institution for the training of schoolmasters. We may state that such removal is now definitely settled. The managing committee met in this city during the past week, and inspected the premises of the Baptist Missionary Society in East Queen Street, and arranged as to the repairs and necessary erections for settling the above-named institutions at that place; and it is expected that by the month of December they will be enabled to commence operations there. We may state also that the worthy and excellent principal of the Calabar Institution, the Rev. D. J. East, has been called to, and has accepted, the pastorate of the Church at East Queen Street.

The principles upon which the institutions under the superintendence of Mr. East have been conducted for some time past, embrace the recognition, and practical working out of the industrial principle. This will not be lost sight of on their location here; but everything will be done to make manifest the dignity of manual labour. The students, besides the intellectual training that will be imparted to them to qualify them for that department of their lie's labour, will have the opportunity of acquiring the knowledge also of certain trades and handicrafts, thus preventing them on going into the country districts from being the helpless creatures that country schoolmasters and ministers are apt to be when any work is to be performed at their stations, in any of such departments.

There will be a day-school attached to the normal department, and this principle being introduced into it, as well as in the higher institutions, will be an example potent for good here, where numbers of young people of both sexes prefer to live on the streets, picking up their daily bread how they can—and generally by means that are bad and vicious in the extreme—rather than

* From *The Morning Journal of Jamaica*.

“labour, working with their hands;” a resort which, somehow or other, they have conceived the idea, is the lowest and very last that should be made. We hope ere long, to see a more healthy tone pervading the community on this subject. We know that the Inspector of Schools is alive to its importance, and we have no doubt his Excellency the Governor will enforce the introduction of the industrial element into the Government schools.

A BAPTISM AT GUINGAMP, NORMANDY.

BY THE REV. V. BOUHON.

It has been our privilege to administer believer's baptism here on the Lord's-day, 4th October. The candidate was a servant in our house, a native of this town, and aged 18, eldest daughter of our first Breton convert at this station. Ever since our first acquaintance with her family, which happened in 1864, she regularly frequented the Sunday-school and other religious services, making steady progress in Scripture knowledge. She gave us so much satisfaction, that on being asked for a Protestant servant of trust, for a Morlaix family, we recommended her, and she went from us, a sister of her's supplying her place. Had not her mother been taken away by death in June, 1867, she would have remained a member of the Morlaix congregation; but her father had need of her services specially, as there were three young children to look after, so she sacrificed her worldly prospects in order to watch over her widowed father's house. For one so young her duties were heavy, but it was evident that divine grace was working in her to will and to do according to God's mind. Again then she met with us, bringing to the Sabbath-school and to public worship her young brother and sisters, the father seldom attending.

The divine life is first developed in the soul, then it appears in the conduct of the believer; it was so in this case.

In the month of August she desired to confess her Saviour in Baptism, and to enter fully in Christian fellowship with us.

On several occasions we met together to converse and pray over this matter. Her answers being satisfactory, we at once determined to accede to her request. The father's permission was obtained, as she is still a minor. This was deemed prudent, and she would have been baptized in Morlaix, had not her father remarked that her religion was likely to take bread out of his mouth. Lest, therefore, he should have a ground for his accusation in her spending money on a journey to Morlaix, which she was at first willing to do, we determined to baptize her here, notwithstanding the inconvenience, for we have no regular baptistry, and the police forbid using the river on the plea of “decency.”

It is written that “all things shall work together for good to them that love God,” and so we experienced in this case. Brother Granata and I procured a “baignoire,” such an one as our Paris brethren are obliged to employ; he filled it sufficiently when once placed in our meeting-room, and all things were ready for the administration of the ordinance, to take place at 6 o'clock the next morning.

I was the more glad as our teacher, Mdlle. Lestrade, who has been exercised in her conscience on this subject, much desired being present. We rose early the next morning and remained together for the baptismal service nearly an hour.

After prayer I read to the friends assembled the account of “Nicodemus taught by Christ on the necessity of a new birth,” (John iii. v. 1—21) and addressed myself more specially to the candidate. We then sang two verses of a baptismal hymn, well-known in Hayti, the 37th of the Jaemel selection; and our new

sister was immersed in the name of the Father, of the Son, and of the Holy Ghost. Again I spoke to the witnesses of this ever solemn rite, and urged upon believers and others to walk in the path of humble obedience to Christ. The other verses of the hymn were sung, and our brother Granata offered prayer. The benediction closed this truly blessed scene.

After the Sabbath-school, we again met for worship and breaking of bread, then we welcomed to the Lord's table the newly-baptized convert, our Italian brother (about to depart), and several friends who desired to sit with us to commemorate our Lord's death until He come again.

It was a day not to be forgotten. In this house, which was built purposely to lodge the emissaries of Rome, two hundred and fifty years ago, and which they have redeemed by purchase, now AGAIN to teach in it the doctrines of the man of sin, a few Christians were met to observe faithfully and in peace, but in secret as it were, those ordinances left by the Redeemer himself to his Church. If we receive grace to become the living temples of the Holy Ghost, after all it is a small thing, *a poor victory* for our enemies to lodge again in our own dwelling, thus hindering the service of God in it. We look unto Him to show us where we are to go now. It may be, that other landlords will let to me; but I do not expect it in the least, so far as this town is concerned.

THE SOCIAL AND MORAL CONDITION OF ST. ANN'S BAY, JAMAICA.

A recent letter from the Rev. B. Millard supplies some interesting facts as to the condition of the people in the large parish where he resides. From these facts we can draw tolerably safe conclusions as to the state and character of the peasantry. They are better than the mere opinions of even careful observers; and we think they speak strongly for the salutary effect of Christian teaching, both in the schools and the pulpit. We congratulate our devoted, untiring friend on the success which has attended his protracted and assiduous labours.

After describing the state of the Church, the schools, and the attendance at Bible classes, and the efforts of his daughter among the mothers and daughters residing in the district, he observes:—

“The population of St. Ann's Bay is 36,319. There are four districts where Courts of Petty Sessions are held, viz.:—St. Ann's Bay, twice a month; Brown's Town, twice a month; Ocho Rios, once a month; Moneague, once a month. The cases tried at these Courts are petty offences. I find that during the six months 200 summonses on sundry charges and 86 warrants were issued. The records show that only 167 convictions were found on summonses and warrants, which give one conviction for some petty offence to every 217 of the inhabitants. This, I think, under all circumstances, is very favourable. About a fourth, or 41 convictions, were for petty larceny of all descriptions, such as a ring, a fowl, a cane, ground provisions. Now this, I think, is also very favourable, giving one to every 885 inhabitants, and a striking denial to the statement of the *Standard* newspaper some time ago, that three out of every four persons

were thieves. True, many thefts are committed which do not come before Court; but the records, I venture to think, speak favourably.

"You know how impulsive our people are, and how they give way to temper and bad language. I see that 39 convictions were obtained for abusive language, and 57 for assault, or 96 out of 36,319 inhabitants. When we know what gunpowder spirits the most of our peasantry are—how tongue and hands are ready to move, I am surprised how few convictions are had on these heads.

"The question of *trespass* is one which, in such a state of things as in Jamaica, is likely to come often before the Courts; yet I find that during the six months only 25 convictions were recorded. But I have 670 members, 155 inquirers, and 557 scholars under my immediate pastoral charge, and all chiefly of the class liable to the offences cognizable in the petty Courts. Now, how many members, inquirers, or scholars have during the six months been brought before the Petty Sessions? Only one, for *trespass*. I see that five persons who formerly were members, but four of whom have been excluded for many years, and one about one year, were brought up—three for not supporting their wives, one for assault, and one for bad language; but not one member who is at present in good standing has been tried before any of the Courts. This I am thankful for. I think other ministers will be able to give the same record; and this should be rightly read and interpreted by friends at home."

HOME PROCEEDINGS.

THE meetings during the past month, as is usual at this season of the year, have not been numerous. The Revds. A. C. Gray, of Luton, has visited Boxmoor, J. Parsons, Haverfordwest, Pembroke, Tenby, Narberth, and other places in the district; Fred. Trestrail, and J. Stott, Trinity Chapel, Edgware Road, and Acton, with Mr. Rowbotham who also addressed the children in the Sunday Schools; Dr. Underhill, Battle, Hastings, and Rye; and Rev. S. Green, Cardiff, &c.

In sending up a remittance from Foxton, the pastor, Mr. Carryer, mentions some incidents, and throws out a suggestion or two, which are so interesting and useful that we think their insertion here may do good. The hints, if acted upon generally, will tend greatly to extend the Society's operations at home, and awaken very deep interest in the minds of the members of our smaller Churches in the rural districts, who do not now enjoy the advantage of a public meeting as we could wish.

"Not being able to hold our Missionary Meeting in connection with the Leicester Auxiliary in September last, we determined to have a meeting later in the year, and make our own arrangements. After singing a hymn, and offering prayer by Mr. Spriggs, a much-esteemed local preacher of the Wesleyan connection, the Rev. W. Clarkson, pastor of the Independent Church, Market Harborough, very kindly gave a most interesting address on China and its Missions. The Rev. James Mursell, of Kettering, spoke more especially on the operations of our Society, showing that its rise, and wonderful progress to its present position, were comprised within the limits of the life-time of some even in the village. By the

kindness of these gentlemen we had a very good meeting, one in which much information was imparted, calculated to arouse an interest in such labours for the interests of Christ's kingdom. . . . If the pastors of our Churches would inform themselves somewhat carefully upon some distant field of missionary labour, so as to present, in an address, a physical and historical picture of it, doubtless many more village missionary meetings might be held during the year, alike to the profit of the minister, his people, and the funds of the Society."

The suggestion contained in this last paragraph is admirable. If acted upon, our missionary meetings would be far more useful, and the speeches would be more interesting. Instead of being so general as to lose much of their point, they would be vivid, forcible, and striking. Information is wanted, not so much exhortation on the duty of Christians to support the Society, or discussions on its principles; and where this is imparted, as far as experience goes, meetings are enjoyed, and those present are profited. Brethren, pastors of our Churches, who have been, and are still ready to advocate the Society's interests, accept the hint so kindly given. Our young friends do not know its early history. Any detail respecting it awakens their interest at once; and our younger pastors would find the study of it profitable to themselves; and the knowledge thus gained, as well as the acquaintance with our recent operations, will render them acceptable and powerful pleaders at public meetings.

It may save some trouble and much correspondence if we now inform our friends that the only missionary of the Society at home, whose services are available for deputation work, is the Rev. George Kerry, and he is already engaged for the latter half of January. It will be seen from this how little power we have to supply the numerous demands made in February and March. Will the officers of our Auxiliaries, therefore, do their best to obtain the services of neighbouring ministers. By a judicious management as to a change of pulpits, not only will good work be done, but much expense saved. We press this matter very earnestly on our brethren whose meetings are fixed for these months.

FINANCES.

The receipts, up to the present time, have not equalled those of the corresponding period of the past year. We respectfully urge all local treasurers and secretaries to remit what they may have, *on account*, as speedily as possible.

ARRIVAL OF THE "SHANNON" AT CALCUTTA.

The last mail brought the welcome tidings of the safe arrival of the *Shannon*, November 13th after a remarkably fine and rapid passage of only ninety days. Mr. and Mrs. Rodway suffered much during the voyage from sickness, but were all well at date of their letters, and getting somewhat settled. He will at once enter on his duties as master of the Benevolent Institution, which, under his hand, we hope will become both useful and prosperous.

REV. Q. W. THOMPSON.

By a note dated Nov. 23, posted at Funchal, we learn that Mr. and Mrs. Thompson were so far safe. The name-board of the ship seems to have been lost, and lest alarm might be created if it were picked up by another vessel, he writes to allay it. His thoughtful concern will prevent any anxiety as to their safety.

The first few days of the voyage were boisterous, and they in common with the other passengers suffered accordingly, but the subsequent ones were fine, "and to-morrow morning, the 30th, we hope to be at Madeira. Already the air is mild, and we are enjoying summer breezes. Very soon it will be difficult to realize that we have only just left winter." Before our readers see these lines, they will have reached Cameroons.

NORFOLK.		SHROPSHIRE.		WORCESTERSHIRE.	
Attleborough	1 0 0	Shrewsbury, St. John's Hill	8 16 6	Bromsgrove	8 6 2
NORTHAMPTONSHIRE.		SOMERSETSHIRE.		YORKSHIRE.	
Brayfield-on-the-Green ..	4 7 6	Bridgwater	47 13 0	Barnsley, on account ...	10 0 0
Cooknoe	3 2 0	Chard	25 2 9	Bradford, Sion Chapel ...	1 0 0
Denton	6 0 18	Hatch	3 3 0	Leeds, Blenheim Chapel	29 0 0
Earls Barton	7 7 4	Taunton	13 0 0	Do., for Mr. Thompson, West Africa.....	11 0 0
	19 17 8			Rawdon	10 13 8
Less Expenses.....	0 15 10	Mining District Auxiliary by Rev. R. Nightingale, Secretary.....	7 14 6	Sheffield, Townhead St....	20 0 0
	19 1 10			Steep Lane	4 4 6
NORTHUMBERLAND.		STAFFORDSHIRE.		SOUTH WALES.	
Newcastle-on-Tyne, Bewick-street.....	3 3 0	Rattlesden	2 14 0	Carmarthen, Tabernacle	41 14 3
OXFORDSHIRE.		SUFFOLK.		MONMOUTHSHIRE.	
Charlbury	3 2 1	Rye	1 5 3	Abersycelan	10 4 0
Coate	28 6 10	WESTMORELAND.		RADNORSHIRE.	
Do., Aston	1 4 6	Asby	0 13 3	Dolan	2 11 1
Do., Bampton.....	0 7 0	Brough	0 19 3	Cefnpaul	0 10 0
Do., Brize Norton	0 8 7	Crosby Garrett	2 11 0	Maesychelem	1 0 0
Do., Buckland.....	1 3 11	Musgrave.....	0 6 6		1 10 0
Do., Ducklington	1 4 3	Winton.....	1 4 2	Less Expenses.....	0 0 3
Do., Hardwick	0 6 1	WILTSHIRE.			1 9 9
Do., Lew	0 14 7	Calne, Castle-street	12 10 0		
Do., Standlake	2 4 0				

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

By Lady Peto, Treasurer.

Regent's Park Chapel Auxiliary—

Subscriptions.

Angus, Rev. J., D.D.....	0 10 0
Angus, Mrs.....	1 1 0
Burchett, Mr.	0 10 0
Chance, Mr.	0 10 0
Coxter, Mrs.....	1 1 0
Friend, A	0 10 0
Griffin, Mrs.....	0 10 0
Lectc, Mrs.....	1 1 0
Lush, Lady	1 1 0
Moore, Mr.....	0 10 0
Ridgway, Mrs.....	0 10 0
Ridley, Mr.....	1 1 0
Thomas, Mrs.....	0 10 0
Wade, Mrs.....	0 10 6
Way, Mr.....	0 10 0
Under 10s.....	3 16 0
	14 1 6

Donations.

Faulding, Mrs.....	0 10 0
James, Mr.....	0 10 0
Under 10s.....	1 6 9
	16 8 3
By Mrs. A. Angus Croll.	
Lord Alfred S. Churchill	0 10 0
Mrs. Ball, Hawley Road Missionary Working Party, for Calcutta	27 0 0
Mrs. Martin, Nottingham, Subs. & Don.	6 14 6
South Parade Chapel, Leeds, by Mrs. Hull	40 0 0
Bloomsbury Chapel, on account, by Mrs. Brock	16 12 6
Mare Street, Hackney, by Mrs. Cox, on account	23 7 0
From Westbourne Grove Chapel, by Miss Dunbar, on account.....	6 14 6
Mrs. Alding, by Mrs. Allen	1 1 0
Mrs. Tresidder (Annual)	1 1 0
By Mrs. Waylin Chelce	0 3 0

A box of articles for Calcutta, from the Ladies of Westbourne Grove Chapel, value £30.

JAMAICA SPECIAL FUND.

Liverpool—Mr. Jacob G. Brown, 2 years, Subscription for *Minister of Morant Bay Chapel* (1868 and 1869)..... £21 0 0

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

THE MISSIONARY HERALD.

AN INDEPENDENT NATIVE CHURCH IN DELHI.

FROM the report of the present year, our readers will have learnt the efforts put forth for some time past by the Committee of the Society, to secure in India a Native Church, independent of its funds, and complete in all the offices of a Christian Church. The obstacles to success have been many. The chiefest of these have been the poverty of the converts, and the social persecution which a confession of Christianity involves. To lose caste, was in many instances to be deprived of the means of livelihood. Even in those cases in which the law protects a convert in his rights to personal freedom and to property, not unfrequently is he called to suffer the heaviest trials which hostile relations can inflict. Of this an interesting illustration appears in the present number of the *HERALD*, in the case of the Marwarri linendraper at Patna. Too often the result has been a state of humiliating dependence on the missionary, at once destructive of all idea of self-reliance, and a weakness of character injurious to the progress of the Gospel among the people.

Connected with the Society's Mission in Bengal and Northern India, there are about fifty-four Native Churches, only two of which have as yet attempted in any manner to run alone. It is with very great pleasure we can now inform our readers, that the four churches in Delhi have resolved on this course. The fact is communicated to us by our esteemed missionary, the Rev. James Smith, than in whose weighty words we cannot better communicate the history of this gratifying movement. Under date of Nov. 18th, he writes :—

“MY DEAR BROTHER,—

“I feel compelled to inform you of the important measure we are taking in Delhi. My first inclination was to say nothing until the plans and arrangements were accomplished facts; but knowing that some information is sure to reach you, I think it better to put you in possession of all that has been, and is being done. You are aware, that for years past I have held very strong views of the necessity of independence in our Native Churches

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and members. These views have deepened with every year of my residence in India, and if I have not put my views into practice earlier, it has been from a fear of being singular, and attempting an innovation that might fail in practice, and thus injure rather than serve the cause I wish to advance. I need not tell you that nearly all the Native Christians in Northern India are in some way or other dependent on the missionary for support. It follows that Christianity is an exotic, and has not thus far become an indigenous, self-multiplying plant. The fact of the missionary being paymaster to so large an extent, is sufficient to prove that there can be no really independent action on the part of the converts, and thus also it follows that every addition to the Christian Church is so much added to its burdens and helplessness. In this way our Native converts are morally and spiritually dwarfs; they cannot earn their bread, fight their own battles, or help on the progress of truth. For this state of things I blame no one. I know that, like myself, many brethren have mourned over it, and yet could not see the way to alter it.

“There is another fact connected with our missionary operations, that is often forgotten. We are sure to present Christianity in an Anglicized form and garb, and this it is that repels and disgusts the Native more than the fundamentals or essentials of the Gospel. A purely Native organization, freed from European dictation and aid, would necessarily adapt itself to the genius of the people, and avoid that which comes so directly in contact with Native social habits and modes of thought.

“These views have been urged on our Native Christians in Delhi continually, and all the care possible has been taken to keep the people in their own homes and at their own trades. Still we have gradually accumulated Native preachers and teachers; nor would I for a moment venture to say that they have not been useful. Our Native brethren have felt this state of things (with some exceptions) as much as it was possible for them to do, and meeting after meeting has been held during this year to discuss the matter in all its bearings. On Thursday, the 5th instant, a full meeting was held in the school-room at Kala Musjid; a hundred men, and most of them heads of families, attended. I was asked to take the chair, and in a speech that was necessarily long, I endeavoured to state the case as strongly as I could, appealing to their self-respect and manliness, as well as to the higher motives of Christianity, in order to move them to some action that should really be their own. Some noble speeches were made, and it did my heart good to hear so much right sentiment, though it was but in talk. After hours of talking and deliberation, with earnest prayer for guidance, about 80 put their names to a paper which is a sort of declaration of independence. Our fourteen agents give up all Mission pay from the 1st of January next. A committee of five was chosen to manage their affairs. A fund was also commenced by which they are to help each other, and there is, I trust, every reason to expect that a thoroughly independent Native Christian community will work its way and exert its influence in this great city, before another year passes away. Our Native brethren are determined to earn their living without Mission help, and still do the Lord's work. This movement has put new life into our Native brethren. They feel that they are something, and that responsibility attaches to them. In conclusion, let me ask you not to conclude that this a sudden whim. Some of the Committee will remember that views not very dissimilar to these were enunciated by

me in England ten years ago. In this matter I am prepared for much failure and many disappointments, as well as misrepresentations. My experience, judgment, conscience, fully and entirely approve of the plan, and I am persuaded it does but want faithfulness and God's blessing in the execution, and a new era in the history of the Delhi Mission will commence."

Writing three weeks later, Mr. Smith informs us that all was going on well. Already most of the converts had been provided for, and there had been no falling off in the attendance at the various services. The Church meeting, at which two candidates for baptism were examined in an admirable manner by the Church, was conducted in a way to approve itself to all. At present the united churches meet in the Mission Chapel, but it is probable that they will build a chapel for themselves. Mr. Smith has given over to them the charge of the three Native chapels and two schoolhouses, in which they will carry on the usual daily services and also keep them in repair.

The times are eminently calculated to try their faith, for there is every fear of a coming famine in the land. A number of the converts are about to enter into a contract 12 miles away, to help them through the time of distress. They take with them a Native preacher, will erect a tent, and have worship morning and evening, as well as on the Lord's-day.

In this most interesting movement, we are sure that Mr. Smith will enjoy the sympathy of all who are interested in the spread of Christ's kingdom in India, and that their ardent prayers will ascend to the throne of grace for its prosperity and success. To the Committee of the Society it has been a source of devout gratitude to God. They see in it an answer to their prayers, and a promise full of hope for the future. The following resolutions expressing their sentiments were passed at their quarterly meeting on the 13th January last. With them we conclude our notice of this most gratifying event:—

"Resolved—1. That this Committee have heard, with much thankfulness to God, the resolution of the Native Christians at Delhi, to relinquish all pecuniary connection with the Baptist Missionary Society, and to prosecute the work of evangelization, as God enables them, from their own independent resources; that they congratulate their brethren on this healthful and manly resolve, which they regard as a proof of their love to the Lord Jesus Christ, and as likely to be of great use to them in promoting the Lord's work, besides being an example of Christian devotedness to all the Native Christians in India.

"2. That this Committee offer to their beloved brother Mr. Smith their cordial thanks, for his earnest endeavours to infuse into the minds of the Native Christians of Delhi, a spirit of independence and self-sacrifice in the work of Christian evangelization, and their congratulations at the success which has attended his efforts."

NEW MISSIONARIES, AND WANT OF FUNDS.

BESIDES the deeply interesting movement at Delhi, other important questions received the attention of the Committee at their recent Quarterly Meeting. The first of these was the financial state of the Society. Nine months of the year have now elapsed, and in the result it is found, that while the expenditure has been considerably less than was anticipated, the receipts have not equalled expectation by at least a THOUSAND POUNDS. Presuming that the three months yet to come will bring in the *same* amount as last year, the expenditure being also the same, the present debt will therefore be increased by £1,000. It is not possible to say, until the accounts of the Auxiliaries are all rendered, *where* this deficiency has taken place; but it is obvious, that unless our friends bestir themselves, the income of the Society, even with a reduced expenditure, will fall short of the Society's needs.

Under such circumstances, it was a painful thing to the Committee to receive several offers of brethren for Missionary service, inasmuch as the state of the funds is such as to preclude the enlargement of the Missionary staff. Already the Missionary band has been much reduced, by death and return, during the last two years. Several of the stations in Bengal and the North West provinces of India, also in Ceylon, China, and Hayti, have vacancies, which the Committee have not deemed it right to fill. It is not for want of brethren ready to go. At the Quarterly Meeting, the offers of not fewer than five gentlemen were laid on the table; two of them from men already acquainted with the language of Hindustan. So far as at present known, all of them are suitable for the work; but the Committee cannot venture to send them forth, without some brighter prospect of their support, than the means at their command will at present justify.

We invite our friends to consider prayerfully and thoughtfully this state of things. Shall the Committee be delayed in the adoption of the plans they contemplate, and be checked in their desire to send the bread of life to the perishing? We would fain hope that in the last three months of the year, the Committee may not only recover the ground that has been lost, but, through the liberality of the Churches, be enabled to bid these brethren go forth on the errand they desire to carry to heathen lands.

 PERSECUTION FOR RIGHTEOUSNESS' SAKE.

BY D. P. BROADWAY, OF PATNA.

It has rained all last night, which has made the streets very miry; therefore we can't go out to work this morning; so I shall employ the time in penning you a few lines.

I have given you a short account in my last letter of the baptism of Futteh Chund, the Marwarri linen-draper mentioned in my last report. I was obliged to administer the ordinance to him at Monghir, in consequence of the hostility of his friends provoked against him by his new religious views. It was his intention to have remained there until the existing dissatisfaction, which had increased greatly both at home and abroad by the step he had now taken, had subsided; but his second son's wife took advantage of his absence, and went off with his little daughter, about eight years of age, to Marwar. It will throw more light on the affair if I mention here that Futteh Chund is a widower, and his daughters-in-law keep his house; therefore the child was in their hands, which enabled them to remove her so easily. She was smuggled away amongst some women of the neighbourhood, who were travelling at the same time, and it was managed so carefully that her brothers did not miss her for some time after the party had left. They have, of course, done this with the view of putting her beyond the reach of her father's influence. Futteh Chund hastened over as soon as he received information of the occurrence, which was sent him by his sons without any delay; but the young woman had taken the precaution to travel by rail, and was more than thirty-six hours on her journey before he arrived, so it would have been impossible to have reached her by any effort to have the girl taken and brought back; however, he has informed her by letter that if she does not bring his daughter along with her when she returns to her husband, he will lay the transaction before Government. This is one of the many evils which the widow relation referred to in my former account has caused in the family. It is a painfully sad affair, and I hope he will not have to take harsh measures for the recovery of the child.

HIS CHARACTER.

We are quite satisfied with him, and so are our brethren at Monghir. He seems to be a very unassuming character, ever endeavouring to "hold fast the form of sound words which he has received in faith and love which is in Christ Jesus," and is likely to be useful in imparting the Gospel to his countrymen, for whose spiritual welfare he manifests great concern. I persuaded him to attend to his business as soon as he returned. He attempted it for some days, by helping his eldest son, but whenever he went to the shop people crowded it to such an extent the whole time, to see if any extraordinary change had taken place in his appearance, and to question him respecting his feelings in breaking caste and becoming a Christian, that nothing could be done, so he has been obliged to give up going there. It is necessary that I should state here, that he is the first of his caste, and also the first public character in this place who has embraced Christianity, which accounts for the singular conduct of the inhabitants alluded to above.

PERSECUTION.

I thought it would have worn off after the people had satisfied their curiosity in a few days, but it has not up to this time; in fact, it seems to be increasing. His brethren persecute him still, whenever they have an opportunity; but he receives their attacks meekly, and for every curse they give him he returns them a blessing, which plan will, no doubt, effect a change in his favour eventually, for it has been noticed that it confuses them, and makes them ashamed of their conduct. His daughters-in-law don't wish him to live in the house with them for fear of being discarded by their friends prematurely, and he also thinks it advisable not to wound their prejudices by forcing himself upon them, in case it might destroy the respect they have for Christianity; therefore he has taken a house in the Mission compound, where he intends to remain until affairs take a favourable turn. He spends his time just now in going about preaching. His addresses are very fair, and draws large audiences, which must do an immense amount of good; still it would be well if he could go on with his business as before, and devote some of his leisure time to that purpose, but it does not seem possible at present,

therefore no blame can be attributed to him on that score. I hear the income of his shop has been so considerably reduced through the intrigues of his heathen friends, that it is hardly enough to meet the wants of his family. His sons are making extraordinary efforts to keep the concern going as usual, and I hope they will rally from the difficulties placed in their way in the course of time. These are some of our trials. I feel very sad when I think of them.

THE SONS,

Futteh Chund has two sons, both holding favourable views of Christianity. Their names are Mungul Chund and Chevnarain. The eldest, Mungul Chund, is the one who is mentioned in my last report. He is a very steady, good youth, and intends to join the Church as soon as he finds out his wife's decision in the matter, *i.e.*, regarding herself. I think there will be much greater persecution exercised when he comes forward than there has been in his father's case. It will involve the safety of his wife's caste, as well as her position in the house. She will not be able to attend to affairs as usual, and although she may not say much about it, being disposed to take the same step herself by and by, still her relations are not likely to let the affair pass by quietly. They are sure to take up cudgels and try to cause a stir against us. It might seem strange that I should speak of persecution, and so forth, being carried on under the British rule. I admit that the people both respect and fear Government; yet still, in a city like this they can not only persecute converts, but easily put an end to missionaries too if they wish, without suffering in the least for the crime. I don't see anything great to hinder a lot of determined vile fellows from crowding round a missionary, tripping him off the preaching-stool, and smothering him to death while he is down, by creating a confusion, and then attributing the affair to accident. The authorities could do nothing in such a case. Many uncouth little things of this nature are done in the country which Government cannot control, but as long as the Lord is on our side we have nothing to fear. I shall do my best to induce the young men to be baptized here, publicly in the river just below the Killa Mission House, which is about the centre of the city, that it may be an encouragement to those who are convinced of the truth of Christianity and afraid to embrace it to follow the example.

THE EDUCATIONAL OPERATIONS OF THE JAMAICA BAPTIST UNION.*

At a time when the working of voluntary institutions and efforts in education and religion is so much talked about, it may be well to present our readers with an account of the voluntary educational operations of the Baptist Mission in this island. This mission had scarcely commenced when the teaching of the slaves and others was felt to be of the greatest importance. In 1817, the first regular day school was opened in Falmouth, and others began work about the same time, those in Spanish Town and Kingston included. Before 1840 the work had become so extensive that 45 schools were then in full operation. With the increase of means and opportunities schools under the missionaries multiplied yearly; and the field occupied has long included nearly every parish in the island, the parishes of Clarendon, St. Ann's, St. Catherine's, Trelawny, St. James and Hanover, being best supplied. In a brief statement it is not possible to estimate the importance of the efforts in the past of these schools. However, some of the best school premises in the island have been erected, and masters and mistresses pro-

* From *The Gleaner*.

cured from England have left indications of faithfulness not soon to be effaced. Large sums of money have been expended for schools, teachers, and books—the result of the deep interest in the social emancipation of the people of many in Great Britain and in our own land. From 1820 to the present time, not fewer than 60,000 children have passed through these schools.

At present the educational operations of the Baptist Union comprise—

1. Day Schools at every important station, now 107 schools.
2. A Day School Fund dispensed under certain rules and requirements, on attendance and examinations.
3. A Day School Board to co-operate with schools aided from the fund, and including a system of yearly inspection of schools.
4. A School Book Depository.
5. A Training Institution for Ministers and Teachers.
6. A Sunday School Committee superintending the schools generally.
7. Efforts in private Mission Families, in preparing assistant female teachers and others, and in diffusing books, &c.

With the exception of some individual day schools, these institutions are supported entirely by voluntary contributions.

As to the institution at Calabar, we can only state briefly, that it has been in operation since 1843. It embraces *Three Departments*:—

- 1st. For *Theological Students* designed to become pastors of Baptist Churches.
- 2nd. *Normal School Students*, who may be young men of *any denomination* of Evangelical Christians; and
- 3rd. *Lay Pupils*.

The number of students in the theological department varies from 4 to 7, and in the normal school from 6 to 13. In 1867 there were 6 in the former and 10 in the latter. Industrial occupation in the early morning is regularly attended to. There is also a day school, in which the normal students receive a practical training in the art of teaching, under the direction of the normal school tutor. There is an excellent library, possibly the largest in the island. A depository for the supply of school books and materials is also kept there. Upwards of 60 young men have been admitted to the advantages of the institution. This very valuable educational establishment is supported entirely by voluntary contributions, and is deserving of the cordial and liberal aid of all who desire to see the spiritual and educational interest of the inhabitants of this island promoted.

The Sabbath schools are 66 in number, and contain 767 teachers, and 7,966 scholars. Statistics of these schools are submitted yearly to a secretary.

MISSION WORK IN THE CAMEROONS.

The following extracts from two recent letters from the Rev. R. Smith, present in a vivid manner the difficulties and trials, with the successes, of missionary work among the uncivilized people of the western coast of Africa.

“This has been a month of rain—thorough tropical rain. Day and night it has been descending in torrents; at times confining us to our homes for days. The weather is exceedingly depressing and the country is in a very sad state; no drainage, but swamps and pools of water everywhere; these are left to soak into the earth or to be dried up by the burning rays of the sun.

“A few days since the old meeting-room in this town was beaten down by the heavy wind and rain. It was much decayed and eaten by the white ants. What was good I have had secured for repairs at this station.

“It has been very cheering to us to observe a growing improvement in the attendance, both at the public services and the school. It is but seldom I have to stop and call any person to order during the service, but sometimes it happens so. A few Sabbaths since we had just commenced our afternoon service when a man

came in with a pair of large spectacles on ; he looked very ludicrous, because a black man is scarcely ever seen wearing them in these parts. Several of the congregation commenced laughing ; I requested the man to put them away, he instantly complied with my request, and has not repeated the foolishness since. But, notwithstanding these things, both men, women and children pay much attention. I hope to have the pleasure of baptizing three persons from the inquirers' class next Lord's-day ; one is a youth I have had under my care for several years. Several times he has been threatened with severe punishment by his adopted father, but by God's help, the youth has stood firm. He gives promise of usefulness in the Mission. May the Lord bless the lad ! Oh, how great is our need of a few pious young men, to help us carry on the work of the Lord in and around Dualla ! One of the young women is the wife of one of our members. For two years the husband has been praying for his wife, and now his prayer is answered. I have not a more promising female in the class. It is so pleasing to see husband, wife, and children all clothed and constant in their attendance on the means of grace. The parents and friends of the woman have turned themselves against her ; but what of that, if she enjoys the company of the Saviour ! It was only recently I heard that when the husband was a Christian the townspeople *three times* attempted to burn his house and did not succeed, and therefore resolved to pull it down, and one of the most prominent men in that work is now a convert and member with us. The other female is one of several wives of a man living in the town, and who has made no objection to his wife becoming a Christian. Truly the Lord is with us and interposes on our behalf.

"I have suffered much from a desperate thief ; twice has my salt-meat cask been emptied, leaving me without, both for myself and house children. I have several times loaded my gun, but I should fear to fire, even if I saw the fellow, unless my life was endangered ; he has attempted several persons' lives, and nearly everybody is afraid of him. King Bell has given permission to any person to shoot the man ; but that is very sad. I should most certainly like to capture the fellow, he outmatches all watchmen.

A JOURNEY.

"I started on a journey to Wuri, taking with me J. Wilson. I had purposed leaving him there to itinerate among the people for a few weeks, and, if practicable, to commence a station at that important place. We stayed at a number of villages and preached the Gospel to the people. At some of the places they listened attentively, while at others some of the more powerful men refused to allow the people to stand and listen. On the morning of the second day we came upon a large number of men buying and selling. I thought it would be a good opportunity to make known God's love, but their shouting and confusion was so great that it seemed useless to try and speak to them. Some were exceedingly anxious that we should purchase their dogs, which were offered for 5s. each, and in good condition ; but, not having fallen into such a heathenish state, I declined purchasing their dog-beef. My rowers, being Christian men, had risen above that practice too.

"An elderly female has been attending our services very regularly of late, and, notwithstanding there was much darkness and foolishness with her, she has given us hope of a change of heart ; a few days since she was taken ill and died, and those of our people who were with her say she died a happy death. While I write the townspeople are practising their country foolishness over her death. I thank God for this case, notwithstanding she was saved as by fire.

MISSIONS IN CHINA.

The Foreign Office has issued the annual series of commercial reports from her Britannic Majesty's consuls in China. Among these is one from Mr. Chaloner

Alabaster, Acting Vice-Consul at Chee-foo, and he takes occasion in his report this year to notice the missionary operations in his district. He states that two English societies—the London Missionary Society and the Baptist Missionary Society—are represented, each of them, by an energetic minister at work in the district. He says that these missionaries live away from the town in villages. In its neighbourhood they are not only unmolested, but have, by their moderation, piety, and charity, obtained considerable influence. “The Mandarins,” says the Vice-Consul, “feel no jealousy of their progress, as they make no attempts to interpose between the converts and their natural authorities. The literati feel no apprehension, as they do not direct their efforts against the traditions handed down by the sages and scholars of antiquity; and the common people look up to them with feelings of gratitude for the assistance always readily extended in times of sickness or distress.” The Vice-Consul adds:—“I do not think that the progress of a religion is fairly shown by tables giving the number of nominal Christians, but I am convinced that the Mission work is advancing, as I hear on all sides good reports of the English missionaries. Their schools are filled, and the attendance at the chapels each Sunday appears larger than on that preceding; and so long as they continue devoting their efforts to making their listeners Christians, and not members of religious organizations, I have little doubt that their labours will continue as successful as they have been heretofore.” Roman Catholicism is putting forth every energy to gain control in China. It is known that the Chinese Government has restored to the Jesuits vast amounts of property which were confiscated 200 years ago. The whole empire has been divided into twenty-four Catholic missions, governed by nineteen bishops and five prefects apostolic, of Italian, French, Spanish, and Belgian nationalities. Each bishop has under him not less than four European missionaries, and some of them have upwards of twenty. Each Mission is subdivided into districts, according to the number of European missionaries. The number of Native Christians varies from 2,000 up to 10,000 in each Mission. Twenty-four colleges are maintained, in which natives are taught Latin, philosophy, and theology. Numerous schools and orphanages are also established. The most important college is kept by Germans and Italians near Shanghai, and has three hundred pupils, who are taught trades, painting, drawing, and Chinese literature; and some are sent to Peking to take the degrees. Several printing establishments are in operation, under the direction of missionaries, and works on mathematics and theology are published. Several parts of the Bible have been translated into Chinese, and printed; but always with explanatory notes, and with a dictionary in Latin and Mandarin. The Sisters of Charity have eight establishments, situated at or near to various important centres. In Canton, a cathedral is rapidly approaching completion, which for architectural finish and magnificent proportions will be unrivalled in the empire, and compare favourably with almost any similar structure in the West.

VERNACULAR EDUCATION IN BENGAL.

We have just received a paper on Vernacular Education in Bengal, dated “Calcutta, September 8th, 1868.” It is issued by the Missionary Conference of Calcutta, and is signed, including six of our own brethren, by twenty-four Ministers or Missionaries. It reveals a state of education and morals not creditable to England after the occupation of the country for more than one hundred years.

“The work to be done is of enormous magnitude. The need is most urgent. The great mass of the people in Bengal is sunk in a condition of almost brutish ignorance. The proportion of the population receiving education in all Government and aided schools, is only one in three hundred and twenty-eight. It is true there are Native schools; and at first sight the existence and number of these

might seem a fact of no small importance. But probably, when they are taken into account, it will be found that *not more than half a million of children are receiving any kind of instruction, out of a population of fully forty millions.* It cannot be safely calculated that more than four per cent. of the population can read with any intelligence.

This deplorable destitution of mental and moral training has an important relation to crime. So long ago as 1809, the matter was thus referred to by Mr. Dowson, Secretary to the Bengal Government, in a Report on the Police:—"I am sensible that a great deal must be done to eradicate the *seeds* of these crimes. The real source of the evil lies in the corrupt morals of the people. Under these circumstances, the best laws can only have a partial operation. If we would apply a lasting remedy to the evil, we must adopt means of instruction for the different classes of the community." (Fifth Report on East Indian Affairs, Appendix 12.) Sir Frederick Halliday, when Lieutenant-Governor of Bengal, in a minute on Police and Criminal Justice, used the following true and weighty words:—"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people, is their gradual intellectual and moral advancement through the slow but certain means of a widely spread popular system of vernacular education."

It is true that no system of merely secular education can cure such deep-seated evils; but, even in Government schools, moral instruction is, or might be, imparted, and could not be without some good results.

Education is necessary to protect the people from oppression. In the important matter of his accounts, the uneducated ryot is utterly defenceless. Detection of forged documents by him is impossible. An ignorant people fall an easy prey to corrupt underlings of the zemindars and the courts, who are always eager for bribes. Moreover, if the people speak truly, even the police and petty officers of Government greatly tyrannize over them.

It is right to state in this connexion that the condition of the Bengali is one of extreme depression; and is such that it can hardly be otherwise. As compared with that of the peasantry in other parts of India, his position is altogether peculiar—in many cases, approaching to serfdom. It is with difficulty he procures at any time the necessaries of life; and his chronic poverty is aggravated by the recurrence from time to time of such calamities as hurricanes, droughts, inundations, and epidemics among men and cattle. Though not naturally destitute of acuteness, he is generally crushed and spiritless under the accumulated evils of his position. Mere education would not remove these; but it would to some extent mitigate them, and it would contribute to that energy and force of character, the want of which is now so deplorable.

Education is necessary for political reasons. The most absurd reports may be spread—indeed, are spread, the most groundless alarms may be raised, so long as the people continue in their present state of darkness. Public order rests upon a slumbering volcano.

A desire for elementary instruction has long characterised certain classes of the people. The existence of about thirty-three thousand indigenous schools, miserable as they are, is an evidence of this. Another evidence of the same thing is the successful commencement of night schools for the working classes in some of the country districts.

At the same time, it would be unreasonable to expect that the best contrived system of education will speedily call forth a very large attendance of the masses. The rush of the higher and middle classes to English is dependent mainly on the belief that English is "the language of good appointments." The attendance, especially of the agricultural population, may perhaps be partial and irregular, until they gradually see some tangible benefits resulting from the elementary schools. But education should be put within the reach of all; and the desire for it will grow. Its growth would be materially quickened by a faithful carrying

out, on the part of Government, of the principle thus expressed by the Secretary of State, in the dispatch of 1859:—

“It has long been the object of the several Governments to raise the qualifications of the public servants even in the lowest appointments; and by recent orders, no person can, without a special report from the appointing officer, be admitted into the service of Government on a salary exceeding six rupees *per mensem*, who is destitute of elementary education.”

There is an impression in some quarters that education naturally and easily descends, “filters downward,” as it has been expressed, from the higher to the lower classes. But all history proves that there may long exist a cultured class in juxtaposition with an illiterate or even barbarous class. It is vain to hope for the illumination of the masses of Bengal, unless special efforts are made on their behalf. If even in some parts of England, notwithstanding her ancient system of universities, colleges, and schools, education has not yet “filtered downwards to the masses,” what can be expected in India, with its stupendous system of caste, partitioning off society into *strata* that never intermingle?

The progress that has been made in other parts of India, in the extension of popular education, is a strong argument for similar efforts in Bengal. Even-handed justice must be shown to all. Why should not the poor ryot of Bengal fully share in the benefits of education?

It is an important fact regarding the present educational system, that a very large proportion of the funds devoted to its support is drawn from the imperial revenues, to which the Bengal ryot contributes his share. With what show of justice can we withhold the *necessaries* of intellectual life from the many, while we compel them to contribute to the intellectual *luxuries* of the few?

It seems unnecessary to adduce more reasons for the extension of popular education. But an objection that weighs with some may be noticed. It is contended that the people will be unfitted for their position in life, if they are educated. But the experience of many European countries and the United States of America, in which education is felt to be a State necessity, and made compulsory even on the lowest, is a sufficient refutation of the objection now referred to.

The question of the manner in which the expense of an efficient system of popular education can be provided for is confessedly not easy. Probably no method can be proposed against which strong objections will not be raised. But it is unnecessary to enter on any discussion of the question, inasmuch as His Excellency the Governor-General has stated, in his clear and decisive Minute of the 25th of April last, that the necessary funds are to be raised by a cess upon the land.”

MOVEMENTS IN DINAGEPORE.

From the following extract of a letter from our highly valued brother, the Rev. Jno. Page, it will be seen that he is again busily employed in the work he so much loves. It is cause for gratitude to God that his health is so far restored as to enable him thus energetically to renew his labours.

“I have been wandering about the whole month. Hastening down from Darjeeling I met Paul, of Dinagepore, and went to the mela of Alookhari, in the north of that district. There we preached in several large markets. Next we went to Sadhamahal. Here I commenced a Bengali school. Ten Christian children attend, and many more Hindoos and Mahommedans. The teacher is a Hindoo, but he was a long time in one of Mr. Smylie's schools. Paul, I have engaged to be my companion in preaching. He is very zealous and active. We are putting up a school-house, which will do for a chapel also, at Sadhamahal. From Sadhamahal we came on to Dinagepore. The members of the Church were still disunited. They had no regular teacher. The Lord's Supper had been neglected for more than three years. I got the members together. At my suggestion they chose Peter as their pastor, Lazarus and Mark promising to help in the *preaching* part. We had the Lord's Supper last Sunday, and I hope all was set aright *so as to work*

aright. I am now working in the markets in Rungpore, and hope to preach to many thousands ere I go back to the hills."

SAFETY OF MRS. BAUMANN.

It is with great relief and thankfulness to God, that we have received the following extract from a letter addressed to a friend in this country, by the Rev. J. Bird, Wesleyan Missionary of Port-au-Prince, Hayti.

"You will doubtless rejoice to hear that dear Mrs. Baumann is alive and well; we had this news through the American Consul, who resides at Cape Haytien."

Though the sentence is brief, it is very satisfactory. We may add here, that ill-health has compelled the Rev. W. H. Webley to leave his post, and he is now on his way to England, viâ Kingston. He has been very ill, being confined to his bed for three weeks, hovering between life and death. He is better, but not so much as to remove all anxiety. We trust he may be permitted to arrive safely. More than twenty-five years of arduous service, has sorely tried his naturally vigorous constitution.

HOME PROCEEDINGS.

The Rev. J. Parsons has represented the Society in Swansea, Merthyr, and the neighbourhood, the Rev. George Kerry, Hemel Hempstead, Huntingdon, Ramsey, &c., and Shrivensham, and Dr. Underhill, Maidstone, during the past month. We have not heard of other meetings save these. But in February and March they will be very numerous: and we again request our brethren to avail themselves, as far as possible, of local help, as we have so little at our disposal here.

A very interesting conference of pastors and deacons of the churches in the Kent and Sussex Association, was held at Kennington, at the house of Mr. Pledge, near Ashford, on the 21st ult., on the general condition of the Mission. Many letters were read from friends who were prevented, by engagements, from attending. The foreign work, home management, Church and school organization, and kindred topics were freely discussed, and the following resolutions were passed unanimously:—

1. "That this Conference, having heard the statements of the Rev. F. Trestrail on the present position and prospects of the Baptist Missionary Society, and the necessity of augmenting its income in order to sustain and extend its operations, especially in India and China, begs to express its deep sympathy with the Committee, and pledges itself to use its influence to further its objects in the Kent and Sussex Association, by increased contributions, and more complete organization of the churches."

2. "This Conference expresses regret that several extensive districts of country are not represented on the Committee of the Baptist Missionary Society, and would respectfully urge upon the Committee the importance, if possible, of adopting some plan likely to secure this desirable object."

3. "That this Conference tenders its thanks to the Rev. F. Trestrail for the full and detailed account he has given of the operations of the Baptist Missionary Society. The brethren assembled regard such meetings as this as being eminently calculated to promote a cordial feeling between the churches and the Society, and the friendly and informal conversation which has been held between them and Mr. Trestrail, they believe, can only result in good. They beg to assure Mr. Trestrail of their strong regard for him personally, and they earnestly wish both him and his colleague great success in their work."

4. "That the best thanks of this Conference be presented to Mr. Pledge for his kindness in generously entertaining the brethren on the present occasion."

B. C. ETHEREDGE, Chairman.

A. W. HERITAGE, } Secretaries.
Wm. BARKER, }

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us.

MISSIONARY SCENES.

In consequence of the announcement several applications for these beautiful cards, ten in number, have come to hand. They are only *one shilling* the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Hodder and Stoughton, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such order.

CONTRIBUTIONS

From December 19th, 1868, to January 18th, 1869.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.			£ s. d.			£ s. d.			
Barlow, Mr. F.	1	1	0	Morley, Miss F., Tuxford,							
Barlow, Mr. G.	1	1	0	Special	1	0	0	Colney Hatch, for W & O	1	7	6
Billbrough, Mr. W. H.,				R. W.	100	0	0	Deptford, Octavius Street,			
Upton Farm, near And-				Wood, Mr. F. J., LL.D.	50	0	0	for W & O	1	0	0
dover	1	0	0	By Mrs. Beal, for Rev. W. H.				Drummond Road, Bar-			
Chandler, Mr. John	2	10	0	Webley, Jacmel, Hayti:				mondsey, for W & O	2	0	0
Maddonald, Mr. W.	0	10	6	Friends	1	12	6	Golden Lane, Sun-schl.,			
Morley, Miss F., Tuxford	1	0	0	Job, Mr., Truro	1	0	0	by Y. M. M. A.	2	7	6
Pitt, Mr. G., Winkfield,				Job, Mrs., do.	0	10	0	Hackney, Grove Street,			
Bracknell, Berks	2	2	0					for W & O	1	17	6
Shoobridge, Rev. S., Brix-	2	2	0					Hackney Road, Provi-			
ton	2	2	0					dence Chapel	4	5	0
								Do. Shalom Chapel,			
								Sunday-school, by			
								Y. M. M. A.	3	4	0
								Hammer-smith, on acct...	31	6	7
								Hawley Road, for W & O	4	10	0
								John Street, for China	3	0	0
								Kingsgate Street, for W			
								& O	3	0	0
								Notting Hill, Noriand			
								Chapel, for W & O	1	10	0
								Regent's Park	7	19	6
								Do., for W & O	13	14	4
								Spencer Place, Sunday-			
								school, by Y. M. M. A.	5	0	0
								Stockwell, Sunday-schl.	0	17	5
								Trinity Chapel, John St.			
								Edgware Road, Sunday-			
								school	3	15	0

DONATIONS.

A Friend, "A Thank Offering," Borough-bridge, by Rev. S. G. Green, B.A., Rawdon	2	0	0
Bible Translation Society, for I.	500	0	0
C. R.	1	1	0
Evans, Mr. Edward, Thorneloe House, per Rev. H. E. Von Sturmer, Worcester	100	0	0
Hoby, Rev. J., D.D.	10	10	0
Do., for Serampore Buildings	5	5	0

LEGACY.

Butcher, the late Mr. Jeremiah, of Norwich, by Mr. F. Fox	45	0	0
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LONDON AND MIDDLESEX.

Albany Road, Camberwell, Sunday-school	1	0	0
Alfred Place, Old Kent Road, for W & O	0	17	0
Arlington, Sunday-schl., by Y. M. M. A.	0	4	0
Arthur Street, Camberwell Gate, Pastor's Bible Class	5	2	3
Bloomsbury, on account	65	0	10
Do., for China	1	1	0
Camberwell, Denmark Place, on account	10	10	0
Do., for W & O	8	9	0

£ s. d.		£ s. d.		£ s. d.	
Walthamstow, Wood St., for W & O	8 0 5	DERBYSHIRE.		Milford.....	1 12 0
Walworth Road.....	27 15 0	Birches Lane, South Wingfield, for W & O	0 6 6	Sway.....	0 16 0
Do., for <i>Delhi</i>	3 15 0				31 10 2
BEDFORDSHIRE.		DEVONSHIRE.		Less previously ac- knowledged	20 0 0
Cranfield	0 10 0	Appledore, for W & O ...	0 14 2		11 10 2
Sandy, for W & O	0 11 8	Barnstaple, Boutport St., for W & O	1 7 6	Portsmonth, Portsea, and Gosport Auxiliary:	
Shefford	3 1 4	Bovey Tracey.....	6 18 3	Kent Street	32 5 9
Shefford	3 1 4	Bradninch, for W & O ...	0 15 0	Do., for <i>Rev. J. Smith's</i> <i>N P, Delhi</i>	12 0 0
Do., for W & O	0 10 0	Budleigh Salterton, for W & O	1 0 0	St. Paul's Square	30 11 5
		Cullompton, for W & O ..	0 10 0	Do., Marie la bonne Sunday-school	26 0 0
BERKSHIRE.		Devonport, Hope Chapel, for W & O	2 15 0	Sonthsea, Ebenezer Ch. ...	9 4 0
Abingdon.....	26 7 7	Exeter, Bartholomew St. ...	6 0 9	Landport, Lake Rd. Ch. ...	17 11 9
Blackwater, for W & O ...	1 10 0	Do., South Street	10 0 0	Do., for T.	0 16 4
Reading, West St. Hall... Do., for W & O	4 5 5 1 4 10	Honiton	4 1 4	Do., Herbert Street ...	6 13 4
Wallingford.....	48 7 1	Kingskerswell	0 13 6	Park View Chapel	0 12 6
Do., Warborough	0 16 3	Do., for W & O	0 4 6	Gosport	13 15 10
Do., Roke & Benson	1 7 3	Lifton, for W & O	0 4 6		149 10 11
Do., for <i>China</i>	1 10 6	Newton Abbot, East St. ...	7 10 0	Less expenses and amount acknow- ledged before	147 3 6
		Paignton	1 5 0		2 7 5
BUCKINGHAMSHIRE.		Plymouth, George Street, Weekly Offering	15 17 0	Southampton Union of Baptist Churches ...	65 9 4
Gold Hill, for W & O	1 0 0	Tawstock, for W & O ...	0 5 0	Do., for <i>N P, Ram</i> <i>Canto, Dacca</i>	9 0 0
Gt. Brickhill, for W & O ..	1 10 0	Teignmouth	4 15 0	Do., Carlton Chapel, for W & O	2 10 8
High Wycombe, for W & O ..	2 4 0	Torquay	70 2 3		
Iringhoe, for W & O	0 10 0	Do., for W & O	4 0 0	HEREFORDSHIRE.	
Stoney Stratford, for W & O	0 12 0	Do., for <i>N P</i>	7 19 5	Garway, for W & O	0 9 0
Swanbourne, for W & O ...	0 2 8			Hereford, for W & O	1 12 6
Wraysbury, for W & O	0 18 0			Ledbury	6 5 0
		DORSETSHIRE.			
CAMBRIDGESHIRE.		Dorchester, for W & O ...	1 5 0	HERTFORDSHIRE.	
Cambridge, on account... Do., St. Andrew's St., for W & O	61 12 8 6 7 2	Poole.....	13 18 6	Buntingford, for <i>N P</i> ...	0 10 0
Carton	6 17 5			Hitchin, for W & O	5 11 0
Cottingham, Old Baptist Chapel, for W & O	1 10 0	DURHAM.		New Mill, for W & O ...	2 9 7
Gt. Shelford	4 7 6	Sunderland	8 10 0		
Do., for W & O	1 5 0	West Hartlepool	4 17 0	HUNTINGDONSHIRE.	
Over	2 1 10	Wolsingham	3 4 0	Godmanchester, for W & O	0 10 0
Waterbeach, for W & O ..	0 7 6			Offord	0 8 3
	84 9 1	ESSEX.			
Less Expenses.....	0 5 6	Barking, Queen's Road, Sunday-school	1 0 0	KENT.	
	84 3 7	Burnham, for W & O ...	0 16 0	Forest Hill	4 1 4
		Loughton, for W & O ...	4 0 0	Deal, for W & O	1 10 0
NORTH-EAST CAMBRIDGESHIRE.		Romford, Salem Chapel, for W & O	1 0 0	Woolwich, Queen Street ..	0 12 0
Barton Mills and Milden- hall	11 11 11				
Burwell	8 2 0	GLOUCESTERSHIRE.		LANCASHIRE.	
Do. for W & O	1 2 1	Cheltenham, Salem Chapel, for W & O	7 0 0	Bacup, Irwell Terrace, for W & O	1 6 8
Isleham	8 4 10	Chipping Sodbury	5 13 0	Doals, for W & O	0 7 0
Soham	10 2 3	Gosington, Slymbridge, for W & O	0 5 0	Darwen, for W & O	2 0 0
West Row	1 5 0	Do., for <i>N P</i>	0 13 6	Do., for <i>N P</i>	1 11 1
	40 8 1	Sydbrook, for W & O ...	0 7 6	Lancaster, for W & O ...	0 17 2
Less Expenses.....	1 5 0	Tetbury, for W & O	0 3 0	Liverpool, Soho Street, for W & O	1 0 0
	39 3 1	Thornbury, for W & O ...	0 10 0	Do., Walnut Street, Sunday-school	1 7 0
				Manchester, on account	100 0 0
CHESHIRE.		HAMPSHIRE.		Mill Hill, for W & O	6 0 0
Congleton, for W & O ...	0 2 9	Ashley	1 3 0	Oldham, Manchester St., for W & O	1 1 1
Stockport	0 15 8	Beaulieu Rails	4 3 2	Padilham, for W & O	1 1 0
Do., for W & O	1 5 0	Blackfield	1 12 10		
		Blackfield Common	1 2 7		
CORNWALL.		Freshwater, Isle of Wight, for W & O	0 7 3		
Grampond	2 2 0	Lymington	13 7 10		
Kedruth	13 7 10	Niton, Isle of Wight.....	7 5 0		
Do., for W & O	0 10 0				

	£ s. d.		£ s. d.		£ s. d.
Preston, Fishergate St., for W & O	2 7 8	RUTLANDSHIRE.		YORKSHIRE.	
Do., Polo Street, for W & O	0 4 0	Oakham, for W & O	1 0 0	Bradford, Zion Chapel, for W & O	7 14 4
Rochdale, West Street, for W & O	4 10 0	SHROPSHIRE.		Do., Juvenile Society, for Rev. Q. W. Thom- son	19 0 0
LEICESTERSHIRE.		Madeley, for W & O	0 5 5	Eramley	10 0 0
Blaby, for W & O	0 15 6	Shrewsbury	0 10 0	Brearley, Luddenden Foot, for W & O	0 15 0
Leicester, Victoria Road	3 10 0	Do., Claremont Street	3 10 4	Crenhope, for W & O	0 5 0
Do., Thorpe Street, for W & O	0 10 0	Do., Wyle Cop	2 6 2	Farsley, for W & O	2 5 0
Queenborough, for W & O	0 5 6	Do., St. John's Hill, for W & O	1 11 0	Filey	0 10 0
Sheepshed, for W & O ...	0 17 6	Wem, for W & O	0 10 0	Halifax, Pellon Lane	35 3 7
LINCOLNSHIRE.		SOMERSETSHIRE.		Do., for W & O	1 10 0
Grantham, for W & O	0 10 0	Bath	26 0 0	Hebden Bridge	0 10 0
Grimsby, for W & O	1 0 0	Keynsham, for W & O ...	1 5 0	Horsforth	6 1 7
NORFOLK.		Montacute, for W & O ...	1 0 0	Do., for W & O	1 0 0
Norfolk, on account, by Mr. J. J. Colman, Treasurer	15 10 7	Stogumber, for W & O ...	0 11 6	Hull, South Street, for W & O	0 6 0
Aylsham, for W & O	0 10 0	Taunton, Silver Street, for W & O	3 0 0	Keighley, for W & O	0 12 0
Buxton, for W & O	0 16 7	Yeovil, for W & O	3 0 0	Leeds, for Rev. W. Teall's School, Jamaica	5 6 4
Gt. Ellingham, for W & O	0 10 8	STAFFORDSHIRE.		Do., South Parade	66 4 11
Norwich, Society of Uni- ted Collections	35 13 10	Coseley, Providence Chap- pel, for W & O	1 0 0	Lineholme, for W & O ...	0 8 6
Do., St. Mary's, for W & O	16 6 1	Hanley, for W & O	0 19 8	Long Preston, for W & O	0 10 0
Do., St. Clement's, for W & O	2 18 3	Tamworth, for W & O ...	0 10 0	Middlesboro', Bridge St. West, for W & O ...	0 10 0
Do., Gildencroft, for W & O	1 0 0	Do., for China	2 10 0	Do., Albert Street, for W & O	0 18 0
Stallham, for W & O	1 11 2	Wolverhampton, Water- loo Road	2 10 1	Mirfield	7 3 0
Worstead, for W & O	1 15 0	Do., for W & O	1 10 0	Rishworth	1 18 6
Do., for Rev. J. J. Fuller's School, Camerons ...	1 9 1	SUFFOLK.		Do., for N.P.	1 8 0
Yarmouth, Old Baptist Chapel, for W & O	1 8 6	Suffolk, on account, by Mr. S. H. Cowell, Treas- urer	70 0 0	Salterferth, for W & O ...	1 0 0
Do., St. George's Denes, for W & O	2 5 0	Bury St. Edmunds, for W & O	2 8 0	Sutton-in-Craven	20 12 8
NORTHAMPTONSHIRE.		Eye, for W & O	1 2 0	Do., for W & O	1 0 0
Blisworth, for W & O ...	0 17 2	Rattlesden, for W & O ...	1 0 0	York, for W & O	1 0 0
Bugbrook, for W & O ...	0 14 0	Somerleyton	16 1 3	NORTH WALES.	
Bythorne, for W & O ...	0 8 9	Do., for W & O	1 0 0	DENBIGHSHIRE.	
Earls Barton, for W & O	0 11 6	Sutton, near Woodbridge, for W & O	0 2 6	Llangollen, English Church, for W & O	0 7 4
Hackleton, for W & O ...	0 10 0	SUREY.		Llanrhaidr	1 1 0
Northampton	5 0 0	Upper Norwood, for W & O	12 8 6	Wrexham, Chester Street, for W & O	1 10 0
Do., College Street, for W & O	7 10 0	SUSSEX.		SOUTH WALES.	
Northampton, Princess Street, for W & O	1 5 0	Brighton, Bond Street	21 9 4	GLAMORGANSHIRE.	
Pattishall, for W & O ...	0 10 0	Do., do., for W & O ...	1 0 0	Canton, Hope Chapel, Sunday-school	2 0 4
Ringstead, for W & O ...	1 2 0	Forest Row, for W & O ...	0 7 3	Do., for W & O	1 8 8
Thrapston, for W & O ...	0 10 0	WARWICKSHIRE.		Cardiff, Tredegarville ...	23 18 11
West Haddon, Sunday- school, for N.P.	0 16 6	Coventry, St. Michael's, for W & O	1 7 6	Do., for W & O	2 2 0
Weston-by-Weedon, for W & O	0 12 0	Henley-in-Arden, for W & O	0 10 0	Merthyr Tydfil, High St. ...	1 1 0
Wollaston, for W & O ...	0 8 6	Kingsheath	3 9 7	Swansea, Mount Pleasant, for W & O	2 5 0
Woodford, for W & O ...	0 9 0	WILTSHIRE.		MONMOUTHSHIRE.	
NORTHUMBERLAND.		Bradford-on-Avon, Zion Chapel, for W & O ...	1 0 0	Glascod, for W & O ...	0 15 0
Newcastle, Marlborough Crecent, for W & O ..	1 4 4	Chippenham, for W & O ...	1 12 4	Raglan, for W & O	0 10 5
NOTTINGHAMSHIRE.		Corsham, for W & O	0 5 0	PEMBROKESHIRE.	
Collingham, for W & O ...	0 15 3	Damerham	1 7 0	Fynnon	10 16 4
Southwell, for W & O ...	0 10 8	Downton	48 3 6	Narberth	20 4 2
OXFORDSHIRE.		Ridge, for W & O	0 5 0	Pembroke Dock, Bethany Chapel	11 0 9
Banbury, for W & O	1 0 0	Rockbourne	0 10 0	Do., Bush Street, Bethel Chapel	0 16 0
Chipping Norton, for W & O	3 6 0	Trowbridge, for W & O ...	3 0 0	SCOTLAND.	
Thame	2 0 0	Westbury Leigh, for W & O	1 0 0	Carnaveron Alford	2 0 0
Woodstock, for W & O ...	0 15 6	WORCESTERSHIRE.		Hawick, for N.P.	0 6 8
		Pershore	1 0 0		
		Do., for W & O	1 10 0		
		Worcester, for W & O ...	2 0 0		

JAMAICA SPECIAL FUND.

Rev. J. Hoby, D.D. 5 5 0

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA
WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

LADY PETO, TREASURER.

By Mrs. A. Angus Croll, Hon. Sec.		
C. Nicholson, Esq.	0 10 0	} Miss Anstie, Devizes 13 0 0 Mrs. Munns, Wokingham— Subscriptions and Donations 6 0 0 Rev. Jas. Hoby, D.D. 4 0 0
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ACKNOWLEDGMENTS.

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

Sunday School Union, for a Parcel of Books, for <i>Rev. J. Clark, Brown's Town, Jamaica.</i>	}	Sunday School, Westbourne Grove Chapel, per Mr. Rabbeth, for a Parcel of Clothing for <i>Rev. R.</i> <i>Smith, Cameroons.</i>
Ladies' Working Party, Westbourne Grove Chapel, per Miss Dunbar, for a Box of Fancy Articles for <i>Calcutta Zenana Mission.</i>		

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 27; Saker, A., Nov. 10, 27; Smith, R., Nov. 6, 10, 28. SIERRA LEONE, Weeks, G. S., Dec. 27.	GUINGAMP, Bouhon, J. E., Jan. 7. MORLAIX, Jenkins, J., Jan. 12. NORWAY, KRAGEBOE, Hubert G., Dec. 11. SWITZERLAND, LAUSANNE, Vulliez, A., Dec. 14.
AMERICA— OHIO, Carter, C., Nov. 10.	WEST INDIES— BAHAMAS—Inagua, Littlewood, W., Oct. 27. HAYTI—Jacmel, Webley, W. H., Nov. 8, 24; Puerto Plate, Murphy F., Oct. 20.
ASIA— CEYLON, Colombo, Waldock, F. D., Nov. 7.	JAMAICA— ANNOTTA BAY, Jones, S., Dec. 7. BLACK RIVER, Holt, S. W., Nov. 6. BROWN'S TOWN, Clark, J., Dec. 8. FALMOUTH, Henderson, G. R., Oct. 28; King- don, J., Dec. 7. GURNEY'S MOUNT, Randall, C. E., Dec. 5. MONTEGO BAY, Dendy, W., Nov. 3; Hender- son, J. E., Nov. 7; Lea, T., Nov. 7. MOBANT BAY, Teal, W., Nov. 23, Dec. 8. MOUNT HERMON, Clarke, J., Dec. 5. RIO BUENO, East, D. J., Nov. 5, 23, Dec. 23. ST. ANN'S BAY, Millard, B., Nov. 7, Dec. 8. SAVANNA LA MAR, Hutchins, M., Oct. 15. SPANISH TOWN, Phillippo, J. M., Sept. 30, Nov. 5, Dec. 4, 23. STEWART TOWN, O'Meally, P., Nov 21; Webb, W. M., Dec. 5.
CHINA—CHEEFOO, Laughton, R. F., Oct. 31, Nov. 4.	TRINIDAD, Law, J., Dec. 9.
INDIA— AGRA, Gregson, J., Oct. 31. ALIPORE, Pearce, G., Nov. 29. BENARES, Etherington, W., Oct. 13. BOMBAY, London, W., Nov. 20. CALCUTTA, Lewis, C. B., Oct. 27, Nov. 2, 9, 17; 23, 30, Dec. 8, 15, 22; Rodway, J. D., Nov. 17, 23; Wenger, J., Oct. 17. DELHI, Smith, J., Nov. 18, Dec. 8, 11. MONGHIR, Parsons, J., Nov. 27, Dec. 5. RANGOON, Luther, R. M., Oct. 12. RUNGPORE, Page, J. C., Nov. 27. SERAMPORE, Anderson, J. H., Oct. 26. SEWRY, Allen, J., Nov. 28.	
EUROPE— FRANCE—ANGERS, Dermid, F. and others, Dec. 7, Jan. 6.	

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

THE MISSIONARY HERALD.

THE APOSTLE OF CEYLON.

It is instructive sometimes to recall the labours of those servants of Christ who by the greatness of their work, or by the success which accompanied their toil, achieved results that will never die. Their example may guide us, both as to the spirit in which we should follow them, and as an illustration of modes of labour which, in their hands, were productive of the greatest good. Such an one was the late Ebenezer Daniel, of Ceylon, who "died in 1844," in the words of Sir Emerson Tennant, "full of years and honour; his last moments cheered by the affection of all good men in the island, and his name endeared to the Singhalese by the remembrance of his toils and benevolence."*

Mr. Daniel arrived at Colombo in the latter part of the year 1830, where for eight years he continued to preach the Gospel, visiting, as occasion served, the villages in its vicinity. Beyond the capital two stations only had been formed; but in many villages schools were established, the missionary occupying the school-room as a preaching-house when he inspected the schools. The labour thus employed, Mr. Daniel felt to be unsatisfactory. His visits were brief, at uncertain periods, and not so direct in their influence on the people as he desired. In 1838 he was relieved of the charge of the Colombo station by the arrival of another missionary, and having no family ties to bind him at home, he resolved to change "the scene of his labours, from the civilization of the capital to the solitudes of the forest."† To fix his central point, he explored the country for thirty-seven miles on either side of the Kandy road, and at length fixed on Hanwelle, which had long been a station of the Society, about twenty miles from Colombo. It was the residence of the Modliar [the magistrate] of the district, a gentleman well known for his integrity, intelligence, and kind attention to strangers. Mr. Daniel found a home in this Native gentleman's

* Christianity in Ceylon, p. 290.

† Ibid.

family, and spent the chief part of his time, when not otherwise occupied, under their hospitable roof. He found another Gaius in his Singhalese host. Here he took up his abode on a Saturday afternoon in the month of November, 1838. Let us now trace the plans on which he resolved to proceed.

The first business was to explore the surrounding country. Experience had made him aware that desultory and unsupported efforts were not likely to produce any permanent effects. To use his own words, "To pay a solitary visit to a village, and for once only to preach in it, did not appear to be the best plan that could be adopted. It is only by repeated and persevering strokes that any impression is likely to be made on the ignorant and almost unapproachable people here. No itinerancy deserves the name, unless that which is continued sufficiently long to make an impression on the country around." He therefore resolved to divide the sphere of labour he had chosen into four districts, each containing an average of about ten villages; a week to be devoted to each district in turn. A Singhalese assistant preacher aided him, so that, with few interruptions, each district was visited every fortnight. Occasionally preaching visits were made to villages beyond the range laid down.

The people were found to be grossly ignorant; professedly Buddhists, but practically Atheists. They were addicted to vile superstitions, and indulged in the most shameless vice. As might be supposed, Mr. Daniel soon learnt how utterly indifferent such a people may be to the claims of the Gospel. Often did he send to a village to announce his coming, but no attention was given to the message. Frequently he was told that they would meet him if paid for it. The very zeal of the missionary would be quoted as a proof that he also was actuated by some mercenary motive. Derision and insult were not unfrequently the best reception he could get.

Within a short time of his arrival, Mr. Daniel established six schools in the four districts; but from the little value attached to education by the people, and from the laziness and duplicity of the teachers, the good done by these institutions was very small. Then, too, few only of the people could read, so that the distribution of Scriptures and tracts was of little use. Hence, he says, the great method which was tried to make known the Gospel, *was personal intercourse with the inhabitants of the different villages who were visited.* "I found it necessary to follow apostolic examples, and to preach not only publicly, but from house to house." He was the more prompted to this course by the sparseness of the population, by their low intellectual culture, and by the darkness which enshrouded their minds. By speaking to them in familiar language, in their own homes, or near their own doors, snatching ten minutes in the intervals of their employments, more, he found, could be done than by a long uninterrupted discourse from a pulpit or stand.

Our space will not allow specimens of these familiar conversations. It is sufficient to say that the burden of every conversation was salvation in Jesus Christ. By the plainest illustrations, by references to passing events, and to the scenes of daily life, by parables, he sought to lead these ignorant perishing ones to the Saviour, adapting his words to their capacities, and making clear to the most simple the way of eternal life. Thus from house to house he carried, with unwearied steps, for many months, the message of reconciliation. From six to twelve hours every day were thus occupied, except on Saturday, which day was devoted to preparation for the Lord's-day services at Hanwelle.

Of course the reception met with was very various. It was in general respectful. On entering a house, a chair would be offered, or a mat, or a mortar:* an orange or a cocoa-nut would be brought to refresh the teacher. At other times he met with scorn and insult. "In one case," says Mr. Daniel, "the master of the family ordered me to leave his house; on which, wiping the dust from my feet, I departed."

This course of life was attended by great hardships. Yet what were these to the joy he felt in leading sinners to the Saviour? Though the extract is long, we must give his summary of the perils he encountered in his own words:—

"The roads to most of these villages were of such a nature as to forbid the use of a bandy (a small cart drawn by a bull). Accordingly they were all taken on foot, as being the most economic, and, on the whole, the most ready mode of obtaining access to the people. It is difficult to give those who have not visited this part of the country a correct idea of the state of the roads which we had to travel. Here narrow, steep, and rocky; there so swamped with mud and water, that for the greater part of the day we were obliged to travel wet-shod. In some places we had to cross deep rivulets by a single cocoa-nut tree laid over them, with the most insecure hand-rail to support us; in others we were obliged to ford them by passing through them up to our loins in water. On going over one of these country bridges, one of the cocoa-nut trees which constituted it broke, and, as there was no rail or fence to guard it, I was instantly precipitated down a distance of about eight feet into the mud and mire at the bottom of the brook. Providentially no serious accident befell me, though the effects of the jar were unpleasantly felt for many succeeding days. At different seasons we have found it requisite to seek the shelter of native houses during the night; and, except in one instance, which took place at the mansion of a gentleman high in rank and influence, such a shelter was never denied us. On that occasion we went to another village, and slept in an outhouse along with some cattle. While lodging at native houses, we partook of

* Used for pounding rice, and to be found in every house.

such refreshments as the family or the bazaar could afford us, and having commended ourselves to God, found Hun always ready to protect and refresh us. One great advantage of travelling on foot, from village to village, is the opportunity thus afforded of conversing with persons who journey in your journeyings. Hundreds of men and women, who have come from very great distances, as well as those who lived in the neighbourhood, have thus heard of the great salvation."

With these self-denying labours Mr. Daniel combined frequent preaching to the people who congregated at the rest-houses, at the magistrate's office, at market-places, and in the school-houses and chapels. The effect was great. The Church at Hanwelle increased from seven to fifty members, and before his death, in 1844, he had the happiness of seeing six other Churches formed, the entire membership of all the stations in his district numbering 400 persons. No one could deny the truly missionary character of the man who travelled these jungles on foot, to declare to them the love of Jesus. For their eternal welfare was he willing to climb the most rugged steeps, wade through marshes and pools, covered with leeches, immersed in blood, be worn down with fatigue, sleeping in their huts, and eating of their poor food, enduring as well contumely and reproach in his Master's cause. It was thus that Ebenezer Daniel worthily won the title of "Ceylon's Apostle."

Since Mr. Daniel's death the work may be said to have lingered. In the twenty succeeding years only three additional Churches have been formed; the whole body of Churches in the jungle district even now numbering not more than 460 members. The secret of Mr. Daniel's success, next to the blessing of God, must be found in his practice of the principle laid down by Dr. Carey in 1793: "A missionary must be one of the companions and equals of the people to whom he is sent." It was because Mr. Daniel humbled himself to the condition of the dwellers in the jungle, entered their homes as a friend, partook of their humble fare as one of themselves, that he won their regard, and, with their affection and admiration, attention to the message of grace he delivered to them. The savour of his name remains among them to this day. He still lives in the loving memories of multitudes as a devout man, a faithful servant of God, and a true missionary of the Cross.

A MONTH'S TOUR.

BY THE REV. JOHN PARSONS, OF MONGHYR.

In August I procured a boat, and with our brother Soodeen, took a month's tour on the Gunduck river, visiting villages that have often been the scene of our Gospel labours, but for a variety of reasons had not been visited for two or three

years before. Our opportunities were not so good as they sometimes have been, because the scarcity of rain had occasioned the river not to overflow its banks—indeed, not to rise to the top of them. When an inundation takes place, we can visit many more villages over the flooded fields, and the people being at leisure from their field-work, gather in great numbers, and sit a long time to hear. But this year, the fields being dry, we found the people very busy with weeding and other agricultural operations, consequently our congregations were smaller, and at an early hour they dispersed to their work. Still we had enough hearers to make it well worth our while to have taken the tour.

Our first halt after leaving Monghir was at Khugureea, a large village, which is often visited by us. Our general congregations were varying here. Besides the usual bazaar, we found a temporary market, where we had some excellent opportunities. It is a mart established just during the rains for rice and other produce, which is brought in canoes from the district of Tirhoot. It was a busy scene, and we were brought into contact with country people, whose villages a missionary may never have visited. The greatest simplicity was requisite in order to reach their understanding, and their peculiar dialect rendered this somewhat the more difficult. One pleasing feature of our work here was our being frequently called by respectable dealers in grain and other commodities, to sit in their shops and granaries to converse with them. One was inquisitive about our sentiments on the nature of God and our relations to Him. Another, who repeatedly called us, is a great reader and admirer of the Ramayun, and fond of hearing religious discussion. Whenever we sat in his verandah, he would call in the neighbours as they passed by, especially such of them as pretended to any cleverness in religious conversation. Thus, on one occasion, we met there one or two fakeers of outlandish appearance, and apparently very ignorant and selfish, an intelligent man holding Vedantic sentiments, and a pundit from the country. There was a long discussion after the peculiar manner of the Hindus, full of sharp retort, but very desultory, during which we had not much opportunity of preaching the Gospel, but were able to turn the edge of the Hindus' arguments against themselves.

In Rajoura, besides a fluctuating—but in part, attentive—congregation in the village, we were invited to a house in which some byraggees, or wandering mendicants, had set up their idols with considerable show, to attract the attention and contributions of the villagers. As we remonstrated with them on their idolatry, many of the villagers came in, till the verandah of the house was full. One of the proprietors of the idols was noisy and blustering in discussion, but other more reasonable people came, and the variety of idols, and the nature, work, and claims of Christ were discussed, the simple village people listening with interest, while an elderly fakeer conversed with Soodeen.

In Sadhpore, we could not secure many hearers till the evening, when the people had returned from their fields. In wandering about the village in search of persons to talk to, an old man met us, who asked after our late beloved brother, Nainsookh. He had worked for Nainsookh's brother, when he was carrying on a little business in firewood. But the old man had not profited, it is feared, by Nainsookh's instructions.

ACCESS TO ZEMINDARS.

In Gungour, we found our hearers chiefly at the offices of two zemindars, the zemindars themselves being present. Thus we had the opportunity of speaking to rich as well as poor, and I am happy to say our discourses were well received.

At the two contiguous villages of Baila and Buhoora, we spent parts of three days, and had some interesting and rather large congregations. One of these, in particular, was composed of men and women in almost equal proportions—an unusual thing. Many of them sat on the ground, and most continued listening

till evening, while a precious opportunity was enjoyed of setting the Gospel forth with much fulness. In other places, too, we had a good number of women among our hearers. A byraggee, who had heard us on the evening referred to, called us on our way through the village the next morning, to a court-yard, where a number of men of the Kubeer Punthee sect were sitting, whom we found quieter than men of their class are wont to be, and less ready to press their usual objection to Christianity—the sin they suppose to attach to our eating animal food. We met here with a man who had been in the Mozufferpore Mission School for six years, and knew much of Christianity; but alas! though friendly to us, in no way inclined to follow the instruction he had received.

At Taituree, we could get but few of the village people to hear, on account of their work in the fields. Our principal conversation was with a zemindar, whom we knew well from his being often in Monghyr attending the courts. He received us very politely at his house, and we had a long conversational discussion about Hinduism, he being a great admirer of the Ramayun and votary of Ram. Some of our statements and arguments seemed to affect him somewhat, but could not prevail on him to repudiate his favourite god, or disbelieve the absurd fables of the Poorans.

In Shumsa, as soon as we entered the village, a mat was spread for us to sit upon, and a number of villagers assembled. Towards the end a proud ascetic, of the Kubeer Punthee sect, with a few followers, came along, for whom a mat was spread too, and who then began, in a very bombastic way, to attack us, as usual, on the eating of animal food. He seemed ill-prepared for our arguments, and soon took his departure.

In the large village of Nao Kothee, we were invited to two zemindars' houses, in one of which with a brahmin, in the other with the zemindar himself, we had long discussions on the Hindu doctrines. The brahmin clung with great tenacity to the doctrine that God is the sole author of both sin and righteousness, thus denying man's responsibility; and we could only, in the end, solemnly warn him that his opinions would not save him from the consequences of his sins, and give a short statement of the Gospel for the instruction of the others who had assembled. Besides these visits, we had congregations in the village.

A PLEASING INCIDENT.

We could nowhere assemble any considerable congregation in the village of Bundwar; but in the evening as we sat on the shore to avoid the stifling heat, persons coming from the fields gathered near us, till we had a large congregation of very attentive hearers. We met in this village with a rather remarkable old man—a zemindar—who had been wandering about many years as a byraggee, and in his old age had come back home, but still lived like a byraggee, supported by his family. He received us with much respect, and we had a long conversation. With most of our statements he disagreed, as might have been expected; but two things, he said, pleased him much. One was the statement that Christ came, not to contend with and destroy *sinner*s, but *sin*. The other was a short prayer I indited to the Supreme Being in the name of Christ, for deliverance from sin and purity of heart.

At Nurhun, on our first visit, we found but few people in the bazaar, and went on till we came near the rajah's palace, where; under a low branch of a fine tree, we had a considerable assembly of the rajah's retainers, such as pundits, wrestlers, and writers, to whom we preached, with alternate discussions, till near evening.

A BENGALÉE'S NOTIONS OF SIN.

I had a pleasing conversation with a Bengalee grain merchant here, some

points of which I may detail. After I had stated something of the Gospel doctrine, he questioned me about the origin of sin, speaking of sin and righteousness as things. I told him they were not things, but deeds, wrought by men. He asked what was the commencement of sin? I gave him the story of Eden and the fall. He asked why God should have created a forbidden tree? I told him that was beyond our legitimate inquiry. It was enough to know that God did no injustice to man in what he did; on the contrary, he had attached all happiness to obedience and all misery to sin, and had given man a high pre-eminence in making him a rational and accountable creature, and therefore our part was to confess humbly our own guilt in the sins which we committed. He objected to the notion of our accusing ourselves of sin; but I told him God required us to confess only the truth, which is that we are altogether sinful, and can do nothing worthy the name of righteousness. Some examples I gave of the way sin mingles itself with supposed good deeds, seemed to satisfy him of this. Then he said, "Religion is one; but the ways to it are many," and gave as an illustration how a person might take many routes, and reach Monghyr from Roosra by either one of them which he might prefer. I said there was no objection to this, provided the different roads did actually lead to Monghyr. But it was easy to perceive that the ways taken by Hindus and Mohammedans did not lead to holiness and salvation; and this was evident, not only from their conduct, but also, among other things, from the Hindus' offerings during the fortnight then passing, to or for their ancestors, to deliver them from the condition of unblessed ghosts, in which they feign them to be. Our conversation was a lengthened, and, I hope, not unprofitable one.

On our way back to Monghyr, which we reached on the 10th of September, we had only the opportunity of preaching once, which was in Khugureea, because we trusted to return as soon as practicable; for the time was drawing near for the small mela, or religious gathering, that is held here at the time of the Hindu festival, called Dusserah. The mela is called the Ram Leela, or sports of Ram. For several successive days a kind of rude dramatic representation is made in the open air of scenes out of the history of Ram, as detailed in the Ramayun, boys being dressed up in grotesque fashion for the occasion. The number of people from town and country attending from about three o'clock in the afternoon till sunset, increases every day till the last. On the 21st September, brother McCumby came down from Patna to assist in preaching to the crowds, and was here till October 2nd. During these days we had large congregations in the bazaar and in the mela. The Mohammedans, roused by Brother McCumby's bold denunciations of their errors, came out in great strength to oppose. On one occasion two or three of them brought their New Testaments with them, that they might point out with better effect passages either in support of Mahomet's claims, or on which to ground objections against Christianity. But the discussion was far from leading to a favourable result, in great part owing to the restlessness and impatience of the Mussulmans, each of whom wished to be the speaker. Consequently many would begin crying out at once at the top of their voices, so that calm reasoning was impossible. This marred our work some evenings, but many opportunities were secured for more direct evangelization.

THE MISSIONARY LIFE.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

My last related to events and expectations at Margaon, and it is with sadness that I chronicle the failure of my hopes there. I was last there some two or three weeks in May, but the heat was so severe in the oven-like room I occupied there, that my fever came on again, making me beat a hasty retreat home for health and rest.

My great hope was to establish a school [there, and by using English teaching as a bait, come closer to both children and parents than I otherwise could do. But I thought it nothing but reasonable that the people should show their appreciation of the benefits conferred on them by paying something towards the establishment and support of the schools, especially as some of the principal inhabitants had at once, on my broaching the subject to them, volunteered such help. But, alas, the Bengalee is magnificent in promise; and only then. Daily while there—weekly, monthly, we were put off by delays, till I felt that the whole affair was a sham. Still, unless I got support from them, there could be no school in then state of my finances.

I then adopted the plan of having the two preachers, taking a cooly to carry their baggage, and going to some large village ten, fifteen, or twenty miles off, get a lodging of some kind in the village, and make that their centre of observation for the country around, to a distance of four or five miles there from. So, month by month, ever since our repulse from Margaon, they have been out the first half of the month, and in, the last; and thus, by staying among the people, living and eating with them, they can get at them far better than by merely passing through the district.

Our usual plan was to get one of the huts in a market-place or in the bazaar, put one of the canvas walls of the tent across the front, and then take our quarters for the night, in the evening the neighbouring shopkeepers or villagers would collect in front to see this strange "sahib," and thus we would get a congregation often intelligent and interesting.

I sent my preachers to Margaon in August, where they found a moulvie from Delhi engaged in teaching three sons of the principal man of the village. This moulvie was very bitter in his diatribes against Christianity, even went so far as to prophesy the speedy ruin of our 'raj' and the establishment of the Mussulman rule and faith.

A PUBLIC DISCUSSION.

The event of the year among us in Sewry has been a sort of "passage at arms" between a leading Native lawyer of the place and myself, on the subject of Christianity; he acting as the representative of the Deists, Freethinkers, Brahmos, or by whatever other protean name of unbelief in the Divine origin of Christianity they chose to call themselves here. A graduate of the Presidency College, aided by several men of acknowledged talent and education here, more familiar with English than with Bengali, conversant with English literature even to the current reviews and magazines, the parties seemed not unequally matched, and in the opinion of themselves, doubtless, the odds were with them, else they had never made the proposition to discuss the question.

Well, I had to lead off in a lecture "On the antecedent probability of a Divine revelation," they denying its probability—intending from the promises of the necessity and probability of a Divine revelation, and the probable nature and end of such a revelation, to clear the way to the consideration of the claims

of Christianity to be that of revelation. Some twenty or thirty of the baboos attended my lecture, and after three weeks' preparation he replied thereto. His, or rather their reply was sufficient proof of the rumour we had heard from among them, that they were at a loss how to reply; and considering it as the work of lawyers, liberally educated too, it was really a poor affair.

Dismissing all the latter portion of his attempted reply as abuse, not argument, I bent the force of my reply upon his attempted criticism of my arguments. He and his friends raised an outcry that I had taken advantage of his imperfect knowledge of English! and that I had insulted him besides. So under cover of this excuse, they backed out of the fight.

REMARKABLE DISCUSSION AND ITS RESULT.

The following incident speaks for itself. A Brahma Somaj was formed here in 1865, and held its meetings regularly on Sunday mornings, discussing such subjects of social and religious interest as struck their fancy at the time. On one occasion some one proposed the following for discussion:—"Of all the existing forms of religion, which will secure the welfare, individual and general, of India, and which, comparatively considered, has the best prospect of universal acceptance?" To discuss it, some urged the claims of the Hindoo, others the Mohammedan, others the Buddhist, others the Christian, and others the Brahma, and after four or five sessions it was almost unanimously agreed that the Christian faith, and that alone, was the form of religion sought by the question. The head master of the school, who was one of the participators in the debate, says that, astonished and dismayed at the result of their investigations, they broke up their shobha, and never met again. It was not safe. And to this day there stands that report of their discussion and its conclusion as a verdict against themselves—"they love the praise of men rather than the praise of God;" "they know the truth, but do it not." But there are some of them of whom better things are hoped. One of them came to me last week, and we talked for some three hours on the subject of religion. Educated in the Free Church school, he had, like many another similarly educated, followed, and even for a time publicly preached, Brahmaism. But the system he had preached to others had utterly failed in satisfying himself; he saw and felt himself a sinner; Brahmaism and the Bible he had so often read united with his conscience in telling him *that*, but it could not teach him how to get rid of sin and be freed from its power: and thus he came, asking the momentous question, "What shall I do to be saved—how shall I find peace to my soul." And my reply was the old, old one, that has never failed yet, "Believe in the Lord Jesus Christ, trust your salvation to Him, and the cleansing of your soul to His Spirit, and you shall be saved from both the penalty and power of sin." The tears stood in his eyes as I compared my experience and that of multitudes of others, who had found "peace with God," with his own.

JAMAICA.

From the missionary paper of our brethren, published in connection with the Jamaica Baptist Union, we take the following interesting items of news:—

1.—MORANT BAY, MONELANDS, &c.

"In a recent communication from the Rev. W. Teall, he says—'Another quarter has passed away, and I essay to give you some account of its engagements.

"1. I am thankful to say that my health has continued good, as has that of all my family with one exception. But I am sorry to say that my colleague has suffered from fever and oppression of the head, and has thus been prevented, on some occasions, taking his appointments.

"On the 6th September I had the pleasure of baptizing ten candidates in the Negro River at Monklands; the attendance was large, and the whole services of the day were deeply interesting. On the following Lord's-day eleven believers put on Christ by baptism at Morant Bay. The sacred rite was administered in the Morant River, just above the fording on the Kingston road. It was witnessed by some thousands of persons, and a solemn feeling seemed to pervade the whole multitude. Mr. Brown preached after the baptism, and at the communion in the afternoon the newly-baptized were welcomed to the fellowship of the Church.

"3. My own engagements have been interfered with by journeys taken for the inspection of schools. I have for this purpose visited St. Mary's, Portland, and the late parish of St. David, and the loss of two Sabbaths has been involved. But in St. Mary's I had the privilege of advocating the claims of the Society, on Lord's-day, September 20th, at Oracabessa and Port Maria, and on the following days, at a series of three missionary meetings at Oracabessa, Port Maria, and Mount Olive, with the exceptions mentioned, the stations have been regularly supplied, and the usual examinations of candidates have been held.

"4. During the quarter there have been added to to Monklands Church	27
and to Morant Bay Church	14
Total Members added	41

Inquirers received at the two places, 13 at each 26

At Morant Bay eight names have been erased from the roll of members during the quarter.

"5. The Church at Monklands has lost by death, Mrs. Peggy Brydon, the wife of Deacon James Brydon. Her bodily infirmities had not allowed her to attend the services at Monklands; but in the large village of Fonthill she was as a mother to the people, and her death was universally lamented. She died on the 29th August, and early in the morning of Lord's-day, August 30th, I rode over from Prospect to her burying, which was attended by a great multitude of people.'

2.—TABERNACLE, FELLOWSHIP, &c.

Mr. Service says:—

"We have made the first move in preparing materials for our new chapel at *Tabernacle*. The following is an account of what has been done. Having failed in obtaining an old stone building, of which I made mention in one of my letters, I was forced to purchase eight chalk-stone pillars from Mr. Escoffery, for forty shillings,—also permission to burn 10 hhd. of lime on his property for forty shillings: our little cause here being surrounded by High Churchmen, we have to pay heavily for materials. Having taken down the pillars, I counted 55 dozen square stones of various sizes. We have also burnt a large kiln of very good lime. The congregation still keeps up; the Inquirer's class meets twice a month for instruction and on the whole everything seems moving on harmoniously.

"*Fellowship*.—Concerning this station I have nothing specially to report, save that the usual services are held, and special efforts are made to repair their temporary chapel. During the month of October and the early part of November the continued heavy rains and swollen rivers have interfered with my work. On Sabbath, the 11th of October, I had a narrow escape from drowning whilst

crossing the Sandy River, but through Divine assistance, and three active men, I succeeded in getting across. Persons unacquainted with these rainy parishes can scarcely form any adequate idea of the danger to which a missionary is exposed in fording these large and impetuous streams. Our lives, however, are in the hands of God, and we believe that He is able to save in the most imminent danger.

"*Priestman's River.*—I call the name of this station Hephzibah. I beg to state with great pleasure that on the 4th September we commenced to erect a place of worship, 35 by 18, and I have every reason to hope that in a short time there will be a good cause gathered here. When first I commenced I told you how earnestly and eagerly the friends helped me, but the Episcopal clergyman has been belching out some fearful things about the Baptists petitioning the Legislative Council to overthrow the Church. This has roused the people from one end to the other, so that they have become very much disaffected towards me. Our persecutors have drawn our people nearer to God, and we have given a deaf ear to all their abuses. As a denomination, we require here only steadfastness and perseverance, and time, I believe, will convince our enemies of the righteousness of our cause. The meeting-house I am building here is estimated at £40. I am doing all that I can by way of collections, and labour given by some few persons, but we have very little funds to meet the expense of settling this new station."

CALABAR INSTITUTION.

"The plans of the Committee are at length matured for the removal of the Institution to the premises of East Queen Street, Kingston. When the new buildings about to be erected are completed the whole, will comprise, for the purposes of the college, a hall and dormitories for twenty students, two spacious school-rooms, workshops for industrial occupations, and dwelling houses for the president and normal school tutor. It is hoped the session of 1869 may be commenced on these premises. The friends of the institution are earnestly entreated to be fervent in prayer that the Divine blessing may rest upon it, in this new and important era of its history.

The young men are still prosecuting their studies; but the treasurer is greatly in need of funds to meet current expenses.

ORDINATION SERVICE.

"On Wednesday, October 14th, Mr. Thos. Johnson, who has finished his course of studies as a Calabar student, and who has been invited to assume the pastorate of the churches at Mount Merrick, Point Hill, Mount Zion, and Mount Birrell, was publicly set apart to the work of the Ministry at Ocho Rios, of which Church he is a member. After singing, the Scriptures were read and prayer was offered by the Rev. J. J. Steele. The usual questions were asked by the Rev. B. Millard (his pastor), when Mr. Johnson gave an account of his conversion, and his reasons for entering on the ministry, and then submitted a statement of his views of the leading doctrines, and the ordinances of the Gospel. After prayer, offered by the pastor, the charge was delivered by the Rev. D. J. East, from 1 Tim. iv. 16, "Take heed unto thyself." The Rev. C. Sibley then delivered an address on the responsibility of those who enjoy a Gospel Ministry, and the Rev. J. G. Bennet closed the interesting service with singing and prayer."

HOME PROCEEDINGS.

Meetings have been held during the past month at Walworth Road, Princes Risborough, Haddenham, Thame, &c., attended by Dr. Underhill. The Rev. J. Hume has taken the Radnor and Hereford journey from Kington, Rock, Gladestry, Presteign, Evenjob, and Stansback, taking the lower part of the district in the early part of next month. Rev. George Kerry started for Ireland at the end of the month, and we shall have to report more of his journey in our next. Our friends at Gloucester, finding it was difficult to get help from the Mission House, kindly made arrangements themselves; and we learn that the Rev. W. Collins, with the assistance of the Revs. J. J. Brown, G. Scorey, J. Jackson, and Von Sturmer, had carried them out satisfactorily.

ARRIVAL OF MISSIONARIES.

We are glad to announce the safe arrival of Mr. and Mrs. Trafford at Serampore, and Mr. and Mrs. Smith, at Cameroons, after tolerably pleasant and expeditious passages. Mr. Trafford writes:—"I have had unexpected pleasure in the society of a clergyman connected with the Pastoral Aid Society, who has laboured long in India . . . and with a member of the Government Council in Ceylon, a man of wide sympathies, and great intelligence, who bore willing testimony to the value of our Missions in that island, and *the influence exerted in them by Mr. Daniel years ago.*" Strange that an illustration of the labours of one, of whom some account will be found in the first pages of the present number, should come up at this distance of time. But this frequently happens. We have heard the same sort of thing over and over again. He might well be styled "the Apostle of Ceylon."

Mr. Trafford had intercourse also with another gentleman, a representative of the Madras Government in the Legislative Council of Calcutta, who visited Serampore some years ago; "I therefore felt it no intrusion to converse with him on missionary matters at greater length. I should judge he had real interest in them, and he expressed faith in their results. His sympathies are with Missionary Educational Institutions as most likely to exert a lasting influence. The Brahma Somaj movement, as of *Native origin*, is encouraging; and, from personal knowledge, the leader of it is highly esteemed." These testimonies from those outside our own circle, men of intelligence and candour, are of the highest value, and ought to encourage us in our work.

OFFERS FOR MISSION SERVICES.

We have received some communications from friends who could not read the few paragraphs in our last number respecting offers for Mission Service, and the want of adequate funds, without feeling stirred. Two friends in the West of England, who have often, in times gone by, done similar things, write to say that if it will at all advance the object, they are prepared to subscribe an extra annual contribution for the next three years, of £50, but they ask whether *the extreme luxury and self-indulgence of the age* are not among the causes of a decline in missionary ardour and liberality. It is a serious question, and one which we should all do well to consider. Another sends a donation of £30, which is an addition to several previous contributions, and wants to know if something cannot be done to induce those who *have the means to do their duty.* We wish most heartily that we knew what could be done. Another sends £20, but simply intimates the pleasure felt in sending it. May that friend often enjoy a repetition of that pleasure. The case is now before our readers; may they have grace to ponder it as it should be pondered.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries on or before the 31st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but necessity compels us. All contributions which our friends desire to appear in the Report must be in the hands of the Secretaries on or before April 3rd. The financial year terminates, as usual, March 31st, but these extra days are allowed for the convenience of those residing at a great distance from London.

CONTRIBUTIONS

From January 18th, to February 19th, 1869.

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

ANNUAL SUBSCRIPTION.				£ s. d.				£ s. d.		
	£ s. d.									
Blackmore, Rev. S.,		Inder, Mr. G. J.	0	10	6	Upper Holloway,*				
Eardisland	1	0	0	10	6	W. & O.	7	13	1	
Chandler, Miss, Croydon	0	10	6	1	12	6	Walthamstow, Wood St.,			
Evans, Rev. W. W.,				20	0	0	per Y. M. M. A.	1	10	
Waterloo, near Liver-				1	6	1	Walworth, Ebenezer Sun.			
pool	0	10	0	82	11	1	Sch., per Y. M. M. A.	1	0	
Francis, Mr. J.	1	1	0				West Drayton	0	8	
Freer, Mr. F. A., Ealing	2	0	0				"Surplus of Collection at			
Gibbs, Mr. S. N., Fly-				LONDON AND MIDDLESEX.			the United Quarterly			
mouth	1	1	0	Abbey Road, St. John's			Communion of Five			
Joseph, Mr. David and				Wood	16	0	Churches in South of			
family, Ely Rise, near				Do. for W. & O.	8	13	London," per Mr. J.			
Cardiff	10	0	0	Acton for W. & O.	2	15	Hayward	1	4	
Wollacott, Rev. C.	1	1	0	Arthur Street, Camber-						
				well Gate	3	10	BEDFORDSHIRE.			
				Bethnal Green, Good			Blunham, for W. & O.	0	5	
				Shepherd Sun. Sch. per			Do. for N. P.	0	5	
				Y. M. M. A.	2	8	6	Cranfield, for N. P.	0	3
				Bloomsbury, for W. & O.	14	0	0	Leighton Buzzard, Hock-		
				Brentford, Park Chapel,				liffe Road, for W. & O.	0	6
				for W. & O.	2	1	0	Do., for N. P.	1	3
				Brixton Hill, W. & O.	7	0	0	Luton, Union Chapel, for		
				Calthorpe Terrace, for				W. & O.	1	10
				N. P. by Y. M. M. A.	0	5	9	Ridgmount, for W. & O.	1	0
				Camberwell, Cottage				Do., for N. P.	1	6
				Green, for W. & O.	1	1	0	Thurleigh, for W. & O.	0	6
				Camden Road	18	2	7	Do. for N. P.	1	3
				Ditto, Belle Isle Sun.						
				Sch.	1	8	3	BERKSHIRE.		
				Hampstead Heath Street				Bourton	15	2
				for W. & O.	8	13	6	Do., for W. & O.	3	0
				Harington Sun. Sch. for				Kingston Lisle	1	0
				N. P., by Y. M. M. A.	2	11	0	Reading, for W. & O.	6	0
				Highgate, Southwood				Straton Free Church	6	3
				Lane, for W. & O.	3	15	0	Do., for W. & O.	1	0
				James Street, Old Street,				Wokingham, for W. & O.	7	0
				for W. & O.	1	3	0	Do., Blackwater for		
				Kennington, Charles St.,				N. P.	0	17
				for W. & O.	1	1	0	BUCKINGHAMSHIRE.		
				Do. Sun. Sch. for N. P.	1	18	11	Aylesbury	1	1
				Maze Pond on account	6	6	9	Do. for N. P.	0	19
				Do., for W. & O.	6	0	0	Do. Walton Street, for		
				Moor Street, Blooms-				W. & O.	2	10
				bury, for W. & O.	1	10	1	Chalfont, St. Peter	0	12
				Spencer Place, for <i>Jessors</i>	1	5	10	Dinton, for N. P.	0	1
				Tottenham, for W. & O.	2	2	0			
DONATIONS PER YOUNG MEN'S										
MISSIONARY ASSOCIATION.										
Bacon, Mr. J. P.	50	0	0							
Billet, Mr. C.	2	2	0							
Cumming, Mr. R.	0	10	0							
Freer, Mr. F. A.	6	10	0							

	£	s.	d.
Fenny Stratford, for W. & O.	1	0	0
Great Marlow, Ebenezer Church, for W. & O.	0	11	0
Do., for N. P.	0	9	0
Kingshill, for W. & O.	0	10	0
Olney, for N. P.	4	7	0
Prince's Risboro' Sun. Sch.	3	3	0

NORTH-EAST CAMBRIDGESHIRE.

Barton, Mills and Mildenhall, for N. P.	0	19	0
Burwell, for N. P.	1	8	6

CHESHIRE.

Birkenhead, Welsh Church, for N. P.	1	15	1
Chester	1	15	0
Do., for N. P.	2	13	6
Egremont, for N. P.	0	1	5

CORNWALL.

Calstock	3	13	8
Methril	2	18	3
	6	11	11
Less Expenses...	0	16	11
	5	15	0
Marazion, for W. & O.	0	10	0
Saltash	6	15	2
Do., for W. & O.	2	0	0
Do., for N. P.	2	4	10

DEVONSHIRE.

Bovey Tracey, for N. P.	1	5	7
Devonport, Morice Sq. and Pembroke Street.	3	8	8
Exeter, South Street, for W. & O.	1	0	0
Ilfracombe	0	19	0
Do., for W. & O.	0	12	6
Kingskerswell, for N. P.	0	15	1
Paignton, for N. P.	1	10	0
Stonehouse, Ebenezer Church	0	19	3
Swimbridge, for W. & O.	0	5	6
Thorverton, for W. & O.	0	10	0
Torrington, for W. & O.	0	6	0
Do., for N. P.	0	8	0
Totnes, for N. P., Barisaul	1	15	0

DORSETSHIRE.

Bourton, for W. & O.	0	17	0
Do., for N. P.	0	19	4
Irverne, Minster for N. P.	1	13	5
Do., for W. & O.	0	6	0
Poole, for W. & O.	1	11	3
Do., for N. P.	3	17	7
Weymouth	19	1	10
Do., for W. & O.	1	10	0

DURHAM.

Wolsingham	4	15	8
Do., for W. & O.	0	9	4
Do., for N. P.	0	11	0

ESSEX.

Barking, for W. & O.	0	8	0
Do., for N. P.	0	9	0
Braintree	30	1	6
Colchester	21	5	6
Halstead	5	6	10
Harlow, for W. & O.	1	10	0
Do., for N. P.	4	6	0

	£	s.	d.
Loughton	3	10	2
Do., for N. P.	2	5	0
	60	2	3
Less Expenses	2	15	0
	66	7	3

GLoucestershire.

Ascott, for W. & O.	0	11	9
Cheltenham	3	10	0
Eastington, Nupend Sun. Sch., for N. P.	1	12	3
Hillsley, for N. P.	0	12	0
Parkend, for N. P.	1	4	0
Yorkley, for N. P.	0	13	2
East Gloucestershire, on account, by Mr. R. Comely, Treasurer.	25	0	0

Hampshire.

Andover	12	0	0
Ashley, for N. P.	1	11	7
Broughton, for W. & O.	1	17	0
Crookham	0	9	7
Do., for W. & O.	0	5	0
Do., for N. P.	2	19	0
Freshwater, Isle of Wight, for N. P.	0	6	3
Milford Sun. Sch., for N. P.	0	16	6
Newport, Isle of Wight, for W. & O.	2	0	0
Wellow, Isle of Wight, for W. & O.	0	13	1
Winchester, City Road Church	3	8	4
Do., for W. & O.	1	5	6

HEREFORDSHIRE.

Ledbury, for W. & O.	0	5	0
Do., for N. P.	1	13	7

HERTFORDSHIRE.

Chipperfield, for W. & O.	0	13	3
Hemel Hempstead, Marlowes Chapel Sun. Sch.	12	0	0
Markyate St., for W. & O.	0	13	10
Rickmansworth	12	11	2
St. Albans	5	16	5

HUNTINGDONSHIRE.

Huntingdonshire, on account, by Mr. W. Faine, Treasurer	80	0	0
Offord, for N. P.	0	12	6
Ramsay, for W. & O.	1	10	0
Do., for N. P.	0	1	3
Spaldwick, for W. & O. (3 years)	1	15	6
St. Neots, for W. & O.	0	15	1
Do., for N. P.	0	4	7

KENT.

Bessels Green, for W. & O.	1	12	0
Broadstairs, for N. P.	1	5	11
Dover, for N. P.	2	1	3
Faversham, for W. & O.	1	0	0
Greenwich Lecture Hall, for N. P., by Y.M.M.A.	0	7	11
Kingsdown Sun. Schl.	1	16	0
Lee, for W. & O.	7	2	6
Lewisham Rd., for W. & O.	3	0	0
Maidstone, Bethel Sun. Schl.	2	12	0
Margate, for W. & O.	4	0	0

	£	s.	d.
Meopham	10	0	0
Do., for W. & O.	1	11	4
Smarden, for W. & O.	0	18	6
Woolwich, Queen Street, for Rev. Wm. Teall, Jamaica, by Y. M. M. A.	6	14	4
Do., Pareson's Hill, Mission Band on account	10	0	0

LANCASHIRE.

Astley Bridge, for W. & O.	0	13	0
Do., Sunday School	5	6	6
Do., do., for N. P.	1	12	9
Birkenhead, Grange Lane, for W. & O.	5	2	6
Blackpool, for W. & O.	0	13	11
Do., for N. P.	1	5	1
Bootle, for W. & O.	2	10	0
Briercliffe, Ebenezer Church, for W. & O.	1	0	0
Do., for N. P.	1	12	6
Bury, Knowsley St., for W. & O.	3	7	0
Colne, for W. & O.	1	15	0
Lancaster, for N. P.	0	13	0
Liverpool, Myrtle Street, for W. & O.	50	0	0
Do., Weekly Offerings	2	0	0
Do., for Africa	2	0	0
Do., Juv. Society, for Calabar Institution	7	0	0
Do., do., for Sch. Sav. la Mar	5	0	0
Do., do., for do., Makavitta, Ceylon	5	0	0
Do., do., for Bahamas	7	10	0
Do., do., for Rev. J. Smith, Delhi	12	10	0
Do., do., for Rev. Q. W. Thomson, Africa	2	10	0
Do., Pembroke Church	54	18	6

Manchester, on account, by Mr. W. Bickham, Treasurer	100	0	0
Ogden, for W. & O.	0	11	0
Oswaldtwistle, for W. & O.	0	14	0
Do., for N. P.	1	3	2
Sunnyside, for W. & O. (2 years)	1	0	0
Wigan, Scarsbrick St., for W. & O.	1	0	0

LEICESTERSHIRE.

Foxton, for W. & O.	0	10	0
Leicester, Charles Street	0	2	0
Do., for W. & O.	2	10	0
Do., for N. P.	5	0	0
Do., Harvey Lane, for W. & O.	0	16	2
Do., for N. P.	0	10	9
Oadby	2	15	0
Do., for W. & O.	0	5	0
Pallton, for W. & O.	1	0	0
Do., for N. P.	1	7	2

LINCOLNSHIRE.

Horncastle, for W. & O.	0	10	0
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NOFOLK.

Bacton, for N. P.	1	17	2
Downham Market, for W. & O.	0	17	5
Kenninghall, for W. & O.	0	14	0
Lynn, Stepney Church, for W. & O.	2	0	0
Swaffham, for W. & O.	3	8	0
Thetford, for W. & O.	0	9	6
Ditto, for N. P.	1	16	1

Worstead, for Rev. J. J., Fuller's Sch., Cameroons	£ s. d.
1 2 8	

NORTHAMPTONSHIRE.

Aldwinkle, for W. & O.	0 15 0
Bythorne, for N. P.	1 5 7
Gulfsborough, for W. & O.	0 15 0
Kingshorpe, for W. & O.	0 9 0
Long Buckley, for W. & O.	1 0 0
Roads, for W. & O.	0 13 0

NOTTINGHAMSHIRE.

Newark	0 5 0
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OXFORDSHIRE.

Bloxham, for N. P.	0 8 0
Great Rollright, for N. P.	0 4 5
Oxford, New Road	20 9 0

SOMERSETSHIRE.

Beckington, for N. P.	1 11 9
Boroughbridge, for W. & O.	0 7 0
Bridgwater, for W. & O.	4 3 1
Do., for N. P.	2 14 4
Bristol, Thirsell Street, for W. & O.	2 0 0
Cheddar Stations, on account	6 10 0
Chew Magna	0 5 6
Croscombe, for N. P.	1 17 0
Frome, Badcox Lane, for W. & O.	1 10 0
Do., Sheppard's Barton, for W. & O.	2 10 6
Do., do., for N. P.	2 9 0
Hatch, Beauchamp, for W. & O.	0 11 0
Do., for N. P.	0 12 6
Paulton, for W. & O.	1 0 6
Do., for N. P.	4 10 8
Shepton Mallet, for N. P.	1 5 0
Taunton, for N. P.	0 4 0
Watchet, for N. P.	1 7 0
Wells, for W. & O.	1 4 10
Weston - Super - Mare, Bristol Road Ch., for W. & O.	3 3 0
Wincanton, for W. & O.	0 12 0
Do., for N. P.	1 8 8

STAFFORDSHIRE.

Stafford	1 0 1
Do., for W. & O.	0 7 4
Do., for N. P.	2 17 0
West Bromwich	4 10 0
Do., for N. P.	0 10 0

SUFFOLK.

Bildstone	1 0 0
Bramfield	0 12 0
Ipswich, Stoke Green, for W. & O.	2 0 0
Sudbury Sun. Schl.	1 1 0
Do., for W. & O.	1 17 6

SURREY.

Croydon	2 18 3
Norwood, Central Hill, for N. P., by Y.M.M.A.	0 1 4
Tadworth, Banstead, Bethel Church, for W. & O.	0 3 0

SUSSEX.

Chichester, for N. P.	0 8 1
Hastings and St. Leonard's Ladies Auxiliary	0 19 6

Lewes (2 years)	£ s. d.
Do., for W. & O.	3 10 8

WARWICKSHIRE.

Birmingham, on account, by Mr. Thos. Adams, Treasurer	58 3 2
Do., Christ Ch., Aston Park, for W. & O.	3 3 1
Dunchurch, for W. & O.	0 15 4
Harbury Southam, for N. P.	0 10 6
Stratford-on-Avon, Payton Street, for W. & O.	1 9 0

WESTMORELAND.

Asby, for W. & O.	0 7 3
Brough, for W. & O.	0 14 9
Winton, for W. & O.	0 19 6
Sedbergh Kendal, Vaile of Lime Church, for India	5 0 0

WILTSHIRE.

Aldbourne, for N. P.	£ s. d.
Bearfield, Bradford-on- Avon	1 7 4
Do., for W. & O.	0 4 0
Bratton	5 18 6
Do., for W. & O.	1 5 0
Caine, for W. & O.	1 5 0
Do., for N. P.	2 5 4
Chippenham, for N. P.	1 13 3
Damerham	0 5 0
Devizes, for W. & O.	4 0 0
Salisbury, Brown Street	65 11 0
Do., for W. & O.	4 4 0
Swindon, for N. P.	1 16 0

WORCESTERSHIRE.

Dudley	12 0 0
Shipton-on-Stour	4 7 6
Do., for W. & O.	1 0 0
Do., for N. P.	0 18 0
Upton-on-Severn Sunday School	0 2 2

YORKSHIRE.

Bingley, for W. & O.	0 16 7
Conoley, for W. & O.	0 6 6
Driffield	5 5 5
Gildersome, for W. & O.	1 0 0
Halifax, Pellon Lane, for Rev. W. A. Hobbs, N. P.	0 8 6
Hebden Bridge, for W. & O.	1 0 0
Hunslet	4 10 0
Leeds, Blenheim Chapel, for W. & O.	3 14 0
Lindley, for W. & O.	0 16 6
Masham, for W. & O.	1 0 0
Milnsbridge, for W. & O.	0 11 0
New Whittington	0 12 5
Do., for N. P.	0 3 7
Rawdon, for W. & O.	1 5 0
Shipley, Bethel Chapel, for W. & O.	1 10 0
Skipton	13 11 4
Do., for N. P.	1 4 6

NORTH WALES.

ANGLESEA.

Bodeyern, for N. P.	£ s. d.
0 7 3	

CARNARVONSHIRE.

Llandudno, Welsh Ch., for W. & O.	£ s. d.
0 10 0	

DENBIGHSHIRE.

Cefn Mawr, for N. P.	0 17 2
Llangollen, for N. P.	0 8 2
Wrexham	0 5 1
Do. Sunday School, for N. P.	4 4 6

MONTGOMERYSHIRE.

Newtown, for W. & O.	1 0 0
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SOUTH WALES.

BEECKNOCKSHIRE.

Brynmaur, Calvary, for W. & O.	0 5 0
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CARMARTHENSHIRE.

Ailon	1 2 0
Carmarthen, Priory St.	16 14 10
Logan	6 19 5
Fynnonhenry	0 16 2
Pembrey, Tabernacle	6 7 0
Porthyrhyd	0 11 6
Talag	0 13 0

Less Expenses ... 0 0 7

33 3 11

33 3 4

GLAMORGANSHIRE.

Canton, Cardiff, Welsh Sun. School, for N. P.	0 3 3
Pontrhydyfen, for N. P.	0 8 4
Wauntrodaw	0 8 0

MONMOUTHSHIRE.

Newport	0 2 4
Do., Commercial St.	57 1 3
Do., for W. & O.	5 0 0
Tirzah, for N. P.	1 12 7

PEMBROKESHIRE.

Clarbeston, Carmel, for N. P.	3 8 8
Fishguard, for N. P.	0 19 3

Haverfordwest, Bethesda	16 8 10
Bethlehem	1 17 7
Salen	1 4 0
Neyland	0 14 0

120 4 5

Less Expenses ... 1 6 6

118 17 11

Pembroke	11 0 6
Pembroke Dock, Bush Street	13 10 6
Saundersfoot, Hebron	1 2 6

RADNORSHIRE.

Evenjobb, for W. & O.	0 2 3
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SCOTLAND.

Airdrie Sunday School, for N. P.	0 18 0
Dundee, for N. P., India	1 2 0

THE MISSIONARY HERALD.

ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY FOR 1869.

Thursday Evening, April 15th.

SERMON TO YOUNG MEN AND SABBATH SCHOOL TEACHERS.

The Annual Sermon to Young Men and Sabbath-school Teachers will be preached in the METROPOLITAN TABERNACLE, by the Rev. C. E. SPURGEON. Service to commence at seven o'clock.

Thursday Morning, April 22nd.

INTRODUCTORY PRAYER MEETING.

A Meeting for SPECIAL PRAYER in connection with the Mission, will be held in John Street Chapel, Bedford Row, in the morning, at eleven o'clock. The Rev. EDWARD STEANE, D.D., will preside.

Friday Evening, April 23rd.

WELSH SERMON.

The Annual Sermon will be preached on behalf of the Society, in Castle Street Chapel, Tottenham Court Road. The Committee have the pleasure to announce that the Rev. D. WILLIAMS, of Mydrim, Carmarthenshire, will be the preacher on the occasion. Service to commence at seven o'clock.

Monday Evening, April 26th.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening, in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The Revs. T. DAVIES, D.D., of Haverfordwest, G. GOULD, of Norwich, H. C. LEONARD, M.A., of Boxmoor, and W. HILL, of Barton Fabis, have kindly consented to speak.

Lord's Day, April 25th.

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis, will be preached as follows:—

PLACES.	MORNING.	EVENING.
Acton	Rev. T. M. Morris .	Rev. T. M. Morris
Arthur Street, Camberwell Gate	Rev. W. Sampson .	Rev. J. G. Gregson.
„ Gray's Inn Road.	Rev. D. Griffiths .	Rev. J. E. Cracknell.
Barking	Rev. D. Taylor .	Rev. W. K. Rowe.
Battersea	Rev. G. McMichael, B.A.	Rev. G. McMichael, B.A.
Belvidere	Rev. W. Goodman, B.A.	Rev. A. Sturge.
Blandford Street	Rev. J. Hughes .	Rev. J. Hughes.
Bloomsbury	Rev. W. Brock .	Rev. S. Martin.
Bow		
Brentford, Park Chapel	Rev. J. E. Cracknell .	
Brixton Hill	Rev. H. H. Dobney .	Rev. J. Drew.
Bromley	Rev. A. Tessier .	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. W. Robinson .	Rev. W. Robinson.
Camberwell, Denmark Place	Rev. C. Stovel .	Rev. C. Stovel.
„ Cottage Green	Rev. J. Wilkins .	Rev. W. Barker.
„ Mansion House	Rev. W. K. Rowe .	Rev. D. Taylor.
Camden Road	Rev. A. Mursell .	Rev. J. Sharr.
Castle Street (Welsh)	Rev. J. Jones .	Rev. J. Jones.
Chelsea	Rev. J. Bennett .	Rev. J. Bennett.
Clapham Common	Rev. J. G. Gregson .	Rev. W. L. Giles.
Commercial Street	Rev. J. Parsons .	Rev. J. Parsons.
Crayford	Rev. J. Harrison .	Rev. J. Harrison.
Dalston, Queen's Road	Rev. T. G. Rooke, B.A.	Rev. H. H. Dobney.
Dartford	Rev. A. Sturge .	Rev. W. Goodman, B.A.
Devonshire Square	Rev. W. T. Henderson.	Rev. W. T. Henderson.
Drummond Road, Bermondsey	13th June this year.	
Edmonton	Rev. T. H. Holyoake .	Rev. T. H. Holyoake.
Eldon Street	Rev. D. Williams .	Rev. D. Williams.
Esher	Rev. J. E. Perrin .	Rev. J. E. Perrin.
Forest Hill	Rev. J. Martin, B.A.	Rev. J. Martin, B.A.
Greenwich, Lewisham Road	Rev. E. Dennett .	Rev. W. Walters.
Hackney, Mare Street	Rev. J. Mursell .	Rev. J. Mursell.
„ Grove Street	Rev. E. Edwards .	Dr. Underhill.
Hackney Road, Providence Ch.		
Hammersmith, West End Chapel	Rev. F. Trestrail .	Rev. W. Best, B.A.
„ Spring Vale	Rev. W. P. Balfern .	Rev. W. P. Balfern.
Hampstead, Heath Street	Rev. W. Brock, Jun. .	Rev. F. Tucker, B.A.
Harlington	Rev. T. Henson .	Rev. T. Henson.
Harrow-on-the-Hill	Rev. H. Hill .	Rev. H. Hill.
Hawley Road	Sermons in May	this year.
Henrietta Street	Rev. J. Webb .	Rev. J. Webb.
Highgate	Rev. W. T. Price .	Rev. W. T. Price.
Islington, Cross Street	Rev. J. Lewitt .	Rev. J. J. Brown.
„ Salter's Hall	Rev. W. Walters .	Rev. G. Gould.
James Street	Rev. J. Drew .	Rev. J. Wilkins.
John Street	Rev. G. Short, B.A. .	Rev. P. G. Scorey
Kennington, Charles Street	Rev. T. Jones .	Rev. T. Jones.

PLACES.	MORNING.	EVENING.
Kensington, Palace Gardens	Rev. J. Offord . . .	Rev. J. Offord.
" Assembly Rooms	Rev. W. Best, B.A. . .	Rev. J. Lewitt.
Kilburn	Rev. W. Emery . . .	Rev. W. Emery.
Kingsgate Street	Rev. W. L. Giles . . .	Rev. W. T. Rosevear.
Kingston-on-Thames	Rev. C. J. Middleditch . . .	Rev. J. C. Middleditch
Lee	Rev. G. Gould . . .	Rev. T. G. Rooke, B.A.
Maze Pond	Rev. S. Chapman . . .	Rev. S. Chapman.
Mape Street, Bethnal Green		Rev. G. Kerry.
Metropolitan Tabernacle	Rev. C. H. Spurgeon . . .	Rev. C. H. Spurgeon.
New Cross	Rev. T. A. Wheeler . . .	Rev. J. T. Wigner.
Notting Hill, Cornwall Road	Rev. R.H. Roberts, B.A.	Rev. E. H. Roberts, B.A.
" Norland Chapel		
" Free Tabernacle		
Peckham	Rev. I. Birt, B.A. . . .	Rev. I. Birt, B.A.
Plaistow, Union Chapel	Rev. J. M. Stephens, B.A.	Rev. J. M. Stephens, B.A.,
Poplar, Cotton Street	Rev. W. Barker . . .	Rev. P. Griffiths.
Putney	Sermons in May.	
Regent's Park	Rev. S. Newnam . . .	Rev. N. Haycroft, A.M.
Richmond, Lecture Hall		
Romford	Rev. S. Pearce . . .	Rev. S. Pearce.
Romney Street, Westminster		
Rotherhithe, Medway Place	Rev. C. O. Munns . . .	Rev. C. O. Munns.
Spencer Place	Rev. J. H. Cooke . . .	Rev. J. H. Cooke.
South Kensington	Sermons in July	this year.
Stockwell	Rev. F. Tucker, B.A. . .	Rev. A. Mursell.
Strafford Grove	Rev. J. Stuart . . .	Rev. J. Stuart.
Tottenham	Rev. J. P. Chown . . .	Rev. T. Davies, D.D.
Trinity Chapel, John Street, Edgeware Road	Rev. P. G. Scorey . . .	Rev. G. Short, B.A.
Twickenham	Rev. T. T. Gough . . .	Rev. T. T. Gough.
Upper Holloway	Rev. S. H. Booth . . .	Rev. J. P. Chown.
Upper Norwood	Rev. W. T. Rosevear . . .	Rev. S. Newnam.
Upton Chapel	Rev. T. Davies, D.D. . .	Rev. W. Sampson.
Vernon Chapel	Rev. C. B. Sawday . . .	Rev. C. B. Sawday.
Walthamstow	Rev. J. J. Brown . . .	Rev. W. H. Hooper.
Walworth Road	Rev. N. Haycroft, A.M.	Rev. T. A. Wheeler.
Wandsworth, East Hill	Rev. J. Bloomfield . . .	Rev. J. Bloomfield.
Westbourne Grove	Rev. W. G. Lewis . . .	Rev. W. G. Lewis.
West Drayton	Rev. A. W. Heritage . . .	Rev. A. W. Heritage.
Wild Street		
Woolwich, Queen Street	Rev. J. Teall . . .	Rev. E. Edwards.
" Parson's Hill	Rev. J. L. Whitley . . .	Rev. J. L. Whitley.

JUVENILE MISSIONARY SERVICES.

THE following Services for the young will be held in connection with the Missionary Anniversaries on the Afternoon of Lord's Day, April 25th. The Services will commence at Three o'clock, and close at a quarter past Four.

The Hymns to be sung are printed in the April number of the *Juvenile Missionary Herald*, and it is hoped that the tunes will be practised before the Meetings.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Acton	
Battersea, York-road	Rev. I. M. Soule.
*Barking	Mr. C. Veness, Mr. J. Henderson.
Bermondsey, Drummond-road	Mr. Bunning.
Bethnal Green, Mape Street	Mr. C. Billett.
Bloomsbury	Mr. James Benham.
Brixton Hill, New Park-road	
Bromley	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. G. Kerry.
*Camberwell, Charles Street	Rev. T. Jones.
Camberwell, Cottage Green	Mr. J. Longley.
Camberwell, Denmark Place	Mr. S. Watson.
Camden-road	Rev. W. Sampson.
Chelsea, Sloane Street	Mr. H. J. Tresidder.
Clerkenwell, Red Lion Street	Mr. Shepherd.
Crayford	Rev. J. Harrison.
Forest Hill	Rev. J. W. Todd.
*Goswell Road, Spencer Place	Mr. T. Brain.
Greenwich, Lecture Hall	Rev. A. J. Towell.
Golden Lane, Evangelists Tabernacle.	Mr. J. A. Boyd.
Hackney, Mare Street	Rev. J. G. Gregson.
*Hackney-road, Shalom Chapel	Mr. T. B. Woolley.
Hackney, Grove Street	Mr. H. M. Heath.
Hammersmith, West End	
Hampstead, Heath Street	Rev. W. Brock, jun.
*Harlington	Mr. C. Robottom.
Harrow	Rev. H. Hill.
Highgate	Mr. W. Rothery.
Holborn, Kingsgate Street	
Hoxton, Albert Mews	Mr. W. Keen.
Islington, Cross Street	Mr. H. C. Lemmon.
James Street, St. Luke's	Mr. Robson.
Lambeth, Regent Street	Mr. Inder.
Lambeth, Upton Chapel	
Lower Edmonton	Mr. W. Nicholson.
Maze Pond	Mr. Francis Ellis Tucker.
Metropolitan Tabernacle	Rev. Joseph Wiltshire.
Mile End, Little Alie Street.	Mr. W. J. Hurray.
Peckham, Park-road	Rev. T. J. Cole.
Peckham, Rye Lane	Mr. G. T. Congreve.
*Poplar, Cotton Street	Mr. J. E. Roberts.
Regent's Park Chapel	Mr. Holman.
*Rotherhithe, Medway Place	Mr. W. T. Ogden.
*Stockwell	
Tottenham	Mr. S. C. Cork.
*Upper Holloway	Mr. W. C. Parkinson.
Upper Norwood, Westow Hill	Mr. W. Hannam.
Vernon Square	
Walthamstow, Wood Street	Rev. W. H. Hooper.
Walworth, Arthur Street	Mr. G. B. Chapman.
Walworth, East Street	Mr. Kerr.
Walworth-road	Mr. J. E. Tresidder.
Westbourne Grove	Rev. W. G. Lewis.
Woolwich, Queen Street	Rev. John Richards.
Wandsworth	Mr. Walter Dicks.

NOTE.—At the places marked thus * the Minister is expected to be present to preside.

Tuesday Morning, April 27th.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in John Street Chapel, Bedford Row. Chair to be taken at half-past 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, are entitled to attend.

Wednesday Morning, April 28th.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. DAVID THOMAS, B.A., of Bristol, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock. And that the

ANNUAL EVENING SERMON.

on behalf of the Society will be preached at WALWORTH ROAD CHAPEL, by the Rev. J. CULROSS, D.D., of Stirling. Service to commence at seven o'clock. Hymns for these services may be had on application.

Thursday Evening, April 29th.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, IN THE EVENING, at which JOSEPH TRITTON, Esq., Treasurer of the Society, has kindly consented to preside. The chair will be taken at half-past six o'clock.

The Rev. ARCHIBALD G. BROWN, of Stepney, Dr. LANDELS, of Regent's Park, the Rev. SAMUEL MARTIN, of Westminster, and ELISHA ROBINSON, Esq., of Bristol, have kindly consented to speak.

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

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

The Annual Members' Meeting will be held on *Tuesday Evening*, April 20th, in the LECTURE HALL, SUNDAY SCHOOL UNION, OLD BAILEY. The chair to be taken by the President, Sir SAMUEL MORTON PETO, Bart.

The Annual Public Meeting will be held on *Friday*, 30th April, at the METROPOLITAN TABERNACLE. The chair will be taken by ELISHA ROBINSON, Esq., of Bristol, at seven o'clock. The Revs. E. E. Jenkins, Wesleyan Missionary, C. H. Spurgeon, Francis Tucker, B.A., and Charles Vince will address the Meeting.

A Sermon to Young Men will be preached at the POULTRY CHAPEL, on *Thursday Evening*, May 13th, by the Rev. JOSEPH PARKER, D.D. Service to commence at seven o'clock.

THE DECEASE OF THE REV. W. H. WEBLEY,
OF JACMEL, HAYTI.*

The labours of Mr. Webley are worthy of record, and his death is so full of instruction, that we cannot but take some notice of them, however incomplete. With exhausted frame, brought on by the anxieties of the war in Hayti, Mr. Webley arrived here (Kingston) at the end of last December, on his way to England. But God had ordered otherwise; for, on the 29th of January, the worn-out missionary departed to be with Him who giveth rest. His remains were buried in the missionary vault, in East Queen Street Baptist Chapel, the day after, when the Rev. D. J. East, and other ministers, conducted the solemn funeral service. Mr. Webley was in the prime of life, and had only reached his 46th year. Educated at Bristol College, in 1843, he soon displayed abilities and desire for Mission work. In 1846 he was sent to direct the Baptist Mission in Jacmel and Southern Hayti, which position, with indefatigable zeal, and amid repeated Mission and domestic bereavements, he faithfully sustained for twenty-two years. The present war has proved a terrible calamity for the Mission and the Jacmel Church. For months the town has been in constant alarm from the troops hemming it in, and many of the people have fled to the mountains, or other islands for refuge. Mr. Webley, however, determined to stand by his people. But, to the insecurity of life and property, starvation and cessation of trade were added; and the famine became so severe, that the people were in a most pitiable state. Yet, with thwarted energies, and hope after hope taken away, Mr. Webley still held on, till toil, anxiety, and scanty food, induced such weakness that he resolved to visit home and friends, and seek the sympathy of British Christians in the Haytien Mission.

On his arrival at Kingston, with Mrs. Webley and an only daughter, every care was taken, but the disordered functions never again performed their office. Drs. Bowerbank and Campbell, and Dr. Phillippo, did the utmost that skill could suggest; but he slowly sank away, and breathed his last on Friday night, the 29th January. Had he left Jacmel for Kingston with the first band of refugees, no doubt his life would have been spared. But, as in life, so in death, the Master's will and work, not his own comfort, seemed his only duty and concern. His characteristic quiet determination, implicit confidence, and a will lost in God's, with no other concern than to accept it with ready joy, never left him. As all the upper organs were sound, and there was an entire absence of pain, he freely conversed to the last. Several ministers visited him, and he expressed thankfulness that God permitted him to die amongst so many Christian friends. The house was constantly thronged with Haytien refugees of all ranks, whose esteem and sorrow showed they regarded him as a guide and a friend. During the last week his passion for singing and love of prayer, often made these sad assemblages profitable to many. His favourite hymn, "There is a fountain filled with blood," was sung again and again, and each time he seemed so carried away, and sung so heartily, that it was good to be there, to see the solid comfort of the Gospel in life's last hours. He longed to depart, and prayed God to hasten it. The closing scene was very sweet. He said, "I shall soon be in full felicity in Jesus Christ." Turning to Mrs. Webley, he said, "I have not a doubt you will meet me there." To his only child, "Do love the Saviour, and work for God now, whilst you are young, and come to me in heaven." He thanked and blessed all who had been in any way kind to him. Then "Rock of Ages," "There is one above all others," "For ever with the Lord," were sung; and shortly after he said, "I shall soon be away from all sin; meet me in heaven," and sweetly sank into the sleep of God's beloved. By this time, as was to be expected, Mrs. Webley was quite broken down with months of care and watching,

* From the Jamaica "Morning Journal."

and scarcely got through the funeral before being quite laid aside. With care she may regain the measure of health she longs for, and be able to solicit help for the starving Christians in Jacmel; and, when possible, return to share their trials and help their faith.

One thing for a time troubled Mr. Webley very much, and that was the future of the Baptist Haytien Mission. The Rev. W. Baumann having succumbed to the miseries of war a few months ago near Port-au-Prince, Mr. Webley's death leaves Hayti without a Baptist missionary. The Wesleyan missionaries, Mr. and Mrs. Bird, are also leaving Port-au-Prince. The flourishing Baptist Church at Jacmel is now scattered, and the chapel closed. More than one hundred converts were members, and twenty others were to be baptized when the war began. Mr. Webley had also, with Native assistance, worked twenty-two sub-stations; these, with Mr. Baumann's six stations, may now become a prey to evil. The thought of this troubled him. "Oh! if the society will send out a loving, patient man of God there will be glorious results yet, if things settle," said he. After the dire influences of bloodshed and pillage, God will cause the remainder of that wrath to praise Him. Hayti, said Mr. Webley, is a beautiful land; but if Salnave succeeds it will be ruined, and Christianity destroyed there. He has brought into play the worst passions of the most uncivilized men, and women also. "Salnave and barbarism are synonyms. If he wins, barbarism and superstition will run rampant."

What is to be the end of the anarchy in Hayti we know not, but it is pitiable to see the bands of refugees by every vessel. The people of the towns are on the very brink of starvation, and it would be a boon if breadkind and provisions, could be sent them. For the poor people in Jacmel the prospect is sad indeed. We sincerely hope the distress and its cause will soon end; or, for humanity's sake, the British Government should endeavour, in some way, to mitigate the calamities of our sister island. Under Christian influences, Hayti may yet become a power of no mean rank; and we hope that the Baptist and Wesleyan Missions may soon be able to resume their stations, quickened by the baptism of their troubles, and labour till the people learn that righteousness which exalteth a nation, and that concord without which prosperity is impossible.

NATIVE CHRISTIAN MOVEMENT IN BENGAL.

We have been favoured by the Rev. George Rouse, of Haverfordwest College, with the following translation of a paragraph from a Native Christian newspaper, recently started, named the *Saptahek Songbad*. It relates to a purely Native movement among Bengali Christians who are members of various Christian bodies, and seems to indicate an awakening interest among Native converts in the spread of Divine truth. It is curious to observe how closely they follow the English model; very natural under the circumstances, seeing they owe all their knowledge, both of the Gospel and general literature, to Missionary instruction. Still, we may expect, as time goes on, that Indian Christianity will put on a form of its own, and be more closely adapted to Native habits of thought and action. So far, however, it is encouraging to note this sign of spontaneous and independent effort:—

"Meeting held, July 14, at the house of Babu Gyánendra Mohan Tágore. Present: Rev. Krishnamohan Bandyopádhyaý, Táráprasád Chattopádhyaý, &c., &c.; Manilál Shányál, M.A., B.L., Kálícharan Bandyopádhyaý, M.A., &c. Rev. Krishnamohan Bandyopádhyaý, in the chair.

"The following resolutions were carried, almost unanimously:—

"I. That for the promotion of Christian truth, and preservation of the integrity of Indian Christians, a Society be formed by the name of 'The Bengal Christian Association' ('Bongo Christodhormi Sobha').

“ Proposed and seconded in due form.

“ II. That the following be the Rules of the Association :—

- “ 1. The ordinary meetings of the Association shall be held on the first Monday evening in each month.
- “ 2. Every such ordinary meeting shall be commenced with a short prayer, and the blessing of God shall be sought at the close.
- “ 3. At every ordinary meeting an address shall be delivered by some person, European or Native, appointed beforehand, and general discussion shall follow.
- “ 4. Only Native Christians shall be eligible as members of the Association.
- “ 5. Any one who desires to be a member, must be proposed and seconded for admission at one meeting, and receive a majority of votes at the ensuing meeting.
- “ 6. There shall be one President, two Vice-Presidents, and a Secretary, and an Executive Committee ; officers and committee to be chosen annually.
- “ 7. The ordinary July meeting shall be considered the Annual Meeting of the Association. At this meeting the officers and committee for the ensuing year shall be chosen, and laws and bye-laws may be made.
- “ 8. The Executive Committee shall have power to admit as members persons residing out of Calcutta. These shall correspond with the Committee.
- “ 9. The laws and bye-laws can only be altered at an annual or special meeting, and a month's notice must be given of such proposed alteration.
- “ 10. Every member will have to contribute at least one rupee annually towards defraying the expenses of the Association.
- “ 11. Every member will be allowed to admit friends as spectators at the ordinary meetings of the Association.

“ III. That the following be officers and committee of the Association for the ensuing year, &c.”

AMONG BARBARIANS.

BY THE REV. E. SMITH, OF CAMEROONS.

Towards the end of November, I took our Native assistant, Joseph Wilson, to Wuri, and left him under the care of the chief. A fortnight after, I received a letter from him, saying he was continually out among the people, who appeared glad to hear what he had to communicate. Not a few must have heard the Gospel for the first time. Sometimes, until late in the evening, he would be engaged teaching the children the alphabet by moonlight. Native like, they tried hard to extort all they could from the young man, and it was with much difficulty that he could buy a little food at exorbitant prices, because, said the foolish people, “The white men get everything for nothing in their own country.”

I had since sincerely hoped that the time had come when we could commence a mission station at this important and populous high-road into the country. But very many of the Cameroons people are much opposed to it, and are very jealous lest the inland tribes should become enlightened, and that traders should follow us, and thereby take from them an important branch of their trade ; and more serious still is the fact, that in reaching the populous part of Wuri, we have to pass a number of villages which are hostile to our movements, and also impose a small tax or “dash” every time we pass. About the middle of the present month, I was proceeding on my way to bring Wilson back to the Cameroons for a

short season; when about half way, three men came alongside my boat, and demanded the men to row to the beach, where there were a larger number of their fellows. I reasoned with them for some time, and then consented to go; arriving at the beach, a number of the men became exceedingly rude and wild, and tried to frighten my rowers by threatening to cut their heads off for bringing me! One young man had the audacity to remove the anchor from my boat, and carry it up the hill a short distance, and lest they should think I was frightened, and then rob me of my provisions and things in the boat, I seized my rifle, followed the man, and brought the anchor back, and warned them of the danger of removing anything from the boat. The petty chief and the young men continued palavering for a long time, to see what they could extort from me. I told them I would not give anything then, as it would encourage them in their wickedness; and after positively refusing to allow me to pass on the water, I was compelled to return home. However, I got a letter to the teacher, who laid the case before the chief, and he kindly brought him to the Cameroons. Thus you will see some of the serious hindrances and dangers that we have to encounter in seeking to push forward into the interior of the country. Nevertheless, by God's help, we are still willing to try, though we should fall in the attempt. Some of the Natives are becoming very daring in their wickedness, and seem to treat life and property with much contempt. An English trader in this river shipped by the mail cutter about ten hundred-weight of ivory—elephant's tusks—for England. The trader and Natives had some little palaver, and when the "cutter" was about half-way down the river, over two hundred armed Natives went on board from their canoes, bound the white men, removed the ivory, and robbed and destroyed much that was on board, even to the destruction of their fresh water! Such is the character and barbarism of many among whom your missionaries are labouring. Our hope and confidence is in God. May we ever have an abiding place in the prayers of God's people.

BAPTIST CHURCHES IN NORWAY.

We give, in the imperfect English of our esteemed brother, Mr. G. Hubert, the following simple narrative of his labours during the past year. It is interesting to know that in the midst of the lifeless Protestantism of the Lutheran Church, the Spirit of life is leading many sinners to Christ, and building up churches more closely following the teaching of the Word of God:—

"Grace and peace. According to my promise, I will, by the grace of God, give you a very brief narrative of my labours, and also of the promotion of the Lord's work amongst us. In January I was on a short visit to the brethren at Arendal, where I had several meetings, together with a young Swede, a basket-maker of trade, but a very gifted preacher, and we enjoyed a happy time together, and everything seems very promising for the furtherance of the truth. Then I stayed at home for March, when I went to same place again; but then I found it far from what I expected. The enemy had been very busy. I went up in the country, where the Lord blessed me, and I had His sweet presence, for He upheld me, and we had several good attended meetings there. I hope it was for some souls' well. Then I was at Rüsåer, Tvedestrand and Arendal in May, and had not a few meetings, and the Lord helped me.

"In June I went to Stavanger, and its vicinity, and had many meetings during the five weeks I was away, and some souls were awakened. One found peace in the precious blood, and two were buried with Christ in baptism; thanks be unto His name for all things. A week after I came home from Stavanger I went to Holmestrand and Bjeertre, a farm about fourteen miles from Holmestrand, which

belongs to a brother, where I met a Swedish brother, Ola Hanson, as I have mentioned in a letter before. A sister was baptized there the Lord's-day as we arrived on Saturday. Brother O. Hanson has been to us much good, and the Lord has blessed his labours in Chile and Meluue. At Skien he has stayed much, and about twelve have been added to the Church there in the past year. This brother has returned to Sweden again. I came home in the latter end of September; then I left, 3rd November, and went to Eidsvold, where I stayed about twelve days, had meetings almost every night, and twice the last Lord's-day. The last meeting about 200 or 300 souls were gathered, and we had a very blessed time. Thanks be unto the Lord for all his mercies.

"I was also at Drommen and Holmestrand; but little was done there, the power of the priests is ruling the people like the Roman pontiffs. I stayed also at Vallae, where I held three meetings, well attended, and came home the 4th December. During the past year none have been excluded; two have moved to us from Sweden, here in Krageroe. In Arendal two have withdrawn, and joined the Methodists, but two were baptized there in December, besides those there at the beginning of this year. Two were baptized in Stavanger in May, or April, and two in July. In Eidsvold one baptized in June, and one at Bjertre, and twelve at Chile and Melune; making, during the past year, a net increase of twenty souls to the Church of Christ. Blessed be the Lord for every soul He gives us. By reviewing what the Lord has done for us during the past year, I may thank Him of my whole heart; at the same time I am very much ashamed over I have done so little, for I feel the more I can be offered in His service the more He will bless. The old year has passed, and we have seen a new one commenced with blessings from above, and I hope we shall see His truth more and more progress amongst us; but I unworthy dust, need more grace and power from on high to be faithful, and faithful in all things, unto him that has loved even me to the death of the Cross. To-morrow (D.V.) I leave my home for the fishing-district. May He go with me, whatever may happen, and I shall be contented. Pray for me, and may the grace of Christ, the love of God, and the fellowship of the Heavenly Spirit be with us all unto the end, for His name's sake. Amen."

THE GOSPEL IN BRITTANY.

BY THE REV. V. E. BOUHON.

Preaching continues regularly, here and at St. Brieuç, before congregations of about twenty in both places. The Romanists who attend these services are not numerous, but may be considered as serious inquirers. Itinerary labour has been more abundant this year; by it, and for it, I have gone to the following towns: Belle Ile, Morlaix, Plestin, Pontrieux, Portrieux, Pordic, and to smaller places, such as Trémel, Lanmeur, Pontménon, Plougasnon, Plonnérin, Bien Assis, Cesson, Colinée, Plouguenast, Lachèze (near Loudéac). In Paris I was asked to preach in Mr. Frederic Monod's chapel, and in my father's native town, Charleville, on the Belgian frontier, I had an opportunity of addressing some people gathered for the purpose in the Town Hall. Much seed has been sown, and always with a view to persuade men by means of the saving truth; but it is not given always to see fruit forthcoming.

CONVERSIONS.

In February, I was called to attend the funeral of Maurice Corlay, the young Breton whom I baptized in Paris on the 15th August last. On the 2nd June, 1867, I had, you will recollect, preached before nearly 300 people at his mother's funeral here. It is now my joy to report the conversion of Maurice's eldest

sister, Yroue Corlay, aged eighteen. For the last year this attentive and regular attendant at our Sunday-school and other services had given us very great hopes; it was not, therefore, without thanksgiving, that we were requested to baptize her. The simple and solid faith of her departed mother and brother appears also in her. I examined her carefully lately, previous to her being immersed. We conversed for one hour touching her soul's interests, and all her answers manifested a good understanding of the plan of salvation, as well as of Christ's requirements of the believer.

This is another great encouragement in our work here. Our congregations though small, are truly interesting, and we work on in hope.

When in Paris, for Maurice's funeral, I had occasion to visit all the sick of the hospital, in which he earned his living as "infirmier" until within a few weeks of his death. One of these poor sufferers, an old man of sixty-five or seventy, gave always signs of mental anguish when spoken to on his soul's concerns. His pallor and death-like appearance made me speak earnestly, and when I had done exhorting him he consented to prayer being offered for and with him. In words hardly audible, I noticed that he begged for grace and mercy. The next day, on coming again to his room, I learnt by the Christian nurse (for this hospital is kept by Evangelical Protestants) that he seemed to have lost all anguish, after the previous day's conference with me, and that he had died that very morning in peace. His features, after death, were calm, and wore a gentle smile. The directress of this Bethesda asked me to accept a room in the house during my stay in Paris, but this was not necessary, since my own brother (whose residence was near) had given me hospitality. I was then also very kindly entertained by Monsieur S., a captain of our Imperial Navy.

A DISCIPLE.

This zealous Christian (or rather disciple) was desirous of receiving believer's baptism, about which, therefore, we spoke together. Before taking a final decision, Mr. S. wished for time in order to lay the matter before God. Effectively about Easter he wrote to tell me he had made up his mind, and consequently asked me if I would baptize him, because, in that case, he would come down to Brittany. He came here on the 8th April, and at once I conferred with Mr. Jenkins for his baptism to take place in Morlaix, as we have no baptistry here. Brother Jenkins fixed Easter Sunday, as he hoped to baptize three candidates for Church membership on that day. I accompanied Mr. S. to Morlaix; but our plans were suddenly frustrated by our friend being laid very low, owing to apoplexy, which struck him whilst at table in Mr. Jenkins' house. He is now very nearly recovered—for he lost speech, and use of arm and leg on the right side—and has had to take special baths in south of France since.

Until he can accomplish the duty he was hindered for a time to perform, he has continued to show the interest he feels in this Mission in various ways. He has enabled me to print a useful Christian tract in St. Brieuc, which is well received; whilst in Paris, to attend a dying relative, in May last, as also for the annual meetings, I resided at his house, close to the late Fred. Monod's chapel. Some years ago, whilst holding a command on this coast, he spread the Gospel at Portrieux, and was the means of a decided conversion in that place; this accounts, in part, for his desire to confess Christ in baptism in connexion with us.

HOME PROCEEDINGS.

The Meetings held during the past month have been very numerous, as the subjoined list will show :—

- Rev. J. HUME . . . Presteign, Knighton, Peterchurch, Leominster, and other places in Herefordshire; also Wraysbury and Colne.
- „ F. TRESTRAIL . . . Wraysbury, Loughton, Canterbury, and Dunstable.
- „ GEO. KERRY . . . Banbridge, Portadown, Tandragee, Belfast, Ballymena, Grange, Portglenone, Coleraine, Dublin; also Leamington, Warwick, Tring.
- „ W. MORRIS . . . Boston, Horncastle, and Grimsby.
- „ T. GOULD and }
R. LEWIS . . . } Cheddar, Winscombe, and several churches in the district.
- „ J. ALDIS . . . Wokingham and Newbury.
- „ J. PARSONS . . . Tredegar, Cardiff.
- „ Dr. UNDERHILL . . . Harlow, Lee, and Tring.
- „ C. BAILHACHE . . . Saffron Walden.
- „ W. SAMPSON . . . Kent District.
- J. TEMPLETON, Esq. . . Loughton.

We have received several letters, some from Pastors, and others from Secretaries of Associations, expressing regret that there is not a better representation of districts on the Committee. These brethren have been informed that the selection rests with the subscribers at the Annual Members' Meeting. Still it is important that the matter should be noticed and duly considered. There will be some vacancies in the next balloting-list, as two or three friends have intimated their inability to serve. We shall be glad if regard be paid to the complaints we so often receive, and which the Committee and officers have no power to remove.

NEW MISSION HOUSE.

Our friends through the country will be glad to hear that the plans and specifications for the New House in Castle Street, Holborn, are completed, and in the hands of several respectable builders, requesting tenders for the erection. They have been returned, and the Committee have accepted the tender of Messrs. Brass & Co., for £8,437.

ANNUAL SERVICES.

We invite the attention of our friends to the arrangements made for the Annual Services, and venture to express an earnest hope that they will be attended in large numbers, and that they may be accompanied with an effectual blessing.

In mentioning in the last *HERALD* the arrival of missionaries in Africa, Mr. and Mrs. Smith's names were, through error, printed for those of Mr. and Mrs. Thompson.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter, but *necessity* compels us. All

	£	s.	d.
Lower Edmonton, for N. P., per Y. M. M. A.	1	7	9
Mape Street, Bethnal Green " Good Shepherd" Sunday School	1	0	0
Putney	2	0	0
Regent Street, Lambeth, for N. P., per Y. M. M. A.	1	6	6
Stepney Green, for N. P., per Y. M. M. A.	1	2	0
Upton Chapel	12	4	9
Do., for W. & O.	5	0	0
Vernon Chapel, for W. & O.	3	5	0
Walthamstow, Wood St. for N. P., per Y. M. M. A.	3	4	10
West Drayton	0	2	6

BEDFORDSHIRE.

Biggleswade	0	2	0
Do., for W. & O.	1	0	0

BERKSHIRE.

Fifield	1	18	0
Wallingford, for W. & O.	3	5	10
Windsor	4	0	4
Do., for W. & O.	0	3	0

BUCKINGHAMSHIRE.

Great Missenden	1	0	0
Do., for W. & O.	1	10	0
Do., for N. P.	1	9	6
Haddenham	13	16	10
Do., for W. & O.	0	8	10
High Wycombe	27	10	6
Do., for China	1	0	0
Olney	15	6	6
Do., for W. & O.	2	5	0
Do., for China	1	4	2
Towersay	3	10	6
Wendover	0	10	6
Weston Turville	8	0	11
Do., for W. & O.	0	9	5
Do., for N. P.	0	14	8
Wrybury	15	0	0

CAMBRIDGESHIRE.

Cambridge	50	0	0
Gamlingay, for W. & O.	1	0	0
Haddenham	10	13	9
Do., for W. & O.	1	0	6

CHESHIRE.

Little Leigh	1	10	9
Do., for W. & O.	1	0	0
Northwich	1	10	0
Do., for N. P.	0	10	0

CORNWALL.

Marazion	0	14	0
Fenzance	13	14	4
Do., for W. & O.	1	1	0

DERBYSHIRE.

Riddings	2	2	0
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DEVONSHIRE.

Chudleigh, for W. & O.	2	0	0
Cullompton	7	7	3
Hemyock	2	8	4
Do., for W. & O.	0	4	5
Do., for N. P.	1	4	5
Newton Abbott	0	8	0
Do., First Church, for N. P.	1	7	3
Plymouth, for China	0	16	0
Ditto, for African Orphans	10	1	1
Do., Ladies' Committee	5	4	7

Less Expenses ... 16 1 8

15 13 8

Buckland Monachorum	3	18	7
Hooe	3	19	3
Millbrook	3	9	6

11 7 4

Less Expenses ... 0 13 6

10 13 10

DORSETSHIRE.

Fifehead	2	19	11
Do., for N. P.	1	3	11
Gillingham	6	10	2
Do., for W. & O.	0	10	0

DURHAM.

Hamsterley	1	12	0
South Shields, Barrington Street	20	7	6

ESSEX.

Thorpe le Sohen, for N. P.	2	1	0
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GLOUCESTERSHIRE.

Bourton-on-the-Water, for N. P.	0	13	6
Kingstanley, for W. & O.	1	0	0
Tewkesbury	1	3	4
Wotton-under-Edge	6	0	0

HAMPSHIRE.

Andover	3	19	4
Do., for W. & O.	1	5	0
Lockerley and Mottisfont	0	16	2
Newport, Isle of Wight	1	1	0
Do., for N. P.	0	11	10
Niton, Isle of Wight, for W. & O.	0	12	0
Bomsey	11	15	6
Do., for W. & O.	1	0	0
Ryde, Isle of Wight, Christ Church	10	0	0
Do., for W. & O.	2	0	0
Wallop	6	13	2
Do., for W. & O.	0	14	6
Do., for N. P.	0	13	6

HERTFORDSHIRE.

Breadwood Green	1	6	9
Do., for W. & O.	0	14	1
Hemel Hempstead, Marlowe's Chapel, for W. & O.	2	18	8
Markyate Street, for N. P.	2	18	10
Mill End	0	10	0
Rickmansworth, for W. & O.	1	1	0
Do., for N. P.	1	12	1
Royston	5	0	0
St. Albans, for N. P.	2	9	3
Warc	2	2	0

KENT.

Ashford	6	14	11
Crayford, for W. & O.	1	10	0
Do., for N. P.	0	13	11
Dartford, for W. & O.	2	0	0
Deal	16	0	0
Dover	8	8	6
Forest Hill	20	0	0
Gravesend (moiety)	11	17	3
Lewisham Road, for Rev. J. Smith, Delhi	10	13	0
Ramsgate	9	0	0
Do., for W. & O.	2	0	0
St. Peters	5	9	0

LANCASHIRE.

Birkenhead, Grange Lane	21	12	11
Do., for N. P., Delhi	12	0	0
Do., for Rev. Q. W. Thomson, Africa	5	0	0
Bolton, for W. & O.	2	8	0
Liverpool, Athol Street (Welsh)	2	8	8
Do., Pembroke Chapel	10	0	0
Do., do., for W. & O.	18	19	9
Do., Richmond Chapel, Everton, for W. & O.	5	0	3
Do., Soho Street	0	10	0
Rochdale, for N. P.	6	9	10
Waterbarn	1	2	6
Do., for N. P.	2	3	10

LEICESTERSHIRE.

Leicester, Belvoir Street	1	1	0
Monks Kirby and Pailton	4	11	6
Sutton-in-the-Elms and Cosby	5	6	6
Do., for N. P.	0	15	0

Less District Expenses 11 14 0

4 3 5

7 10 7

LINCOLNSHIRE.

Grantham, for N. P.	1	3	0
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NORFOLK.

Lynn, Stepney Chapel	0	19	1
Lowestoft	11	1	0
Neatishead, for N. P.	0	10	7
Swaffham, for N. P., Reop Chand, at Kotalya	7	0	0

£ s. d.		£ s. d.		£ s. d.	
NORTHAMPTONSHIRE.		SUSSEX.		Nantgwonw..... 0 2 6	
Ecton.....	3 0 0	Battle.....	7 4 11	Pontryhyd, Bethlehem.....	1 11 9
Hackleton, for W. & O.	0 6 0	Do., for W. & O.....	1 0 0	Whitland, Nazareth.....	4 2 0
Harpole, for W. & O.	0 17 8	Do., for N. P.	1 4 1	Do., for W. & O.	0 3 6
Milton, for W. & O.	1 2 3	Chichester.....	2 7 6		
Moulton.....	1 0 0			GLAMORGANSHIRE.	
Northampton.....	5 0 0	WARWICKSHIRE.		Caerphilly, Tonyfein ...	4 9 1
Stanwick.....	2 11 6	Atherstone.....	1 1 6	Cardiff, Bethany.....	27 0 0
Do., for N. P.	1 2 0			Do., Siloam, for N. P. ...	1 0 5
		WILTSHIRE.		Merthyr Tydvil, High St.	4 9 5
NORTHUMBERLAND.		Bradford-on-Avon, for		St. Mellons, Welsh Chapel	4 8 3
Berwick-on-Tweed.....	1 3 6	W. & O.	0 10 0	Do., for N. P.	4 0 11
Do., for one year's sup-		Trowbridge.....	6 16 0	Swansea, Mount Zion ...	3 13 0
port of girl in Mrs.		Imber, Tilshead, Rushall,			
Kerry's School.....	3 10 0	Down, and Netheravon	4 7 11		
		WORCESTERSHIRE.		MONMOUTHSHIRE.	
NOTTINGHAMSHIRE.		Atch, Lench, Dunning-		Newport, Commercial	
Newark.....	12 0 9	ton, &c.	18 9 11	Street.....	1 1 0
New Basford, Pepper St.	2 15 7	Do., for W. & O.....	0 17 0	Pontheer, Zion Chapel,	
Nottingham.....	13 7 5	Bromsgrove, Worcester		for W. & O.	1 0 0
Do., George Street ...	38 12 6	Street.....	7 3 10	Do., for N. P.	2 8 0
Do., Derby Road.....	117 10 7	Dudley, Tower Street ...	4 8 6	Tredegar, English Ch....	8 3 4
Do., Circus Street.....	4 19 8	Redditch, for W. & O. ...	0 10 0	Whitebrook.....	1 0 0
		Do., for N. P.	0 3 6		
		Worcester.....	1 11 0	PEMBROKESHIRE.	
				Clarkeston, Carmel.....	4 2 0
				Monachlogddu, Bethel...	4 2 9
				Do., for N. P.	0 19 3
				SCOTLAND.	
				Scotland on account.....	130 0 0
				Anstruther.....	24 13 0
				Dundee.....	0 10 6
				Edinburgh, Charlotte Ch.	
				Rose School.....	10 17 10
				Do., for W. & O.....	1 16 2
				Do., for N. P.	12 9 5
				Do., for Jamaica.....	0 8 0
				Edinburgh, Dublin Street	77 9 3
				Do., for Native Child	
				under care of Rev. R.	
				J. Ellis.....	5 0 0
				Do., N. Richmond St.,	
				for Rev. Q. W. Thom-	
				son, Africa.....	6 0 0
				Eyemouth, for N. P.....	1 2 6
				Galashiels.....	16 4 2
				Do., for W. & O.	1 14 4
				Kirkcaldy.....	8 0 0
				Kilnarnock, for China .	0 18 7
				Do., for N. P.	1 1 3
				Paisley, George Street...	28 4 1
				Do., Storie Street.....	97 15 6
				Do., for China.....	10 0 0
				Do., Victoria Place ...	14 0 0
				Rothsay.....	1 0 0
				Do., for N. P.	4 0 0
				IRELAND.	
				Ireland, on account.....	50 0 0
				Coleraine.....	12 6 0
				Tubbermore.....	9 8 4
				Waterford, for N. P.....	0 3 0
				FOREIGN:	
				CHANNEL ISLANDS.	
				Jersey, St. Sellers, Grove	
				Street Sunday School .	1 8 2

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO.

Hon. Secretary, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following :—

By Lady Peto.		Mrs. Moore, Hastings.....	1	1	0
Mrs. Hubbard, Oakham, per		(Half Year's Subscription.)			
Rev. W. Cope	0	10	0	0	10
					1
					11
					0
By Mrs. A. A. Croll.					
Mrs. Michael, Highgate	0	10	0		
					2
					1
					0

ACKNOWLEDGMENTS.

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

Denmark Place Chapel, Camberwell, Juvenile Missionary Society, per Mr. T. E. Bowes, for a Case of Clothing for Rev. R. Smith, Cameroons, W. Africa.	Rev. J. Watson, Edinburgh, for 25 vols. Books, for Students of Calabar Institution, Jamaica.
Mr. T. Harvey, Leeds, for a Case of Medicine, for Rev. J. Clark, Brown's Town, Jamaica.	Friends at Wallingford, per Rev. T. Brooks, for a Case of Clothing for Rev. R. Smith, Cameroons, W. Africa.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Jan. 26, Feb. 8; Smith, R., Jan. 7, 13, 28, Feb. 3; Saker A., Feb. 13; Prince, D. C., and others, Feb. 10; Wilson, J. and others, Feb. 7.	COLOMBO, Pigott, H. R., Jan. 8. KANDY, Waldoek, F. D., Jan. 26, Feb. 11.
AMERICA—	EUROPE—
BOSTON, Warten, J. G., Feb. 15.	FRANCE—MORLAIX, Jenkins, J., Feb. 19, Mar. 10.
NEWTOWN, Ripley, H. J., Feb. 10.	GUINGAMP, Bouhon, V. E., Mar. 17.
ASIA—	SEAVANGER, Hubert, G., Feb. 11, 20, 26.
AGRA, Lewis, C. B., Feb. 9; Williams, J., Jan. 29.	WEST INDIES—
BENARES, Etherington, W., Feb. 3.	BAHAMAS—San Fernando, Gamble, W. H., Feb. 8.
CALCUTTA, Robinson, R., Feb. 8; Sale, J., Jan. 26.	INAGUA—Littlewood, W., Jan. 11.
DACCA, Bion, R., Jan. 25.	JAMAICA—
DARJEELING, Page, J. C., Jan. 29.	BROWN'S TOWN, Clark, J., Feb. 18:
DELHI, Smith, J., Feb. 15.	BETHTEPHIL, Henderson, G. R., Feb. 6, 18.
KHOOLNEA, Dutt, J. C., Jan. 15.	FOUR PATHS, Claydon, W., Jan. 23.
MONGHYE, Lawrence, J., Feb. 4.	JERICHO, Clark, J., Feb. 8.
PATNA, Broadway, D. P., Jan. 29.	KINGSTON, Webley, W. H., Jan. 18; Oughton, T., Feb. 8.
SERAMPORE, Trafford, J., Jan. 26.	SPANISH TOWN, Phillippo, J. M., Feb. 19, 20.
SEWRY, Hobbs, W. A., Jan. 19; Reed, F. T., Jan. 7.	

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

THE MISSIONARY HERALD.

SEVENTY-SEVENTH REPORT.

IN presenting their Report for 1868, the Committee stated that the year then closed, had been "one of unusual anxiety." With equal truth that statement may be repeated in regard to the year now ended. The debt of the previous year had been greatly diminished by the liberality of the Society's friends, yet what remained was so large as to extinguish all hope of its being paid from current contributions. Meanwhile, several offers for Mission service were presented, but to incur fresh liabilities with these financial difficulties would have been rash and imprudent, and consequently the consideration of these offers of service had to be postponed. The increased cost of maintaining present operations, the causes of which have been fully set forth in previous reports, rendered it most difficult to equalize income and expenditure. Estimates of both were, from time to time, carefully prepared and carefully considered, and the Committee felt it to be absolutely necessary to enforce the most rigid economy in all departments over which they could exercise due control. Very considerable reductions have been made with a view to this object, and they believe without, in any way, impairing the efficiency of the Society's operations.

THE FINANCES.

Very nearly throughout the year the receipts fell short of those of the corresponding periods of the previous year; and for some time an increase in the debt was apprehended. But early in March the receipts rose rapidly, and as the month wore on, all fears of an augmentation of debt subsided; and it will be seen from the financial statement that it has been diminished

by very nearly £1,000. The Committee therefore feel that they are relieved from the painful necessity of appealing for special contributions to remove the remainder of the debt : they will leave that to be done from the receipts of the current year, only however expressing their confident hope that the encouraging fact now stated, will supply a fresh and powerful stimulus to their friends to augment their regular contributions, so as to lift the ordinary income to a much higher level. If this be done, the Committee can with propriety proceed to strengthen and enlarge the agencies now in the field.

The contributions for General Purposes, inclusive of Legacies, Donations and Advances from the Calcutta Mission Press, amount to £24,198 12s. 2d., those for Special Objects, £6,367 7s. 10d., making a total of £30,556 0s. 0d. But the receipts from Legacies are unusually low, being only £313 19s. 0d., or less than last year by £372 16s. 11d. The Press Advances, too, are also less by £318 7s. 5d. But the deductions from these items go to swell the amount for General Contributions, making in reality, inclusive of two donations of £500 given at the beginning of the year, an increase of £1,680 13s. 1d. The Bible Translation Society's grants exceed by £400 those of last year, and the Widows' and Orphans' Fund shows an increase of £12 2s. 2d.

The Committee note with pleasure the sustained and growing contributions of the young, first towards the Native Preachers' Fund, and next collections by boxes and cards ; in the former there is an increase of nearly £100. The Young Men's Missionary Association continues its labours, and with increasing success. They have paid in direct to the Mission House, £303 12s. 0d., which is chargeable with no deduction, as they pay their expenses from their own resources. But it is not possible to measure the results of their efforts by a money total, for their highest and most valuable work lies in fostering, among the young, a habit of giving, which will produce far greater results in time to come. The Juvenile Auxiliaries, in London alone, have raised £710 ; while those from the country have sent up nearly £2,000. And as these sums do not include the contributions from Wales, which cannot easily be distinguished from general collections, though the children, in very many cases, raise more than the churches with which they are connected it may be fairly calculated that an amount approaching to £5,000, or nearly one-sixth of the Society's entire income is raised by the Juvenile Auxiliaries throughout the country. The entire expenditure for the year has been £29,594 19s. 10d., leaving a balance due to the Treasurer, of £2,381 15s. 6d.

The Committee intimated last year, that as soon as it became practicable, they would take steps to prevent those violent fluctuations in the income arising from the variable amounts received from year to year from Legacies. They have a good prospect of accomplishing this object during the present year; for in addition to the large bequest of Mr. Crowley, of Birmingham, recently deceased, they are expecting two others of greater amount, as the estates to which, in connexion with other Societies, they are left residuary legatees, are in process of realization. To put them into a common fund, and to draw from the fund only such an amount as an average of some years would indicate, will enable them to ascertain at the beginning of each year the exact sum to be applied to the General Purposes from this source, instead of going on to the end of the year, uncertain whether the amount be thousands, or a few hundreds.

THE NEW MISSION HOUSE.

The Committee have been much occupied with measures necessary to procure a suitable site for a New Mission House. The most diligent inquiries were made, and they were often disappointed. It would be most wearisome to enter into all the details. From the first they deemed it essential that its position should be central; one easy of access, quiet, and having sufficient space. Eventually they purchased a property, possessing these requisites in Castle Street, Holborn, for £4,500, on a lease for sixty-eight years, with a ground rent of £100 per annum. After removing four houses to make room for the new building, two will remain, the rents of which will meet the ground rent, and some other outgoings. After the most careful and prolonged consideration, they finally agreed on a plan which, when carried out, will afford ample accommodation for the Mission, and all our Denominational Societies whose offices are in London, together with a Library Hall, on the ground floor, capable of holding between three and four hundred persons. A tender for the erection of the building has been accepted for £8,437. The fittings, and other incidental expenses, together with Architect's and Surveyor's fees, will not, it is hoped, exceed £1,500. Every effort has been made to keep the cost as low as possible, and no outlay will be incurred for mere ornamentation. Though not finally determined, it has been suggested to invest a sum, sufficient, with its accumulations, to recoup the Society at the expiration of the lease. It is confidently expected that the house will be ready for occupation at the beginning of the new year.

THE MISSIONARIES.

IT is with great regret that the Committee have again to announce a diminution in the numbers of the Society's missionaries, without any corresponding additions. One missionary, the Rev. Josiah Parsons, has been constrained by the effect of the Indian climate on his health, to leave the work, and at a time when his exertions were most valuable and his help most required. Other two, the Rev. W. H. Webley and the Rev. W. Baumann, the Society's only missionaries in Hayti, have been called to their reward, leaving the mission under circumstances of the greatest peril. Mr. Baumann's end was doubtless hastened by the extreme dangers which surrounded him, while the already-shattered constitution of Mr. Webley could not withstand the anxieties and want of proper nutriment which befel him and his family, owing to the state of anarchy and war, in which Jacmel and the surrounding district have been involved. He died at Kingston, rejoicing in Christ, after an arduous and successful missionary life of twenty-two years, beloved by all who knew him, and enjoying the confidence and respect of the Haytien people. He has left a widow and an only child to mourn his loss, for whom it will be the pleasure of the Committee to make the necessary provision. Of the welfare of Mr. Baumann's widow, no certain information has yet reached the Committee; but there is reason to hope that her life has been spared, though for a time placed in the greatest jeopardy. Only one missionary, the Rev. F. Supper, has returned home during the year on account of health, while two who were at home last year, the Rev. J. Trafford and the Rev. W. Q. Thomson, have arrived on the scene of their former labour. To both these brethren the Committee are indebted for efficient and most useful services in this country. It has also been the pleasure of the Committee to send out a trained schoolmaster, Mr. Rodway, for the mastership of the Benevolent Institution in Calcutta, a school founded by Drs. Carey and Marshman in the earliest days of the Mission, for the education of indigent Christians of European origin in India.

The obituary of the year would not be complete without a brief reference to the decease of the excellent and devoted pastor of the church at Kottigahawatte, in Ceylon. Whytoo Nadan, though a Tamil by birth, acquired a perfect use of the Singhalese language, and a thorough knowledge of Native customs. For a period of thirty-six years, as an evangelist and minister of the Word, he honourably and devotedly served the Master he loved. It should

also be mentioned, that another of the Singhalese pastors, Don Hendrick, of Hanwelle, after twenty-five years of earnest labour, has entered into rest.

TRANSLATIONS.

In no case can the translation of the Word of God into the languages of the nations be regarded as a secondary object with the Society. Whether as the statute-book of the Church, or as the record of the great facts which concern human redemption, the Bible is a necessary part of the missionary's equipment. From its pages he addresses the multitudes who gather to hear from his lips the message of peace; and when placed in their hands on his departure, it guides them to a complete acquaintance with the will of God. From the first establishment of the Mission, the Society has enjoyed the services of men eminently endowed with knowledge, natural gifts, and divine grace, by which they have been fitted for the accomplishment of this great task. It is with pleasure, therefore, that the Committee have to report that very considerable progress has been made during the last year in perfecting former translations, or in completing versions into new languages.

THE DUALLA VERSION.

Of the latter especial mention has to be made of the Bible in the tongue of the West African tribes called the Duallas. For many years Mr. Saker has been engaged on this laborious task. He found the language without a written character, without a grammar, without the simplest vocabulary. He had to gather its words, its phrases, its idioms, from the lips of the people; to analyze the structure of the language, and to discover its grammatical forms. It was necessary to build up the language from its foundations, as intercourse with the people and constant watchfulness enabled him to seize new words, until his acquisitions were copious enough to furnish sufficient materials for the execution of the work. With his own hands he set up the first pages in type. His assistants, some of them once barbarians, had to be taught to read, to compose, and to print the version from his written copy. And now the task is done. He will shortly bring with him, on his anticipated return to this country, a complete Dualla Bible—a noble monument of missionary assiduity and toil. As the language improves under cultivation, no doubt changes will have to be made, and imperfections to be removed, to

bring the text into closer harmony with the originals, as well as with the progress of the people ; but it is cause for gratitude to God that Mr. Saker's life has been spared to accomplish so great a work, and to lay the foundation of the future literature and evangelization of the Dualla people, in this version, the first in their tongue, of the Word of God.

EASTERN VERSIONS.

In the East the versions which have received special attention during the year are the Sanscrit, the Bengali, the Hindi, and the Singhalese. Of the Sanscrit and Singhalese it will be sufficient to say that the New Testament in each language has been finished, and for some years in use, and that Mr. Wenger and Mr. Carter, respectively, have advanced nearly to the close of their labours on the Old Testament. In Hindi, the Committee have the pleasure to announce the issue from the press of the New Testament complete. This version has occupied the attention of Mr. Parsons, of Monghyr, for nearly ten years. Himself highly qualified for the task, he has nevertheless received the assistance of Mr. Christian, of Tirhoot, whose acquaintance with the ideas and habits of the people has been of the highest value in adapting the version to their use. The New Testament in Hindi was first published at Serampore, and was one of the three translations of the Scriptures that were written by Dr. Carey's own hand. After him, Chamberlain, Thompson, and Yates, also our devoted brother Leslie, still living amid the infirmities of old age, carried on the revision of the numerous subsequent editions. But the progress of education and the changing aspects of the language, have at length required an entirely new translation. This Mr. Parsons has now accomplished, with a degree of accuracy, skill, and excellence, that for some time to come will meet the wants of the sixty millions of people who speak the Hindi tongue. Who will not sympathize with his gratitude and hopes, expressed with the modesty and simplicity which characterize him ? He says, "I feel very grateful to have been spared to bring the whole work through the press, and pray that my labour may be accepted of God, and its result prove acceptable to those who are qualified to judge of the faithfulness or otherwise of the translation, and the correctness or otherwise of the idiom."

THE BENGALI BIBLE.

With regard to the Bengali Bible it will be necessary to make a few

explanatory statements. In 1867 the Calcutta Auxiliary Bible Society called upon the missionaries of all denominations in Bengal to express their opinion on the merits of the version prepared by the late eminent oriental scholar, Dr. Yates, and revised by Mr. Wenger, and which, for some years past, has been in general use among Christians of every section of the Church. In the result it was found, that while the missionaries of the Church of England, with few exceptions, acknowledged that the translation was intelligible and idiomatic, they complained that it was not sufficiently faithful to the originals. Most of them seemed to require a degree of literality which, in the judgment of others, would be destructive of idiomatic propriety. On the other hand, the Nonconformist Missionaries expressed themselves as satisfied with the translation, and with the principles on which it was made, though acknowledging that there was room for further improvement. Under these circumstances the Committee of the Auxiliary Bible Society have resolved to adopt and to proceed with the revised edition in preparation by Mr. Wenger, and to continue its use until they have before them a full specimen of the translation on the principles of the parties opposed to the present version.

An examination of the objections laid before the Auxiliary Bible Society, showed that many of the alterations desired were alternative renderings. It was therefore suggested to Mr. Wenger, that an edition with marginal references, embracing such alternative renderings as are found in many English editions of the Authorized Version, published by the British and Foreign Bible Society, might meet the views of many persons, as well as add to the usefulness of the version. A scheme of joint action was agreed upon with the Calcutta Auxiliary Committee, two members of which were to submit to Mr. Wenger, for his decision such readings as they might think that it would be desirable to include in the margin of the revised edition which Mr. Wenger had already begun. This scheme the British and Foreign Bible Society has disallowed, on the ground, as stated by Mr. Wenger, that they could not sanction the insertion of marginal readings at all, nor of any references not printed by it in its English Bibles. The Committee have no wish to revive the controversies of the past; but considering that editions of the Bible published by the British and Foreign Bible Society in this country do contain such marginal readings, they may be permitted to express their profound regret that this, as well as every former attempt to unite in common action the missionaries of all denominations in Bengal, has met with discouragement and repression in the Committee of

the Bible Society at home. This decision will not, however, deprive the Christians of Bengal of so useful a work. It will be proceeded with by our brethren in the fullness of that liberty they enjoy, and concurrently Mr. Wenger will issue a brief commentary or body of notes on the New Testament, on which he has for some time been engaged.

On the work before him Mr. Wenger admirably remarks, "The task is great and difficult, but it must be attempted. And I confess that I cannot conceive of a nobler task being assigned to a sinful man than this, to prepare a version at once faithful and acceptable to as high a degree as these two qualities so difficult to be brought into harmony, will admit of. I would wish you to remember that Bengali is a language spoken probably by forty millions of people."

THE MISSIONS.

In examining in detail the returns from the various Stations, which will be found in later pages of this Report, the Committee observe that while there has been, throughout the whole Mission field occupied by their brethren, the same diligence and assiduity which have marked their exertions in years past, there is nothing to show a more than usual display of Divine grace. In the West Indies the missionaries have steadily pursued their important task of consolidating and confirming the Churches already gathered. In Western Africa there has been the same conflict as of old with darkness, barbarism, and pagan superstition, with some individual cases of conversion. The stations in Europe, especially in Norway, exhibit many tokens of spiritual growth. While the Eastern Missions display the same general features as of late years, the same vicissitudes—here barrenness, there moderate fertility—a remarkable uprising of mind, without any direct or obvious tendency to the Gospel, a general readiness to hear the Word, and, in the case of youths of good position, often the bitterest persecution. In Hayti the work has been brought to a stand by the death of the two brethren engaged, and by the frightful state of anarchy and bloodshed into which the island has been thrown since the abdication of President Geffrard. Meanwhile, there has been going on a gradual diminution in the number of the European brethren employed, with a constantly increasing costliness in the maintenance of the work, a costliness which has not merely forbidden the increase of the

Missionary staff, but every attempt to extend the Gospel beyond the fields already occupied. This has naturally led the Committee to a consideration of the working of the Mission, and the efficiency of the methods adopted by their brethren to propagating the truth. The whole subject was brought before them in a paper prepared by the officers of the Society, and which was laid before the Quarterly Meeting of the Committee at Bristol, in the autumn of last year. After pointing out the present cost of the Indian Mission, and its probable increase in the future on the system now pursued, two questions were raised for discussion, both of them involving the gravest results in the future course of the Society. On both these points it is due to the subscribers and friends of the Society that the Committee should offer some explanatory remarks.

THE PREACHING OF THE GOSPEL.

The first question relates to the methods adopted by their brethren in the spread of the Gospel. From the reports of the missionaries it will be seen that a very large portion of their time is given to itineracy, every opportunity being taken to preach, in the regions traversed, to the persons who assemble to hear them. Thus Mr. Reed reports, that himself and his companions have visited 390 villages. Mr. Ellis reports, that in his district some 28,000 persons have heard the Word, while in other parts of Jessore, Gogon Chunder Dutt and his fellow-labourers have not less diligently laboured. In Backergunge, more than 112,000 persons have listened to the message of peace, the native brethren having preached not less than 3822 times. In Patna, the city has been divided into three districts, and each visited for preaching twice a-day. The Monghyr, Benares, and other brethren, speak of numerous tours, and of visits made to crowded melas, or fairs, at which many thousands have heard the Word of God proclaimed. Mr. Bion, of Dacca, tells us that the Gospel of Christ has been preached to thousands and tens of thousands all over Eastern Bengal, and his list of each month's work, shows how diligently and earnestly both his native brethren and himself have set themselves to their great task. All this has been accomplished with little or no opposition; the testimony of the missionaries uniformly being that, with rare exceptions, their audiences were attentive, often deeply interested, and sometimes apparently most anxious to retain the missionaries in their villages for further instruction.

With regard to the immediate effect of these labours, it may be stated in the words of the missionaries themselves. Mr. Reed writes:—"Of the visible results of their itineracies there is little to be said. In some places the message of the Gospel has been gladly received; in some few instances we have hoped to see permanent results, but have generally been disappointed." Mr. Ellis, of Jessore, sums up the results of the daily visits of himself and preachers to the bazaars thus:—"Whilst we lament the absence of manifested conversions to Christ, we cannot doubt the leaven is at work; and our hope is, that by patient labour and prayerful waiting the result will, perhaps ere long, be developed in a rapid increase of the Church in this district." "As I look around," says Mr. Hobbs of the same district, "on the thousands of Hindus and Mohammedans, not one in a hundred of whom appears to have the least dread of sin, or the slightest concern to preserve a conscience void of offence towards man or God, I am burdened with distress, and I find Paul's words gliding through my mind, 'Who is sufficient for these things?'" Yet it is seventy years since the Gospel was first introduced in Jessore by the Serampore brethren, and that with many encouraging tokens of success. Mr. Lawrence of Monghyr, simply expresses the hope with which these itinerant labours are carried on:—"We have been engaged," he says, "in scattering the seed of the Kingdom, near and afar off, praying and hoping that the Lord of the Harvest will make His seed to take root in good soil, and bring forth fruit to His glory." From the Benares missionaries we hear, that "though for the time their hearers seem to be impressed, but do not then and there embrace the truth to the saving of their souls, as we sincerely do wish that they should do; yet that the Word of truth, as heard and understood by them, will be as a nail in a sure place—and we may entertain the hope that many will be in Paradise of whom we have no account here on earth." "When you ask me," says Mr. Etherington, "What is the result of all this preaching? I should have to reply, apparently nothing! No one, so far as I am able to judge, has been impressed with the truth as to justify me in regarding him as a sincere believer in Christ. Then have I laboured in vain, and spent my strength for nought and in vain? I cannot think so." And Mr. Etherington proceeds to remark that the glory of God is secured by the declaration of His love, while, on the other hand, the message of mercy is rejected, because the offence of the Cross has not ceased. Of Patna, Mr. Broadway writes:—"There are, we think encouraging signs

of growing interest in Christianity. We may not be permitted to reap what we have sown, but we know that the time will come when the seed of the Gospel, sown broadcast through the great city, will fructify and bear fruit to the salvation of souls, to the honour and glory of the Redeemer." In Backergunge and Delhi alone do the results of the preaching seem to bear any fair proportion to the devoted labours of the brethren engaged. It were wrong to conclude that these widely-extended itinerant preaching journeys are wholly without good result. A few hearers are certainly led to farther inquiry, and are eventually brought to the confession of Christ. But the greatest effect is seen in the general diffusion of some knowledge of the Gospel, and thereby preparation is made for some subsequent powerful work of the Spirit of God. This is traceable in a remark of Mr. Bion, with reference to a district not often visited by missionaries:—"We could not," he says, "but be struck with the contrast the people of the Sylhet district presented to those of Dacca, Comillah, and Mymensing districts. The former seem to be at least twenty-five years behind the latter. Their bigotry and prejudices were so great, and their arguments so absurd, that apparently we made hardly any impression on their minds. Why this difference? Is it not owing to the constant preaching kept up in the three latter districts, whereas in the Sylhet district the Gospel has but seldom been made known?"

From these testimonies of the missionaries, the Committee cannot but feel that the preaching, as carried on, is not so efficient as it might be made. After much prayerful consideration, they think that the element most wanting, next to the blessing of God, is a closer identification of the missionary with the interests, the feelings, and life of the people. And this, in the circumstances of India, it has hitherto scarcely been possible to secure. The power of caste, the relations of Englishmen to a conquered race, the habits of European life, have each, in their measure, prevented the intercourse of private life, and greatly limited that personal influence which is so powerful in its effect on the hearts and minds of a people open to such action. It is the wish of the Committee that the missionaries of the Society should earnestly endeavour to overcome these obstacles. Not only should they address the people in the market-place and on the road, but also mingle with them in daily life, visit their homes, take part in their trials and difficulties, and, so far as is practicable, "become all things to all men." Where to any extent this has been done, the greatest good has followed. With this object in view, the Committee have embodied in the following Resolu-

tions the conclusions to which they have arrived, and in accordance with which it is proposed in the future to carry on the work of the Society.

Resolved, I.—That it is obvious that certain departments of missionary labour in their very nature have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school-books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges and training institutions for the ministry of the Word.

These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting, and even with regard to the institutions for the training of a Native ministry and schoolmasters, these, as is the case with our Jamaica Theological and Training Institution, should derive at least a portion of their funds from the community whose best interests they subserve.

Resolved, II.—That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct.

Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded.

Resolved, III.—That with regard to the Native brethren, that the distinction should at once be drawn between those of them who are pastors of churches and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The Native pastors should as soon as possible be made independent of the Society, and assume all the duties of the office they are called to fill.

The Native evangelists should be regarded as itinerant missionaries.

NATIVE CONVERTS AND CHURCHES.

The second great question which has occupied the attention of the Committee relates to Native agency, and the dependence of the Native churches

on the funds of the Society. This is no new subject with the Committee ; but the progress of events in India has given it increasing importance. During the visit of the Rev. C. B. Lewis to this country in 1866, it was brought prominently forward in a communication characterized by his usual sagacity and knowledge. In the Report of last year, the Committee gave in some detail an account of the various steps which they had taken to secure an independent Native Church in India, and stated the obstacles which had to be overcome. The measures then announced as in progress have in most cases been proceeding with a moderate degree of success ; but in others, poverty and distress, from overwhelming causes, have delayed altogether any attempt at independence. The most decisive step has been taken by our esteemed missionary, the Rev. Jas. Smith, of Delhi, who describes the course he has taken in the following words :—

“ During the past year I have had repeated conferences with my Native brethren on the subject. Sometimes nearly all of them have gathered together and spent most of the day in discussion and prayer. The helpless state of the Native Christian community generally,—their entire dependence on the various Missions for support,—their want of manliness and enterprise,—the contempt in which they are held by their countrymen,—their state of isolation and want of influence,—all these things have been thoroughly canvassed over, time after time, and at some of the meetings the speeches of Native brethren have been exceedingly cheering, and have proved not only their longing for liberty, but their fitness for it. The New Testament was appealed to, and the examples of the primitive Church cited to show what a small band of Christ's faithful followers may do when trusting in Him alone, and labouring disinterestedly for Him in His own way. Persecution was shown to have always increased the Church, and promoted both its internal piety and external power. Prayer was offered that these conferences might not prove barren. The difficulties involved in any plan they might adopt for the realization of their independence, were freely talked over. When it is remembered that *thirteen* families, including a number of small children, were dependent on the Mission for support, it will be seen how difficult the surrender of such support must be. I appealed to them as to whether they were not as good, mentally and physically, as the Hindus and Mahomedans. I offered further to assist them in getting up a loan fund, from which help in various ways might be drawn, and also to recommend them for such employment as might be available and which they were able to perform. At length they appeared ripe for action. A good punchait, as a managing committee, was elected, and the people were brought into a closer relationship towards each other, and formed a more compact body.

The whole of the Native Preachers agreed to take no more Mission pay after the 1st January, 1869, but to depend on their own labour, under God's blessing, for the support of themselves and families. Arrangements are made for keeping up all our preaching operations, and inquirers' prayer-meetings; and the punchait will, with the aid of Government, keep up a sufficient number of schools for the education of their own children.

"The movement above described has been carried into effect thus far with the happiest results. It has already developed new life and energy among the Native Christians. Men who have been away from all secular labour for years have recommenced work in earnest. Some are shoe-making. Several have taken contracts on the new canal works, where they regularly keep up Christian worship; and two or three have obtained situations. The punchait meets weekly for the transaction of business. The Church also meets weekly in the school-room at Kala Masjid, to ask God to direct them in the choice of a Pastor, and there is every prospect of the realization of a long-cherished hope in the establishment of an independent Native Church, apart from European interference; the members of which shall carry on the Lord's work among the Hindus and Mussulmans around."

In the course so vigorously taken by Mr. Smith, the Committee unfeignedly rejoice, and in the resolutions below* have given expression to their approval. They are not without hope that the example thus set will ere long be followed by the more numerous churches of Bengal.

Many circumstances concur to render such a course possible, which at an earlier stage of Indian Missions was impracticable. Not to insist on the weakened power of caste, there have sprung up in all parts of India, as the fruit of English civilization and law, a vast number of employments, which are open to every class of the population possessing the requisite knowledge

* "Resolved—1. That this Committee have heard, with much thankfulness to God, the resolution of the Native Christians at Delhi, to relinquish all pecuniary connection with the Baptist Missionary Society, and to prosecute the work of evangelization, as God enables them, from their own independent resources; that they congratulate their brethren on this healthful and manly resolve, which they regard as a proof of their love to the Lord Jesus Christ, and as likely to be of great use to them in promoting the Lord's work, besides being an example of Christian devotedness to all the Native Christians in India.

"2. That this Committee offer their beloved brother Mr. Smith their cordial thanks, for his earnest endeavours to infuse into the minds of the Native Christians of Delhi, a spirit of independence and self-sacrifice in the work of Christian evangelization, and their congratulations at the success which has attended his efforts."

and ability. Over these employments caste has no influence. Christians, as well as Hindus and Mohammedans, can compete for their possession. It is enough for a man to have opportunity and capability, and whether of high or low caste, or none at all, he has an equal chance with others of securing remunerative employ, the honours of a university education, or the coveted privilege of a Government office. It is needless to point out how such a condition of things, every year becoming more widely influential, must facilitate the future independence of Christian churches, and provide resources among the people themselves for the maintenance and spread of Gospel truth.

THE SONTHAL MISSION.

Another gratifying event in India, in the direction of the above movement has also given to the Committee much satisfaction. About four years ago, Mr. Ellis commenced the study of the Sonthal language, for the purpose of founding a Mission among the aboriginal tribes, occupying the hills in the neighbourhood of Sewry. It was not, however, actually undertaken till the removal of Mr. Johnson to Sewry, in the year 1865. Mr. Johnson was subsequently joined by Mr. Skrefsraad, a Norwegian, and Mr. Boerresen, a Dane, to whom, during the past year, a devout young man from Sweden has been added. Thus four labourers are now at work among this interesting people. A piece of ground was obtained from the Rajah of Nilhatee, on which bungalows have been erected for the missionaries, and a school-room, with dwelling-houses for the teachers and children, from funds collected in India. In addition to the usual work of the Mission, the missionaries propose to teach the Sonthals useful trades and handicrafts, of which they are utterly ignorant. This task will be undertaken by Mr. Boerresen, who is a practical engineer from Berlin. It is also intended to establish a medical dispensary, under the superintendence of a competent Native doctor. One of the missionaries seems especially qualified for the difficult work of translation, and he has already prepared a vocabulary of 12,000 words, with a view of entering as soon as possible on the onerous task of translating the Word of God into the peculiar language of the people. Mr. Johnson alone has drawn his full support from the funds of the Society, the Committee adding a grant of £120 a year for the maintenance of Mr. Skrefsraad, and the direct missionary work of the station. For the supply of means to carry on the remainder of the work, a fund has been formed in India, of which our missionary, the Rev. Thos. Evans, of Allahabad, is the Corresponding Secretary.

It is proposed to establish a "Home Indian Mission," independent of pecuniary support from this country. The funds raised are intended in the first instance to support at least two of the brethren employed, with the school and other departments of labour, and ultimately, as God shall put it into the hearts of residents in India to increase the fund, to relieve the Society at home from all charges whatever. The plan has received the approval of the Lieutenant-Governor of the North-West Provinces, and pecuniary contributions have been generously bestowed by the late Viceroy, Lord Lawrence, the Lieutenant-Governor of Bengal, and by a numerous body of friends in various parts of Northern India. As an attempt by the missionaries "to find mainly or altogether," to use the words of the Committee's resolution of last year, "their support in the resources of the country they seek to evangelize," this promising movement cannot but have the warm approval of the Committee. In the Resolution annexed,* the Committee have conveyed to Mr. Evans the expression of their satisfaction, and they fervently bid the brethren engaged God-speed in their arduous enterprise.

JAMAICA.

It is with much satisfaction that the Committee are able to report an improved state of things in Jamaica. For the first time since the reaction set in, consequent on the so-called revival of 1860, the churches associated in the Baptist Union of Jamaica report a considerable increase of members, both communicants and inquirers.

This increase has not been gained by any relaxation of discipline. For the most part throughout the island the congregations have improved, school attendance is larger, and the chief additions to the churches have come from among the young. With the improvement that has taken place in the general condition of the people, there has also been some addition to their contributions for the support of the means of grace; so that the Committee

* Resolved—That the Committee approve of the steps taken by Mr. Evans and his coadjutors; and they view with satisfaction the course that they have taken in forming an independent fund for the support of the labourers in the Sonthal district, and their attempt to carry on in India, amidst any section of its vast population, the work of evangelization, from resources supplied by India itself.

do not think it needful to continue beyond the stipulated time of three years, which is now concluded, the aid they were enabled to render from the special und formed in 1865. It is gratifying to state that under the present government there is every prospect of order being established, of justice being fairly administered, and of a wise legislation, directed to further the interests of all classes. The present Governor, Sir J. P. Grant, has more than once confirmed the truth of the statements as to the maladministration of public affairs, and the absence of practical justice for the mass of the people, the statement of which, by missionaries and others, brought down upon them the gross calumnies and serious perils which assailed them at the period of the disturbances in 1865. In the following sentences of a speech, delivered in reply to an address of confidence in his administration from the ministers of St. James' Parish, and presented by our venerable missionary, the Rev. W. Dendy, the Governor expresses his sense of the value of their labours:—

“It will always be to me a pleasure, as well as a duty, to receive from you any representations you have to make, on subjects affecting the religious, moral, and social welfare of the people at large. I know well the deep and intelligent interest you take in these great objects, and what a debt of gratitude is due to you on this account by the people of this colony, and by all who have their interests at heart. There are none whose opinions and advice deserve, and shall receive, fuller consideration from me.” Again, in reply to another address from the Baptist ministers of Trelawney, presented by the Rev. D. J. East, with reference to the hearty reception given to the measures of his administration by the people His Excellency used these pregnant words:—“Many good men throughout the island, of various religious denominations, have contributed to this happy result; but I should be ungrateful did I not thus publicly acknowledge the obligation which Government and the colony are under to you, Gentlemen, and to the other members of your Association, for the large part you have taken in bringing it about.” In this cordial recognition of the eminent services of the missionary brethren of Jamaica, the Committee heartily rejoice. Their “patient continuance in well-doing,” under circumstances the most trying and perilous, has received at length its due acknowledgment.

MORANT BAY MISSION.

It will be remembered that shortly after the Disturbances, the Society, prompted by the Jamaica missionaries, by the urgent request of the late

Governor, Sir Hy. Storks, and by the proffered liberality of friends in this country, undertook to furnish means for the support of an Evangelist for three years in the district surrounding Morant Bay. The Rev. W. Teall was selected by the Committee of the Jamaica Missionary Society for this work, and the issue has been one of so much success, that the Mission bids fair to become a great blessing to that part of the island. Mr. Teall has succeeded in organizing two churches—one at Morant Bay, with 185 members, and one at Monklands, with 276 members, giving a total in Church fellowship of 461 persons. Preaching-stations have been formed at other places; two day-schools have been opened, and two others will be in operation during the present year; besides which, five Sunday-schools gather the children of the congregations together for instruction on the Lord's-day. During the past year Mr. Teall has been assisted by Mr. Brown, a student from Calabar, and by the day-school teacher of Morant Bay, also a student from that Institution. The churches have raised during the year £250 for various purposes—sufficient to cover the cost of the Native evangelist, the salaries of the schoolmasters, and other necessary expenditure. Building charges have necessarily been heavy; but these have been lightened by the purchase, at a sum much less than the value, of a chapel in Morant Bay, belonging to the London Missionary Society, and which the Directors of that Society have most kindly made over to the churches of Jamaica. Thus, through the blessing of God, every expectation has been answered, and the neglected people of the parish of St. Thomas in the East, the scene of so much injustice and mourning, have joyfully received the message of reconciliation and peace. They now ask the assistance of the Society for two years more, hoping by that time to have so thoroughly established the Gospel in their midst, as to need no further aid. To this request the Committee have, with great pleasure, resolved to accede.

THE CALABAR INSTITUTION.

One other important event has taken place in Jamaica during the year; the removal of the Theological Institution and Normal Training School from Calabar, on the north side of the Island, to Kingston, its chief city. For reasons of great weight, the missionaries unanimously requested the sanction of the Committee to this step. This was cordially given, and aided by the liberal contributions of many friends in this country, it has now been accom-

plished. The esteemed President, the Rev. D. J. East, has been elected to the pastorate of the Church meeting in East Queen Street Chapel. On the commodious premises of the chapel the requisite buildings for the Institution have been erected. It was found practicable to remove many of the buildings from Calabar to the site chosen for their re-erection, in doing which the students, in the most praiseworthy manner, have given a large amount of manual labour. The Committee rejoice to hear that there is every prospect of a pastorate crowned with success, and of the restoration of the Church to its former prosperity. The location of the Institution in this centre of the island's commerce and activity, will beyond doubt add largely to its usefulness.

CONCLUSION.

Thus have the Committee endeavoured to fulfil the duties entrusted to them by the constituents of the Society. The year has had its full share of anxieties; but also it has been filled with many marks of the Divine blessing and care. No lesson is perhaps more deeply impressed upon their minds than the need of fervent prayer—prayer that the seed so abundantly sown by the missionaries may be watered by the spirit of truth; prayer that strength and knowledge may be given in larger measure to the brethren to fulfil their arduous task; prayer that in their deliberations the Committee may be endowed with wisdom from on high, to direct and to advise the labourers in the field, and to select suitable agents for the work. If there is one request they would address to the members of the Society with greater urgency than any other, it is “Pray without ceasing”—for all who have part in this great work for all who hear the word of life from their lips.

—“May prayerful hearts and holy hands,
 At home uplifted, aid from time to time,
 To banish error, ignorance, and crime;
 Till every tongue confess and bend each knee;
 And, in the words of prophecy sublime,
 Even as the waters cover the wide sea,
 Earth may itself be filled with knowledge, Lord, of Thee!

DANGEROUS ATTACK OF A TIGER ON THE REV. E. JOHNSON.

WE have been favoured by the friends of Mr. Johnson with the following account, written by himself, of the frightful attack made by a tiger upon him. It is matter of gratitude to God for his wondrous escape with life, while we deeply sympathize with him in the severe injury inflicted. It has befallen him through his devotedness to the best interests of the people he has consecrated his life to serve.

"I have now to be the bearer of bad news, I have lost my left hand. The particulars are as follows:—On the 10th of last month the people near our bungalow, which is situated with Mrs. Boerssen's, in the midst of the Sonthal jungles (as you see by the above direction), came to tell me that a great male tiger was doing much mischief, and asked me to come and help them to shoot it. Taking with me my trusty rifle, with which, on a previous occasion, I had shot a bear, I immediately repaired, accompanied by my brave little Danish missionary, who, though he could not shoot, said he would accompany me, to the spot, and stand by and help me with his prayers. Unfortunately, I was out of caps and ammunition, and had but one effectual barrel left. I trusted though that He who had delivered me out of the paw of the bear, would also deliver me out of that of the tiger; and most truly He *did*, but not in the way I hoped. When we arrived at the place, which was a little mountain stream, lined on both sides with bushes, suddenly one of the Sonthals exclaimed in terror, 'There! there!' I peered and peered into the bush, but seeing nothing, I descended a few steps into the bed of the river, to get a nearer view, when suddenly I found myself confronted by the terrible beast, who was under the bush a few yards above me, glaring upon me with all his royal dignity and fury. I remained a few seconds with my eyes steadfastly fixed on his. No way of retreat was opened, so I thought, I will level and fire between his two eyes. I had scarcely moved my rifle from the hip, when, with a jerk and three bounds, growling fearfully, he was upon me. I pulled the trigger as he advanced, but the ball must have missed him, or if it hit him, wounded him but slightly, for in a second he was upon me. Knocking me down, he placed his paw upon my shoulder, and taking my left hand, just about the wrist, in his teeth, with angry growls, he crushed it, snapping the bone quite short, then suddenly looking upwards, he bounded over my body and left me. I must now go back to the place where I left my gallant brother missionary standing on the bank. As soon as he saw the beast, giving up all for lost, he lifted up his hands to heaven, and cried to the Saviour to deliver me. Immediately a voice came into his heart, 'Clap your hands and shout out,' this he did most lustily, when the beast, with a sidelong scowl at him, left me at once, and plunged again into the jungle. Truly the Lord wrought a great deliverance. As soon as the beast left me, I lifted up my mangled hand and rejoined my brother missionary, Mr. Boerssen, on the bank; but now getting faint from loss of blood, I sank down, and called out to the Sonthals to take me away. Mr. Boerssen then, with the assistance of a few of them, bore me away. When I was brought in, the surgeon examined my hand, and finding the main bone and several other bones all crushed, said, 'This hand is gone.' Mr. Hampton then told me that the hand must be amputated. I said, 'Very well, if it must be so, off with it. I do not fear death, but the pain is very great. Will you give me chloroform?' They examined my heart, and found no hindrance to the administration of chloroform, so the hand was amputated a little above the wrist. Afterwards I suffered much agony from fever, &c. But I am now, thank God, so far restored, that I am again with my family at the station.

"Please remember, if you have time, Mr. Charles Hampton, of Rampore Haut. He kept me in his house the whole time I was prostrated; all his servants waited on me, and he himself attended me like a brother, assisting the surgeon administering medicines, and feeding me with nourishing food. My paper is cut, so I must draw to a close."

THE MISSIONARY HERALD.

THE ANNUAL SERVICES.

THE annual services of the present year will be looked back upon with gratitude and pleasure. Throughout, a very hearty and intelligent interest was shown in the great work of the Church ; and the attendance at the various meetings and services was equal to that of any previous season. The collections at present received from the metropolitan congregations are in excess of last year.

It will be unnecessary to enter into the detail of the services which were held. With a rare exception the programme prepared by the Committee was fully carried out, and the Committee are very largely indebted to the brethren who took part in them, both for their efficient labours and for the interest which gathered round the great purpose of our gatherings.

Both the annual sermons were eminently suited to the occasion. From the text, Hebrews xiii. 7 & 8, the Rev. D. Thomas urged on the attention of his crowded audience, the duty of every Christian to aim at the excellences and usefulness of the greatest saints and heroes who have adorned the Church by their virtues in ages past. The modern Church ought not to be satisfied with the low ideal of Christian life and service which characterizes it. The zeal and noble deeds of ancient days might and ought to be reproduced. For the support is the same ; the grace and strength of Christ are the same ; and we have the same resources in the power of the Lord Jesus. From Luke xxiv. verses 44 to 49, Dr. Culross expatiated on the obligation of the command, still binding on the Church, to spread the Gospel in heathen lands, and also pointed out the directions which the Lord has given as to the mode of doing it, and the subjects to be brought before the minds of the heathen by the messengers of Christ. It will thus be seen that these two

excellent discourses were highly adapted to the occasion. We trust that the sacred impressions produced will bear much fruit in the years to come.

The Annual Public Meeting in Exeter Hall was for the third time held in the evening. The good attendance, and the uniform success of these evening meetings, establish the wisdom of the change from the morning. The meeting of the present year, was not behind in interest that of either of the two previous years; and the addresses will well repay subsequent reading, in the quiet of the study. This is particularly the case with the speech of Dr. Landels. We regret that our space will allow only brief extracts from the addresses delivered.

Joseph Tritton, Esq., speaking for the first time from the chair, as treasurer of the Society, addressed the meeting as follows:—

My Christian Friends,—There are two suggestions which I will venture to make at the commencement of our meeting, because I think that if acted upon they will conduce to its efficiency and promote its success. The first is, that we should all of us invoke among us and upon us the power of that Divine presence of which it is written, “Where the presence of the Lord is there is liberty.” For then there shall be enlargement of utterance to those who speak, and the opening of heart and mind in those who hear, and generous impulses in those who contribute, and it may be—God grant it may!—unaccustomed consecration in many who have hitherto thought but lightly of the claims of His service in which we are engaged, and have forborne to come to the help of the Lord in the diffusion of the Gospel of His grace. The other suggestion which I beg leave to make is this—That we should keep in view as far as possible the great object which has brought us together; which involves on the one hand the spiritual necessities of the nations, and on the other hand the spiritual resources of the Church—necessities so great, so extensive, so urgent, that we fail to compass their measure, but resources that have in them so much of the very fulness of heaven, that they must be adequate to the evangelization of the earth. Unchanged in its nature no less than in its title, accompanied by all holy influences where proclaimed with all high fidelity, east and west, north and south, in every place and in all time, the Gospel of our Lord and Saviour Jesus Christ in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need, with the energies of the Holy Ghost. With this there is victory; without this, with anything else than this, with anything else instead of this, there is defeat.

Foremost then, as to time, as is our missionary anniversary, and not behind-hand as to sympathy in our missionary feeling with all our co-workers, to our brethren in the kingdom and patience of our Lord Jesus Christ we give Christian salutation to-night, and say from this platform, “Grace, mercy, and peace, with the success of salvation, attend your way.”

THE PAST YEAR.

With ourselves, the year which has just closed has been like most of its predecessors, I suppose—a year of shadows and of sunshine. Not to speak of the care and labour and anxiety inseparable from the conduct of the affairs of an Institution like this, you are aware, from the report which has been circulated, that the sorrows of death has compassed us about, from that portion of the island of Hayti, where for nearly twenty-four years we have been permitted to

carry on missionary operations—that island swept by revolution and torn by the ravages of war—our two missionary brethren, Mr. Webley and Mr. Baumann, have been taken home to their rest. To their scattered converts, such is the present aspect of the Mission in that island, we can only say, “Behold your house is left unto you desolate.” But while the house is left desolate and the occupants are gone, we would not fail to remember that the seed is yet in the soil, and that in God’s good time it will spring up and bear fruit. The sunshine has brightened upon us in the continued sympathy of our friends through the land, practically and most generously expressed; in the most harmonious and pleasant action of our committee through the year; in aid received or yet to be received from very unexpected quarters; and in that recent movement far away in India in respect of the independence of the Native Churches—a movement most valuable in itself, and especially so as embodying the right results of missionary action, and bearing, as it were, a practical testimony to missionary devotedness and zeal. With such faith far off there in that field, should there be no corresponding strength and fervour and elevation in our faith at home? One other fact I may add as among the gratifying incidents of the year. Our determined efforts have been successful, I trust at no cost to the real spiritual well-being of the Society, to bring our expenditure well within our income; so that to-night it is my good fortune to announce to you that we close the year by carrying over something like £1,000 towards the extinction of our debt. Thus far, then, in many respects have we experienced the good hand of our God upon us; and while there may be shadows more and yet deeper than those to which I have referred lying before us, yet with all godly confidence we would venture to anticipate His benediction and His grace still. At any rate, to-night, my Christian friends, gratefully and rejoicingly, let us thank God and take courage. Inspired by the sacred memories of the past, constricted by the solemn responsibilities of the present, and hailed forward, onward, upward, by the chastened expectations of the future, why speak we of shadows? Our temple gate is towards the rising sun.

The Rev. Samuel Martin, of Westminster, was the first speaker. He commenced his observations with a serious and devout appeal to the consciences of his hearers to seek an interest in the work of Christ, and then proceeded to speak on the one want of the Society:—

Now, dear brethren, let it be carefully noted that you are not in want of men to conduct the affairs of your Society; you are not in want of a man honourable and useful to sustain the office of treasurer, or to fulfil the duties of secretary. Nor are you lacking for men who can fulfil the responsible duties of Directors. If the report reflect at all, and I am quite sure that it does this—the character of those who are agreed upon it, and who have issued it,—I am sure that your officers and your secretaries are upright, honest, truthful, earnest, devoted, consecrated men. They have not prepared a report with the view of pleasing you—keeping back the shadows, to refer to the words of our chairman in opening this meeting—keeping back all reference to the shadows, and only speaking of the sunshine. But, as far as I can see by the Report, they have put the entire case of the Society before you. I say that men who have courage to do this, who do this in the simple, earnest way in which it is effected in the Report before us, are men who are worthy of our utmost confidence. You are not in want of men, then, to manage and direct the affairs of your institution. Nor are you in want of candidates for the missionary office. It touched my whole soul to read in this report that you had put candidates on one side for want of money. And I am sure there is not a Christian in this assembly who would desire that such a fact as that should remain unrecognized at this meeting. Only think of the tremendous responsibilities

involved in saying to some one who may be God's elect, God's chosen for this work of preaching the Gospel even in India, "We cannot send you, because we have not the means." As far as I can judge by the Report, you are not in want of candidates for the office of missionary. Nor have you to mourn the lack of competent translators of the Scriptures. I have been very much struck with these passages in the Report which put before us the steady progress of this department of your labour. You seem to have some most competent and earnest men. You have not to mourn, I may observe further, any great diminution in the staff of workers by reason of death. Four have been taken from you, but this is not a considerable number. You must moreover, remember that the works of these brethren follow them. So far as your success is concerned, certainly, I do not see that you have any special cause to complain of failure. The entire Mission field is very often depressing and discouraging; but I cannot see that in your case you have more reason to be anxious than your brethren in other Christian communities. Your one want, as far as I understand your position, is the lack of funds. Now, this seems to be a very low and material thing to talk about, but let us look at things as they really are. Your one want seems to me to be lack of funds.

HOW ARE FUNDS TO BE PROVIDED.

Now, I observe that you are endeavouring to supply that need, first by training the young to give, and wonderful is the work which the young, in connection with this Society, have wrought—I was astonished to find that they had raised £7,000 of your income—and you are also endeavouring to make the Native Churches, as far as possible, independent of the Society. But you require more than this. And you seem to me to require two things; first, the wealth of the rich. I do not think that the wealth of the rich Christians has come as yet into the treasury of the Lord. Do not misunderstand me. I do not think the wealth of the rich Christians has come as yet into the treasury of the Lord. Suppose a man have forty or fifty thousand a year; suppose he give ten thousand a year; that is not his wealth coming in—that is a contribution from his wealth, not his abundance coming in. I look forward to the time when men who have fifty or sixty thousand a year will try to live upon five thousand, and give to our missionary societies the remaining fifty-five thousand. That would be somewhat in proportion with the offering that their poorer brethren make. A man, for example, with four or five hundred a year, cannot give ten pounds to a benevolent or religious object, without making a suit of clothes last a little longer, or without wearing a hat for a year and a half instead of nine months, or doing something of this kind. Now, a man who gives a portion of his abundance never can be conscious of the luxury of giving. He does not feel to give, he does not feel that he parts with anything. There is nothing like self-denial or self-sacrifice in the offering; and I say again, that what we want for the treasury of the Lord is the wealth of wealthy Christians.

WHY FUNDS ARE NOT FORTHCOMING.

And if I were asked what is the cause of deficient resources in the case of our missionary societies, I should say—what perhaps might seem to surprise and distress some in this assembly—I should say, "Scepticism on Missionary topics among professing Christians." I have thought of this very much lately, and I have been sad at heart about it. I think there is great scepticism among professing Christians on the subjects that are connected with our missionary enterprise. Look, for example, at the state of the heathen. Do we believe God's representations of idolatry and of idolaters? Do we believe them? That marvellously clever book, "The Religions of the World," has, I think, done much to spread this scepticism with reference to the evil that is in the world. It has been sup-

posed that there is some root of the matter in false religions, and the tendency of all that has been to make us think lightly of these false religions, and to suppose that an idolater may, after all, be worshipping the one living and true God. Oh ! my brethren, there is but one Being who knows perfectly the state of our human nature and the condition of mankind. He cannot err, He cannot exaggerate, and He speaks out most fully upon this subject. Let us go back to the Bible, and let us hear what God says concerning the condition of the nations that do not know Him, and the nations that do not worship Him, and let us receive with a willing heart that testimony. And have we not further become sceptical as to the sufficiency of Jesus Christ, and as to the Gospel being the power of God unto salvation ? Now, in common with very many of my fellow Christians, I wait—indeed we all wait—for the coming of our Saviour. We love His appearing, we delight in His appearing, we delight in the thought of it. We say, day after day, “Come, Lord Jesus, come quickly.” But the coming of the Lord Jesus, and the probable *near* coming of the Lord Jesus, does not abrogate the commission to go into all the world and preach the Gospel to every creature. We have no right to wait until the second coming of the Saviour, with the expectation that that coming will do what ought to have been done by the Church of Christ in the years preceding that coming. If Jesus were to be coming to-morrow, it would be our duty to be here, as we are here this evening, considering whether, between this hour and the hour of His advent on the coming day, we might not be the means of bringing some fellow-sinner to repentance.

Mr. Elisha Robinson followed, in an interesting speech, on a topic not often referred to in missionary addresses, viz., the influence of the social and political condition of a people on the spread of the Gospel among them :—

We are paying too little attention to the political and social condition of those nations to whom we were sending the Gospel. How little do we know of the character of the Government sent out by the Crown and the Parliament to rule over these territories ! How little of the social position and material wants, or of the moral and mental condition of the people ! While we neglect not their spiritual condition, we ought to acquaint ourselves with their moral and social condition. It is our duty to see that the laws which were enacted by their rulers are consistent with the truths of the Gospel. Take the case of Jamaica. Let them refer to the report of 1865 and compare it with the report of 1869, and they would see how good government, material welfare, and spiritual prosperity were identical one with another. In 1865 the people in Jamaica were, materially, in a state of great distress, owing to drought, the high price of clothing, scarcity of work, and decreased circulation of money ; politically, they were badly treated by their rulers, were heavily taxed, and deprived of their political rights, and their spiritual state was one of general declension, The Baptist churches in the island were becoming diminished in number. All this was before the disturbances. In the report for 1869 the material, political, and spiritual condition of the island was thus spoken of :—“With the improvement that has taken place in the general condition of the people there has also, been some addition to their contributions for the support of the means of grace.” “It is gratifying to state that, under the present Government, there is every prospect of order being established, of justice being fairly administered, and of a wise legislation directed to further the interests of all classes.” “For the first time since the reaction consequent on the so-called revival of 1860, the Churches associated in the Baptist Union of Jamaica report a considerable increase of members, both communicants and inquirers.” Did not this contrast show, that concurrently with good government, there was both material and political improvement ? And did it not suggest to us, that we ought to exercise greater vigilance over the Government proceedings of our rulers, in countries inhabited by millions who were ruled by us ?

The Rev. A. G. Brown, of Stepney, moved the second resolution in an interesting and eloquent speech. After speaking of the great importance of self-reliance amongst Native converts, he proceeded to remark on the value of a Native ministry:—

He was convinced that the Word of God would come with more power to an Indian ear when it dropped from an Indian lip, and that Native preachers must necessarily occupy a vantage ground denied to others. One of the wonders of the Pentecostal morning was this, "We have heard every man in his own tongue wherein we were born." It was this which heralded in the Pentecostal blessing, that when the strangers who were at Jerusalem were gathered together, they heard not a foreign tongue, but a tongue which awoke the deepest echoes of their own hearts. Although his missionary brethren might have never so much knowledge of the language, he still ventured to think that there was no particular miracle as on the day of Pentecost, worked on their behalf; therefore the Native preacher, acquainted with all the idioms of the language, must stand a better chance of reaching not only the ears, but the convictions of his hearers.

HOW NATIVE INDEPENDENT CHURCHES SHOULD BE HELPED.

The weaning process referred to in the resolution should be of a tender, sympathetic nature. By all means let the Native churches learn to walk alone, but be extremely gentle in putting them on their feet. The weaning of this Parent Society must not be like the weaning of some mothers, who left their children to cry over their absence till they got used to it. It should be such a weaning as that described in Deuteronomy, "As a eagle fluttereth over her nest and taketh abroad her young." After having borne them upward on her wings, she left them for a little while to flap their own tiny wings, but was always ready underneath with outstretched wing to catch them, should they fall. So let this Society by all means teach its young Indian eaglets how to fly, but at the same time let the parent bird keep her eye fixed on every Church, with her kind wings outstretched underneath, waiting to receive the young eaglet should it be still too weak to support its own weight.

ENCOURAGEMENT.

The resolution went on to say that, encouraged by past success, the Committee looked for further help. The word "encouraged" pleased him immensely. "Encouraged by success," not prompted. There they had the right word. The motive power which promoted and kept in action missionary enterprise was not success. We wanted a higher motive than that. The motive power that set every will in motion was this command of our Lord, "Goye into all the world, and preach the Gospel to every creature." It might sound strange, yet it was his firm conviction, even if the report had to record that there was scarcely a single conversion, that the incumbent duty of sending out heralds of the Cross would remain as great as ever. It was the Lord's command, not success, which must prompt the effort. At the same time we were right in being encouraged by success. All honour to the man who, taking off his coat, plunged into yonder river, and dragged to shore his half-drowned companion. But equal honour belonged to the man if, despite every effort, he failed to save him. It was the motive—it was the effort we admired, not the success which might attend it.

THE PROSPECTS OF MISSIONARY LABOUR.

Although it was their seventy-seventh meeting, this Society, like all missionary societies, was as yet in its infancy. The eastern horizon had as yet only been

made to flush rosy with the rising sun of Mission work. That sun had yet to travel in its strength until all the ends of the earth were bathed in its golden light. The young Samson of Mission work had at present only slain a lion or two in the vineyards of Timnath; he had yet to put his arms round the main columns of heathendom, and bowing himself with his might, bring the whole fabric to the ground. He ventured to predict that until that fabric fell, and until the last of God's elect was gathered in, missionary societies never would and never could become defunct. Often had he sat in the centre of that hall and listened with pleasure to the matchless oratorio of Handel—the *Messiah*. There was something that made the pulse beat more quickly, and the brow flush, when they had heard the matchless tenor sing, "Prepare ye the way of the Lord." Had not hope been kindled when they had heard, "Every valley shall be exalted, and every hill shall be brought low"? And there had been a glow of enthusiasm when the chorus had sounded forth, "The glory of the Lord shall be revealed, and all flesh shall see it together." They had sorrowed when they had heard "He was despised and rejected of men." And after a pause there came that mighty chorus, drowning all music but its own, "Hallelujah, hallelujah, hallelujah! for the Lord God Omnipotent reigneth! The kingdoms of this world have become the kingdom of our Lord and of His Christ." This Missionary Society, and every other missionary society, had yet to sing its hallelujah chorus. They still said, "Prepare ye the way of the Lord." They ventured in the language of prophecy to say, "Every valley shall be exalted." But, happy thought, every hour brought that day nearer where one universal anthem would roll in waves of music through space, and those waves would break on the heavenly shore, and archangel and angel would join with God's saints in singing. "Hallelujah, hallelujah; the Lord God Omnipotent reigneth! The kingdoms of this world shall become the kingdom of our Lord and of His Christ."

The closing speech was delivered by the Rev. Dr. Landels, and we are sorry that our space will not allow us to give his admirable address in full. After remarking on the paper which had been prepared and read at Bristol last autumn, as pointing out the direction in which some reforms in our missionary plans may be made, he described the true nature of the missionary life, and the class of men that were now required. Such changes did not imply failure in the past:—

No friend of Missions can for one moment admit that they have failed. Partial failure there may have been. But, taken as a whole, the results, according to the testimony of the most unbiassed witnesses, are enough to make us exclaim, "What hath God wrought!" Among all the wonders of modern times, we know of nothing which can equal them. Your railroads and your telegraphs, your extended commerce and improved implements of war, your literary productions and your scientific discoveries—none of them will bear comparison with the results achieved by modern Christian missions. Even the preparatory work they have accomplished entitles them to rank as benefactors of humanity with or beyond the foremost practical philosophers or social reformers of our time. While others have been talking, the missionary has been at work, and tribes and nations supplied with a written language, whose means of communication, when the missionary found them, consisted of little more than a few uncouth guttural sounds; and children who would have been left to run about and grow up in naked barbarism, brought into school, and taught to read and write; and the translation of the Bible into almost every known language, and of other books into not a few, and the lore of the Western World introduced to the teeming populations of the East,

and the geographical and other discoveries of which the world may yet hope to reap the fruits—are the results of his prayerful toil. As for converts, they are numbered by thousands and tens of thousands; and, though they are not always in point of morals all that could be desired, but resemble in this respect the converts of primitive times—for evil habits are not conquered nor the standard of morality raised to its proper elevation in a day, even where a new principle of life has been implanted—they nevertheless present a marked contrast to their heathen neighbours, and to what they were in their heathenish state; and in some instances—the martyrs of Madagascar and others—they have evinced some of the noblest qualities by which humanity is adorned. These converts have been gained in all countries where Christianity has been tried—from the snows of Greenland to the burning plains of Africa and the baking islands of the Southern Sea. Among all classes, too, they have gained—high and low, rich and poor, learned and illiterate. In some instances—as in the South Sea Islands—the converts have been so numerous, that whole nations have become Christian—not all really so any more than at home, but nominally so, inasmuch as Christian laws have taken the place of ancient heathen customs, and Christian worship has been substituted for idolatrous ceremonies, and schools and churches now stud the landscape, and the people who not long ago were torturing and devouring each other have learned to read and write to an extent which might put some portions of our own population to the blush, and are earning their livelihood by engaging in industrial pursuits, and altogether are advancing in a civilization which faintly resembles, and may yet possibly equal your own. Why, apart from Christianity, there is nothing to compare with it in the history of human things.

STILL ROOM FOR IMPROVEMENT.

But while we cannot talk of failure, wise men desire to have their successes perfected, and we are free to admit that ours is susceptible of improvement. If any of you have read the remarkable letter from the Rev. James Smith, of Delhi, which appeared in the *HERALD* a few months ago, you will have seen how plainly and positively he states that Native Christians in India are dependent on the missionary for support and employment to an extent which interferes with their manliness, and makes some of the heathen question their sincerity. Even the paper which I have in my hand reflects on their liberality. Not only our Missions—I make the statement, it may surprise some of you, it almost appalled me,—not only our Missions, but all Christian Missions in India, have failed to evoke a spirit of liberality in the converts whom they have gathered. Few of them manifest anything like an active, warm, self-sacrificing love for Christ. They contrast in this respect with the converts of nearly every country under heaven. Hindoos, Mahomedans, contribute liberally to the support of their teachers and temples. Converts to Christianity, even under recently improved circumstances, when many of them have attained to ease and affluence, contribute, alas! alas! next to nothing. Just think of that. The blame of that does not rest with the missionaries—it is not supposed to rest with the missionary—but partly with the system which has kept the missionary too much apart from the people among whom he labours; and, whatever may be its cause, I hold that the mere fact itself is a most humbling one, and that it is high time for us to begin to inquire both into the cause and into the remedy. If it be, as this paper suggests, that the Natives have not had before them sufficient examples illustrative of the self-sacrifice which becomes the Christian, of the labour, amid hunger, and thirst, and privations, and persecutions of every kind; if that be the cause, why, then I say, the sooner we look for missionaries who will go among the people, and, living among them, will supply them daily with such illustrative examples, the better it will be for us, and the better for the world. Now, understand these remarks cast no reflection on the character of missionaries, but on the system which keeps the missionaries so much apart from the people. A due regard to the welfare of his family, necessarily

keeps the married missionary in a state of isolation from the heathen around. He may be as self-denying as a Paul, but living away from the people whom he seeks to win, they have few opportunities of witnessing the exercise of that heroic virtue; and the power of a good example is dependent on its being seen.

THE COST OF MISSIONARIES.

There is another very potent reason for the change proposed, in the expense at which the present system is necessarily carried on. I am not one of those who think our missionaries overpaid, nor would I seek to economise the resources of the Society by the simple process of underpaying and starving your agents. Self-denial is an excellent quality in anyone, but it is not a quality which any one can compel another to practise. Everyone should observe it himself; no one may enforce it on another. It loses all its value when practised by compulsion. To be virtuously observed, it must be observed voluntarily. Hence, so long as you send out married missionaries, I hold you are bound to provide a comfortable maintenance both for themselves and their families, and not churlishly but generously to treat their widows and orphans after their removal. For who has such a claim on the liberality of the churches as the widows and orphans of those who have sacrificed life in their service? It has pained me many a time to find that their touching applications could not be more liberally responded to. But the more I have felt this, the more irresistibly has the conviction been forced upon me—by our inability to meet these demands as they should be met—that as a mere matter of economy we must find agents who shall go out unencumbered by family claims. The sum required for the support of married missionaries points to the same conclusion. Each missionary in India costs the Society, on the average, £385 per annum for the support of himself and family. In China they are said to cost still more. That is not all. The present rate of payment in India, according to the carefully formed estimate of Mr. Wenger, will require to be augmented to about twenty-five per cent., making the average cost of each married missionary to the Society, for his personal and family expense alone, £480 per annum. Then there is the expense of placing these missionaries in the field. A missionary and his wife cost the Society for outfit and passage to India about £270, and all that is necessarily spent before you have any practical proof of his fitness for the work, or his capability of enduring the climate. It may be—it has happened—that the failure of his own or his wife's health in the course of a year or two, before he has been able to acquire the language or do any missionary work, will necessitate the return of both, with perhaps a child or two to boot. Within the last ten years a missionary and his wife sent to the other side of the world, after remaining a year or two in the field, were compelled to return, and their going and coming and other expenses cost the Society little less than £2,000, and, of course, the missionary work done was, from the nature of the case, next to nothing.

THE MARRIAGE OF MISSIONARIES.

I am not unaware of the difficulties which beset the question, or of the differences of opinion which it excites; but a good many of us are deeply imbued with the conviction that a man who is not willing for the sake of the cause of Christ to forego his marriage for a few years, is not the fittest man to become a missionary to the heathen. Why, our ministers at home have to delay their marriage for years, some of them; professional men, owing to their circumstances, have to do the same thing; even business men, with whom money often comes in so fast, and is so profusely spent, have to do the same thing; and I do not quite understand why it should be a great hardship in the case of the missionary. A member of our Committee the other day very forcibly said that as a matter of fact the consideration had a very powerful

influence on the students at college, that in case of being accepted as a missionary, they could marry immediately on leaving college, whereas if they settled at home they would have had to wait for years. Now, in all seriousness, I do not think a missionary society should hold out such a temptation; and as the last committee in its recent acceptance of missionaries took a step in the right direction, I can only hope the present committee may be disposed and encouraged by our friends outside to make it the rule—room, of course, being made for all necessary exceptions—that a period of probation sufficient to test fitness for work and for climate shall precede the marriage of those whom we send out. This will economize the funds of the Society; it will enable the missionary, when he comes to his field of labour, to give undistracted attention—undistracted, that is, by the cares of a family or by a lot of Native servants—to the study of the language. It will greatly conduce to the comfort of the young wife if, instead of going out and landing in a foreign country, in a delicate state of health, and having a home to seek, she shall go out afterwards to the home which her husband has previously prepared for her.

THE MISSIONARIES REQUIRED.

But the proposal of the paper goes farther than this. Without abolishing married missionaries, it suggests the desirableness of the rougher work—the pioneering work—of missionaries, being done by men free from all family ties, who, unincumbered with settled home and a troublesome lot of Native servants, shall go out two and two, *roughing* it among the people of the land, living with them as much as possible, labouring for their own support, if necessary, and trying all means of bringing the Gospel into contact with the Heathen mind; enforcing its claim by that example of self-denial which is so desirable. This is the most radical of all the proposals in the paper. Some of our friends are greatly shocked at it. They seem to think that the world cannot be *respectably* converted unless it be through the agency of married missionaries. There were palmy days in our Society when no missionary was allowed to go unmarried—when the reverend Secretary undertook to provide, if the missionary were not already supplied, a suitable woman for a wife, and to arrange all the preliminaries to the mutual satisfaction of the happy pair. Perhaps there was reason for it, for have we not all read how our Lord, when He sent out missionaries to go into the villages and towns to preach the Gospel, charged them strictly not to go without their wives; and is it not written in the Acts of the Apostles, how the great missionary who did most to propagate the Gospel in the Gentile world always led about a sister and a wife? We have but to live in order to learn. It is just possible the discovery may be made that Paul never set out on a missionary journey without taking a wife with him. However, be this as it may, brethren, this paper does not propose, as I have said, to do away with married missionaries, but only to supplement them by a class of earnest men, whose wife, sister, brother, father, mother, friend, shall be the great work to which they have consecrated their lives; and let me say, without any disparagement to missionaries in the field—men whom from my soul I honour—I do feel convinced that if ever the world is to be converted, it will not be only by quiet estimable family men who settle themselves down in their own residences, and involve themselves in all kind of domestic entanglements, teaching a few children, preaching the Gospel to a few natives who come to hear occasionally, going out as often, perhaps, as they can, all circumstances considered, on a preaching tour, when, according to recent information, they get only the scum of the population to listen to them, and then only for a few minutes at a time, but by the ardent-souled enthusiastic men with whom preaching is a passion which they cannot restrain, who, whether they be supported by a committee or unsupported by a committee, will say, “Woe is me if I preach not the Gospel!”—who will forego all domestic comforts—who will keep themselves aloof from family ties, and, taking their lives in their hands, ready to suffer or to die for the sake of the Lord

Jesus, will go forth whithersoever His providence may direct their steps, preaching among the Gentiles the unsearchable riches of Christ, who will not settle down when a few converts have gathered around them and become the pastors of the churches they have formed; but, taking as their motto, "Amplius, amplius" (further, still further), will continue, till life's latest hour, to propagate the Gospel in the regions beyond—men who will find their play and their pleasure as well as their work, in the purpose to which they have devoted their lives, who in reference to the work of Missions, will say, "Come life, come death, this one thing I do." It will be seen that, as this paper suggests, such work will only be undertaken by self-denying and heroic men.

AN APPEAL.

Let me say, in conclusion, that I believe in the raising up of such a class of men by God is to be found the remedy of our evils. Our state is not satisfactory, let us acknowledge it humbly. Everywhere we hear of crippled resources; old and fertile fields abandoned or but inadequately supplied, new and promising fields which cannot be entered on, agents applying who cannot be accepted, appeals made which are not responded to, burdens of debt, curtailment of effort. And the worst feature of the whole case to me is that some of the leaders are disposed to lose courage. They frown on enthusiasm and counsel prudence. Actually this Mission, begotten by so much faith and prayer, has fallen into the hands of some of us whose hearts are failing us for fear. It has been reported of one greatly honoured brother that he has said we cannot do more because the churches have reached the maximum of giving. Oh, degenerate descendants of an heroic race. Oh, faint-hearted sons of noble sires. Spirit of the olden times, whither hast thou fled? Has not the mantle of the fathers fallen on any of their sons? Is there not one brave of heart and strong of will to summon us to our lofty task? The maximum of giving! Then, brethren, is our present liberality all that Christianity can produce—all it was intended to produce? Are we never more to see that enthusiasm of the early Church when, in the exuberance of their love to Christ, they brought all they had, and consecrated it to the sacred purpose? Was that a mere outburst of youthful zeal which the wisdom of matured age was destined to correct? Did Christianity exhaust itself in producing those earlier types, and has it now become effete? Are we never, never, to see their like again? The maximum of giving! I suppose you are as liberal as most people, and yet, if I were to ask all in this assembly who have made sacrifices for Christ, to hold up their right hand, I wonder how many hands could be honestly held up; and yet it cannot be pretended, surely, that only to serve Him who died for us, with that which costs us nothing, is the proper thing. The maximum of giving! No, sir, we are only approaching the minimum of power and persuasiveness in our appeals. We need to ring a higher note; we need to cultivate in our missionaries and in ourselves the heroic element; we need to stir the heart of the Church by the spectacle of self-sacrifice exhibited by her sons. Believe me, Christianity is capable of producing all that it has before produced, only let us try it. Let us appeal not to the love of ease and the love of comfort, for the world can far outbid you in that; but let us appeal to the constraining influence of the love of Christ and compassion for the souls of men. The prospect of sacrifice, the prospect of hardships endured, the prospect of deeds of daring done for Christ, that will attract the men whom you most require. Only let us make our appeal to them. Let us lift high the standard. Seek to arouse a nobler ambition by gathering round you picked men, men whose nature it is to "scorn delights and live laborious days," men who, in drenching rain and biting frost, and under burning sun, in hunger and thirst, and cold and nakedness, in the teeth of bonds and imprisonment and defeat, who still pursue their life course. Let us have such men as these, They are in the churches, the churches will supply them. I cannot think so meanly

of them as to suppose that they will not; and when they come, the spectacle of their heroism will thrill the hearts of the people of God, and a degree of liberality shall be reached, which shall soon show how far you are now from having reached the maximum of giving. Oh! happy the man whose heart disposes him to accept of and to enter on this path of duty, embracing all its consequences! They may be painful for a time, but ere long the reward will be glorious.

Under the influence of this stirring appeal, the large audience dispersed. The series of services closed with an animating meeting of the Young Men's Missionary Association, at the Metropolitan Tabernacle.

COMMITTEE FOR 1869-70.

The following are the names of the gentlemen who were elected to serve on the Committee for the present year, at the annual Members' Meeting:—

Bacon, Mr. J. P., Walthamstow.	Lewis, Rev. W. G., Bayswater.
Bailhache, Rev. C., Islington.	McLaren, Rev. A., B.A., Manchester.
Baynes, Mr. W. W., Notting Hill.	Martin, Rev. J., B.A., Nottingham.
Benham, Mr. Jas., London.	Millard, Rev. J. H., B.A., Huntingdon.
Bigwood, Rev. J., Brompton.	Morris, Rev. T. M., Ipswich.
Birrell, Rev. C. M., Liverpool.	Muntz, Mr. G. F., Henley-in-Arden.
Booth, Rev. S. H., Holloway.	Mursell, Rev. J. P., Leicester.
Bowser, Mr. A. T., Hackney.	Mursell, Rev. Jas., Kettering.
Brown, Rev. A. G., Stepney.	Pattison, Mr. S. R., London.
Brown, Rev. J. J., Birmingham.	Peto, Mr. H., London.
Brown, Rev. J. T., Northampton.	Price, Rev. T., Ph. D., Aberdare.
Chown, Rev. J. P., Bradford.	Robinson, Rev. W., Cambridge.
Edwards, Rev. E., Torquay.	Rose, Mr. H., Edinburgh.
Foster, Mr. M., Huntingdon.	Sampson, Rev. W., Folkestone.
Goodall, Mr. A. B., Hackney.	Spurgeon, Rev. J. A., London.
Gould, Rev. G., Norwich.	Stiff, Mr. Jas., Stockwell.
Green, Rev. S. G., B.A., Rawdon.	Templeton, Mr. J., F.R.G.S., London.
Hayercroft, Rev. N., D.D., Leicester.	Tresidder, Mr. J. E., Walworth.
Hepburn, Mr. A. P., Tulse Hill.	Tritton, Mr. J. H., Norwood.
Howieson, Rev. W., Walworth.	Vince, Rev. C., Birmingham.
Humphreys, Rev. G. W., B.A., Wel- lington.	Walters, Rev. W., Newcastle-on-Tyne.
Kirtland, Rev. C., London.	Webb, Rev. J., Bury, Lancashire.
Landels, Rev. W., D.D., Regent's Park.	Wheeler, Rev. T. A., Bristol.
Lewis, Mr. J., Holyhead.	Williams, Rev. C., Southampton.

STATE OF JAMAICA.

In the Report of the present year it is stated that there are symptoms of an improved state of things in Jamaica. It may be interesting to our readers to peruse the following extracts relative thereto from recent letters. They come from the north side of the island. The first is from the Rev. J. E. Henderson, of Montego Bay, and is dated April 23rd :—

“Our Governor has not yet given any sign in relation to his policy in reference to the Church. I had the pleasure of dining with his Excellency yesterday. He was in the town at the inauguration of our new Custos. Mr. Septimus Barrett and the latter gentleman issued invitations to a select number, amongst whom were the dissenting ministers, including a black brother. Thus the world even here moves. All sorts of toasts were given except the Church. His Excellency spoke very hopefully of the future, and there can be no doubt that he is inducing a spirit of hopefulness amongst all classes. Mr. Barrett at first opposed the Governor; but yesterday he not only confessed his error, but expressed his belief that his Excellency would bring us through our difficulties. He referred to our meeting held in the Court-house in 1865, and stated, in the presence of the Governor, that those who denominated the late House of Assembly as a den of thieves were justified in doing so. He was then a member, and gave it as his belief that it was almost impossible for any one to enter that House without becoming a thief, and said that if he had done anything in this world that would help to save his soul, it would be the efforts he had made to destroy the most corrupt Legislative Assembly that had ever existed. Of course there were some who dissented; but a large majority loudly cheered him, and his Excellency appeared highly amused. There is a good deal of sickness in the mission. Brother Clark has been and is very poorly. Brother Kingdon has also been very ill, and my brother is now with me here very ill indeed. We, as a family, are otherwise, through mercy, well. The good work still goes on here, and at Watford Hill I have baptized 40 this year since the annual meeting. How I wish that our place of worship was double the size. Although I have enlarged since you were here, it will now scarcely hold the communicants. What am I to do? We are just now making an effort to pay off the balance of our debt.”

Notwithstanding the many difficulties which encompass the steps of our esteemed brother the Rev. E. Hewett, he is able, nevertheless, to write as follows, under date of April 21st :—

“I am thankful that I am so well and able to do my work. I have now been in this country twenty years, and at these stations twenty years. The best part of my life has been spent here, and I trust not without some good results. Our schools are well attended; our congregations are good, and the communicants increasing in number. We have here more comfort and prosperity than has been the case for the past nine years, and I think this is equally true of the majority of the churches in the Island. I have just returned from a tour of visitation through the Shortwood and Bethel Town mountains, which I hope has been productive of good. I have slept in the negro houses, lived as the people live, visited the rich, encouraged the faithful, and warned the unconverted of the error of their ways. I had the opportunity of preaching the Gospel to eight separate congregations, in the aggregate numbering 3,000 persons, and numbers have promised to come as inquirers after the better things of eternal life. In these visitations I have always much pleasure, though they involve

much personal labour and inconvenience. If more of this class of work could be done, I believe it would be for the benefit of the people and the glory of God. Our last annual meeting, held at Falmouth, was a good one in point of numbers. The report indicated an increase of 477. This was pleasing, because for years we have had a reported decrease. The point is now, I trust, turned, and, with God's blessing, we shall have prosperity.

"Up to the present time our Sir J. P. Grant has given no sign as to his intentions in regard to the Church. He is singularly reticent. In the meantime the work of reduction goes on; one is removed here, another is pensioned there; so it is that within the past three years upwards of twenty clergymen are either dead or gone off the country. Thus the difficulty is in a measure reduced in its proportions. The last change is that of Rector Stone, of St. Elizabeth, who, in consequence of ill health, is to retire on a pension. Mr. Hepburn is removed from Montego Bay to Bath, so that we have only one now in Montego Bay. We are anxiously waiting, and if the principle of disendowment and disestablishment is not clearly and plainly laid down in the coming change, we shall take action. The Church party are using every effort they can to bolster up the old system; by holding conferences, bringing in laymen, and getting up memorials, and the activity and zeal of the clergy, is truly wonderful and very pleasant to witness. Should disendowment occur, I fear a great deal of this would collapse. Ritualism is lifting up its head in Kingston, and silly women are captivated by it.

"There is no doubt things are in a better state in Jamaica, all the croakers to the contrary. All interests are looking up. There is perfect confidence in the administration of the law, and universal peace. The district courts are working well; more money is in circulation; credit is more freely obtained; produce, sugar, rum, coffee, is more valuable, and all the people are in better heart."

The Annual Report of the Schools under the charge of the Rev. W. Dendy, of Salter's Hill, contains the following interesting passages:—

"It is satisfactory to know that the group of schools, whose centre is at Salter's Hill, continues in operation with a fair prospect of an improvement, both in efficiency and in attendance; it is also gratifying to be able to state that these schools still remain under the care and superintendence of the missionary who originated them at various intervals in the course of the last thirty-two years. During this period some thousands of children have had the means of acquiring not only the knowledge which fits them for this life, but also the better knowledge which is able to make them wise unto salvation.

"The island of Jamaica seems at length to have a fair opportunity of vindicating the expediency as well as the justice of that great Act of Emancipation which was passed a generation ago. Under the blessing of a good government—a government not in the interest of a class but of the whole population—trade and agriculture are reviving: the exports are increasing, and abandoned estates are here and there being brought again into cultivation. Whilst this improvement in the commercial position of Jamaica is taking place, there are also signs of a revival of interest in religious matters amongst all bodies of Christians in the island; and whenever this is the case we may pretty confidently anticipate improvement in the condition of the schools also; already indications are not wanting that the dawn of a brighter day has begun. There is, however, one great drawback to regret;—one that has often been alluded to in these annual circulars, and about which the parents have been admonished time after time: it is the apathy of so many of them to the advancement in learning which is now so easily obtainable for their children. There are many still who neglect to send their children to school, or who send them but irregularly; and, as an inevitable consequence, those scholars make but little real progress.

"It will, no doubt, be a work of time to induce parents to see the real advantage of their children in this respect."

In the encouraging facts here stated we rejoice, and trust that as our brethren have been permitted to see their conduct in the past vindicated, even by those once opposed to them, so may it be their happiness to reap the fruit of their zeal and patience in the improved condition of the people, and in the prosperity of the Island.

THE CASE OF KAILASS CHUNDER SEN.

The following narrative will well illustrate the tribulation through which many a Bengali youth must pass to enter the Kingdom of God. It is taken from the Report of the Dacca Mission for the present year :—

“This young man attended the lectures delivered by Mr. Livingstone during the early part of the year. In April he expressed an earnest desire to join the Christians, and wished to be immediately baptized. His baptism was fixed for the 5th of April, but on the 4th he had mysteriously disappeared. Baboo Bykunta Nath Sen, Assistant Deputy Collector, on a visit to Mr. Livingstone, stated, in the presence of Messrs. Bion and Supper, that he had sent the lad away to his mother in Bickrampur. Nothing more was heard or seen of Kailass till the 22nd of October, when he visited Mr. Bion in his boat in Comillah. Mr. Bion did not even recognize him till he told him his name, nor had he the *least* knowledge of his being in Comillah. Kailass of his *own accord* narrated to Mr. Bion how he had been enticed away from Dacca, by being told that his mother was dying; how he was kept in Sunaram and Kandapara, and eventually sent to his uncle, Baboo Kali Prasad, in Comillah. His first interview was at noon, and at 4 P.M. he returned and urgently begged Mr. Bion to send him at once to Dacca in his native preacher's boat.

“Mr. Bion advised him to wait and return with him to Dacca, after a day or two, assuring him that nobody would dare to carry him off from his boat; but he begged so hard to be sent on immediately, that Mr. Bion at last consented, and sent him on at 5 P.M.

“At 7 o'clock there was a great noise near Mr. Bion's boat; two boats were hired by Babu Kali Prasad, with about ten to twelve men, which started at once in pursuit of the Native preacher. Before they started they held up their lanterns in order to examine the interior of Mr. Bion's boat, and convinced themselves, we suppose, that Kailass was not concealed there. Some others, armed with sticks, commenced the pursuit by land, inquiring first in the Christian village whether Kailass was there. Mr. Bion gave notice of these proceedings to the magistrate, and a boat was sent off with policemen about nine P.M., but this boat never reached Ram Jibon's, and returned early next day. Mr. Bion now feared the worst, and his fears were more than realized. The Native preacher, Ram Jibon, returned next evening, and the magistrate took his deposition, as well as Mr. Bion's. Babu Ram Jibon's statement was this:—About 11 P.M. he had been hailed by a boat with about twelve men in it, who commanded him to stop and give up Kailass, saying they were thannah people, or, in plain words, were acting under orders from the magistrate. They then forced their way into Ram Jibon's boat and *dragged* Kailass out of the boat, carrying him off, and disappearing in the direction of Daudecandee.

Thus a second time was this poor lad put out of our reach and influence. The magistrate's order to produce the lad in court was promptly issued, though Mr. Bion and his preacher could not wait to see the result. But during Mr. Bion's absence in the Silhet district, the lad is said to have made the following statement, which we insert *verbatim*, to let the public judge for themselves. How

cleverly Babu Kali Prasad has extricated himself from his unpleasant situation ! This Babu, let it be known, is Deputy Collector of Comillah !

“ Copy of the statement of Kailass Chunder Sen, made before the Officiating Joint Magistrate of Comillah, December 5th, 1868.

“ Kailass Chunder Sen, son of Anund Chunder Sen, age 16 to 17, of Suneram, Bickrampur.

“ I know Mr. Bion. I was going to the Thannah Ghat, when I noticed a pinnace, and Mr. Bion sent a chuprassi to call me. I went on board and he said, ‘ Are you Kailass ? ’ I said, ‘ My name is Kailass.’ He said, ‘ Will you be baptized as a Christian ? ’ I said, ‘ I am not well informed about any religion, and cannot consent.’ He said :— ‘ If you become a Christian, I will give you a lady to wife, and a zemindary of 100 rupees. I said, ‘ I can never consent ; and I see many Christians who have barely enough to eat. Then Ram Jibon shut the door. Bion had said, ‘ Sit here,’ and gone out. Then the people who were about, went away, and Ram Jibon came in, and we had a long talk about Christian doctrines.

“ Presently I said it was getting late, and that I must go ashore. On looking, I perceived were no longer at Comillah ghat. The boat had been worked by a lughee, but I had been so wrapped up in the discussion that I did not perceive it. I said, ‘ How is this ? ’ He said, ‘ I am going to take you to Dacca.’ I said, ‘ I will get out at Muradnuggur, where I have some friends.’ At night I was asleep, and the boat was going along, when I heard my friend, Modun Mohun Sen, call me. I said, ‘ Come here, I am in this boat.’ He came alongside, and I got into his boat, and we went to my home in Bickrampur. Ram Jibon and his people made no objection. There were only two manjees with Modun. It was in Ram Jibon’s boat, when the people (Otooll Sing, Gonesh Patne) went away.”

“ (Sig.) KAILASS CHUNDER SEN.

“ Given in my presence and hearing.

“ (Sig.) K. IRWIN.,

“ *Offg. Jt. Magistrate.*

“ *December 5th, 1868.*”

“ The God whom we serve will, in His own time, vindicate our cause, and in His hands we can safely entrust the matter.”

HOME PROCEEDINGS.

Missionary meetings in May are not usually numerous, but we have to record the services of the Rev. F. Trestrail and others, in Bristol and its vicinity, and at Frome ; those of the Rev. George Kerry at Frome, Putney Chesham and Amersham ; those of the Rev. J. Gregson in Norfolk ; and those of the Rev. J. Parsons in Northamptonshire. Some of these meetings will continue into the present month.

We have to record, with gratitude to God, the safe arrival from India, in the *Shannon*, of Mrs. Sale and her daughter, the Rev. W. A. & Mrs. Hobbs and their family ; and Mrs. Anderson and her children. Mrs. Anderson’s health is painfully low, that of the rest of our friends has been greatly improved by the voyage.

It is important that our friends should know that the next Quarterly Meeting of the Committee will be held on Wednesday, the 14th July.

A YEAR'S ITINERACIES.

It may be interesting to our readers to peruse the following list of itinerant journeys made last year by the Rev. R. Bion and his native assistants. It will be observed over what a wide extent of country the Gospel has been preached by these indefatigable servants of Christ. May the Spirit of Truth be poured out on the people in abundant measure, that these labours may not be in vain:—

“It has been our pleasure and privilege to extend this part of our work. The gospel of Christ has been preached to thousands and tens of thousands all over Eastern Bengal.

“In January, Mr. Bion, Radha Mohun, and Gunga Charan were on a visit to Mymensing and Jumalpore.

“In February, the colporteur made a tour to Dinajpore, being absent more than a month.

“In March and April, Joy Narain, Radha Mohun, and Gopal traversed the southern part of Dacca, visited the mela at Laugalbandh, and proceeded thence up the Megna to Narshingdhee and Bhyrub bazar. Ram Kanto and Ram Charan visited Sunergau; and, joining the above brethren at the mela, remained in its neighbourhood.

“In May, Ram Jibon and Radha Mohun travelled, partly by boat and partly by land, to Comillah and Chittagong, both falling seriously ill at the latter place. Their absence from home being over two months, this tour was a very expensive one.

“Ram Kanto and Gopal made a tour to Sunergau, and proceeded thence to a mela at Rajnuggur over the Padma river.

“In June, Mr. Bion, with Joy Narain and Ram Charan, made a tour to Comillah, being absent nearly a month.

“Ram Kanto and Gopal proceeded up the Megna and eastern part of Mymensing, as far as Durgapur, at the foot of the Garo hills, being out over a month.

“In July and August, Mr. Bion, with Ram Jibon and Ram Kanto, travelled through Bhowal up to Mymensing; another tour for a month being made by Ram Charan and Gopal to Bickrampur.

“In August and September, Joy Narain and Gopal proceeded through the Bunsu river to Jumalpur, Shearpur, and Mymensing.

“In October, Mr. Bion and Ram Jibon visited Comillah a second time, and Joy Narain and Gopal made a separate tour to the same place.

“In November, Mr. Bion visited the Baroni at Munshigunj, with several preachers, and from there the former proceeded to Doyapur.

“In December, Mr. Bion, with Ram Jibon and Ram Kanto, traversed the northern part of the Dacca, preaching all along the Megna and Surma rivers, as far as Chattuck in the Silhet district.”

	£	s.	d.
Blunham	0	12	6
Dunstable	21	19	3
Do. for W. & O.	1	10	0
Do. for N. P.	0	2	3
Leath	3	5	0
Houghton Regis.....	67	0	0
Leighton Buzzard.....	18	14	3
Do. for S.	7	4	0
Do. Heckliffe Road ..	14	5	2
Luton, Bunyan Chapel ..	2	18	3
Do. Wellington Street	3	5	0
Do. for W. & O.	1	7	0

BERKSHIRE.

Abingdon	7	6	3
Do. for W. & O.	1	15	1
Do. for Rev. Q. W. Thomson's Sch. Africa	5	0	0
Do. Eyfield and Cothill	1	11	3
Do. Drayton	0	6	5
Do. do. for W. & O. ...	0	6	5
Faringdon	19	1	4
Do. for W. & O.	1	0	0
Newbury	26	0	0
Do. for W. & O.	2	0	0
Do. Borry's Bank	0	15	7
Do. Hedley	3	3	0
Do. Long Lane	1	13	0
Do. Newtown	0	6	6
Reading, King's Road ...	57	17	2
Do. for China	2	1	0
Do. for Africa	6	19	7
Do. Silver Street Sun. School	0	3	1
Do. West Street Hall	14	9	0
Sunninghill	1	6	4
Do. for W. & O.	0	6	6
Do. for N. P.	0	19	0
Windsor	31	11	4
Do. for W. & O.	2	5	0
Wokingham	36	2	4
Do. for N. P.	0	15	10
Do. Blackwater	17	3	3
Do. Finchampstead ...	0	9	10
Do. Sindlesham	1	6	7

BUCKINGHAMSHIRE.

Chesham	9	14	5
Cuddington	1	14	6
Dinton	0	5	0
Great Brickhill	23	0	0
Do. for N. P.	3	0	0
Great Marlow, Ebenezer Sunday School	0	11	0
Great Missenden	2	0	0
Kingshill	6	0	0
Long Crendon	8	1	6
Princes Risboro'	8	15	3
Loosley Row	0	5	6
Great Kimble	1	1	9
Longwick	0	6	1
Stoney Stratford	9	17	9
Do. for N. P.	1	0	6

CAMBRIDGESHIRE.

Cambridge, St. Andrews Street	119	10	6
Do., for N. P.	13	12	0
Do. for Boys' School, Barisal	5	6	6
Do. Zion Chapel	26	17	0
Do. do. for W. & O. ...	3	9	0
Chesterton	1	0	0
Chiltering	1	12	0

	£	s.	d.
Great Shelford	11	8	8
Do. for N. P.	2	17	0
Swavesey for W. & O. ...	0	12	0
Do. for N. P.	1	3	6
186 19 11			
Less expenses and amount acknowledged before...	150	18	5
27 1 6			

CHESTER.

Birkenhead, Welsh Ch.	14	8	11
Chester.....	1	19	0

CORNWALL.

Falmouth.....	25	12	3
Do. for W. & O.	2	0	0
Do. Mawnam.....	0	7	0
Hayle	2	17	10
Do. for W. & O.	0	5	0
Do. for N. P.	0	3	0
Launceston	2	10	0
Truro	13	8	6
Do. for W. & O.	0	15	0
Do. for N. P.	0	8	0

CUMBERLAND.

Maryport	4	9	0
Whitehaven	9	16	6
Do. for S.	0	10	0
14 15 6			
Less Expenses	0	7	6
14 8 0			

DEVONSHIRE.

Bideford, for W. & O. ...	1	0	0
Devonport, Hope Chapel	24	18	2
Do. for Mr. Saker	4	14	6
Do. for Child under Mrs. Hobbs	5	0	0
Do. for T.	1	0	0
Do. Weston Mill.....	0	15	0
Do. Morice Square, and Devonport Street	3	2	9
Exeter, South Street.....	5	0	0
Do., Priory Street	6	14	3
Kingsbridge	43	19	6
Do. for W. & O.	2	10	0
Do. Salcombe	1	1	0
Do. Marlborough	1	0	0
Lifton	2	4	1
Plymouth, George Street	51	8	0
Do. Weekly Offerings for W. & O.	8	12	6
Do. for China	0	6	6
Do. for N. P.	21	18	7
Do. for T.	0	10	6
Tiverton	24	3	0
Torquay	25	15	9
Do. for N. P., Dacca ..	18	0	0
North Devon Auxiliary, per Mr. Norman, treasurer, Heanton Court ..	50	0	0

DORSETSHIRE.

Weymouth	7	12	0
Wimborne	2	0	0

DUBHAM.

	£	s.	d.
Darlington	40	10	0
Do. for W. & O.	0	5	6
Houghton le Spring	0	10	10
Middleton Teesdale	9	12	8
Do. for W. & O.	0	12	6
Shotley Bridge	3	7	0
South Shields.....	10	13	0
Do. Ebenezer Chapel ..	1	10	0
West Hartlepool	0	10	0
Do. Tower Street	0	10	6

ESSEX.

Barking, Queen's Road Sunday School	0	16	6
Burnham, for N. P.	1	1	4
Colchester, Eld Lane ...	10	13	4
Harlow	34	11	0
Langham	12	15	6
Do. for W. & O.	1	10	0
Loughton	23	18	8
Saffron Waldea	26	13	8
Do. for W. & O.	2	0	0
Waltham Abbey	4	2	9
Do. for N. P., per Y. M. M. A.	1	0	11

GLOUCESTERSHIRE.

Cheltenham, Cambray Chapel	31	14	8
Do. for W. & O.	2	0	0
Do. for N. P.	2	6	4
Do. Salem Chapel	66	0	6
Do. do. for N. P.	7	8	2
Do. do. for Girls' Native School, Matawooly, Ceylon	6	14	8
Do. Gas Green	2	4	6
Do. Leckhampton.....	0	15	3
Coleford	7	3	8
Do. for N. P.	4	9	8
Fairford, for W. & O. ...	1	0	0
Gloucester	21	11	5
Do. for W. & O.	3	0	0
Do. for N. P.	27	7	2
Do. for Bethlehem School, Jamaica	8	0	0
Do. for Q. W. Thomson, Cameroons	5	0	0
Longhope	6	4	10
Do. for W. & O.	0	9	2
Lydney	8	5	0

EAST GLOUCESTERSHIRE.

Arlington	2	0	4
Blockley	11	12	6
Bourton-on-the-Water ..	22	8	7
Do. for W. & O.	1	0	0
Cirencester	19	10	2
Do. for N. P.	0	15	7
Cutsdean	10	19	7
Do. for W. & O.	0	6	0
Do. for N. P.	0	15	0
Fairford	3	11	4
Manseyhampton	5	5	2
Do. for Mr. Oncken ..	0	10	0
Naunton and Gutting ...	31	4	11
Do. for W. & O.	1	1	9
Do. for N. P.	1	9	8
Stow-on-the-Wold.....	12	16	0
Do. for W. & O.	1	5	0
Do. for N. P.	1	6	10
Milton	11	7	9
Do. for W. & O.	0	16	0
Do. for N. P.	0	6	9

	£	s.	d.
Winchcomb.....	19	1	0
Do. for <i>N. P.</i>	0	11	6
<hr/>			
Less expenses and amt. acknowledged before .	160	0	9
	82	1	3
	77	19	6

HAMPSHIRE.

Romsey, for <i>N. P.</i>	0	5	0
Southampton, for <i>N. P.</i> <i>Ram Kanto, Dacca</i>	3	10	3
Do. Portland Chapel for <i>W. & O.</i>	4	10	0
Whitchurch.....	6	11	0

HEREFORDSHIRE.

Ewas Harold	0	10	9
Fownhope	9	7	0
Do. for <i>W. & O.</i>	0	8	5
Glasbury	2	11	0
Gorsley	6	3	2
Hereford	21	5	6
Do. for <i>N. P.</i>	2	2	0
Leominster	7	5	0
Do. for <i>W. & O.</i>	0	15	0
Do. for <i>N. P.</i>	3	0	0
Peterchurch	14	2	4
Do. for <i>W. & O.</i>	1	1	0
Do. Ploughfield	3	3	2
Ross	7	9	9
Do. for <i>W. & O.</i>	1	5	0
Skenfrith	0	15	9

HERTFORDSHIRE.

Bishops Stortford.....	6	15	8
Boxmoor	21	17	1
Do. for <i>W. & O.</i>	3	5	0
Hemel Hempstead	9	0	5
Do. Juvenile Association, for support of <i>Orphans at Jessore</i>	6	12	4
Hitchin, Salem Chapel	34	16	3
Do. for <i>N. P.</i>	0	15	0
Do. for <i>Intally School</i>	4	0	0
Markyate Street.....	6	0	11
New Mill	24	0	10
St. Albans	28	14	8
Do. for <i>India</i>	5	0	0
Do. for <i>African Schools</i> Do. for support of a <i>second lad under Rev.</i> <i>R. Smith, Cameroons</i>	3	12	6
	5	0	0
Watford	46	11	3
Do. for <i>W. & O.</i>	3	16	6
Do. for <i>Mrs. Kerry's</i> <i>School, India</i>	0	18	10

HUNTINGDONSHIRE.

Blintniam	19	12	7
Brampton	0	13	6
Buckden	0	6	3
Deau	2	5	0
Denstanton	6	7	0
Godmanchester	0	17	9
Great Stanghton	0	6	6
Hail Weston	0	16	7
Houghton	3	5	7
Huntingdon	27	0	0
Do. for <i>W. & O.</i>	1	13	9
Kimboiton	5	13	6

	£	s.	d.
Offord	2	0	0
Perry, for <i>W. & O.</i>	0	4	3
Ramsey	17	13	2
Do. Gt. Whytemotely, for <i>W. & O.</i>	0	15	0
Roxton	1	7	7
St. Ives	27	0	2
Do. for <i>W. & O.</i>	2	11	6
St. Neots	17	13	6
Do. Old Meeting, for <i>W. & O.</i>	1	0	0
Spaldwick	4	7	2
Stukeley	1	5	3
Woodhurst	2	9	7
Do. for <i>W. & O.</i>	0	4	1
Yelling.....	1	1	1

Less expenses and amt. acknowledged before .	148	11	2
	84	0	8
	64	10	6

KENT.

Ashford, Assembly Rooms	2	12	6
Belvidere	2	9	2
Canterbury.....	50	15	9
Do. for <i>W. & O.</i>	4	5	11
Do. for <i>N. P.</i>	0	7	6
Do. for <i>Africa</i>	13	5	10
Dunks Green for <i>Africa</i>	1	9	0
Edenbridge.....	8	16	0
Do. for <i>W. & O.</i>	1	1	0
Eythorne	19	2	6
Do. for <i>W. & O.</i>	1	0	0
Do. for <i>N. P.</i>	8	1	4
Folkestone	8	11	2
Do. for <i>W. & O.</i>	2	10	2
Do. for <i>N. P.</i>	2	10	0
Forest Hill	11	1	10
Gondhurst	8	17	0
Lee	35	16	9
Do. for <i>India</i>	2	2	0
Lewisham Road.....	35	19	9
Maidstone, King Street.....	23	5	10
Do. for <i>W. & O.</i>	3	0	0
Margate	34	11	5
Do. for <i>China</i>	5	5	0
Do. for <i>Orphan in Rev.</i> <i>W. A. Hobbs' School,</i> <i>Jessore</i>	7	10	0
Ramsgate, Cavendish Ch.	23	4	7
Do. for <i>Mrs. Kerry's</i> <i>Native Christian</i> <i>Girls' Boarding Sch.</i>	21	15	8
Sandhurst	14	17	11
Do. for <i>W. & O.</i>	2	0	0
Do. for <i>N. P.</i>	0	8	0
Smarden	3	11	6
Staplehurst	5	10	0
Woolwich, Queen Street, for <i>N. P.</i> per <i>Y.M.M.A.</i>	0	13	1
Do. Parsons Hill	4	10	0

LANCASHIRE.

Ashton-under-Lyne	13	14	3
Coniston, for <i>N. P.</i>	1	17	6
Inskip	11	17	3
Do. for <i>W. & O.</i>	0	10	0
Liverpool, Great Cross- hall Street	4	13	6
Do. Bootle Chapel.....	48	10	0
Do. do. for <i>China</i>	1	10	0
Do. do. for <i>India</i>	1	0	0
Manchester	13	8	7
Do. York Street	26	6	0

	£	s.	d.
Manchester, York Street for <i>W. & O.</i>	2	0	0
Do. do. for <i>N. P.</i>	0	5	0
Do. Grosvenor Street	77	1	3
Do. do. for <i>W. & O.</i>	4	0	0
Do. Union Chapel	403	2	11
Do. do. for <i>W. & O.</i>	12	6	8
Do. do. for <i>N. P.</i>	1	5	10
Do. do. West Gorton Branch, for <i>N. P.</i> <i>Barisal</i>	12	0	0
Do. Harpurhay	20	0	0
Do. Round Chapel, Every Street	5	19	6
Do. Welsh Chapel, Upper Medlock St....	2	8	8
Do. do. for <i>N. P.</i>	0	13	4
Salford, Great George St.	34	16	10
Do. for <i>W. & O.</i>	2	0	3
Do. for <i>N. P.</i>	12	0	0
Stretford, Union Chapel	11	9	3
	641	4	1

Less expenses and amt. acknowledged before.....	312	12	0
	328	12	1

Preston, Pole Street Sun. School, for <i>N. P.</i>	0	8	2
Southport	2	2	0
Tottlebank	8	9	6
Do. for <i>W. & O.</i>	0	11	8
Do. for <i>N. P.</i>	1	2	2
Wigan, Scarisbrick St....	2	1	2
Do. for <i>N. P.</i>	1	0	0

EAST LANCASHIRE UNION.

Accrington	66	9	1
Do. for <i>W. & O.</i>	4	14	3
Do. for <i>N. P.</i>	2	2	0
Bacup, Ebenezer	10	0	0
Do. for <i>W. & O.</i>	1	0	0
Do. Zion	12	2	2
Do. Irwell Terrace.....	4	1	8
Briercliffe.....	9	10	1
Burnley	17	3	7
Blackburn	18	6	4
Bury	8	14	4
Cloughfield	21	1	5
Darwen	6	14	8
Goodshaw	9	3	6
Do. for <i>W. & O.</i>	0	15	0
Haslingden, Pleasant St.	17	14	5
Do. for <i>W. & O.</i>	2	0	0
Do. Bury Road	20	6	4
Do. do. for <i>W. & O.</i>	1	14	7
Lumb	5	18	6
Do. for <i>W. & O.</i>	0	10	0
Padiham	25	13	8
Ramshotom	15	0	7
Sabden	27	7	2
Do. for <i>W. & O.</i>	1	0	0
Sunnyside	2	3	6
Waterbarn	6	2	0
Waterfoot	2	16	6
	320	5	4

Less expenses and amt. acknowledged before.....	283	18	0
	56	7	4

LEICESTERSHIRE.

Leicester, Victoria Road	28	7	6
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LINCOLNSHIRE.		£	s.	d.
Boston	2	14	8
Do. for N. P.	0	13	7
Grantham	0	15	6
Great Grimsby	14	6	0
Horncastle	.....	5	2	5
Lincoln, Mint Lane	.....	23	4	1

NOBFOLK.		£	s.	d.
Norfolk, by Mr. J. J. Colman, Treasurer	.....	201	17	10
Lowestoft, London Road	.....	5	5	0
Swaifham, for N. P.	.....	2	4	7

NORTHAMPTONSHIRE.		£	s.	d.
Clipstone	.....	9	19	0
Guisborough, for N. P.	.....	1	16	0

NORTHUMBERLAND.		£	s.	d.
Newcastle-on-Tyne, Berwick Street	.....	51	10	6
Do. for N. P.	.....	9	15	11
Do. Rye Hill	.....	18	10	10
Do. for W. & O.	.....	3	1	0
Do. for T.	.....	1	0	0
North Shields	.....	14	18	6
Do. for N. P.	.....	0	11	0

NOTTINGHAMSHIRE.		£	s.	d.
Carlton le Moorlaud	.....	2	10	0
Do. for W. & O.	.....	0	6	0
Sutton-on-Trent	.....	3	17	7
Do. for W. & O.	.....	0	12	6

OXFORDSHIRE.		£	s.	d.
Coate, &c.	.....	1	3	2
Hook Norton	.....	6	5	1
Do. for W. & O.	.....	1	5	0
Do. for N. P.	.....	0	7	6
Oxford, New Road	.....	5	16	4
Tbame	.....	1	12	0

SHROPSHIRE.		£	s.	d.
Maesbrook	.....	1	3	7
Oswestry	.....	11	15	5
Do. for W. & O.	.....	1	0	0
Pontesbury	.....	8	9	3

SOMERSETSHIRE.		£	s.	d.
Bath, Somerset Street	.....	37	7	4
Do. Ebenezer	.....	6	11	8
Do. Tverton	3	1	4
Do. Bathford	0	10	8

Less expenses and amnt. acknowledged before	27	5	0
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Bristol Auxiliary	20	6	0
Do. Buckingham Ch. for W. & O.	15	0	0
Do. King Street for do.	4	17	0
Do. City Road for do.	.....	3	5	0
Burnham	.....	3	0	0
Do.	.....	1	0	0

Chard	.....	4	0	0
Do. for W. & O.	.....	2	0	0

CHEDDAR AND STATIONS.		£	s.	d.
Cheddar	.....	15	2	9
Winescombe	.....	15	6	3
Do. for W. & O.	.....	1	10	0
Do. for N. P.	.....	2	7	7
Wedmore	.....	4	19	8
Do. for W. & O.	.....	0	7	1
Rooksbridge	.....	3	3	6
Mark	.....	2	15	8
Crickham	.....	1	6	9
Rodney Stoke	1	9	8
Allerton	0	19	2

Less expenses and amnts. acknowledged before	46	1	3
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	3	6	10
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Highbridge	1	11	3
Creek	2	0	0
Taunton	14	1	2
Do. for N. P.	1	10	0
Wellington	16	16	1
Do. for N. P.	2	1	8

Less Expenses	36	8	11
	0	5	0

	36	3	11
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STAFFORDSHIRE.		£	s.	d.
Baddeley Edge for W. & O.	0	5	0
Brettell Lane	7	14	6
Do. for N. P.	0	14	0
Coseley, Dark House Ch.	.....	13	4	9
Do. Providence Chapel	.....	10	12	2
Hanley, New Street	.....	14	2	6
Tipton, Zion Chapel, Princes End	.....	18	2	9
Do. for W. & O.	.....	0	17	0
Wednesbury	.....	2	3	5
West Bromwich	3	8	2
Wolverhampton	11	9	8

Less expenses and amnt. acknowledged before	34	2	3
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	48	11	8
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SUFFOLK.		£	s.	d.
Aldeburgh	7	2	10
Do. for W. & O.	0	17	2
Bury St. Edmunds	28	0	2
Clare	2	10	6
Eye	6	16	0
Framtsden	.....	2	6	1
Do. for W. & O.	.....	0	10	0
Ipswich, Stoke Green	.....	32	7	9
Do. do. for N. P.	.....	8	0	0
Do. Turret Green	.....	64	17	7
Do. Burlington Chapel	1	5	0
Walton	1	19	6

Less expenses and amnt. acknowledged before	75	10	0
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	81	2	7
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SURREY.		£	s.	d.
Upper Norwood	58	16	10

SUSSEX.		£	s.	d.
Brighton, Queen Square	38	10	8
Do. for W. & O.	1	10	0
Do. for N. P.	.....	0	13	8
Do. Sussex Street	.....	13	7	2
Do. for W. & O.	.....	1	0	0
Do. for N. P.	.....	2	8	0
Hastings and St. Leonards	.....	38	7	10
Do. for W. & O.	.....	4	0	10
Do. for China	.....	1	1	0
Do. for N. P.	.....	0	12	6

WARWICKSHIRE.		£	s.	d.
Alcester for W. & O.	.....	0	18	6
Birmingham	.....	236	2	10
Henley-in-Arden	.....	7	4	2

Leamington	.....	7	7	8
Do. Clarendon Chapel	.....	46	13	0
Do. for W. & O.	.....	5	8	3
Do. for Rev. Q. W. Thompson, W. Africa	.....	3	0	0
Do. Warwick Street	.....	19	10	6

Less expenses	.....	81	19	5
	.....	0	13	6

Warwick, Castle Hill	.....	81	5	11
Do. for W. & O.	.....	12	9	6
	.....	1	13	6

WESTMORELAND.		£	s.	d.
Kendal	.....	3	2	6

WILTSHIRE.		£	s.	d.
Bradford-on-Avon, Zion Chapel	.....	10	15	5
Do. for Delhi	.....	0	5	0
Calne	.....	4	6	2
Corsham	.....	8	14	6
Hungerford, Farleigh	.....	2	17	9
Melksham	.....	15	0	0
Semley	.....	10	12	1
Swindon	.....	9	16	9
Do. for W. & O.	.....	1	5	2
Westbury Leigh, for N. P.	.....	1	16	5

WORCESTERSHIRE.		£	s.	d.
Evesham	.....	1	1	11
Do. for W. & O.	.....	1	2	0

YORKSHIRE.		£	s.	d.
Barnsley	.....	5	17	5
Do. for W. & O.	.....	0	18	2
Do. for Rev. J. H. Anderson, N. P.	.....	10	0	0
Beverley	.....	25	13	2
Do. for W. & O.	.....	3	10	0
Do. for N. P.	.....	3	7	10
Bishop Burton	.....	7	6	5
Do. for W. & O.	.....	0	12	10
Do. for N. P.	.....	1	8	9
Bradford, Westgate	.....	30	0	0
Do. for W. & O.	7	10	0

	£	s.	d.
Llanfair Caerainion	6	15	5
Llanfyllin	6	7	4
Do. for <i>N. P.</i>	0	7	8
Do. Bethel	2	18	4
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Less Home Mission and expenses.....	9	13	4
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Llanidloes	5	2	0
Llanlleysan	2	10	0
Newtown	0	6	0
Do. for <i>China</i>	22	3	0
Do. for <i>China</i>	2	0	0
Talywern, Sion	0	19	2

SOUTH WALES.

BRECKNOCKSHIRE.

Brynawr, Tabor	7	0	0
Llanfangel, Nant Bran, Bethel Lower Chapel... Do. do. Zoar Chapel	0	8	0
Llangydr	1	17	4
Do. for <i>N. P.</i>	0	9	4
Llangamarch, Salem ..	1	0	8
Llanwrtyg, Sion	4	1	6
Maesyrberlan	1	17	3
Nantynn	1	0	7
Pantecillyn	1	0	7
Pontestyll	1	0	0

CARDIGANSHIRE.

Aberystwyth	11	16	9
Cardigan	28	13	5
Do. for <i>N. P.</i>	1	12	8
Eglwysrwr, Ebenezer ...	1	0	0
Liechweidd, Moriah	1	7	8
Penrhynoch, Horeb	1	1	6
Penyparc	3	3	4
Talybont, Tabernacle ...	1	6	0
Verwick, Siloam	3	5	9

CARMARTHENSHIRE.

Aberdâr	2	15	6
Bethel and Salem	1	12	6
Bethel	2	3	6
Salem	0	16	0
Bethlehem Pool, Pembrey	2	19	8
Bethel Plasket	1	17	9
Bwlchgwynn	4	0	0
Bwlchnewydd	2	18	8
Cwindn	2	8	4
Cwmfelin	3	15	0
Cwmisfor	2	17	10
Cwmsarnddu	0	7	6
Elim Park	2	0	0
Ferryside	1	13	6
Horeb	1	12	0
Kidwelly	1	4	0
Lunstephan	2	7	0
Llandilo	1	15	0
Llandoverly	0	11	4
Llandyssul, Ebenezer ...	1	3	3
Do. Hebron	0	19	6
Do. Rehoboth	1	0	4
Do. Penybont	11	15	10
Llanelly, Bethel	35	9	6
Do. Greenfield	2	7	4
Do. for <i>W. & O.</i>	0	18	7
Do. for <i>N. P.</i>	14	7	6

Llanganog, Ebenezer ...	2	9	0
Llangenech, Salem	2	10	3
Llangyndeyrn	7	10	0
Llannon, Hermon	0	10	0
Llwynhendy, Zoar	7	2	0
Maescaner	1	14	8
Meincian	2	6	2
Mydrim, Salem	9	1	2
Penrhwycoch	0	10	0
Pontardulais, Sardis	1	4	4
Rhydargaeon	1	10	0
St. Clears	6	4	4
Do. Aion	0	17	9
Sittim	5	1	8
Velnoel	13	18	11

GLAMORGANSHIRE.

Calvaria	20	6	0
Ynyslywyd	8	3	7
Gadlys	4	12	10
Llantrissant	0	11	0
Colwinstone	0	8	3
Llanarvan	1	3	0
Paran, Blackmill	1	3	0
Beulah	0	5	0
Darenfelen	3	14	0
Cefcald-y-cwmer	0	7	6
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	40	14	2
Aberdare, Mill Street ...	15	4	0
Aberdare, Cambach	8	11	0
Do. Cwmdare	1	10	3

Aberdare—			
Panpruhwyd	2	9	6
Do. Bethel	2	1	0
Do. Rhos	11	10	3
Do. English Ch.	2	3	6
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	18	4	3

Aberaman	4	11	10
Abercanaid	1	16	4
Aberavon	3	4	7
Bettws	0	12	6
Bethiwydd	2	0	0
Bridgeud, Rnbama	1	14	2
Britton Ferry, Rehoboth	6	2	0
Brynnhyfryd	10	3	8
Bridgeud, Hope Chapel ..	0	5	8
Brithdir	0	5	8
Caerphilly	9	3	7
Caersalem, Newydd	9	10	6
Cardiff, Bethany	19	13	2
Do. Bethel	23	15	0
Cwmawr, Zion	1	7	4
Cwmavon, Fennel	4	15	1
Dinas, Zoar	3	5	0
Dinas, Glandwr	7	0	0
Dowlais, Caersalem	11	2	4
Glyn-Neath, Bethel	5	0	0
Llantwit Major	2	0	0
Maesteg, Salem	3	11	8
Merthyr, Bethel	1	1	6
Do. Ebenezer	7	0	0
Do. Tabernacle	3	4	7
Do. do. for <i>N. P.</i>	0	4	11
Mountain Ash, Nazareth	3	19	4
Neath	4	14	11
Do. for <i>N. P.</i>	2	1	0
Neath, Bethany	10	10	0
Noddfa Treorkie	2	0	0
Pennyal	1	5	0
Penytrich, Fenuel	1	7	2
Do. for <i>N. P.</i>	0	4	0
Pontypridd, Carmel	2	15	7
Pontypridd, Tongrefail ..	5	2	7
Do. do. for <i>N. P.</i>	0	17	6

	£	s.	d.
Rhosalen	0	12	6
Rhydfelen and Lantwit- varden	1	16	6
Rhondda	1	6	1
Rhymney, Deri Tabernacle	0	17	9
Do. do. for <i>N. P.</i>	0	10	0
Swansea, Ravenhill	0	10	0
Do. Bethesda	45	0	0
Do. Mount Pleasant	29	13	6
Do. York Place	15	14	0
Do. do. for <i>N. P.</i>	2	8	2
Taibach	0	9	7
Treherbert Libanus	3	9	1
Troedyrhiw, Carmel	1	13	6
Tondu	0	11	0
Wanntrodan	1	10	0
Do. for <i>N. P.</i>	0	10	0
Ystalyfera, Zoar Chapel ..	4	13	6
Ystalyfera, Caersalem	0	11	1
Ystrad, Rhondda Nebo	1	5	8
Do. for <i>N. P.</i>	2	7	4

Cardiff Tabernacle	32	10	0
Salem Splotland	12	2	9
Cardiff, Siloam Dock	2	15	2
Tongwynlas, Aion	3	0	5
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	50	7	9
Hebron Dowlais	1	4	6
Merthyr Aion	0	12	4
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	1	16	10

MONMOUTHSHIRE.

Newport Temple	18	0	0
Stow Hill	4	4	1
Maindee	2	11	11
Pillgwenilly	1	11	6
Darenfelen	2	13	6
Pwngwyn	6	12	7
Newport, Charles Street	5	14	1
Nantylgo	1	9	6
Llanelly	3	11	9
Abercarn	4	12	1
Two Looks	1	8	6
Moriah Risca	5	13	0
Trosnant, Pontypool	1	16	8
Libanus, Blackbood	2	1	8
Bedwas	6	14	6
Cendle	3	2	0
Liysfaen	2	9	0
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	77	0	10

Less amount remitted before

	9	14	1
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	67	6	9
Nash	1	6	0
Ebbw Vale	1	3	0
Usk	2	14	8
Llanfihangel, Crucorney	0	12	0
Rhymney	0	5	4
Abertillery	4	7	10
Magor	2	0	5
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	13	17	8
Less Expenses	1	0	0
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Abersychan, Noddfa	1	9	0
Argoed	9	6	6
Bargoed	2	5	2
Bassaleg, Bethel	8	8	7
Blaenau, Gwent	6	13	9

		£	s.	d.			£	s.	d.			£	s.	d.			
Blaenavon, Horeb		9	3	2	Dinas Cross, Tabor		2	4	6	SCOTLAND.							
Blaenavon, Ebenezer ...		5	9	9	Do. for India		1	0	9						Aberdeen		4	11	0
Brecon English Chapel ..		15	6	0	Do. for China		1	0	9	Berry Orkney, for W. & O. 0		7	2	0			
Caerleon		3	12	6	Fishguard		0	12	4	Dundee		2	0	0			
Castletown		14	15	3	Do. Hermon Chapel ...		8	15	5	Edinburgh, Duncan St. ...		11	15	8			
Ebbw Vale, Providence					Harmony		4	4	0	Do. for N. P.		6	16	3			
Chapel		1	0	0	Haverfordwest		20	5	11	Glasgow		39	5	6			
Ebbw Vale, Nebo Chapel		5	15	6	Middlemül. Salva Tretior		17	15	10	Do. for China		4	6	6			
Llanfihangel, Cruorney		9	19	0	Newport		8	3	4	Do. Blackfriars Street.		36	0	0			
Monmouth		1	0	0	Bethanania		3	0	6	Do. Hope Street		133	18	6			
Newbridge		3	17	8	Blaenywaun & Bethsaida		13	15	7	Do. for N. P.		6	10	0			
Newbridge, Beulah Ch.		6	15	8	Do. for N. P.		2	4	5	Do. North Frederick							
Newport, Charles Street		5	8	4	Gerizim		5	9	9	Street		18	1	2			
New Tredegar, Saron Ch.		0	16	6	Hermon		2	18	5	Do. for N. P.		0	12	0			
Penygarth Tabernacle ...		0	14	6	Rhydylym		10	12	0	Do. for W. & O.		2	6	10			
Rhymney:—					Sardis		0	10	0	Greenock		20	16	7			
Do. Penuel Chapel		8	7	0	St. Davids, Sion		4	0	6	Do. for W. & O.		2	0	0			
Do.		3	8	10	Tenby		9	11	6	Do. for N. P.		4	14	7			
Do. Soar Chapel		1	0	8	RADNORSHIRE.					Irving		4	1	6			
Do. Beulah Chapel		0	15	1						Evenjobb and Gladestry.		3	15	4	Kilmarnock		2	13	0
Sirhowy, Carmel		7	3	4	Newbridge and Pysgah ..		3	8	0	Perth		46	10	0			
St. Brides		3	14	7	Presteign and Stansbach		9	19	3	Do. for W. & O.		2	0	0			
Talywern, Pysgah		7	8	6	Do. do. for N. P.		3	3	10	St. Andrews		10	12	6			
Tredegar, Shiloh Ch.		15	3	3	Felindre		1	14	1	Do. for N. P.		1	2	2			
Tydee		10	0	0	Maesyrhelem		3	4	6	Tullymet, for N. P.		1	12	6			
PEMBROKESHIRE.					Cefnpawl		1	0	0	Scotland, balance by Rev.							
Blaenconin and Gilly ...		12	0	5	Bwlchy Sarnan		5	2	6	W. Barker		5	18	1			
Do. for N. P.		3	4	1	Less Expenses												
Blaenffos		9	7	0											IRELAND.		
Caersalem and Jabez ...		11	5	10						Balance, by Rev. Geo.							
Do. for W. & O.		1	2	0						Kerry		22	12	0			
Do. for N. P.		0	15	0													
Ciltowyr and Ramoth ...		4	13	8													
Croesgoch and Trevine ..		10	0	0													

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Feb. 25, Mar. 11, 29, 31; Pinnock, F., Feb. 25, Mar. 24; Smith, R., Mar. 13, 30; Thompson, Q. W., Feb. 25, Mar. 13; Saker, A., Mar. 30.

AMERICA—OHIO, Carter, C., Mar. 8.

ASIA—CHINA, Chee-foo, Loughton, R. F., Jan. 18, Mar. 6.

INDIA—ALLAHABAD, Bate, J. D., Feb. 10, Mar. 14; Evans, J., Feb. 24. ALIPORE, Pearce, G., Feb. 15, 16, Mar. 22, April, 13. BARISAI, Sale, J., Feb. 18. BENARES, Heinig, H., Mar. 2, 3. CALCUTTA, Lewis, C. B., Feb. 23, Mar. 6, 9, 23, April 6, 13; Robinson, R., Mar. 22, April 6, Wenger, J., Feb. 22. CHITOURA, Williams, J., Mar. 15. COLOMBO—Allen, Mrs., Mar. 8; Pigott, H. R., April 2. DELHI, Parsons, J., Mar. 8; Anderson, J. H., Mar. 22, April 12. Dacca, M'Kenna, A., Mar. 18, 24, April, 7; Bion, H., Feb. 24, April 16. JESSORE, Ellis, R. J., Feb. 19. PATNA, Broadway, D. P., Mar. 18. SEWRY, Allen, J., Mar. 3. BOMBAY, Hobbs, Mrs., at Sea, May 11. POONA, Gillott, C. O., Mar. 25.

RIVER HOOGHLY, Dakin, E., Feb. 26. SERAMPONG, Martin, T., Mar. 22, 23; Thomas J., Mar. 6.

EUROPE—

FRANCE—MORLAIX, Jenkins, J., April 3. ANGERS, Desmidt, F., April 12.

WEST INDIES—

BAHAMAS—Nassau, Davey, J., Mar. 6, 25, April 3, May 1; Cox, Mr. J., and others, April 3. INAGUA, Littlewood, W., May 1. TRINIDAD, Law, J., Mar. 9. SAN FERNANDO, Gamble, W. H., Mar. 2, April 5. HATTI, Dommond, V. R., April 8.

JAMAICA—

ANNATTO BAY, Jones, S., April 21. BROWN'S TOWN, Clark, J., Mar. 10, April 7. FALMOUTH, Kingdon, J., Mar. 23, April 23. GORNEY'S MOUNT, Randall, E. C., Mar. 8. KETTERING, Fray, E., Mar. 9. KINGSTON, East, D. J., Mar. 9. MOUNT HERMON, Clarke, J., Mar. 10. MONTEGO BAY, Dendy, W., Mar. 5, 23; Reid J., Feb. 6, Mar. 23; Hewett, E., April 21; Henderson, J. E., April 23. ORANGE RIVER, Webley, Mrs. A., April 4, 20. PORT ANTONIO, Service, J. B., Mar. 16. SAVANNAH LA MAR, Hutchins, Mrs., Mar. 4. ST. ANN'S BAY, Millard, B., Mar. 9, 23, April 23. ST. HELENA, Kerr, R., Mar. 8.

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

THE MISSIONARY HERALD.

THE MISSIONARY LIFE.

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

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

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

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

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

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

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

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

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

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

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

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

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

RE-OPENING OF EAST QUEEN STREET CHAPEL, JAMAICA.

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

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

The following was the order of the service :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A TRIP ROUND MY ISLAND.

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

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

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

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

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

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

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

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

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

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

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

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

"First Question.—What is sin?"

"Second Question.—How came it here?"

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

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

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

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

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

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

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

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

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

“1st.—Sin, what it is.

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

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

“4th.—Jesus Christ, who He is.

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

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

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

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

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

PREACHING TO THE SANTHALS.

BY THE REV. E. JOHNSON.

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

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

DESCRIPTION OF JESSORE.

BY THE REV. R. J. ELLIS.

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

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

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

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

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

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

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

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

A MISSIONARY TOUR IN AFRICA.

BY J. J. FULLER.

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

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

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

THE CHURCH IN ELEUTHERA, IN THE BAHAMAS.

BY THE REV. J. DAVEY.

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

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

HOME INTELLIGENCE.

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

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

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

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

 DECEASE OF MR. J. DAKIN.

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

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

THE MISSIONARY HERALD.

OUR MISSIONARY WORK.

At their Meeting on the 14th of July, the Committee concluded the deliberations, with which for some time past they have been occupied, on some important regulations which, in future, are to be applied to the conduct of the Mission. A portion of the resolutions at which they arrived have already been published in the Annual Report; but it is desirable they should be regarded as a whole. We therefore here reproduce the resolutions from the Report, and add those just passed to complete the series. It will be seen, from a subsequent page, that several friends have already come forward to sustain the Committee, and their liberal contributions will enable them at once to carry out the principles of the closing resolutions. We are happy to say that the Committee are also encouraged by the offers of three or four young men, which have been accepted, to enter a Missionary life on the rules laid down. We cannot doubt that these incidents are a happy presage of the good which will result from their adoption.

Resolved I.—That it is obvious that certain departments of missionary labour, in their very nature, have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school-books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges, and training institutions for the ministry of the Word. These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting, and even with regard to the institutions for the training of a Native ministry and schoolmasters, these, as in the case of our Jamaica Theological and Training Institution, should derive at least

a portion of their funds from the community whose best interests they subserve.

Resolved II.—That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct. Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded.

Resolved III.—That with regard to the Native brethren, that the distinction should at once be drawn between those of them who are pastors of churches, and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The Native pastors should, as soon as possible, be made independent of the Society, and assume all the duties of the office they are called to fill. The Native evangelists should be regarded as itinerant missionaries.

Resolved IV.—That it is further desirable, especially in order to carry the Gospel beyond the present bounds of missionary enterprise, that agents shall be employed—wherever the Committee deem it expedient, and whenever suitable persons offer themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The Committee will be happy to bear the expense of preparation and equipment, to provide for all needed requirements, and such exigencies as may arise.

Resolved V.—That in the judgment of this Committee it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and should remain so for two years at least, until their suitableness for the climate and the work have been fairly proved; and that this be the rule of the Society, exceptional cases to be dealt with as they occur.

It only remains that we should commend these important decisions to the prayerful consideration of the churches. Let them seek God's blessing on the entire work of the Mission, and especially pray that it may please the Head of the Church to send forth right and true men to be pioneers of the Gospel in lands lying in darkness, and to preach the unsearchable riches of Christ to the perishing heathen!

THE OPPOSITION TO THE GOSPEL IN NORWAY.

Our excellent brother Mr. Hubert gives us the following account of a visit paid to Stavanger in the early part of the year :—

“With a feeling of deep gratitude to my Heavenly Father and the Lord Jesus Christ, who has unto this present moment, kept me safe soul and body, I hope, the pen in hand, to give you an account of the Lord's gracious dealings with me since I wrote my last.

“It has not fallen to my lot before, to see the work in the vineyard of our Lord go forward as it appears to be doing at this place. The same day as I posted my last, I was summoned to appear before the magistrate the next morning. I had intended to go farther north, but was by this prevented; it was not the will of my Heavenly Master, and so he sent the police to stop me. I appeared before the magistrate next morning, together with some false witnesses from the priest of whom I spoke in my last, charged and tried as a disturber of peace and uproar-maker. I was told not to leave the city without permission, so I stayed and had crowded meetings every night, the police assisting to keep order. The trial before the magistrate was sent to the chief justice of this city, but he laid it down that he would have nothing to do with it; so the priest in his wicked desire to stop me and bring me into trouble, to prevent the work of progress, was baffled; and I believe the Lord used him, against his own will, to do no evil as he intended—but the Lord, blessed be his holy name, turned it all to good.

“Many souls are awakening out of their death-like slumber, and some have found peace in the precious blood of a dying Redeemer. Amongst others, I will tell you one case of a dear young man. I had a meeting on the 3rd inst. in the house where he lives on the ground floor, and when meeting began, he, together with some other young men, went up stairs above our heads to play at cards and drink brandy. They had bought a bottle full to keep their spirits up with; but as soon as we commenced to sing and pray, they could not bear it, but left the house and stayed out till the meeting was over. One night shortly after, he went to the meeting (the same night when crowds cheered me on my way home to my lodgings), and the word was carried to his own heart with power by the Holy Spirit, and for several days he was in deep sorrow over his sinfulness. One night he stayed with me after the people had gone, and we had a sweet hour together. He asked me, with a broken heart, to forgive him, for he had blasphemed me; which I told him I did with my whole heart, and a few days afterwards he found peace with God through faith in our precious Jesus, blessed be his holy name, and he walks now as a humble disciple of Christ, against much opposition of his former comrades in sin—‘But,’ says he, ‘I deserve it, for I have been such an enemy myself and blasphemer against the truth as it is in Jesus.’ I am now at full liberty and was on my way to the fishing district, but had to return the same day. Here it is blowing storms every day, so steamers can hardly run.

“From Riesor I had very interesting news: several have found peace with God. In these days the revival is going on amongst them. Praise God with me.”

 NATIVE CHRISTIAN MOVEMENT IN BENGAL.

In our April number we reported the formation of a Society of Native Christians of various denominations, as an interesting sign of a spirit of self-

reliance beginning to appear among the converts. We have since been favoured with an extract from a letter addressed to a Christian Bengali student in this country, in which a fuller account is given of the objects and plans of the association by one of its members. It will, we are sure, gratify our readers to peruse this paper. The writer says:—

“The Bengal Christian Association is an unpretending society of believers in the Lord Jesus Christ, who have been called into the marvellous light of the Gospel out of heathen darkness. It is a Society of indigenous Indian Christians. The word ‘Bengal’ only indicates its local habitation, but all Indian Christians, whether Bengalis, or Punjaubis, or Madrasses, or the inhabitants of Bombay, or of the North-Western Provinces, can be admitted as members. Our European friends and well-wishers are not admitted as members, but they have often been present with us as visitors.

“You inquire what our Association has done since its birth? To this question I reply we do not obtrude ourselves into public notice, and we have done nothing more than to meet together once a month to invoke the blessings of Almighty God upon all our brethren—Episcopalians, Presbyterians, Wesleyans, Baptists, Independents—so that all our Native Christian brethren may feel that we are all built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. We have one Lord, one faith, one baptism, and therefore, we love all our Native Christian brethren, with whatever denomination of God’s people connected. England has had the honour of responding to India’s call, ‘come over and help us;’ England has said to India, ‘weep no more,’ I am sending the glad tidings of salvation through a once crucified but now exalted and glorified Redeemer. English missionaries have encouraged us to stand on our own legs, and do something for ourselves, as one portion of the Holy Catholic Apostolic Church in India—not divided into sects—and devoid of all schism and heresy, united to Christ the living vine by a living faith.

“The object of the Bengal Christian Association is threefold:—”

“1st. *Subjective*.—The promotion of godliness and the nourishment of true religion in the souls of the indigenous Christians of the soil of India.

“2. *Objective*.—The presentation of Jesus Christ to our non-Christian countrymen as the only Saviour of Sinners. We are determined to know nothing amongst our Hindu and Mahometan countrymen save Jesus Christ and him crucified.

“3. The protection of our rights. This is a very subordinate object, nevertheless it is of importance that the Native Christian Community should have an organ of communication with the Government. As her Majesty’s most loyal subjects we have our rights, and we ourselves are the proper parties to present our cases before the legislature of the country, in order that no laws may be passed prejudicial to the interests of the Native Christian Community. What the British Indian Association is to Her Majesty’s Hindu subjects, the Bengal Christian Association is to Her Majesty’s Native Christian subjects.

“Every month we have an interesting lecture from one of our members. We have no paid agents, but all of us do what we can by conversation, by visiting from house to house, and by preaching in the streets, to promote Christian truth and godliness amongst our believing, as well as amongst our unbelieving countrymen.

“We have done nothing as an Association. We have simply edified one another by exhortation and prayer.”

Every English Christian will wish God speed to the Association, and express the hope that it may become the pioneer of great spiritual good to its members and its countrymen.

SIGNS OF PROGRESS.

Among other signs of progress of the Kingdom of God in Bengal, is the establishment of a weekly Christian newspaper in the Bengali language, and conducted by Native brethren of various churches. It bears the title of "Saptahik Songbad" (the *Weekly News*). An extract or two from this paper will be of interest to our readers, for the translation of which we are indebted to the Rev. G. Rouse, LL.B. The first is interesting for the comments made on the fact recorded:—

"On January 31st last, the Bishop of Madras ordained thirty-four Native Christians to the office of ministers of the Gospel. They are to labour in connection with the churches in Tinnevely, under the auspices of the Church Missionary and Propagation Societies. The Native churches will furnish the half of their salary. We have also heard that in Travancore, under the care of the London Missionary Society, there are 32,000 Native Christians. These are accustomed, every month, to make a collection towards the support of their teachers.

These people are not prosperous people, like the Calcutta Christians. Like the brethren of Krishnagur and the Southern villages, they are labouring men. How great their zeal to be independent churches! By reason of this zeal, their poverty is able to place no hindrance in the way of their desire to be independent. We have no such zeal. We are in the receipt of 100, 150, 200 rupees monthly salary, yet we impose upon the liberality of foreigners the charge of supporting those who every Sunday instruct us in the truths of religion, and we think nothing about it ourselves. There are those amongst us who, if they had zeal, could any one of them make a Church independent of foreign aid; but they have no zeal—how can we give it them? We have been a long time depending upon others—now, Bengali Brethren, let us in every respect seek to exhibit a desire to be independent. How long shall we continue to cling to the neck of foreign Christians?"

We devoutly pray that such an appeal as this may reach the hearts of our Bengali Native Christians. It will be a great day for the advancement of Christ's kingdom, when they shall with one heart strive together for the faith of the Gospel. The next extract is interesting as a proof of the decline of idolatry in Calcutta:—

"Some old, respectable people at Calcutta have again established the Dhar-masabhā (Society of Religion). Its object is to preserve the Hindu religion. All intelligent people will understand how much good is likely to come from an attempt to preserve Hinduism. It would be more wise for Hindus of the present time to examine the Hindu Shastras to see whether Hinduism is true or false—whether salvation can be obtained by it or not. Otherwise the attempt to patch up the old garment will only make those who attempt it look more ridiculous. We expect that in a few years the barbarous Churruck Pooja (Swingug Festival) will be seen no more. Ever since the piercing with hooks has been forbidden, the excitement of the Pooja has become considerably less. Now, at Calcutta the Festival is much less frequented than it used to be. Formerly, on the swinging-day, it was difficult to move in the street in front of our office. Now, the number of people in the streets is about the same as on other days. In the case of the Doorga Pooja also, and other festivals, the attendance and excitement are gradually lessening. All this is a sign of good to the people."

A TRIP ROUND MY ISLAND.

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

No. II.

Thursday 4th.—The boatmen having rowed several miles during the night, when I awoke this morning I found myself at the Ghât of Rajahpore. Rising at five, after taking a cup of tea, we walked inland about a mile to the office of a large landholder, where, although it was so early, a number of writers and tenants were already assembled.

"Friends," said I, "I am a messenger from the God of heaven, and my friend Mathoor here is another. We have come to you to tell you what God wishes you to do to escape from a sinful life, a gloomy death, and heavy punishment in hell—will you listen to us?"

"Yes," said one, "we will listen, but let us first call in our Brahmin priest." When he came, to the number of twenty-four, they all sat down to listen.

Mathoor took for his subject, "The vanity of idolatry, and the wretchedness it leads to," which subject, as usual, evoked a good deal of animated discussion, in which both priest and people unblushingly asserted that an image was necessary to enkindle feelings of worship in the heart; whereupon something like the following conversation ensued:—

Mathoor.—"Are all men's minds, in the main, of the same kind?" "Yes, mine is like the Sahib's, and the Sahib's is like our priest's."

Mathoor.—"Very good. Now answer me one question upright. Are Europeans or Bengalees most to be depended on? Tell me friends, which nation's people are most truthful, and magnanimous, and charitable, and persevering, and chaste?"

Here one man bawled out, "The indigo planters are a bad lot, are we not as good as they?"

Mathoor.—"Who are indigo planters. They are amongst Europeans, like lepers among Hindoos, 1 in 10,000. Push the indigo planters aside. Are there no judges, and magistrates, and engineers, and merchants? Do not run round and round instead of going straight through the path, tell me truly, who are the best men, Europeans or Bengalees?" "Europeans are, who does not know that? they keep their word and do not get up false cases in the courts."

Mathoor.—"Can a man be good if he have no religion in him?" "No."

Mathoor.—"If the behaviour of the Europeans is better than the behaviour of Hindoos and Mussulmans, is it not a proof that their religion must be better than yours?" "We cannot say."

Mathoor.—"What! you cannot say! Ah! now you are insincere. You can say, but you *won't* say. Be that as it may, know that though there are tens and tens of millions of Europeans, not one man amongst them all believes that God enters an idol when the priest blesses it, and continues to dwell in it till the worship is over; nor does one amongst them all make an image of what he conceives God to be like, under the pretence that if he does not do so he cannot intelligently worship him. Now, look here my countrymen, if Europeans—whose minds, you admit, are like your own—can worship God, and attain to more religious behaviour than Hindoos, though they have no idols, how can I believe you when you say, that if you do not have them you cannot conceive of God intelligently? Where did your priests get their authority from for saying that God ever dwells in idols, or that idol worship is good? Your Vedas do not say so, and they

are the oldest books you have. You only get the authority from the Puranas, which are mere traditionary stories, full of improbabilities, exaggerations, and contradictions. If it were true that God is in the idols, would there not have been some sign of it all these hundreds of years? If I were not to move for a month would anyone believe that there was life left in me? Has one ever seen an idol walk, or heard it breathe, or speak? Why, if such a thing should occur you would cry out with fear, 'a ghost, a ghost,' and run away. What idolatry has led to, my Holy Book tells much better than I can do. Listen to it." Read Rom. i., 22, 23, 28, and following verses.

Thus passed by a happy, interesting hour, when I commenced my discourse thus:—

You have heard much about the worthlessness of worshipping idols, or worshipping God through idols, now listen to a statement about the true religion. Beginning with the fall I traced man's wretched history all along the ages to the birth of Jesus; showed in what respects He was the suitable Redeemer for the sins of the world: sketched His life and expiring agonies, and, finally, pressed them to believe in Him that they might find mercy, privilege to meet Him at His second coming, and live and reign with Him during the predicted blessed one thousand years.

I never, I think, felt more liberty and power in preaching Jesus to the people, than on this occasion; I could tell by their rapt attention that they were intensely interested, many of them seriously admitted that the Christian religion seemed to be the true one, and yet, not a single copy of New Testament or Gospel could I induce any one of them to purchase, though I asked only sixpence for a New Testament and a penny for a Gospel. I endeavoured to excite a little shame in them by telling them that at Dareepoor Market yesterday I had sold twenty copies, and most of them to poor people. They very cleverly turned the tables upon me thus: "Indeed! well that simply shows their ignorance, for if all, like us, declined to buy, then the generous Christians would be so grieved that they would request us to take their books *without payment* and read them, as I saw them doing in the station of Jessore."

Ah! how hard a thing it is for those who have riches to enter into the kingdom of Heaven.

Returning to the boat, we saw ten men sitting in a blacksmith's shop gossiping, so invited them out to sit under a mango tree, and hear words new, true, sweet, and precious. Out they all came, down we all sat. As most of the men were Mahommedans, I took up the five works on which they rely for salvation, and, one by one, endeavoured to show them how worthless they were to cleanse the heart from sin.

The five works alluded to are Prayer, Fasting, Meeting on Fridays to read the Koran, Almsgiving, and Pilgrimage to Mecca, none of which were able, singly or collectively, to atone for the sins of a past life.

"You have thrown us all down into the mud," said the blacksmith; "will you leave us there? If our religion cannot give good natures, pray what religion can? Speak, Sahib, we continue to hear."

I replied, "If I have cast you down in the mud, my friend Mathoor here will lift you out of it. Look in my face no more; look in his; he will now tell you of the safe refuge and the true atonement."

And he *did* tell them, most beautifully, simply, and earnestly, till, the heat becoming almost insupportable, we were obliged, about ten o'clock, to give over, and make a precipitate retreat to the boat.

Before going, however, we sold several Gospels. At five p.m., when it was cool enough to venture out, we went to the large village of Máshále. The

whole place seemed in excitement, and about fifty persons, with half a dozen women, standing at a little distance, turned out to listen to our words.

Mathoor took for his subject, "The Devil, and the mischief he has done;" I took for my subject, "The Lord Jesus, and the damages he has made good."

It was a pretty sight to see so many persons seated on their mats before us, marred, however, by ten poor Cháráls (the outcasts), seated on the bare earth in a group by themselves, about ten feet apart.

Till 7 o'clock we preached and preached, the people never flagging in their attention, till at length, my voice failing, and Mathoor himself confessing to weariness, we sold a book or two, and then, followed by a large concourse of people, went back to the boat.

THE BRAHMIST MOVEMENT.

THIS movement towards a purer creed among the educated natives of the Presidency towns of India is one of great interest. It is the effect of education combined with the knowledge of Christianity. The knowledge acquired has unsettled the minds of intelligent men, and awakened disaffection towards the beliefs and practices of their forefathers. Hence Christians have regarded the movement with hope, and, while watching its various phases, have rejoiced to see its adherents more or less often approaching Christianity, as the only true solution of their difficulties. We avail ourselves of the following extracts from the last report of the Church Missionary Association of Calcutta, to inform our readers of the present aspects of the movement. Written by a missionary on the spot, the facts stated have the value which personal knowledge gives:—

"The Brahminist movement owed its birth to a variety of influences, of which mission influence was without doubt the most potential. In its progress it has borne manifold aspects, and given utterance to conflicting theories. Once it was Vedantist; then it repudiated all light but that of nature. At one time it proclaimed a God too kind to punish, then a God too just to forgive. Once it laughed at a divine Incarnation, then it upheld incarnations by the thousand. For years its advocates boasted of their oneness, then they parted asunder and denounced each other. Such has been its course — a strange medley of contradiction and confusion! Those who once believed the movement must eventuate in the Gospel have been disappointed. Time has shewn that *per se* it has no real affinity with the Gospel, and that its direct influence is certainly not to prepare men to receive the Gospel. There is too much reason to fear that many of the most advanced members of the Shomaj are further from the truth now than they were years ago. Yet, notwithstanding all this, we cannot but regard this singular movement as destined to minister in an indirect way towards the furtherance of divine truth.

"It may be that its utter failure as a system of religion may lead many to enquire after 'a more excellent way.' Already tokens of listlessness, tending to a collapse, are manifest amongst the once ardent upholders of the scheme. Very rarely is a Brahmo bold enough to argue for his creed.

"Not a few who were once zealous for Brahmoism have surrendered their allegiance. Some appear to be drifting into absolute infidelity, if not atheism. Others, of a more religious turn, are casting about for some other stay for their souls. Alas! the Gospel of Jesus is the last thing they seek for or desire. Some are trying to construct an eclectic religion which shall embrace certain elements of various forms of belief. On this spiritual raft they are disposed to entrust themselves in their voyage towards an unknown eternity.

“Amongst the advanced Brahmos, or the ‘Reforming party,’ as they are called, a novel and very suggestive feature has lately developed itself. It is well-known that the mediation of Christ has ever been a stumbling-block and an offence to the whole party. They have for long years ridiculed the notion that the sinner needed some one to enter into the breach—to stand between him and the Deity, by whose merits and intercessions he might gain a hearing. They always said that intuition scouted the idea. Within the last few months it has come to light, that not a few devout and earnest Brahmos have come to feel the absolute necessity of a mediator. This is not merely an impression or a matter of theory; they have reduced the conviction to practice; they have begun to invoke the aid of an Intercessor with the Father. Their cry has been, ‘O Lord, I am a vile sinner, I am not worthy to approach the Father; do thou plead for me, and help me with thy intercessions.’ Do our readers ask who is the being thus supplicated—thus addressed as ‘O Lord’? The answer is sickening and sad. These words are not addressed to Him who is ‘the only Mediator between God and man, the man Christ Jesus;’ they are spoken to the *Leader of the Brahmo shomaj*—a young man who two years ago propounded the doctrine that every remarkable man is as much a divine incarnation as was Christ. Some of his followers it would seem are disposed to regard him as such an incarnation, and as such invoke him in their prayers.

“This strange infatuation was recently made public by two Brahmist preachers, men of unblemished character, and noted for their zeal and devotion. Their object in revealing the matter was to draw forth from their respected leader a positive prohibition of the practice alluded to. They declared it to be blasphemous in its character, and a scandal to their body. No such prohibition has yet been published, though no attempt has been made to deny the facts alleged.

“All these things are well worthy of note. They should furnish food, not only for reflection, but for *earnest prayer*. In truth, mighty moral and religious forces are at work in this land. We hardly see how to grasp them and direct them. We have a very imperfect comprehension of them. But there is an all-controlling force within the grasp of every child of God. ‘Prayer moves the hand that moves the universe.’ Let the Church be instant in prayer, and He who once brought order and beauty out of chaos, will, in his own good time, cause these discordant elements to evolve such bright and blessed results, that the sons of God again shall sing for joy.”

We think it right to call attention to some things which tend to modify the preceding observations and the conclusions drawn from the facts as therein stated. It is but just to the eminent gentleman referred to, that his *own* account of the matter should be stated.

In a very able article, which appeared in the April number of the *British Quarterly Review*, statements are made similar to those in the above quotations from the Report of the Calcutta Auxiliary to the Bible Society. In the *current* number there is a note occasioned by a letter from Miss Collett, a personal friend of Mr. Kesub Chunder Sen, correcting some allegations respecting him, made at the close of the article, and especially, that he permits the more degraded of his followers to worship him. This is denied, and in proof of it, Miss Collett quotes from a letter written by him to Miss Carpenter of Bristol, who knew him well in India, and entertains the highest opinion of his character.

Referring to the paragraph in the *Indian Mirror*, where the allegation first appeared, he says, “I have not deemed it proper to contradict or reply to it, as it involves a most ridiculous charge, which is beneath notice, and which time will prove unfounded. God sees my heart, and I am conscious I do not stand convicted before Him in this matter. How can I, sinner as I am, and myself in need of salvation, undertake to be a redeemer to others?” While we regret that Mr.

Sen did not promptly and publicly contradict a statement so injurious to himself, his denial of it to Miss Carpenter is entitled to credit.

A friend in Calcutta has sent us a lecture entitled, *The Brahma Somaj Vindicated*, in reply to one delivered in the hall of the General Assembly's Institution in that city, by the Rev. Lal Behari Dey. It is pervaded by a fine and tender spirit, and though not equal to the one on *Jesus Christ, Europe and Asia*, in eloquence and power, it is well worthy of consideration. We refer to it however, for the purpose of calling attention to an affecting appeal which he makes towards the close, and which should be listened to with respect. "Christian Brethren! I humbly beseech you to look upon us in a brotherly spirit. We are all children of the common Father, love and goodwill should therefore prevail among us always. Whatever our religious opinions may be, we are certainly entitled to your sympathy and affection. If we are wrong, point out our errors; if we have turned astray, show us the true path; if we have violated the law of God, help us with good counsel; but do not, I beseech you, in the name of brotherly love, hate us—do not revile our Church, which is dearer to us than life."

One who speaks in such a manner is entitled to the utmost forbearance and consideration. We are sure that patience, kindness, and a due regard for the difficulties which encompass these men on every side, and a tender, earnest, affectionate effort to lead them to Christ, will have far greater effect than stern denunciations of their short comings and errors. We confess to a deep feeling of interest and sympathy for them. Men so cultivated, intelligent, and well-read in European literature, with their high morality, to say the least, must exert a powerful influence on the minds of their fellow-countrymen. To bring them to Christ as penitent believers in Him, and His work, is worth any effort, and should success crown such effort, they will be among the most powerful preachers of the Gospel in India.

BAPTIST MISSIONS.

As in a former page allusion has been made to the following important meeting, we place the account of it here for the information of our friends:—

At a meeting convened by Messrs. James Harvey, A. Angus Croll, James Benham, John Sands, and William Olney, at the house of the Rev. Dr. Brock, on the evening of Friday, the 11th June, 1869, to consider "The Resolutions recently adopted by the Committee of the Baptist Missionary Society, and the principle of action in the future conduct of the Mission, as indicated in the speech of Dr. Landels at the last Annual meeting:"

There were present—Sir Robert Lush, A. Angus Croll, J. P. Bacon, J. E. Tressider, W. Knight, E. Rawlings, James Benham, R. Waters, A. B. Goodall, W. R. Rickett, H. H. Heath, J. Herbert Tritton, S. R. Pattison, W. Olney, W. Stiff, A. P. Hepburn, J. Harvey, J. Coxeter, J. Rains, Dr. Underhill, the Revs. Dr. Brock, Dr. Landels, F. Tucker, W. G. Lewis, Dr. Angus, and W. Brock, junior.

Mr. James Benham was unanimously called to the Chair.

After prayer by the Rev. Dr. Brock,

Mr. Harvey introduced the subject proposed for consideration, after which a prolonged discussion took place.

I.

On the motion of the Rev. Dr. Angus; seconded by Mr. Robert Waters; supported by the Rev. F. Tucker, it was resolved unanimously—

"That in the judgment of this Meeting it is in the highest degree desirable that young men sent out as Missionaries should go forth unmarried, and should remain so for two years at least, until their suitability for the climate and the work has been fairly proved."

II.

On the motion of Mr. James Harvey; seconded by Mr. Rains; it was resolved *nem. con.*—

"That this Meeting having considered the resolutions which the Committee of the Baptist Missionary Society have adopted for their future guidance in carrying on the work of evangelising heathen nations, hereby expresses its sympathy and concurrence with the principles therein laid down; and further declares its conviction that in order to the wide propagation of the Gospel in districts and regions yet unvisited by the messengers of Christ, it is desirable that an agency should be instituted, less costly than the present, not having a permanent residence, and that shall associate as much as possible with the people whose salvation it seeks to accomplish."

III.

On the motion of Mr. Harvey; seconded by the Rev. Dr. Landels; it was resolved unanimously—

"That this Meeting, deeply impressed with the conviction that such a class of agency implies, and can only spring from, a high degree of zeal and devotedness in our Churches, hereby recommends that the friends of the Mission should unite in earnest prayer to Almighty God that by an enlarged outpouring of the Holy Spirit He may enable the Churches to realize and rightly to fulfil the sacred mission He has intrusted to them of publishing the Gospel among the heathen nations."

IV.

On the motion of Mr. Harvey; seconded by Mr. Rains; it was resolved unanimously—

"That should the Committee of the Baptist Missionary Society carry out the principles laid down in the foregoing resolutions, the friends present are prepared individually, and by influencing the Churches with which they are connected, to do their best to augment the funds of the Society to the extent required for this enterprise."

V.

On the motion of the Rev. Dr. Landels; seconded by Mr. W. Olney; it was resolved unanimously—

"That the Chairman, with Rev. Dr. Brock and Mr. Harvey, be requested to convey the foregoing resolutions to the Committee of the Baptist Missionary Society, and that afterwards they be published in the columns of the *Freeman* and *Christian World* newspapers."

VI.

It was further resolved unanimously—

"That the question of another Meeting similar to the present one, to which friends from the country should also be invited, be referred to the judgment of the gentlemen by whom this Meeting has been convened."

The thanks of the Meeting were then given to the Chairman, to Dr. Brock, and to the conveners of the Meeting; and after prayer by Dr. Brock, the Meeting separated.

JAMES BENHAM,
Chairman.

HOME PROCEEDINGS.

We have no lengthened record of meetings to present this month. Dr. Underhill, with Rev. Geo. Gould, has advocated the Society's claims at Helston, Penzance, Redruth, Truro, St. Austell, and Falmouth. Mr. Hobbs, lately returned from India, has attended a meeting at Great Leighs in Essex.

We are happy to inform our readers that the Committee, encouraged by the support received from the Churches during the past year, and the liberality of many friends—of which the statements in the preceding pages will give some idea—have felt it their duty to accept offers of Mission service for India, China, and Africa. In the latter case, however, subject to arrangements not yet determined upon, and still under consideration.

Considering the state of the Delhi Mission as set forth in Mr. Smith's letter, the Committee, though not without grave consideration, and some hesitancy, accepted Mr. Parson's offer to go thither and resume labour with Mr. Smith. The great difficulty in the way was the inability of Mr. Parsons to labour continuously during the year in the plains. He will be obliged to spend the worst parts of the hot season in the hills. Here he will do good service among the residents and the visitors. But the condition of the Delhi Mission, the state of Mr. and Mrs. Smith's health, alike demanded the sending forth of additional help. Mr. Parsons knows the work, and so cordially enters into Mr. Smith's views, and when there, suggested many of those plans of operation which have proved so beneficial, that the Committee felt some risk should be run, and some such arrangement made. Mr. Parsons very generously, on the decision being made known to him, relieved the Committee from all responsibility to bring him or his family home again, in case of failure of health. Mr. Parsons will most likely go out in October by steamer from Liverpool to Bombay, and thence to Delhi by rail.

The Committee have also accepted the offer of service tendered to them by Mr. Campagnac, a gentleman born in India, and educated at Serampore, who came over here for further education in the College at Bristol. He has pursued his studies successfully, and of late has attended the Bristol Infirmary to acquire a knowledge of medicine and surgery. This acquisition will greatly increase his power for good in the Mission field.

Our friends will remember the grief and disappointment occasioned by the unexpected return to this country of the Rev. G. H. Rouse, who had been for some time associated with Mr. Wenger in his important labours. Mr. Rouse's heart is still in India, and he maintains a regular correspondence with his former colleague, and affords him valuable assistance in his labours. But Mr. Wenger's health is far from good, and he often refers, with great concern, to the increasing failure of sight. The Committee have been anxiously looking for some one qualified for this specific work, and who, after the requisite residence in some country district, where he could acquire a familiar acquaintance with the Vernacular, might join our excellent brother, and render him the assistance he so much needs.

With this object in view the secretaries had their attention directed to Mr. Jordan, of Regent's Park College; and the testimonials to his character and abilities were so decided, that the Committee cordially accepted his offer of service.

These brethren will sail in the *Shannon*, on the 10th inst., in company with Mr. and Mrs. Kerry, Mr. and Mrs. Supper, who are returning, after a lengthened sojourn in this country, to their work in India.

	£	s	d.
Alie Street	4	3	0
Arthur Street, Camberwell Gate.....	19	9	0
Arthur Street, Gray's Inn Road	1	10	0
Bermundsey, Drummond Road.....	4	2	10
Bloomsbury.....	65	11	5
Ditto Sunday-school, for Rev. J. Clark, Brown's Town, Jamaica	5	0	0
Ditto, ditto, for Rev. E. Smith, Cameroons ...	5	0	0
Bow	9	9	0
Bryanston Hall	2	0	0
Brentford, Park Chapel	12	10	0
Brixton Hill.....	20	17	7
Calthorpe Terrace Sunday-school, for Rev. W. H. Gamble's Station, Trinidad, per Y. M. M. A.	15	0	0
Calthorpe Street Girls' School, per Y. M. M. A.	1	3	0
Camberwell, Denmark-place	22	6	0
Ditto, Mansion House.	4	4	0
Ditto, ditto, for W. & O.	1	10	0
Camden Road	45	3	4
Do. for N. P.	3	15	10
Chelsea.....	9	2	0
Commercial-street Sunday-school for N. P. per Y. M. M. A.	1	5	2
Dalston, Luxembourg Hall	2	0	0
Devonshire Square Sunday-school, per Y. M. M. A.	0	8	3
Ebenezer Sunday-school for India, per Y. M. M. A.	0	17	7
Hackney, Mare Street... ..	30	0	6
Do. Grove Street	9	1	10
Hackney Road, Providence Chapel, for N. P. Madhob. Jessore, per Y. M. M. A.	20	0	0
Hammersmith	13	16	3
Hawley Road	12	11	2
Henrietta Street	2	7	8
Highgate	4	12	0
Islington, Cross Street ..	18	14	1
Ditto for W. & O.	6	0	0
Ditto Juvenile Auxiliary ..	4	0	0
Ditto ditto for Mrs. Fray's Sch., Jamaica ..	10	0	0
Ditto ditto for Two Children at Cameroons... ..	10	0	0
Islington, Salter's Hall Chapel	18	17	0
James Street, Old Street Kennington, Charles St.	6	15	2
Kennington, Palace Gardens	24	4	6
Ditto for W. & O.	5	0	0
Kilburn	1	1	0
Kingsgate Street.....	10	10	6
Little Wild Street.....	0	12	6
Maze Pond	17	0	4
Metropolitan Tabernacle ..	100	0	0
Moor Street.....	2	14	0
North London Sun.-sch., for N. P. by Y. M. M. A.	4	7	5
Notting Hill, Cornwall Road	7	11	10
Ditto Norland Chapel ..	5	4	1
Peckham, Rye Lane Sunday-school, per Y. M. M. A.	3	1	0
Poplar, Cotton Street ...	6	3	1

	£	s	d.
Putney, Union Church .	9	1	5
Regent's Park.....	46	7	5
Spencer Place.....	5	4	0
Stepney Green	11	3	0
Stockwell	27	15	7
Ditto for W. & O.	5	0	0
Stoke Newington	7	17	6
Stratford Grove	5	12	6
Tottenham	9	2	0
Trinity Chapel, John St., Edgware Road	21	0	0
Upper Holloway.....	20	4	6
Upton Chapel, for N. P. per Y. M. M. A.	6	0	0
Ditto for N. P. George Ukwé, under Rev. A. Saker, Cameroons, per Y. M. M. A.	12	0	0
Vernon Chapel Sunday-school	9	0	0
Ditto per Y. M. M. A.	15	5	8
Walthamstow, Wood St.	6	5	6
Walworth, East Street Sunday-school, for Mr. Heinig's Station, Benares, per Y. M. M. A.	10	0	0
Wandsworth, East Hill... ..	9	3	0
West Drayton	1	4	6
BEDFORDSHIRE.			
Dunstable	1	9	2
Luton, Union Chapel ...	22	0	11
Steventon.....	3	10	0
BUCKINGHAMSHIRE.			
Aston Clinton	0	15	6
Chesham	10	8	3
Olney	12	0	0
CAMBRIDGESHIRE.			
Caxton for N. P.	1	4	5
CORNWALL.			
St. Austell	5	0	6
Truro	1	0	0
DEVONSHIRE.			
Brixham	25	0	0
Ditto for W. & O.	1	0	0
Exmouth	3	0	0
Ifracombe	0	3	9
Plymouth, George Street Ditto Juvenile Society for African Orphans ..	10	10	0
Ditto Sunday-school for Bartaal Mission ..	4	10	8
Totnes	4	11	0
Ditto for W. & O.	5	18	0
Ditto for W. & O.	0	5	0
DORSETSHIRE.			
Weymouth	4	11	6
DURHAM.			
Cotherstone.....	0	10	3
Forest	0	7	0
ESSEX.			
Barking, Queen's Road... ..	2	0	0
Plaistow	5	11	0
Romford	9	9	2
Thorpe-le-Soken	1	15	11
Ditto Cranleigh School ..	0	6	10

	£	s	d.
GLOUCESTERSHIRE.			
Ruardean Hill for W. & O.	0	6	0
HAMPSHIRE.			
Beaulieu	1	1	0
HEREFORDSHIRE.			
Kington	10	1	4
HERTFORDSHIRE.			
Hitchin.....	20	13	6
St. Albans.....	38	0	8
KENT.			
Ashford	2	5	10
Belvidere.....	4	6	11
Bexley Heath.....	1	4	1
Bromley	4	0	0
Ditto Juvenile for Rev. R. Smith, Africa ...	5	0	0
Crayford	11	3	0
Ditto for Todowagadura School, Ceylon.....	1	17	0
Dartford	8	2	9
Forest Hill.....	16	10	0
Lee	9	14	3
New Cross, Brockley Road	7	6	8
Tenterden	5	10	0
LANCASHIRE.			
Bolton	2	15	0
Liverpool, Pembroke Ch.	50	0	0
Ditto, Juvenile Society for Rev. W. Dendy ...	10	0	0
Ditto, Richmond Ch. for W. & O.	5	0	3
Rochdale	3	16	1
LEICESTERSHIRE.			
Leicester, Belvoir Street.	16	7	2
NORFOLK.			
Attleborough	1	10	0
NORTHAMPTONSHIRE.			
Burton Latimer	6	7	0
Clipstone	5	0	0
Kettering, for W. & O.	2	8	1
Ditto, for N. P.	2	1	11
Long Buckby	19	0	0
Northampton, College Street	150	0	0
Ringstead	8	8	1
Thrapstone.....	15	2	4
Bythorne.....	1	19	8
17 2 0			
Less expenses..... 0 8 0			
16 14 0			
NORTHUMBELAND.			
Newcastle-on-Tyne, Bewickie Street	1	1	0
SHROPSHIRE.			
Dawley Bank	5	0	0
Pontesbury	2	0	0

SOMERSETSHIRE.		WORCESTERSHIRE.		YORKSHIRE.		IRELAND.	
	£ s d.		£ s d.		£ s d.		£ s d.
Beckington	10 19 3	Bewdley	1 15 0			Inverness.....	7 10 0
Bristol	770 18 7			NORTH WALES.		Loestemouh	1 0 0
Ditto, Collection after United Communion Services at Broad- mead Chapel, for W. & O.....	10 14 2			MONTGOMERYSHIRE.		Montrose	20 15 10
Ditto, Wadham Street, Weston, for ditto	3 6 0	Caersws	1 3 2	SOUTH WALES.		Ditto Legacy	10 0 0
Ditto, City Road Ch., for School under Rev. T. Morgan, Haurah	6 0 0			BRECKNOCKSHIRE.		Paisley	10 0 0
Ditto, Buckingham Ch. for N. P. India	10 14 8			Brecon		IRELAND.	
Ditto, do., Bible Class, for School at Intally	6 7 2			Pontenny for N. P.		Belfast	0 10 0
Ditto, King Street Ch. per Mrs. Thomas, for N. P. Delhi	18 0 0			CARMARTHENSHIRE.		Waterford	0 10 6
Ditto, King Street Sch. for N. P. India.....	16 5 6			Cross Inn		FOREIGN.	
Ditto, Tyndale Chapel for W. & O.....	11 0 0			Mylidym, Salem		Africa, Cape of Good Hope, Graham's Town:—	
Frome, Badcox Lane	31 5 7			GLAMORGANSHIRE.		Hay, Rev. Alexander, by Mr. G. Murphy 1 0 0	
Ditto, Naish Street.....	0 11 6			Cardiff, Bethel		West Indies—	
Ditto, Sheppard's Bar- ton.....	43 1 8			Gelligaer, Horeb		Baptist Missionary Soc. of Jamaica, by Rev. J. E. Henderson, Treas- urer, for African Mis- sion:—	
Ditto, for W. Africa.....	6 0 0			Merthyr High Street Sunday-school		Alps, by Rev. P. O' Meally	
Ditto, for Jane Bunn, in Mrs. Hobbs' Sch., Jessore	6 0 0			Swansea, Mount Pleasant		Bethstophil, by Rev. G. R. Henderson.....	
Ditto, Berkley	0 4 2			Ditto Bethesda		Brown's Town, by Rev. J. Clark	
Ditto, Chapmanslade.....	0 18 6			MONMOUTHSHIRE.		Dry Harbour, by Rev. J. Bennett	
Paulton	7 11 8			Chepstow.....		Ebenezer, by Rev. W. Claydon	
Wells	6 18 11			Ditto for N. P.		Falmouth, by Rev. J. Kingdon	
Wincanton	15 0 0			Ditto for W. & O.....		Gurney's Mount, by Rev. C. E. Randall	
STAFFORDSHIRE.				Llanthwy		Lucea, by Rev. T. Lea ...	
Bilston, for W. & O.	1 9 6			PEMBROKESHIRE.		Moneague, by Rev. J. Gordon.....	
SURREY.				Blaenllyn.....		Montego Bay, First Ch. by Rev. J. Reid	
Addlestone for W. & O..	1 10 0			Lampeter.....		Ditto, Second Church, by Rev. J. E. Hen- derson	
Haslemere	1 5 0			Maenclochog, Horeb.....		Morant Bay, by Rev. W. Teall	
Richmond, Lecture Hall.	3 10 0			Milford.....		Mount Carey, by Rev. E. Hewett	
Upper Norwood	19 11 9			Newton.....		Mount Lebanon, by Rev. G. Elliott	
SUSSEX.				SCOTLAND.		Port Maria, by Rev. C. Sibley	
Forest Row	0 17 2			Aberdeen.....		Refuge, by Rev. E. Fray	
WARWICKSHIRE.				Ditto John Street for W. & O.....		Rio Bueno, by Rev. D. J. East	
Leamington, Warwick St.	0 6 10			Ditto George Street for W. & O.....		Salter's Hill, by Rev. W. Dendy	
Rugby	6 19 3			Dundee		St. Ann's Bay, by Rev. B. Millard	
Ditto, for W. & O.....	0 12 1			Edinburgh for Rev. J. E. Henderson's Chapel, Watford Hill, Jamaica		Savanna-la-Mar, by Rev. W. Bourkie	
WILTSHIRE.				Elgin.....		Spanish Town, by Rev. J. M. Philippo.....	
Bratton.....	6 5 0			Forres		Stacy Ville, by Rev. R. Dalling	
Chippenham	16 10 9			Glasgow, Hope Street ..		Thomson Town, by Rev. G. Moodie.....	
Devizes.....	42 2 1			Ditto North Frederick Street Sunday-schl. for N. P. India ...		Vere, by Rev. A. Duckett	
Kington Langley	7 3 6			Ditto ditto for Schools, India			
Ditto, for N. P.	0 4 0			Grantown			
North Bradley	4 15 3			Huntly.....			
Westbury Leigh	10 5 0						
Westbury Providence Chapel, Penknapp.....	5 14 0						

JAMAICA EDUCATION FUND.

Trustees of Taylor's Fund 200 0 0

GORDON CHAPEL'S FUND.

Dawbarn, Mr. W., Liverpool 50 0 0

We are requested to insert the following list of Contributions to the
BIBLE TRANSLATION SOCIETY

From 26th April to 30th June.

Annual Meeting—Collection	8 5 10	London—Benham, John, Esq.	1 1 0
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„ Shorellet, Mr. W.	0 5 0	Weston Turville—A. P. Scrivener, Esq. ...	0 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., April 3, 20, 24, May 8, 11, 27; Pinnock, F. April 25, May 17; Smith, R., April 17, May 6, 23, 26; Thomson, Q. W., April 20, May 6, 18.

AMERICA—NEW YORK, Colgate and Co., May 27.

CANADA—Merrick, Mrs., April 23.

NOVA SCOTIA—Cramp, J. M., June 28.

ASIA—

Ceylon, Colombo, Pigott, H. R., May 3.
Kandy, Waldoek, F. D., May 3.

CHINA, Chee-foo, Laughton, R. F., May 13.

INDIA—

AGRA, Gregson, J., April 21, June 5.

ALLAHABAD, Bate, J. D., April 21.

ALIFORE, Pearce, G., June 19.

CALCUTTA, Lewis, C. B., April 27, May 4, 14, 18, 26, 28, June 4, 24.

DACCA, Bion, R., April 8.

DELHI, Smith, J., May 18.

JESSORE, Ellis, J., April 28.

MONGHYR, Parsons, J., May 6.

KHOOLEA, Dutt, G. C., May 12.

SERAMPORE, Martin, T., May 18; Thomas, J. W., April 27.

SEWRY, Allen, I., April 27; Reed, F. T., April, June 9.

EUROPE—

ALTONA, Oncken, G., July 1, 19.

SWITZERLAND, Lausanne, Vuillet, A., July, 1, 12.

NORWAY, Stavanger, Hubert, G., May 31, June 2.

FRANCE—

MORLAIX, Jenkins, J., May 28, July 1.

PARIS, Robineau, W., Mar. 26; Garard, A., May 29; St. Brieux, Bouillon, V. E., June 11.

WEST INDIES—

BAHAMAS, Denny, J., May 92; Littlewood, W., May 1, 15.

NASSAU, Davey, J., May 1, June 26; Roper, C., and others, June 20.

ST. DOMINGO, Littlewood, W., June 8.

TURK'S ISLAND, Gardiner and others, May 15.

JAMAICA—

FALMOUTH, Kingdon, J., June 23.

FOUR PATHS, Claydon, W.

KINGSTON, East, D. J., May 4, 25, June 8, 25; Hewett, E., June 22; Oughton T., May 15; Roberts, J. S., May 25.

KETTERING, Fray, E., June 23.

MONTEGO BAY, Henderson, J. E., May 22.

MORANT BAY, Teall, W., May 4, June 23.

SPANISH TOWN, Johnson, T. T., June 1; Philippo, J. M., May 7, June 8.

TRINIDAD, Law, J., June 5.

ACKNOWLEDGMENTS.

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Friends at St. Alban's, per Mrs. S. G. Young, for a box of clothing for Rev. E. Fray, Jamaica.

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Rev. S. Green, Hammersmith, for magazines and reports.

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

THE MISSIONARY HERALD.

MISSION WORK IN INDIA.

THE proceedings of the Committee to which the attention of our readers was called in previous numbers of the HERALD—and more particularly the speech of Dr. Landels, delivered in Exeter Hall—and the discussion which has since gone on in various periodicals, have naturally awakened much concern in the minds of our brethren in India, and they have given expression to it in their correspondence. It seems but just to them that their views should be made known, and in giving some extracts from their letters, we shall certainly help the friends of the Society in coming to sound conclusions on the various questions which have been raised.

Our valued and indefatigable friend, the Rev. C. B. Lewis, has put his thoughts into a brief pamphlet, and sent a copy, we hope, to each member of the Committee. He expresses great surprise that the questions before the Committee, “in which every friend of the Mission is interested—but I should have thought none could be so much so as your missionaries themselves— . . . should be debated and carried forward to the present advanced stage of resolution, without any attempt to engage the assistance of these brethren in the investigation.” He also thinks that, in the paper presented by the Officers to the Quarterly Meeting held last Autumn in Bristol, it is assumed that the causes of past failure “are all to be found in India, and in the agency there employed;” and very significantly suggests “that reasons for our non-success may exist elsewhere.”

It is but right to observe that the views set forth in the document to which our esteemed brother refers, are mainly derived from the correspondence of the missionaries themselves; and the Officers and Committee are deeply indebted to him for the masterly paper on Native Agency, prepared by him when in England, in which very great changes were strongly urged. And we beg to say that it has never been stated here

that Missions in India are a failure, nor do we believe they have been. Their success may not have been equal to our expectations, but when the peculiar difficulties which had to be encountered and overcome, such as did not meet the Apostles and preachers in primitive times, are duly considered, and the small amount of the agency employed also taken into the account; there is more cause for wonder and gratitude, than for lamentation and complaint. We heartily agree with our beloved friend that, if there be fault, it is certainly not all in India, but as much here in our churches as anywhere else; and we believe with him, that the average of missionary zeal and power abroad cannot be expected to rise above the level of Christian life and devotedness at home.

We trust, however, that when the *resolutions* which the Committee have passed are seen by the brethren in India, much of the misapprehension which has arisen will pass away. No unkind reflections on them were ever, for one moment, intended, and the agency proposed to be employed is, after all, *supplemental* to that which exists, and is not proposed, in any way, to interfere with, or set aside, that now in operation. And surely, considering the growing expense of living in India, for which our missionaries are in no way responsible, and which they cannot help, it is the duty of the Committee to see whether an agency less costly, and yet efficient to carry on the work, albeit in a somewhat different form, may not be found. This duty becomes all the more imperative since, as Mr. Lewis states, the present incomes of the brethren, though lately increased, are "really very much inferior in value to the smaller amount received by them twenty years ago."

Much difference of opinion has arisen on the question of the marriage of missionaries prior to their going out. It is impossible to enter fully into that question here, or to state at length the reasons which have induced the Committee to pass a resolution on the subject. Enough to say that the rule now passed only contemplates a limited time, and that the *necessity* which existed in former days for a missionary to take his wife from England, does not now exist. Brethren in India, who went out unmarried, and others who have had to lament the loss of their wives, have found *there*, ladies who are among the most useful of their class. Born in the country acquainted with the languages, and accustomed to the people from their youth up, they have advantages which a lady going from this country can hardly ever, to the same extent, possess.

The proposed employment of a more "mobile agency,"—one freed, for a time at least, "from all those ties which a family and a permanent habitation involve, who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail," has called forth a great diversity of opinion. It has been supposed by some that the Committee intend to

institute an order of *missionary celibates*. They intend nothing of the kind. They wish to try an experiment, and to see if men cannot be found, full of the needed ardour and enterprise, to venture upon it. They do not say for how long. This must be left to experience. If they fail, they will have this comfort, that they have tried to do what seemed to them right and good. If, by God's blessing, they succeed, they will rejoice in adding another force, not different in kind, but simpler in its mode of action, to the agencies now in operation. Mr. Lewis asks whether, "when God gives to His Church, and to the world, such men as these, your function as Committee-men and officers will not be *effete*, and at an end? Such labourers as you foresee will never be the *employés* of Societies. When God raises them up, the day of Societies will be passed and gone." Be it so. To that, we are not careful to offer any reply. But it will be something to have tried to call forth such men. They may not come in vast numbers. If only slowly, it will be a cause for gratitude; and if the result be a gradual change in our present organizations and modes of working, which will adapt them to the changes which are taking place in the field, it will be far better to effect such changes quietly without giving any great shock to the machine now at work, and which has done its work so well.

Mr. Lewis frankly recognizes the kindness of much of Dr. Landel's speech; yet, he adds, "if the *Freeman* rightly reports it, parts of it were most unfair to your present missionaries. . . . Paid by public contribution, they lie, I suppose, fairly open to public rebuke and contempt, if the result of their efforts disappoint public expectation. Such things make one feel that the position of a missionary is by no means so honourable as we used to think it. I would not have any devoted young Christian, in whom I was specially interested, accept such a service. Let him serve Christ with every pulse and nerve of life, and at any cost of self-sacrifice; but, in the light of modern experience, he who values Christian manhood has small encouragement to become the paid agent of a Missionary Society."

These reflections are very severe; and they indicate the existence of wounded feeling. We have read them with sincere sorrow, because we do not think them just. Dr. Landel's is not the Committee or the Society. We need not, however, defend his statements and opinions. It would be unbecoming in us to attempt it. But where and when have our missionaries ever been treated with "contempt?" That they are open to "rebuke" as well as other public men, no one can fairly question. *They* do not hesitate, when they think it needful, to criticise the acts of the Committee, and sometimes to rebuke the Officers. We heartily recognize their right to do so, and, as far as we know, have never either questioned it, or attempted to repress its exercise. But

the right is equal, and, provided it be exercised with courtesy and respect, no one has any reason to complain. This, in fact, is only doing what our honoured brother has himself done. The reception of missionaries into his country is affectionate and warm. They are received with kindness wherever they go, and listened to with interest and attention. Their position is as honourable now as it ever was; and, in the same proportion as the duties of that position are discharged with ability, zeal, devotedness, and self-sacrifice, will be the esteem, confidence, and honour, which their friends at home will award to them, and with no niggard hand, but with justice and generosity.

Mr. Wenger, whose sphere of observation has been very extended, and whose acquaintance with missionaries of various societies has been intimate and enlarged, writes also to the Secretaries very freely on all these questions on which the Committee have been deliberating. He has discussed the advantages and disadvantages of the proposed modes of action very fully, and in a frank and temperate spirit, furnishing at the same time most valuable information, and many important facts.

On the question of living and dressing like a Native—and this practice has been urged by some, though certainly not enjoined, in any sense, in the Resolutions of the Committee—he says, of one who tried it: “The result was that he was looked upon as a spy, or as a scamp who was ashamed of his nationality. European missionaries who should now attempt the mode of procedure you recommend, would be regarded as tramps, runaway sailors, discharged soldiers, or navvies. Well, if thereby the glory of Christ would be promoted, one would submit to that; but it is not so. The cause would be brought into disrepute.”

And our honoured brother, like Mr. Lewis, does not fail to point out the practical difficulties which lie in the way of extended tours of evangelical labour which are distant from the stations where Europeans live. Assuredly his representations on this topic will not be disregarded. He observes:—“I suppose you will allow that a European missionary ought to have drinkable water; if he has not, he will soon get a typhoid fever. But the only water at all safe to drink, in many places, is boiled water which has been allowed to cool. You will admit that a loaf of bread is no extraordinary luxury; but let a missionary go away from a station inhabited by Europeans, and he will find it impossible to get a loaf otherwise than by sending to that station. Most Native Christians even, look upon beef just as you would look upon the flesh of a brewer’s horse. None but Mahommedans keep fowls. Bring a fowl into a Hindoo’s family, and he will sue you for causing a nuisance. If you want mutton you must buy a whole sheep, if you can find one. Potatoes, away from European stations, are not to be found. Salt,

you fancy ought to be white, and you cannot make up your mind to believe that the ash-coloured stuff which you get can contain much salt, though it bears that name. If you want rice, you may perhaps get it, even cooked, if you have your own dish; for no Native will lend you a dish, unless he is prepared to break it to shivers as soon as you have done. . . . Natives will give you cold milk, fruit, dry rice, and such things, which may do as extras, but will not do to depend upon. . . . Native hospitality, though not wanting, would be a most unreliable source of supply. You don't know what caste is, or you would not imagine that Europeans would count upon Native hospitality. The Apostles did not go to a climate different from that of their native land, nor among a people cursed with caste."

In a subsequent letter to that from which we have taken the foregoing extracts, Mr. Wenger recurs to this subject, and enters into further details. As they strongly illustrate missionary life in some of its more trying aspects and show that itineracy in India is a trying, and oftentimes a hazardous work, demanding no small degree of courage and self-denial, we select a few, though our space is so fully occupied. The importance of the subject, and the respect we cherish for our brethren, alike justify the length to which this paper has gone.

"Some of the difficulties are much less felt in the north-western provinces than in Bengal. There, in most villages, there is either a travellers' bungalow, or a caravanseray, where shelter may be readily obtained. Not so in Bengal. Here, a missionary who does not carry his night quarters with him, in the shape of a boat, or a tent, or the top of a bullock cart, must expect to be accommodated in a cowshed, or in a much more exposed open verandah or shop. If he should find accommodation in a house—a very improbable contingency—he will have to sleep on a mud floor, which if it be at all damp, as the floors generally are, will give him a fever. If it be dry, and has been recently washed, or smeared with water in which cow-dung has been diluted—the orthodox weekly process adopted in every well-regulated hut—he will not suffer much from bugs, or even ants. But if it have not been so cleaned, he may have hundreds of visitors of the former sort, and myriads of the latter, whose bite is painful and inflammatory, altogether out of proportion to the size of the creature inflicting it. Again, he will have no privacy, which is a sore trial. You know that, except in the three months of cold weather, Europeans, in this country, cannot do without changing their linen every day. Linen worn three successive nights, is unbearable from the combination of perspiration with starch, which has become sour; and linen worn on the second day, in the hot weather, is absolutely sickening. I have often come home on a Sunday morning at half-past eight, from preaching at Intally, with my linen and clothing full as wet as a washerwoman's clothes are at the moment when she hangs them on the

line. You will see that bathing, and changing one's linen are not luxuries here, but every-day necessities. Now an itinerant preacher who depends upon Native hospitality for his accommodation, will not have the privacy required for these necessities. This misery may be borne occasionally, but if protracted, would inevitably lead to dangerous illness. Even in the cold weather, the heat in the middle of the day is such that no one could bear the same linen beyond the third day. All these observations may appear very cynical, but they are of very great practical importance."

There are a few weighty sentences at the close of this letter which we cannot omit. We invite the most serious attention to them. We trust none will forget the advice they contain. "Let me entreat you to see to it that you send out men sound in the faith, and thoroughly devoted to the Lord that bought them. If you carefully select such men—and, in my opinion, the two qualifications are not only inseparable, but both equally important—I say, if you carefully select such men, you may safely leave it to the grace of God in them, working through their conscience, to decide upon their own mode of action. To regulate the latter, without first securing the two great requisites named, is to put the cart before the horse."

Such a picture of the toils and privations of missionary life devoted to itineracy is not very attractive to any one who regards the work as one of ease and comfort. But men, such as Mr. Wenger describes, full of heroism and zeal, fired with a passion to save souls, and who feel what is expressed in the words of the Apostle, "*Woe is me, if I preach not the Gospel,*" will be stimulated rather than deterred by the prospect. But where shall we find them? They will be found only in churches whose spiritual life is high and fervent, where prayer and faith and liberality abound. Let all lay this to heart; and if God gives us such men, we feel, with Mr. Wenger, that the Committee need not give them many instructions, but leave them to do the work in their own way. They will do it in a far better way than we at home can prescribe for them.

ANGLO-INDIAN THRIFT AND LIBERALITY.

THE following extracts from an article in a recent issue of the *Friend of India*, are peculiarly interesting just now, and they supply instructive subjects for thought in regard to Missions, in Bengal especially. It is important that our friends should be kept informed of the changes which are going on among all classes in that country; and those which affect the European residents, who have hitherto maintained a well-deserved reputation for hospitality and liberal giving to religious institutions, have a singular significance just now:—

“It has been generally believed that the great advantage of an Indian, as compared with an English career, is freedom from pecuniary care, and the certainty of a competency ‘dead or alive’ after so many years of hard work. The ‘services’ have fixed rules of pay, promotion, and pension. If merchants, planters, and tradesmen do not make the fortunes which they used to do of old, there is a much larger number of them who secure a comfortable income.

“But every year it is more difficult for the majority of Englishmen to live and save in India. It is true that Anglo-Indian is becoming like English middle-class life, full of pecuniary worry, and marked by increasing thrift. Great as the rise in prices has been at home, no one in England, whether Council of India, or sleeping Indian partner, or Missionary Society, has realized how much greater the rise has been in India. While in the last fifteen years the cost of the necessaries of life has doubled and the wages of servants have risen one-third without any reduction in their number being possible, the rents of houses have gone up in a proportion far above both. In the great cities men are driven to clubs and families to boarding-houses, the latter in a way which breaks the great charm of married life in India as it does in America. To the influence of the rise of prices is added that competition, which in a natural state of society is at once the stimulus and the bane of civilization. In the Civil Service it takes the form of slow promotion, which will henceforth become slower than ever in the junior grades. In the old army, once the pride of India, but now a chaotic something which cannot be thought of or described as a united quantity, few are in the right place, all are becoming old and yet are waiting on and hustling each other. From the heterogeneous service called ‘uncovenanted,’ the English gentleman is being pushed out by the crowd of needy ones, to whom the State has given an almost gratuitous education with the money of the people who are kept in ignorance. The planters who took over, extended and improved the silk and indigo manufactures of the Company when it ceased to trade, have been improved out of Lower Bengal and must one day disappear from Behar. In their place we have the new cultivation of the tea-plant, which competition of the most immoral character threatened to strangle in its vigorous infancy. So the virtual monopolies of the old mercantile houses have passed away, and we find a dozen men struggling for the living which one enjoyed in the olden days. And in the course of these fifteen years a new class has come altogether into the country, the army of skilled labourers whom we welcome as the designers and managers of our railways and factories, but who compete for those necessaries of life, those servants, and those houses which for the Englishman in India exist in limited quantities. There is very little to set against these two irresistible powers—of rising prices and competition. What is cheaper now than it was a dozen years ago? New offices have been created, but has there been any appreciable increase of salaries? On the contrary, we have now direct taxation, and though that is both just and low, it has been so muddled by incompetent financiers since Mr. Laing’s time, that its weight has seemed intolerable.

“The natural result of all this is a slow revolution in Anglo-Indian society. It is a good thing that there should be thrift where there used to be needless profusion or silly display. But it is a bad thing that hospitality should be dying out, or be assuming the cold and formal English type. It is a worse thing that men should be learning to spend their whole income on themselves, and should leave the support of charitable and benevolent societies to a few. If the growing thrift could cut down a number of servants, instead of sacrificing the old supply of literature, and above all the generous subscriptions to help others, it would be a good thing. But until there is combination, and perhaps legislation, the servants will be the masters, and will continue to keep up that middleman system which adds a hundred per cent. to all the purchases that are made through them. In India, as in England, fashion comes from above, and unfortunately the change which is giving us the English for the Anglo-Indian type of

hospitality, has this origin. Simla has to answer for a good deal, and for this among other things. If there is a class who are little affected by the pressure which pinches others so severely, it is the governing class whose allowances were fixed with a view to the demands of hospitality. If these allowances are too small, let them be increased. But it is a public misfortune—and an unfortunate public example—that so many of that class should shirk their social duties, while upwards of fifty thousand a-year is spent on extra allowances for Simla. We find some of those who should be the leaders of society, living when they are in the capital, as the Duke of Cambridge would, if he occupied the public rooms at the Horse Guards, or as Mr. Gladstone would do if he received in a room in the Albany, or as Mr. Lowe would if he lived in his office. Rather than have a repetition of past scandals of this character, and see high officials sent from England, whose only object is to save a fortune in as short a time as possible, we would give the Members of Council official residences in Calcutta.

“This, however, is a small evil compared with the starving of the charitable societies. If the money saved from social duties were spent on benevolence, there might be some atonement for what is not thrift but something else. This, however, is not the case. Anglo-Indian liberality still continues to be proverbial, only because the few who give from principle and habit, give more largely to make up for the shortcomings of richer men. Next to the governing class, there is no section of the community so well able to give as that which lives by the law—from the judge to the attorney. Yet it is the complaint of the charitable societies that none give so little. The cause may be—we hope, is—that their private and secret generosity is profuse; that their right hand doth not know what their left hand doeth. But the story is told, and it is a true one, that when the manager of one of the leading unsectarian charities experimented on the lawyers of Calcutta, he received just forty rupees from all of them. This is no more thrift than the parsimony produced by the annual flight to Simla. It is a striking testimony to Anglo-Indian liberality that, in spite of such facts, there are so many who still act as if they believed that pure selfishness is sooner or later suicidal—that it is the liberal soul who shall be made rich.”

SIGNS OF THE COMING CHANGE IN SOCIAL LIFE IN INDIA.

WE are indebted to the *Friend of India* and the *Morning Star* for the following account of an event which has attracted unusual attention among all classes in Bombay. It is one of the signs of that vast change which is coming slowly, but surely, over the people of India in regard to their social customs and religious rites:—

“The marriage of a Hindoo widow of the Brahmin caste has not yet ceased to be a novelty in India. It is therefore not surprising that the union of Mr. Pandurang Venayek Karmarkar, an assistant in the Anglo-Vernacular School at Sowda, in Khandeish, with the widowed Venu Bai, should have awakened the deepest interest; and it is greatly to the credit of the Native reformers that they took special means to exhibit their sympathy with the courageous bride and bridegroom. When the Sutte was abolished the widow was doomed to perpetual celibacy. To marry again was not only to forfeit every earthly privilege, but to ensure a passport to the regions of eternal woe. Venu Bai was married when nine years old; her husband died eight months afterwards; and now, at the age

of seventeen, she has ventured to break through the iron bonds of caste. All the Hindoo ceremonies were performed on the occasion, and although the family idols were installed in the respective residences of the spouses, not a head among them wagg'd in displeasure. That a large number of Brahmins attended at the celebration is a proof that new and better ideas are penetrating into the inner social life of perhaps the most exclusive people in the world."

The incident described in the following lines is, in its way, not less remarkable. They indicate the power which the growing prevalence of Christian doctrine is silently exerting on the Hindoo mind of every class. European civilization, literature, commerce, and enterprise have all lent their aid. But it is to Christianity, as *the* great power there, that these changes are mainly to be traced:—

"The Brahmins are prohibited, under pain of the forfeiture of every social privilege which they hold dear, from crossing the sea, which they therefore, not without reason, designate *kala pawnee*, or "black water." According to the *Times of India*, only six Brahmins of the highest caste have ventured upon this experiment, and they have paid the penalty of the Hindoo law. Time, however, works wonders, and the Brahmins are beginning to discover that there is a good deal of absurdity in their superstitious horror of the melancholy ocean. Mr. Moljee Thackersey visited England several years ago, and on his return to India he soon learnt, to his cost, that he had been expelled from his caste. But Mr. Thackersey did not fling himself under the wheels of Juggernaut, or even retire into solitude. He simply exercised faith in his own rectitude, and in the ultimate common sense of his countrymen. The result is that he has revisited this country, accompanied by six or eight of his brethren of the strictest sect of Brahmins. But this is not all. When Mr. Thackersey and his companions went on board the steamer they were cheered by hundreds of "castemen," who have learnt the folly of superstition, and its incompatibility with the superior claims of modern civilization. Another fact which is, in its way, equally significant is, that two Native ladies have applied for admission into the entrance examination of the University of Calcutta. We hope that they may succeed in their laudable attempt to distinguish themselves in a field of intellectual labour quite new to the inmates of the zenana. It is clear, from many facts which are now transpiring, that Hindooism is passing into that stage in which reformers, if they are courageous and enlightened enough, will find their work comparatively easy."

DELHI.

BY THE REV. JAMES SMITH.

You will be anxious to hear how we are getting on in Delhi, and, as I have more time here than I shall have on my return home on Friday next, I sit down to write at once. The congregations have never been larger on the average than during the last three months, and the Native Christians are as a whole doing well. You will easily understand that our work has not been carried on with so much regularity as formerly, because our brethren have been obliged to move about in order to sustain their families during this very dear season. Although there is not a famine, yet grain is three times the usual price, and hence getting a livelihood is no easy matter among labouring people. So far the Lord has provided not only for our personal wants, but also, for the whole expenses of the Mission, and I am not without hope that we may get through the year without drawing on the Society's funds at all. However, this I cannot promise, but will do all that I can to secure so desirable a result.

My report has caused a considerable stir. My views are spreading, and must commend themselves to every experienced missionary. I have had several letters from the Episcopal and Presbyterian missionaries, English and American, highly approving of them, and speaking against the system of paying Native agents, and my own opinion obtains strength almost daily. It is an impossibility to form any just opinion of a Native's sincerity, so long as pay and material advantage are in the way. He puts on a cloak of piety and godliness through which we cannot penetrate, but which his countrymen easily penetrate, because he cares not to be thought more than a hireling by them, and leaves them to suppose he has by no means changed his religion except as his service requires him to put on appearances. Thus the power of truth is neutralized by hypocrites who believe in nothing but pay.

A DIRE CALAMITY.

We have just had one of the most terrible illustrations of this truth the mind can conceive of. Kurreen Buksh, who has for ten years maintained a Christian character as consistent, or more so, than any man I have known in the country, stands committed for trial for the murder of his former Mussulman wife and child, and I cannot see how conviction is to be escaped. True, he denies the crime, but circumstantial evidence is so strong that I quite believe him guilty. This man has appeared mild and self-controlling, diligent, merciful and patient, as the most rigid disciplinarian could desire. During visitations of cholera and small pox he visited with me from house to house and exposed himself to danger from infection. He has brought to notice poor brethren in want and been as liberal in helping others as any I remember; and yet he must have deliberately sent for his wife from Lahore last June, and prepared before-hand to murder her. I much feared that our Churches would have been scattered; but instead of that they appear more closely drawn together, and, so far, no evil effects have been realized, much as we have all been distressed and cast down about the matter. At first no one believed the charge, and consternation sat on every face when it became known; but the thing has gradually passed away, like all other sudden events. Kurreen Buksh was baptized by Mr. Broadway, with the full approval of us all, some ten years since. Brother Parsons can tell you all about him, as he served most with him. Evans, Errington, myself, and all of us formed the highest opinion of him.*

FAILING HEALTH.

And now about ourselves. I send some private notes of Dr. Penny's. Remember they are not sick certificates, but written to me privately. They will enlighten you more than I can as to what should be done. My wife has had a narrow escape, and is very weak and debilitated. I am going down on Friday as a matter of sheer necessity, but am totally unfit to grapple with the heat of Delhi, and although, by running away occasionally to the hills, I may get over this hot season, yet to try another in Delhi would be at least nonsense. I care little for myself. I will do what the Committee thinks right, either remain in Delhi, or go to Australia or England. I most conscientiously believe the time for some change has come, and that I must leave for a time the trying climate of Delhi. I was much pressed last year to escape, but felt so unwilling to leave my post that I would not listen to it. Now, again, I have been scarcely able to leave my couch without intense misery, for most of a month. I feel that to persist in remaining in Delhi would be probably to shorten life, and by so doing but serve the Mission poorly, as in hot weather I cannot do my duty.

Next March I think we ought to leave, and Mrs. Smith must remain in Mussoorie until October. To face the plains earlier with enlarged spleen and liver, and fever, would be almost certain death.

* From subsequent letters we learn that this unhappy man had been committed for trial. There could be no doubt of his guilt, and to avoid a public execution, he poisoned himself, or was poisoned, in prison.

FUTURE ARRANGEMENTS.

Now what must be done for Delhi? This is the reason why I write so soon and I think the Society should give the subject their best attention. I think the place will not require any extraordinary exertion or talent. The Native Churches will do best by themselves, with occasional advice and encouragement. There is more to be feared from unwise interference than anything else. I hope matters will be still more mature before next March, if we are spared. If Brother Parsons would come and engage to remain nine or ten months in the year in Delhi, I know no arrangement so good. Whoever comes should be able to take up a good position in the city. Puseyism and Ritualism are becoming rampant in many of the Churches. The present Bishop has given a sad spur to all the vagaries of the class, and in such places as Delhi we should have a man, if possible, who can preach a good English sermon, and otherwise maintain a good position among the people, both Native and European. The Society for the Propagation of the Gospel Mission is making itself as prominent as possible, and carries on extensive educational operations. It gets from Government as a grant-in-aid some £600 per annum. They have lately increased their few able agents, and no doubt are preparing for an extensive sisterhood. Still they make little way, and last year for months they had not a single missionary in the field—all were sick at Simla. This is another very trying season, and it is very uncertain as to who may be able to stand their ground. I am thankful God has enabled me to stand the climate and work so long. Delhi is peculiar, and whilst there is seldom epidemic disease, yet Government finds change absolutely necessary, and hence the English soldiers are removed annually, and the civil officers have been changed repeatedly since I came. This is independent of the annual two month's change taken by nearly every officer and civilian.

 THE MISSION AT CHEFOO.

THE following extracts from a letter, addressed to us by the Rev. F. Laughton, will be read with peculiar interest at this time, when the subject of the independence of Native churches is so much discussed. Our excellent brother has taken up the subject most heartily; and it will be now seen that his efforts have not been in vain. Some progress has been made in the right direction. He knows how fully the Committee sympathize with him, and we shall wait for further tidings in the hope that he has succeeded to the full extent of his wishes:—

THE NATIVE CHURCH.

“You will remember that I have on several occasions expressed myself strongly with regard to the importance of Native churches being placed under the care of Native pastors as soon as circumstances permit. In my letter to Dr. Underhill, dated January 21, 1867, I gave an account of a meeting of the Native church here, for the purpose of considering the propriety or possibility of electing one of the Chinese brethren to the pastoral office. At that time the number of church members was small, and they were too poor to undertake the support of a Native pastor. For this reason, principally, Ching-Lien-Seng, whom they unanimously approved, was unwilling to be elected. He told them that the Church ought not only to be self-governing, but also self-supporting, and that the object would only be half attained by the election of a Native pastor, if they

left him in any way dependent for his support on foreign funds. The matter, after some further consideration, was postponed, but has not been lost sight of. I continued to press on the Church that they must select a pastor as soon as possible. As the first month in the Chinese year is a general holiday, I availed myself of the opportunity to invite the Native brethren from the country to spend the 17th, 18th and 19th days in Chefoo, so that we might meet daily for prayer, preaching, and consultation. I am so well satisfied with the result, that I propose a similar gathering each year. Some of the brethren, who live at a distance, met each other for the first time. In our gatherings we enjoyed much of the Divine presence and blessing.

“Foremost in importance amongst our subjects for consultation was the Native pastorate.

“I prepared the way for this by delivering three addresses. The first on the nature and constitution of a Christian church; the second on the office, qualifications and duties of pastor; and the third on the office, qualifications, and duties of deacons. Ching-Lien-Seng, perceiving that he was likely to be chosen again, repeated the objection which he made two years before, that a Native pastor must not be left dependent on foreign funds.

“I had previously pointed out to them that it was not absolutely necessary for the pastor of a Christian Church to be separated from all secular engagements, providing they were of such a kind as to be consistent with his position, and left him sufficient leisure for the performance of his pastoral duties. Under these circumstances, some of the brethren spoke of Ching-Pi-Teng, a nephew of Ching-Lien-Seng, as a suitable person, who had the additional recommendation of being in a good situation and able to act as pastor, and still support himself. His piety, ability, and zeal were unquestionable, but on further inquiry, it appeared that his duties in the Custom-house would not leave him sufficient leisure to devote to the interests of the Church, especially as the out-stations are connected with Chefoo, and will necessarily be so for some time to come. He very generously offered to give up his situation (though in the receipt of a good salary, and daily expecting promotion) and devote himself to the interests of the Church if elected, provided the brethren would undertake his support. This brought them back again to the money question. I could have anticipated it for them, but I thought it best that they should plod over the whole ground, and shut themselves up to the necessity of straining every nerve to raise enough for the support of whoever they might elect. Having brought them to this point, I suggested that we should at once commence a pastoral support fund, that giving would be sure to bring its attendant blessings, and they would soon be in a position both to support the ministry of the Gospel among them, and to make direct efforts for the evangelization of their heathen countrymen. For example's sake, I commenced by promising to contribute monthly such a sum as I thought would stimulate their liberality, without touching their independence, or lessening their sense of responsibility.

THE PROPOSAL AND ITS RESULTS.

“All present agreed with my suggestion, and at once followed my example by putting down their names for what they felt able to subscribe. Some promised a sum monthly, some half-yearly; others a measure (nearly half a bushel) of corn, after harvest; and one brother, who owns about three acres and a half of land, but has a large family, contributes a tenth of the produce of his ground.

“My own contribution included, I think the Church will raise this year, for this purpose, independent of the collection for the poor at the celebration of the Lord's Supper, about £10. Considering that there are only thirty-five members in the

Church, and that some of them are so poor as to be unable to contribute more than a mite, and that some others are living at a distance, and have not yet informed us of what they intend to do, I think that if the brethren have not done all in their power, yet they have done as much as I could reasonably expect. Still I do not wish to be too sanguine. The anxieties and disappointments of a missionary life lead one to be cautious in speaking about the future.

“ Still I shall never rest till I see the Native Church self-governing, self-supporting, and set free from every kind of foreign influence which tends to hinder its free, native, natural development and extension.”

JAMAICA.

We are glad to notice in nearly all the letters received from our brethren, a tone of greater cheerfulness than has pervaded their correspondence for some time past. They speak of a great improvement in the attendance on public worship, of increasing numbers of inquirers, and large accessions to the churches by baptism. It would seem, too, as if the temporal condition of the people was improving and the trade of the island becoming more prosperous.

All parties are anxiously looking for some development of the Governor's policy in regard to the Established Church, as the Act expires this year. He is however, silent. But the subject was mooted in the House of Commons just before the close of the session, and it may not be amiss just to say that no opportunity has been lost by us of putting before the Secretary for the Colonies such information as we could supply. In the report of the brief conversation on it we observed the following :—

“ THE JAMAICA CLERGY.

“ In answer to Mr. M'ARTHUR, Mr. MONSELL said that the Jamaica census of 1861 fixed the number of persons of the Anglican communion in the island at 40,000; Methodists, 42,000; Baptists 51,530; all other denominations, 30,000. Of the £20,000 contributed annually for the maintenance of religious worship, the whole, except £370, went to the Church of England. Under those circumstances, and Government being determined to establish perfect religious equality in the colony, instructions had been sent to the Governor to the effect that the moral and religious instruction of the whole population shall be the paramount consideration, and requesting him to prepare a scheme. That scheme had not been as yet submitted to the Government, but it was expected shortly to arrive.”

HOME PROCEEDINGS.

THE REV. F. Trestrail has preached, and attended meetings on behalf of the Society in Stroud, Shortwood, Kingstanley, and Wotton-under-Edge; Rev. C. Bailhache, Jersey and Guernsey; Rev. J. Parsons, Cosely, Princes' End, and the neighbourhood; and Rev. A. Saker, with the Rev. W. Best, of Leeds, Plymouth, Stonehouse, Devonport, Saltash, Kingsbridge, and Modbury.

For the information of Secretaries of Auxiliaries we may repeat what we have said before, that *all* our Missionary brethren now at home are fully en-

gaged for September and October, and Mr. Hobbs for a good part of November. From this it will be seen how unable we are to meet the requests of our friends who apply for a *Missionary* as one of a deputation.

On the 5th ult., an interesting service, which was well attended, was held at Walworth Road Chapel, to commend the friends about to sail for India to the protecting care of Providence. The Treasurer presided, and the devotions of those present were led by the Revs. W. K. Rowe of Camberwell, John Clark of Jamaica, A. Hobbs of India, and W. Howieson, the pastor. Addresses were delivered by the Chairman, and the Rev. F. Trestrail, on the spheres of labour assigned to Mr. and Mrs. Kerry, Mr. and Mrs. Supper, and Mr. Jordan. Mrs. Kerry, it is hoped, will be able, if not at Intally, which Mrs. Robinson superintends, yet elsewhere, to resume her important school-work for the benefit of the children of Native Christians, which had been attended with such gratifying results prior to her departure from India. Mr. J. E. Tressider, in a few kind and earnest words on behalf of his Bible-class, presented a copy of the Sacred Scriptures to Mr. Jordan, as an expression of affection for an old friend and former associate. We believe that all who were present felt it to be a great privilege to have been there. It certainly was a deeply interesting and profitable service. Our friends sailed in the *Shannon* on the 11th. The day was bright and pleasant.

Since then we have received a note from Mr. Kerry, dated August 14, in which he says, "We are slowly beating down channel, and settling down to our places; all well. Thursday was a brilliant day, but yesterday was dirty, with wind and rain. This morning it is brighter, and every one is proportionably more cheerful. I had a chat with the Captain this morning, respecting what should be done in the matter of services. He spoke very fairly, and desired me to speak to the Rev. Mr. Proby, a good man, a clergyman of the Episcopal Church, that we might, if possible, make an amicable arrangement among ourselves I hope we shall be able to witness faithfully and lovingly for our good Master on the voyage, and be the means of influencing for good all on board. We have among the passengers, Major White, a member of the Circular Road Church, Calcutta, and Mrs. Don, wife of the minister of the Free Church, also in that city."

Very sad accounts have been received of the almost starving condition of our poor people in Jacmel. The Officers, relying on the kindness of the Committee, whom they have not been able first to consult for want of time, have sent £20 worth of provisions by the last steamer. The Directors of the Royal Mail Company, on the application of the Secretary, kindly reduced the freight by *one-half*.

At last tidings have been received of Mrs. Baumann, the widow of our late Missionary, who died from trouble and anxiety chiefly caused by his separation from her, at Port-au-Prince. She is still at La Grande Riviere. She has been very ill, for some time delirious, and is now anxious to get away. Earl Clarendon, Her Majesty's Secretary of State for Foreign Affairs, has most courteously permitted letters to be forwarded to her, under cover of despatches to the British Consul at St. Marc's, who has been requested to render her what assistance she needs. We hope ere long to hear something satisfactory respecting her.

Mrs. Webley and her daughter have arrived from Kingston, visiting Jacmel on her way home. She was ill all the way, and when we saw her at Wotton-under-Edge, was only just able, for the first time, to leave her room. She is slowly getting better. The account she gives of the state of the people is most distressing. Some have died from actual want. Others are dispersed through the country. The cost of provisions may be inferred from one fact, that meat was two shillings per pound. We are glad to learn that the few who remain are

faithful and steadfast, and bear their trials with Christian fortitude. The supply now sent, though only small, will cheer and gladden them; for they will see they are not forgotten in their time of trouble and sorrow.

We are glad to state that the financial condition of the Society is highly encouraging. Remittances have reached us beyond the amounts usually received at this time of the year. We hope this will stimulate our friends to renewed activity and effort. The new Mission House is progressing fast, and we think our friends will not be disappointed when it is ready for occupation. It is fully expected that it will be finished very early in the coming year.

The next quarterly meeting of the Committee will be held at Leicester, on Tuesday, October 5th, the day preceding the meetings of the Baptist Union.

We are requested by the Secretary of the Young Men's Missionary Association to state that a lecture on "Missionary Heroes, their Lives and Labours," with illustrations, will be ready for delivery in October, at a charge of twenty-five shillings, if within four miles of the General Post Office. The lecture will embrace notices of Elliott, Schwartz, Carey, Judson, Morrison, Burns, Moffatt, Williams, Daniel, Knibb, Gardiner, Ellis, Webley, Saker, and others. We trust this new effort will be crowned with all the success which our zealous young friends so ardently desire.

CONTRIBUTIONS

From July 1st to August 18th, 1869.

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

ANNUAL SUBSCRIPTIONS.		LONDON AND MIDDLESEX.		BUCKINGHAMSHIRE.	
£ s d.		£ s d		£ s d.	
B. B.....	2 0 0	Alfred Place Sunday-school, by Y. M. M. A.	5 13 9	Colnbrook	2 12 6
Bacon, Mr. J. P.....	20 0 0	Arthur Street, Camberwell Gate.....	4 12 9	CAMBRIDGESHIRE.	
Batson, Mr. R., Lilford Hall, near Oundle.....	1 0 0	Bloomsbury.....	17 14 11	Cambridge, St. Andrews Street	62 2 11
Smith, Mr. A., Gurney....	1 1 0	Camberwell, Denmark Place, for N. P. Netunba	20 0 0	Ditto, Zion Chapel	28 11 6
DONATIONS.		Ditto, for Child under Mrs. Pigott, Ceylon	6 0 0	Histon	4 0 0
A Friend, for N. P.	20 0 0	Ditto, for Child under Rev. R. Smith, West Africa	5 0 0	Willingham.....	5 18 0
A Friend, B. B.	100 0 0	Camberwell, Cottage Green	2 4 10	CORNWALL.	
Donation per "Editor of Christian World".....	5 0 0	Camden Road, Sunday School	9 9 6	Truro	0 10 0
J. W. A.	5 5 0	Clapham Common.....	12 0 3	DEVONSHIRE.	
Kelsall, Mr. H., Rochdale	2000 0 0	Hackney Road, Shalom Chapel Sunday School, by Y. M. M. A.	3 11 4	Devonport, Morice Sq. and Pembroke Street	2 19 10
Lee, Mr. J., Llandinabo, near Ross, by Mr. C. Blackshaw	1 1 0	Harrow	2 11 0	DORSETSHIRE.	
Smith, Mr. Elliot, Cambridge	10 0 0	Maze Pond	2 19 0	Bourton	2 0 0
Students at Regent's Park College	10 0 0	Regent's Street, Lambeth, by Y. M. M. A.	0 13 8	Weymouth	2 0 0
Thomas, Mrs., Bristol, collected by, for Rev. F. T. Reed, Seary	5 0 0	Spencer Place Juvenile Society	2 0 0	DURHAM.	
X. L., Torquay	4 0 0	Stookwell	1 19 7	Sunderland	20 0 0
LEGACIES.		Trinity Chapel, John St., Edgware Road	4 12 7	ESSEX.	
Box, the late Mr. John, share of residue, by Messrs. Pattison, Wigg, & Co.	1399 8 3	Upper Holloway, Sunday School	7 7 3	Great Leighs	9 5 7
Morton, the late Mr. W. J. T., one-sixth share of residue, by Messrs. Terrall and Fetherick	348 2 11	Walworth Road	44 14 10	Halstead, Providence Ch.	0 10 0
Toft, the late Mary, by Messrs. Lee & Thorne	100 0 0	BEDFORDSHIRE.		Do., do., for N. P.	0 12 7
		Biggleswade	5 5 0	Loughton	6 5 8
				GLOUCESTERSHIRE.	
				Avening	2 11 6
				Chalford	3 0 0
				Eastington, Nupend Chapel	6 6 9
				Stroud	15 0 6
				Tewkesbury	16 6 0
				Woodchester	1 3 0

HAMPSHIRE.		£ s d.				£ s d.	
Southampton, for <i>Ram</i>				Roads	7	16	10
<i>Canto, Dacca</i>	4	10	0	Rushden	16	4	0
KENT.				Spratton	2	18	9
Greenwich, Lecture Hall	6	2	6	Walgrave	2	4	8
Do., Lewisham Road...	10	0	0	West Haddon	2	17	6
Woolwich, Queen Street	4	10	0	Weston-by-Weedon	11	16	2
Do., for <i>Morant Bay</i> ...	3	0	0	Woodford	1	7	0
LANCASHIRE.				NORTHUMBERLAND.			
Liverpool, Myrtle Street	7	10	0	Newcastle, Bewick Street	0	3	10
Tottlebank	5	0	0	Do., for <i>W. & O.</i>	7	0	0
Do., for <i>China</i>	1	0	0	OXFORDSHIRE.			
NORFOLK.				Caversham	5	5	0
Norfolk, on account, by				Coate	1	14	0
Mr. J. J. Colman,				SOMERSETSHIRE.			
Treasurer	141	16	9	Burton-Stogursey	2	3	6
NORTHAMPTONSHIRE.				Castle Carey	1	2	0
Blisworth	20	19	0	SURREY.			
Do., for <i>China</i>	0	10	0	Upper Norwood	3	3	0
Braunston	2	6	6	SUSSEX.			
Brington	4	9	10	Hastings & St. Leonards	1	7	6
Culworth	1	12	7	WILTSHIRE.			
Hackleton	16	11	11	Kings Corner	0	3	0
Harpole	7	8	0	Trowbridge	15	0	0
Hartwell	10	0	0	Do., Sunday-school for			
Helmdon	0	11	6	<i>Boy under Rev. J. J.</i>			
Kettering	74	8	1	<i>Fuller, W. Africa</i> ...	5	0	0
Kingsthorpe	2	7	0	YORKSHIRE.			
Kislingbury	6	1	0	Borough Bridge	2	0	0
Do., for <i>W. & O.</i>	0	10	0	Bradford, Westgate,			
Milton	26	12	0	omitted in July Herald	40	17	6
Northampton, College				SOUTH WALES.			
Street	24	6	0	MONMOUTHSHIRE.			
Pattishall	13	0	0	Llanwenarth	7	2	6
				SCOTLAND.			
				Aberdeen, John Street... 1 1 0			
				Edinburgh, Dublin St.... 2 0 0			
				Kemnay			
				Tullymet			
				FOREIGN.			
				CHANNEL ISLANDS.			
				Jersey, St. Heliers, Grove			
				St. Sunday School, by			
				Mr. J. T. Humby			
				NEW ZEALAND.			
				Dunedin, Otago, by Mr.			
				Henry F. Morse			
				NORTH AMERICA.			
				Dr. Cramp, Acadia Col-			
				lege, by Rev. J. Angus,			
				D.D., Regent's Park			
				College			

JAMAICA EDUCATION FUND.

Charleton, Mr. Robert

3 3 0

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THE MISSIONARY HERALD.

FROM NORWAY.

BY THE REV. T. HARWOOD PATTISON.

THE Baptist Missionary Society has two fields of operation in Europe, the one in Brittany, the other in Norway. Both of them have special interest for us as Englishmen. In both of these districts we are brought face to face with the historic remains of races which peopled our own island. In Brittany the Druidic circles, and the huge dolmens, the sermons in stone, and monumental chronicles of the Celtic tribes, show us what old England was when the eye of Cæsar first rested on its white cliffs. The traveller in that wild district comes to places bearing the same names as villages and hamlets on the Cornish coast across the channel; he is struck by the resemblance between the wiry limbs and swarth features of the Breton and those of the Welsh; and even though he be happily ignorant of the grammar of the language, when he hears the harsh gutturals struggling in the throats of the foreigners, he is instinctively reminded of similar sounds inflicted on his ear among the valleys and hill-sides of the Principality. A visit to Norway will waken memories quite as familiar. The high-prowed fisher vessel has retained that same shape since the days when the sea-kings ravaged our shores, and its peculiar shape is said still to be preserved in the boats on the Tweed. The tawny hair and fair complexion of the people find their counterparts in Durham and Northumberland; the names over the shops in Stavanger and Bergen are familiar to every one acquainted with the villages along the east coast line of our own island; there is a certain north country ring in the dialect of the sturdy fishwives as they haggle over their salmon and cod; and the countenances of the Norwegians, grave, cautious, and independent, are matched in hundreds of our own peasants and fishermen.

It is not a little strange that our Missionary Society should be represented in just those two parts of Europe which are most nearly allied to

us by their historic memories and existing races. We can very heartily commend to the ministers and members of our churches who may have the power and the will to travel, a visit to the brethren at either of these two stations. The money which we spend in a few weeks at an English watering-place, amid the discomforts of small rooms, high charges, and uncongenial society, would amply suffice to carry us into the wildest parts of Brittany, or the noblest coast scenery of Norway. We might, besides, have that consolation of travel which is of all the richest in after fruits, in knowing that we have done good while getting good, by cheering the hearts and lightening the labours of devoted men whose work, although it lies so near home, is hardly less arduous than that of our brethren in the most distant mission fields. Indeed, we are convinced that it is not want of funds so much as want of enterprise that has prevented the missions of Mr. Jenkins, at Morlaix, and Mr. Hubert, at Krageroe, from becoming, long ago, a Home, rather than a Foreign mission to many of us. A few personal recollections gathered in a recent visit to Norway may be useful in directing fresh attention in that country to the field occupied by our friend Mr. Hubert.

“Norway. 1863. Krageroe and seven stations. G. Hubert.” These words, which have for the last few years been familiar to the readers of our missionary report, are the brief abstract descriptive of our operations in Norway. A glance at the map will show us that Krageroe lies on one of the numerous arms of the Christiania Fiord—an arm of the sea, which may be said, roughly speaking, to stretch from the capital of Norway to Christiansand. Krageroe is exclusively devoted to timber and fish, the creeks and inlets about it are often planked across with rafts on their way to Christiansand, and the waters are studded with the sails of fishing boats busily plying for salmon, cod, mackerel, or herring. At the head of the same arm of the fiord, in the direction of the curious Telemarken district, lies the little town of Skien, near to which is one of the most flourishing of the Baptist churches in Norway. Hitherto Mr. Hubert has been living at Krageroe. It was there we visited him. Impressed seriously under the preaching of an evangelist in his native country, he was baptized in Boston, America, and returned to Norway to preach and evangelise among his own friends. With a primitive simplicity and self-devotion which takes us back to the shores of Galilee, and the days of the first planting of Christianity, whilst plying his own trade he became also a fisher of men. He could handle the oar, trim the sail, bait the hook, cast the net. When the sale of the fish had put him for a time beyond the reach of want, he gave himself to the work of preaching the Gospel, returning to his nets as occasion required. In his pleasant cottage, the fiord all round dotted with rocks and islands, the dark pine woods stretching far away in the distance, we listened to his homely ex-

periences. His wife, who received us with genuine Norwegian hospitality, was herself the first fruits of his ministry. Then converts from Sweden came to settle near at hand; others, who had been awakened some years before, by the preaching of a Baptist evangelist at Skien, were stimulated to fresh life and labour, and so slowly, but certainly the work grew. There seems to be no lack of speakers amongst the brethren. From an island across the bay a young shipbuilder comes, except when detained by stress of weather, to minister to the church at Krageroe in Mr. Hubert's absence, and at Stavanger more than one faithful and earnest preacher has been raised up. But the work is of necessity gradual. The whole of Norway contains only about half the population of London. Houses are few and far between. The people are, for the most part, poor, winning a hard-earned and precarious livelihood from the wild waters or rocky soil.

The established religion is Lutheranism, and, in many cases, whilst it has a name to live, it is in reality dead. In much of its ceremonial worship it is a feeble echo of Romanism. In the sacramental clauses of its creed it is as bigoted in favour of the real presence as the highest churchman in England. With such a form of religion it is little likely that the simple faith and worship of our brethren can have much in common. At Stavanger, to which place he finally removes in a month or two, Mr. Hubert has been roughly handled by the Lutheran minister, who hooted him in the street, incited the crowd against him, came to his services in order to create a disturbance, and forbid his own parishioners to listen to him.

Norway has, however, the advantage of a first-rate educational code. The poorest peasant can generally read and write and reckon. In every cottage the Bible and hymn book will be found. The laws of the land, which were at one time excessively tyrannical to Dissenters, have been repealed or modified, and there is now full liberty of worship and practice. As yet the Baptists have no chapel. They meet in the large and airy rooms which are to be found so frequently in the better class of Norwegian cottages. Those of our readers who remember the picture by Tiedmand—the great native painter of the country—of “The Sectary,” which gathered crowds about it at the Exhibition of 1867 in Paris, will see there a faithful portrait of a scene familiar to our brethren in Norway. In the centre of the picture we see the preacher, a peasant clad in the national costume, standing on a barrel, in his hand the Book from which his text has been taken. His face is full of enthusiasm and solemnity. Grouped about him are the members of the household and the neighbours; the old sire is there, and his wife, their son and daughter, and the grandchildren. In the background the fitful gleams of the fire flash from the huge ancient hearth, and from the smoke-discoloured rafters hang

the domestic gods of the farm folks. With such scenes our brethren in Norway are familiar. At Stavanger they rent a large room over the shop of a general dealer. When we visited it Mr. Hubert had left only a day or two before. The Bibles and hymn books scattered about betokened business, and the simple desk at the higher end of the room was placed in readiness for the next service. This room has been often inconveniently full night after night, and it is now proposed to enlarge it so as to accommodate some 200 hearers for worship during the winter months. There seems to be a readiness, and even an anxiety, to listen in this town. The presence of opposition will only help the work by awakening such life as really exists under the dead service of the Lutheran State Church. The simple worship and Scriptural fidelity of our friends is sure to attract attention, and ultimately, we believe, by God's blessing, will gain the adherence of a people naturally thoughtful and intelligent. We must beware how we measure the work in Norway by our English standard. A country naturally inaccessible, with few sources of wealth, with a population which, sparse as it is already, decreases every month by emigration, must necessarily differ in many essential features from our own.

Long ages ago the hardy Norseman, landing on our shores, battled hard with Christianity in defence of the gods of his fathers. The relics of that struggle survive among us still, in our names for the days of the week, familiar in our mouths as household words. We have now an opportunity of retaliating in the spirit of Him who bade us taste, in deeds of kindness, the sweets of revenge. The golden rule of the Gospel will receive a fresh tribute of honour if we succeed in advancing the pure and undefiled religion of Christ in Norway.

THE NATIVE MISSIONARY'S WORK AT SIMLA.

OUR readers are already informed that our esteemed Native brother, Goolzar Shah, the pastor of the Church in South Colingah, Calcutta, has, from the year 1865, endeavoured to make his annual visits to Simla conducive to the spiritual welfare of the people resident there, as well as to those who, like himself, are annually brought to the hills by the necessities of the Government offices to which they belong. His own services, both to the Church and the Mission, are entirely gratuitous. But it is full of interest and encouragement to see a Native brother thus giving himself actively to the spread of the Gospel.

At the recent opening of the chapel he has been enabled to build, he gave the following address. There were present about forty Europeans and one hundred Natives, and the service was closed with the baptism of two converts:—

“DEAR CHRISTIAN FRIENDS,—We are assembled here this morning to dedicate this house to God, and to praise him for the success with which He has blessed

our labours. Though beset with difficulties and trials, our way has been gradually opened up, and we can, with grateful hearts, now exclaim, 'Surely goodness and mercy have followed us.'

"It will perhaps be interesting to many of you to hear a brief account of our labour from the beginning, and of God's gracious dealings with us.

"When we came up to Simla in 1865, we were concerned to find that the condition of the people here was so deplorable. Few, if any, knew the name of Jesus, and the glorious salvation he has worked out for us. The Gospel apparently was not preached to them, and there were no Mission schools established. We thank God that He put into our hearts to follow his command 'to preach the Gospel.' Our first step was to converse with the people in the streets, and to preach to them. In this work we received great encouragement: the Natives were attracted by its novelty, and the great truth was then imparted, and the Gospel seed was sown. In this manner we became familiar with many of the people, who invited us to come to their villages. There we spoke to them of the love of Jesus, and taught from house to house. Thus the truth spread among the people, and we had some come to us enquiring.

"During the same year we felt the need of a place where the few Native Christians who came up from Calcutta could meet for public worship. We therefore held a regular service in a house placed at our disposal, and it was cheering to find that not only the Native Christians, but a few of the heathen attended these services.

ENCOURAGEMENT.

"Our experience of the first season in Simla impressed us with the idea of not only extending the street-preaching, but establishing a fixed place of worship, and a school where the Native children should receive secular as well as religious instruction. While at Calcutta we received kind help from Christian friends, which, aided by contributions from friends at Simla, enabled us the next year (1866) to preach the Gospel with the aid of four agents, two of whom were paid, while two rendered voluntary aid. The Sunday services were regularly attended by the Native Christians, but we had no increase in the number of the heathen who attended. A school was, however, established at Boileaugunge, conducted by the two paid agents. Our work that year consisted in street-preaching and teaching in the school, visiting and conversing with people in the villages, as well as with many of the rajahs and chiefs who came up to Simla that year. Tracts and books were distributed to some extent, chiefly among the chiefs and their followers. A larger number of villages was visited, the number of our inquirers extended, and the encouragement we received was greater, especially in the village Dhar, which is near the place we have obtained for this chapel.

"In 1867 we were enabled, by the blessing of God, to extend the number of paid agents from two to three, who were aided also by three voluntary agents. The street and bazaar preaching was continued more vigorously, and a system of itinerant preaching was established. The Sunday services were regularly continued, but were held in a house near the Simla bazaar, where the number of heathen attendants increased. A greater number of villages were visited, and tracts and books were sold and distributed. The school was removed to Simla bazaar, but as another school had been established there by the Church Mission (which has been abolished this year), it was removed again to Boileaugunge. The Mission work was extended, and our encouragement was greater, we had a larger number of inquirers, and we had two converts, who were baptized in the Christian faith by the Rev. Mr. Rebsch, of the Church Mission. The encouragement which attended the labours of this year suggested to us the desirability of building a Mission chapel and school. For this purpose we obtained from Government the grant of the site of this building.

THE PRESENT STATE OF THE MISSION.

"This year the work of the previous year has been continued with the paid agents, but with only two voluntary agents; our most energetic bazaar preacher being now employed in direct missionary work in another part of India. The number of children attending the school has now increased to 25, with an average attendance of 20; and the number of heathen attending the Sunday services has increased to 50, rendering it necessary for us to have a separate service for them. We have four services each Sunday—two in Bengali and one in Hindustani for the Native Christians, and one service for the heathen in Hindi.

"With the very kind help of Christian friends in Simla, Calcutta, and elsewhere, we have been enabled to erect this building. The cost will be about Rupees 1,500, of which Rs. 900 have already been received, and Rs. 58 promised. We wish to mention an interesting fact connected with this building. The contractor who was employed in erecting it, wished to work on Sunday, but we strongly opposed it. We impressed upon the workmen the necessity of abstaining from work on the Lord's-day, and compensated the contractor by paying the workmen half a day's wages on Sunday, on condition that they did no work. The effect of this has been, that the workmen were drawn to the services, and now some of them, though out of employ, come to our worship.

"These encouraging facts will prove the necessity for the erection of this building.

"We need a place where the Native Christians, who are stationed at Simla, who come up annually, and who, by God's blessing, may be gathered into the fold, may meet together for praise and prayer.

"We need a place where those seeking after knowledge may obtain it, where the thirsty soul may be satisfied, and where those seeking the Lord may find Him to be their salvation.

"We need such a place, that in the midst of the surrounding darkness we may be as a bright and shining light, and extend our influence among the heathen—as a candle placed upon a candlestick, that it may give light unto all.

"We need such a place as the centre point of our work, from whence the glorious Gospel of our Lord Jesus Christ may be proclaimed to the heathen around us, and where we may be enabled to gather the little ones to teach them of Jesus, sowing in their young minds the seed which we trust, by God's grace, may germinate and bring forth fruit in after years.

THE DEDICATION.

"Lastly, we feel the importance of establishing this Native Christian Church and Mission, that the honour of Christ's name may be magnified, and glory secured to God in the highest. May our brethren indeed secure the peace and goodwill reserved for them by their Heavenly Father, and may we, by His help, be enabled to reclaim our brethren from their idolatry and superstition, and introduce them into the glorious liberty of Christ's Gospel. The Gospel of Christ *has* power. We thank God its power lies not in us, we are the weak and humble instruments in His hands; and it is only from Him, the author of every good and perfect gift, that we can hope for success. We trust in Him, and in His gracious presence now in the midst of us. Let us now raise our hearts in solemnly and unanimously dedicating this house to His service. Here may many of His people enjoy sweet seasons of holy refreshment. In this place may His afflicted and tried ones find comfort, and the weary rest. Here may the hungry and thirsty soul be satisfied, and those who seek the Lord find Him; and, above all, may the careless, and the sinner, and the heathen hear of a Redeemer who has died because He loved them; and, casting aside their sins and idols, may they take Him to be their everlasting portion, and cast in their lot with the people of God!

TWO BAPTISMS.

“Christian Friends, we have yet another interesting ceremony to perform, and this is another instance of God’s blessing and encouragement to us in our work. We have to-day to baptize into the Christian faith two Native converts, who have been brought into the fold, God aiding in our work. I shall now proceed to give you some account respecting them.

“Dharoo is a Hindu Brahmin, a simple ignorant hill-man, about twenty-five years of age, and his conversion was attended by singular circumstances.

“In the course of our preaching and conversation, an intelligent Native came to us, seeking to know something of the salvation by Christ. We had great hopes of him; but the fear of incurring the displeasure of his relatives kept him from deciding to cast in his lot with us. He has left Simla, and we have heard nothing more of him. On one occasion he brought with him a friend, who, he said, was anxious to become a Christian. From subsequent conversations with Dharoo, we discovered that he had never heard from us or others of Christ, but that his friend who brought him had communicated to him some of the truths he had learnt from us. He continued to come to us regularly; but fearing he was induced by other motives, we told him plainly that if he was in hopes of obtaining employment from us, we could give him no promise of success. This led him to give us a definite assurance that such was not his motive. He had heard of salvation by Christ, and that salvation he desired. He was in no fear of man, but was willing at once to renounce his idols, and become a Christian. We placed him under one of our paid agents, who has instructed him as the poor man can understand. We are assured of his sincerity. Though an ignorant man, he feels he is a sinner; has openly informed his friends that he renounces idolatry, and that his idols cannot save him. He prays to God for the pardon of his sins, and rests upon Christ as his Redeemer. As a proof of his sincerity, we may mention that notwithstanding that he has suffered much persecution from his relatives and friends, and that the thought of being severed from his wife and children is distressing to him, he remains firm. We take these as proofs of his sincerity. We cannot read the heart—we can only judge by these outward circumstances. We consider him, therefore, to be a worthy object for baptism, and pray God, who reads the heart, to bless him and help him to grow in grace.

“Henry Anthony, aged thirty years, is not a convert from heathenism, but has been a Roman Catholic. He was introduced to me by his brother, also a Roman Catholic, as a man seeking for knowledge. He told me that he was a native of Saharunpore, the son of Roman Catholic parents; that he for some time led a careless life, until he attended the ministrations of a Native missionary connected with the American Presbyterians. On coming to Simla, he relapsed into his former careless state, but latterly had attended the Roman Catholic Church here, where he says, he repeated prayers by rote which he did not understand. He felt the need of something more satisfying to his soul, and came to us as an anxious inquirer. He told us he had never read the Scriptures, and finding he could read, we gave him a copy of the Testament, which he received and read with great pleasure and profit. We had opened a Bible class which he attended, and where we taught him the principal truths and doctrines of the Scriptures. As these truths were presented to him he received them with great delight, which convinced us of his sincerity. He assured us that the doctrines of the Romish Church did not satisfy him, and that he had found that Christ, and Christ alone, could save him. He then desired to be admitted into the Church of Christ, and as we firmly believe in his sincerity, we feel no hesitation in administering to him the rite of baptism.

AN EXCURSION IN BRITTANY.

BY THE REV. J. JENKINS.

On Thursday (Ascension-day) the 6th inst., I made an excursion into the country, and visited three different places—the first, a farmer's house, five miles off, where we occasionally hold meetings. At the early hour of half-past nine A.M., some sixteen persons were met together; had the house been near the village, which is full half a mile off, there would have been more people, for the feeling in the neighbourhood is favourable. Our meeting on this occasion took the conversational form, and served to explain, in a familiar way, the nature of the Gospel, conversion, and piety; and I gave those present an idea of the Christian Church and its history; noticing the changes which have taken place, and the errors that have crept in gradually, and do still increase in number. The farmer said to me that his neighbours sitting close by me could not believe that the bread became God on the altar at Mass, nor could they see the utility of prayers for the dead. He then desired me to explain the testimony of the Scriptures on the Lord's Supper. I at once complied with the request, and said I would explain also baptism, and that in the first place because it is first in order, and so I did. The company gave an attentive hearing, and put few questions. Our meeting, which lasted not less than an hour, was calculated to give understanding and serious impressions. The meeting being over the farmer spoke to me apart, and made known his desire to be received a member of our Church; as did also one of his daughters. They have both left the Church of Rome above fifteen months. Another person at the meeting has since made known his wish also to be admitted. May the Lord enable them to follow Christ!

I was accompanied by our tract distributor. We travelled six miles further, though the rain at times was falling in heavy showers, and called on two aged brothers living together on a farm, and who had been at Tremel, on which occasion I had had an interesting religious conversation with them. Moreover, they had been visited by the evangelist and tract distributor. They have a numerous household. We were cordially received by the old people. No meeting had ever been held at their house, and it was evident the folks of the house expected no such thing. It is true also that there was no arrangement made as to holding a meeting—my object was to converse with the two brothers, and lay hold of any opportunity for good that would present itself. Some young men from the neighbourhood came in and soon left with others of the family, to go and play at bowls, as it was a holiday. I and my friend conversed a little with one and the other, but it was doubtful whether I could have an opportunity to explain to them the Gospel by forming them into a group. While several were present, one said they would like to hear singing. At once Omnes proposed singing *Ar Mab Prodig* (The Prodigal Son). All remained quiet and attentive. As soon as he finished I rose, and observed to them that the opportunity was suitable to speak respecting Jesus, what he had done and his ascension to Heaven. Then I proceeded, and, referring to the Gospel, declared that Christ suffered on the Cross, was buried, rose from the dead, and ascended to Heaven, in order to save sinners, raise his people from the grave, and give them eternal life and immortality in celestial glory. I thus found a favourable moment to preach the Saviour in this Breton farm-house, I trust with good effect. The speaking lasted about twenty minutes.

PREACHING.

Soon after we left, and arrived in time for an evening meeting, announced in a village where we have had many a re-union to preach. A little after 6 o'clock we

met in the humble dwelling of an aged humble couple. More people came together than the house could contain. I founded my discourse on Acts i. 8-11. The Word was spoken with ease and power, and the attention was good. When I had gone out into the road, and was preparing to go away in order to reach home that evening, I had a very interesting conversation with a young man who had received good impressions from attending our meetings and reading the New Testament. He had gone so far as to speak of his doubts to the priest, and he would like to put further questions to him. We were soon surrounded by about twenty persons. A tidy woman wanted to question me as to the Virgin. I told her that we believed the whole testimony of the Gospel respecting the mother of Jesus, and that I could not find sufficient reason for a difference of opinion respecting her, as it is evident she was chosen of God to be the mother of our Saviour, but that evidently she did not become thereby a divinity, nor is she a Saviour, nor is any honour or glory belonging to God to be given her. The woman listened, but made no reply. The young man spoke again, and we closed the conversation in a friendly spirit. This young man has a companion of the same mind as himself. He works with many others, and I am told he speaks often on religion. I returned home that evening, over about eight miles distant. Thus we closed a precious and blessed day.

AT TREMEL.

Last Sabbath week, the 16th inst., we had an extraordinary assembly at Tremel. Our friends and the public were invited. The morning was very wet. Later the day cleared up, but the early rain had discouraged several distant persons to come. At half-past ten A.M. the meeting commenced in the chapel. I spoke from Acts ii. 11. Then the Lord's Supper was administered, all the people remaining during the whole service. We felt, indeed that the Word of God, the communion of the Saviour and his people, and the blessing of the Holy Spirit did abound among us to the comfort of our hearts and the glory of the Redeemer. The congregation was composed of from eighty to ninety people. Eighteen members present took part in the Communion. There were four persons well-disposed to unite with us in the Lord, and all the congregation was composed of men in favour of the Gospel.

A little after 12, twenty of our distant Breton friends took a lunch together in the chapel-house, prepared by the Evangelist and his wife. After that a collection was made to pay the expenses. Sixteen others partook of provisions they had brought with them. Vehicles had brought some from a distance.

From one to two o'clock we held a church meeting. There is fraternal union among us; the Breton Church grows in knowledge and experience. Matters regarding the progress of the Gospel in the country were under consideration, and an admonition was made to the effect that members should assiduously attend divine worship whenever in their power to do so.

At half-past two P.M. another meeting was held in the chapel, when I preached the Gospel from Heb. ix. 27, 28; Acts iv., 12. The congregation was much the same as in the morning, with the same good order and attention.

The general feeling was that our meetings were truly good, and blessed to those who had come together. We intend holding again there a few meetings of this kind before the favourable summer season will be over. There is much need of pushing on this Gospel-work as much as we can, by prayer, labour, and devotedness. The country becomes increasingly more ripe for it.

The faithful and energetic Breton colporteur arrived here yesterday, to make up his monthly account. The present month is not quite up, but he has sold in the first twenty-three days of it sixty-four Testaments, which is very encouraging.

LALL BAZAAR CHAPEL, CALCUTTA.

THE 68th Anniversary of the formation of this church was celebrated on the 28th March, when the following interesting statement was read by the pastor, the Rev. John Robinson :—

“ We have stated that this is the sixty-eighth anniversary of the church. This assertion may need some explanation. On the 24th of April, 1800, the Baptist church at Serampore was formed. Messrs. Carey and Marshman were its pastors, and Mr. Ward was elected as deacon. From the vicinity of Serampore to Calcutta, and the frequent visits they were obliged to pay to this city, it was not long before their hearts were stirred in them to make direct efforts for the amelioration of the spiritual condition of those who called themselves Christians, but who lived without God and without Christ in the world. In 1802, the Serampore missionaries hired a house in Lall Bazaar, which they opened for divine service every Sunday. Then three, four, or six persons made up the whole of their congregation. It was not long, however, before their efforts were blessed, and souls were converted. These being baptized and still residing in Calcutta, belonged to the church at Serampore; and constituted the earliest members of what is now designated the Lall Bazaar Baptist Church. Hence, as a church, our commencement is contemporaneous with that at Serampore, of which we formed a part. After a time, the brethren hired an upper-room in the house of Mr. Peter Lindeman in Cossitollah, now called Bentinck-street. Here the congregation increased to about a hundred and fifty; and every month converts were added to the church, and baptized. Thus encouraged, they erected this chapel, which was opened on the 1st of January, 1809. On the 18th October of the same year, Messrs. O. Leonard and Adam Gordon were ordained to the office of deacon by the laying on of hands, and Messrs. C. C. Aratoon and J. Peters were designated to the work of the ministry. In 1812, the pastors write thus:—‘ The fruit graciously given this year has been great. No less than seventy of various nations have been baptized this year at Serampore and Calcutta; a greater increase than we have witnessed any preceding year. Calcutta, indeed, as it relates to the Gospel, is become one of the most favoured spots to be found in India, if we regard the number of European inhabitants; as it is either steadily or occasionally the scene of the labours of no less than ten European evangelical ministers; besides our Native brethren, whose labours are equal to those of all the others.’

OTHER PASTORS.

“ Messrs. Lawson and Eustace Carey for a time assisted in pastoral duties here, till the Circular Road Chapel was built; but the church continued under the pastoral supervision of the Serampore missionaries till the year 1825, when the Rev. W. Robinson arrived from Sumatra, and was, on the 16th of June, ordained its pastor; Drs. Carey and Marshman at the same time resigning their connection with it. Mr. Robinson continued in the pastoral office till December, 1838, when he removed to Dacca, and was succeeded in the following year by the Rev. R. Bayne. Ill health in his family rendered his return home necessary, and he resigned his charge on the 22nd of August, 1840. In December of the same year, the Rev. W. W. Evans accepted the pastorship, and resigned it in June 1844. The Rev. James Thomas then undertook the general supervision of the church, and performed the duties of a pastor, as far as time and strength permitted, till his death, which took place on the 20th of July, 1858. He was much and deservedly beloved by his people and all who knew him. The Rev. J. Sale then became pastor. Ill health obliged him to return home in January, 1861, and the Rev. G. Kerry acted for him till his return in 1864, when he resumed his charge, and continued the much-loved pastor of this church till the 1st of April, 1868; when, it being thought desirable that he should take the superintendence of missionary operations in Barisal, our present pastor was invited to join us.

“Of the number that have been baptized, and who have retained a shorter or longer connection with the church up to this period, it is almost impossible to form a correct estimate. It would probably amount to somewhat above a thousand.

PRESENT STATE OF THE CHURCH.

“On the present pastor taking charge, he found a hundred and twenty-six names on the list of members. Since the 1st of April last year, we have experienced some severe trials. Six have withdrawn from our communion, and three have been removed by death. These, though lost to our congregation, have not been lost to the Church. Those living are, we have reason to believe, walking consistently with their profession; those that have left the earth are before the throne of God.

“On the other hand, we have had much to cheer us. In July, it was deemed expedient to elect three additional deacons. A public recognition service was held in August, when our friends from the neighbouring churches encouraged us much by their prayers and exhortations.

“In September, the *Alise Ritson*, commanded by Captain Matches, arrived in Calcutta. The commander is a member of a Baptist church in Sunderland, and, at the request of some of its members, sought us out. He was a good man, and himself walked in the fear of the Lord, and sought to bring his crew to the Saviour. He held regular services with them on the Sunday, and a prayer meeting on Monday evenings, and read a lecture to them on Wednesdays. Besides this, he had daily worship with them, and embraced every opportunity by private conversation to urge them to seek their best interests. His efforts were attended with success. Six of his crew put on Christ by baptism in this place, and were admitted into our fellowship. Communications lately received inform us that they are all maintaining their consistency, and two more have since been baptized at Rangoon.

“There have been added to our list of members this year, by baptism and otherwise, nineteen souls, showing a clear increase of ten. We are thankful. May the good Lord add to us many more of such as shall be saved.

WORK.

“During the year, besides the deacons, five or six of our brethren have been engaged every Sunday, and, as opportunity has offered during the week, in visiting the homes of the sick and the poor, and the hospitals, where, as well as among the wanderers in our streets, they have distributed tracts and offered words of exhortation. Three of these brethren are foreigners, and are able to converse with considerable ease in Spanish, Portuguese, Italian, Danish, Swedish, and German, and have been able to distribute a number of tracts in these languages. They have also visited and conversed with many foreigners in our hospitals.

“The church also supports a Native preacher, and the pastor has the general supervision of the labours of one of the city missionaries. These have been engaged generally in visiting and preaching twice a day, and the number that hear the Gospel through them averages between 800 and 1000 weekly. We have had two or three enquirers from the heathen; but regret to say they have soon left us.

“In the Sunday-school held in the chapel we have had much encouragement. The number on the roll at present is 155, of whom 61 are boys and 94 girls. They have collected for missionary purposes during the year Rs. 107-8, and from this fund contributed towards the support of a Native school in Barisal, till it was closed. Our kind friend Mr. W. L. Wenger lately invited us to re-open a branch Sunday-school in his house, which has been commenced.

“One of our sisters is engaged in connection with the Free Church in that interesting branch of evangelical labour, visiting and instructing Native females in their own houses. She visits about four houses daily, spending an hour and a half or two hours at each. She has about 50 women under instruction in both English and Bengali.

A NATIVE GIRLS SCHOOL.

“The institution under the superintendence of Mrs. and Miss Robinson has gone on satisfactorily. The number of girls under their care has increased; and, considering that it is the first school established here in which Native girls are expected to pay for their board and tuition, it has made more progress than might have been anticipated. Among the additions of the year is the daughter of a Hindoo, professedly a Brahmist. His intention was to send her as a boarder; but in this he was strongly opposed by his friends, who urged that such a step might materially affect the girl's future prospects. She, however, continues to come as a day-scholar; while her mother and aunt receive daily lessons in English and music, from a young lady in Mr. Robinson's family. One of our girls, who is a member of this church, went to Dacca during the year to assist in Hindoo female education. We are glad to find she has maintained her Christian character with great credit, and has won for herself the confidence and esteem of her friends and employers.

“Such is a brief survey of our experience during the past year. We desire to bless the Lord who has guided us thus far, and would take courage from the past to pursue with fresh vigour the duties of another year; and we earnestly ask the sympathies and the prayers of this assembly that we may be found faithful and diligent workmen in the vineyard of Him who hath bought us with His precious blood.”

A TRIP ROUND MY ISLAND.

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

No. III.

LOOSENING from this place, we came to the large market of Narua, and waited for the people to assemble. The heat was dreadful, and my head fast giving way. Scores of people came crowding round the boat, some clamouring for books, others desirous of hearing us preach. I wanted rest, but not a minute's quiet could be obtained. At five o'clock we went up to the market, where about 1,000 persons were collected. Two or three hundred immediately gathered around us.

As we were going up, I said to Mathoor, “I will prove their Poorans to be false; do you prove our New Testament and its teachings to be true.”

The following was the pith of my discourse:—

1. Your Poorans are false, for they maintain that the shape of the earth is square, with overlapping clouds. It is not square, it is round; and every boy who goes to a Government aided, or to an English school, knows that what I say is true.

2. Your Poorans say that the distance of the sun from the earth is 800,000 miles, but the real distance is 92,000,000 of miles—that is 115 times as distant as your Poorans say.

3. Your Poorans say that the moon is distant from the earth 1,600,000 miles. This again is wrong, it is only one-seventh of that distance (237,000 miles).

See here what a bundle of errors we have: you say that the moon is twice as far from the earth as is the sun, when the truth is that the sun is 190 times more distant from the earth than is the moon.

4. Your Poorans say that the wax and wane of the moon is caused by the sun getting in front of it, so that its light cannot fall fully upon the earth. Look

here: from this place Jessore is forty miles, England is about 7,000 miles. How could England ever get between this place and Jessore? So with the sun, which is 190 times further off than the moon. [I then briefly explained how the moon's going round the earth once a month caused the wax and wane.]

5. Your Poorans say that rain comes from the moon; that is false. Hear what is true; it is this. When you boil your rice too long, all the water dries up; where does it go to? It escapes into the air in the shape of steam, which steam is produced by the fire. So, by the heat of the sun, every day, from sea and river and pond, a quantity of water is drawn up into the air and finds a refuge in the clouds, which may be called great water-bags; but they are thin, and cannot hold more than a certain quantity; when this is obtained they burst, and down come the rains upon the fields of earth. ["Sahib! Sahib!" said a man in the crowd, somewhat excitedly, "your word is true and reasonable. Look! the rain comes like this. I took a sack to market to get two rupees' worth of rice. It was an old and rotten one. The rice was put into it, and when I lifted it on to my head, alas! alas! the bag burst, and out went all the rice. It would have borne the pressure of one rupee's worth, but two rupees' worth was too much for it."]

6. Your Poorans say that in the centre of the earth is Mount Shuméru, which is 600,000 miles high, and its circumference at the base 128,000 miles. On this I have two remarks to make—

(1) Since the circumference of the whole earth is five times less than the circumference of the mountain which is said to be in the centre of the earth, all sensible persons know that this is either a fable or a lie; and

(2) Though thousands of travellers are constantly journeying to all parts of the world, no one has ever seen Mount Shuméru. Hundreds have seen the Neilgherry and the Himalaya mountains, but the highest of these is only about five miles, whilst you say that the Shuméru is 600,000 miles high.

7. Your Poorans say that at the foot of Mount Shuméru are four mountains (Mondor, Gondhomádon, Bepul, and Supársho), on each of which grows a tree 8,800 miles high. Also, that around the whole earth is a sea of salt water; beyond that a sea of sugar-cane juice; beyond that a sea of spirituous liquor; beyond that a sea of melted butter; beyond that a sea of curds; beyond that a sea of milk; beyond that a belt of gold as large as all the forementioned seas together; beyond that a range of mountains, and outside of all—hell!

Now all this is so foolish and proofless, that I have scarcely patience to talk about it. I only say four words about it all:

1. No one has ever seen either these monster trees, or these seas, or the belt of gold.

2. The most intelligent amongst the Hindoos of the present day put no faith in these statements.

3. According to your Shasters, it is, even in this world, a mortal sin for a Hindoo to drink spirits. If God has given such a strict command not to drink intoxicating drinks in this life, would he provide a sea of it, so that people might be constantly drunk with it in the life to come?

4. For whom are these seas of good things provided? If all the good are to be absorbed in God, they won't want them; those who are labouring to become, by self-mortification, worthy of absorption, will not desire them; and those who, for the sins of a former life, are condemned to descend in the scale of being, will not be worthy of them, and will not have them.

I have now given you seven reasons why your Poorans are utterly untrustworthy; if you cannot believe their statements about the earth, and the clouds, and the sun, and the moon, how can you believe anything they say about God, and sin, and atonement? If I were to write you a letter containing many proved falsehoods about my own house and lands, would you believe me if I gave you a description of the whole village?

O my hearers, turn from all these dry, unsatisfying things, and inquire with deep concern—"What must I do to be saved?"

I cannot talk more; my head has got bad again, and I must go to the boat. Listen to what my young friend Mathoor will now say to you. He will show you the true and excellent way of life as laid down in our Shasters, and give you most convincing proof of our Bible being true.

About an hour afterwards, Mathoor came back to the boat with a crowd at his heels, some asking for books, others anxious to hear more, or to dispute about what they had heard.

He reported to me that the large crowd continued very attentively to listen, until he was too weary to talk any longer. The following was the pith of his address:

The Bible is true for the following reasons:—

1. It is proved by the kind of truths it teaches.
2. It is proved by the manner in which they are taught.
3. It is proved by the consent of unprejudiced minds to its teachings.
4. It is proved by its full acquaintance with the secret thoughts of our minds, and the feelings of our hearts.
5. It is proved by the change from evil to good which it produces in the life of a man when he truly receives it.

Having demonstrated it to be a divine book, he then told them of the remedy God had provided for men in it, and exhorted them to accept it, and own Jesus as their Teacher and Deliverer, now and for ever.

I had intended to have called at several other places on my journey, but my head became so bad, and the weather was so hot, that I could bear up no longer, and gave orders to row home. Next morning I reached home, after an absence of four days; and thus endeth the narration of the first trip round my island.

HOME PROCEEDINGS.

AS USUAL in the month of September, the Missionary Services have been very numerous. The accounts we have received of them are very encouraging: both the attendance and the contributions have been good. In the following List of the meetings we fear that some may be omitted, especially where only local brethren have been present. For the very valuable aid thus rendered we beg them to accept our grateful acknowledgments.

PLACES.	DEPUTATIONS.
Bedford	Rev. J. Parsons.
Birmingham ;	{ Revs. G. Gould, J. G. Gregson, and A. Saker.
Devonshire (South)	Rev. F. Trestrail.
Hampshire (South)	" W. A. Hobbs and Dr. Landels.
High Wycombe	" Josiah Parsons.
Hull, Beverley, &c.	Revs. W. Sampson and Jas. Mursell.
Huntingdonshire	{ " W. H. McMechan and W. H. Dyer.
Lancashire (East)	Rev. J. Parsons.
Leicestershire	Revs. J. Bigwood and J. G. Gregson.
Norfolk	Rev. W. A. Hobbs.
Northumberland and Durham	Rev. A. Saker.
Shropshire	Dr. Underhill.
Somersetshire	Revs. J. Hume and Jas. Mursell.
Suffolk	W. A. Hobbs and S. H. Booth.
Yarmouth, &c.	{ Rev. J. G. Gregson (Omitted in Sept. Herald).
Yorkshire (West Riding)	Numerous Local Brethren.
Wiltshire	Rev. J. Parsons.
Worcestershire	{ Revs. F. Trestrail, G. H. Rouse, LL.B., and S. Green.

HAMPSHIRE.		NORTHAMPTONSHIRE.		YORKSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Portsmouth Auxiliary, on account, by Mr. T. C. Haydon, Treasurer ...	80 0 0	Aldwinkle	2 17 0	Farsley.....	32 14 10
NORFOLK.		SHROPSHIRE.		Halifax, Pellon Lane ...	
Lowestoft.....	11 5 0	Whitechurch	0 10 0	1 1 0	
Yarmouth, United Pub. Meeting	9 4 5	SOMERSETSHIRE.		SCOTLAND.	
Do., for N. P.	1 1 9	Shepton Mallet	2 3 6	ORKNEY ISLES.	
Do., Old Baptist Ch....	8 0 0	STAFFORDSHIRE.		Edny.....	0 12 0
Do., St. George's Denes	26 8 5	Brettle Lane	5 0 0	Kirkwall	0 10 0
	44 14 7	SUSSEX.		FOREIGN.	
Less expenses.....	0 13 0	Brighton, Queen Square	1 10 6	CHANNEL ISLANDS.	
	44 1 7	WORCESTERSHIRE.		Jersey	4 5 6
		Tenbury	1 0 0	Guernsey.....	4 0 0

CALABAR REMOVAL FUND.

Tritton, Mr. Joseph..... 10 0 0

ACKNOWLEDGMENTS.

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

Ladies' Missionary Working Society at Union Chapel, Manchester, per Mr. W. Bickham, for a case of Clothing for Rev. W. Teall, Morant Bay, Jamaica.	Mrs. Risdon, Pershore, for a parcel for Rev. J. Kingdon, Falmouth, Jamaica; also a parcel for Rev. R. Smith, Cameroons, W. Africa.
	Rev. F. Edwards, B.A., Harlow, for Hymn Books and two Communion Cups for Bahamas.

FOREIGN LETTERS RECEIVED.

AFRICA— CAMEROONS, Fuller, J. J., June 29; Smith, R., May 26, June, 20, 30; Thomson, Q. W., June 13, 25.	SERAMPORE, Martin, T., August 13; Thomas, J. W., June 23.
AMERICA— OTTAWA, Merrick, Mrs., July 20.	EUROPE— NORWAY, KRAGERO, Hubert, G., Sept. 6.
ASIA— CEYLON, Colombo, Pigott, R. H., June 30; Waidock, F. D., August 7.	FRANCE— MORLAIX, Jenkins, J., Sept. 14. ST. BRIEUC, Bouhon, V. E., August 10, 20.
INDIA— BOMBAY, Showel, R. H., July 6. ALLAHABAD, Carr, B., July 10. CALCUTTA, Johnson, E. C., July 9; Lewis, C. B., June 18, 25, July 2, 5, 16, 23, August 8, 13; Wenger, J., June 11, 17, July 30, August 5, 6, 13. CHITTOUR, Williams, J., August 5, 14. DACCA, McKenna, A., August 7. DELHI, Smith, J., August 5, 14. GTA, Greiff, J. E., July 28. HOWDAH, Morgan, T., June 22. INTALLY, Robinson, R., July 30. JUMALPORE, Flinn, G., July 8.	WEST INDIES— BAHAMAS, Littlewood, W., July 31, August 4. TRINIDAD, SAN FERNANDO, July 7, August 21.
	JAMAICA— CLARKSON VILLE, Maxwell, J., July 5. DUNCANS, Reid, W. J., August 23. FALMOUTH, Kingdon, J., August 14. JERICHO, Clarke, J., July 7. KETERING, Fray, E., August 23. KINGSTON, East, D. J., July 3, 7, 9, August 14, 21. MORANT BAY, Teall, W., August 14. MONTEGO BAY, Dendy, W., July 22, August 15. SPANISH TOWN, Phillippo, August 7, 14. ST. ANN'S BAY, Millard, B., July 8, August 7.

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

THE MISSIONARY HERALD.

THE QUARTERLY MEETING OF THE COMMITTEE AT LEICESTER.

THE resolutions recently passed by the Committee, and which appeared in the *HERALD* of August last, indicating the policy they desired to adopt in regard to the future conduct of the various departments of the mission, have awakened among the constituents of the Society at home, and the missionaries abroad, especially those labouring in India, an interest at once earnest and deep. The various communications received by the officers, and the discussion carried on in those papers which are largely circulated among the friends of the Society, afford decisive evidence of the existence of an intense anxiety for the future welfare of the Mission, and the unimpaired efficiency of its operations.

That there has been much misapprehension of the feelings and intentions of the Committee is now very plain. Not a few regarded their proceedings with anxiety, if not alarm. The quarterly meeting announced to be held at Leicester on the 5th ult. was therefore looked forward to with the liveliest interest. Being an open meeting—at which all pastors of contributing churches, and all officers of auxiliaries were entitled to attend and vote, and the announcement having been made that the Secretaries would offer full explanations regarding the resolutions, and answer any inquiries; and that a memorial, numerously signed, would be presented by the Rev. J. T. Collier, requesting the Committee to reconsider their resolutions regarding the marriage of missionaries—it was expected that the attendance of brethren would be unusually large. That expectation was fulfilled. Not less than two hundred and fifty were present. The discussion was earnest, frank, and outspoken; but it was pervaded by a spirit of brotherly love and mutual forbearance. Most assuredly “the unity of the spirit was kept in the bonds of peace,” and the proceedings terminated with hearty thanksgiving to the Giver of all

good, by whose grace a difficult crisis, and one of no small importance, was happily past.

It will be a source of satisfaction to our readers to have in their hands the following extracts from the proceedings of the day. It is more than due to brethren who have stood prominently forth in these discussions to state, that the second resolution was proposed by Dr. Landels and the Rev. W. Sampson. We cannot but hope that it will allay anxiety and soothe any wounded feelings which recent events may have occasioned. The wish expressed by our honoured Treasurer in the closing paragraph of his letter, was fully realized. May we all, as heretofore, continue to strive heartily together to extend the kingdom of Christ, and to save perishing souls.

Extracts from Minutes of Quarterly Meeting held in Leicester, Oct. 5, 1869.

A letter was read from the Treasurer, expressing his regret that he was not equal to the exertion of being present, and suggesting that the secretaries should be given an opportunity, at the commencement of the proceedings, to explain the grounds of the action of the Committee with respect to their recent resolutions.

It was resolved:—That the Committee deeply regret the necessity which deprives them of the pleasure of their Treasurer's presence, and they desire to express their cordial thanks for the letter which he has addressed to them, and direct that it be recorded in the minutes:—

“TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

“MY DEAR BRETHREN,—It is a source of great regret to me that I am not equal to the exertion involved in being present at, and presiding over, your quarterly meeting. I feel my absence the more because of your request that the officers of the Society should attend at Leicester, and give any explanations that may be desired in respect of the resolutions to which your attention will doubtless be especially directed. Be assured that you will have my warmest sympathy in your important deliberations, and my prayer is, that ‘great grace may be upon you all.’

“I would venture to suggest that, with a view of preventing, or correcting, any possible misapprehension on the subject, and for the information of brethren who have not had the opportunity of considering with us, from time to time, the points which have occupied so much of our prayerful attention, the Secretaries should state, at the commencement of your proceedings, the grounds of our action in the matter referred to, and the circumstances which, if not at the present moment, would inevitably before long have forced themselves on our notice, and that of our constituents.

“The paper upon which the resolutions were mainly, but not altogether, founded, supplied facts bearing very seriously upon the future financial position of the Society; while its recommendations indicated a policy by which, in the

judgment of your officers, the anticipated difficulties might to a great extent be met, and the more efficient working of the Mission at the same time be promoted.

“The policy thus suggested was not regarded by us as substitutionary, in its practical development, but auxiliary to existing methods. We did not contemplate supplanting these, but adding to them, save where the circumstances of any given district might be found to render a change of system desirable. The resolutions, generally embodying our views, leave the Society at perfect liberty to walk in the old paths where it appears expedient to continue in them, or to avail itself of the proposed new form of agency, when brethren *so* offer themselves, in willing devotion to the service of our Lord and Master.

“Suffer me to add that, if in the paper to which I have alluded, anything was stated, or seemed to be implied, which has wounded the feelings of our dear brethren in the field or of those who, returned from the sphere of honourable and devoted service, are still with them, heart and soul, in their toils and trials, none would deplore it more sincerely than my colleagues and myself. If unintentionally pain has been inflicted, may ‘the power of the Lord be present to heal;’ and on your meeting (as on all the meetings of the week) ‘sanctified by the Word of God and prayer,’ may such a gracious influence rest, and in it may such a brotherly love and holy zeal be evoked, that ‘the joy of Jerusalem may be heard’ both at home and ‘afar off.’

“Believe me,

“My dear Brethren,

“Yours affectionately, in Christ Jesus,

“JOSEPH TRITTON.”

“GREAT LEIGHS, NEAR CHELMSFORD,
Sept. 30, 1869.”

A letter was read from the Rev. J. T. Collier, enclosing a memorial to the Committee, signed by ninety gentlemen, requesting the Committee to reconsider that portion of their recent resolutions which relates to the marriage of missionaries going out on missionary service. Also a resolution from the southern district of the Southern Association, requesting the Committee to give their earnest consideration to the foregoing memorial. Also resolutions passed at two meetings of the Committee of the Birmingham Auxiliary, expressing confidence in the action of the Committee, and deprecating any hasty change in their resolutions.

The Secretary, Dr. Underhill, then made a statement as to the origin of the paper read at Bristol last year, and on the course taken by the Committee with respect to it.

After a prolonged discussion, it was resolved:—

1. That the memorialists be respectfully informed that the Committee have considered their memorial, and declare—that the resolutions adopted by them, to which the memorial refers, do not pledge the brethren who enter upon mission work unmarried to continue so beyond the term of two years, during which they

are preparing for, or are doing a specific mission work. That the marriage of brethren who may have entered upon work unsuitable to married missionaries does not, and cannot disqualify such brethren for work in other departments as missionaries of this Society.

It was further resolved:—

II. That the resolutions adopted by this Committee originated in no want of confidence in our missionary brethren; and were not designed to reflect, in the slightest degree, on their character and work. The devoted self-denying labours of many of them have often commanded our warm admiration, and led us to magnify the grace of God in them. Towards them all, we desire ever to cherish the hearty sympathy to which we deem them well entitled, in the difficult and trying positions in which they are placed.

This large meeting further sends to each missionary, with all love and confidence, a copy of the Treasurer's letter received this morning.

They also earnestly call upon the Churches of Christ to remember these brethren in prayer, and to entreat the Lord of the harvest to raise up still more labourers. And while we would strive with greater energy to carry on the work, and to increase the staff of missionaries, we would impress upon the Churches the truth which the founders of our Mission ever put in the fore-front of their plans, that it is "not by might, nor by power, but by my Spirit saith the Lord;" they would therefore urge upon God's people throughout the land the necessity of special and earnest prayer, that God would smile upon their labours, and crown them with success.

MISSION WORK AT MONGHYR.

BY THE REV. J. LAWRENCE.

THE year is fast passing away, and the course of things at our station is running on smoothly, without anything remarkably pleasing or painful to characterise it. The preaching of the Word continues without intermission; conversations and discussions with the people respecting the truths of Christianity take place to a greater or less extent almost every day. Yet we have no conversions from the heathen. In July I had the pleasure of baptizing the young daughter of a native Christian, and there have been two other applications for baptism.

There are a great many Bengalis residing here who belong to the Brahmo-somaj sect. Some of them have shown a very friendly spirit. Our native preachers have been invited to attend their services; and they have also been asked to expound our Scriptures, and pray, and sing among them. On one occasion a large number, including the famous Keshab Chunder, who was on a visit here, attended by invitation a lecture delivered by Brother Parsons, on the character and work of Christ. And several, who well understand English, come occasionally to our English chapel on the Sunday. They profess to have a great reverence for our Scriptures; but they put their own interpretation on them, which is often very wide of the truth. They speak of Christ in the most exalted terms of respect and

affection; but it is not the Christ of the gospels whom they honour. The divinity and atonement of Christ they reject. The personality of the Holy Spirit they ignore. Man needs not the Holy Spirit to renew his nature, he can reform himself if he will only ask the Father in heaven for help, which if sought will certainly be given. There are some things encouraging about these people, but they are evidently far from being Christians.

On the return of Brother Parsons from Dinapore, I made arrangements for itinerating among the villages on the banks of the river Gunduck.

THE JOURNEY.

On the 5th of August I left home, accompanied by our native brother, Sudeen. I had the greatest difficulty in obtaining a small boat, and, owing to the high prices of every thing, I have to pay nearly double what such a boat would have cost when I first came to Monghyr. There is only one room in it, and a small bit of a place for a bath-room, made with mats. In this room Sudeen's bed was on one side and mine on the other, a small teapoy standing between, at which to take my meals and write. The roof of the boat is too low for me to stand upright, and I had to be careful at every move lest my head should come in contact with the roof. But small as this boat is, I have to pay fifty rupees for the month. Some days, when there have been neither clouds nor wind, the boat has been intolerably hot. Even Sudeen has panted for breath. I felt it my duty to go out this month, because we have often found more people in the villages than at other times. But the heat and inconvenience have been almost too much for me. I have at times felt quite prostrate and unfit either to walk or to talk. My companion, I am thankful to say, has kept his health well, and has been always ready to engage in conversation with the natives.

THE PREACHING.

At Kaggarría, a large village about ten miles from Monghyr, we remained a week; and at Rozra, a large village and grain mart, about fifty or sixty miles from Monghyr, which was the extent of our journey, we stayed five days. As we passed up the river, we preached in one or more villages every day; we were received with civility by the people in almost every village, excepting where the people had suffered from the oppressions of the planters. In many places the people remembered us, and seemed pleased to see us again. At Kaggarría and Rozra the shop-keepers invited us to be seated in their shops, and called their neighbours to hear about the word of God. We often had long and interesting discussions on these occasions. At the former place we found a great number of rice-growers who had brought their rice from distant villages to sell; but few of these people had heard the Gospel frequently, if at all. Some of them appeared intelligent, and gave serious attention while we spoke to them, and a few were willing to give a pice or two for a gospel; but most of these poor people seemed too much absorbed in their business to give any really earnest attention to religion. The brahmíns and mahajans were willing enough to hear and discuss with us certain important truths, and they would admit that there is in Christianity much that is excellent, but the grand doctrine of Christ crucified for the sins of the world they despised. A few of the shopkeepers, with much reluctance, gave a couple of pice for a gospel; altogether we took only a little over a rupee. Very little liberality can be expected from the heathen; and a mahometan would scorn to give even a pice for one of our books.

THE RECEPTION.

The village people are poor in the extreme, and rarely get more than one meal a day for their subsistence. The zamindars, of course, are better off, but they are invariably in debt, and never have a rupee at command. To get an anna from them is like extracting a drop of their blood. Both classes are generally as

ignorant and debased as they are poor. It is difficult to get them to understand the Gospel at all. They have no sense of the evil of sin, and they see not the necessity for an atonement. The prevalent belief among them is, that God is the author of sin, as of every thing else; if people are wicked, it is His pleasure that they should be so, and when He pleases He will destroy sin, and make the world abound in righteousness. It is of no use for men to trouble themselves about the matter; all their care and strivings and labours will not make them better than they are. We speak to these people of the Almighty Saviour, the destroyer of sin, the king of righteousness, who, being without sin Himself, is able to save from sin all who believe on him, and we sometimes think, from their attention and serious looks, that they are favourably impressed; but on asking them a few questions, we find that some have not understood us at all, or they are quite indifferent to what has been said, or they tell us they know nothing about Jesus Christ—never read or heard of Him, he may be all that we say, but they have their own teachers, guides, and deities, who are quite sufficient for them, and they desire no other. Often have we been told, if “you mean to say that Jesus Christ is only another name for God, then we can understand you, but when you talk about his incarnation, and death for sinners, &c., then all is mystery to us.” But while I can record little that appears encouraging at present, I do hope that, with the blessing of God, our discourses and discussions with the people will be for the furtherance of Christ’s cause.

Sometimes our hearers would listen attentively to all we said, and at the close exclaim, “Yes, what we have heard is very good; but how shall we attend to it?” Meaning that the evil influences by which they were enchained were so strong that they could not escape from them. It is indeed sad to think that we did not meet with even one who appeared ready to receive the Saviour. And I am much afraid that our experience is not singular. Having delivered to these people the Gospel message, all we can do is, earnestly and perseveringly to implore His blessing, with whom “all things are possible.” He can carry on His own work silently and surely, and convert the most unpromising into children of the kingdom. But if these people are not saved, still He will be glorified by the proclamation of His blessed Gospel! To preach the Gospel is our work; to convert the hearts of men is His work. Woe be to us if we preach not the Gospel. But experience has taught us not to be too sanguine of success; for this we must wait the time which the Lord of the harvest has appointed. Lord hasten it—speedily hasten it! and let Thy glory fill this dark and degraded land!

The only way apparently by which the Gospel can be brought home to these village people is, by itinerant preaching; and the more frequently they can be visited the better, one would hope. A young man should always be accompanied by an experienced native preacher, who would be ready to meet the objections of the natives in their own way. That such itinerant preachers may be multiplied a hundred fold is my fervent prayer.

MISSIONARIES IN CHINA.

BY THE REV. R. F. LAUGHTON.

[We beg to call special attention to the following communication from our esteemed brother, Mr. Laughton, on a subject which will probably, in the next session of Parliament, create much discussion. It is understood to be the intention of the British Government to withdraw all protection from mis-

sionaries labouring in China, and to leave them in the hands of any native official who may choose to be offended with their proceedings. The valuable statement of Mr. Laughton will enable our friends to form a just opinion on the subject.]

The discussions which have lately taken place in the House of Lords respecting missions in the interior of China, and the proposed policy of the Government in relation to them, are of the greatest moment both to missionaries here and to the religious public at home. The ignorant and unjust attacks which certain persons in high quarters have made on our character and operations, would trouble us but little, were it not that in the general dearth of accurate information about China and Chinese missions, we are taken at the estimate of our calumniators, and are to be dealt with accordingly. Time will wear away many prejudices, and further information will place our character and operations in the true light, but if Protestant missionaries are to be confined to residence in the treaty ports they will feel justly aggrieved.

Both the right and propriety of missionaries residing in the interior of China are now called in question.

I. So far as the treaty right is concerned we certainly have that. Our passports are available for one year, and if we choose to stop the whole of that time in any one city, or to make it our head-quarters for a year, we clearly have the right to do so, and whether we live amid the filth and noise of a Chinese inn, or seek the cleanliness and comfort of a private house, is a matter of taste and convenience which each one has a right to decide for himself. Further rights, however, exist under the French treaty, and by reason of the favoured-nation cause belong equally to us. This is evident from Lord Clarendon's speech in the House of Lords on the 12th of March last, in which he stated that "the London Missionary Society suggested last year that in any new treaty to be negotiated with China there should be an article empowering them to purchase lands and reside in the interior," and that "Sir Rutherford Alcock pointed out that it was unnecessary, since the right exists under the French treaty." The authenticity or otherwise of the clause in the French treaty, called in question by Sir C. W. Dilke, is of little practical importance in the face of the fact that Roman Catholic missionaries, French, Italians, and others, are residing and carrying on their missions, schools, and colleges in all provinces of the empire; that the property which had been confiscated, or its equivalents, has been handed back to them; and that so sure are they of their position that in many provinces of the interior they are erecting costly cathedrals, similar in style and dimensions to those of the west. As treaty rights on paper are unfortunately at a discount in China, the above facts give an increased value to Art. LIV. of the English treaty, which states ". . . And it is hereby expressly stipulated that the British Government and its subjects will be allowed free and equal participation in all the privileges, immunities, and advantages that may have been, or may be hereafter granted by his Majesty the Emperor of China to the Government or subjects of any other nation."

The Chinese Government recognise that we have the treaty right of residence in the interior. An important document bearing on this question has lately been made public. It consists of a memorial presented to the throne by the Foreign Office at Peking, and two Imperial rescripts in reply to it. As the second rescript embodies the substance of the memorial, and the first rescript is an authoritative exposition of the Imperial opinion and policy in regard to missions generally, I give it entire. I am not aware that it has been previously published in English. The rescript is dated the 24th day of the ninth month of the seventh year of the Emperor Kung Chi (November 8th, 1868), and reads as follows:—

"A memorial has this day been presented by the Foreign Office, stating that the

various missionary difficulties now under consideration prevent the existence of mutual good feeling between Chinese and foreigners, and praying that an order may be issued for their immediate settlement; and also that a general order may be issued to the authorities in every province to deal with missionary cases according to the treaties. A mob has been collected to prevent the giving back of a chapel (R. C.) at Nan-yang, in the province of Honan. Missionaries have been beaten and insulted at Yang-Chow, in the province of Keangsoo, and native Christians have been murdered by the soldiers (Chinese) at Tai-Wan (Formosa) in the province of Fukien. The English and French Ministers respectively have repeatedly and urgently regulated that the principal offenders may be apprehended and punished. In order to prevent serious complications, it is absolutely necessary that these cases should be settled at once.

"We have already issued orders to the governors-general, and governors respectively, of the provinces of Keangsoo, Fukien and Honan, to attend to them forthwith. We consider that since the right to propagate Christianity is included in the treaties, it is difficult for us openly to prohibit it. Our only resource is to revive and show forth the glory of correct learning, and to regulate our conduct by it. We shall then be able to reverence the correct, and banish the depraved (*i.e.* Christianity) and thus secretly and gradually to get rid of the calamities which are latent in it; that in future, when cases occur in which the interests of Chinese and foreigners are involved, by holding the balance evenly, granting whatever ought to be granted, refusing whatever ought to be refused; and showing this clearly from the treaties, we shall probably be able to make them shut up (lit., to shut their mouths and take their breath).

"Henceforward, wherever there are foreign missionaries, it is indispensable that both the literati and the people be ordered to attend to their own duties, and not listen to, or believe, idle rumours. Nor must they in the absence of just cause of offence be seeking for something to quarrel about. Should any missionary misbehave himself and cause disturbance in the district where he resides, information must be given to his consul, that he may be punished according to the treaty. It is absolutely necessary to see that Christians and the people generally live at peace with each other; thus grievances will be prevented from fermenting until the consequences become serious. Let the Tartar generals, governors-general, and governors, in every province, give full instructions to the local authorities, to deal with (missionary cases) cautiously, and without the least partiality, lest they should lead to serious consequences.

"Let the provincial authorities (also) transcribe the original memorial for the inspection of the local authorities. Respect this!"

Neither the Imperial rescript given above, nor the memorial which occasioned it, calls in question the right of the Protestant missionaries to reside at Yang-Chow, nor the rights of the R.C. missionaries to reside in Honan. On the other hand, the memorial and the rescript quote the treaty in favour of the missionaries, and are based on the assumption that they are at liberty to reside in all provinces of the empire. Tseung-Kuoh Fan, in his negotiations with Mr. Consul Medhurst, did not dispute the right of residence.

Since then, by common consent of the Emperor of China, the Office of Foreign Affairs at Peking, and of our own Minister and Secretary of Foreign Affairs, we, as Protestant missionaries, have the right of residence in the interior of China, the objections which have been raised against it necessarily fall to the ground.

II. But while the right is thus clear, the propriety of permitting us to exercise it is very gravely questioned. Lord Clarendon says, "The missionaries will do well to follow in the wake of trade," while his Grace the Duke of Somerset goes so far as to say that "Christianity can only go in the wake of civilisation and

progress." Surely these noble speakers are not so oblivious of the nature of Christianity, or so forgetful of the facts of history, as not to know that Christianity contains within itself the seminal principles of civilisation, and that the only true, enlightened, and progressive civilisation which the world has ever seen, has sprung from Christianity, and not preceded it.

Great Britain and America have no civilisation to impart to China but what is the result of their Christianity. When the peculiar civilisation of China was at its height, our forefathers were in the depths of heathenism, the votaries of a cruel and bloody superstition, and as to civilisation, they had nothing worthy of the name. We find Cicero writing to a friend, "There is a slave ship arrived in the Tiber laden with slaves from this island (Britain), but do not choose any of them, they are not fit for use." What has made the Britain of the Cæsars the England of to-day? Is it not Christianity? What accounts for the decay of civilisation in China? Is it not because it lacked those elements of stability and progress which Christianity alone could have imparted to it? Perhaps the remarks were intended to apply especially to China. If so his Grace's facts upset his theory. He says, "Suppose a Chinaman asks what effect this new religion has on the people, and goes to Shanghai to see—what does he behold? Naval and civil officers . . . inform me . . . that there is no such sink of iniquity as Shanghai."

Yet Shanghai is the great centre of European "civilisation and progress" in China. The "British trade" is enormous, and the people are fully aware of what the Earl of Clarendon calls "its material advantages to themselves." So that it turns out that the "civilisation and progress" in the wake of which Christianity can only go, are in reality a most serious obstacle to its success. But let Christianity go first, as both its nature and its history indicate it ought, and its progress will be rapid, and it will prove in China as it has always proved elsewhere, the most potent agent of civilisation.

Another and more serious objection, raised by our Minister at Peking, as quoted by the Earl of Clarendon, in the House of Lords, is that "He (Sir Rutherford) referred to the riots which had occurred as a proof that not only the authorities, and influential persons, but the whole population of China, are averse to the spread of missionary establishments."

Persons not conversant with the state of things in China, naturally suppose from the above statement that missionary "riots" are the *rule*, not the *exception*. Such is not the case. There are upwards of ninety Protestant missionaries in China. The number has been about the same for the last ten years, and they reside not only in the open ports, but in many places in the interior, as the German missionaries in the province of Canton; English and American missionaries at Hang Chow, Siao-San, Jai-Chow, Wan-Chow, Soo-Chow, Ninghai, Nanking, and several other cities and towns in the provinces of the Che-kiang and Keang-Soo, and at Wu Chang in the province of Hu-Peh. American missionaries also reside and carry on their work at Jung-Chow, in Shan-king, fifty miles from the port of Chefoo. They have been there eight years, and are now commencing a mission at Chi-Nan-Foo, the capital of the province, 300 miles in the interior. American missionaries are also residing at Toong-Chen, in the province of Chili, seventy miles from the port of Tien-tsin, and at Kalgan, on the borders of Mongolia, 130 miles beyond Peking; besides which missionaries have travelled in all directions with scarcely any hindrance or molestation.

Some missionaries have travelled very extensively in the exterior—as the Rev. A. Williamson, B.A., of the National Scottish Bible Society, who has gone through all the northern provinces of China, as well as through Eastern Mongolia, and southern, central, and Northern Manchuria; and A. Wylie, Esq., of the British and Foreign Bible Society, who, with his associates, has travelled in fifteen

out of the eighteen provinces of China, and distributed the sacred Scriptures in more than 300 walled cities, and more than 1,200 walled towns and villages. Mr. Wylie and the Rev. G. John, of the London Missionary Society, last year travelled through the province of Sz-Chuen, hitherto declared to be impassable by Europeans, and actually so last year to Mr. T. T. Cooper, who attempted to pass through it on his way overland to India. Mr. Cooper was obliged to return to Shanghai, and proceed to India to commence the route from the other end. Yet Messrs. John and Wylie travelled as *missionaries* without molestation. And Mr. Cooper said in Shanghai on his return, that had he been described in his passport as a *missionary*, and not as a *merchant*, he would have been allowed to proceed.

The inference, therefore, does not seem correct "that," because riots have occurred at Yang-Chow and in the island of Formosa, and minor difficulties in other places. "not only the authorities and influential persons, but the whole population of China, are adverse to the spread of missionary establishments." The universal testimony of missionaries in China is that the people are friendly to us. We speak their language, read their books, and hold social intercourse with them as no other class of foreigners do, and while they do not fail to speak of our countrymen as making haste to get rich, &c., we are known among them as the "foreign scholars who exhort to virtue," as "preachers of the doctrine of Jesus," &c. The principal difficulty which we encounter among the people is the deep and wide-spread hatred to foreigners caused by the nefarious *opium* traffic, commenced and carried on so extensively by our countrymen.

The people, however, are very shrewd observers, and they quickly distinguish us from merchants, and almost as quickly and as surely from Roman Catholics.

The *officials*, and *not* the people, are, and always have been, the real cause of all the difficulties which foreigners (for missionaries are obnoxious simply because they are foreigners) have had to contend with in China. The people have been merely used as tools by the officials. I use the term official in a general sense, as including the (so-called) literati, who are working for degrees in hope of getting into office; the officials who are in active service, and those who have made their fortunes and retired from public life, but who have a sort of *quasi*-official authority, and exert considerable influence in the places where they reside. There is a community of feeling and interest existing between these different sections of the official class, and such is their power over the populace that they can raise a mob at any time for any purpose, while their skill in managing it from behind the scene is almost incredible.

Besides the fact of a missionary being a foreigner, there may sometimes be other objections to him. The Earl of Clarendon quotes the opinion of Sir R. Alcock to the effect that it does not arise from religious intolerance, but is partly personal and partly political. The Chinese had a conviction, greatly strengthened by the conduct of the French missionaries, that converts were taught to rely on no authority but their own. Nobody knows better than Sir R. Alcock that, so far as Protestant missionaries are concerned, this conviction has no evidence on which to rest. Nor does this "conviction" appear to exist at Pekin; for Mr. Burlinghame, in his despatch of the 27th of May, 1867, quoted by Sir C. W. Dilke, says that, "the Chinese Government has repeatedly informed me that it has no objection to Protestant missionaries, for the reason that they have never appeared to be political agents."

The Imperial rescript given above is sufficiently clear and explicit in regard to the rights of missionaries to reside and teach in all the provinces of the empire. But unfortunately the rescript contains a sentence which is the key to its interpretation, and is inserted (according to the invariable Chinese custom) for the purpose of *nullifying, if not reversing*, this simple acknowledgment of treaty rights and obliga-

tions. The "memorial" also contains a sentence of the same import. His Majesty says:—"We consider that since the right to propagate Christianity is included in the treaties, it is therefore difficult for us openly to prohibit it. Our only resource is to revive and show forth the glory of correct learning, and to regulate our conduct by it. We shall then be able to venerate the correct and banish the depraved (*i.e.*, Christianity), and thus secretly and gradually to get rid of the calamities which are latent in it."

The remark about restoring and showing forth the glory of correct learning is a mere rhetorical flourish, with no more meaning or truth in it than similar flourishes in the speeches of the gentlemen at the head of "The Chinese Mission" now in Europe. I have just met with an able and vigorous essay by a native scholar, who signs himself "An Exhorter to Virtue," which shows that, on account of the rottenness and corruption universally prevalent among all classes of officials in China, the restoration of "correct learning" is impossible. On the other hand, every Chinese official will understand that he will be carrying out the real wishes of his Government by practising any and every kind of wrong towards missionaries and native Christians so long as he can do it quietly and secretly; while the speech of the Duke of Somerset, which has been translated into Chinese and published in Hong-Kong and elsewhere, will lead mistaken men to think that they may commit fresh outrages with impunity. Missionaries have been guilty of no crime but that of asking to be permitted to enjoy the privileges granted to them by solemn treaty. When outraged by the Chinese officials, whose duty it was to protect them, they made complaint, as was their duty, to the consul, who is a civil officer. The manner of seeking redress lay with him, and not with them. Though the wisdom of the course pursued by Mr. Consul Medhurst, and approved by Sir R. Alcock in regard to the Yang-Chow affair, is evident to all who know China, such was the rapidity with which the news of the outrage spread, and such were the efforts made to excite the people to commit similar outrages elsewhere, that, had not the speedy capture and punishment of the criminals been insisted on, it would have led to a series of horrible atrocities and probably ended in a general war.

England has duties to discharge to China which she cannot treat lightly without incurring the gravest responsibilities. The empire is weak, rotten, and corrupt; and things have been made much worse by the opium trade which has been forced upon it, and has spread poverty, wretchedness, and death through the land. While our merchants are jealously guarded and protected in their privileges of selling opium and Manchester goods, are we who come to represent the Christianity of England, and teach the heathen the way of life, to have *our* treaty privileges held in abeyance, and even abrogated?

A glance at the map of China, to say nothing of Mongolia, Manchuria, and Thibet, will show that if the Gospel is to be fully proclaimed throughout its vast extent (as assuredly it must be), missionaries must be permitted to go and *remain* in the interior, and not confined to residence in the ports. And since the right to do this is asserted both by our own Government and the Chinese, and since the people, as a whole, are well disposed towards missionaries, and so many are already residing peaceably in the interior, have we not a right to expect that whatever influence Great Britain possesses with China, will be used to secure as far as possible the enjoyment of treaty rights and privileges to English missionaries?

MORANT BAY MISSION, JAMAICA.

In the Report of the present year, it is mentioned that the Committee have resolved to continue their assistance to this Mission for two years more. The information was communicated to the churches of the district by the Rev. W. Teall, who reports that the "considerate kindness" of the Committee has greatly encouraged the churches, and called forth their warmest thanks. Of the work proceeding under his care, Mr. Teall speaks as follows :—

"At *Morant Bay*, the arrangements I mentioned in my last report have been carried out. The Mission Cottage has had some trifling repairs done, and is now occupied by Messrs. Brown and Lawrence. For my own accommodation at the Bay, I have a small room attached to the vestry, with a small iron bedstead which takes up the whole breadth of the chamber, a table, a washstand, a chair, and a candlestick. But the roof is low and but little inclined, and the heat at night as well as by day, is most oppressive. The timbers for strengthening the roof of the chapel are being got out, and will, I hope, soon be in their places. The money we have in hand will go far towards repairing the chapel. An additional £50 will, I think, be sufficient, and this I expect the people to raise.

"At *Arcadia*, the out-station of Morant Bay, we have done nothing in the way of purchasing or building, but the Gospel has been regularly preached, and the station is promising.

"At *Monklands*, the people have carried out the lime and are now engaged in opening the ground for the foundation of the chapel. We have sawyers engaged in preparing the scantlings for sills, planks, joists, rafters, &c., but our funds are now nearly exhausted, and we shall be glad of any speedy aid the Committee can render. To avoid a large, heavy, expensive roof, we have decided on a cruciform structure, as affording the largest space, with small roofs and no gutters. At first we shall use the transept and one of the ends, but we expect before long to need the whole area. Till the foundation is laid and we see what lime we have left, we cannot decide whether the building will be framed and nagged, or whether we shall be able to put up stone or concrete walls. The congregation at this station continues large and interesting.

"At *Prospect Pen* much has not yet been done. The church at present numbers only 38 members and 2 inquirers. The income is very small, and to render the house at all habitable, I am obliged to be spending much more than the station yields, and this will be the case for some time to come. At present, this station is favoured with more than its share of services, as I usually return from Morant Bay and Monklands to give evening service on the Lord's Day, besides one evening service each week. The congregation has increased, and on fine moonlight nights it is usually large.

"**DAY SCHOOLS.**—The day school at *Morant Bay* has increased in attendance, and made satisfactory progress. In 1868 the Government Inspector awarded it 19 marks. Last week it was again examined, and passed third class, with 29 marks. The teacher has been induced to take what he supposes will be a better and more lucrative position, but I have made temporary arrangements to keep the school open, and I expect a thoroughly competent teacher, so that I have every hope that the school will not suffer by the removal of its present teacher.

"*Arcadia*.—The teacher of this school was but poorly qualified, and did not give attention enough to it to warrant me in continuing my aid. The school is therefore closed, and as there are now two schools in the district, which were not in existence when I took up the *Arcadia* school, I shall not think it necessary to resume it.

"*Richmond Gap*.—Here we have nearly completed a school-room, and I am in

treaty with a teacher to take charge, so that I expect to begin the school with the commencement of the second half of the year.

"*Spring Garden*, near Stoney Gut.—Here we are establishing an industrial school, to be called 'Alexander's Industrial School.' The foundation-stone was laid by Mr. Geo. Dixon and myself, on Thursday the 18th of March. The site is a very beautiful one, and the grounds consist at present of six acres of land, to which it is likely we shall make a considerable addition. I cannot yet say how long it will be before we shall be ready to make a beginning.

"*Prospect Pen*.—I hope to have a good day-school in operation here in a few weeks, as I am engaging a qualified teacher.

"I report *Day Schools*, as their organization and sustentation form an important part of my work; but I think it necessary to say that neither Church nor Mission funds are employed in their origination or support.

SUNDAY SCHOOLS.

- | | |
|-------------------|------------------|
| 1. Morant Bay. | 4. Pilot Hall. |
| 2. Arcadia. | 5. Monklands. |
| 3. Spring Garden. | 6. Prospect Pen. |

"The York school has been discontinued, and the Pilot Hall school has taken its place. The Sunday-schools are very encouraging. At *Monklands* and *Prospect Pen* the children and young people connected with the schools form a large and interesting part of the congregation. The Prospect Pen school is superintended by the members of the mission family. We have had no addition to either of the churches by baptism this year, but I am to examine the Monklands' candidates next week, and the Morant Bay ones very shortly. I wish Morant Bay and Arcadia were settled with a pastor, and then I think, having a couple of pious day-school teachers, to assist in conducting services, I could well stretch out to the regions beyond, and thus embrace in this Mission a large and still extending field, white already to harvest.

"My own health is good, as is also that of my family."

HOME PROCEEDINGS.

THE meetings held during the month of October have been many, although not so numerous as in September. From the information received they appear to have been well attended, and in most cases the contributions exceed those of last year. We are also happy to learn that the explanations respecting the resolutions of the Committee have been received with pleasure and satisfaction, and there is every prospect that the action taken at Leicester will remove all apprehensions. We have again to express our warmest thanks for the assistance rendered by our local brethren in the meetings and services which have been held.

PLACES.	DEPUTATIONS.
Coate, Faringdon, and Wantage	Rev. F. Trestrail.
Colchester	" J. Parsons.
Coventry	Revs. F. Trestrail and J. J. Brown.
East Lancashire	Rev. S. Green.
Liverpool and Southport	Rev. G. Gould and Dr. Underhill.
Manchester	Rev. W. A. Hobbs.
Monmouthshire	" A. Saker.
Nottingham	Revs. W. A. Hobbs and T. T. Gough
Scarborough	Rev. W. A. Hobbs
Sheffield	" J. Bigwood.
Southampton, &c.	" E. White.
Wiltshire	Revs. J. Parsons and A. Saker.
Yorkshire, North Riding	Rev. W. A. Hobbs.

YORKSHIRE—		£ s. d.		£ s. d.			
Bedale—Douthwaite, Mr. George.....	0	10	0	Lockwood	4	8	0
Beverly	3	4	1	Milnesbridge	0	10	0
Bishop Burton—Sedgwick, Miss	1	1	0	Polemoor	2	17	0
Bridlington	1	15	1	Rawdon—Stead, W., Esq.	0	10	0
Bradford	10	16	6	Rishworth	1	12	6
Bramly	1	19	6	Rotherham	0	18	0
Brearly	3	5	0	Salendine Nook. Collections	4	0	0
Butts Green—King, Mr.	0	5	0	Ditto Ditto Subscriptions	12	17	0
Chapel Fold	1	4	3	Scarborough	3	17	0
Dewsbury	0	18	6	Selby—Allinson, W., Esq.	1	1	0
Driffield	1	9	1	Sheffield	15	15	0
Farsley	1	18	0	Shipley—Rosse Street Chapel	1	18	6
Gilderstone—Belbrough, Mr. A.	1	1	0	Ditto Bethel Chapel, Miss Teal	0	10	6
Hallifax	6	13	0	Skipton	4	5	4
Haworth—Greenwood, W., Esq.	2	2	0	Stanningley	0	5	0
Hebden Bridge	8	2	0	Todmorden	0	15	6
Hellifield and Long Preston	1	18	0	Wainsgate	0	17	6
Heptonstall Slack	2	5	0				
Huddersfield	0	15	0	NORTH WALES.			
Hull	4	3	0	ANGLESEA	3	3	2
Keighley	3	3	5	DENBIGHSHIRE—Denbigh	0	11	11
Leeds	8	0	0	Ruthin	0	9	2
Lindley, Oakes Chapel	3	12	6	MONTGOMERYSHIRE—Newtown	4	16	7

JAMAICA EDUCATION FUND.

		£ s. d.		£ s. d.			
By Mrs. Edmund Sturge, Charlbury, Oxon—				Fowler, Mrs. Rachel, Melksham	2	0	0
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Sturge, Mr. George, Northfeet	10	0	0	Crowley, Mrs., do	1	0	0
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ACKNOWLEDGMENTS.

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

“Missionary Dorcas Society,” Hope Chapel, Devonport, per Miss Parker, for a parcel of clothing for Mrs. Saker, Africa.	Mr. W. Norton, Teignmouth, for 250 copies of Spanish New Testaments for West Indies.
Friends at Kingsbridge for a parcel of clothing for Mrs. Saker, Africa.	Mrs. Risdon, Pershore, for a parcel of clothing for Rev. J. Clark, Brown’s Town, Jamaica.
Mare Street, Hackney, Sunday School, per Miss Hubbard, for a case of clothing for Mrs. Saker, Africa.	Friends at Chatham, per Mrs. Love, for parcel of clothing for Mrs. Saker, Africa.

FOREIGN LETTERS RECEIVED.

AFRICA—	EGYPT—
CAMEROONS, Fuller, J. J., August 12, Sept. 7 ; Smith, R., August 10, 25, Sept. 7.	ALEXANDRIA, Campagnac, J. A., Oct. 1.
ASIA—	EUROPE—
CEYLON, Colombo, Pigott, R. H., August 10, 25, Sept. 17.	NORWAY, STAVANGER, Hubert, G., Sept. 20 Oct. 6.
INDIA—	WEST INDIES—
CALCUTTA, Lewis, C. B., August 27, Sept. 3, 21.	NASSAU, Davey, J., Sept. 18.
DELHI, Smith, J., August 27, Sept. 3.	HAYTI, JACMEL, Domond, V. R., August 25; Sept. 9.
DINAPORE, Davis, H. A., August 8.	JAMAICA—
NONOYR, Lawrence, J., Sept. 6.	ANNOTTA BAY, Jones, S.
MUTTRA, Williams, J., Sept. 20, 21.	KINGSTON, East, D. J., Sept. 24.
PATNA, Broadway, D. P., Sept. 3.	MONTEGO BAY, Dendy, W., August 20 ; Henderson, J. E., Sept. 20.
SERAMPORE, Trafford, J., August 19, Sept. 2.	SAVANNA LA MAR, Hutchins, Mrs., Sept. 4.
	SPANISH TOWN, Phillippo, J. M., Sept. 4.
	ST. ANN’S BAY, Millard, B., Sept. 23.

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

THE MISSIONARY HERALD.

THE SECRETARIES' MEETING.

IT may not be known to our readers in general that the secretaries, and occasionally the treasurers, of the various missionary societies whose offices are in London, meet once a month, during the autumn and winter, for friendly intercourse, and the discussion of topics bearing directly on Mission work. These meetings are held at the different Mission-houses in rotation. The last was held at that of the London Mission, and was the first of the present series. The Chairman, Dr. Mullens, called the attention of those present to the interesting fact that the meeting might be termed the Jubilee, as fifty years had passed since the association was first instituted, and it had continued in unbroken harmony ever since.

In looking at the minutes, we find that the first meeting was held on Friday evening, October 29, 1819, at the house of the Baptist Missionary Society, then, we believe, in Wood-street, Cheapside; and there were present Revs. Josiah Pratt, Edward Bickersteth, and Mr. Coates, of the Church; Rev. George Burder, and Mr. Hodson, of the London; Rev. Jabez Bunting, of the Wesleyan; and Revs. Wm. Ward and John Dyer, of the Baptist Missionary Societies. Rules were adopted for the future regulation of their proceedings, and the first subject of discussion was an enquiry, "*What will be most profitable to suggest to missionaries on entering upon their work?*" and they selected as the subject for consideration at their second meeting the question, "*What hints can be suggested as most likely to contribute to the preservation of cordial regard among the various societies engaged in Missions?*" A list of subjects was prepared embodying the suggestions of the members, and they were taken up at the subsequent meetings in succession. From that list early prepared we select the following:—Qualifications of missionaries, and the best means of ascertaining their existence; what degree of influence is it consistent with Christianity to allow to the observance of caste; what rules can be suggested in regard to polygamy in cases of persons converted to Christianity; what regulations in regard to the observance of the Sabbath; under what regulations ought the

return of missionaries to be sanctioned; what is the discretion which may be exercised by a missionary society in the publication of its intelligence; the nature and extent of that subordination which may be regarded as justly due from the missionaries to the societies with which they are connected, and by what regulations may this subordination be best secured; what are the principal objects proposed by public missionary meetings, and what are the best means of attaining those objects; promotion of economy in the home expenditure of the societies; suggestions respecting the nature and amount of the equipments for missionaries proceeding respectively to the East and West Indies, West and South Africa, and the South Sea Islands;—which last subject was most thoroughly gone into, and occupied the time of the brethren for several successive meetings. Very early in their proceedings we find the general regulation: “*During tea the members converse on matters of business.*” From this selection of the topics chosen by the associated secretaries, it will be seen how thoroughly practical their proceedings were, and how very early in their deliberations subjects of great importance were discussed, many of which are under discussion even now.

In addition to the names already mentioned, the following appear in the meetings shortly after 1819:—John Arundell, Richard Watson, Geo. Marsden, Jos. Taylor, Wm. Burls, David Langton, C. L. Latrobe, John Saffery, Jas. Coultart, W. Ellis, H. Townley, E. Hoole, Eustace Carey, J. Beecham, W. Jowett, L. Alder, and A. Tidman. This brings the history down to 1842, when for the first time the name of Joseph Angus appears.

It is striking to notice the gradual omission of the names which appear in the list of those present at the early meetings, from those held some years after; and equally striking to observe how our divine Master raises up men fitted for the posts left vacant whenever He calls His servants to their final rest. Of all those present at these early gatherings Dr. Hoole is the only one living. He attended, we believe, the first or second meeting just prior to his going forth as a *missionary*; and we find his name as one of the secretaries in March, 1842.

The Church Mission seem to have had their offices, from the very first, in Salisbury-square. The Wesleyan Mission began in Hatton-garden. We find the London Mission first in Old Jewry, then in Austinfriars. Our own Society met in 1820, in Wood-street; in 1821 in Wardrobe-place, Doctors' Commons, and in 1823 in Fen-court.

It very seldom occurred, when the number of societies was much smaller than now, and consequently the officers fewer, that a meeting had to be postponed. But occasionally such an entry is seen as the following: “No meeting to-night, for no one attended but myself. J. Arundell.” This never happens now, for the number of societies is too large, and their officers too numerous, for *all* to be kept away at the same time.

The first addition made to the meeting of secretaries of the four societies already named, was that of "the Jewish Missionary Society," in 1826. Since then the secretaries of the following societies have joined from time to time: the Colonial, Christian Vernacular, Tract Society, Moravian, Home for Heathen Strangers, British Jews, and Bible Society. Although they have never felt that it was within their province to pass resolutions, or take any steps as a united body which would in any way compromise the societies with which they are connected, but have always maintained the character of these meetings as purely *fraternal*; yet it cannot be doubted that great advantages have been enjoyed in promoting mutual interest in the proceedings of the societies, preventing unnecessary interference with each other in their several spheres of labour, enlarging acquaintance with the condition and requirements of Missions throughout the world, and maintaining the spirit of *oneness* in their work. Without disturbance of their concord, amidst the freest discussion of topics selected for discussion, without compromise of principle, yet with a courteous regard to the views and feelings of each other, these meetings have continued for half a century. And, as far as we can judge, after twenty-one years experience, they are as interesting and attractive as they ever were. It is felt by each and by all, a matter for regret if pressing engagements compel absence. We are sincerely sorry that no regular record has been kept of the *conclusions* to which the brethren have arrived at their sittings in regard to the subjects discussed. Had such a record been kept, it would have been of great interest and value. Probably, for the future, this defect may be remedied. In looking over the names of committee and officers of our Society at the time when these meetings began, we observe that not one of them now remains, except our venerable friend Dr. Hoby, who was then in the prime of youthful manhood, but who yet survives to render effective service; and by his ardour, animation, and courage, rebukes, though unconsciously, those of us who sometimes flag in our exertions, or permit our faith and hope to waver.

It was natural, at this meeting, that the brethren present should review the progress of Missions, and notice some of the results which have accrued; for it was only about the year 1819-20 that any of the societies could be said to be in full work. Since then slavery has been abolished throughout the British empire, and lately in the United States; and ere long it must be throughout the world. In India the Suttee fires have been quenched, infanticide put down, and human sacrifices, which were known to be offered at Calicut as recently as 1839, suppressed. The connection of the Government with idolatry, then growing into a general practice, has been terminated. At that time contributions for missionary purposes did not amount to £150,000 per annum; they reach now a million certainly. A native ministry has sprung up

in all parts of the mission-field, and numerous native churches have become independent and self-supporting, some of whom are sending out from among themselves faithful preachers of the Gospel. If all European agency were withdrawn, light and power would remain. But the great use of an European agency is to do a work which these infant communities cannot so well do. Problems can be solved for them at once, which, if they were left to themselves, they could not solve for a generation to come.

Nor could the brethren forget the vast work of translation. Scarcely any written language exists in which the Scriptures, in whole or part, have not been translated, while a very large number of barbarous tongues have been reduced to a written form, the means of education supplied, and the Word of God given to the people. A Christian church, however devoted and well instructed, may die out. But once the Bible has been translated into a language, we have a guarantee that the truths it proclaims will continue to live.

In almost every part of the mission-field numerous converts have gladdened the hearts of the messengers of the Cross. In very many, martyrs have, without fear, borne the most terrible and protracted persecutions, and braved death in the most cruel and appalling forms that malignant ingenuity could devise. Examples of self-denial, devotedness, courage, heroism, and zeal, never surpassed in the history of the Church, have been supplied; while men of the highest intellect, of vast erudition, who have left their mark on all time to come, have been raised up through the instrumentality of these societies. The most formidable obstacles have been already swept away. Forms of religious superstition, hoary with time, enriched by almost untold wealth, and supported by the fiercest despotic power, have been successfully assailed. The most attached and devoted adherents of these systems admit that they have been pierced to their very vitals, and that they cannot survive the shock they have received. With all our disappointments, mistakes, and shortcomings, it was felt that grand triumphs had been achieved; and that while all boasting was excluded, and the honour was due to God alone, yet that He had done great things for us whereof we were glad.

A century ago Mr. Wesley stood up in his conference, and asked who would go forth and help the brethren in America. Boardman and Silmore responded to the call, and seventy pounds were subscribed to meet the expense of sending them. Now one-sixth of the population of the United States was in connection with the Wesleyan Church. In 1819 the income of the Wesleyan Mission was £20,000; now it is £146,000. Then they had 100 missionaries; now 999. Then there were in fellowship 25,000; now there are 150,000. This statement includes home as well as foreign mission work. And though all other societies had not grown at this rapid rate, yet their progress also was in some fair proportion. All attempts to raise the more degraded races of mankind by processes of mere

civilisation had failed: but where Christianity was associated with such efforts, they had never failed, but produced instant good fruits; and where no such efforts were put forth, Christianity did its own work, and brought civilisation too!

One of those present stated that he had travelled to almost all parts of the world, and had never been in a ship but that he found either soldiers or sailors anxious to meet for worship, and to converse on religious subjects. And by another we were reminded of the influence of Christianity on our fellow countrymen in India. When he first went to Bombay there were no signs of keeping the Lord's-day. The public works were carried on as if there were no such a day at all. The officers, truly, went to Church once; but after service their horses were brought to the door by their servants; and throwing their belts and swords to them, they mounted, and taking a spear, they commenced the notorious Bobbery Hunt—hunting and killing all the dogs they could reach! When our friend was last at Bombay no city could be quieter, and in none of equal size in her Majesty's dominions was the Lord's-day better observed. Some of this great change has, doubtless, been effected by the enactments of fitting laws. But missionary effort had called into existence a public sentiment and opinion, without which such laws would have been of no avail.

In 1819 the Society had stations in India at Calcutta, Serampore, Cutwa, Dinagepore, Patna, Gya, Monghir, Benares, Cawnpore, Allahabad, Surat, and Midnapore, with some smaller places connected therewith. Also in Ceylon, Batavia and Sumatra. Jamaica was but just then taken in hand, and two missionaries were located at Kingston and Spanish Town. The income was scarcely £10,000.

In all these places, except Sumatra and Java, we still hold our ground, and have added Jessore, Barisaul, Dacca, and Delhi. The Ceylon Mission has been considerably extended. The West Indies now include Trinidad, Hayti, and the Bahamas, Jamaica having so far advanced as to become *independent*, while we have taken a small share in the work in China, touched upon Brittany, and, last of all, Norway.

The income in 1819, including a balance in hand of £4,664 from the year before, was £14,403, with twenty-six missionaries. In 1850—7 the average income was over £22,000, with forty-five missionaries. This had arisen in 1858-65 to £30,000, with fifty-eight missionaries. Last year the income was £30,556, with fifty-eight missionaries, assisted by two hundred and twelve native preachers, with two hundred and ninety-five stations and sub-stations, and a membership of six thousand six hundred and thirty-seven persons; and upwards of six thousand seven hundred scholars in the various schools. It must be again observed that these statistics are exclusive of Jamaica, where there are thirty-three pastors—native and European—eighty stations,

nearly eighteen thousand members in communion, and upwards of eight thousand six hundred scholars.

Nor ought the effect of Missions, on what one of our friends described as *Home Christianity*, to be forgotten. There never was so much real union among the different sections of the Church of Christ as now. The number of organisations which have sprung up to benefit the poor, the wretched, and the outcast portion of our population, is amazing. At least two-thirds of the meetings held in Exeter Hall last spring and summer were on behalf of *home* societies. The character of the ministry has undergone a marked change. Sympathy is more broad, Christian life more inculcated; and while there is not less attachment to the dogmas of Christianity, there is a more fervid inculcation of divine precept; and exhortations to a devout imitation of Christ, and faith in him as a personal, an ever-present, living Saviour, are more constant and earnest. While there is much to humble us all, much to enforce faithful self-examination, there is, thank God, also very much to animate and encourage all Christ's disciples to untiring activity, and unfaltering faith and hope, in their great enterprise of winning the world for Him.

MISSIONARY IDEALS.—THE INDIAN CHURCH OF THE FUTURE.

(From the *Friend of India*.)

THOSE who are accustomed to watch all forms of progress in India are aware that for some time two tendencies have been working towards the same end in the missionary societies at home and in the native church of India. The societies desire to see the immediate fruit of their agency and their expenditure, in the establishment of an indigenous church able to support itself, and so to set their agents free for new fields. And the more highly educated among native Christians, having no sympathy with the sectarian differences of the Western churches, resenting the supervision of societies in England, and desirous that their own church should expand naturally, according to the law of its being, are discussing the organisation of the united native church of the future. Both the foreign missionary and the native Christian desire the same end, but they approach it from such opposite points, they would attain it by such different means, and they are at such variance as to the time when the church of India may shake off control, that we anticipate very serious difficulties if this question be not wisely treated, and in time, on both sides. It is simply the political question over again, but in a higher region. The educated native of the three Presidency towns demands admission to the highest executive offices. The Christian native urges that the time has come for the establishment of an independent and united Indian church. There is this difference between these two forms of the same natural craving after some kind of nationalism, that, although the cry for high executive office may be premature, the native church of India may yet be quite able to begin to manage its own ecclesiastical affairs.

Looked at from the English societies' point of view, the facts are these. Half a million sterling is annually spent on a quarter of a million of Protestant native Christians, and on educational agencies which are sapping the foundations of

idolatry, so as to hasten, in the opinion of the most reasonable observers, the ultimate downfall of Hindooism. Missionary committees in England look chiefly to the former—that is, to actual additions to the native church from whatever quarter. They fail to comprehend, or put from them as beyond the sympathies of the half-educated mass of English Christians, the pioneer work of undermining an idolatrous state of society, as Christianity undermined that of the Empire in the first three centuries in much more favourable circumstances. These committees, acted on by the average mass of their subscribers whom they do not inform, practically treat as secular that portion of their agents' work which is by far the most important and severe, so far as Hindooism and the future are concerned; and prefer such large additions to the native church as have been won from the simple aboriginal races of Southern and Central India. It follows that churches composed of those who toil for their daily and often scanty meal cannot rise into independence—will not be ready for self-development for centuries. Even in Southern India, where we see this system on the largest and most successful scale, where there are so many native clergymen, and Christianity is a century old, its type seems to be so low that caste is tolerated; a large number of foreign missionaries is still absolutely necessary, and it will be long till the people can support their native pastors. If the home committees are to encourage this work to the exclusion or weakening of educational evangelising, they must postpone, practically for ever, their hope of seeing an independent native church.

Looked at from the point of view of the educated members of the native church, the prospect of independence and self-development is more hopeful. It is true that even in the churches created by educational agencies, chiefly in Northern India, the number of self-supporting Christian communities is small. But this can be directly traced to the want of unity and some measure of independence. The many Bengalee Christians especially, sent forth from the Calcutta missionary colleges, are scattered over Northern India in positions of trust and considerable emolument. Organisation would soon change the aspect of the native church there. If, instead of each clinging to the sect of the missionary through whom he was brought into the Church, and so being isolated from his fellows of other sects, all native Christians, wherever situated, were to unite in one or two churches at the most, the home societies would in time see their desire after a national church in India gratified, and find themselves gradually relieved of the burden of which they now complain, so as to push on their agents to new fields. Within the last five months, two native Christians have made proposals in this direction which demand discussion. One, a highly respected deputy magistrate, read a paper before the *Bengal Christian Association*, in April last, on "The necessity of a united native Christian church and its constitution." We know not of what sect he is, but he sketched out from the Epistles a constitution for a native church, in which all non-episcopalians could be comprised, if the Baptist controversy be treated, as it ought to be, as a dispute about non-essentials. He objects to "diocesan" bishops, and would have a bishop and deacons elected by every congregation, and all meeting in one general council or court. The second proposal was made by a native minister of the Church of England to a clerical meeting at Madras, in January last. Declaring that the native church is now unsectarian in spirit and practice, and is in a plastic state, this writer, "a high churchman," makes these proposals, and calls on the European missionaries to take the initiative:—

"The Indian church need not necessarily be connected with the state; churches and cemeteries may be left unconsecrated; some of those ambiguous passages in our Prayer Book, about which even certain members and ministers of the Church of England have conscientious scruples, may be omitted; native ministers may be permitted to exchange pulpits under certain conditions; and the native episcopal church may be left free to form a body of canons suited to the circumstances of the country."

The time has certainly come for missionaries of all Protestant sects to consider

whether the quarter of a million of Christians ought not to be organised in one, or at the most two, churches such as these native writers propose, free from all purely Western and historical controversies, and starting on their own course of self-development from the same point as the Ante-Nicene Church. The revolution need not be sudden—must indeed be very gradual—but it would issue in four things. The new church would at once do far more than at present for its self-support, and ultimately would relieve the societies altogether. In proportion as this was done the societies would go to new districts. As the new church increased it would become a directly missionary agency also; and the heathen would be convinced that Christianity recognises neither caste nor sect, colour nor condition, but has only one test of citizenship. There are grander ecclesiastical questions in the future, evidently, than the disestablishment and disendowment of the state churches of the West.

A VALUABLE TESTIMONY.

MR. W. W. HUNTER, of the Bengal Civil Service, author of the interesting work "Annals of Rural Bengal," has recently published a "Comparative Dictionary of the Non-Aryan Languages of India and High Asia," *i.e.*, of the languages spoken by the large number of aboriginal tribes inhabiting the hilly districts in all parts of India. In the introduction he gives a short, interesting account of these tribes, their characteristics, languages, and so forth; pointing out how much they have been neglected by the Europeans in India, and how well worthy they are of the attention both of the Government and of philanthropists. In the course of the introduction he thus refers to the labours of missionaries—most of those to whom he refers happen to be Baptists, either of our own Mission, or of the American or English General Baptist Mission—labouring in Orissa:—

"I cannot mention Mr. Hislop's name without acknowledging the zealous co-operation which I have received throughout from missionaries of all denominations, both in India and at home. It was to these noble and devoted men that I owed my first materials, and from them I learned that missionary enterprise means not only the propagation of the Christian faith, but also the civilisation of whole races, and the winning back of long-lapsed peoples to a new life. No history of the British occupation of India will be complete without the mention of such names as those of Mr. Williamson, of Beerbhoom; Mr. Puxley, of Rajmahal; the two Phillips, father and son, of Orissa; Dr. Batchelor, who worked the first Santali press at Midnapore; and many others whose scholarship is warmed from the holy flame of Christian zeal. Some who started with me in these researches have not been permitted to see their fruits; and in my venerable friend, Mr. Williamson, who died at Beerbhoom in 1867, after nearly fifty years of missionary service, the world lost one of those lives of calm usefulness which seldom find a biographer here, but which are assuredly written above."

MISSIONARY MEETING IN CALCUTTA.

BY REV. DR. NORMAN MACLEOD.

(From "Good Words" for November.)

WE had in Calcutta, as in Madras, what was called a Pan-missionary meeting, at which Bishop Milman presided. With true catholic feeling, he offered to do so himself. The meeting was a very crowded one; and all classes, native and

European, were represented, from the Viceroy downwards. It was a fine sight, and made one wonder why it could not be seen at home, and thus help at least to strengthen and express that unity of spirit, and that love to God and man, which Christ himself prayed for, as being the grand evidence for the fact of facts that God had sent Him. One object of this meeting, as of the one at Madras, was to make known the facts regarding the condition of Christian missions, and to *challenge on the spot* any denial of them. The various branches of the different missions were ably represented. Mr. Lewis spoke for the Baptists, and told us how they had laboured in India for seventy-five years; how their brethren, Carey, Marshman, and Ward, had so long found protection under the Danish flag at Serampore, near Calcutta, until 1812; and Swartz and his fellow-labourers under the same flag at Tranquebar. He told us what these noble men of our then forlorn hope had accomplished, and how their church had now thirty European missionaries in India, labouring in nearly twenty chief States of Bengal alone; how they had given to Bengal the only translation of the Bible it possessed, of which they themselves had published eight editions, with twenty-six editions of the New Testament in the same language. He contrasted the low condition of society, both native and European, at the time when their missions began with what it is now, as evidence of what all the various churches had done; and although statistics never could express the success of missions, still they could, in connection with their church alone, think of 2,200 members, representing a nominal Christian community of 7,000, with colleges having 600 pupils, and vernacular schools with 2,000 children.

Dr. Murray Mitchell gave an account of the Free Church Mission Schools, referring to Dr. Duff's noble efforts. Dr. Duff was a link between the labours of Carey—who visited his school—and the present day. On that occasion, Dr. Carey said, "What hath God wrought! When I began my missionary labours I could not have got one of these youths to wait upon my teaching if I had bribed him with all Bengal!"

The Rev. Mr. Payne reported for the London Missionary Society. He said that, besides six central stations in North India, they had in the Calcutta district seven Christian churches, five of which were native, with 1,193 boys and 185 girls under Christian instruction in Anglo-vernacular schools. Educated natives had been ordained as ministers, and three had been appointed as evangelists since 1860.

The Rev. Mr. Stewart reported at considerable length for the Church Missionary and Propagation Societies, which had, he said, 16,000 converts and children of converts within the Calcutta diocese. These were but the germ of a future church. A few months before this he had urged a convert of great intellectual attainment, who occupied a government situation, to become ordained, but he said:—"No, the time has not yet come for me to give up my present position of influence, but when I see my way clear to be a missionary to my countrymen, and to seek ordination from the bishop, I will go forth as a native evangelist supported by the native church!" He told Mr. Stewart that he had spoken to some of his Christian brethren on the subject. His plan had met with hearty sympathy, and he had no doubt that what was lacking they would supply.

The Rev. Professor Banargea—a native Episcopal clergyman of excellent talent—spoke gratefully of Dr. Duff, by means of whose lectures he had, as a Hindoo, been brought at first to the knowledge of the truth.

Dr. Watson and I spoke, but it is unnecessary here to reprint our speeches. I will only say that we felt profoundly grateful for the Christian reception given us, and the cheering words addressed to us.

PROSPECTS IN JAMAICA.

THE letters which we receive from this island continue to speak in very encouraging terms of the growing prosperity of the people, both in religious and temporal concerns. Thus, our venerable brother, the Rev. W. Dendy, after referring with gratitude to the grant of the Committee towards the support of the Morant Bay Mission, writes under date of July 5th:—

“I hope, commercially and spiritually, things are better with us. We have had, and are having, good help in the demand for logwood. It will soon be exhausted; but while it lasts it causes a large amount to be circulated in the labour market. An official account states that for the quarter ending 31st March, 1869, 22,302 tons had been exported, value £66,906.

“In spiritual things there are indications for good, although monetary matters do not come up to what they ought. Our congregations at Salter Hill and Malden have gradually increased. On the 18th June I baptised thirty-five in connection with the Salter Hill Church. A large number of persons were present at the river side, and subsequently in the chapel. The lower part was completely filled, although it was on a Friday. Of the number baptised 12 were men, 23 women; 30 can read, 13 can write; 23 have been in day-schools, 32 at the present time are connected with the Sunday-school. Their average age is 22½ years. The average time they have been in my monthly Friday Bible class is three years. I make these detailed remarks as a pleasing contrast to the state of things in the early part of my missionary career.

“On Saturday, the 3rd inst., I baptised eighteen persons at Malden. Before baptism, at day-break, a large congregation met in the chapel for a service. Our baptismal scene would have made a beautiful picture. The little stream—apparently widened by nature for a baptistry,—the spectators densely packed on both sides, with the graceful bamboos overhanging the stream. Of these 18, 6 were men, 12 women; 16 can read, 10 can write; 12 have been in day-schools, 12 are connected with the Sunday-school, and their average age is 22½ years.”

The Rev. W. Teall, writing a month earlier, says:—

“I was glad to see in the June *Herald* extracts from letters of Brethren Henderson and Hewett, breathing a spirit of hopefulness respecting the prospects of the island. There can be no doubt but the island is rising from the wretched state into which mismanagement and jobbery had brought it. At Morant Bay yesterday there were two barques, a war steamer, and some smaller craft—a rare sight; whilst at Port Morant there are nine vessels loading. The logwood-god is at present in the ascendant, and it is painful to see what sacrifices are being made to the red deity.”

Our native brother, the Rev. J. Maxwell, of Clarksonville, gives the following interesting account of the district in which he labours:—

“I am glad to be able to say that there are signs of progress in connection with my work in these parts. Our congregations are good, and our inquirers and penitents' classes are encouragingly attended, and are gradually increasing; while we have had in three of the churches several additions by restoration and reception. At this place (Clarksonville) I am in some hope in regard to the Fanatics by which we are surrounded and troubled; although the people here are of such a fickle and changeable disposition, that one can't venture to speak with much confidence of any such indications amongst them. A few have joined the church this year; and there are some of them at present in my instruction classes, as inquirers and probationers for membership. Among them is one who was a ringleader of one of their bands—a vociferous and troublesome warner. He and his wife are amongst my most earnest and hopeful inquirers. Our young

cause at Mount Moriah is encouraging. We have begun to lay hold on the people whom, at the commencement, we principally hoped to reach—the large body of people who are settling in the woods between this parish and Manchester and Clarendon. Large immigrations from the lowlands of this parish and from Manchester into this region are constantly taking place; and three large settlements have already been formed. Some of these people return to their homes at the end of the week, but the majority of them remain there on the Lord's day without any worship. This removal has become necessary from the failure of pimento in the lower parts, and the great want of cultivable land for the kind of produce they cultivate. In these parts are some of the most rich and fertile lands in the island, and the people crave to get them. The place of worship at Mount Moriah is the only one near them, and, along with Mount Moriah itself, it has a good prospect, as far as population is concerned.

“It appears as if the Lord is about largely to bless our Mission again. You may have seen our reports for the past year. Almost all of them showed success, or encouraging indications and hopes of success; and all the reports I get now manifest the signs of the Divine hand with blessings in large measure for us. I trust His name will yet again be great amongst us.”

TO TURKS' ISLAND, VIA NEW YORK.

THE following extracts from a letter received from Mr. Pegg, who is on his way to the Bahamas, having accepted the offer of the church to receive and support any one whom the Committee would approve, will be read with interest by our readers, especially those who know him. The Committee have assisted the church by paying for the outfit and passage, and will help them to support Mr. Pegg for the first year. After that period they will, it is fully expected, be able to meet their own requirements. Mr. Pegg goes out on that understanding, and we sympathise with him sincerely for his courage and faith. May he have success to encourage him, and strength to labour in this sphere:—

“I conceive you will have expected a somewhat earlier communication from me than the present, and I certainly should have written at an earlier date, but for my desire to send you some definite intelligence of my future movements; but seeing the impossibility of obtaining any certain information respecting the sailing of vessels for Turks' Island, I have deemed it expedient to send on the present letter without further delay. We had little actually rough weather, but were tossed about considerably by heavy swells meeting us, which were occasioned by the late severe equinoctial gales. Our passengers were not numerous when we left London, but when we put into Havre, on the 27th (on which occasion my wife and I spent some pleasant hours on shore), we swelled our number by taking some French and German emigrants on board, till the whole ship's company, including crew, was about 550. Both Mrs. Pegg and I were sick for ten or eleven days, a slight increase in the roll of the vessel always preceding a new attack, after our first lesson or two. I was very glad when this first part of my journey ended, on the 14th inst., with only a bruised arm, from a fall on deck, to remind me of the little unpleasantnesses of the voyage; having enjoyed fine weather, and an abundant experience of God's abounding love, I feel that in His mercy is room to bury every thought.

“I regretted my illness incapacitated me for visiting the steerage passengers to speak to them the words of life; but when God's hands hold us in check from labour, I suppose it is better to be idle. On the second Sabbath a deputation of the passengers, including the captain and doctor, waited upon me, requesting

me to preach. I did so, as the Lord helped me, and I believe every person in the saloon (including our weather-worn captain, though he was fain to conceal it) were melted to tears. I trust some lasting good may crown the work.

"I found every one on board with whom I came in contact courteous, considerate, and kind. When I was ill so much solicitude was displayed by *everyone* for my comfort, that I could not have been more cared for at my father's house. So uniform was this kindness among crew and passengers, that to name one person specially would be an injury to the others. We all desired a better post for that excellent man Captain Pinkham.

"The first thing I did on arrival was to take your letter of introduction to Mr. Colgate. I found him to be one of the most excellent persons I ever saw; extremely kind, remarkably considerate. He said, until I could get private apartments, it was better to remain at Stevens'. Of course I commenced inquiries at once, and was directed to the place from which I write to you. I at once engaged board and lodging, as the Rev. J. Q. Adams recommended the place, and our aggregate expenses per week will be under £5.

"Mr. Colgate states that it is uncertain when a ship will arrive going direct to Turks' Island, but he deems it better to wait for one, as he has ascertained the cost of passage in steamer for one to Nassau only is 100 dols. in gold; when there remains the further journey to Turks' Island, and the usual charge in a sailing vessel to Turks' Island direct is about 30 dols. Therefore the matter remains in Mr. C.'s hands. He adds he earnestly hopes we may sail in a week or ten days' time.

"I have seen several New York pastors. Mr. Gallaher has invited me to spend an evening or two with him. Dr. Backus has kindly proffered to devote Monday or Tuesday next to showing me round New York. Rev. J. Q. Adams has been most kindly taking me round to some places of general interest."

HOME PROCEEDINGS.

FROM the following list, it will be seen that a large number of meetings have been held during the past month. Of very many we have encouraging accounts. In a few the contributions have not equalled those of the previous years, arising chiefly from the unusual pressure of local claims, and in some from the want of liberality and zeal. We take this opportunity of tending to our brethren who have undertaken deputation work, and to those residing in the various districts, for the assistance they have rendered, our cordial thanks. Nor are those friends overlooked who so generously arrange to receive the deputations, and provide the hospitality necessary for their comfort.

Places.	Deputations.
Halstead, Braintree, Colne, &c. . . .	Rev. F. Trestrail.
Cardiff, Merthyr, Aberdare, &c. . . .	" J. Bigwood.
Watford and Newington	" E. C. Johnson.
Biggleswade	" W. Sampson.
Banbury, Chipping, and Hook Norton, } Cheney, Bloxham, &c. . . . }	" S. Green.
Bourton, Blockley, Naunton, Fairford, } Arlington, and other places in East } Gloucestershire }	" W. A. Hobbs and W. Allen.
Wallingford and neighbourhood . . .	" J. Bigwood.
Brighton, Lewes, Newhaven	" F. Trestrail and S. Oughton.
Isleham and vicinity	" W. A. Hobbs.
Isle of Wight	" W. Heaton.
Cheddar and the district	" W. Morris.

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Saker, with Dr. and Mrs. Underhill, embarked at Liverpool on the 4th ult. The weather was so stormy that the pilot did not deem it prudent to pass the Bar, and waited until the next morning, when they again started. In a few days they were in fine weather, and arrived on the 11th at Madeira, all well.

Mr. and Mrs. Parsons sailed on the 26th ult. for Delhi *viâ* Bombay; and Mr. and Mrs. Baschelin and Mr. Richard on the 26th, for Shanghae, the former going to Ningpo, and the latter to Cheefoo, to join Mr. Laughton. May they all have a safe and prosperous voyage. Just as the HERALD was going to press we received a report of a valedictory service held at Bury, to take leave of Mr. and Mrs. Baschelin. We regret that it was too late to be noticed at greater length.

We regret to have to state that Mr. Johnson's health has given way. He was anxious to be at work, and attended two or three meetings, but he could not fulfil his engagements at Ryde, Newport, Niton, and Ventnor. He must have quiet and rest for some time to come.

Our friends will be glad to hear that the new Mission House is progressing rapidly. The roof was put on some time since; and now the internal arrangements will be proceeded with. Judging from present appearances, we think it will be approved by our friends when finished. There will be ample room for the accommodation of all our various societies.

CONTRIBUTIONS

From October 18th to November 18th, 1869.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		BERKS.		KENT.	
Mr. H. Carre Tucker,		Wantage	21 13 0	Lee Sunday School, for	
C.B.	0 10 6			Mrs. Kerry's School ...	5 10 6
DONATIONS.		CORNWALL.		Woolwich, Parsou's Hill	8 0 0
Angus, Miss, Plymouth,		Falmouth	15 0 0	LANCASHIRE.	
for Rev. A. Saker's		DEVONSHIRE.		Liverpool, on account ...	100 0 0
African Translations..	5 0 0	Bovey Tracey	7 15 0	Do. Pembroke Chapel	
Family of late Mr. G.		Devonport—Morice Sqre.		Juvenile Society, for	
Gould, Trap's Hill,		and Pembroke Street	2 13 3	Intally School	10 0 0
Loughton	25 0 0	Tavistock	2 2 0	Do. for Rev. Q. W. Thom-	
Freer, Mr. F. A., for Rev.		DORSET.		son, Cameroons	5 0 0
D. P. Broadway, Delhi	4 0 0	Bourton	2 2 0	Do. Richmond Chapel	
Small, Rev. G., for Rev.		DURHAM.		Juvenile Society for Do.	5 0 0
H. Heintz, Benares ...	11 5 0	Jarrow	2 19 9	Do. Myrtle Street Juv.	
LEGACIES.		West Hartlepool	8 10 10	Society for Do.	2 10 0
Corke, the late Mrs.		Do. for T.	0 10 6	Do. do. for Rev. J. Smith,	
Maria, of Longford,		ESSEX.		Delhi	12 10 0
Sevenoaks, by Mr. Ed.		Braintree	100 0 0	Do. do. for Calabar Insti-	
Palmer	333 12 0	GLOUCESTERSHIRE.		tution	7 0 0
Little, the late Miss, of		Uley	2 12 6	Do. do. for School, Ba-	
Llanfairfechan, by Mr.		HANTS.		hamas	7 10 0
Mr. W. P. Lockbart...	63 15 3	Hampshire, on account,		Do. do. for School, Sav.	
LONDON AND MIDDLESEX.		by Rev. J. B. Burt ...	20 0 0	la Mar, Jamaica	5 0 0
Arthur Street, Gray's		Brockenhurst	2 10 0	Do. do. for Makaurita	
Inn Road, Sunday Sch.,		Winchester, City Road		School, Ceylon	5 0 0
per Y. M. M. A.	1 0 5	Chapel	5 0 0	Manchester, on account,	
Camden Road	9 19 0	HERTS.		by Mr. W. Bickham,	
Romney Street Sunday		St. Albans, for support of		treasurer	100 0 0
School	2 12 7	B. B. Lawton, under		Ramsbottom	1 0 0
Walworth Road Sunday		Rev. R. Smith	5 0 0	Rochdale, West Street..	294 4 4
School, for <i>Gahalaya</i>		HUNTINGDONSHIRE.		Do. Drake Street	6 12 3
School, Ceylon, per		Huntingdonshire, on ac-		LEICESTERSHIRE.	
Y. M. M. A.	5 0 0	count, by Mr. W. Paine,		Leicestershire, on ac-	
Do., by do., for African		treasurer	50 0 0	count, by Mr. T. D.	
Orphans under the care		LEICESTERSHIRE.		Paul, treasurer	201 4 10
of Rev. F. Pincock	10 0 0			Leicester Public Meeting,	
West Green, Tottenham	0 17 4			moly, (less expenses)	18 17 6

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