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THE
Missionary Magazine

AND

CHRONICLE.

MISSIONS TO CHINA.

AN ADDRESS TO SUNDAY-SCHOOL TEACHERS, BOTH MALE AND FEMALE.

BY THE REV. J. A. JAMES.

CHINA, containing 350,000,000 of immortal souls, sunk in idolatry, atheism, and impiety, is, as you know, now by treaty with its monarch, open for the introduction of our Missionaries and the Gospel of Christ. The Christian Church in all its sections, both in England and America, has been ringing with the sound, "China is open for the spread of the Gospel!" It has been proclaimed from the pulpit and the press. Newspapers and magazines, with silent eloquence, have announced it from their columns; while preachers in the congregations, and speakers upon platforms, have made it vocal in sermons and in speeches. One loud shout has been uttered upon earth, and heaven has rejoiced and hell trembled at the sound. The various Missionary Societies on both sides of the Atlantic, at once surprised and delighted with the wondrous event, are mustering their forces, and are calling with earnestness and importunity upon their friends to seize the golden opportunity, and "come forth to the help of the Lord against the mighty." A new stir is seen in the camp of the sacramental host, Christ's warriors are buckling on their armour, and the armies of the living God are going forth to new conflicts with the powers of darkness, and, as we hope, to new victories. Wealth is flowing into the treasury of our Missionary Society, for the conversion of China, with unprecedented liberality. Some few are giving their thousands, many others their hundreds, and two friends have subscribed each 300*l.* per annum for ten years towards supporting two more Missionaries to that vast empire. Devoted women—some of them in humble circumstances—are raising money by collecting small sums. The widows' mites are meeting the merchants' thousands in this blessed stream of Christian benevolence, and all together are replenishing the funds necessary for China's evangelization. Nor is this all; earnest men, fired with zeal for God's glory and the salvation of souls, are saying, "Here are we; send us to China." And, in addition, myriads are sending up the prayer of faith and fervour for the conversion to Christ of these 350,000,000 benighted heathen.

Sunday-school teachers! I have, as perhaps you know, appealed, by a pamphlet entitled "God's Voice from China to the British Churches," to the various denominations of professing Christians, but I cannot feel that I have

done my utmost for Christ till I have also appealed to *you*. I would not engage your assistance by flattering your vanity, and puffing you up with an undue sense of your importance; but you *are* important. A body numbering at least 300,000 members, engaged in giving the elements of general knowledge, and of the Christian religion, to more than 2,500,000 children, cannot but be important. You have the power of numbers, of benevolence, and of influence. Harken to me, then. I want this power for China. And will you not willingly, cheerfully, and immediately yield it? Were you ever backward to appear for a good cause? *You* will not be deaf to the call from China, nor sink into torpor, while all around is excitement and activity. You will never allow the inquiry to be made, "Where, in this great movement, are the Sunday-school teachers?"

Ponder the statement I now lay before you. Suppose every one of these 300,000 teachers were to subscribe only one shilling a-year to the fund for China, this would raise 15,000*l.* per annum, which, reckoning the support of a Missionary at 300*l.* a-year, would sustain fifty labourers in that vast harvest field. What a magnificent conception—fifty Missionaries to China, supported by Sunday-school teachers! Why, there are not 100 now belonging to all Protestant denominations in England and America. Is not *this* the power of numbers, aye, and the power of the aggregation of little things—for how small a contribution is that of a shilling towards supporting fifty Christian Missionaries! and if, instead of the shilling a-year, all these teachers were to subscribe *a penny a-week* for China, it would raise a fund of 60,000*l.* annually, and support 200 Missionaries, so that the Sunday-school teachers could support nearly three times the number of all the present Protestant Missionaries in China!

But I will take now only the number of teachers belonging to my own denomination. I have not at hand this item of our statistics, but I may, perhaps, estimate them at least at 40,000. At a shilling each, this would give us 2,000*l.*, which would enable us to support *six* Missionaries. Is there nothing in this to excite your ambition, to inflame your imagination, and to call forth your determination? What, not in having *six* Missionaries in China, supported entirely by *you*! What a noble representation in the heathen world would this be of the body of Sunday-school teachers connected with the Independent denomination! And then let all other denominations do likewise. What an effect would be produced by such an effort! Sunday-school teachers, give to the subject your most serious consideration. Many motives may be advanced to induce you to take up the subject.

Dwell upon the present condition of China, and the all but infinitesimal means employed for its conversion—350,000,000 of idolaters without God, without Christ, and without hope in the world! An American preacher once said, if there were but one human soul in the world destitute of the Gospel, and that soul were at the uttermost ends of the earth from us, it would be worth our while, did no stronger duty bind us at home, to embark and carry the Gospel to that individual. Think, then, of our obligation to *send* the Gospel to 350,000,000 souls! Allowing a minister of religion to 10,000 persons, it would require 35,000 Ministers for the population of China; and there are now but about seventy! *Oh, what are they among so many?*

Dwell upon the magnitude of the object to which I invite you—the *conversion of China to Christ*. The largest empire on earth, containing a third of the

population of the globe—a population the mere counting of which at a moderately quick rate would take you more than a hundred years! China is a word which, with all that it includes, transcends the comprehension of every intellect but that of God. What a magnitude attaches to anything, however little, that is done for the conversion of such a mass of depraved humanity! China *is* to be converted. It is given by covenant to Christ, and must be His in full possession. Oh, think of the scene it will then present. Picture to yourselves Sunday-schools all over Peking; Chinese children, Chinese teachers, Chinese superintendents, Sunday-school unions, Easter gatherings, senior scholars' Bible classes, teachers' tea-meetings, in Peking; Christian congregations, Christian preachers, with galleries full of Sunday-school children, in Peking, and all over China! This *will be seen* by some future generation. Will you do nothing to help on a consummation so devoutly to be wished?

Then consider the certain connection which your contributions will have with this glorious scene. Your shilling a-year will as truly, though not so largely, aid in this blessed transformation as the 1000*l.* of the wealthy donors. You, in looking down from heaven upon regenerated China, will adoringly, joyfully, yet humbly say, "By God's grace, *I* helped to bring on that glorious scene."

Then remember how *easily* you can do this. Who is so poor among you as not to be able to spare a shilling a-year? Why, if you could obtain it in no other way, it were worth while to go without a dinner occasionally. Very few of you would have need to do this; but if you have, you will have more pleasure in that occasional fast than the glutton or the epicure has in his best prepared and most exquisitely provided feast. To meet your convenience, the shilling might be divided, and sixpence contributed twice a year.

Then to deepen your interest, the Society might appropriate your donations to some Missionaries, who might be considered as the Sunday-school teachers' representatives. How eagerly you would look out for intelligence from China, and especially from *your* Missionaries; how you would be delighted with good news from *them*; how earnestly you would pray for *them*, not, of course, to the neglect of others, for this would be wrong, but *especially* for them.

Instead of confining your interest and attention to China, this proposal would give you a deeper concern for the Missionary cause in general. I know very well there are other parts of the world—there are India, Madagascar, Africa, and Polynesia—all deserving and demanding your interest, your support, your prayers. To these you already, I conclude, contribute; and I should be doing an injury to the general Missionary cause, if I were attempting to withdraw your regard from other Missions, and to confine it exclusively to China. This is not my intention—but to induce you, in addition to what you are doing for other parts of the world, to take notice of what God is doing for this vast empire, to mark His uplifted finger pointing, and to hear His voice calling, to it. Providential events seem to indicate the will, the way, and the work of God in that portion of the earth, and thus to indicate ours also; and my object, therefore, is to persuade you to have a special contribution for China.

The deeper your own solicitude is for the cause of Missions, the more likely, the more disposed, and the better qualified, you will be, to interest the minds of your class of children in the cause. The contributions for Missions which are raised annually from Sunday-schools, are already very considerable, and might

be made much greater, without any undue influence being exerted over the minds of the children. Many advantages arise from this, if their contributions be free and unforced. Selfish gratification is conquered by self-denial, and their minds are trained to benevolence, and interested in Missions. It is calculated that there are 2,500,000 children in our Sunday-schools. "Now, if these subscribed," says the sensible author of a pamphlet entitled "Sunday-schools and Missions to the Heathen," "a farthing a week, it would amount to 130,000*l.* a year; or if only a fifth part of that number gave a weekly halfpenny, this would yield more than 50,000*l.* per annum." So that the children of our Sunday-schools, upon the first calculation, would support 433 Missionaries: and even upon the second, 166. It is surprising to find what resources exist, and which could, by proper means, be called out.

Much will depend for the efficiency of any such scheme as that which I am proposing for China, upon the intelligence, the interest, and the influence of the superintendents. Your office, my friends, like my own, is one of great responsibility, both as regards the children and the teachers. May you have grace to discharge the duties of your post with earnestness and efficiency! It will depend, under God, upon you whether I succeed in the object of this paper or fail. I hand over the subject to your zeal and discretion. Is it too much to ask you to collect the teachers on some special occasion, and direct their attention to it? This scheme for helping China will not interfere with the ordinary duties and main objects of the schools. Nothing *ought* to be allowed to do this. More than forty years ago I published a little volume, entitled, "The Sunday-school Teachers' Guide," which has since then gone through twenty editions, in which I endeavoured to set forth the importance of your work, and the best way of doing it. And now, when looking upon all things in the chastened light of my setting sun, I do not think less of the importance of our Sunday-schools than I did then. The experience and observation of more than half a century have convinced me that they are the sheet anchor of the labouring classes for learning the great lessons of morality and religion, and this will be still more apparent when they shall be carried on with all those improvements of which they are still, in a great degree, susceptible.—From *The British Ensign* of August 3rd.



MISSIONARY ITINERANCIES IN THE NORTH OF CHINA.

THE Rev. Griffith John, under date Shanghae, 30th May ult., has given the following interesting particulars of his recent visits to some of the large cities in the interior, for the purpose of preaching the Gospel and distributing Christian books:—

MISSIONARY TOURS.

Kwun-shan and Sú-cheu.— "On the 21st of March," writes Mr. John, "I left Shanghae for these two cities. As the departmental examination was being held at

Kwun-shan at the time, I took with me 2500 copies of the New Testament, 500 copies of the complete Bible, and a large number of tracts. From the beginning to the end of the examination there were no

less than 10,000 students. Among them were two of the members of our Church, both of whose names stood high on the list. Mr. Pwei, who is our most efficient Native Agent, and withal a very humble-minded Christian, came off with flying colours. It was pleasing to observe, on his return to Shanghai, how little he was elated with his late success. He seemed to feel more than ever the hollowness of those honours which flow from fame-seeking, and the dimness of all earthly glory compared with the glory which shall be revealed to the children of God. Among the students there were many fine, intellectual, mentally and physically robust-looking men. None of them, however, seemed to look beyond the present world. Fame and emoluments are the goal of their highest ambition; these absorb all their energies, and are pursued with supreme earnestness. Whilst they received me very courteously, they heard my message with perfect indifference. To them the doctrine of human depravity was rank heterodoxy; the doctrine of the Cross foolishness; and that of future rewards and punishments an idle tale. Many of them received our books, and promised to read them.

“From Kwun-shan we proceeded to Sú-cheu, where I spent some days in preaching and distributing books. At the Buddhist, Toust, and city temples, a person may preach every afternoon to audiences of hundreds, and sometimes thousands. At these points the citizens assemble daily to enjoy a quiet cup of tea and a talk over the news of the day. The moment a foreigner makes his appearance, up goes the shout, ‘A white devil is come!’ The chat, however interesting, is immediately broken up; the highly-flavoured tea is unhesitatingly forsaken; and the Missionary, in less than five minutes, is surrounded by hundreds of gazing listeners. You will be pleased to learn that we have been enabled to establish a Station in the very heart of this populous city. On the 10th of February, I left Shanghai with the view of trying to get a house at Sú-cheu, where I might stay two or three months with a Native Agent, and fairly commence the work. It was in vain we tried to induce any one to let his house to a foreign teacher.

They had no objection to a foreigner, as such, but dreaded the consequence of doing so without the permission of the mandarin. Though I failed to procure a place for myself, I had no difficulty in getting a place for the Native Assistant, where he might preach and meet inquirers.

“On my present visit I was cheered with the fact, that a few had been brought under religious instructions, and that they were assembling on the Lord’s Day to read God’s Word and sing His praises. They had already made considerable progress in the knowledge of the truth, and had resolved to make a public profession of their faith as soon as I should think them fit. May God grant that this attempt to enlarge the boundaries of His kingdom may not be in vain; and may this little Station prove but the beginning of great things to be accomplished here. Our confidence is not in the weakness of man, but in the omnipotence of that Comforter who abides with us for ever.

Hang-cheu. — “On the 28th ultimo, I visited Hang-cheu, with 4000 copies of the New Testament. This city is justly celebrated for the vastness of its size, the loveliness of its situation, the beauty of the surrounding scenery, the number and magnificence of its monasteries, and the urbanity of its citizens. To the Chinese student Hang-cheu is classic ground. It is interesting to observe how a Chinaman’s pale cheek will begin to glow, and his oblique eyes dance, as he mutters some fine classical passages that are suggested to his mind by the various objects that attract his attention. Almost every spot has been consecrated by the richest effusions of the oriental muse. I arrived just in time to witness the annual celebration of Kwan-jin’s birthday. It is said that this fabulous Bodhisattwa is able to assume any form at pleasure, whether that of Buddhas, Devas, men, or others. In these metamorphoses he is guided by supreme desire to teach the Buddhist doctrine and save men in the best adapted form. He is the saviour of the living, as Ti-tsang is the saviour of the dead. In China he is generally represented with female attributes, and is commonly called ‘The Goddess of Mercy.’ One of his most famous temples is

that of Tien-chúh, at Hang-chen. During this festival, which commences on the 19th of the second moon, and continues for fifty days, thousands go from all parts of the Chito-Kiang and the neighbouring provinces to offer at his shrine. Long ere the smiling morn has tipped the surrounding hills with gold, the priests (of whom there are about 500 belonging to this monastery) may be heard shouting their orisons, and this is continued to the depths of the still night. Candles burn incessantly on the altar, and clouds of incense continue to ascend. Oh, what a heart-sickening sight this! On my way home from the temple, I met a man with a large serpent hanging over his shoulder. I asked him what was his object in carrying that loathsome creature about. 'To sell it,' was the answer. 'What could a person do with it were he to buy it?' 'O,' said he, 'he might accumulate a vast amount of merit by releasing it from its present misery.' 'But what merit would there be in saving the life of such a beast as that?' 'It has,' said he, 'a human soul just like yourself, and hence it would be an act of great merit to save it.' Then I learnt that on these festival occasions it is common for those of the baser sort to turn the doctrine of the Metempsychosis to their pecuniary advantage. They catch serpents and other noxious creatures to sell, and many of the most devout buy them and let them go, sincerely believing that by so doing they may be relieving a deceased relative, or a dear old friend, from present misery and possible death. The Ling-yün monastery is the largest at Hang-chen, and is of magnificent dimensions. At the entrance there is an inscription, stating that the worshipper here is only a foot from the Western Heaven—the spirit home of the devout Buddhist. In the rock around the temple hundreds of figures are cut, representing Boddhisattwas, Devas, and other divinities. I was led by a priest into a cave, in which he pointed out an aperture admitting a ray of light from the top. The cave on this account is called 'The Cave into which one thread of light enters.' The priest told me that if I would only look up, I should behold the smiling face of Buddha. I looked and stared, but to no purpose; I suppose

that my faith was not quite strong enough. My teacher, however, though a very sensible man, and acquainted with the Christian doctrine, was rather inclined to believe that he saw something very much like his face. One of the priests received me very cordially, and showed me all that was to be seen. He led me into one hall, containing 500 life-large gilt figures representing Lohans (Arhans). Among them were the deceased emperors of the present dynasty. Lohans are disciples of Budd who are delivered from the Metempsychosis. The priests point out with much pleasure the figures of the emperors of this dynasty, as a proof that even they are reckoned among the disciples of the 'Most Honoured One of the World.' The hall is a fine large building, with lights so arranged as to present each row in clear view. I had never seen anything so heathenish as the aspect which this spot presents. Not only is the temple crammed with grim idols, but the rocks are covered, and the caves filled with them. At every turn there is a priest (of whom there are belonging to this monastery not less than six hundred) inviting the passer-by to come and pay his respects to some monster or another. Our profaneness in not accepting their invitation often shocks their moral sensibilities. At the Tien-chúh monastery, one of the priests received me smilingly; but when he saw that I was not going to bow to Kwan-jin, he was greatly incensed, and asked me very roughly, 'Won't you pay your respects to the "Great Self-Existent?"'

"In the great Buddha Monastery, an immense image of Budd is cut out of the solid rock, measuring forty-eight feet from shoulder to shoulder. The nose is seven feet long, and the other parts are of proportional size. At the Chaw-king Monastery, I witnessed, for the first time, an examination of candidates for the priesthood; they were twenty-two in number, and, like most of the Buddhist priests of the present day, looked the very picture of inanity. The public examination consisted in going through a few chants, genuflexions, prostrations, and in answering a few questions. They all passed their examination creditably, and were to be ordained on the 7th of the fourth moon. They are set apart by burning half a dozen

or more dents into the fore part of their shaven heads. The abbot takes as many sticks of burning incense as there are of marks to be made, and sticks them on the head of the Neophyte, so as to form a square or an oblong. These are left to burn into the skin, and thus the dents are made. He is now a Bikshú or a mendicant, because he begs food for the body, and instruction for the mind. He is very proud of these marks on his head, as proofs that he is no longer a laic, but a consecrated person, and, as such, entitled to all the privileges of the order. On my way home to Shanghae, I met others who had just received ordination at the Ling-hwo Monastery, not far from Shanghae. I was told that an unusual number had entered the priesthood this year. During my stay at Hang-cheu, I had excellent opportunity for preaching and distributing books. The books were received readily, and the preaching was listened to with a pleasing degree of attention. You will be pleased to learn that a Member of the American Presbyterian Mission, has succeeded in renting two or three rooms in a temple in this city. He is now labouring among the people, and is hoping to be able to carry on his work without interruption. On the Sabbath we both preached at the temple, in the presence of the Abbot, and under the immediate frown of the gods, without the least annoyance. But what does the priest care what will become of Touism, as long as he gets his four thousand cash a month (or twenty shillings) for the rooms? I am glad to learn that the Church Missionary Society intends to establish a strong Mission here. A finer or a more inviting field, China does not present.

INLAND STATIONS.

“Sing-hú.—Of the inquirers at this Station, two have lately been baptized. One is a doctor, and the other is the wife of Li-sien-sang, who was admitted into the Church a long time ago, and is now labouring successfully at Tse-so, one of our Stations. The doctor is an old man of sixty-five or seventy, and is a very pleasing character. At first, he violently abused the Native Assistants as setters forth of strange gods, and treated their message of salvation with supreme contempt. He was afterwards in-

duced to read the New Testament and judge for himself, whether the doctrine was of God or of man. He soon became convinced of the sinfulness and folly of his former views and conduct, and is a firm believer in the Gospel. I found him enraptured with the writings of the Apostle Paul, and the doctrine of justification by faith in the Son of God.

“Súng-kiang.—In my last communication I informed you that seven had received the ordinance of baptism at this city. I have now great pleasure in informing you that fourteen have been added to their number, so that, in all, twenty-one have made a public profession of their faith in Christ at Súng-kiang during the past twelve months. One of the most pleasing features connected with this Station is, that four whole families, including husband, wife, children, and parents, are among the baptized. There is nothing to which I attach greater importance in China, than the conversion of families. Let the whole family be won over to the truth, and in all probability, Christianity will never be dislodged. Of the fourteen, I may mention two in particular, namely, Moh-ta-ta, the widow of a mandarin, and Sia-ta-ta, her daughter, who is also a widow of a mandarin, who was killed by the rebels in Kwong-si, some years ago. By means of the New Testament and other books, they had made considerable progress in Christian knowledge. Being acquainted with our Native Assistant, they came to his house for further instructions, and ultimately expressed a desire to be baptized, according to the command of Christ. Their answers to all the questions put to them were very appropriate. They seemed to believe in the heart as well as confess with the mouth, that Jesus Christ is the Son of God and the Saviour of the world. I trust their example will be followed by many of their sex.

“Thus the work of God is making some progress among us. There are at present eight inland Stations connected with the Shanghae Mission. At each, the Gospel is preached daily, and on the Sabbath, the converts and inquirers meet to worship the true God; but a God that was unknown to them only a few months ago. Others have

sown, and we are beginning to reap the fruits of their labours. Whilst much of the good seed has fallen among thorns and stony ground, some has found good ground, and will, in due time, spring forth to the praise and glory of God. We are greatly cheered with the fact that the churches are beginning to turn their attention to China; that special efforts are being made for the salvation of

her sons, and that we are to expect a speedy addition to our number. We devoutly thank the Lord of the harvest for thus so far answering our prayers, and do feel encouraged to enlarge our petitions. Whilst we are grateful for the Scriptures and other Christian books, we all feel that China's present need is, men filled with the Holy Ghost."

INDIA.

JOURNAL OF A MISSIONARY TOUR BY THE REV. P. JAGANNATHAM,
OF VIZAGAPATAM.

MR. P. JAGANNATHAM, formerly of the Brahminical caste, is a young man of superior talents and acquirements. Having been long held in high esteem by the Missionaries, on account of his fidelity, zeal, and devotedness to the cause of Christ, he was, in the month of June, 1858, publicly set apart at Vizagapatam to the ministry of the Gospel among his countrymen. The following extracts are from a journal prepared by Mr. Jagannatham, and translated by the Rev. John Hay, relating to a visit paid by Mr. J. to the Festival of Upmāka, in March last:—

"On the 15th of March, 1859, I went, in company with Purushothum and Rangiah, to preach the Gospel of Jesus Christ, the Saviour of the world, to the people assembled at the Festival of Venkatesvara, at Upmāka, a village about four stages to the south-west of Vizagapatam. My companions had gone on the night before, and I left Vizagapatam in the morning, and reached Anakapilly about seven o'clock in the morning. Our Mission House there is quite gone, but I found a lodging in a public resting place, built for the convenience of Faquirs, Sūdras, and such people. As the bullock-cart had not then arrived, I took a bearer with me and went out to speak to the people. The head master of the Government Talook School at this place, is a lad who received his education in the Vizagapatam Mission School; visited the school, and heard him examine and teach his own class in English grammar. He then, at my request, called up a lower class, and, having joined the two, made them read a lesson in a book of moral lessons, on duty to parents. Their Telugu Munshi then examined them in Telugu

grammar. I then made them examine each other in geography. Among them there are Brāhmans, and yet they are learning, contrary to the teaching of the Sāstra, that *Rahu* is but the shadow of the earth which eclipses the moon when it falls upon it, and proves that the earth which casts it, is itself a round ball. Wherever true knowledge is imparted, whether in government or any other schools, it shakes the foundations of the Hindu religion. * * *

"16th. This day about noon we reached Upmāka, and stood by the bank of the tank: at the sight of the books in my hand the people began to talk, and I preached to them the Gospel. Some Brāhmans were attentive hearers. One young Brāhman asked some questions regarding the religion of Jesus Christ, and received suitable answers. One respectable Brāhman, who knew me, began to talk of secular matters, and I asked him if he would buy one of our books. 'Yes,' he said, 'if they are the regulations.' 'Here is,' I replied, 'a regulation more excellent than any that men have devised. It ordains laws to the

thoughts, and words, and actions of men, and also gives strength to keep those laws.' Many listened attentively while I then proclaimed the Gospel.

"We then left them, and entered the crowd assembled in front of the temple of Venkateswara. There we found multitudes of the people buying and selling; to whom we said, 'it is written in the Word of God that we should buy the truth and sell it not.' Taking the first part of this declaration as my text, I showed that they should buy the truth, that they should learn to know that truth which saves the soul, and be subject to it. I then held a long conversation with a Brāhman, who had been taught in our school, and now holds a government situation here; and who at this moment entered the crowd with some other Brāhmans. In the course of conversation, when I spoke of the excellency of the Bible, and the true sacrifice that *can* take away sin, and the way in which sinners obtain the benefit of that sacrifice, and the happiness of Christ's people, the questions which they put, by the grace of God, furnished a fine opportunity for declaring fully the glory of the religion of our Saviour Jesus Christ. Our dear Brother Purushothum then repeated some verses from the religious books of the Hindus, showed the falsity of those religions, and set forth the superiority of the religion of Christ.

"In the evening, about seven o'clock, we went into a street of Nakkapally, and sat down in the moonlight upon the pial of a certain house, when Purushothum sang, in native measure, the hymn on the death of Christ, beginning 'How wonderful, my friends, &c.' Many people then came before the pial, and he pointed out to them in various ways the truth of Christianity and the falsehood of Hinduism, replying plainly and suitably to the questions which they put to him. About fifteen of the audience sat down and listened with great attention. Among these was a man of the weaver caste, an inhabitant of Payakarowpetta, who paid very great attention to the Word of God, and then said, 'I cannot remember many words, teach me a prayer of a dozen words.' I taught him a short prayer to use. Upwards of a hundred people were assembled,

with whom we prolonged our conversation till about ten o'clock, after which we went to our lodgings with joyfulness. One Brāhman from a distance heard all that we said, and, boiling with anger, said some things against us, but the people did not seem to mind him.

"17th. In the morning I stood at the top of a street in Upmāka, and spoke of the sinfulness of idolatry, and exhorted the people to forsake that and every other sin, and turn to the living and true God, and believe in the Lord Jesus Christ, and live godly and righteously. One merehant showed some levity at first, and said if they did not lie then business would not succeed; but he afterwards became more attentive.

"Remaining there a little longer we went down and were walking by the tank where the people were bathing for the sake of merit. Just then ten or fifteen Brāhmans were pushing each other about and appeared to be quarrelling. Purushothum and I went and made an effort to pacify them, but failed in the attempt. On inquiring we found the cause of the quarrel to be this: a Sudra had been bathing in the tank in the vicinity of some Brāhmans, who asked him to give each of them a piee; and he put a few dubs* into the hand of one of them, who greedily strove to retain the whole to himself, and so the disturbancie arose between them. The heat was already great, but we remained talking to the people on the bank of the tank, and pointed out to them the bad behaviour of the Brāhmans, who were quarrelling about the piee, showing them also the folly of making offerings to such people. At this the Brāhmans came about us in crowds, and began to abuse me. My dear Brother Purushothum tried to enter into conversation with them a little, but their hearts were after the half-pence and they would not listen. One of them, a foolish Brāhman, made a great noise, and said, 'Christians are more ignorant than Hindus, for although they have been publishing the religion of Christ for forty or fifty years, none have entered it. If they will exhibit Christ here, I'll break my thread and become a Christian.'

* A dub is a copper coin equal to $\frac{1}{3}$ of an anna.

“Turning to the rest of the people, I said, ‘Christians have not laboured in vain to make known the good news to the Hindus. Multitudes have embraced Christianity; in Vizagapatam, Baudar, Madras, Calcutta, and other towns, and in many countries and islands;’ but I showed them, in various illustrations, the foolishness of the man’s request to see Christ now. We then went to our lodgings. * * * *

“19th. In the morning went to Upmāka, and took up our station in a convenient place to meet the pilgrims. I spoke in the following manner: ‘A great place for pilgrims this. Many come here. If any one want to buy any thing, he looks through all the stalls, and buys what he thinks to be best. In the world there are many that are called gods, but we must strive to ascertain who is the true God.’ I then spoke of the nature of sin, the evil of it, the way of escape from it, that men need not abandon their usual avocations to follow it, but that all men should be subject to the laws of God in the various relations of life that he has ordained in the world. ‘If,’ I said, ‘all would follow Christ, and be subject to Him, in such a festival as that would be, the merchants might leave their shops without fear of missing their goods on their return.’ I was enabled, by the help of God, to set these matters plainly before them. The people around us heard attentively in silence. My heart was made glad; when I began to speak, a Brāhman seemed watching to put some questions to me, but when I had done speaking, he said, ‘You have of yourself answered all the questions I thought of asking.’ An intelligent young Brāhman seemed very attentive, and when some others asked some questions, he said, ‘Why ask the same questions again? has he not answered them?’ and he re-stated the answers I had given. The multitude gradually increased, and then Purushothum preached to them the Gospel with great plainness.

“A procession now made its appearance, in which the idol was carried with pomp. On seeing this, I said to those about me, ‘Are ye able to carry the God who bears the weight of the world?’ This led me to speak of the folly, the impiety, and the sinfulness of idolatry. * * * *

“19th, Saturday. We then went into the Brāhmany street of Upmāka, and stood in front of a pial, when Purushothum read a part of the tract ‘In whom shall we trust?’ and preached the Gospel. A few Brāhmans and others assembled and listened. I then began to speak a few words, and when they heard that I had been a Brāhman, Sudras, women, and Brāhmans eagerly turned their ears to hear what I had to say. Some begging Brāhmans stood in front of me, and I told them, in the course of conversation, that it was wrong for those to go about begging who had eyes, and legs, and hands. Some conversation then passed with two respectable Brāhmans. When I spoke to them of the necessity of spiritual purity, the mode of attaining it, the true sacrifice, and the righteousness which men receive through the Lord Jesus Christ because He gave His own life as a sacrifice for them, they looked surprised.

“One Brāhman asked me whether Christians ever came by their death through weapons, or snakes, or other violent means. I told him that they might die by such means, and might suffer many things; but that God was the Christian’s Father, and as a man puts gold in the furnace to obtain fine gold, so God sends suffering to make them more holy and pure. Thus it was, I said, in former times, and thus it is now in the island of Madagascar, where Christians, though called to endure great sufferings, bear them with courage and die joyfully.

“The Brāhman then recited a Sanscrit verse, the meaning of which is, that after 5000 years of the iron age is past, there will be a commingling of the castes. ‘Thirty or thirty-two years of that period,’ said he, ‘still remain; but when they have passed, caste distinctions will cease. You and your doctrine appear in evidence of this.’ To that I replied, that in a few years the knowledge of God would everywhere prevail, that many would trust in Him and obtain salvation, for so it is written in the book called the Bible; but that men would not become Christians by merely breaking their caste. This furnished an opportunity of explaining what Christianity is; and we went back to our resting-place, rejoicing

that the glory of our Saviour's religion had been made known to so many.

"We left Nakkapally about one o'clock. It was the last day of the festival, and the people were all returning to their homes. We also set out, intending to get to Yelamanchili by night, and, as next day was Sunday, to remain there and preach the Gospel in some villages around it. But

Rangiah having received a letter urging him to return, as his child was very ill, we took some refreshment and proceeded at once to Anakapilly, where we spent the Sabbath, and preached in some of the streets.

"On Monday, the 21st, by the mercy of God, we returned in peace to Vizagapatam. May God grant His blessing."

MISSIONARY MEETINGS IN AUSTRALIA.

THE Missionary party consisting of the Rev. Messrs. Platt, Krause, McFarlane, Baker, &c., who left this country on the 1st of January for the South Pacific, reached Melbourne at the end of March, and soon after their arrival in the Colony arrangements were made for holding meetings in aid of the cause of Missions. The above mentioned Brethren having been joined by the Revs. A. Buzacott, and J. P. Sunderland, and other Missionaries residing in Australia, simultaneous efforts were made in furtherance of the good work, and, through the kind co-operation of the Pastors of the Colonial Churches, those efforts were attended with a gratifying measure of success.

The following letter, bearing date Melbourne, 10th June, ult., is from the pen of our esteemed Missionary Brother the Rev. A. Buzacott, late of Rarotonga, and describes his visit to the Churches of Victoria on this errand of Christian beneficence.

"I wrote to inform you of our arrival here at the request of our kind friend Mr. Robert Smith. I got here in time to attend the meetings held here after the arrival of the Messrs. Krause, McFarlane, and Baker, the accounts of which will be duly forwarded to you by the Secretary, pro. tem. the Rev. J. P. Sunderland. My object now is to inform you of my visit to the Gold-fields accompanied by the Native Teacher, Teavae. We started on the 3rd ult. for Sandhurst, and in our route held services at Gisborne and Kyneton; our first Sabbath was spent at Sandhurst, where we were received with much kindness into the house of the Rev. R. Fletcher. I preached in the morning at the Scotch Church (Rev. Mr. Nish's), and in the evening at the Congregational (Rev. R. Fletcher's), in the afternoon we had a meeting in the Wesleyan Church with the children and young people of the various Sunday Schools. The public meeting was

held on the Monday evening in the Congregational Church—there was a good attendance and much interest excited. We also had meetings on the Tuesday and Wednesday evenings in the suburbs.

"On the second Sabbath we were at Castlemain, and found for the time a comfortable home in the houses of the Rev. Mr. Day and one of his Deacons, a Mr. Newcome. I preached for Mr. Pitman in the morning at Forest Creek and for Mr. Day in the evening, we also had a meeting with the children and young people in the afternoon at Forest Creek. Owing to the inclemency of the weather the congregation was but small in the morning and in the evening the collection went to the Colonial Missionary Society. On Tuesday evening we had a Missionary Prayer Meeting and on Wednesday we had the Public Meeting for the London Missionary Society in the Scotch Free Church (Rev. Mr. Storie's), and not

withstanding the rain we had a good attendance, and much interest was manifested. On the Thursday we proceeded to Tarengower or Maldon, where we were kindly received by the Rev. Mr Grant, Presbyterian, and had an interesting and well attended meeting at the Wesleyan, the only place of worship here. On Friday we proceeded to Maryborough. Here we found the Rev. Mr. Hill (Independent) living at the Hotel, and where we also had to take up our quarters for a time. Our Sabbath services were of the same character here as at the previous places, and on Monday, Tuesday, Wednesday, and Thursday evenings we held meetings in Maryborough, Carisbrook, Amherst and Back Creek. These places are mostly in a very primitive state, nearly the whole of the population, at one time estimated at Back Creek alone at 40,000, living in tents. Previous to our arrival they had suffered much from drought, but about the time we were there the rains descended in such torrents as to turn the dust of their primitive streets, which was described as knee deep, into mud, and to overflow the creeks and flood many of their tents. Back Creek is called a New Rush, and there has been not only a rush of population, but an immense amount of property has been brought here by speculators of all descriptions, so that you have streets of well filled Tent-shops with high imposing wood fronts, surrounded by thousands of tents, and the country for miles around looking like an immense grave yard from which the dead had all made their escape and left their graves open. The rain was here so incessant and the mud so deep, that not being able to do much in our way we were glad to make our escape from so terrible a place. Our next Sabbath was spent at Ballarat, where during our stay we were kindly entertained by the Rev. W. Lind and Rev. Mr. Henderson (Presbyterian). Our Sabbath services were as usual, only that our friends had forgotten to make any arrangements about collections, except in the afternoon among the children and young people.

"The weather still continued unfavourable, both cold and wet, but our congregations were good. On the Monday evening we attended a soirée connected with the opening

of a little Chapel in the suburbs. On the Tuesday we had a good meeting in the Rev. Mr. Henderson's Church. On the Wednesday evening I preached in the large Wesleyan Church to a larger congregation than was expected on account of the very bad state of the weather. I cannot give you a better idea of how our services have been appreciated, than by sending you an extract cut out from the "Melbourne Christian Times" communicated by some unknown friend from Ballarat. We have felt much encouraged both by Ministers and people of the Scotch, the Wesleyan, and Independent denominations, by the kind manner in which they have received us into their houses and allowed us to occupy their churches and pulpits both on the Sabbath and week days on account of the London Missionary Society.

"On the Thursday evening we had a meeting at Bunningyong which completed our work for this tour.

"Owing to the cold bracing weather my health has been so improved as to enable me to bear this amount of labour, but I began to feel symptoms of breaking down and was thankful to return to St. Kilda and enjoy a Sabbath of rest. Next Lord's Day will be our last in Victoria, when I have engaged to preach for the Rev. Mr. Morrison in the morning and the Rev. Mr. Odell in the evening, and Teavae and I are to address the children and young people in Mr. Odell's Church in the afternoon. Teavae has been a great help in exciting the sympathies of the Churches on Missionary topics. * * *

"Having received a resolution passed by the Associated Ministers of South Australia that we should visit them, we leave for Adelaide in the "Admella" on Tuesday next, the 14th inst., if all be well. We left Sydney with many fears and forebodings of evil, but God has thus far prospered our way and enabled us to excite an interest in the minds of many, on behalf of Missions, which we hope will not soon be forgotten. We have directed attention almost entirely to the South Sea Mission, and hope the time is not far distant when the colonies will be prepared to take the whole burden of this on themselves. If health and strength be given to complete our tour in South Anstralia, we

shall D.V. comply with the request of the Secretary, Rev. W. Miller, and also visit Tasmania. * * *

"Just after arriving at St. Kilda I was one day visited by a gentleman, who came to tell me, that on my visit here in 1851 he strolled in at Mr. Odell's church where I was preaching, and from some word he received a wound which nothing but the blood of Christ could heal. He went home and attempted to pray but could not; he got his prayer book but could find nothing suitable; he then attempted to shake off his impression but found it impossible. In his distress he applied to a female relation who was more religious than any of his family and she advised him to go to the sacrament: he could not think of it at first, but afterwards did so and in a state of great distress of mind approached to receive it. The Minister

In addition to the foregoing we subjoin an extract from the "Melbourne Christian Times."

"That holy veteran in the Missionary field, the Rev. A. Buzacott, accompanied by a Native Teacher, Teavae, has been on a Missionary visit to this district, this week. On Sunday last, Mr. B. preached at the Presbyterian Church, Sturt-street, and in the evening at the Congregational Church. In the afternoon, at the latter place, both gentlemen delivered highly instructive and interesting addresses to the children and teachers of several of our Sabbath Schools. On Tuesday evening a public meeting was held in the former place of worship, when the Rev. A. Buzacott gave an extremely interesting and graphic account of his labours in the South Seas, more particularly in the island of Raratonga. His recital of the introduction of the Gospel into islands inhabited only by cannibals, through the medium of native agency from other islands that had received the Gospel, was deeply affecting; and his account of the noble boldness exhibited by those who had felt the power of Divine truth, in carrying it to other parts of the islands, where great danger to life was experienced, was received with much applause. Many had sacrificed their lives, but others were always found ready at once to take their places. The address lasted for more than an hour, and

in giving him the cup repeated the words, 'The blood of Jesus Christ his Son cleanseth thee from all sin,' and with this a flood of light came over his mind and he was filled with joy. It was just the thing he wanted, the blood of Christ. He is now a Teacher in a National School and a local Preacher among the Wesleyans. I have no doubt you will rejoice to know that God is thus pleased to employ the agents of the London Missionary Society not only in the conversion of the heathen, but also of our own countrymen: to Him be the glory.

"I cannot conclude this without again recording how much we are indebted to our friends Mr. and Mrs. R. Smith. Our voyage expenses here amounted to £20, which has been cheerfully met by Mr. S., besides finding us all a home in his own family during our stay in Victoria."

throughout its delivery very marked interest was manifested by those present. Teavae, the Native Teacher, then addressed the assembly in the Raratonga language, which was translated by the Rev. A. Buzacott. Mr. Bickford afterwards expressed his deep sympathy with these brethren, and stated his hope of again engaging in the Missionary field. The Rev. J. M. Strongman expressed the hope that another opportunity would be given on next Sabbath to the Rev. A. Buzacott to preach, and also to appeal to the sympathies of their friends for the mission work, as no special collection had been made for this object. He suggested, as the largest place for such service, the Wesleyan Church. To this Rev. Mr. Bickford gladly assented; but Mr. Buzacott, in reply, stated his inability, inasmuch as his arrangements were so marked out it would be impossible to alter them. It was then decided the Rev. A. Buzacott should occupy the pulpit of the Wesleyan Church this (Wednesday) evening. The weather was, unfortunately, exceedingly unpropitious, preventing a very large attendance; notwithstanding, however, there were a great number, who were well repaid by the interesting particulars it was their privilege to hear. The Rev. Mr. Henderson presided on the occasion."

SOUTH AFRICA.

THE MISSIONS TO THE ZAMBESI.

It is now upwards of twelve months since the four young Missionaries and their respective wives, appointed to commence the new Missions in Central South Africa, embarked for Cape Town. Full particulars have been already given of their arrival at that port and of their subsequent journey, through the interior, to the Bechuana country. In the mean time, our young friends have been, for the most part, located at Kuruman, awaiting the removal of the serious obstacle which prevented their proceeding to their ulterior destination. The only direct and accessible road to the Zambesi lies through a portion of territory alleged by the Boers of the Trans-Vaal Republic to be under their sovereignty, and (although in direct contravention of the terms of the Treaty entered into with them by Her Majesty's Commissioners in January, 1852,) they made a communication to Mr. Moffat that any attempt made by him, or other Missionaries, to pass through such territory would meet with forcible resistance. We are now happy to state that in consequence of the timely interference and remonstrances of the British Authorities, the Boers have, it is believed, tacitly conceded the point in dispute, and at the date of the latest intelligence our Missionary Brethren were completing their arrangements with a view to enter upon their journey to the Zambesi about the end of last June.

But not only had the Trans-Vaal Boers manifested their hostility by their avowed intention to stay the further progress of these Brethren through the interior—the accredited publications of the Boer Republic had also held out alarming threats of a meditated inroad upon the Bechuana country, with the special object of bringing destruction and ruin upon the Kuruman Station; but the following extract from a speech delivered by His Excellency Sir George Grey on proroguing the Cape Parliament on the 8th July, will serve effectually to allay any apprehensions on this subject.

“I feel great gratification in being able to inform you that the President of the Trans-Vaal Republic has transmitted to me a very satisfactory assurance that no apprehensions need be entertained of the inhabitants of that State making any attack on the Kuruman Mission Stations.”

 DEATH OF MRS. SYKES.

In the foregoing article, we have taken occasion to notice the circumstances which occasioned the detention of the Missionaries, destined for the Zambesi, at Kuruman; and we have to announce with deep regret that one of their number, the Rev. W. H. Sykes, has been called to sustain a very severe and unexpected bereavement in the death of his beloved wife. In anticipation of Mrs. Sykes's confinement, she and her husband had been provided with accommodation in the house of Mr. Moffat, from whom, and every member of his family, Mrs. S.

received the most kind and considerate attentions. This excellent young person, whose heart was set upon the Missionary work, and who had been looking forward with interest to the period when she should accompany her husband to his appointed sphere of labour, was removed to her rest and reward on the 19th of May, within three weeks after giving birth to a son, who survived only a few hours. Notwithstanding his affecting bereavement, our dear brother, Mr. Sykes, was intending to proceed with his companions to the Zambesi, and we are persuaded that he will carry with him the Christian sympathies and best wishes of the friends of Missions.

DEATH OF THE REV. A. F. LACROIX.

RARELY has it been our lot to discharge a more mournful duty than that which now devolves upon us, in having to announce the death of this truly honoured and devoted Missionary, and we are persuaded that the Society's friends in this country will be prepared to sympathize in those feelings of deep regret which the event has excited amongst not only his surviving family and Missionary Brethren, but the entire Christian community in Calcutta.

Up to Thursday the 19th of May, Mr. Lacroix had continued in the enjoyment of his usual health, but on the morning of that day, without any premonitory symptoms, he was seized with acute pains in the liver, and, growing rapidly worse, his medical attendants were led to conclude that an internal abscess had been for some time in process of formation, and that, considering the age of the sufferer and his long residence in India, but slight hopes could be entertained of his recovery.

During the protracted interval of suspense that followed, Mrs. Lacroix, and the Missionaries were by turns in constant attendance at the bedside of the beloved patient, ministering to his necessities and watching eagerly for any favourable change in the symptoms.

In the meantime so deep and general was the interest excited that, throughout the Churches and Chapels in Calcutta, prayers were publicly offered on behalf of the sufferer, and very many of all classes of Christians in the city were earnest in their intercessions for one so highly esteemed and beloved. Notwithstanding the dangerous nature of Mr. Lacroix's malady, the more alarming symptoms appeared for a time to abate, each succeeding report became more cheering, and at length a hope was expressed that his valuable life might be spared if he could recover sufficient strength to undertake a voyage to Europe, whereupon the Directors sent out instructions to urge the departure of himself and family at the earliest practicable period, but the next post brought the following letter from the Rev. W. H. Hill, dated Calcutta, 10th July ult., announcing the decease of our beloved friend, and the interesting and affecting circumstances by which it was accompanied:—

“Our dear, dear Brother Lacroix entered into his rest at 16 minutes past 8 P.M. on Friday last, the 8th. On the very evening of the mail day on which I sent you so hopeful an opinion on the part of Dr. V., Mr. Lacroix's mind wandered much, and though in the course of twenty-four hours that mental excitement was graciously removed without a return, yet our dear Brother gradually sunk, until he literally *slept* in Jesus.

“I never experienced so full an impression of death being a sleep as by the deathbed of our now sainted Brother; so gradual, so gentle, so perfect was his sleep in Jesus. Happily he was conscious to the last, even when vision and speech failed; and though dozing mostly during his last hours, an inquiry respecting Jesus always brought a smile to his face. While watching over him, and seeing the anxiety marked on your own features, he would shake his head, then look upwards, and, pointing with his fingers upwards, would smile in a way that furnished a meet commentary on the passage, ‘to die is gain.’ It was a great privilege to attend him; his gratitude and affection were full; and his attachment to his beloved wife was intense, the remembrance of which has tended to remove ‘the bitterness of death.’ I do not feel, in my distressed state, capable of calling to mind many of those circumstances which show his full faith and its triumph; but I trust, in a few days, to collect some of his expressions, that will, I am sure, impart to you the joy we feel in his victory through Jesus. Oh! that his mantle may rest upon the shoulders of those whom he has left to labour on in the vineyard, and his spirit impel others to leave their fatherland to follow in his footsteps.

“When it became evident that there was no hope of earthly life, our dear Brother’s intimate friends were no longer prevented from seeing him. His interviews with Brother Missionaries of all denominations were most affecting; and his love for them, and theirs for him, is best illustrated by the interesting narrative of Paul’s farewell at Miletus: ‘And they all wept sore, and fell on Paul’s neck and kissed him, sorrowing most of all that they should see his face no more.’ Young soldiers and veterans of the Cross were bowed with grief and bathed in tears, some exclaiming, ‘He was our best friend,’ others, ‘He was our father.’ But I cannot at present continue a narrative of such events; I must be calmer.

“The funeral was most numerously attended by all sections of the Church of Christ, as well as by men of the world who had often heard him speak, or who were personally acquainted with him. The Bishop of Calcutta, and the Archdeacon, were present at his burial; and Native Christians of the city and from the village Stations carried the coffin from the hearse to the grave. In making the arrangements for the funeral, my Brethren and myself thought that it would be most consonant with the catholic principles on which our Society is based, to obtain members of different religious bodies of the city to assist at the funeral ceremonies, and we therefore requested the Rev. J. C. Herdman, senior chaplain of the Kirk, to pray *at the house*; Dr. Duff to conduct the service in *English* at the grave; and the Rev. J. Wengor, of the Baptist Mission, to pray in Bengali. I am happy to say they gladly consented. Dr. Duff has generously consented, if physically capable, to preach the funeral sermon. Dr. Duff was his oldest friend, and I trust will derive strength from above to perform the melancholy duty. I tremble, however, lest the exertion should be too much for his enfeebled constitution. ‘I am,’ was Dr. D.’s remark to me, ‘but a broken reed.’ May the Lord yet spare to the Church so precious a life. I need not add that not only were the arrangements made for the interment of our dear Brother in consonance with the catholicity of our Society, but equally so with our feelings. It was our honour to mourn for him.

“ His dear widow and children bear up well under their bitter trial. Such love as he manifested so strongly to the last for them, and his Christian life and happy death, are sweet ingredients in the bitter cup their heavenly Father gave them to drink. Your prayers will be offered up on their behalf, I am sure. We feel deeply for them, and all that we can do you may rest assured will be done in true brotherly affection, and as a privilege.”

At the time of his decease, Mr. Lacroix had just completed his 60th year, having been born on the 10th May, 1799. He was a native of Switzerland, and at an early period of life proceeded to India, under the auspices of the Netherlands' Missionary Society. After some short time, however, viz., in the year 1827, he joined the London Missionary Society, and the entire term of his Missionary labours in Bengal, and chiefly in Calcutta, extended over the long period of nearly forty years. Our beloved Brother brought to the great work to which he had devoted his life and best energies, a combination of rare endowments, both physical and intellectual. Having obtained a mastery over the Bengalee language, in which, perhaps, he was excelled by no European, he was pre-eminently qualified for the office of a preacher among the Hindoos, and the power and success with which he laboured in this vocation multitudes in India, both amongst Christians and heathen, can testify. Such was the sterling character of his piety, his wisdom in council, his disinterestedness, and the warmth of his attachments, that to know Mr. Lacroix was to love and esteem him, and his removal from the sphere which he had so long and so eminently adorned, has left a void which it would be difficult to supply.

ORDINATION OF A MISSIONARY TO INDIA.

On Thursday evening, the 28th July, Mr. J. P. Ashton, M.A., was ordained at the Congregational Church, Clapham, to the office of a Christian Missionary in British India. The service was commenced by reading appropriate portions of sacred Scripture, and prayer by the Rev. James Hill, the minister of the congregation. The Rev. J. B. Coles, Missionary from Bellary, gave an interesting statement of Southern India as a sphere of missionary labour. The Rev. Dr. Tidman, the Foreign Secretary of the Society, proposed the usual questions to the candidate for ordination, and received from Mr. Ashton interesting and suitable answers. The ordination prayer was offered by the Rev. John Frost, of Cotton End, and the charge to the Missionary was delivered by his father, the Rev. Robert Ashton, of Wandsworth. The solemn services of the evening were concluded by the Rev. R. S. Ashton, B.A., Minister of the French Congregational Church in Jersey. Our young Missionary brother, who has been appointed to Madras, will shortly sail for his destination.

ARRIVALS IN ENGLAND.

Rev. Wm. Alloway, and Mrs. Alloway, from Jamaica; and the Rev. Charles Rattray, from Demerara, per packet, August 13th.

Rev. John Abbs and Mrs. Abbs, per “Gloriana” from Travancore, India, August 16th.

DEPARTURE.

Rev. Edward Storrow, embarked at Southampton, per Overland Route, for Calcutta, August 20th.

MISSIONARY CONTRIBUTIONS.

From 16th July, to 15th August, 1859, inclusive.

P. Carthew, Esq.	10 10 0
Miss Mary Roberts C. Webb, Esq., per Rev. W. Ellis	10 0 0
H. T.	5 0 0
J. P.	1 0 0
W. F. L.	1 0 0
Collected for the Society - Stamps	0 12 0
A Thank-offering for the Chinese Mission	5 0 0
By Miss Reid, Peckham Rye, from Private Friends, for the Bellary Orphan School	3 1 0

Collected by Misses Messer and Mather, for Mirzapore School.

Miss Messer and Friends	3 10 0
Mrs. Baker	1 0 0
W. Edgar, Esq.	1 0 0
W. Edgar, jun., Esq. G. H. Edgar, Esq.	1 0 0
R. Hope, Esq.	1 0 0
J. Pennings, Esq.	0 10 0
Mrs. Gill	1 0 0
Cotton Mather, Esq. H. Mather	0 10 0
Miss C. Mather	0 10 0
Mrs. Collins	0 5 0
Mrs. Harwood	0 5 0
Mrs. McLorland	0 5 0
Mrs. Carpenter	0 5 0
Rev. J. Davies	0 5 0
Mr. Foley	0 2 6
G. H. Foley	0 2 6
Mr. J. P. Clark	0 2 6
Mr. J. M. Greatley	0 2 6
Mrs. Greatley	0 3 0
R. Hope, jun.	0 2 6
Miss J. Hope	0 2 6
Mr. Ward	0 2 6
Miss D. A. Mather	0 2 6
Miss Saunders	0 2 6
14l. 1s.	

Albany Chapel, Regent's Park.

Rev. T. Jones.

Collection	10 14 5
Collected by Miss Tyler.	
Mr. J. Beale	1 0 0
Mr. Derby	0 10 0
Mrs. Derby	0 10 0
Mrs. Poynter	0 10 0
Mr. Gould	0 5 0
Mr. Phillips	0 5 0
Susan Roots	0 5 0
Mr. Bater	0 5 0
Mr. Eaton	0 2 6
Mr. Whitbread	0 2 6
Mrs. Knowles's Box	0 10 7
15l.	

City Road.

Rev. W. S. Edwards.

Sacramental Collection for the Widows' & Orphans' Fund	7 2 8
Juvenile Association, per Mr. F. H. Rooke, for Extended Operations in China	10 0 0
17l. 2s. 8d.	

Clapham.

Ladies' Working Society, per Mrs. Hill, for Mrs. Sargent's School, Madras	50 16 0
A Family Contribution, for Extended Operations in China	6 6 0
40l. 2s.	

Coverdale Chapel, Collection, less expenses, 10s.	7 13 0
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Hanover Chapel, Peckham.

Juvenile Auxiliary, per Miss E. Mayhew, on account	2 1 3
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Hare Court Chapel.

In addition to 90l. 15s. 7d. acknowledged last month.	
Mr. E. Thompson (A.)	1 1 0
For China Special Fund.	
Mr. E. Thompson	3 0 0
Mrs. E. Thompson	2 0 0
6l. 1s.	

Oakland's Chapel, Shepherd's Bush, per Mr. Broad

4 0 0	
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Park Chapel, Camden Town, Juvenile Auxiliary, less expenses, 11s.

7 9 5	
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Surrey Chapel.

Auxiliary Society, per Mr. G. Harriss, jun.	1 5 0
Mansfield Street Do.	0 4 0
Castle Yard Do.	0 3 0
Ladies' Branch	3 9 0
Subscriptions	13 17 6
Boxes	1 0 0
20l.	

Walthamstow, S. Ellis, Esq. (D.)

20 0 0	
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Weigh House, A. Curling, Esq., for Extended Operations in China

25 0 0	
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Sunday Schools.

Miles Street, Vauxhall, for the Native Boy, William Symons	1 0 0
Robert Street, New Cut, per Mr. Dally	0 12 6

BEDFORDSHIRE.

Luton, Mr. A. J. Tansley	1 1 0
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BERKSHIRE.

Reading, Miss E. Penn (D.)	10 0 0
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BUCKINGHAMSHIRE.

South Bucks Auxiliary, per Mr. W. Butler, on account	25 0 0
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CHESHIRE.

Conleton, Collected by Miss Inghis	0 11 0
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ESSEX.

Epping.	
Rev. J. T. Davis.	
C. Chapman, Esq.	1 0 0
Mr. G. Hine	1 0 0
Mr. E. Winter	1 0 0
Mr. J. Gould	0 10 0
3l. 11s.	

Finchingfield, A Friend to Missions, for the Native Teacher, Byrley Sainsbury

10 0 0	
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Writtle, Mr. J. Challis, for Extended Operations in China

1 0 0	
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SHIRLEY, Independent Sunday School, by Mr. Durkin

0 10 6	
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HERTFORDSHIRE.

Chipping, Sunday School, by Mr. G. Lewis	0 11 2
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KENT.

Folkestone.	
Rev. W. Clarkson.	
Mrs. Bell	3 0 0
For the Chinese Fund.	
Mr. Lower	1 0 0
Mrs. Lower	1 0 0
For the Mission at Salem.	
S. C.	5 0 0
S. P.	5 0 0
15l.	

LANCASHIRE.

East Auxiliary, per S. Fletcher, Esq., on account	60 0 0
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Liverpool, Bond Street Sunday School

2 18 8	
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Utverston, Rev. P. Evans

17 3 7	
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LEICESTERSHIRE.

Auxiliary Society.	
T. Nunneley, Esq., Treas.	
Ashby-de-la-Zouch.	
Rev. T. Mays.	
Subscriptions	4 15 6
Collection	3 13 2
For Widows' Fund	1 1 4
Exs. 7s. 6d.; 9l. 2s. 6d.	

Baydon, Rev. D. Abell

1 5 0	
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Dosworth, Collection

2 12 0	
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Burton Overy, Rev. G. R. Miall

2 13 7	
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Churchover, Collection

1 8 4	
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Countesthorpe, Legacy of Mr. Christian

90 0 0	
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Easton Magna, Rev. C. Haddon

2 3 0	
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Enderby, Rev. S. Haywood

2 10 2	
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Hallaton.

Rev. J. Dale.	
Subscriptions	3 6 2
Collection	3 10 11
6l. 17s. 1d.	

Hugglescote, per Mr. Page

0 15 0	
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Hinckley.

Rev. J. James.	
For Widows' Fund	1 0 0
Contributions	4 10 7
Collection at Barbage	0 10 2
Ditto, for China	4 1 3
A Friend, for China, by Rev. J. Legge, D. D.	5 0 0
Exs. 8s. 6d.; 15l. 13s. 6d.	

Kibworth.

Rev. F. Iship.	
Contributions	5 0 0
Tur Langton	1 12 6
6l. 12s. 6d.	

LEICESTER.

Annual Meeting	22 0 7
Juvenile Service	4 0 3

Bond Street Chapel.

Rev. J. Barker, LL.B.	
Contributions	57 0 6
For Widows' Fund	5 0 0
H. P. Coleman, Esq. (A.)	5 5 0
Ditto, for Extended Operations in China	10 0 0
Ditto, for Ditto in India	10 0 0
87l. 14s. 6d.	

Gallowtree Gate Chapel.

Rev. G. Legge, LL.D.	
Contributions	51 14 6
Sunday School Association, for Schools in China	10 0 0
For Widows' Fund	7 1 8
68l. 16s. 2d.	

London Road Chapel.

Rev. R. W. McAll.	
Contributions	45 0 8
For Widows' Fund	4 15 3
50l. 4s. 11d.	

Harvey Lane Chapel.

Rev. W. Woods.	
Contributions	12 16 1

Peel Street Chapel.

Rev. J. Stewart.	
Contributions	3 2 0

Special Contributions.

Collection for India, at the Temperance Hall, less exps.	8 7 0
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For Extended Operations in China and India.

Bond Street Chapel 54 6 0	
Gallowtree Gate Chapel	74 16 0
London Road Chapel 19 0 0	
Harvey Lane Chapel 7 0 0	
155 4 0	

Appropriated to	
China	100 0 0
Ditto to India	53 4 0
Leicester total	412 5 0
Loughborough, Rev. J. Mason	8 15 0

Lutterworth.
Rev. J. Hopwood.

Annual Subscriptions	8 11 6
For Native Teacher, John Wycliffe	4 13 0
Collections and Contributions	22 19 10
For Widows' Fund	2 0 0
For Extended Operations in China	49 11 0
Exs. 12s. ; 78s. 3s. 4d.	

Melton Mowbray.
Rev. J. Twidale.

Contributions	19 17 0
For Widows' Fund	2 0 0
21s. 17s. 9d.	

Narborough, Rev. W. Bedford

	0 10 5
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Newton Burgoland.
Per Mr. Hunt

	3 7 6
Ditto, for last year	2 0 0
5s. 7s. 6d.	

Shilton, Rev. T. Dix

	7 1 0
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Theddington, Rev. T. Morgan

	7 10 0
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Ullsthorpe, Rev. W. K. de Verdon

	4 1 8
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Wigston.
Rev. T. Jowett.

Collection	3 16 7
Subscriptions	3 10 6
Rev. T. Jowett, for China	1 0 0
8s. 7s. 1d.	

Wymondham.
Rev. J. N. Robjohns.

Collections	4 11 2
Mr. Godfrey (A.)	2 0 0
6s. 11s. 2d.	
Less Expenses	703 3 1
	12 11 8
	690 11 10

Including 512s. 5s. previously acknowledged.

MIDDLESEX.
Finchley, A Friend to Missions, for Extended Operations in China

	25 0 0
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NORTHAMPTONSHIRE.
Northampton.
Commercial Street Chapel.
Rev. E. T. Prust.

Sunday School Children & other Friends, for a Preaching Station at Madras	15 0 0
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Welford.
For Extended Operations in China.

A Friend to the Redeemer's Cause	2 0 0
Mr. G. Garlick, per Rev. D. Williams	2 0 0

NORTHUMBERLAND.
North Shields, Legacy of the late R. Pow, Esq., per Mrs. Pow and Messrs. Pawcus and Davison, less duty

	45 0 0
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NOTTINGHAMSHIRE.
Mansfield.
Rev. W. Jackson.

W. Wilson, Esq.	5 0 0
Thos. Foster, Esq.	5 0 0
Mrs. Foster	1 0 0
Mrs. S. Foster	1 0 0
Mr. Watson	1 1 0
Miss F. P. Watson	0 10 0
Mr. Bradshaw	0 5 6
Mr. Grant	0 10 0
Rev. W. Jackson	0 5 0
Mr. Allen	0 5 0
Mrs. J. Ellis	0 5 0
Mr. Thompson	0 4 4
Mrs. Place	0 4 4
Mr. Morris	0 2 6
Mrs. Jamieson	0 2 6
Mr. Gonk	0 4 4
Mr. Beaumont	0 1 0
Mr. Robertson	0 1 0
Mrs. Alister	0 1 0
Mrs. Harvey	0 1 0
Mr. Kershaw	0 0 6
Mr. Metham	0 5 0
Mrs. Sansome	0 2 9
Mrs. E. Wilson	0 2 9
Collections	27 9 8
Missionary Breakfast	0 15 10
Juvenile Missionary Meeting	1 0 7
	46 3 10
Less Expenses	3 5 0
	42 18 10

Including 32s. for the Native Girl, Aza Foster, in Mrs. Sargent's School, Madras.

SHROPSHIRE.
Wem, Mr. Battles

	0 4 6
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SOMERSETSHIRE.
Taunton, North Street Sabbath School Auxiliary

	4 0 8
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STAFFORDSHIRE.
Stafford, Rev. T. S. Chalmers (A.)

	1 1 6
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SURREY.
Clapham, Mr. J. White & Friends, Croydon, Anonymous, by Rev. W. Fairbrother

	0 13 0
	0 10 0

Richmond.
Per Mrs. W. Lockhart.

For General Purposes	12 0 0
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For School at Mare.

	3 3 0
	15s. 8s.

Wandsworth, Per Mrs. Ashton

	6 10 0
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SUSSEX.
Brighton, A Friend, per C. Dorey, Esq.

	30 0 0
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WARWICKSHIRE.
Birmingham.
For Extended Operations in China, per Rev. J. A. James.

A Friend	10 0 0
Mrs. Maria Campbell Stewart, Montpellier	40 0 0
	50s.

Withybrook.
Rev. D. Prain.
D. Haselwood, Esq.

	1 0 0
Boxes,	
Mrs. Prain	0 10 4
Mrs. Watts	0 4 0
Collection	2 4 11
	4s.

WILTSHIRE.
Sherston.
Mr. Cook's Family Box

	1 10 4
Miss Miller's Female Bible Class	0 4 1
	1s. 14s. 5d.

WORCESTERSHIRE.
Kidderminster.
Rev. T. Greenfield.

On account	20 0 0
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For Extended Operations in China.

G. B. Lea, Esq.	5 0 0
Mrs. Lea	5 0 0
Mrs. Greenfield	5 0 0
Rev. T. Greenfield	5 0 0
Mrs. Lewis	1 1 0
Mr. Grieg	1 0 0
Mr. J. Crabtree	0 10 0
Mr. G. W. Naylor	0 5 0
	42s. 16s.

YORKSHIRE.
Hopton, Collection, less expenses

	10 7 4
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Scarborough, Bar Church Sunday School, in answer to Rev. J. A. James's Appeal for China

	1 5 6
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SCOTLAND.
Aberdeen.
For Extended Operations in China.

W. Leslie, Esq.	10 0 0
Miss Leslie, Auchreddie, New Deer	1 0 0
Mrs. Krum, ditto	1 0 0
	12s.

Beith, Children of the U. P. Church, Head Street, for the "John Williams"

	1 16 6
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Buchan.
Missionary Society, per Rev. A. Lind.

Female Branch, for the Native Teacher Adam Lind	10 0 0
Ditto, for Female Orphan, Benares	2 0 0
Ditto, for Mission in Bengal	3 0 0
	15s.

Cullen.
Rev. D. Brown.

Collection	2 3 0
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Do Keith, Mr. J. Douglas

	0 10 0
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Edinburgh.
Mrs. Professor Swan, for the Native Teacher, Patras, at Benares.

	20 0 0
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Mrs. Swan, for Benares Kennedy.

	3 0 0
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Rev. W. Swan, for Mr. Mullens, Calcutta

	5 0 0
	23s.

South College Street Church, for the Native Teacher, David McEwan Burder, at Chica-

	12 0 0
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Huntly.
Per Mr. J. Cruickshank.

Quarterly Subscriptions	3 13 6
Collected at Sermon, by Deputation, in Rev. Mr. Troup's Chapel	23 0 0
Ditto, in Rev. Mr. Williamson's	2 0 0
Annual Meeting in Mr. Troup's Chapel	3 10 1
Collected by—	
Miss Elmslie's Scholars	0 5 3
Female Missionary Society	5 0 0
Juvenile ditto	4 10 0

Donations.
Jn. Robertson, Esq.

	1 0 0
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Jas. Robertson, Esq.

	1 0 0
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Mr. W. Gordon, Farmer, Keith.

	1 0 0
	50s. 18s. 10d.

Including £6 for Rev. Dr. Legge's School, Hong Kong.

Inverness.
Collections, July 17, 1859. (By Rev. John Kennedy, of Stepany.)

Independent Chapel	5 3 2
Missionary Box	0 7 4
Mr. McCulloch	0 10 0
W. Leach	0 5 0
Friend	0 3 0
	6s. 6d.

United Presbyterian Church

Free East Church	2 10 0
	7 11 0
	16 9 6
Advertising	0 5 6
	16 1 0

Leith.
Per Mr. James Walker, Congregational Church.

Sacramental Collection for the Widows' Fund	0 16 0
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Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



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