

MISSIONARY HERALD.

CCH.

OCTOBER, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert the following paragraphs from two recent communications from Mr. W. H. Pearce. We beg especially to direct the attention of our friends to the appeals for help to the Translation fund, and for the Christian Boarding School at Chitpore. It is known that, notwithstanding the acknowledged excellence and great demand for the new Bengalee version, no aid can be obtained for it from the British and Foreign Bible Society, so that the expense of publication and distribution, so far as the latter is gratuitous, must fall entirely on the Society. Three of our kind friends have already testified their good will towards the Chitpore Seminary: it surely is not too much to hope that others will follow the example.

Calcutta, Feb. 14, 1835.

We had last night the Anniversary of our Calcutta Missionary Society. It was well attended, and found highly interesting. Our friends of all denominations,

including the lay Secretary of the Church Missionary Association, rendered their aid; and by their statements, and those of the Report, a feeling of liberality was excited, so that the sum of 500 Rs. (or £50) was collected or engaged for on the occasion. This sum, it is true, is small, compared with what has been on some former occasions received; but it is yet encouraging, as it is nearly double what has been realized at the last two Anniversaries. We shall despatch you a report in *duplicate*, that you may, *without fail*, be furnished with materials for your Annual statement; and, as I think the following additional information very interesting, I copy it from my memoranda.

In addition to other demands for the Bengalee Testament, we have been lately gratified by an unexpected one from Ava, the capital of the Burman empire, where our American brother Kincaid is labouring with great assiduity. In a letter which I have just received from him, dated December the 2nd, he states, "That there are in Ava 300 Bramins, whose ancestors were from Bengal, and about 3000 who are of Kathay origin, all of whom can read Bengalee. Some of these men have been in the habit of calling on me and reading the Scriptures in Burman; quite a number not only think favourably of the Christian religion, but begin to manifest real earnestness in inquiring about the way of life; and have requested me to

write to Bengal, and ask for the New Testament in the Bengalee language, as they have not a good knowledge of Burman. As I trust it will be serving the cause of our divine Redeemer, I am induced to ask for fifty copies of the Testament; and if you have a few good tracts in Bengalee, they would be very acceptable."

Such a request could not of course be refused, and fifty New Testaments, with some single Gospels, have been prepared for despatch the first opportunity. To these will be added a supply of the Bengalee publications of the Calcutta Tract Society, so as to afford every facility to these distant applicants to understand the great truths of the blessed Gospel. May they receive the word with joy, and find it *the power of God unto salvation!*

Our dear friend Mrs. Chaffin died a month ago. She was a solid, consistent believer in life; and died, as she said, "relying on the *grand truths* of the glorious Gospel." Her end was peace; and she is, we doubt not, with her Lord.

Calcutta, March 18, 1835.

Our worthy Governor General, and his excellent lady, leave us for England tomorrow morning by the Curaçoa. A short time ago, the Missionaries of different denominations in Calcutta and its neighbourhood, agreed to present him with an address, expressing their satisfaction with many acts of his administration, which they deemed highly conducive to the intellectual and moral improvement of the country. He received the deputation appointed to present it the day before yesterday, when they had a most interesting interview. While his lordship expressed his firm conviction that, in any efforts for the conversion of the natives, Government should take no share, but confine itself to the imparting of merely literary and scientific knowledge in schools, he expressed his earnest wish, as an *individual*, for the propagation of Christianity in India—his anxiety that many more Missionaries should be sent to the country—and his conviction of their eventual success. In referring to that account of his administration which he should have to render to God, he burst into tears, and for several minutes was unable to proceed. This rendered the scene deeply affecting. At the close of the interview, when the brethren retired, his lordship shook hands most affably with each in succession.

For integrity, independence, and firm determination to do what he conceived to be his duty, I am satisfied that we shall never see his lordship's superior.

What exertions is the Society making

to raise funds for Translations? A new edition of the Four Gospels and Psalms resolved on, will exhaust our present funds, and the Old Testament cannot be delayed—the life and health of one man like brother Yates, are too precarious to justify us in delaying the execution of a work, depending for its excellency so eminently on him.

Our Boarding Schools too require efficient aid—1000 Rs. in arrears already, with numbers of native Christian youths, whose education will be a blessing to themselves and thousands more, whom we cannot receive! Will not fifty or sixty benevolent individuals gladly give £4 or £5, for the board, education, and clothing of a dear girl or boy; who, with superior education, may perpetuate in their family, the church, and the world, the blessings they receive from their benefactors? I am mistaken, and shall be indeed truly grieved, if many more do not seize the noble opportunity.

MONGHYR.

The following communications from Mr. Leslie, contain the usual diversity of intelligence. Though it is painful to hear of the death of that remarkable convert from the Raj-mahal hills, we must rejoice that his pastor was enabled to bear such a truly honourable testimony to his Christian character. May it please God speedily to raise up many more such, who shall not only embrace and adorn the Gospel themselves, but be permitted to diffuse its blessings to the heathen around them!

We have lately had one addition to the church in the person of a young man of the name of Biddulph;* but no one from among the natives: and, to increase our sorrow, we have lost by death the poor hill man, Maisa, one of the brightest specimens of the Christian character that India has ever seen. He was seized with an inflammatory fever; and though I procured European medical attendance for

* Mr. B. was partly educated in England—has some knowledge of the classics—has good talents for public speaking, and is distinguished for humility. He seems quite disposed to be useful, and I trust will be so. He was ignorant of the Saviour till he came to Monghyr: but I believe God has indeed met with him here. He has been for the last year or two a disciple; but secretly, 'for fear of the Jews.' I preached a sermon recently on this text, which was the means of bringing him out. I had no thought of him when I preached the sermon.

him, yet all efforts to save him were vain. His race has been short; but it was glorious. His deep piety, his unfeigned humility, and the astonishing advancement he made in Christian knowledge, cheered us all. Never since he made a profession of the Gospel have I had one fault to find with him. But what do I say? He was ripe for heaven; and the Lord has taken him home. Being deliciously nearly the whole of the time he was ill, we had not the comfort of witnessing a joyful end: but neither had we any thing to pain us. He never said a word nor did an act which was inconsistent with the Christian character.

Thus, for the present, my efforts for the hill people are suspended. My acquirements in speaking their language are not so great as to enable me to hope that I could make myself useful to them, by going alone among them. I intend, as soon as I can make it convenient, to go to Bhaugulpore to seek out another hill-man with whom I may continue to talk the language, and whom I may instruct so as that he may become a ready interpreter of the Gospel to the people,—even if God should not be pleased to make him a partaker of his grace. Oh! that God may direct me to some one whom he may be pleased to make a vessel of mercy. And oh! that this painful visitation may yet be seen by us to work for the glory of God in the promotion of his cause among the poor mountaineers.

We have also had another painful duty to perform in the rejection of one of the seed of Abraham who sought communion with us, and baptism at our hands. He is a very superior young man; seems thoroughly convinced of the truth of Christianity; has suffered much from his relatives on account of his attachment to the Saviour; and is, I believe, truly moral in life. But he thinks the Christian Sabbath ought not to be kept sacred beyond the hours of our assembling for worship, and he consequently persists in transacting business on that day. Had he any reverence for the seventh day of the week in preference to the first, we might bear with him; but this is not the case. He has no more respect for the Jewish than for the Christian Sabbath. We have, therefore, conceived that we should be doing an injury to Christianity in India, were we to acknowledge, by baptism and communion, one who did not 'keep holy day.' It would be a most pernicious example to the natives; and might, perhaps, be attended with sad consequences to the native Christians. It has been a real source of

grief to us to deny him baptism, convinced as we are of his sincerity, and of his correct views of himself as a sinner, and of Jesus as the only Saviour. He has felt our rejection of him; but he nevertheless continues to worship with us. I have had to do with him in all his inquiries into the truth of Christianity; and we have discussed over and over again the claims of the Christian Sabbath. But he is immovable; and yet, I must say, that I think him sincere even in his rejection of the Sabbath.

I have recently had another very severe attack of fever, from which I am hardly recovered yet. This is the second attack I have had this year. It is the will of my heavenly Father that it should be so: and I know that I need all these corrections. He never smites me without a cause; and I hope I do not murmur. I do not recollect that I ever felt the effects of any attack so long afterwards as I do the present. Yet I am able to be about my work, though I have not yet ventured to go in the sun into the bazar. During the former attack I had two relapses by going too early into the usual scene of my labours; and the doctor told me that if I had a third relapse it would go hard with me. I have therefore been more cautious this time. I am, however, now getting my little tent in order, and preparing for a three months' campaign among the villages, if I am spared so long, and enabled to go through it. I shall start, God willing, about the 1st of November. Much, very much, shall I miss my hill-man, who has been my companion in all my excursions for the last two years.

P.S.—We had on the 30th ult. another severe shock of earthquake. Our house still stands; but we have not now a single sound wall in it. We live in perpetual fear: but do not think it right to rent another house as long as the roof and walls of our present abode remain.

A second communication from Mr. Leslie, is dated on the river Gunduck, about forty or fifty miles from Monghyr, 26th of February, 1835.

I am now on my way back from visiting a large city called Durbungah, a place about 100 miles from Monghyr. The city was wholly given up to idolatry and Mahommedanism; and what makes their situation worse, not a few of the people, though they had never been visited before with the Gospel, seemed determinately to oppose it. A band of them came on the fourth evening of our sojourn among them, and almost demanded that we

should leave the city. Several of the many tracts and gospels which we dispersed among them, we found from time to time, lying torn in pieces on the streets. For four days I and my beloved native assistant paraded the streets, like Jonah of old, and called upon the people to repent and turn to the Lord. A few of them only seemed to give good heed to the things that were spoken. The wicked Brahmins, soon perceiving that their craft was in danger from our doctrine, did us no small harm. The Lord have mercy on this sect of the people. I know that God can easily touch their hearts; but it seems to me that, like the Pharisees and Scribes, they will be the very last to embrace the Saviour, if they ever embrace him at all.

As, however, there are few cities in this world so wicked as not to have a Lot of some kind or another in them, so we found, in this said wicked city Durbungah, a youth of about thirteen or fourteen years of age—and he a Brahmin too, who seemed to be a Lot of the right kind,—one whose soul was vexed with the evil deeds of the people. Some person (he knew not whom) had given him, in the city of Patna, a copy of the Gospel by Matthew. This he at first read openly; but the nature of its contents having been perceived by the Brahmins, one of them seized the book from the poor lad and tore off its covers. Since that time he had concealed the Gospel, and read it in secret only. He came to us, showed us the book, and gave us a woeful account of the wickedness of the Brahmins in particular. He was a handsome and ingenuous youth; and had the air of the greatest sincerity. He entreated us to conceal him in our boat, and carry him off, as he had no peace of mind among the people. But this we could not do. We should have been liable to a prosecution; and besides prejudicing the people against us, our lives would, in all probability, have been worth nothing the next time we visited them. Poor youth! my heart almost bleeds when I think of him. It was indeed a trial to leave him in such a city. I believe, however, that the Lord, who appears to have been at work in his heart, will take care of him.

We have visited also many other large places on the banks of this river. Though no Missionary has ever been in this direction, we have found here and there individuals who had heard of the Christians, and who were prepared to give the alarm against us,—that we had come to destroy their caste. We have, however, been

heard often with attention: and not a few have expressed their approbation of the things told them of the way of salvation. We have been employed nearly all day in a pretty large market-town, called Rosza. Happily there were few Brahmins in it; and we were consequently not at all molested. The people flocked around us in great crowds, and heard with stillness the message of mercy.

During this season I have, as usual, been a good deal employed from home in the country around Monghyr. Almost all in that part of the country have now heard more or less of Christ; but an awful stillness reigns among them. There is no apparent shaking among the dry bones. The people are lying quietly in the arms of death. O that the hour were come when they will hear the voice of the Son of God, and come forth from their deep, deep graves of idolatry and Mahomedan delusion. No voice can rouse them but the voice of God. Here faith staggers. Why, if he wills all men to come to the knowledge of the truth, doth he not speak? But his time is not yet come. And why not come? Surely he cannot have any satisfaction in seeing generation after generation of idolators and Mahomedans pass into the unfathomable gulf of perdition.

I must, however, tell you of a rather curious incident which occurred in one of my Missionary excursions in the beginning of November last; and I must prepare you for it by assuring you that I am no believer in the return of the age of miracles. In the night of the awful earthquake of August 26, 1833, a poor woman in one of the villages about three miles from Monghyr, was so terrified that she was instantly bereft of reason. In this state she continued till I saw her at the time already mentioned. She never, for the space of fourteen months rose, for any purpose, from the ground. She had no food but what was put into her mouth by others. And the hourly burden of her cry was, that she was dead; and yet doomed to lie above ground, and see all that was going on around. Her poor husband had spent much of his little substance upon the physicians, but his wife was nothing bettered. As I had placed my tent, without knowing any thing of the woman's case, close to the house in which she was, I was distressed by her cries; and on being informed of her miserable state I went, through curiosity as well as pity, to see her and talk with her. I did talk with her; but it was of no use. She persisted in asserting that she was dead; and that she could not

riso from the ground. Being accustomed in my journeys to carry a phial of *eau de luce* with me as a remedy against the bite of snakes, with which the country abounds, I thought I would put it to her nose, and see if it would not make her get up. Whilst holding it to her face she, in tossing her arms about, struck my hand, and a quantity of the liquid was thus accidentally thrown up her nostrils, and found its way into her stomach. The poor woman instantaneously received such a tremendous shock that she immediately sat up, and fell over on my feet. I thought she was killed; and was not a little disturbed in consequence. On getting her raised up, she cried out that she was in a flame. Her eyes were suffused with redness; and blood and water ran from her nose. I called for water, which she took with her own hand and drank; and only a few minutes elapsed when she showed symptoms of a complete recovery of reason. She has continued quite well ever since; a period of now nearly three months. She has been several times in Monghyr to see me. She says, she has no recollection whatever of any thing that took place between the night of the earthquake and the moment of my putting the bottle to her nose. The suddenness and surprising nature of the cure made, as you will readily conceive, a great noise for a time in the place. I was, for some time afterwards, quite pestered with the sick of all diseases coming to me to be cured. They seemed to look upon me as a new incarnation; and one of the Indian newspapers in noticing the circumstance says, "It is a greater miracle than was ever wrought by Prince Hohenlohe, or at the tomb of the Abbé Paris!" I told the people that I did not cure the woman, and could cure no diseases whatever, yet I found it difficult to persuade them of this. Some of the sick insisted that I should give them medicine; and when I told them I could not, they seemed to think I was very unkind. But alas! I have seen no effects of a spiritual nature arise from the occurrence. The poor woman herself, though she has been directed to the great Physician, and told of the goodness of God to her, seems to be quite unaffected; and her husband is, I fear, a very bad man. He seemed much astonished and impressed for a while; but now he avoids us when we go to him. Thus, it is, that nothing but sovereign grace can reach the sinner's heart.

We have, at present, in Monghyr, two native applicants for baptism, one a Musliman and the other a Hindoo. Both are very desirous of being admitted into

the church; but as I do not yet feel satisfied that they are subjects of a change of heart, I cannot receive them. The Musliman is a rather respectable man; and the Hindoo, though a poor man, is of fair character among the people. He, poor fellow, is threatened, should he be baptized, with the departure of his wife and children; and though he appears to feel this acutely, yet he persists in desiring to be baptized. But what has staggered me as to his being a converted man, is my discovering him guilty of an untruth. It was perhaps a lie caused by fear; but still it was a deliberate lie. When fairly detected, he then confessed his falsehood. But the land is full of lies. One native assured me that in every ten words they uttered, eight were false; but I am not sure that even in telling me this, he was not telling me a lie.

Since the commencement of this year we have baptized an Englishman, and a country-born man; both, I think, real converts to Christ. The former has married the second daughter of Mr. Moore, and seems a very worthy young man. We were all fully satisfied with his piety.

DIGAH.

From the statement given by Mr. Lawrence, in the following extract, dated February 9 last, on the Ganges, it seems probable that Mr. Anderson and himself may take up their abode at Mirzapore, rather than Allahabad. On several accounts, the former appears to be the more eligible station of the two.

Towards the end of December last I spent ten or twelve days in a preaching excursion amongst the villages, a short distance from Dinapore, and was very much pleased with the manner in which I was received. In all the villages many paid great attention, and were eager to obtain books and enter into conversation on religious subjects. Pundits and Brahmans, who are the most interested in upholding idolatry, and who, some time ago, not only would not themselves receive our books, but would also dissuade others from touching them, were very solicitous to obtain copies of our scriptures, promising to read and study them. In ten or twelve villages I met with but three or four persons who attempted to justify the worship of idols, or who did not acknowledge its folly and sin. Several promised to follow us to Dinapore to inquire more about the word of Christ. I have not spent my time, amongst the na-

tives, so pleasingly and encouragingly before. I do not think that the people are actually in a state of readiness to embrace the Gospel; but there is an evident decline of superstition, and an increase of the spirit of candid inquiry, which is very encouraging to a Missionary. Huree-das, the native assistant who was with me, was so encouraged by the reception with which we met amongst his countrymen, that he could not help exclaiming several times after our day's labour: "I really do think that the coming of our Lord's kingdom is very near."

Since writing my last letter to you, I have had the pleasure of baptizing two persons, and there are two others of whom we hope something good.

I returned from my excursion just as brother Anderson arrived at Digah. On the 8th of January, 1835, brother A. and myself left Digah, and arrived at Allahabad on the 28th. This is a large straggling place; the number of inhabitants must, at least, be three times that of Digah and its neighbourhood; about one-third of them are Mussulmans—the most bitter opponents of the Gospel. It was the time of the Mela, or great fair, which this year was considered more sacred than ordinary: this occurs once in twelve years. About 300,000 people, it is supposed, visited it this year, for the purpose of bathing at the junction of the Ganges and Jumna rivers, which takes place immediately under the Fort of Allahabad. The East India Company levy a tax of one rupee upon every individual who bathes, a most iniquitous and abominable thing. It is supposed that the Company have realized this year about 160,000 rupees, i. e., about £16,000; and, adding to this sum all that is supposed to have been embezzled by the native collectors, it would amount to about 200,000 rupees, £20,000; collected from the poor deluded Hindoos while performing their religious ceremonies! Many of the poor idolaters suppose that, because the Company levy this tax, the English really approve of their religion. Were the Company to decline taking this tax and leave the people to themselves, it is thought, by those who are well acquainted with the character of the people, and with the growing influence of the Gospel on the public mind, and on the religious customs of this country, that these ceremonies would soon come to nothing, as many others have done in the course of the last twenty years. There were present, it was thought, about 20,000 Birages, religious mendicants: of these no tax was demanded. I spent several hours each day in the Mela preach-

ing to the people, and was much encouraged by the friendly reception with which I met, and the attention with which they listened to my message. Preaching in the native language has now become easy and pleasant to me, and nothing can exceed the delight which I experience, when I see fifty, sixty, or more of these poor deluded souls, listening with apparent approbation to the truths of the Gospel of Christ. I gave away a great number of tracts, and I have reason to believe that one was the means of producing a spirit of serious and earnest inquiry in a man who had come several hundred miles; we left him with the Serampore Missionaries, Mackintosh and Smith, residing at Allahabad. These Missionaries, who have been in the habit of attending this Mela for many years, said they never saw so much attention to preaching, and such a desire for books, as they have seen this year.

We left Allahabad on the 4th of February. On our way back I embraced every opportunity of going into the towns and villages, on the banks of the river, and spoke to the people. The atmosphere is cooler, and the country appears much more beautiful in verdure and scenery here than it is about Dinapore. Some parts of the river, on each side Mirzapore, are truly delightful. Green corn now lines the banks, and a little in the distance are groves of mango trees, between the foliage of which are seen numerous villages. We spent two days at Mirzapore, examining the place and preaching to the people. It is one of the finest cities I have seen in this country. The streets are very broad and regular, and many of them run parallel to each other, a circumstance which I have not observed in any other native town. The houses are built of stone, and many of them are beautifully adorned with turrets and carved balconies. It is densely populated, and the bazars and streets are filled with people from morning to night. It is also a great place for trade, and there are extensive manufactories of cotton, rhu-trungies (a kind of carpet), brazen vessels, and stone works. The place seems all alive, and exhibits the appearance of a wealthy and prosperous city. Of course it is filled with idol temples; some of these are most beautifully carved and decorated with every kind of ornament after the eastern taste, and some of the minarets with their golden spires are really admirable. I had no means of ascertaining the real number of inhabitants, but I should think they must be one-third more than the population of Allahabad. Dur-

ing the two days I stopped there, I had eight congregations at different times in the day of from fifty to 200 persons. I had only to take my stand and commence reading a book, and a crowd collected around me instantly, and they would listen to my discourse with the greatest attention and apparent interest, generally for half an hour. In fact I have never been in any place where I have felt so much encouragement in so short a time. At present it is uncertain whether we shall remove to Allahabad or Mirzapore. I trust that we shall be guided by an all-wise Providence to do that which is right, and which will be most for the glory of Christ, and the prosperity of his kingdom.

BAHAMAS.

We have great pleasure in stating that Mr. Quant and his family arrived in safety at Nassau, on Monday, July the 13th; and Mr. Bourn joined them in a few days afterwards. The season was very sickly; and Mrs. Quant was taken dangerously ill soon after her arrival, but was somewhat better at the date of the last accounts, July 31. Mr. Bourn was about to proceed immediately on a voyage to the out-islands, with a view to fixing upon two stations to be occupied by himself and by Mr. Quant. We trust these brethren will be spared to labour long and usefully in this new and important sphere, and that the work of the Lord will prosper in their hands.

SOUTH AFRICA.

Intelligence from Mr. Davies has arrived, dated the 17th of March last. At that time he and his family were in good health, notwithstanding the anxiety and alarm which, in common with all the colonists in the district, they had experienced during the late incursion of the Caffres. That disastrous event, as may well be imagined, had affected the congregation, and injured them in various ways; but Mr. Davies appears to be sanguine in his expectations that ultimately it will be beneficial rather than otherwise.

HOME PROCEEDINGS.

JOHN STREET CHAPEL.

On Monday evening, July 1, 1835, a public meeting was held at John-street Chapel, Doughty-street, for the purpose of forming an Auxiliary Mission Society in aid of the Baptist Mission and Irish Societies, in the church and congregation under the pastoral care of the Rev. J. H. Evans, A.M. On this occasion the pastor of the church presided; and after prayer by the Rev. John Dyer, the resolution of the Sub-committee, recommending the formation of this Society, was read. The various resolutions were moved and seconded by the Rev. John Dyer, and the Rev. R. W. Overbury; Rev. George Pritchard, and the Rev. William Thomas, of Lime-riek; Rev. J. E. Giles, and the Rev. W. Jones; and the Rev. Christopher Woollacott, and Mr. Woolmer. The business was closed by a short address from the Rev. J. H. Evans, and the friends departed, deeply impressed with a sense of the spiritual wants of the heathen, and of the awful superstition which prevails so extensively in our sister country Ireland.

GLOUCESTERSHIRE.

The annual services of this Auxiliary were held, as usual, during the last week in June and the first in July, when the Rev. E. Carey, and the Rev. C. Stovel, attended as a deputation. The Sermons and Public Meetings were well attended; considerable interest awakened; and we hope a serious and devotional feeling promoted in our churches by the affectionate and devout appeals of our esteemed brethren. It is to be regretted that the collections have not equalled the previous year; yet it is gratifying to reflect that the deficiency is not to be attributed to any diminution of interest in the Baptist Mission, but rather to the great efforts made by some of our churches to liquidate their debts, which have been so long pressing upon them.

W. YATES,
Secretary.

Stroud, August 25th.

