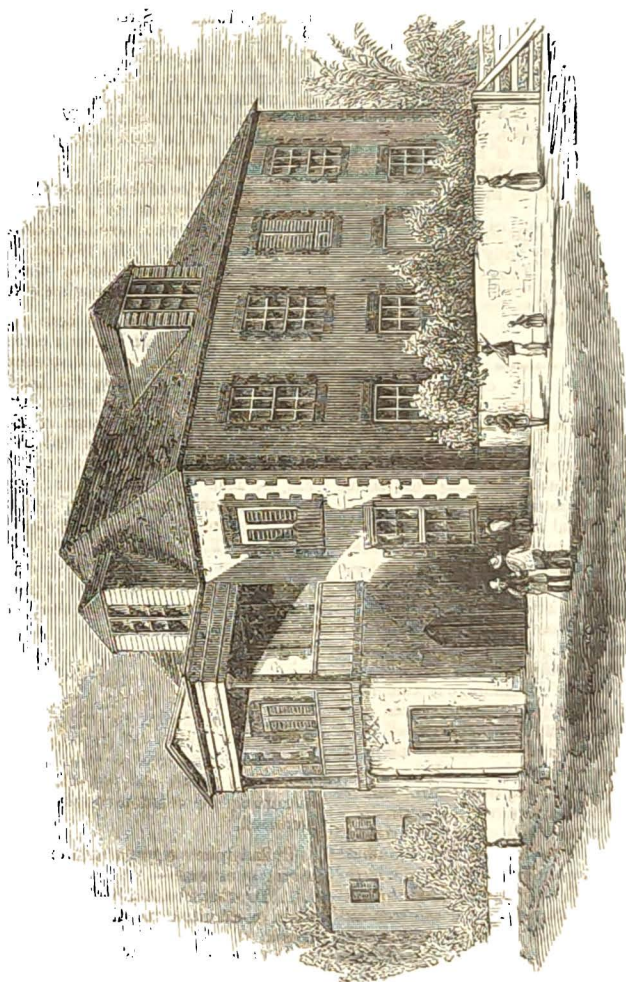


THE MISSIONARY HERALD.



MISSION PREMISES, PORT OF SPAIN, TRINIDAD.

TRINIDAD.

MISSION PREMISES.

We cannot give a more suitable accompaniment to the view of the premises in Port of Spain recently purchased from the trustees of the Mico Charity, than the following extract from Mr. Phillippo's report, after having made a tour among the West India Islands last winter at the request of the Committee.

Trinidad, you are aware, is an almost inconceivably magnificent and fertile island, situated at the southern extremity of the Caribbean Archipelago, and separated only from the continent of South America by the Gulf of Paria, and the smooth streams of the mighty Oronooko and Guariepehè. It is ninety miles long and fifty broad, shaped like a parallelogram; with an area of 2400 square miles, and is from 9.30 to 10.51 north latitude, and from 60.30 to 61.20 west longitude. The population of the island a few years since, was about 42,000, of which 16,000 were contained in Port of Spain, the capital; but to such an extent has immigration latterly increased, and which has been at the rate of from 3 to 4000 per annum, that it cannot be at present less than 100,000. To meet the moral and religious necessities of this large and rapidly augmenting community, there are not, as far as I could ascertain, more than ten evangelical ministers:—three Wesleyans, three of the Scotch secession church, one baptist, and two or three of the protestant establishment. Thus calculating that there are ten who preach the gospel in its simplicity and purity, and these equally distributed throughout the island, there would be but one sound spiritual instructor to every ten thousand souls. Equally disproportionate are means and institutions for the scriptural instruction of the rising generation. The wants of the people, therefore, in these respects, are great and appalling; and the destitution becomes the more palpably and painfully evident by the general habits and character of the great mass of the population. In no part of the West Indies have I found the lower classes so benighted, idle, and depraved. Compared indeed with their brethren in those islands where missionary operations have been more abundant and of remoter origin, they are at the present moment in a state but little removed from that in which the former were found fifty years ago. The desirableness of extended missionary effort in this island, it will thus be seen, does not admit of an inquiry, and various circumstances, which I cannot now detail, particularly distinguish it as a field which claims the prompt and generous aid of our own denomi-

nation. It should at once be occupied by two principal stations at the least, in addition to the one now existing at Port of Spain. One of these should be amidst the encampments of discharged African soldiers, situated on the banks of the Quara, Torure, and La Sewa rivers, on the north-east part of the island, from which two other important settlements of the same kind, Toco, at the extreme point of the north-east, and Manzinilla, near the middle of the eastern shore, could be frequently reached. The second station should be fixed about five or six miles beyond Savana Grande, not far from the centre of the island, where a baptist church, formed by our missionary brother Mr. Cowan already exists, comprising twenty-seven members. The people here also are chiefly soldiers, Africans or of African descent, disbanded after the American war, and many of them were members of baptist churches in the Southern States. About 3000 are calculated as being comprised in this latter locality alone, extending only within a circle of ten miles. Nearly the same may be said with respect to the district previously named. As a very considerable number of these people are prepossessed in favour of our denomination, and have no minister of any kind residing amongst them, they cannot but appear to the committee and to the society at large, to present powerful claims upon their attention and efforts. I visited both these districts in company with Mr. Cowan, and can assure the committee and the Christian public that nothing could exceed the earnestness with which these poor, and I believe many of them, pious people, implored that missionaries of their "own society" might be sent among them, or the pleasure and gratitude they expressed at the prospect of such a consummation of their long and ardent prayers, having, as they said, "been holding on and looking up to God for a minister for twenty-eight years."

Owing to some past peculiar circumstances the people are generally poor, and therefore at present able to do but little towards the support of ministers among them. Cheered and supported, however, by their presence, and encouraged by their example and advice,

I have no doubt that the industrial habits of the mass, would soon be so stimulated as to enable them, at least, to contribute towards the support of their pastors in provisions and labour, and thus gradually diminish the annual pecuniary claims of each station upon the society. They have, indeed, generally expressed themselves to this effect, and as an evidence of their desire to assist the cause in every way to the best of their ability, two or three of them have already given land as sites for the erection of places of worship and other buildings necessary to a complete missionary establishment, whilst numbers have pledged themselves to contribute in labour and materials for their erection. These spheres of labour I consider especially important and promising; equally encouraging with those now presented in some of the interior districts of Jamaica, and not dissimilar in some other respects. We held several meetings in the neighbourhood during our stay, and I was peculiarly gratified with the neat appearance and orderly deportment of all who attended them, not less so, with the simple enthusiasm which these services soon began to awaken in their bosoms, proving that, like their brethren in Jamaica, there was a chord of their hearts, which, if once struck, would vibrate with equal facility and animation.

In neither of these districts, probably, do any influential individuals reside upon whom we could depend for present assistance either as to the support of schools, or in furtherance of any other of our operations.

With Port of Spain I think it would be otherwise in respect to pecuniary aid. Several respectable and influential individuals here have already contributed considerable sums to Mr. Cowan towards the erection of a place of worship, and I have no doubt but that as soon as circumstances justify the prospect of a permanent establishment in that important town, in connexion with our society, much larger and more numerous sums would be cheerfully given. It cannot be dissembled that considerable misapprehension exists throughout the island as to the real objects of our society and the tendency of their efforts in the West India Colonies generally, on which account your agents may for some time be regarded with suspicion and treated with hauteur by the majority of the white inhabitants; there is not, perhaps, notwithstanding, one town in the West Indies in which so many respectable individuals are to be found of such truly liberal and enlightened views, or so free from narrow, sectarian, selfish prejudice and bigotry, as are associated in this beautiful and thriving capital.

With regard to the continued occupation of Port of Spain as a mission station, I have already given you my opinion. The more I reflect on the subject, the more am I convinced that however discouraging the prospects of success may for some time appear,

this must be our head quarters; here we have begun, and here we must remain ploughing and sowing in hope, until God in fulfilment of his own purposes, shall dispose the hearts of the people to hear and receive his truth.

"Will-worship," and every thing that opposes itself to the influence of the simple gospel of Christ, must ultimately yield to prudent, patient, persevering, prayerful effort. Nothing in my opinion would exert a worse influence on our prosperity in relation to this and the other islands, than any thing that would imply a suspicion on our own part, of a want of confidence in the success of our cause. Port of Spain is the very seat and synagogue of Satan; the ultimate emporium of commerce in this part of the New World, and independently of more local considerations, is surrounded by a large (if I may so say) English suburban population, easily accessible, and awfully destitute, both old and young, of the means of Christian instruction.

Under these circumstances, and for additional reasons which I may hereafter assign, I urge the committee to purchase the premises of the Mico Charity at once, if at a price not exceeding that, or but little exceeding that, I have previously named, and commence vigorous efforts there without further delay. An impression is actually abroad at Port of Spain, that the efforts of our society there are only by way of experiment and which injurious conclusion the renting of the premises for ever so short a time, will but tend to confirm.

Trinidad, I repeat, is a very important and necessitous field of missionary labour; and as to the country districts I have named, I know of none more attractive to real Christian philanthropists, who would prefer untrodden fields of enterprise, and delight in promoting the temporal as well as spiritual interests of their fellow-men. Buildings necessary to be erected for establishments in the country (for they are not here commonly to be rented) would be of the plainest, simplest possible description; and as all, or nearly all, the materials for such purpose may be obtained on the spot, comparatively little pecuniary outlay would be required, except for workmen's wages, which would render even the commencement of such stations comparatively inexpensive.

The first thing that will be required here are residences, which probably might be erected, under judicious superintendence, and the co-operation of the people, for about £200 or £300 sterling each; after which, places of worship of a description that would be at first required might be raised at a still more inconsiderable cost.

The expense of hiring houses in Trinidad, when they can be obtained, is considerably greater than in Jamaica. Hence it would be impossible to rent any thing like a decent residence in Port of Spain, for a missionary

with a family, under £70 or £75 per annum. The latter amount was paid by the Wesleyan Missionary Society, previously to their erection of one themselves, and probably, at the present time, one could not be obtained under £100 sterling. The latter sum was required for one of middling capacity and appearance, that was advertised as without a tenant, and which I looked over. Throughout the country, also, house rent is at a rate proportionably high.

During my stay in this island, I had considerable intercourse with several highly respectable individuals holding official situations, by whom I was treated with great respect and courtesy; as also by several planters, merchants, and professional men, most of whom expressed great pleasure in the prospect of our extending our efforts in the island; and promised us countenance and

support. Of the kind feeling manifested towards our design by the Presbyterian and Wesleyan missionaries with whom I had opportunities of more especial intercourse, I cannot but speak in terms of satisfaction. The Rev. Mr. Kennedy, pastor of the Scotch secession church at Port of Spain, expressed his sincere sympathy with us publicly, and his professions are sustained by his uniform intercourse and co-operation with our brother Mr. Cowan, from the commencement of his missionary labours. Towards myself individually, and as the representative of the society, this worthy minister of Christ, especially, together with the most respectable members of his church and congregation, manifested the greatest kindness; and it is but justice to them, and the individuals to whom I have before alluded, to make this acknowledgment.

ASIA.

CALCUTTA.

A letter to his friend, Mr. Bowes, written by Mr. Denham on the 8th of August, contains the following account of his first impressions on arriving at Calcutta, and of the reception with which he met:—

Three days were spent in sailing up the Hooghly, one of the mouths of the Ganges. On Monday, July 15th, a native boat drew alongside; on board our beloved brother Pearce and a Mr. Gray, to welcome us to India; thus the Lord had gone before us as well as been our reeward. Isa. lii. 12. Thus we were enabled to reach Calcutta a day or two earlier than the vessel. It was a beautiful day, though this is the rainy season, and most destructive to health. The scene was animating, "quick and powerful," and the field and flood exhilarating. The captain and all on board bade us farewell, and stood waving their hands to us as we passed onward, while I earnestly invoked a blessing on them and my past labours among them. Our boatmen plied their oars to pass the curve of the river, to avoid the current, and the shore passed rapidly in review. Factories, gentlemen's seats, and native villages succeeded. The natives crowded the banks, some witnessing, and others performing their ablutions in the sacred stream. Here was a practical reply to the popular objection of anti-immersionists. Here were numbers in the Ganges, and each provided with a change of raiment, or prepared to walk home miles in their wet clothes,

which hundreds really do every day. This served as an introductory sketch to a panoramic glance of the great city we were to enter shortly. It was now about three o'clock, and extremely hot. On the bosom of the Ganges was the shipping of every nation, as may be seen in its streets the natives of every shore. In the city are splendid edifices and mud hovels, naked children and half naked adults, various and discordant sounds, mechanics at their employ, vendors sitting by their goods. Innumerable sledges drawn by oxen, fashionable European carriages, buggies, gares, palankins, grooms running to clear the way, in fact, a ceaseless din. Reflection, however, soon dissipated the wonder the scene excited. Degradation and idolatry were around us; "destruction and misery" walked hand in hand by our side. We may have read—but the reality! With silent emotion I blessed God for his goodness to me and mine, and prayed for grace and strength to labour for the elevation of those around us. We passed through the crowded streets, and soon arrived at Intally, a beautiful residence, as in fact all the dwellings of Europeans in Calcutta are. A neat garden and a group of Hindoos, attired in snow-white muslin and with

intelligent countenances, met us as we entered the gates; their whole contour formed a striking contrast to those we had seen previously. The explanation is simple: these were Christian Hindoos. As they uttered their salams, my eyes filled with tears. Christianity finds man every where debased, it blesses and elevates him. At Intally we found kind friends and a home. The attentions of Mr. and Mrs. Pearce speedily obliterated the remembrance of the tedious and inconveniences of the voyage. In the evening we attended the prayer-meeting at the Circular Road. Brother Wenger acknowledged the good hand of God in bringing us through the sea. After the service, brethren Wenger, Thomas, Leslie, Evans, Brooks, Small, and Dr. Yates gave me a hearty welcome to India.

Since writing the above I have been out among the natives with brethren Wenger and Leslie. The latter is an admirable preacher in Hindusthani. Mr. Wenger preaches in Bengalee. I preached my first sermon at the Circular Road on morning of the Lord's day, and in the evening at the Lal Bazar. Next sabbath I expect to be at Serampore, a place dear to all true Christians, where a Carey and a Marshman found refuge, not from native violence and persecution, but from Englishmen bearing the name of Christians; where a Martyn, a Brown, a Buchanan contemplated India's welfare; where a Cham-

berlain, a Judson, a Newell found Christian hospitality, and when refreshed, the hearty God's speed that urged them on to victory. The spirit that animated them still remains; we are all one here; we cannot afford to be jealous, the common foe is too strong. Shall I tell you another secret? The men who bear the names of La Croix, Duff, Yates, Pattison, Evans, Leslie, Boaz, Pearce, and Campbell, are bound together neither by creeds nor human ties, but by the fear of God and the love of Jesus: to them to live is Christ, to die gain. May I be enabled to imitate them, and be found worthy to stand among them at that day! The study of Bengalee, and a class of native young men, constitute my principal duties at present. These are preparing for teachers and native preachers. Pray for me, dear brother, that I may fulfil my course honourably, and that God's blessing may be upon me in my present new field of labour.

Will you oblige me by seeing Mr. Angus, and informing him of the contents of this; I should have written to him, but the brethren here have not resolved on any thing definite concerning me as yet. After next week I may know particulars. This leaves us and the brethren, through mercy, well, notwithstanding the season; I must, however, except brother W. W. Evans, who has been indisposed, but is now somewhat better.

BIRBHUM.

Mr. Williamson gives a pleasing account of a tour lately made in this province by native preachers connected with him:—

The following abstract from the journal of our native brethren, comprising a concise account of their itinerating labours in this district, during the past cold season, I send you for the Herald. The communication has been delayed beyond my original intention chiefly on account of severe domestic affliction. Though not in accordance either with our wish or usual practice, we did not visit any new places this year, contenting ourselves with merely going over the ground we have often trod, in the hope (by imparting line upon line) of deepening impressions that might already have been made on those who are no strangers to the sound of the gospel. The principal fairs occurring in this district, viz., those held at Sopur, Hindulf, Bakreswa, and Diancha, were all visited by the brethren, and waited on as long as good congregations could be obtained, and while their supply of books lasted. They also preached and distributed tracts and scriptures in many villages and markets, in various directions, and at

considerable distances from the station. They were from home altogether, at different times, about a month and a half, during which period they probably delivered not less than a hundred addresses, and distributed with discretion 328 gospels and 1575 tracts. I regret I had not the pleasure of accompanying them throughout the labours of the season, having been called away from active duty to attend the sick and dying couch of a beloved son, who is now, I trust, in a far better world. While at home, our native preachers, as usual, visited the principal villages and markets within reach, and one of them, by turns, attended with me daily the bazaar of this place, where we rarely want good congregations, composed chiefly of strangers from all parts of the district, for the most part, in connexion with law-suits, and by whom, I trust, the gospel is in a good measure diffused throughout this zillah. Though we are denied the pleasure of witnessing any general desire on the part of the native community of embracing

the gospel, we must be content for the present with their willingness to listen to our addresses and receive, and perhaps read, our books, which desire seems to be on the increase. We can perceive, too, I think, no

very obscure symptoms of a growing acquaintance with the great facts and doctrines of the gospel, and with the numerous errors and palpable absurdities of their religious systems.

DINAJPUR.

Mr. Smylic gives the following account of conversations with inquirers:—

I am sorry I have not been able to accomplish my journey to Puchaghar, for want of a tent: a kind Musalmán lady offered a hundred rupees for one, which was to be at my service, but the merchant who offered it for sale would not give it for that sum. We have one of the Kábul or Kandahar princes here at present, Sházádár Sultán Muhammed. He is one of those poor men who were obliged to leave their native land by the cruelty of their ruler. He has called at the mission house several times. I gave him a New Testament; I think he likes it. The time before the last he called, I found by his conversation that he had read nearly a whole gospel, and was evidently much taken with it. I feel for him, but can do nothing. The papers in his possession show him to be a cousin to the royal family. He is evidently open to conviction. When conversing with the munshí, he felt what was said, and the following words dropped from him: "I wish I could be a Christian, I believe I can do nothing to purify my heart." Some other things were said, which I could not understand. He was thoughtful for some time, after which he asked me, "How do men that become Christians procure a livelihood?" In appearance he is still very respectable: very few natives have so much of the gentleman about them. He intends to proceed to Calcutta in a few days, to try whether he can get a hearing of his lordship the governor-general.

A Musalmán youth called on me a few days ago. After some conversation, he said, "We read, but something is wanting; the word of God does not take hold of our hearts. What is to be done that it may do so?" I told him what was necessary. I explained to him a part of David's prayer where he begs for a new heart, Ps. li. 10. I said you are aware that when men sit down to read the word of God, they sit as judges, not as condemned criminals before their Judge. They judge the Judge, and what their little ignorant minds cannot understand, they immediately condemn, without once calling to mind that we can understand very little of God's ways and works. The plain truth is, we should

come as children do in their first lessons, to be taught, and not to judge. He appeared deeply to feel this, and frequently said, "That is true, that is all true, I know it." I said, "Men doubt and contradict what God has revealed." He, in his first promise to fallen man, told him, that the seed of the woman should bruise the head of the serpent. This is one of the things we cannot fully comprehend. When an earthen pot has once been broken, no man can make it over again; he cannot take the pieces and put them together so as to cause it to be what it was before it was broken." This he granted. "But God can; our hearts are as broken vessels, they can hold nothing that is good and spiritual, till God create them anew." God made the first man out of the ordinary course; no man will tauntingly say God had a wife, when he made the first Adam; few doubt that God created angels; why do they doubt when he says, 'A virgin shall conceive and bear a son, and shall call his name Immanuel?' By this we learn that he was not the seed of a man, but a pure, holy, harmless being, God with us. We are not so gross in our minds as to believe what the Muhamadáns charge us with maintaining respecting God: He is a Spirit infinite in holiness, justice, goodness, and truth. He calls Jesus Christ his son, Immanuel, God with us. Then who is man that he should rise up and say, He is a liar? That God should be so united with man in Christ, is what we believe in silent wonder, but dare not contradict. No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him. In the character and work of our Saviour, wisdom and goodness, justice and mercy, holiness and grace, faithfulness and love, are all seen as clearly as the sun at noonday." Several other Musalmáns have been with me, and received books thankfully. They too said, "All you say is good; this is the word of God, no doubt of that, but one thing with you is very bad; you call the Son of man the Son of God." They were refuted, and did not go away angry, so that they are likely to profit.

BARISAL.

The conflict between antagonist principles which appears to be going on with increasing activity in different parts of India, is referred to thus by Mr. Bareiro:—

With a rich zamindár, a bráhmin, I have had some conversation on religion, and as he comes to me often with a long train of servants, I direct my conversation to them all against Hinduism, and its baneful consequences, in support of which they can adduce nothing. The feeling is becoming daily general, that some extraordinary change is near at hand, and which is to be effected by the diffusion of Christianity. That they might well look forward to such an event is not at all surprising, when they see so many signs of it in the neglect of the rites and ceremonies essential to Hinduism, by those whose ancestors were wedded to it. The day before yesterday, two men came from a place not above twelve miles from here, to inform us that nearly a thousand persons, in consequence of reading some of our tracts, about a dozen of which they had brought with them as witnesses, were desirous of placing themselves under our protection, against the oppression of their landlords, who threaten them with the destruction of their houses and confiscation of their property, for their new principles of religion, and who, to give a colouring to the justice of their proceeding against these poor men, say that pujás are sanctioned by the ruling authorities in Calcutta, and that they (the landlords) hold such an order in writing. From the conversation of these two men, it would appear that many tracts which were lying useless with some of their neighbours, or were being improperly used, have been rescued by them, and now form a kind of library among them for reading and reference. One of them, who knows how to read, and who came as a spokesman on the part of the rest, mentioned the titles of almost all the tracts in distribution here, and his quotations

from some of them, and especially from the gospel of Matthew, and his aptitude of application to their cases, really surprised us all; and the knowledge he evinced of the scriptures, and of points of faith and doctrine, would do credit even to many of our converts. Having offered them such counsel and advice as their circumstances required, and spoken to them more largely on subjects in which they were deficient, and sung two hymns with them with all the brethren, I allotted a "basá" for the night, and led them the next day to our usual morning worship, when they listened to a discourse on Christ being the "true Shepherd." Yesterday they were profitably engaged, and left me only this morning, praying that I should remember them. They have promised to come again, as I have expressed a desire to see more of them. Thus our sphere of usefulness, by the mercy of God, is increasing, and I am justified in entertaining a hope that some change is about to take place here, where the word of God has been preached for so many years amidst many discouragements, which will issue in the enlargement of the church of Christ to the glory of God. The man, whose name is Totárám, who was the bearer of this good news, mentioned the names of more than half a dozen villages where people had undergone a change in their sentiments of Hinduism and its concomitant evils, through the instrumentality of our books and tracts, the contents of which, as far as they have been rightly understood, have served them as guides in their struggle, both negative, as it regards their disbelief of their former religious practices, and positive, as it regards the defence of their new position against all opposition.

AGRA.

Mr. Williams has received some encouragement, of which he speaks in a letter dated August 15th:—

I am happy to inform you that on the first sabbath in the present month I baptized three persons, two natives and one European. One of them is from the ranks of Hindooism; he is a zamindár, or landholder, in a village twelve miles distant from this; and there are five others of his family, who we expect will shortly follow his example. He will reside in his village as usual, and come in to Agra

once a week, and I intend visiting him occasionally.

This is the first instance we have had of a native embracing Christianity, and living among his friends, and following his usual occupation for his support. It has been a source of great rejoicing to us all, and we earnestly pray that it may be the first-fruits of an abundant harvest. One other native ex-

pressed a wish to be baptized, purposing also to follow his usual calling in his village. I have known him for years, and should have baptized him this month had not certain family circumstances, over which we had no control, prevented his attendance. I hope, however, that these will soon be obviated, and that I shall baptize him next month. The day before yesterday I visited Chitourah village, where our native brother, just alluded to, resides. I had heard that some of his neighbours, when they knew he had embraced

Christianity, began to trouble and annoy him. I therefore thought it advisable to go there, with two other brethren, to see how things were, and to make known to them the gospel. They received us very kindly, and listened attentively to what we had to say; and requested us to remain until the morning. This we could not do, but promised to visit them again shortly. I think they will not now give our poor brother any annoyance. May the Lord help him to hold on his way, and to be faithful unto death.

A M E R I C A.

CANADA.

Mr. Girdwood, writing from Montreal, September 11th, gives a more full account than we had previously received of the formation of the church among the French Canadians at Milton.

Milton is a new township, which lies near the French Seigniories, about forty-seven miles east from Montreal. As the French country is much crowded, and as the Canada Land Company has rendered it easy for people to settle themselves on farms, the French are likely to spread in great numbers into the adjoining townships. When removed into new settlements they are less under the enslaving influence of the priest, and consequently it is easier to obtain access to their houses and their hearts. Mr. Beaudien, who first made any attempt as a colporteur in that region and at St. Pie, has been very useful. He was employed by the Grande Ligne Mission, and after there were many converts, Dr. Cote was sent about a year since to take charge of the station. When they came to form a church many of them objected to the constitution of churches as formed by the Grande Ligne Mission. In January, 1844, some of them demanded dismissal, and obtained it. All were promised it when they would apply for it, but they remained in this state until the beginning of May, when a requisition was sent to the church in Montreal, through me, for advice. It was thought more advantageous to lay the matter before our committee, and then steps were taken to effect, if possible, a reconciliation; but every attempt failed. As I had to leave for the far West, and as Dr. Cote had gone to the south for his health, the whole matter was laid aside until his return, but as no change was made in the constitution of the church in St. Pie, the request to form a church in Milton was repeated. On the 14th

of August Mr. Fyfe and myself, after rigidly examining ten persons, formed them into a church.

To-day I had letters from that quarter. One from Mr. Beaudien, who is now employed by us as colporteur, and another from a Mr. Miner, who is proprietor of mills in Roxton, about three miles from Berea, in Milton. This gentleman is about to lay off a village, and offers an acre for school-house and chapel. We accept of this. But now we want a missionary who can speak the French. Can you find one on the continent of Europe? The Lord is opening up before us doors for usefulness in Canada, but for want of agents we cannot enter them.

Quebec is prepared for a faithful labourer. Mr. Cramp, Mr. Bosworth, and myself have promised to supply every sabbath until the navigation closes. They meet at present to keep up worship as they can, and will have to do the same during the winter months. We want men for Bytown, Kingston, or Paris, and London. Mr. Fyfe has gone to supply Toronto on probation. These are important stations, and should not be neglected any longer.

Now, could you not find four men of the right stamp, men of self-denial, who love the gospel and the souls of their fellow men? If there is something romantic in going to India and labouring for the salvation of pagans, as much devotedness to God, as much missionary zeal, and as much self-denial are requisite to form a missionary for Canada,

The station among the French will require

a man of amazing grace and energy to do it justice. Mr. Beaudien has broken through the original bush. I had four miles of in and out, in the literal sense, when the church was formed. We had to get to the settlement on foot. Some dexterity and agility are required to run along the fallen trees, leaping from root to root, and walk along a small branch or two across a swamp, and not sink to the knees in mud. Although Mr. Beaudien has prepared the way, it is only traced; not yet made smooth. However, a man whose heart is in his work, will take delight to rough it, as they say in the bush.

Call upon men who like hard work and little pay, to come to Canada for the service of their God and King! Surely there must be some upon whom the responsibility rests. A woe will follow them if they will not give up all, and come to Canada.

Mr. Cramp, under the same date, writes thus :—

It is impossible to express in words our anxiety, I might say distress, on account of the want of men. Important openings present themselves on every hand, which we are unable to avail ourselves of. Mr. Lorimer is at Kingston. He went as a temporary supply, but has now staid so long that the people and he seem to be forming a mutual attachment. Then Paris is waiting for a minister. Bytown is waiting; other stations in Upper Canada are waiting—and we have not a man to send. To add to this, we have received an urgent application from certain baptists in Quebec, who have commenced public worship, and are very anxious to establish a cause in that important place. We think this a pressing case, that we are making arrangements, involving considerable inconvenience, to supply them. Mr. Girdwood is to go next Lord's day; I am to follow him, and then Mr. Bosworth. This will be a journey of 360 miles every time, and it can only be carried on for a few weeks. Then the winter will set in, and our intercourse must be suspended. Now we want a man for Quebec at once. Will you send us one? He must come by way of New York, as there will be no vessel leaving for Quebec when this reaches you.

The presbyterians are about to make great

efforts for Canada. Eleven ministers are coming out, for this colony and Nova Scotia. Dr. Burns is invited both to Toronto and Montreal.

The congregationalists are bestirring themselves with laudable activity. Ministers are sent out by their Colonial Missionary Society, and a salary of £200 a year is guaranteed to each, for three years.

We look to you for help. First, we want men—not any body who will come—but thoroughly good preachers, whose efforts may be reasonably expected to be successful, by the divine blessing, in establishing the cause. Next, we want money. The men whom you send should depend on you, in great measure, for their support, till they can work their own way. Your measures should be prompt, vigorous, and liberal, and then you will be rewarded.

Excuse my freedom and earnestness. I cannot help feeling deeply interested. Our denomination is in good repute in the colony; the people are willing to receive us—we could plant churches in almost any part of Canada—but alas, we want men and means! We turn our eyes to home—do not neglect us.

Send us men—men of the right sort—bright stars, to shine in this clear atmosphere. Proclaim our wants from Dan to Beersheba.

BAHAMAS.

In a letter dated Nassau, September 10, Mr. Rycroft, after mentioning facts illustrative of the strenuous endeavours which had been made to convict the coloured baptists at Exuma, to whose acquittal we referred in our last, gives the following more pleasing intelligence :—

His Excellency the Governor has kindly favoured us with repeated interviews, and if we can presage correctly, seems anxious to defend us from injustice. He has already removed one of the magistrates of Exuma, and also requested the other to wait upon us, in order that we might state to him how we

wished our people's wrongs to be redressed, and what our grievances were.

Although we have been put to trouble, pain, and expense in the cause of liberty and God, I think that the Lord is making use of what has transpired for our good; and that an amount of good will be brought about,

which probably could only have been thus effectually introduced. Inquiry I know has been excited, which ultimately may lead many to adopt scriptural views and just principles; whilst the opinion formed is, that the accuser has disgraced himself and the church with which he is connected, and that the baptist ministers have been grossly abused. The design of the enemy was to crush us, and in the attempt their energies were employed. But we bless our God, that none of these men of might found their hands sufficient to accomplish the amount of evil intended against us. Their purposes are broken, and instead of having injured us, they have hurt themselves.

You will be pleased to hear that our congregations continue good. The attendance is so great, that a gallery is needed for Zion Chapel, and Bethel requires enlarging. But I am anxious not to spend money, if it can be avoided, and therefore have thought that if we could agree to divide the congregation, the necessity of a gallery at present might be obviated. We do not open Bethel Chapel at night, consequently Zion is so crowded that the people have to sit on the outside. We have two congregations twice a day. I am anxious to have both places open thrice a day. Against a growing population we are accustomed to shut the Bethel Chapel. I think that with a little extra effort we might have good congregations for both places throughout the day; and more, that instead of two, we could occupy four chapels. A large sail has been purchased, which we are having made into a tent, and which will answer as a chapel for different parts of the town; for those parts

which are distant from our other places of worship. We have opened preaching stations at both extremities of the town, which are well attended, and which promise much good. And occasionally I have preached to good and attentive congregations in the morning before sunrise.

On the second Lord's day in September, we had the pleasure of baptizing forty-five persons, most of whom were Africans. It was a good day to the people of our charge, and we hope will prove a good day to many thoughtless sinners, and also to those who might not be decided for God. We cannot but rejoice in beholding the progression of God's word amongst us, though we rejoice with trembling.

We have cause to conclude that our labours have not been in vain in the Lord in respect to tracts. In some persons conviction has been wrought, and in others conversion; others, who did not attend the house of prayer, now find their way thither; and some have been, through the reading of these little heralds of mercy, deterred from frequenting the places open for amusement; and instrumental in the ruin of many—especially females. As we have had for some time past tracts in circulation, our hope is that whilst they have done much good, they will still further be owned of God in the moralization and salvation of poor perishing souls. Our district visitors would circulate many tracts; if we had them. Mrs. Rycroft can scarcely obtain a change for her district; do therefore, dear sir, send me a large parcel of tracts as early as possible.

EUROPE.

BRITTANY.

In the "Archives du Christianisme," a periodical work published at Paris by French Protestants, we find the following reference to our efforts in the west of France, and to the benighted situation of the district in which our agents are located:—

That part of France called Armorican Brittany is, generally speaking, only nominally Christian. Under the name of catholicism she professes those errors and superstitions which, apart from human sacrifices, are as dark and deplorable as those practised by the ancient Druids in their worship. This remote part of France was not, until a very late period, called to the profession of Christianity. And at what period was it . . . ? At an epoch when the desire was not to win souls to Christ, but subjects to the Roman pontiff.

It is to be remarked that religious worship in this part of the country partakes more of idolatry than any other part of France. Stones and fountains are here held in higher veneration than any where else. Missionaries of the fifteenth, sixteenth, seventeenth, and eighteenth centuries, no longer animated by the spirit of the apostles and fathers of the first three centuries, applied themselves solely to the extension of the temporal dominion of the church, and laying aside the second commandment, they kept up in this unhappy a

gross idolatry, changing only the names of the idols. Thus they permitted the Celtic Bretons to worship certain men-hirs (stone columns) by surmounting them with a cross; they also placed near a vast number of sacred fountains the statues of Mary, Anne, Guesnou, or Guénolé, in place of Teutatés, Hésus, or the Armorican Isis. Pilgrimages were continued, and the water of these fountains ceased not to be regarded by the people as possessing miraculous influence. The priests and monks took the place of the bardes and vates, the bishops that of the superior Druids. Can we, then, wonder after this, that at the end of the seventeenth century a statue of the Armorican Isis should still be the object of worship among the inhabitants of one part of Morbihan, and so much so that it was necessary to employ an armed force in order to remove it from the temple where the people were accustomed to assemble to worship, and present to it their offerings? The celebrated Saint Anne of Auray is considered by many learned men to be no other than the ancient statue of Ceres, and it is scarcely 150 years since the islands of Molene and Ouessant professed still the religion of the Druids; for they did not universally embrace the catholic faith until the seventeenth century, which was effected through the careful exertions of Michel le Nobletz, a missionary; this heathen people caring little about changing their idolatry.

At the time of the reformation, although evangelical preachers had penetrated into Brittany, and made great progress in those parts of the province, where French was spoken, ignorance of the language and the want of native preachers, prevented them from extending far into Armorican Brittany. This country, therefore, has been left until the present day a stranger to evangelical influence. It was not until 1827 that Christians began to turn their attention to it. At this time some pious individuals printed, at their own expense, a translation of the New Testament into the Breton dialect, by M. Legonidec, and caused it to be circulated through this country, also at Morlaix and Landerneau. Some ecclesiastics at first assisted in its distribution, but soon the true Romish spirit manifested itself, and the propagation of the holy book was condemned and prohibited. Things were in this state until 1832, when a French minister succeeded in assembling a small protestant congregation at Brest. Soon others were formed at Quimper and Morlaix. But while the French could hear to their profit, the peasants of Brittany could receive no benefit, being unacquainted with the language. God, however, did not permit them to remain long alone. In 1834 a Gaelic missionary came to their assistance, who speaking a language which originally was the same as their own, soon became familiar with it, and in a little time was able to speak, preach, and pray in the Breton dialect, and

even to translate and compose religious tracts in the language; tracts that he himself circulated by thousands in the country districts. At this time he undertook a new translation of the New Testament, the people being unable to read that by M. Legonidec. Through his exertions, and the assistance of God, a great work has been commenced in Brittany. But how much opposition to conquer, how many difficulties to overcome! During many years he has been prevented from opening a place of worship at Morlaix, and when at last, through the assistance of the pastor at Brest and the representations of the Nantes Consistory, he succeeded in being permitted to preach publicly the word of God, he could find no one who would rent him a house for the purpose. It was therefore necessary to build one, and it is, by the assistance of God and the united efforts of our brethren, that we propose to do it. We have already bought a piece of ground in a good situation, which, with other expenses connected with it, has cost us 7000 francs (or £280). Our Christian friends in England have furnished us with the necessary funds to make this purchase, but we want at least 5000 francs for the erection of the humble temple we wish to raise. To obtain this sum we appeal to the generosity of our Christian brethren in France, and we say to them, "Brethren, assist us with your donations, assist us by your prayers, in order that we may cause to shine in this country that light which hitherto has been unknown, that everlasting light of evangelical truth."

The work which we have but just commenced in Brittany has appeared so important to our insular brethren, that two other evangelical ministers have joined our brother J. Jenkins, in his work at Morlaix. One labours with him there, and the other is stationed at Quimper. The religious societies to which these young men belong have connected themselves with the pastor of the church at Brest, avowing that without regard to sect or party, their only aim is to labour with him for the advancement of the reign of our Lord and Saviour. And may his blessing rest on our efforts. Amen.

Subscriptions and donations will be received:—

In Paris, at the Bureau des Archives; also by M. le Pasteur Frédéric Monod, No. 80, Rue du Faubourg Saint Martin.*

At Nantes, by M. le Pasteur Rosselit, president of the Consistory.

At Brest, by M. le Pasteur le Fourdrey.

At Morlaix, by MM. Jenkins and Jones, evangelical ministers.

At Quimper, by M. J. Williams, evangelical minister.

A. Le FOURDREY, Pastor at Brest.

* We have already received from M. T. G. Dobree one hundred francs.

In the *Antiquities de la Bretagne*, by M. le Chevalier, of Fremenville, we read the following (it is a Roman catholic who speaks): "In this crypt, or subterraneous church, is a sacred fountain, the miraculous waters of which are received in a circular stone basin. This fountain most certainly existed long before there was any monument in the place, or any trace of the Christian religion. It was a holy fountain, the worship of which was so general and important in the Druidical dogmas, worship that Christianity (that is to say, Roman Catholicism) was obliged to adopt, by dressing it in her forms and peculiar rites, because it could never succeed in destroying it; and it even now exists throughout Brittany." (It is what has been

done by the Jesuits in Cochin China, in Tonquin, in China, and Japan. What should we say of our missionaries if they formed such agreements with the Africans in their idolatry, or with the Hindoos, or with the people of the South Sea? This was not certainly the spirit of the apostles.) "We see also, particularly in Finisterre, numerous vestiges of the worship of fountains. We see a multitude of chapels built near, and even over these fountains, in order that they may address to the true God that worship which was offered to heathen divinities, and to which these fountains were consecrated."—*Antiquités de la Bretagne (Finistère)*, p. 6, 1832, *Description of a Church at Lamneur*.

In a letter dated Morlaix, September 7th, Mr. Jenkins says,

We had last week a very interesting visit. Mr. W. Forster, a minister of the Society of Friends, with two other respectable Quakers, called upon us, being on a tour through France and Belgium. Their object is to preach where they find opportunities, and to distribute tracts and books, especially upon slavery and peace. They held a meeting with us. Mr. Forster addressed the English who were present in an impressive manner, showing the sinfulness and misery of man, the fulness of Christ, and the necessity of coming unto him to be saved. He desired me to give the substance of his address in French, which I did. Mr. Forster made inquiries respecting

our work here, and took much interest in our endeavours to spread the light of the gospel among the Bretons. It would be difficult to express with what kindness and sympathy this good and pious man conversed with us. In talking about the translation, he asked me whether there was any Breton who could render me any assistance in this work. I answered that there was a person, named Ricou, well qualified to render me great assistance in revising the translation. This old man has expressed his willingness to give me any help in his power, being convinced of the duty of giving the scriptures to the people.

Mr. Jenkins is now travelling to collect funds toward the erection of the place of worship. He meets with great kindness among the French protestants to whom he applies, though the sums contributed are generally small.

HOME PROCEEDINGS.

EDINBURGH.

The biennial visit of the deputation of the Baptist Missionary Society to this city took place on the 6th and 7th of October.

Eloquent and powerful discourses were delivered by Messrs. Saffery and Giles in Elder Street Chapel, in Bristo Street Chapel, and in the Tabernacle. A meeting was held in the saloon of the Royal Hotel, at one o'clock on Monday, which was most respectably attended, and at which Mr. Saffery communicated much important intelligence. He was followed by the Rev. Dr. Candlish and the Rev. Henry Grey, in speeches which breathed the spirit of

fraternal congratulation and good will; and Mr. Giles, in the happiest manner, while he eulogized the genius, the learning, and the talents of departed worth, which had adorned the Scottish metropolis, and shed lustre on the age that gave it birth, spoke in heart-stirring strains of the transcendent glory of the missionary enterprise, which had been pleaded by a host of honoured names from the venerable Andrew Fuller downward, and skilfully laboured to sustain the flame of holy zeal which his predecessors in the cause had so successfully kindled.

Another meeting was held the evening of the same day in Elder Street Chapel, when the brethren of the deputation did equal honour to the society and themselves; and, on the following evening, a numerous meeting assembled for special prayer in behalf of the society's missions.

The collections were good, and the impression left of the best description.

Edinburgh, Oct. 10, 1844.

GUERNSEY.

A correspondent in this island writes thus: "On Lord's day, August 11th, two sermons were preached by the Rev. W. Upton of St. Albans, in the baptist chapel, Wesley Road, on behalf of the Baptist Missionary Society, and on Monday evening, 12th, a public missionary meeting was held in the same place. On the Tuesday and Wednesday following public meetings were also held at St. Martin's and St. Saviour's, two French stations in the country.

"Our deputation brought with him several real idols, before which many a 'mean man had bowed down, and many a great man had humbled himself.' He had also in his possession the representations of such idols as could not themselves have been brought hither without considerable difficulty. These heathen deities were exhibited to the congregations in the country, and the history of each briefly, though lucidly, given by our deputation; and though at first sight the spectators felt rather disposed to smile at such grotesque objects, yet it is hoped that the impressions made will be lasting, and stimulate to more active and combined exertion on behalf of those of our fellow-

men who are living in a land of moral darkness, and dying in a state of spiritual destitution.

"This is a plan which has never before been adopted by any other deputation to this island; and the interest excited was such as induces your correspondent to take the liberty of suggesting the propriety of adopting the same plan, occasionally, at other places where the representatives of the Baptist Missionary Society may have occasion to go. Not only is it true that the eye assists the mind in comprehending certain ideas, and the memory in retaining them; but frequently the heart is more affected, and as a legitimate consequence, sacrifices will be made for those for whom such sympathies have been excited.

"We should have held a public meeting at the C atel, another French station in the country, but the time was very unfavourable, on account of its being the season when many of the members and congregation were busily engaged in fishing. It is proposed to hold a public meeting at this station among ourselves during one of the winter months, when a better congregation may naturally be expected."

OXFORDSHIRE.

The twenty-ninth anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and places adjacent, was held in the Town Hall, Woodstock, on Wednesday, September 25th, 1844.

The meeting being opened with prayer by Rev. T. Eden, T. Bartlett, Esq., the respected

treasurer of the auxiliary, was called to the chair, when the various resolutions were moved and seconded by the Rev. B. Godwin, D.D., and Rev. T. F. Newman; Rev. A. M. Stalker and Rev. J. Blakeman; Rev. J. Price and Rev. D. J. East. The meeting was numerous attended, and the collection liberal. A. M.

POTTON, BEDFORDSHIRE.

A very interesting meeting was held in this little market town on Wednesday evening, October 2nd, at which our esteemed friend, Blyth Foster, Esq., of Biggleswade, presided.

Some interesting facts and details were presented by the chairman, and excellent addresses were delivered by brethren Morrell, E. Manning, and S. Kent. The Rev. Eustace Carcy

entertained the assembly for about an hour and a quarter, giving a succinct history of the West Indian mission. His fascinating, eloquent, and enlivening manner quite delighted the meeting, and we trust that something like a missionary spirit was excited on the occasion. It being the first meeting in connexion with this society in the town, the place was filled to overflowing. The collection amounted to £4 14s. 7d. We

had the pleasure of receiving half-a-sovereign from the venerable clergyman of the parish (the Rev. Richard Whittingham), who has for many years been an annual subscriber to the society. We have forwarded missionary boxes and collecting cards to our friends in the town, and trust they will be able to do some little more for us by the next meeting.

H. T.

A H I N T R A

MY DEAR SIR,

Enclosed I send an order for £100, as my subscription to the Baptist Mission. You will oblige me in entering it by saying £50 especial for the fund for translation of the Bible into Sanscrit, and the other £50 for the general

purposes of the mission. Would it not be possible, by means which the committee will know best how to devise, to double many of the small sums that are now and have been for years subscribed?

Yours very truly,

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBILA	Merrick, J.	June 12.
	CLARENCE	Clarke, J.	July 2, one letter, no date, received Sept. 25.
		Low, E.	July 7 and 10.
		Merrick, J.	July 3, 9, and 10.
		Sturgeon, T.	July 9 and 12.
AMERICA	MONTREAL	Cramp, J. M.	Sept. 11 and 27.
		Girdwood, J.	Sept. 11.
		Thomson, T. M.	Sept. 27.
NEW YORK		Belcher, Jos.	July 19.
		Williams, W. R.	July 16.
		Williams, R.	Aug. 15.
ASIA	AGRA		
	CALCUTTA	Small, G.	August 13.
		Thomas, J.	July 31, Aug. 14 and 17.
		Wenger, J.	July 31.
	COLOMBO	Silva, H. C.	August 8.
	DACCA	Robinson, W.	July 23.
	DARJULING	Start, W.	August 4.
	MONGHIE	Parsons, J.	August 1.
	MUTTRA	Phillips, T.	August 8.
AUSTRALIA	HOBART TOWN	Dowling, H., &	May 31.
		Wade, W. R.	
	SYDNEY	Saunders, J.	April 29 (duplicate).
BAHAMAS	NASSAU	Capern, H.	Sept. 10 and 11.
		Rycroft, W. K.	Sept. 10 and 11.
	TURK'S ISLAND	Littlewood, W.	July 16 and Aug. 17.
BRITTANY	MORLAIX	Jones, J.	Oct. 8.
FRANCE	BOULOGNE	Jenkins, J.	Sept. 28.
GERMANY	LEIPZIG	Tauchnitz, C. C.	Sept. 21.

JAMAICA	GURNEY'S MOUNT	Woolley, E.	Aug. 19.
	KETTERING	Knibb, W.	Aug. 10.
	KINGSTON	Wood, J. H.	Aug. 23.
	MANCHIONAL	Kingdon, J.	August 20.
	MOUNT CAREY	Burchell, T.	Aug. 4.
	OLD HARBOUR	Taylor, H. C.	Sept. 3.
	SALTER'S HILL	Dendy, W.	Aug. 15.
	SPANISH TOWN	United Missionaries	August 22.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Sept. 5.

ACKNOWLEDGMENTS.

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

- Miss Fuller and friends at Bow, for a parcel of clothing, for Mrs. Pearson, Nassau;
- Friends at Walworth, for a parcel of clothing, for Rev. J. Merrick, Western Africa;
- Committee of the British and Foreign School Society, for copies of the Annual Report, for Missionaries;
- Mr. Culverwell, Leeds, for a parcel of magazines;
- Stepney Ladies' Working Association, for a box of clothing, for Rev. John Clarke, Western Africa.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1844.

Donation.	£ s. d.	CORNWALL.	£ s. d.	LANCASHIRE.	£ s. d.	
Dunn, Henry, Borough Road	5 7 0	Saltash— Collection	5 13 4	Sabden— Foster, George, Esq... Do., for Sanscrit Version of Old Testament	50 0 0 50 0 0	
MIDDLESEX AUXILIARY.						
Ealing, by Rev. G. J. Adeny	7 7 0	DEVONSHIRE.		LEICESTERSHIRE.		
BEDFORDSHIRE.						
Luton, Union Chapel— Moieties of Collection.. Ditto, of Contributions Do., of do., Sunday School	8 8 3 10 9 9 11 13 10	Devonport, Morice Sq., on account..... Plymouth, &c., on account, by Rev. S. Nicholson	20 0 0 40 0 0	Leicester, on account, by Rev. E. Carey		2 0 0
BUCKINGHAMSHIRE.						
Waddesdon Hill— Collection	1 13 0 8 8 2	DORSETSHIRE.		MONMOUTHSHIRE.		
Contributions	8 8 2	Poole— Hodges, Mr.	1 0 0	Abergavenny— Frogmore Street— Collection		3 4 5 4 11 6 0 19 9
Do., for <i>Entally</i>	0 12 6	ESSEX.		Lion Street— Collection		1 3 4 1 11 0
CAMBRIDGESHIRE.						
Cambridge— Lilley, W. E., Esq.	25 0 0	Burnham— Collection	1 5 4	Caerleon— Collection		1 0 0 5 4 5
CHESHIRE.						
Chester— Harling, Mr. W., A.S.	1 1 0	HAMPSHIRE.		Llangibby— Collection		1 0 0
HERTFORDSHIRE.						
		Jersey— Collections..... Contributions	4 16 9 4 1 8	Newport— Charles Street— Collections, 1843 & 1844.....		9 18 0 5 10 9
		Do., Sunday School	1 17 5	Commercial Street— Collections, 1843 & 1844.....		7 6 6 3 9 0
		Boxmoor.....	1 15 0			

