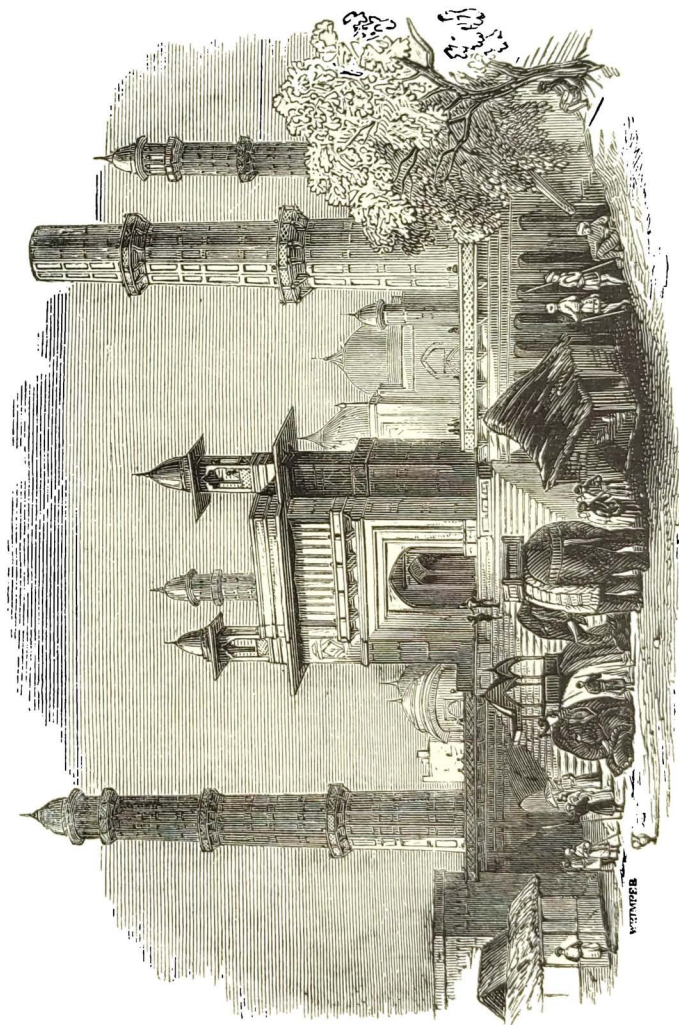


# THE MISSIONARY HERALD.



MOSQUE AT MUTTRA.

## ASIA.

## CALCUTTA.

Our most recent communication from Bengal, at the time of preparing for press, is a letter from Mr. Wenger dated August the 7th. He says, "In May and June I suffered very much, not from positive illness, but from exhaustion by the heat, and from frequent headache, an old enemy of mine: however, I was not laid up a single day. It is trying to go on year after year, preaching twice on the sabbath and hard at work the other six days as well. I have often thought of taking a day of rest in the week."

"Letters for India need not be prepaid in London; and if posted by the 19th or 20th, *via* Southampton, they cost only a shilling here. I am glad to find that the printed papers, sent by friends, now begin to reach us by the cheaper mail, and no longer by that which leaves London at the commencement of the month, which to us here is three times as expensive as the other: often more than that."

## MUTTRA.

Muttra, or Mathura, a celebrated city and place of pilgrimage in the province of Agra, is on the river Jumna, thirty miles north-east of Agra, latitude 27° 31' N. longitude 77° 00' east. It is highly venerated by the Hindoos, as the birth-place of their deity Krishna, and the chief street is one continued line of temples and ghauts. The Mahomedans in this district are numerous, their principal mosque being that of which a representation is given on the preceding page. Christian missionaries occasionally stand on the steps in front of it and address considerable audiences.

Mr. Phillips, writing on the 7th of July, after giving some interesting details of his itineraries in and around this vast city, adds,

As the result of these labours, a slight sketch of which I have given above, there is to report a visible agitation. Many gnash their teeth, fling out hard speeches and abuse on us as we pass the streets, and hinder us by their voice and influence from getting a hearing. The common people, however, listen, some with stupid astonishment, others with unfeigned sincerity and delight. Their remarks and countenances evince this. In the villages they are also quite alarmed at the regularity, frequency, and urgency of our preaching. The report often spreads that such and such a village is about to become Christian. Some of the villagers have indeed paid such deep attention, treated us so kindly, and asked such interesting questions, as made us hope that the truth had produced some abiding effects on them. As this town and neighbourhood, however, has been wholly given up to vile idolatry for ages, as far back as genuine or fabulous history conveys us, there is little hope that with a few years preaching they will abandon their ancient religion. The people of the villages have not till this year had the benefit of regular visitation, my time having been so taken up in the two previous years with buildings. I have now done with attending to new buildings since my chapel has been re-erected. While I remain in India, I intend only to keep the two chapels and my own house in repair. May we not hope that if during the last six months alone, a shaking amongst the dry bones has become visible, the result of two or three years of continuous hard work will be, that the desert itself shall begin to blossom.

The following paragraphs are taken from a letter addressed by Mr. Phillips to the secretary of the Maze Pond sabbath school:—

Allow me, in few words, to state the history of the school supported by you for the past six months. At the beginning of the year I was on a tour to Delhi, and left the school in the special care of my best native Christian, who conscientiously attended to it. On my

return, I found that, in consequence of the Seikh war and our recent victories, a report had spread in Muttra and other places, that now the English had conquered every foe capable of opposing them, they meant to make Christianity the religion of the land by force. This frightened more than half of my school away. As the hot weather approached, I felt that I could not remain in the hot school-room after breakfast, and wished therefore that the two head classes should come and be taught in our chapel, which almost adjoins our house. This, and the appointment of another pandit to teach these classes with me, so offended the old pandit by whose influence the boys were first collected and are now kept together, that he threw up his situation. The consequence was, that from forty the school came down to four. This continued for two months, when, having dismissed the new pandit, the old one came and humbled himself. He then began again, and the school is gradually rising, the number of scholars being twenty-four at present.

Our increased activity in city preaching will, I fear, prevent many parents from sending their children, as they are all now fully aware of our real object, which I have not tried to hide, namely, to turn them from worshipping dumb idols, &c. I now visit the school one hour a day, at irregular times, to keep the teachers on the alert. One native Christian is always present to see that no idolatry is taught. One hour a day is given to the catechism. The elder boys read the scriptures and religious books, and the school is opened with prayer. They learn writing, reading, arithmetic, a little history, geography, and grammar, in addition to the above. If you have any suggestion to make, I shall be happy to attend to it. Unfortunately, the native Christian who is sent to superintend the school, has no tact at teaching, while he is a good preacher, and he is prevented by his attendances at school from going out in the morning, as I could wish. The other preacher teaches well, but he cannot always be present, on account of preaching work.

### DINAJPUR.

A specimen of the opportunities of which our brethren avail themselves, and of the reception which their message meets, similar to the reception which the same message was accustomed to meet when delivered by inspired men, is afforded in a letter written by Mr. Smylie after a visit to Calcutta.

Since I left Calcutta, I have had many opportunities of preaching to the natives; and although those were chiefly by night, after our boat stopped, they were embraced. And only in one bazar along this route, which is not a short one, I met with opposition, or any thing like ill-will. That was not a general and united thing, but the opposition of individuals in the various places of the bazar where I was engaged. Nor were any of those who opposed men of talent, natural or acquired. They were bitter, noisy, and ill-natured enough. In the midst of their own storm they soon became breathless with angry passion, and retired or withdrew panting. They came roaring like lions, but did not retire so. In the midst of such elements I am sometimes obliged to be silent for a moment, while I cry out in silence, Lord, help, Lord, save, it is thy cause; thou hast promised help.

In all other places, whether by night or by day, the word was listened to with much attention. The poor heard it gladly and approved of it.

On the evening of the 23rd our boat stopped at Gomashtapur. I went up to the top of the high bank, under which our boat lay, and found there was a ghaut with several villages at no great distance. I therefore addressed the first man I met, knowing others would

soon join. When I concluded, they went home and told in the village what they had heard, and in a few minutes I could hear several men on the banks of the river inquiring for the sahib who loves and teaches the poor. I instantly came out of my boat, because to walk was out of the question. They said, when asked what they came for, that they wished to be taught what their neighbours had told them about. As the night was not only dark, but the painful and enfeebling wind so common in these parts at all seasons of the year, was blowing, I asked where the mandal's house was, and on hearing this, I was invited to it, because their own was too small. When I reached the mandal's house a straw fire was lit, and a lamp brought; thus, in the midst of the smoke, some twenty or thirty of us sat down. They listened with great attention for about an hour. When I concluded, three young men proposed following me immediately: this I could not allow, but told them to read and understand. When you have done so, come up to Dinagepore, and I will give you instruction; when you have understood you may be received. If you can come up and see us, and hear what we have to say, you will be entertained. Whether you come or no, remember there is none who can save you from sin, Satan, and eternal sorrow, but Jesus Christ. Be sure to

pray to God in his name, to pardon your sins, and to give you new and holy hearts; and you may be sure he will do it. They came to my boat with me, and were not inclined to say good night. They withheld their salam; but when they saw I was gone, it was given. Numbers during the past year

have said to me, Why don't the government give an order, and we would all become of your faith at once? Numbers of the Hindus seem to wish the struggle was over; but the Musalmans are doing all in their power to propagate unitarianism, and would take the sword again if they could.

The fairs called melas, at which immense multitudes assemble, have often been visited by missionaries anxious to embrace every opportunity to present their message to public attention. The following is the journal of some NATIVE PREACHERS who visited a mela at Baruipur for the same purpose.

Thursday. We started at the dawn of day, and reached the above place at nine o'clock, A.M., but our cart only arrived at three o'clock, P.M. In the mean time we selected a spot for the tent, and then, being wearied through hunger, we began to prepare something for our dinner. As soon as the cart came, we put up the tent, and took our dinner at four o'clock, P.M. After this we went out among the people for a short time, and divided into two parties, two in each stand, and preached to fifty persons respectively. The place was not yet crowded, yet there were hundreds of people all busy about something or other. The shopkeepers were erecting their booths and arranging their shops. The inhabitants came to see what things were coming to the market, and what amount of tamáshás there would be this year, &c. We preached to them, and were favoured with good attention from the majority of them; but there were some bad men, who being disputatious, produced some noise, and disturbed the attention of the others, and made them slight religion like themselves. The objections they made were of no importance, scarcely worthy of children. Refusing to enter into discussion, we preached to them the main doctrines of the scriptures, and refuted some of the prevailing fatal errors. A good number of tracts and gospels were distributed, and the people received them eagerly, especially the large ones, as a rare boon.

Friday. In the morning we were engaged in distributing books at our tent. After breakfast we went out and preached to very large congregations. While our old friend Rám-Hari was speaking, the second Bábu came and disputed with him, maintaining that God is the author both of vice and virtue. The people, seeing their head-man, the proprietor of the place and a great zamindar, paying attention to our religion instead of preventing the preaching of it, came in numbers and heard very attentively. There was a little noise on account of the numerous attendance of the people. In the afternoon we were out again, and preached in

four different stands, and the people heard us much to our satisfaction; there were some who disputed and laughed at us, and ridiculed the solemn truths of the scripture, but on the whole the people were attentive. The points of discussion were not fresh, but those we commonly hear in town; consequently they need not be inserted here. To-day we preached to about 800 men, and distributed about 300 books. There was a great demand for large books, we partly satisfied their anxiety by giving some of them the whole New Testament. There was an old woman of a respectable family, who talked for some time with seriousness on the subject of religion with Kailas Chandra Mitra.

Saturday. In the morning we distributed a number of tracts and single gospels at our tent. Not anticipating that we should do much after twelve o'clock, as the people had kept up the whole night in hearing songs, sacred and profane, and in the morning went home to prepare for the afternoon and the succeeding night; some of us went after breakfast and got men enough to preach, to dispute, and to give away tracts. In the afternoon we all went out and proclaimed the gospel without any fear, to hundreds of men. We divided and preached in three stands. At one post, where Rám-Hari and I were, there was preaching for full two hours, and disputing for about one hour. Our aged friend was very energetic and full of zeal; he answered some of their questions very shrewdly and cleverly. Just so it was at other stands, I believe. There was an old woman behind us listening from beginning to end, who showed great displeasure at those who caused a noise. To-day I think on the whole about 1000 people heard, and about 150 books and tracts were distributed. The chief Bábu sent men for books, and we sent him three, the Psalms, Genesis, and a Gospel. He received them very cordially, and went away smiling.

Lord's-day. In the morning gave books as before. In the afternoon we went out and made known the glad tidings to hundreds of men. To-day there was not

much noise, but the people heard very well all the time we preached, which was about three hours. Gave away several books to those who could read. People were so eager for big books that two or three small ones were torn and thrown at us, by some of the proud men of Rájpur, I think. In the evening, after coming to the tent, some rich Bábus of the K—, called at our tent for books. We gave them the best we had, which were received thankfully, and with a promise to read them. On their request, a promise was made by Rám-Hari of a whole bible, as we had none then with us.

Now our unanimous prayer is that God may bless our imperfect labours unto his glory and praise.

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## CEYLON.

Mr. Lewis, writing from Colombo, August 15th, says:—

Last week I visited the Leper Hospital and preached to its inmates. It is truly a miserable spectacle there. Some have been in the hospital more than forty years gradually decaying, losing joint after joint from the extremities, and fearfully diseased in the cartilaginous parts of the frame. Some appear

to be wholly covered with the horrible disease some are affected only in parts. They are most commonly afflicted with elephantiasis, and not with leprosy, strictly speaking. I have now this day completed the seventh month of my residence on this island.

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## AFRICA.

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### FERNANDO PO.

The want of facilities for regular communication between this country and that part of Africa in which our missionaries labour, is productive of great inconvenience both to us and to them. They complain, with feelings for which we can fully account, of long intervals in which they hear nothing from us; and we find it impossible to give such definite and continuous views of their affairs as would be pleasant both to ourselves and the public. We are not acquainted with some particulars which we should be very glad to know respecting the prospects of our brethren in this island and the adjacent continent. Some of the coloured settlers from Jamaica have returned thither; and some we believe are preparing for residence on the mainland. One of our brethren says, June 27th, "The Spaniards are not likely, I should think, to occupy the island; but the French may obtain it, if the British hold back. They have almost constantly some of their vessels here. Some of the officers have been well behaved and friendly; but the commander of a war vessel, not a steamer, here in May, was bad in his conduct. He sent his carpenter to pull off twelve pairs of large hinges from our doors and windows; and I had twice to send on board his vessel, in a way of peace, before I could have ten pairs restored; two pairs he kept, I suppose for his trouble in stealing them. The sailors, too, ran after some native women, and stole some yams, and nearly got the spears of Glorio and his people thrown into them. Glorio first complained to Captain Becroft, who paid him for his loss, charged him to keep quiet, and sent to the French captain to complain of the conduct of his men." The following are extracts from Mr. Clarke's recent letters:—

I have heard this morning (June 22), that the Dove reached Cameroons on Thursday morning, the 18th, and all appeared to be tolerably well, except Mrs. Saker, who by the mere excitement of seeing the Dove, had a severe attack of an afflictive and dangerous complaint, to which she is subject through weakness, which soon prostrated her, and was followed by dangerous symptoms; both Dr. Prince and Mr. Newbegin being there, the

disease was arrested, by the blessing of God, upon the use of medicine, and she soon began to recover. Mr. Saker and daughter were well. Brother Merrick had also gone to Cameroons, to pay his sawyers and obtain bamboo mats for thatching the new buildings at Bimbia. Miss Vitou left us on Saturday (20th), to go to reside with Mr. and Mrs. Sturgeon, as an infant school is to-day commenced. To-day Mr. Byl is to be united to Miss Stewart. Both are greatly affected in the good work, and though I have met with too many disappointments in myself and in others, to allow me to be very sanguine, yet I do humbly and prayerfully hope that better days in Africa will soon be seen. When God works by his Spirit, the days will be glorious. I thank him for what he has done; but we can scarcely say that a real heathen, in his own town, and among heathen companions, has yet been converted. All conversions have been confined to those who have lived among civilized people in the town of Clarence.

If the following notice would be proper, I should thank you to have it copied, and sent to the Baptist Magazine for insertion. Alter it in any way you think it well to do so.

Married, on Monday, the 22nd of June, at Clarence, Fernando Po, by John Clarke, Baptist Missionary, Leendert Byl, second son of Heer Cornelis Byl, of Nieuwenhoorn, Island of Brielle, Holland, to Isabella Beatrice Stewart, second daughter of the late Lieut. Stewart, R.N., of Dingwall, and granddaughter of the late Rev. Donald Mc Kenzie, of Maryfield, near Dingwall, Scotland.

In our old Baptist Magazines I see mention made of Miss Stewart's (now Mrs. Byl) father as the entertainer, at Dingwall, of Mr. Fuller and others, when travelling for the mission society. Her grandfather, too, took an

From Mr. Sturgeon, Fernando Po, we have received letters of rather later date. He says,

As I could not in my last finish my account of the schools, &c., I will now endeavour to do so. I have engaged Mrs. Johnson and Miss Johnson as teachers for our newly established infant school, at eighteen dollars per quarter. Two will not be required at one time, but I thought it better to employ both, as sickness is so frequent here, and neither of them have ever been so closely engaged before. The plan agreed upon is this, they are both to attend the school for a month, after which one only will be needed. Each will perform the office of governess every alternate week, so that I shall only have to pay the salary of one. The mother of Miss Johnson does all she can to encourage her daughter thus to labour, and the husband of Mrs. Johnson has promised to co-operate with his wife in this work of faith and labour of love.

active part with the Bible Society, in assisting in the distribution of Gaelic bibles, &c. At present we are in a trying position; we cannot stand still without the risk of being houseless, should the Spaniards come; we cannot build but at a great expense, and no letters have reached us since the painful ones about the debt. I hope some commanding spirit has taken up the pen and raised his voice for us at this time.

Brother Sturgeon still seems anxious to remain here, if permitted to do so; and by mutual agreement, believing it will be for the good of all, Miss Vitou goes to reside with him and Mrs. Sturgeon, to assist in the school, after the departure of Mr. Norman for Jamaica. Miss Vitou proposed this herself, and the best possible understanding prevails in reference to the change. Mr. Sturgeon is employing two other female members, and hopes to carry on his infant school vigorously. Our removal to Bimbia, the union of Mr. Byl and Miss Stewart, and the poor accommodation we have at present for so large a family, all render the remaining of Miss Vitou here for a time desirable.

The late voyage to Cameroons was of the most pleasant description, and I hope you will soon hear more cheering accounts from this part of the missionary field. We have no letters yet later than December and January, and are anxious to know what you are doing in the Spanish affair. The Ethiopie is laid up, and her hands paid off. The boiler has quite failed. The Wasp got upon a bank in the Cameroons River, and is so injured that she is to be sent home for repairs. The Warree has gone to Bonny for the stores of the Ethiopie. *July 4.*

Should either of them prove to be incompetent for the task, I shall retain the other. If, after a sufficient trial, the institution answers our expectations, and the number of the scholars should increase, I can separate the teachers, and form another infant school in another part of the town. Mrs. Johnson is a young woman of great acuteness and fervent piety, and Miss Johnson is of a lovely and gentle disposition, very pious, and particularly fond of children. They have been teachers in our sabbath-school upwards of two years, have been regular in their attendance, and kind and pleasing in their methods of imparting instruction to their scholars. We commenced the infant school on Monday 22nd ult, with forty-five scholars—we have now fifty-one. The infants only attend once a day, at ten A.M., and leave a little before two, P.M.,

when the British school children assemble in the same room. At a time when I was greatly perplexed about the schools, Miss Vitou came to us (altogether unsolicited and unexpected on our part), and expressed her desire to take charge of our British school, and live with us. Having been informed by her that she had made known her views to Mr. Clarke upon the subject, and that he had approved and commended her intentions, and having had several interviews with her upon the matter, I readily acceded to her request, and regard the movement as being of divine appointment, and trust that it will be overruled for the glory of God. As Miss Vitou is very intelligent, pious, and active, we hope the school will improve under her care. The maps, scripture prints, infant school lessons, &c., I purchased last year, will all be in requisition now.

I am not in the least discouraged to hear they cannot get the children to attend daily for instruction at Bimbia. There is nothing surprising in this. It is, however, very pleasing to know that they have good congregations on Lord's days to hear the good news of salvation, and generally as many as they can teach in their sabbath-schools. Brother Merrick's holy resolution and untiring zeal will carry him through all difficulties, and I doubt not but we shall see ere long abundant fruit from his persevering efforts. In a note I recently received from him he says, "Not a ray of divine light has yet appeared in the minds of the heathen around me. But while the residue of the Spirit is with the Lord, and we can approach the divine throne, we cannot despair." Mr. Newbegin says he is making rapid progress with his house. Mrs. Newbegin was very unwell when he wrote. Mrs. Saker was apparently on the point of death when the "Dove" last

went to Cameroons. Through the skill and kind care of Dr. Prince she soon became better, and is now at Clarence, considerably improved, but not well. She spent a day with us, and states that their prospects at Cameroons are more encouraging than formerly. Brother Saker appears to improve in health, but is now far from being strong. Dr. Prince has serious thoughts of fixing at Cameroons, at Dido's town. You will hear from brother Clarke that Miss Stewart has recently been married to Mr. Byl. I view them as a promising couple, and hope they will be able to do great and lasting good to the perishing Isibus among whom their lot is about to be cast. Mr. Williams has recently taken his wife to Bimbia. She lived a long time with us before her marriage, and greatly adorned her profession at Clarence. May she, with her beloved husband, walk in all the commandments and ordinances of the Lord blameless. By her particular request, I have taken the entire charge of her eldest boy, and shall bring him up to be useful in our schools, if possible. He is about ten years of age, and can read tolerably well. Already I find him a useful boy in the infant school. I have also a Bubi boy, whom I employ as monitor. He is living with one of our friends. Seeing that he was a shrewd lad, I put him to school a few years since.

Brother Clarke gave us a parting address this evening. He expects, with Mr. and Mrs. Byl, to leave us to-morrow evening. The Lord guide, guard, and prosper them. I anticipate taking a trip in the "Dove," to attend a general meeting of the brethren either at Bimbia or at Cameroons. May wisdom, meekness, and love be imparted to us. Pray for us, that the will of the Lord may be done, and the blessing of the Lord largely communicated to our mission.

## WEST INDIES.

### JAMAICA.

#### CALABAR.

In the arrangements respecting Jamaica, the payment of the salary of the institution for training native preachers was undertaken by the Society, but every other expense incurred in their support by the churches. The representations of their impoverished state that have been laid before the Committee, induced some generous individuals to forward, through the Secretary, some relief which is acknowledged by Mr. Tinson in a letter dated September 19.

The packet has arrived, and brought me yours of July the 9th and August the 7th. It was well, perhaps, they came in company. I happened to open them in the order of time, and when July the 9th was beginning to produce the heart's sickness of deferred hope, August the 7th came with a good word to gladden the spirit. With my heart do I

thank those kind friends who have so readily come to our rescue; and most sincerely do I thank God, who put it into their hearts thus to do good. He knows all about my anxieties in this matter—how far the undertaking was begun for his glory, and what will be the result. I have talked with Him about it by day, and in the night-watches, and after using

every effort in my power, both here and in England, I was trying to leave the matter in his hands, not without a hope that he would help. He has helped, and to him be all the praise. Let me be increasingly diligent to improve the little remnant of life that remains for his glory.

You say several questions have been asked about the expenses, and why we deem £30 a year necessary for the board of each student. We do not. Perhaps some expression in the circular, or in my other communications, has led to that conclusion, but I will explain; for I hold, and have ever held, that persons who give their money for benevolent objects, are entitled to a full, unreserved, and accurate account of its expenditure. This I am ever ready to give. It seems, however, almost a hopeless case to make persons in England, even secretaries, understand about things in Jamaica. Nor am I much surprised at this, when I think of the strange and contradictory statements often made, either in letters, confidential intercourse, or platform orations. One writing or speaking under the influence of some local circumstance, which has not only engrossed his own mind, but given a tinge and a colouring to the circumstances of every other locality, thinks he must be right, and all the world must see with him. Another, speaking from the excitement of the occasion, utters some flaming account which he rather wishes to be true, than knows to be fact, but it passes current, and when the plain, naked truth comes out, discrepancies arise very difficult to reconcile. Thus it has been with respect to our churches, schools, and public institutions. Thus it has been with the students here, some represent-

ing that they could support themselves, others that they could live on faith, if not on air. But we find it impossible to do with less than from £20 to £25 per annum for each man. When I mentioned £300, in addition to what little may be raised here, as enabling us to support ten students, I included every expense; servants, doctor, washing, and other incidental expenses, that you know will occur in any public institution. I not only say the utmost economy is observed, but am prepared to show it. With the expense of purchase, erection of buildings, &c., I had nothing whatever to do. But for all the current expenses since the Academy was opened, I alone am responsible. The books are open for examination by any one, everything is entered under its proper date, even to a threepenny-worth of salt fish. My wife devotes herself to the interests of the Institution, without fee or reward. She has reduced the servants' wages more than one-third below what the committee of management originally fixed. The doctor, servants, and washing, at the lowest possible rate of remuneration, amount to £136 a year. We must keep a mule and cart, to send for provisions, and in dry seasons to supply the establishment with water. I have taken no notice of extra expense in cases of sickness, nor of the wear and tear that must be constantly going on; and then there are the whole premises to be kept in order. I have not time now, or I would send you a schedule of the different items of expense. As to the students, the expense of each will be from £20 to £25. I am afraid our friends do not bear in mind, that from the heavy taxation on food, we must pay almost double what the articles cost in England.

### TRINIDAD.

Many refugees from Madeira have recently arrived in this island. Mr. Cowen says, writing from Port of Spain, September 19th,

Although it is not long since we received a case of bibles, yet you will be glad to hear that we have already disposed of a great portion of them by means of colporteurs who travel through our streets and from house to house, with this precious seed of the tree of life. The priests have already taken the alarm, as these men have learned and are doing what they can to prevent the Catholic people from purchasing or receiving the bible, consequently our French copies have not sold so well as the English. But the primary object we have in view now in seeking a fresh supply, is to secure some scriptures in Portuguese, to be distributed among the immigrants from Madeira, who are now becoming rather numerous, and must not be neglected. A few days since the ship William came to anchor in this port, having on board about 190 of these people. We soon learned some-

thing of their history, and it turned out they had all fled from the fierce persecution raised against Dr. Kalley and his followers. This intelligence respecting them produced in our breasts a deep interest in their favour, and we soon after had a group of them, about thirty, at the mission house, where it rejoiced our hearts to show them all the Christian kindness in our power. Four of them remain permanently with us. A second cargo is daily expected. The change produced on the minds of these people through the reading of the scriptures is truly astonishing, and calls for great thankfulness from those who desire to see God's word exalted above human dreams and devices. Oh, how they seem to love their Testaments, for I have seen no bibles with them. They gather in a group of their own accord, and with the greatest solemnity, each in his turn reads a portion,



as if they hungered after the bread of life. Truly God has wrought a great work among them. They inquire strictly before engaging themselves if the person be Protestant or Catholic, as they will have nothing to do with the latter class. But I must close. Fever still clings to me, and since I last wrote I have been of little use. Mr. and Mrs. Law are well.

## HAITI.

Mr. Abbott, of Falmouth, was, at the time of our last advices from Jamaica, on his way to Haiti, having kindly left his home in order to visit our bereaved female friends, and attend for a short time to the congregation there, hoping that permanent help will soon be sent from this country. By letters from Miss Harris we learn that Mrs. Francies has been very seriously ill, but is nearly restored to health. The meetings for worship are regularly held, and continue to be well attended. As far as we can judge, our friends are acting with great prudence, combined with an earnest desire to devote their lives to the spiritual interests of the benighted population around them. The expense of living on the island is, however, found to be greater than had been anticipated: some kinds of provision have become scarce, and prices are rising.

Since the preceding paragraph was in type, we have received from Mr. Abbott a communication dated September 22nd.

I arrived at this place on the 10th inst., and purpose returning to Jamaica by the mail due here on the 29th inst. In giving you the result of my observations and inquiries as to the state and prospects of your mission here, it is unnecessary that I should enter into any description of this town and neighbourhood, or repeat any of those particulars as to the number and character of its inhabitants, or the prevalence and baneful influence of Roman Catholicism, with which you have been made acquainted by our lamented brother Francies. A few points demand attention, and to these I shall now briefly and faithfully refer.

I. The selection of Jaemel, as the site for commencing your mission in this island, was a judicious step, and a more auspicious commencement than our departed brother, aided by our excellent and indefatigable friend Miss Harris, was privileged to make, could not have been anticipated.

In a papistical community—a community taught from childhood to distrust and dislike fair-faced foreigners—our departed brother was, on account of his affable and affectionate demeanour, and his untiring efforts to do good, beloved by many, respected by all, and his death is regarded as a public loss. A successor of a kindred spirit, and such I hope you will soon find, will meet with a hearty welcome, and find a field for extensive usefulness open before him. No man will make way here who is not courteous, patient, plodding, self-denying, and persevering. He who is chosen for this field of labour, must come prepared to contend meekly, yet firmly, with ignorance, superstition, and idolatry, and to

bear frequent repulses and disappointments, without desponding or complaining.

Papacy here appears in its least attractive garb, and its influence amongst the thinking portion of the community at least, is evidently on the decline; it is highly important, therefore, that you should send a missionary here who would not repel such as are disgusted with the absurdities of popery by an indiscreet zeal for proselytism, but who would win their esteem and confidence by unobtrusive and self-sacrificing efforts to promote their spiritual and eternal welfare. It would also be of great advantage to a missionary coming hither to possess some knowledge of the peculiarities of the negro character. Thinking it probable that the Committee may look to Jamaica for a missionary for Haiti, I would remark that I know of no one there, that is moveable, so well suited for this place as brother Dutton.

II. Mrs. Francies, Miss Harris, and Miss Clarke, are very anxious to remain here, carry on the schools, and assist your missionary as far as possible by distributing tracts, which are thankfully received, and by visiting the inhabitants, by most of whom they are cordially welcomed, for the purpose of reading the scriptures, &c., and hope the Committee will sanction their so doing, and afford them some pecuniary assistance, in the event of their failing to obtain a sufficiency from other sources. I have this morning replied to a letter from Mr. R. Foster, of Tottenham, dated August 1, in which he states that the Society of Friends had resolved to assist the school here. I have requested him to consult with you on the subject, and to let our friends

here know whether that assistance will be given if the schools are conducted by Misses Harris and Clarke. In the expectation and hope that he will show you my letter, I will not repeat here what I have written to him. The schools will not, I trust, be abandoned, and they are at present so efficiently conducted that a change of teachers is greatly to be deprecated.

Hoping to hear soon what decision the Committee have come to respecting our friends, and the stations at this place, I will not enlarge on this point.

III. There is one other subject, however, to which I cannot forbear alluding. I mentioned in my last from Jamaica, that the family here had frequently wanted wholesome food, and of the truth of this I have had ample proof during my stay here, while the painful conviction has been forced upon me, that our brother Francis's health became greatly impaired some time prior to his decease by excessive fatigue and the want of a sufficiently nutritious diet, the result of his determination to keep, if possible, his domestic expenditure within the limits prescribed by the Committee.

I have taken special pains to ascertain the prices of the different articles of food, the wages of servants, and other items of expense in housekeeping, and while I admit that the cost of living is less here than in Jamaica, about one-third less, I feel confident that a European mission family, say with two or three children, cannot live, without denying themselves many things necessary to health and comfort, upon £150 per annum exclusive of house-rent.

I have only to add that since brother Francis's death every thing has been done that could be done by our friends here to keep the inquirers after truth together. The services in French are regularly attended to, Miss Harris conducting the devotional parts, and two or three promising native young men reading the scriptures and a sermon at each service. Last sabbath week I preached in English, and last sabbath administered the Lord's supper to the mission family and the only baptized Haitien on this side of the island. Next sabbath I shall (o. v.) bid them farewell.

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## C A N A D A.

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### MONTREAL.

Towards the shilling contribution we have received from Mr. Cramp £16 15s. 3d., collected by several friends in and near Montreal. He adds, September 12th,

I have nothing particular to communicate this time, except that we are deeply involved in debt. Contributions for the Swiss Mission will be most thankfully received. A new number of the Swiss Mission Register will be forwarded by next mail. We are now living

in the college, and are as yet in much confusion, owing to the noise and intrusions of the workmen. Our apartments are very commodious. We have fourteen students, thirteen of whom are studying for the ministry. Another general student is expected this month.

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## H O M E P R O C E E D I N G S,

At the quarterly meeting of the Committee, held on the 7th of October, the condition of the churches in Jamaica having been fully considered, and a statement having been made by the chairman, to the effect that if it should be deemed important, and no other party should be found, Mr. Angus, the secretary, would be willing to undertake a voyage to that island for the sake of making a more full and satisfactory inquiry into their state, it was resolved:—

1. That as the Committee have often recorded their opinion, and still retain it, that highly important services in connexion with the Society might be rendered by a deputation to Jamaica, they rejoice to find that Mr. Angus is willing to undertake this service; and they request him to go as their representative, in order to confer generally with the brethren on questions which have arisen since the independence of the churches, and to make the fullest possible inquiry into their condition.

2. That in the judgment of the Committee it would greatly contribute (under the divine blessing) to the efficiency and success of the deputation, if an associate could be found for Mr. Angus, and having reason to hope that their brother, Mr. Birrell, is not indisposed to give himself also to this service, the Committee affectionately assure him of the gratification they would feel if he should find it consistent with his duties to do so, and of the confidence they would repose in him as their conjoint representative with their esteemed secretary, in this important mission.

Mr. Angus expects to sail on the second instant. During his absence, letters on mission business may be addressed to him, as usual, at the Mission House, Moorgate Street, as they will be opened by those members of the Committee who have undertaken to give attention temporarily to the various duties which ordinarily devolve upon him.

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At the same meeting the following resolutions were passed unanimously in reference to esteemed missionaries recently deceased:—

Resolved,—That this Committee record on their minutes, with sentiments of profound submission to the will of God, and of affection for the memory of their departed brother, the death of the Rev. Thomas Burchell. Called by divine grace to the ministry of the gospel, and, under the influence of Christian zeal, resolving to exercise that ministry among the negro population of Jamaica at a time when they were held in cruel bondage, he was sent to that island as a missionary in the year 1823. His earnest piety, his bold and faithful preaching, his sympathy with the oppressed, and his efforts to mitigate when he could not redress their wrongs, together with his patient endurance of toil and persecution for their sakes, greatly endeared him to the flock which he was instrumental in gathering into the fold of Christ; while his manly sense, his steady judgment, his prudence, decision, and firmness, gave him influence among the churches at large, and qualified him to use it, with personal honour and public advantage. Revisiting his native land to recruit his health, he was not permitted to return to his family and his flock, but fell <sup>in</sup> sleep in the assured hope of salvation through the blood of the Lamb. The Committee deplore, in his removal, the loss of one of their most distinguished and deservedly honoured missionaries, and offering their Christian sympathy to his bereaved widow and relations, as well as to the church which constituted his pastoral charge, and the brethren amongst whom he lived and laboured, would comfort them, and be themselves comforted, knowing that since for him “to live was Christ, to die is gain.”

Resolved,—That the Committee have heard with emotions of deep sorrow of the decease of the Society's esteemed missionary, E. J. Francies, at Jacmel, in the island of Haiti. In recording this event, the Committee would magnify the grace of God in their departed brother. Converted at an early age, his heart was deeply affected at the condition of the heathen, and after much deliberation he placed himself at the disposal of the Baptist Missionary Society, by whom he was sent to Jamaica in 1839. Diligent, earnest, and successful in his labours in that island, he yet longed for a sphere where the gospel had not reached. When it was determined to undertake a mission to Haiti, Mr. Francies was the first to offer his services, which were cheerfully accepted. Though from the first, affliction deprived him of the aid of the brother sent out with him, he toiled alone with characteristic zeal, till he was seized with the disease which in a few days hurried him to the grave. His course has been short, but useful. He has fallen honourably in the midst of his work, and his death is gain. The Committee offer their affectionate condolence to his sorrowing parents and his bereaved widow and family, while they humbly trust and pray that the Society at large may regard these repeated dispensations as calling for submission to the will of God, and for earnest prayer that others may be raised up to fill the places of beloved brethren who have entered upon their reward.

## JAMAICA.

A few warm friends of the mission having spontaneously made a subscription to enable our deputation to afford some pecuniary aid in cases of peculiar emergency, contributions for this purpose will be thankfully received by S. M. Peto, Esq., 47, Russell Square, London.

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 THE SHILLING CONTRIBUTION.

All our friends who have promised an effort in aid of the Shilling Contribution of the Baptist Missionary Society, are requested to send in the amount collected as early as possible. The Committee are anxious to close the account, and ascertain the result.

It is very undesirable that the amounts in hand should be retained till the close of the financial year of the Auxiliaries.

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 PORTRAIT OF MR. KNIBB.

We are glad to learn that the proprietors of the mezzotint portrait of Mr. Knibb (by far the most beautiful engraving of him ever published) have just resolved to issue copies of the engraving from the first of December next, for one month, at 2s. 6d. each.

We recommend our Sunday schools and friends generally to avail themselves of this generous offer.

The engraving may be had of any bookseller, and should be inquired for as the mezzotint engraving of William Knibb.

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 CORNWALL.

The services of the twenty-sixth anniversary of the auxiliary in this county have just been held, when the cause of the Society was most efficiently advocated by the Rev. Mr. Winter, of Bristol, the Rev. Mr. Jackson, and by various other brethren of our own and other denominations.

Public meetings of the branch societies were held at Penzance, Redruth, Falmouth, Helston, Truro, Grampond, and St. Austle.

At all these places the addresses were highly appropriate and effective, and the lively emotions of zeal pervading each assembly were chastened with the solemnity which becomes the house of God. May the greater prevalence of holy love and self-denying activity in the cause of Christ during the following year, prove that the grace of God, in regard to these meetings, has not

been bestowed in vain. At St. Austle the zeal of some very young friends demands special notice.

The annual meeting of the county auxiliary was held at Truro. The chair was occupied by the pastor, the Rev. Mr. Tuckett. The secretary read the report, from which it appeared that the receipts for the last year amounted to £131 2s. 5d.

The receipts of the branch societies for the present year are not yet ascertained, but it is expected that when made up they will manifest that the zeal of the Cornish churches has increased.

JOSEPH SPASHATT,  
Secretary.

Redruth, Sept. 30th, 1846.

## UNITED PRAYER.

The following observations have been received from a correspondent in the west of England :—

Believing as I do that there is an intimate connexion between prayer for spiritual blessings and the realization of the things desired and sought, and having seen, with no little pain, the complaints made touching the present condition of the missionary cause, I am induced to suspect that our missionary *prayer-meetings* are not what they *should* be, nay, what they *have* been; and before I had read the language of complaint just referred to, it had struck me that two or three things were wanting to make our meetings for missionary prayer more effectual. May I be allowed to specify then, in part at least, what they are, in the judgment of your correspondent?

They are, as I believe :—

I. Where unions exist, either between different churches in the same denomination or between churches of different denominations, that union exists far less in reality than in supposition, and occasionally unholy feelings occupy the breast. This must be offensive to the divine Spirit.

II. There appears but too little of the *spirit* of prayer. This is indicated by a want of *unction*,—a want of speciality and distinctness as to the immediate object contemplated in a

prayer-meeting for the mission cause, and hence rarely are details heard in public devotion which would both present more vividly to the minds of the worshippers the circumstances and condition of the mission field under its various aspects, and would enable both the leaders and the led in public devotion to wrestle more earnestly with God for the all-important objects sought to be attained by such exercises. *This* defect must also tend to grieve the Spirit.

III. The general aspect of the congregations at our periodical seasons for missionary prayer, especially where unions exist, has been, in the writer's judgment, that to a great and unhappy extent individual Christians *lean on others* to bear the pleasing and solemn burden of intercession: the fact that *each one* is responsible, *each one* concerned, does not, as it appears to the writer, manifest itself. This is unworthy of a right state of heart.

If then, in the judgment of the editor of the *Missionary Herald*, there be any truth or point in these remarks, and they are capable under his (the editor's) hands of amplification or of alteration, perhaps their insertion in a future number of the *Herald* might be of some little use in so good and great a cause.

## FOREIGN LETTERS RECEIVED.

AFRICA .....	BIMBIA .....	Merrick, J.....	June 15 (2 letters) and 30.
		Newbegin, W. ....	July 1.
	CAMEROONS .....	Clarke, J.....	July 23.
		Merrick, J.....	July 23.
	CLARENCE.....	Clarke, J. ....	June 22 (2 letters) and 27, July 4.
		Sturgeon, T.....	June 24.
AMERICA .....	BROOKLYN .....	Henderson, A. ....	September 7.
	HALIFAX.....	Harding, T.S.&ors.	September 12.
	MONTREAL.....	Cramp, J. M. ....	September 12.
	NEW YORK .....	Colgate, W.....	June 10.
		Henderson, A.....	August 12.
		Wyckoff, W. H.,	September 12.
ASIA .....	CALCUTTA.....	Thomas, J.....	August 7.
		Wenger, J.....	August 7.
	COLOMBO .....	Davies, J. ....	August 14.
		Lewis, C. B. ....	August 15.
	DINAPORE.....	Smylie, H. ....	June 18.



		£ s. d.			£ s. d.			£ s. d.
Hendon—			<b>STAFFORDSHIRE.</b>			Hull—		
Collections	.....	2 9 1	Bilston—			Harwood, James, Esq.	5 0 0	
Contributions	.....	1 11 0	Collection	.....	7 12 0	Millwood—		
Torrington—			Contributions	.....	0 5 3	Collection	.....	1 11 0
A Friend, by Mr. C.			Do., Sunday School	.....	1 2 9	Milne's Bridge—		
Voysey	.....	4 0 0				Collection	.....	4 13 9
Uppottery—			<b>SUFFOLK.</b>			Pole Moor—		
Collection	.....	2 1 6	SUFFOLK, by Mr. S. H.			Collection	.....	2 2 10
<b>DORSETSHIRE.</b>			Cowell, on account	.....	50 0 0	Contributions	.....	2 3 1
Lyme Regis	.....	2 13 3				Salendine Nook—		
<b>DURHAM.</b>			<b>SURREY.</b>			Collection	.....	5 2 6
South Shields—			Mitcham, by Mrs. Pratt	.....	1 5 0	Female Association	.....	12 16 1
McKay, Mr. H.	.....	10 0 0				Sheffield—		
<b>KENT.</b>			<b>SUSSEX.</b>			Friends, by Joseph		
Crayford—			SUSSEX, by Mr. W. But-			Sturge, Esq., for		
Sunday School	.....	2 6 10	ton, on account	.....	50 0 0	the Misses Knibb's		
Greenwich, London Street—						School	.....	12 0 0
Collection	.....	2 10 0	<b>WARWICKSHIRE.</b>			<b>SOUTH WALES.</b>		
<b>LANCASHIRE.</b>			Birmingham, &c., by			<b>GLAMORGANSHIRE.</b>		
Burnley—			Mr. J. H. Hopkins,			Merthyr, Zion Chapel—		
Collections	.....	15 0 0	on account	.....	47 4 9	Collection	.....	5 8 3
Cloughfold—						Contributions	.....	2 14 1
Collection	.....	11 1 5	<b>WILTSHIRE.</b>			Neath—		
Colne—			Bromham and Sandy Lane—			Contributions, addi-		
Collection	.....	10 10 0	Contributions	.....	3 4 8	tional	.....	0 6 10
Coniston—			<b>WORCESTERSHIRE.</b>			<b>MONMOUTHSHIRE.</b>		
Collection	.....	0 15 0	Astwood—			MONMOUTHSHIRE, by		
Haslingden—			Collection	.....	6 4 0	Rev. D. R. Stephen...	24 2 7	
Pleasant Street—			Contributions	.....	6 16 11	Bassaleg, Bethesda—		
Collection	.....	10 18 10	Worcester—			Collection	.....	1 4 8
Ebenezer Chapel—			Collections	.....	24 0 3	Contributions	.....	2 10 0
Collection	.....	4 3 6	Contributions	.....	25 1 0	Twyn Gwyn—		
Liverpool—			<b>YORKSHIRE.</b>			Collection	.....	1 10 0
Houghton, John, Esq.	.....	50 0 0	Bingley—			<b>IRELAND.</b>		
<b>NORTHAMPTONSHIRE.</b>			Sunday School	.....	0 5 0	Cork—		
Stanwick—			Bradford—			Collection	.....	5 2 1
Collection (in part)	...	1 13 4	Collections—			Contributions	.....	5 0 0
Contributions	.....	1 17 6	Public Meeting	...	10 1 4	Tralee—		
Do., Sunday School	.....	1 3 0	First Church	.....	17 12 8	Collection, Indepen-		
			Second Church	.....	12 16 8	dent Chapel	.....	1 16 0
			Briggs, Master, don...	.....	0 10 0	Youghal—		
						Contributions	.....	0 15 0

Contributions from Braintree sent too late for the last Annual Report, but belonging to last year :—

£ s. d.		£ s. d.		£ s. d.
Collections	.....	20 0 6	* Dawson, Mr. Joseph	1 0 0
Craig, Mrs.	.....	2 2 0	Hart, Miss	0 10 0
* Challis, Mr. William	1 0 0		Boxes by—	
			Bentall, Miss	0 7 0
			Rees, Miss	0 11 1
			Boosey's, Miss, Young	
			Ladies	0 4 8
			Collected by—	
			Hart's, Miss, Young La-	
			dies, for Dove	0 10 0
			Rees, Miss, for do.	0 10 0
				<u>26 15 3</u>

\* These names are inserted from other places, and are now connected with Braintree.

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to October 12, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.		£ s. d.	£ s. d.
	£ s. d.	Hackney	36 17 0
2 Corinthians ix. 6...	5 0 0	Islington Green	11 2 6
Grosier, Mr. W. J.,		Lambeth, Regent Street,	
Collected by	1 2 0	Sunday School, one	
		shilling from each class	1 11 6
		Shakspeare's Walk	1 3 6
		Shoreditch, Providence	
		Chapel	2 10 0

DEVONSHIRE.		NORTHUMBERLAND.		Rishworth .....		Sowerby .....	
£	s. d.	£	s. d.	£	s. d.	£	s. d.
Culmstock .....	1 3 0	Broomley .....	1 11 0			1	7 0
Devonport, Morice Sq., Sunday School .....	0 7 6	Newcastle, Tuthill Stairs .....	14 4 0			2	0 0
Torrington .....	5 0 0			<b>NORTH WALES.</b>			
<b>DORSETSHIRE.</b>		<b>NOTTINGHAMSHIRE.</b>		<b>ANGLESEA.</b>			
Dorchester .....	4 0 0	Collingham .....	7 14 0	Llanfair .....	2	2	0
<b>DURHAM.</b>		<b>SHROPSHIRE.</b>		<b>SOUTH WALES.</b>			
Bedlington .....	0 5 0	Snailbeach .....	2 6 0	<b>CARMARTHENSHIRE.</b>			
Hamsterley .....	1 3 6			Cwmfelin .....	2	1	0
<b>ESSEX.</b>		<b>SOMERSETSHIRE.</b>		<b>GLAMORGANSHIRE.</b>			
Langham .....	5 0 0	Bristol, by Mrs. Haw- kins .....	1 16 0	Ararat, near Cardiff .....	3	3	0
Loughton .....	4 9 0	Cheddar .....	3 13 0	<b>MONMOUTHSHIRE.</b>			
		Taunton .....	5 0 0	Llanthewy .....	3	0	0
		Watchet .....	1 2 2	<b>PEMBROKESHIRE.</b>			
<b>GLOUCESTERSHIRE.</b>		<b>STAFFORDSHIRE.</b>		Blaenllyn .....	2	10	0
Campden .....	3 0 6	Walsall— Sunday School .....	1 0 0	Blaenywaun .....	2	6	4
Naunton and Guiting .....	5 8 0			Caersalem .....	2	10	6
<b>HAMPSHIRE.</b>		<b>SURREY.</b>		Fishguard .....	3	4	3
Lockerley .....	1 10 0	Brixton Hill, Salem Chapel .....	4 0 0	Soar .....	1	3	0
Newport, I. W. ....	2 11 0			Tabor .....	1	4	2
Romsey .....	3 10 0	<b>SUSSEX.</b>		Trefdraith .....	1	16	0
<b>HERTFORDSHIRE.</b>		Battle .....	2 6 0	<b>SCOTLAND.</b>			
Markyate Street .....	2 3 5	<b>WARWICKSHIRE.</b>		Arbroath .....	1	0	0
<b>LANCASHIRE.</b>		Rugby .....	2 11 0	Dunfermline .....	2	17	8
Burnley .....	3 0 0	<b>WILTSHIRE.</b>		Edinburgh, Drummond Street .....	1	0	0
Liverpool, Pembroke Street .....	21 5 6	Corsham .....	5 0 0	Leith, Preaching Station	0	10	0
		Devizes and Bromham	1 5 4	St. Andrews .....	1	17	6
<b>LEICESTERSHIRE.</b>		Malmesbury .....	0 11 0	<b>IRELAND.</b>			
Arnsby .....	4 11 0	Semley .....	1 14 6	Omagh, &c. ....	5	0	0
<b>NORTHAMPTONSHIRE.</b>		<b>WORCESTERSHIRE.</b>		<b>FOREIGN.</b>			
Clpstone .....	9 0 0	Worcester .....	13 18 9	<b>CANADA.</b>			
<b>NORTHAMPTONSHIRE.</b>		<b>YORKSHIRE.</b>		Bytown .....	2	0	0
		Golcar .....	4 10 7	Cornwall .....	1	0	9
		Hall, Salthouse Lane ..	5 0 0	Montreal .....	16	2	2
				Osnabrock .....	1	5	6
				} 16.15 3			
				<b>Currency.</b>			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.