

THE MISSIONARY HERALD.



FORESTS OF TRINIDAD.

TRINIDAD.

Trinidad has been called the Indian Paradise. It was discovered by Columbus on his third voyage, in 1498, and was then densely inhabited by Caribs, whose disposition is represented as mild and industrious. The inhabitants now are chiefly Europeans and negroes; but a few hundreds are left of the aborigines. They have fallen before the edge of the sword, Spanish cruelty and outrage, and European vices.

The soil is fertile, and the land covered with gigantic and magnificent vegetation. Forests of palms, groves of citrons, hedges of spices and perfumes, beautiful rivers, surmounted by a deep azure sky, render the interior of the island a scene of unequalled beauty. Beneficial and abundant dews cool and invigorate the atmosphere, and give a vigorous luxuriance to vegetation. The forests are filled with trees of the noblest growth, among whose gnarled roots the traveller with difficulty picks his way. The margins of the rivers are hid in the dense foliage of the cocoa-tree, here and there interspersed with the brilliant and golden foliage of the *Bois immortel*, a lofty umbrageous tree, covered with clusters of scarlet blossoms of exceeding brightness, and shining like brilliant velvet in the rays of the sun; while the lovely butterfly-plant, fluttering on its almost invisible stalk, adds beauty and variety to the traveller's path. The low grounds are marshy, and the passage through them rendered extremely difficult by the entangled vegetation which covers them.

Amid these glorious scenes labour our brethren LAW and COWEN, assisted by eight other teachers. During the last year twenty-two persons were baptized, and there have been gathered from the degraded population about 120 persons into Christian fellowship—plants that shall flourish in the Paradise of God.

 INDIA.

 CALCUTTA.

The hope expressed by our brother THOMAS in the *Missionary Herald* for November, has, through Divine mercy, been fulfilled. On the last Lord's day in September six believers made a public profession of their faith in the Lord Jesus Christ at Bow Bazar, consecrating themselves to Him in baptism, and were admitted to full communion on the following sabbath. In a letter dated November 8th, Mr. THOMAS further informs us, that "brother Leslie baptized a European last sabbath, and on the same day brother PEARCE baptized a man, formerly a Mussulman. I hope to baptize at the close of the month. Thus you see we are not left without some tokens for good, and if we can but get over the difficulty about funds, I hope we shall yet see better days."

 MONGHIR.

Under date of October 31, 1849, our brother LAWRENCE favours us with the following communication. His remarks on the deficiency of the Society's funds, the present wants of India, the encouraging prospects daily enlarging before our

missionary brethren, and the self-denial endured in his missionary life by our esteemed brother, will be found worthy of particular attention.

It is with deep regret I learn that the Society continues so much in debt, and that in consequence it is necessary to restrict the operations of the Society within narrower limits. I hope that this will be only a temporary measure. Surely there must be silver and gold enough amongst the baptists in Britain to enable the Society to maintain all its usual operations with vigour. After all the good that has been accomplished by means of the Society, surely none can fail to see its growing worth and importance. And can it be that when the Society is advancing in usefulness, the professed friends of the Redeemer in our denomination are declining in zeal and liberality? I hope that this is not the case. But from whatever cause the deficiency of funds has arisen, it is deeply to be deplored. It is most painful to reflect that the amount of pecuniary aid afforded to the East India Mission must be curtailed just at a time when we need more help in every way. We want more men, as well as more money.

Wants of Patna and its vicinity.

Some of the Society's stations cannot be maintained much longer without a more liberal supply of both. Patna has now no missionary belonging to our Society. The Refuge and the church have been broken up by Mr. Beddy's removal. And though there is one valuable missionary there, who, I have no doubt will do all he can in looking after the few believers that remain, as well as in preaching to the unbelieving; yet what is one man in so large a city? It is very much to be lamented that our Society has not an agent to go to Patna immediately; there is abundance of room, not for one only, but for three or four missionaries. Not only is there a vast population in the city of Patna, but there are many towns and villages around it, which must be supplied with the light of the gospel from Patna. Gya is about sixty miles from Patna, and is a very important place in the estimation of the Hindoos. Vast numbers of pilgrims from all parts of India visit there, and generally remain for a week, or two weeks, so that there are good opportunities of preaching the gospel to them. But at this place there is no missionary, and there is not one residing nearer than Patna. Behar and Tikaree are two large towns, with no missionary nearer than Patna. Several other large places I might name, which have no missionary nearer to them than Patna; but you are doubtless fully aware of the importance of having our mission re-established in that large city, and I feel persuaded that the Committee would most gladly send agents there if it were in their power; it is,

therefore, of little use for me to write more on this subject, as both means and agents are wanting. I pray "the Lord of the harvest" to dispose the hearts of his people to greater liberality, and to send forth more labourers into this part of the missionary field.

Retrenchment.

In reference to the resolutions on reduction of expenditure, to which you have called our attention, I may remark that you are doubtless aware they can scarcely be considered applicable to Monghir. As we draw from the Society's funds nothing but our own salary, it is impossible for us to reduce our allowance from the Society except by giving up a portion of them. To relinquish any portion of my salary would subject me to difficulties, for although we live in a very economical style, we have nothing to spare at the year's end. I have never drawn the full extra allowance for a missionary's family, and since I have been at Monghir I have kept the mission house in repair out of my salary, in order that I might spare the funds of the Mission. And, excepting about 600 rupees realized from the proceeds of the Digha houses, with which I built a large wall to secure the house against the encroachments of the river, and partly rebuilt a stable, I have never drawn any extra sums from the funds of the Society. I am not sure, however, that the resolution No. 4 is intended to apply to the salaries of the brethren. I do hope that the Society will not be so urgently pressed as to make it necessary to reduce the salaries of their agents; but should this be the case, I will cheerfully bear my share of the burden.

Liberality of the church at Monghir.

You are aware that we have local funds by which all the current expenses of the Monghir station, our salaries excepted, are defrayed. These expenses amount now to more than £7 a month.

Some of our members, sympathizing with the Society in its difficulties, have been exerting themselves to collect contributions towards liquidating the debt. Already 300 rupees, or £30, have been collected, and we hope to realize something more, when the amount will be forwarded to Mr. Thomas.

Prospects.

No additions have been made to our congregations, or to the church, since last May, of importance. We anticipate an increase to both in a few months. Several of the inquirers in our Christian community continue to afford us satisfaction, and it is probable

that some baptist friends from other stations will take up their residence here.

Account of tour.

During the greater part of August, and the first half of September, I was from home in company with our native brother Nainsukh. We visited the villages on the banks of the Gunduk, a stream flowing into the Ganges a little below Monghir. We visited about sixty-two different places, gave about 154 addresses to as many as 5647 hearers, and distributed about 50 single gospels, and 200 tracts and other books. Very few of the village people are able to read, the distribution of books was therefore small. Our reception by the people in general was encouraging. We found on this occasion very little of that bitterness of feeling and decided opposition which were manifested when we visited them a few years ago. In many villages our hearers appeared

to take a pleasing degree of interest in what was said to them; some of the poor people even offered us pice and food. One poor woman, after listening to Nainsukh for some time, expressed her approbation of what she heard, and desired her son to present him with two annas (3d.), begging him to do her the favour to accept of it, and apologizing for the smallness of the sum. She said many brahmans and teachers had come to her house for what they could get, but none had ever told her such excellent things as she had then heard! Such incidents serve to show that the preaching of the gospel makes an impression even upon the apathetic Hindoos, and to strengthen our belief that it will be instrumental, through the power of God, in the salvation of their souls. Though conversions have been few at present, still our hopes are brightening. India at no very distant period will be converted unto God.

In a letter of earlier date, September 28th, to a relative, Mr. LAWRENCE enters somewhat more into detail than in the above. After referring to the receipt of *Evangelical Christendom* from some kind friend, he continues,

We have also heard from Mr. Brock's bible-class. The letter is a very excellent one; sensible, and full of Christian affection and sympathy. We were much gratified with it, and shall be glad to hear from them again. It would be a delightful thing for the Society if all the young people connected with the baptist churches in Britain felt interested in its operations, and would exert themselves according to their abilities to help the good cause. Then, I believe, the Society would not be long in debt. I hope its present difficulties will arouse the churches to exert themselves on its behalf. It is painful indeed, that the Society should be obliged to curtail its operations in India now, for I believe that India never appeared more promising, and never more needed increased help than it does at present. A great deal more might be done if we had more missionaries and more money to carry on more extended operations; but as these will not come at our bidding, we must patiently wait, earnestly pray, and press on in the best way we can, until the Lord shall be pleased to appear for our help.

Additions to the church.

At this place we have had some encouraging additions lately. In April we baptized three Europeans, and we hope to baptize again soon. There are several natives who appear to be concerned for the salvation of their souls. The services which we hold for the benefit of the heathen continue to be well attended. Though many have not been converted, still these services have not been without some good effects.

Idolatry failing.

At a Hindoo festival which has just been concluded, it was customary in former years to make a large subscription among the rich natives, to get up a farce in honour of their god Ram; but this year, with one or two exceptions, none were found willing to contribute, and consequently the farce fell to the ground. One reason assigned by those who declined giving I have been told was, they thought what the Christians say is true, viz., that this farce is a burlesque on religion, and an insult to God, and therefore they would not give any more. Such incidents show, I think, that the preaching of the gospel does make some impression on the native mind, though not all we desire.

Interesting journey.

In my late journey with our native Christian preacher, Nainsukh, I met with several encouraging incidents, which led me to believe that the villagers generally have a much more favourable opinion of Christians, and Christianity, than they used to have. Villages in which we could obtain no hearers two or three years ago, when visited on this occasion we found the inhabitants ready to receive us with great respect. Men, women, and children came round us, and seating themselves on the ground, listened for an hour or two with great attention while we explained to them the truths of the gospel, and exposed the follies of Hindooism.

On one occasion a poor man who had heard me speak for some time, offered me a portion of his food (which consisted of a kind of melon, very common food among the poor in the months of July and August), saying

that he was sorry he had nothing else to offer me.

Native ideas of the incarnation.

At another place I visited the house of a respectable zemindar, or landholder, and as I approached it I feared that I might be driven away with abuse, but to my surprise I was most politely received, and after being seated, between twenty and thirty persons came together, who all listened very attentively while I spoke to them of man's ruin by sin and the way of salvation by Christ. No interruption was offered until they found that I insisted on Christ's being the *only* Saviour. This they were unwilling to admit. "They would not deny that Jesus Christ was an incarnation of the Deity, but so was Ram, and therefore Ram and Jesus Christ were the same, only differing in the time and manner of the incarnation. The Deity had become incarnate at various times and in various modes, and in these last days, in this dark and evil age, he had become incarnate in the person of the Hon.

East India Company, that now ruled over all India. The Hon. East India Company was therefore Ram in a different form, and was consequently entitled to the homage due to Ram. And," said the chief speaker, "I believe Ram is in every sahib (or European); and since Ram has given them the sovereignty of the country, of course it is my duty to treat every sahib with profound respect." The poor deluded man was so very consistent with his profession, that he received us with all honour, but it was not for Christ's sake, alas! it was for Ram's sake, whom the poor deluded man believed to be in us. We laboured long and hard to dispel some of the darkness from his mind, but all our efforts were apparently fruitless. He tried to behave with all deference, but he still retained his awful opinions. From this case you will perceive what fearful ignorance, error, and obstinacy we have often to contend with. What can be done without Divine help? How much do we need that our dear Christian friends should strive together with us in prayer to God that this help may be granted.

SAGOR.

Acting upon the peremptory advice of the physician, our brother MAKEPEACE is on his way to England. His health has for some time been failing, and he is at last constrained to leave his station for a more invigorating clime. He leaves at a most interesting moment. "On the first sabbath in October," he says, "it was my privilege to baptize an interesting young man on a profession of his repentance towards God, and faith in our Lord Jesus Christ. Another excellent individual had been accepted by the church, and would have been baptized, had not indisposition prevented. This is truly an exciting time with me. Though so many have been baptized, yet there is a greater number of individuals upon whom we can look with interest and hope, than at any previous period." Thus our brother is laid aside, in the all-wise counsel of God, at the season his labours are bearing richest fruit. Their very toilsomeness and success involving the decay of the labourer.

CEYLON.

COLOMBO.

Our last Herald conveyed the afflicting intelligence of the decease of our esteemed missionary Mr. DAVIES, in a letter from our brother DAWSON. Mr. ALLEN, under date of the 15th November, has communicated some further particulars of his last days. A month previous it had been arranged that brother ALLEN should remove to Colombo to assist Mr. DAVIES, and to carry out the reductions proposed by the Committee. Mr. ALLEN therefore now occupies the station.

One of our little band is no longer an inhabitant of this lower world. The Master has said to him, "It is enough, come up hither, enter thou into the joy of thy Lord."

Our brother Davies, as you are aware, had been long labouring under disease, evidently the effect of a climate unsuited to him, and five short years have laid low one who was an able minister and missionary.

When I came to Colombo, about six weeks ago, on finding him no better for his residence in the cooler regions of the island, I urged him to leave whilst a probability of his reaching England remained, but it was too late. Finding him utterly unable to do anything, it was arranged that I should take the duties of the station, and he prepared to leave by the Garland Grove, about to sail, but it was ordered otherwise. On Saturday, the 27th of October, he, with Mrs. Davies and the children removed to the residence of Dr. Elliott, for the sake of a little change, and that the Dr. might have him more immediately under his attention. He was then suffering from acute dysentery, which had been long feared as the climax of the disease which had prostrated him for nearly two years, and which baffled alike medical skill, and the colder climate of Newera Ellia, until it brought down the poor clay tenement. All that kindness and skill could do was done, but in vain. His work was done, and he went to live in a higher scale of existence, and amid higher scenes of enjoyment.

His death and funeral.

On the following Friday, November 2nd, on the seventh day from his removal to Dr. Elliott's, he breathed his last, in the presence of the Dr., brother Dawson, and myself. On the Saturday we laid the body in the grave, surrounded by a vast concourse of spectators who came to pay the last token of respect to the remains of him, who was held in high estimation by all ranks and classes of society, from those high in authority to the humble inhabitant; and on the next evening,—the sabbath,—and his first in the assembly that ne'er breaks up, I had the melancholy duty of preaching his funeral sermon, to an assembly that more than filled the chapel, many, if not all of whom were it is hoped profoundly impressed with what they heard.

His illness.

We watched him night and day during his last illness, which though short, was severe. He had been so reduced by the old complaint, that it was manifest he had not strength to grapple with so fearful an enemy as dysentery, and we saw his strength diminish, and his pains increase, until death made him to bow himself. It was painful at times to behold him in such circumstances, and yet it was good to be there, to mark the triumphs of grace over every weakness and infirmity of human nature, and at last over the great enemy, death. He triumphed

through the blood of the cross. His resignation to the will of God most high, was instructive and impressive too. He found support and consolation in the doctrines and promises of the gospel, which he preached to others, and which he held in faith and in righteousness of life. I had opportunities, when alone with him in the day, and in the dead of the night, of asking him how he felt in reference to eternity, and it was more than satisfactory to hear him, with his dying breath, tell me that he had no fear or anxiety, that his hope was sure and steadfast, founded on the rock of ages. At no time had he a single doubt with respect to the future. All was calm, peaceful, and joyful. Once indeed, he told me that he felt distressed concerning his family, but on directing his attention to the promises of our God concerning the widow and the fatherless, his faith grasped them, and he resigned them to him.

On asking if he had any thing to say to me and the native preachers and churches, he breathed a prayer that I might be blessed in my labours, and be more successful in turning sinners to God than he had been. Tell the Pettah people, he said, that I feel grateful for all their personal kindness; that I should like to speak to them once more, but I cannot; that I intended to write them a letter for you to read from the pulpit, but I am too weak even for that. Tell them while I thank them for their kindness, that I mourn because of their carelessness and indifference to spiritual things, and that I have been so discouraged as to think that my preaching was vain. Tell them these things, and beseech them to be reconciled unto God, and embrace the gospel—perhaps your voice will move them.

As his end drew near, he said but little, when sensible, except occasionally, "Allen, Dawson, Elliott are you here, do not leave me. The pain is dreadful, but it will soon be over." When it became generally known that he was ill, the inquiries that were made proclaimed the estimation in which he was held, and the immense gathering at the funeral showed that his loss was felt as a public one.

Our loss.

You, dear brother, and the society have lost an able man and missionary, and the two surviving missionaries have lost one, who, though cut off in early life, at thirty-four years of age, was mature in mind, sound in judgment, and wise in counsel, and an able fellow-labourer—God's will be done. We thought we could ill spare him, but God would teach us perhaps that he could do without him, and that we should submit without a murmur.

Is it quite beyond the means of God's people in our fatherland to send another to occupy the place of him who has just fallen

on the high places of the field? It was painful to leave Matura, and painful for us all to abandon the poor people there; and it is painful here to look on multitudes who are without instruction of a religious kind, and equally painful to know that even our own people cannot have as much attention from the European as they need, though the native assistants do well. Are there no

hearts in England that can be touched by the cry, "Come over and help us!" The people need the missionary among them; they are perishing for lack of knowledge. We ourselves die daily, and are willing to die with the harness on; and as we fall one by one, are there none to be found who will step into our places, and maintain the battle, and achieve the victory in the name of the Lord?

The high estimation in which the Christian character and abilities of our departed brother were held, may be gathered from an obituary notice which we extract from the *Ceylon Overland Observer*.

The deceased missionary was cut down early in his career, his age not exceeding thirty-four; a fact which struck with surprise many who had long admired the maturity of his judgment, the expansiveness of his mind, the largeness of his views, and the extent of his acquirements. *Conscientiousness* was the leading feature of his character. He never received a statement, an opinion, or a doctrine upon trust. All were submitted to the patient and industrious scrutiny of a mind naturally acute, and which had been trained and disciplined to the severest principles of the science of reasoning. The Christianity which he professed and preached, he lived up to. Its precepts were his guide through life; its promises his support in affliction and in the solemn hour of death. A closing scene more replete with calm triumph has seldom been witnessed. It was his last seal to the truth of a system—the reality of doctrines which, having thoroughly examined, he sincerely believed.

The large concourse at his funeral, of persons who came to pay the last token of respect to his remains, was such as is seldom witnessed save on the occasion of what is deemed a public loss. Amongst those who stood round the grave we noticed the Honourable the Chief Justice, the Honourable the Colonial Secretary, the Honourable the Queen's Advocate, &c.

His attainments as a scholar.

In accordance with the permission conceded to us, we append the following testimony to Mr. Davies's character and attainments, especially as a scholar, from the pen of one occupying a high position in the government of this colony, and in the ranks of literature. It says all that we could wish to say, and much more gracefully than we could say it. The tribute is alike creditable to the living and the dead.

"Such was his singular diffidence as to himself and to his own attainments as a scholar, that it was not till some time after our first acquaintance that I almost accidentally discovered the profundity of his erudition, and the vast extent of his reading and research. It arose from a casual allusion

to a passage in the Samaritan Pentateuch, a version as old as the days of Rehoboam, nearly 1000 B. C., in which there occurs the ancient name of Ceylon, '*Sarandib*.' This led to a discussion in which he poured forth such a flow of learning as I had seldom listened to before. Our conversation, and much subsequent correspondence, turned on these subjects—the identity of Ophir with Ceylon; the knowledge of the Hebrews concerning India and China and their productions; the probability that traces of this knowledge were to be found in the Hebrew term for 'cinnamon,' the early trade of the Phœnicians and Arabs with countries still futher to the east; these, and a multitude of similar inquiries, called forth almost unconsciously his vast stores of information. And they were displayed not merely in his critical familiarity with Hebrew and its cognates; with the dialects of modern India and their ancient roots; with Greek, both Hellenic and mediæval; with German and a variety of modern languages, but with the literature in which these are preserved; the collations of the Septuagint and the early versions; the Greek, Roman, and Arabian geographers, the early travellers who after the revival of learning brought back to Europe the lost knowledge of the east; and the works on natural science compiled or illustrated from their researches.

"All these, from early study, he seemed as familiar with as though his later years had been spent in the luxuries of a boundless library, instead of being passed in the jungles of Ceylon.

"And what was most charming in all these disquisitions, was the singular modesty of this highly cultivated mind. His clearest views he always put forward as 'suggestions;' his soundest conclusions as probable 'conjectures;' and I possess now some of his valuable dissertations elaborated with the utmost care and inquiry, but all sent to me not as essays, or treatises, or comments, but as *notes*, or *thoughts*, or *ideas* of his own.

"In all this, and throughout his whole demeanour, there was apparent the gentle spirit of that Master whom he so faithfully served. His was indeed the charity which

suffereth long and is kind, which envieth not, and vaunteth not itself. And when, a few evenings ago, I turned homewards from the spot where I had seen the sun setting on the green turf where his poor remains had been lowered into the grave, amidst the regrets of

those who crowded there, to pay that last unavailing tribute to their friend and benefactor, I remembered the touching words which I had heard himself repeat but a few short weeks before, '*multis ille bonis flebilis occidit nulli flebilior quam mihi.*'"

WESTERN AFRICA.

FERNANDO PO.

Our readers will already have learnt the decease of our dear and esteemed brother MERRICK. As we have not yet been able to obtain any detailed account of his last days, the following affecting letter, written shortly before his death, will be read with deep interest.

Out at sea.

MY DEAR MOTHER AND SISTERS,

It is uncertain whether I shall reach land. I am so weak, so feeble, a watery grave may be mine. All is right. I commend my dear Elizabeth and Rosanna to your constant attention, and hope you will love and do all you can for them for me. I cannot write more. All my books and private property I leave to my dear Elizabeth; she is to order them to Jamaica. All my private papers are at Jubilee, and to be sent to Jamaica to my dear wife. I commend my dear wife and child to the care of our Committee, and hope they will remember them in all their cares and troubles. I leave this letter open

to be showed to our Committee, or any other friend.

And now, my dearly beloved wife, the wife of my joys and sorrows, of sickness and health, I leave, I bequeath thee to Christ thy Saviour; to Christ, too, I bequeath my beloved Rosanna, and mother and sisters, and all that are near and dear to me. I can leave them to none more precious, more dear, more faithful, more covenant keeping. And now, dear mother and sisters, dear wife and child, and all that are near and dear in Christ, I commend you to God and his grace, who is able to build you up, and give you an inheritance among them that are sanctified. Amen.

Yours ever in Christ Jesus,

JOSEPH MERRICK.

To this we append an impressive letter from Mr. SAKER, dated October 3rd, 1849. Mr. MERRICK sailed from Clarence on the 6th. The apprehension expressed by Mr. SAKER was realized in fifteen days from the time of Mr. MERRICK'S embarkation.

The return of our brother Merrick is a deep affliction to us. But I am quite apprehensive that you will not see his face again. His stay of four weeks here, waiting for a passage, has been a severe trial to his constitution. He has gradually declined every day, and I almost fear he will be prevented from embarking. His lungs are thought to be diseased; his sleep is broken by a painful cough, his energy is gone; his debility is so great, he cannot walk but for a few seconds; he cannot ride. We fear he cannot live many days, but our hope is in God.

He will, if spared go from us, with the deep sympathy of every heart. The prayers of the church will daily ascend to God on his behalf, and we shall hope, against hope,—that he may recover, be strengthened, and return to bless this dark land. His going hence we can scarcely endure, and we are ready to say our strength is departed. Indeed

we are too weak, we cannot spare him, he is a faithful man, devoted to his work, to the salvation of souls. We cannot spare him! We cannot spare him! If he goes hence, who is left? who will work? who will pray? Truly we are worms and not men! And yet, sad truth! we must part. Our choice is to send him to you when there is hope, or lay him in the grave, where he will rest from all toil. In such a dilemma we cannot hesitate, and yet we grieve. Oh! that some faithful heart may soon supply his place.

Can we hope for another man of faith and labour? Clarence has called for a pastor for three long years, yet who responds! O ye men of God! is there not among your ranks, young men, whose hearts beat high for the Saviour's glory, who can lay down those hearts, yea, their whole lives, at the Saviour's feet? Must Clarence call for ever in vain for a man of God, capable of leading and instruc-

ting them in the way to life? And must the continent sink into the pit of irreparable woe for lack of teachers? *Must* we let go our hold, and let the machinery rust? Must we leave the lever on which is poised the destiny, the eternal destiny of souls! O ye men of God! where is the spirit of our fathers! where is the faith, the devotedness, the wrestling prayers of the generation gone? where is the devotedness of the churches to Jesus, which ought to glow in every heart? Is the fear of fever, of prostration, of a premature grave, so terrifying? Is the love of life, of money, of ease, of home, of comfort, so strong that you cannot move? May these things *bind* you in this world, without *binding* you in the world to come. Is there nothing alluring in the crown of life suspended o'er the path of devoted holy labourers? Is there no bliss in the master's welcome, "Well done,

good and faithful servant!" Be it, there is no ambition! yet is compassion quenched! Is mercy overwhelmed in the turmoil of Europe? Must these myriads of souls sink down to death, and none to help? will you withdraw the hand that only can save. Brethren, brethren, in eternity what thoughts will fill your spirit? Realize it now, and if you cannot come to us, plead with God, daily plead, that men of faith and patience may be sent; and sent speedily. Spirit of God! descend upon us. Descend upon our churches! churches, which sent forth, a Carey, a Chamberlain, a Burchell, and all that host of warriors who now wear the robes of conquest. Descend, O Spirit! to raise up men of like faith and patience, that souls may be saved, and Jesus loved. Spirit, descend and dwell with us!

We earnestly entreat the prayers, sympathies, and aid of the disciples of Christ, at the present important juncture in the affairs of our African Mission.

WEST INDIES.

HAITI.

The following long and interesting letter from our missionary brother, W. W. WEBLEY, dated December 8th, 1849, will give a succinct and clear view of the work in which he is engaged, and the various obstacles to success that present themselves among the turbulent and licentious population of Haiti.

Nearly three months have now elapsed since I had the pleasure of communicating with the Committee of our Society. My long silence has been occasioned by protracted and dangerous illness. During an interval of three months I have suffered at one time from diarrhæa, at another from intermittent fever, and at another from irritation of the lungs. The last letter addressed to you from this station was written by my dear wife at the time when I was most severely indisposed, and when the greatest possible repose was required both for mind and body. Through much caution and clever medical aid, and above all, through the divine blessing, I am now nearly restored to health, and for some weeks past have been able to resume my labours almost without intermission.

Joy and thankfulness.

My letter will contain a sort of summary of events that have transpired, and of difficulties that have happened to us in connexion with the mission during the year that is now drawing to a close. In reviewing that year we have certainly had some causes for

joy and thankfulness, though the causes for discouragement and depression seem often to have preponderated. Three young persons were baptized in February last. The first of these was, and is still, a most useful and devoted female assistant in the school. The second was a young man of promising ability and piety. The third was a daughter of one of the members of our little church, who, with his wife, was baptized last year. This dear child is one of our first fruits from the school. Two other children, still younger than this one, have also given evidence of conversion. One of these is still, I trust, growing in the grace and in the knowledge of God. The other, though only about five years of age, has, I do not hesitate to say, been gathered to her rest in heaven. We have also two other persons, one who is very young and another who is a married female, who are waiting to be baptized. The conduct, too, of many of the children of the school has recently given us much encouragement. Many of them for some time past seem to have been labouring under religious convictions, whilst the views and feelings of many have indicated the existence of at least

a desire to act rightly, and to become early converts to the faith of Jesus. These things have certainly gladdened our hearts, have proved that we have not been wholly labouring in vain, and have helped to keep us from sinking in the sea of difficulty and discouragement by which we have been often almost overwhelmed. But whilst we have thus had much to encourage, we have had to contend with much that has tended to discourage. We have had, for instance,

Trials arising from the ill health of the mission family.

Scarcely had Mrs. Webley and myself returned from Jamaica with renewed health, and again resumed our mission duties, than my dear wife again became a sufferer and an invalid. My own health too only a few months afterwards became so impaired, that with difficulty could I keep up the weekly services in the town, whilst my visits to the surrounding villages were necessarily given up for a time. Miss Clarke too has been often ill during the year, whilst Miss Harris and myself have recently been added to the list of the sick. Thus during the whole year either one or the other of us have been laid aside, whilst not unfrequently two or three of us have been ill together, and the possibility of helping each other has been almost entirely precluded. Thanks to the Author of all good, we are all now in the enjoyment of comparatively good health. Then we have had

Trials arising from pecuniary difficulties.

My journey to Jamaica of course involved me in many expenses that I could not feel justified in charging the Society with. This, together with my dear wife's illness, my own subsequently, the long season of drought and of famine that has risen the prices of provisions and almost every saleable article by an almost incredible ratio, and the recent death of Mrs. Webley's mother and grandmother, are things which have unavoidably entailed upon us heavy expenses.

We have had also

Trials arising from the political state and prospects of the country.

All has been agitation, and change, and embarrassment during the year. In April last the president marched to the Spanish part of the island with the hope of subduing it, and making the whole island one republic. The sorrows and loss of life occasioned by that expedition will perhaps never be told. So bad were the roads through woods and over mountains, that the soldiers had to carry on their heads and in their hands the arms, the ammunition, the provisions, &c. The cannons were dragged by the hand over the mountains and through the thickets. The powder, packed in casks and in boxes, was

carried upon the head. The cannon balls in the hand, and the provisions in a knapsack at the back. Their small stock of provisions was soon exhausted. No water could be procured. So that hunger, thirst, fatigue, and sickness carried off vast numbers. For five days previous to fighting with the enemy the soldiers had no water; many of them, therefore, had not strength to lift the musket. They fell to the ground, and expired in the act. After a short combat, the Haitian army was routed and fled, and on the 6th of May the president entered Port au Prince with the wretched remains of his army. Some of the poor soldiers had only a ragged shirt to their back. Others wore yet the tattered remains of a pair of trousers. Others had shirt and trousers, but wretchedly torn. After their return many died from the sufferings they had endured. Others from over fatigue, and a still greater number from disease.

Soon after the return from the march a fire broke out in Port au Prince, which has destroyed a great part of the town.

I assure you, dear brother, that these two painful circumstances, together with a long season of drought, which has lasted for nearly ten months, a consequent failure of provisions, and a perpetual decrease in the value of the currency of the country, are things which have entailed upon us sorrow after sorrow. During the past year we have literally eaten "the bread of sorrow," and have not less literally watered the seed we have sown with our tears. But that which has caused us more sorrow than all these accumulated trials, is the fact that these judgments of God have not taught the inhabitants of Haiti righteousness. We have therefore had, lastly,

Trials arising from increasing indifference of the people to religion and to the worship and service of God.

The young men of the town of whom we have so often spoken, and of whom our hopes have been so often raised, seem now to be wholly given up to licentiousness and gaming. The card-table, the billiard-room, the cock-fighting yard, and the rum-shop, are now almost their sole places of resort, so that we rarely see them in the house of God. The mass of the people of the town, too, though not so much given to gaming as the young men, are nevertheless become, if possible, more licentious than they, and indulge in amusements far more obscene. The nightly orgies and the indecent dances which were formerly indulged in only by the mountain people, are now become the objects of attraction for the mass of the town's people. I do not know whether I have ever yet said any thing to you respecting these dances. I believe not. It may be well, therefore, here to give you some information about them.

Haitian dances and idolatry.

They are of the most licentious character, and invariably lead to the most licentious practices. They can scarcely be termed dances. They consist rather of the strangest contortions of the body conceivable, and of the most indecent attitudes. The songs that are sung upon these occasions are strangely wild and melancholy, and comprise a strange medley of the African, Spanish, and Creole languages. I shall not soon forget what I once saw in passing by one of the booths of these dancers. My attention was attracted by the singing I heard. When I approached, to my horror I saw a number of men, women, and children ranged into a circle, all prostrate to the ground upon their knees, apparently in the act of the most profound adoration, and all singing in chorus one of their songs as described above. I inquired what all this meant, and was told that this was their *religious service*, and that these dancers were in the act of *worshipping a snake!*

My heart sickened as I turned away from this scene, and I could not help weeping, for at that hour there were about fifty booths erected in the town. This too was their hour of prayer, and there were perhaps not far short of some hundred persons engaged at that very moment in their idolatrous worship. The music, too, at these dancing parties, if music it may be called, is of the most rude and savage kind. It consists of a mingling together of the hideous yells of the dancers and of discordant sounds of tomtoms, of calabashes filled with hard dry seeds, and shaken together, and of sheets of rusty tin beaten with a stick or a piece of thick wire. It is impossible to give you any idea of the effect produced upon a stranger's mind by the wild commingling together of these discordant sounds, proceeding, as they sometimes do, from all quarters of the town. But the most painful facts in connexion with these dancers are perhaps the following, that they form

themselves into one vast society (called *les vandous*), which almost deluges the Haitian part of the island, that they practice witchcraft and mialism to an almost indefinite extent; that they are singular adepts at poisoning; that a person rarely escapes them when he has been fixed upon as a victim; that they are inveterate enemies to the religion of the cross, and *to us* as propagators of it; that they are encouraged by the government—the emperor sometimes paying them large sums of money—and that they have almost unlimited power to do what they please, as well as to the government of the country or to the destruction of property and of life. As to the conversion of these people, that seems almost a hopeless case. Indeed it would be so did we not depend upon Almighty power. May God in much mercy soon give us a harvest from amongst them. As yet we cannot get at them. They refuse our tracts, or if they take them they destroy them. They refuse to attend our services, and if we attempt to converse with them on religious subjects, their inveterate enmity to us as Methodists (this is the title by which they distinguish us) precludes the possibility of their deriving benefit from our instructions.

I must not omit to say in closing, that the emperor has lately visited Jacmel; that I have been introduced to him; that I have also been permitted to introduce Mrs. Wobley, Miss Harris, Miss Clarke, and the children of the school to him, and that I trust that his recent visit here, our introduction to him, and our conversation with him, will materially advance the interests of the school and of the mission. In conclusion I can only repeat the request we have so often made to you, Sir, “pray for us.” Our work is painfully difficult, our zeal often diminishes, our love often grows cold, our faith is often weak, and our opportunities of usefulness are often interfered with by sickness. We therefore much need your prayers and your counsel, and feel assured that you will not withhold these from us.

Never surely did any people require the sanctifying influences of the gospel more than the Haitians.

JAMAICA.

CALABAR.

Our readers will peruse with great pleasure the following admirable and important letter from our aged brother Tinson. It is dated November 27th, 1849. His long experience in Jamaica qualifies him to form a judgment of no ordinary value, and his views on the causes of the trials and difficulties of our brethren still labouring in the island, deserve and will obtain, we are persuaded, universal assent, and at the same time point out their remedy.

Every thing here is now in working order, except myself. Of the premises it may be out of place for me to speak, as they are what they are mainly from my own labour. Those who knew them formerly will hardly allow them to be the same, and some say Calabar is one of the prettiest places in Jamaica. But enough of this.

The history of this institution you know—of the adverse circumstances connected with its commencement you are not ignorant; but of the antagonisms we have had to battle with you know not—never will know. Suffice it to say, God has enabled us to triumph. To his name be all the praise.

Our number of students is small, but they are of the right stamp. I never had such pleasure in teaching, and should be almost too happy in my work if I had health. The students labour diligently, and study to please. I seem to live in their affections, and their earnest and affectionate prayers that I may be spared to them often affect me deeply. With their progress in piety, as well as learning, I have reason to be satisfied, and it is gratifying to know that they are well received by the churches, which they occasionally supply.

Other young men of equal promise and piety are appearing in our churches. Two have recently been accepted, one of them a very superior youth. Both will enter the college (D.V.) at the commencement of next session.

Our senior student supplied the church at Moneague during the last recess, and when leaving he received a cordial invitation to become the pastor. That invitation has been unanimously repeated through brother Millard, who had been invited by the deacons to visit Moneague, and confer with the church on the subject. Mr. McLaggan's time was not up; but the committee deemed it best to recommend his accepting the invitation. He will enter on his work, Providence permitting, early next month. Thus we hope to see another of our students usefully settled. Mr. Johnson, at Clarkson Ville, and Mr. Smith at Dry Harbour, are both going on well, and several others who did not continue here their full time, and are not settled over churches, are rendering important aid to their former pastors.

On a native ministry.

There has been an opinion, I know not how extensively circulated, that the people did not want, or would not encourage, a native ministry. I say not that the wish was father to the thought, but I do say that the conduct of the churches repels the allegation.

The notion of a black man's incapacity to guide others has probably arisen, in some minds at least, from what has taken place in the churches of this island. The leading

men, who during slavery seemed mighty in good works, are now for the most part powerless, and are manifestly unequal to the new circumstances in which they have been placed. For many years the more active and intelligent members were very naturally employed as helpers, and most valuable aid they rendered, but it cannot be denied that much of their power was adventitious, it arose out of the then state of society, and the position which most of these men happened to occupy. Many of them could not read, but they were often shrewd, clever, active men, and better informed than their fellows, hence they obtained influence in the church; and on the same account, such as were slaves, were reckoned of importance by their masters, and placed over their companions. Under such circumstances, therefore, it is not difficult to conceive the possibility of the secular power blending and commingling, however unintentionally, with the authority given by the church, and *apparently* in favour of the church. Freedom destroyed the one, and has almost extinguished the other. Many of the leaders and deacons, though good men and true, readily admit that the people will not yield to their authority. This rebellion must not always be justified, it sometimes springs from a mistaken idea of freedom, that would spurn all subordination; but in many cases can be traced to a growing intelligence amongst the young, which demands advancement in their leaders, while they have neither means, time, nor inclination to seek mental improvement. The loss of power, therefore, which our leaders and deacons very generally experience, must be mainly attributed to the want of that intelligence and consequent standing which usually give power. But let it not therefore be said, that the black man has no capacity for the acquisition of knowledge, nor ability to preach the gospel. We have here ample and living proof of the contrary. I attach no undue importance to mere knowledge. The veriest babe in Christ knows that no man is fit to be a minister of the gospel who is not born from above and enlightened by the Holy Spirit; but few will deny the necessity of mental culture. To meet that necessity you have made provision, and Providence is now bringing out men in our churches, slowly, but as many as we are able to take, who are every way fitted by piety, zeal, and a desire of knowledge, to avail themselves of that provision. Here they can acquire that intelligence needful to give them a proper status in the churches and in society. And I cannot but record, to the honour of my brethren among whom those who have gone out are labouring, that they are doing all in their power to aid them in obtaining that status.

You have now in Jamaica what the Society has been sighing for almost from its birth,

and what no other society has in Jamaica or elsewhere that I am acquainted with—an institution for training young men expressly and exclusively for the work of the ministry; not missionaries' sons, nor native-born whites, but bona fide natives, men of the soil, black and

coloured men, who, in due time, will be able, by God's blessing, to carry on the work here irrespective of foreign aid. I therefore reiterate the question, Shall the institution go on? or shall it perish!

HOME PROCEEDINGS.

We are glad to find that the Circular recently sent out respecting the present condition of the Mission, has produced a deep and lively concern in the minds of our friends. The letters we have received plainly indicate this. Some churches have contributed largely beyond their usual collections; several friends have sent contributions privately; and in some cases we have heard of a resolve to have a *weekly* meeting for prayer, to implore a larger measure of the Divine influence on Committee, officers, and missionaries. We trust this newly awakened feeling will grow and prevail. The result must be beneficial.

Meetings have been held in aid of the mission at Bristol and Hitchin, attended by the Secretaries. Mr. CAREY is visiting most of the churches in Buckinghamshire, and Mr. SAFFERY is engaged at Staines and Wraysbury. We may remind all our friends that the financial year will soon close; and we hope the treasurers of the Auxiliaries will forward what monies they have in hand, from time to time, and not wait until all the churches in the district have sent in their accounts. If we have the particulars in March it will do.

The feelings of the Committee on the death of Mr. DAVIES and Mr. MERRICK are expressed in the resolutions which follow, which cannot fail to commend themselves to the approval of all our readers.

At a meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, January 15, 1850, Dr. HOBY in the chair, it was resolved,

First. "That it is with great regret the Committee record the decease of their missionary brother the Rev. JOSEPH MERRICK. Of African descent, and educated in the Society's schools in Jamaica, where it pleased God to call him by His grace, he began to preach the gospel of Christ in 1837, and soon after was set apart to the work of the ministry, as co-pastor with his father, of the church at Jericho. He entered on mission work in Africa in 1843, where, until his death, October 22, 1849, while on his passage to England in the hope of recovering his shattered health, he laboured most diligently in the evangelization of the degraded Isibus, in whose language he could speak with great readiness and precision. He has been called to his reward just as those attainments and labours were producing fruit unto God in the conversion of some, in the patient attention to the gospel manifested by many others, and in the translating and printing of portions of the word of God in a tongue never before written.

"While grieving over the loss which Africa and the Society have sustained, the Committee express with gratitude to the great Head of the church, their high estimate of his piety, of the ability and devotedness he has shown in mission service, and of the uniform and elevate Christian character of all his proceedings.

"They tender to his bereaved wife and fatherless child, and to his aged mother, still living in Jamaica, their affectionate condolence and sympathy. It is their prayer that God may comfort and bless them, and likewise raise up many such men to carry on the missionary work among the heathen.

Second. "That they learn with sincere grief the decease of their valued missionary brother the Rev. J. DAVIES OF COLOMBO. During the five years of his residence in Ceylon he has suffered much from the climate, and at the early age of thirty-four has fallen a victim to it. Notwithstanding, he has laboured with a courageous mind, and by his consistency and con-

scientiousness carried forward with very considerable success and divine blessing the service of the Lord Jesus Christ. He won the affection and esteem of all classes, from the highest to the lowest, both natives and Europeans. His attainments as a scholar, in Hebrew, classic, and modern literature, were of no ordinary kind, and obtained the willing testimony of one occupying a high position in the government of the colony. His modesty and simplicity of mind were equal to his erudition. In all exhibiting the gentle spirit of that Master whom he so faithfully served.

“To his widow and young family the Committee express their sincerest Christian sympathy, praying that He who is the Husband of the widow, and the Father of the fatherless, may watch over them, and guide their feet to the mansions of the blessed, where the servants of Christ rest from all their labours.”

YOUNG MEN'S MISSIONARY ASSOCIATION.

A lecture will be delivered to Young Men in the Library of the Mission House, Moorgate Street, on Wednesday, the 20th February, by the Rev. D. J. EAST, at eight o'clock.

CIRCULATION OF THE MISSIONARY HERALD AND JUVENILE MISSIONARY HERALD.

We urge on our friends the great importance of extending the circulation of the periodicals containing our missionary intelligence. It cannot be supposed that the missionary spirit will be maintained in the churches of Christ, if the information necessary to its sustenance be either withheld or unknown. It is not sufficient that extracts are read at the missionary prayer-meeting, a practice indeed that cannot too highly be commended. There is very much more than can thus be presented to the Christian mind, and which should be read over in the quietness of home, with thoughtfulness and prayer. Their cheapness renders them, moreover, accessible to the poorest, and they further contain interesting descriptions of scenery, manners, customs, and religions of the heathen nations among whom our brethren labour. If only read, we are sure their contents will excite the sympathy and aid of the disciples of Christ, and the funds of the Society relieved of the heavy cost incurred in printing them.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Newbegin, A. E.	October 5.
		Newbegin, W.	October 5.
		Saker, A.	October 3 & 6.
		Wilson, J., & ors.	October 4.
		Yarnold, J. R.	September 11.
AMERICA	NEW YORK	Wyckoff, W. H.	December 10.
ASIA	CALCUTTA	Thomas, J.	November 2 & 8.
	COLOMBO	Allen, J.	November 15.
		Dawson, C. C.	November 8.
	INTALLY	Pearce, G.	November 8.
	MONGHIR	Lawrence, J.	October 31.
	SAUGOR	Makepeace, K.	November 19.
BAHAMAS	ELEUTHERA	Littlewood, W.	December 23.
	NASSAU	Littlewood, W.	November 19.
BRITANNY	MORLAIX	Jenkins, J.	December 28.

£ s. d.		£ s. d.		£ s. d.	
Lymington—		Northampton, College Street—		Sussex.	
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Romsey—		Acknowledged before	63 18 3	Collection, &c.	3 16 5
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HERKFORSHIRE.		NORTHUMBERLAND.		WARWICKSHIRE.	
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Do., Sunday School	0 15 5	Do., for Female		WORCESTERSHIRE.	
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Rickmansworth—		Collection		Aberdare—	
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Wrotham—		Burnham—		Collection	
Tomlyn, Mr. L.	5 0 0	Collection		5 7 10	
LANCASHIRE.		Collection		2 17 6	
Liverpool—		SUFFOLK.		MONMOUTHSHIRE—	
Proceeds of Tea		Lowestoft—		Blaenau Gwent—	
Meeting	2 12 10	Collection		Collection	
Cropper, J., Esq.,		Contributions, Sunday		2 6 6	
for Jamaica	5 0 0	School		Contributions	
Pembroke Chapel—		26 17 0		3 3 0	
Quarterly Contribu-		Less expenses		PEMBROKESHIRE—	
tions	40 4 0	25 0 0		Pembroke Dock—	
NORFOLK.		Somerleyton—		Collections	
Fakenham—		Collection		11 2 3	
Fyson, J., Esq.	10 0 0	21 6 3		Contributions	
Kenninghall—		SURREY.		7 17 9	
Collection	16 9 7	Dorking—		IRELAND.	
Contributions	3 10 5	Contributions, by Miss		Dublin—	
NORTHAMPTONSHIRE.		Vitou, for Africa ...		Contributions	
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				JAMAICA—	
				Kingston, Hanover Street—	
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, 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 Purser, Esq., Rathmines Castle; 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 Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.