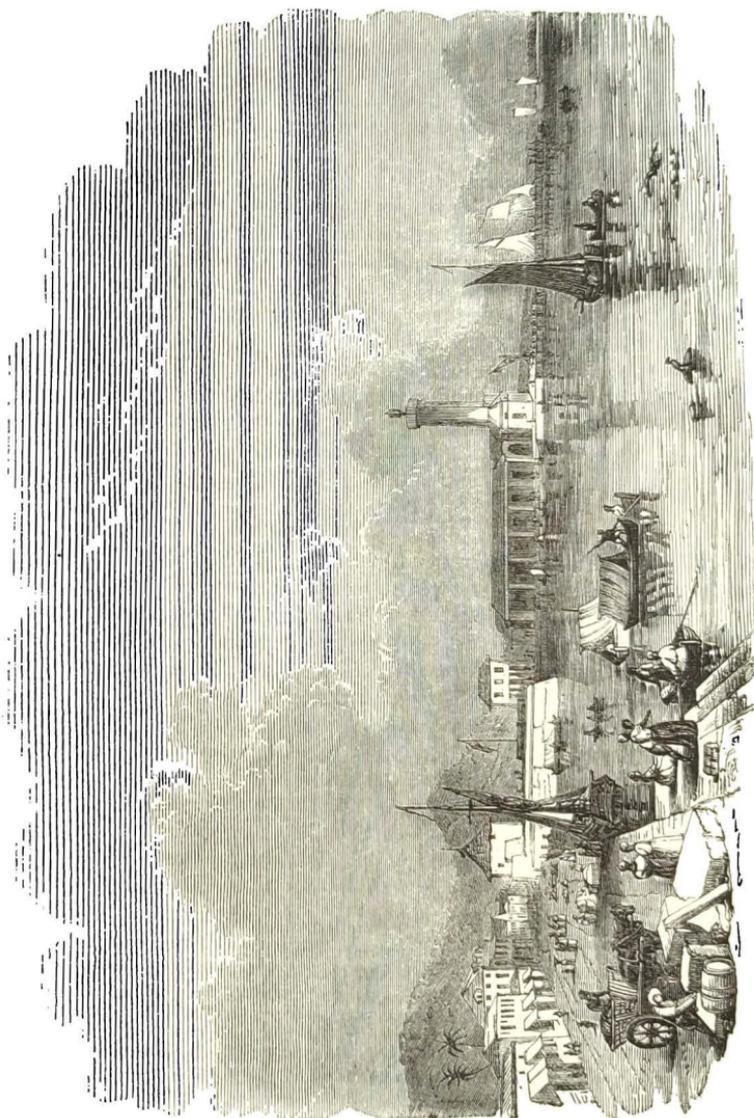


THE MISSIONARY HERALD.



PORT OF SPAIN, TRINIDAD.

The Missionary Herald (Oct. 1850).

TRINIDAD.

PORT OF SPAIN.

Port of Spain, where our brother LAW labours in the gospel, is the capital of Trinidad. It is embosomed in an amphitheatre of hills, and one of the finest towns in the West Indies. The buildings, which are numerous, are constructed of stone. No houses are allowed to be built of wood, and all are built upon a prescribed plan. The streets are wide, shaded with trees, and open to all the sea breezes.

The Protestant church is a building of fine proportions and interior, with which the Roman Catholic church vies in splendour.

The town is divided into districts, and the district officers are responsible for the order and cleanliness of their portion of the city. They regulate the market, which is kept in an extensive market-place, with market-house and shambles. These have been erected since the town was burnt in 1808.

The town is situated on a very extensive bay, forming one of the finest harbours in the world. Fort George, and the fortified heights surrounding it, completely command the town, and defend the harbour from the intrusion of a hostile force. There is a fine stone quay running several hundred yards into the sea, with a strong battery at its extremity.

The communication of Mr. LAW in a subsequent page will inform our readers of the character of the population, and of the prospects of the missionary cause among them.

INDIA.

Our missionary record is again one of affliction. It has pleased the Great Head of the church to call to his rest our aged and beloved missionary brother, Rev. J. THOMPSON of Delhi. He died, somewhat suddenly, on the 27th June; and by his departure has left a wife and several children to mourn their irreparable loss. We are not at present furnished with the particulars of his decease, but hope to present them in our next Herald.

The following extracts from the journal of his last missionary visit to Hurdwar fair, will be read with painful interest. It is of great importance that his station should early be supplied. The fields are indeed white unto the harvest, and afford multiplied proofs that divine truth is leavening the minds of the Hindoo population. May both men and means be quickly raised up to supply our brother's place. Mr. THOMPSON reached Hurdwar on the 2nd April. He says:—

Increasing attention to the gospel.

As I came along, the people came to me to hear the word. At the Moradnagar, a Hindoo who had been among the hearers last year, said he had refused taking even a tract then, but that now he thought differently of our books, and named two tracts in particular that he required. At Khatauli three Hindoos were particularly attentive to our worship, and joined in the singing. A pundit whom I talked to in the morning in

a temple-yard, while he was teaching a number of lads the shastras, and warned him against a course dishonouring to God and dangerous to the souls of the youth, came to the serai in the afternoon, and asked for the books he had expressed an abhorrence of, even in the presence of his pupils: but he would not stay for worship. At Mozuffernagar, numbers heard with deep attention, and when I had concluded prayer, a young Hindoo said, "Your prayer will be heard, and men will believe in Jesus." I

asked how he knew that. He replied, "The people are all very bad, your books teach the only way of salvation." At Kazika-pur, most of those who took books were Muhammadans, and they declared it was solely with a view to make themselves acquainted with the words of Jesus, that they took them; but expressed themselves ill satisfied with the scanty portions served out to them. They expected to have had the entire Testament, and some the Pentateuch, others the Psalms. At Rurki, several of the native students of the civil engineering college applied for, and thankfully took our scriptures and tracts; and one youth who was acquainted only with English, and knew nothing of either the Persian or Nagari characters, asked for an English Testament. This request seemed to arise, not from idle curiosity, but a desire to become acquainted with the word of God, and the faith of Jesus. The applicant is a native of Saugor, and the only individual from that part of the country. I may yet send him an English Testament. A brahmin employed in the hospital at Rurki, has followed me for books of the Christian faith, being anxious to examine them, in order to obtain the knowledge of the way of salvation. I gave him a gospel and tracts, but these did not satisfy him, and he has been promised a Testament.

A Punjabi applicant.

It was pleasing to see an aged Punjabi open the Testament at Matthew, and read to a few around him; then, after an hour, close the book and walk away with it as a great prize. Many such instances of attachment to the word have appeared this season, and, as yet, every individual has been a Punjabi.

From all that the people hear daily, they are led to conclude that our worship of God is of a spiritual nature, and inseparably connected with the absence or renunciation of sin, and the cultivation of purity of heart and life, and of heavenly-mindedness; under these views several of the pilgrims ask the question, "What good is it for such multitudes to come from vast distances to see and bathe in a river, and gaze on senseless stones in a temple?"

Interesting hearers.

An aged Gossain of Patiala came in the crowd to-day, and asked for the gospel of Matthew, as containing the genealogy of our Lord: stating he had seen it with one of his order, had read in it, and was recommended to get a copy for himself. Many others, mendicants and seculars, asked for their own books, but when informed of the difference between their books and ours, and the tendency of the latter to set aside the former, most of the suitors have gladly accepted what they had not come in quest of. Among

the applicants for our scriptures in Persian, were a number of Udisis, or (mendicants) followers of Nanuk, and they are the only class of mendicants of any order who make Persian their study, besides the Punjabi character and language: all other classes hold the Persian in great abhorrence, as the language of Yavuns.

An aged Sikh.

A very aged Sikh, from Jumbu, perhaps the oldest man at the fair, with a venerable snow-white beard, came in the crowd this afternoon, and stated aloud, that ten years ago he had received a book at Hurdwar, had read it through, and understood from it that the kingdom of Jesus was to extend everywhere, and now beheld in the territorial conquests of the followers of Jesus such declarations being fulfilled, and was from conviction prepared to believe in him. Then declaring that in coming to Hurdwar this year he had only washed his body (rubbing significantly his arms and legs), and placing his hand on his breast, he said, "I now want a book to wash my heart. I have read that Jesus can forgive a hundred sins,"—here I interrupted him, and said, "a thousand sins, many thousands of sins, sins unnumbered that we may bring to him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." He looked around on the assembled crowd, and added, "I have much to say to you, and will see you again to-morrow."

A mendicant.

A Hindoo mendicant of Rawul-pindi came in haste, and as if he had but few moments to spare, eagerly asked to have a book that should save him from future births and deaths, that is, from a state of transmigration into other bodies eighty-four lacs of times! I pitied the distressed man, labouring under such fears, and opening John xi, I read to him the 25th and 26th verses. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. Believest thou this?" The man seemed satisfied, and took the volume of the Gospels and Acts with much pleasure.

The aged Sikh repeats his visit.

The very aged Sikh from Jumbu came twice to me to-day, and again professed to believe in Jesus the Messiah, who he expects will sway his sceptre over all this land, and forgive the sins of all people. I asked him if he was aware that he would have to separate himself from all his family and relations, or forsake them: he instantly replied, "All will follow me." The old man has four sons, of whom two are in lucrative situations under Rajah Golab Sing. I begin

to fear this man is labouring under some mistake as to his views, in wishing to become or profess himself a Christian. With the purification of his heart from sin, and pardon of all his transgressions, he has evidently other objects in view, not warranted by the books he has read for the last twelve years, but in perfect keeping with native ideas as to the worldly advantages derivable from a profession of Christianity. Whether he has been dissuaded from the step, or it is a result of second thoughts, he now has no intention to go to Delhi, but still talks before crowds of his countrymen, of his intention to become a follower of Christ. His youngest son, a lad of sixteen, accompanied him to-day. He has promised to visit me to-morrow also.

A moonshee.

A Hindoo, Munshi to the Rani of Buria, was very desirous of having a book of Christian devotion, saying he wished to try our way of worshipping God, and appeared thankful for what I gave him. Thus it is, that in one way or another, men are inquiring after the truth, whether as concerning God, the mode of his worship, how to obtain pardon, sanctification, salvation, or exemption from the imaginary horrors of successive births and deaths. Every inquirer has his own way of expressing his state of mind, his anxiety or his desire: but all expect to obtain light or relief from the words preached, and the books offered them. The brahmans, or rather Pundas of Jwalapore and Hurdwar, reverting to what they had heard me say from time to time, regarding the dominion of the Lord Jesus over the affairs of this world with reference to the advancement of his gospel among all nations, now say, that every thing indicated is now coming to pass: still they are not led to inquire what they must do, if the Saviour so appropriate all things and persons to himself; one idea only occupies their mind, viz., what they are to do for their support.

The aged Sikh again.

I have again seen the very aged Sikh of Jumbu: his name is Guruprasad. He says with reference to the almighty power of Jesus to heal diseases of the body and mind, that one of his sons had long been beside himself from some cause or other, but on his application to Jesus by long-continued and earnest prayer, that he would be pleased to heal him, his mental calamity was taken away, and he was restored to perfect sanity. Guruprasad says, Lahore was full of sin, and the Sirdars were very wicked characters, and the British did right to take it: but, he asks, "Why have you not built a temple to worship Jesus in at Lahore?" This aged man had taken the scriptures twelve years ago at Gurhmukteshwar. He has desired me to consider him as a pukka or firm believer in

our blessed Redeemer, who will not cease to believe in him, and hope in him to the last. He still talked, at parting, of coming to Delhi, when God should permit, and he he enabled to bring some merchandise with him as a means of support for himself and attendants. The time, he said, he could not take upon himself to fix, but hoped God might enable him to accomplish his wish.

Halting between two opinions.

On leaving the Har-ki-pyri after concluding the labours of the season with singing, reading, and prayer, and commending all to the Saviour, when I came to the tent, a party of Zamindars from the vicinity of Shamli presented themselves, and their spokesman brought himself to my recollection as having been among my hearers a great many years ago. He said he bore in mind what I had declared regarding the true God become incarnate to accomplish the salvation of men, but paying more attention since to expounders of Hindoo shastras, he was at a stand whom and what to believe. I plainly told him that whatever he might have heard from me of the true God and the salvation of the soul, since he had not renounced the inventions of men, all had been unprofitable to him. He seemed much struck, but stayed till we had worship, and then took leave, no easier in mind than when he came.

The Dak Munshi.

The Dak Munshi of Kunkhul, near Hurdwar, has now had our books for some years, even from his youth, when he commenced the study of English in a government school, and his avidity for our books increases with every book or tract he receives. Besides a competent knowledge of English, he appears to understand Persian and Sanskrit very well, and as to Urdu and Hindi, he is quite at home: the Bengali too he reads, and speaks it tolerably. Having seen Mr. Muir's church history advertised, he applied for the perusal of it to a gentleman, paying the postage on the book to and fro. I have now supplied him with a copy. This man professes himself to be a secret worshipper of God, and a believer in Jesus, of whose divine character he is satisfied, in whom he declares he believes as a Saviour, and to whom, according to his word, he looks for salvation. But, strange to say, his view of salvation and the Saviour does not inspire him with the love which would issue in the keeping of his commandments. He is ashamed of Christ; and unwilling to suffer for his sake the loss of caste, the disgrace of his family, and the alienation of his relations from him. In his view, the "offence of the cross" continues most sensibly to deter him from embracing the gospel fully and openly. I fear, in a sense, Jai Gopal, the dak Munshi, "holds

the truth in unrighteousness;" and I warned him against cleaving to man so much, who has done nothing for him, and refusing to honour his God and Saviour, to whom he owes every thing, and who can deprive him of all his possessions and attainments at a stroke. He felt this appeal and warning, but said nothing, excepting that he worshipped and honoured him in secret.

Enlightened views of the aged Sikh.

Among the many things that Guruprasad said, indicative of his acquaintance with Christian writings, was his firm belief that as Messiah's knowledge should extend among men, especially those engaged in wars and disposed to them, "they would turn their swords into ploughshares, and their spears into pruning-hooks," and cease thenceforwards to fight. How deeply imbued is this aged Khettri's mind with the main truths of God's word, and what a gratifying instance of a self-taught man in the word of God, unless we may refer the teaching to that power, of which it is said, "And they shall be all taught of God." This conclusion we are the more encouraged to draw from the fact that all that the man has learnt from the word of God appears to centre in Christ: every thing leads him to believe in Jesus as his Saviour; every thing prophetic is referred to the Saviour; all the kingdoms and states of this land are to be subjected to him; and he is to be the one Lord over all. This aged man has certainly read the word of God with good effect, even to the bringing of himself, as we cannot

but hope, to Christ. In heart and purpose he has been brought, in practice he remains to be brought. If however the purpose of man should fail to make him an acquisition to the visible church, the determination of God, it is joyful to think, must stand, viz., "He that calleth on the name of the Lord shall be saved;" and this, we cannot allow ourselves to doubt, will be the lot of the individual in question, as of every one that by faith calls on the name of the Lord Jesus for salvation.

Subjects of discourse.

In conclusion, I would observe, that besides daily conversations, discourses, and reading to the people, by myself and my native assistants, I had two opportunities of addressing from 250 to 300 persons, assembled to hear the gospel under the awning of the American missionary brethren, and I am happy to say they listened on both occasions with deep seriousness and encouraging attention.

Number of books distributed.

The books distributed at this fair and on the way, amount to 5741, viz., of scriptures 1472, and of tracts and pamphlets 4269, in Arabic, Persian, Urdu, Hindi, Sanskrit, and Nepali: the Punjabi, of which I obtained a pretty good supply from our American brethren, I have not included, as not issuing from our press; the supplies of scriptures and of tracts in this language, printed at Serampore, which I formerly had, being now out.

DINAGEPORE.

Proofs of the change that is taking place in the native mind of India, both with respect to heathenism and Christianity, daily multiply. The conviction is spread widely that the reign of idolatry is approaching its overthrow. The wrath of its advocates displays their conscious weakness. The missionary notices contain many examples of this prevalent fact, and we have now the pleasure of adding to their number from the following letter of our missionary, Mr. SMYLIE.

Favourable prospects.

The change taking place in the minds of many of the heathen is indeed great; yet there is much to be overcome, and much folly and ignorance to be borne with. The other evening, while engaged preaching in the bazar, a young Hindoo came up and asked for a book. It was handed to him. On receiving it he seated himself on the step of a door immediately behind me, at the same time opening the book as if about to read to those who stood before him, and among whom were a number of brahmans. He said, "This is all true, and it is all very

good; it will shortly be received by all. How can it be otherwise! You know baboo this and that" (mentioning a number of names) "have all become Christians; is it not therefore evident that if men so high in rank become Christians, all will turn!" Not one of the brahmans attempted a reply, but soon withdrew, evidently in a dull, thinking mood. A year or two ago had any one spoken so freely, he would have met with abundance of abuse.

Vain opposition.

Shortly after, a young brahman, who said he was from Motty Sall Sills College, came

up, and at once, without notice or introduction, declared that Jesus Christ is not the Saviour of the world. He was told that when he made such an assertion he should prove it, because no one would believe his assertion, no one would take his word. Prove what you say. This he undertook, but miserably failed, after a great deal of noisy talk. He was told what he said was no proof, and not at all to the point. What you have said is neither proof nor argument. What helped to increase his ill mood, the people present were generally laughing at him because he could not prove what he had undertaken, and on being again told he had failed, he became furious with rage, and roared out at the highest pitch of his voice, "You are a liar, you are a liar, you are a liar." This only made matters worse for him, and set the whole audience in a fit of laughter. The generality of brahmans are too cunning, and now will not venture an argument. In all probability this youth, from having been in college, thought he would trample all down before him.

A curious custom.

In many things they are blinded by custom, and among themselves, do what they would blush to do before others. I mention a circumstance which occurred here the other day, and is common among Hindoos, high and low. A dreadful fire broke out, in which hundreds of houses were consumed in an hour or two. In one house in our immediate neighbourhood lives a wealthy baboo who had several cows consumed in the fire, and because the cows died with their tethers or ropes about their necks, he was obliged to make an atonement for them. The atonement is made by giving presents of money to

brahmans. The cow's tether is put about the neck of the individual who has lost the cow, and he must go about boeing like a cow till atonement is made. Here the baboo was wealthy, and could make the atonement at once; had he been a poor man he would have had to put the tether about his neck, and go from door to door, and house to house, begging till he collected the amount for the atonement; nor is he allowed to speak. All he can do is to come to your door, and he stands boeing, or grunting and groaning like a cow, till you give him something, or send him empty away. Now what man of common sense could act so without shame? Among themselves they don't appear to think much about it, but should a European meet them while boeing and grunting in this way, they don't at all feel at ease. In a case of this kind it is not enough for a poor man to be stripped of all his property, but he must make an atonement. If the brother of a Hindoo is taken to prison he can bear that with some degree of ease, but if his cow is confined, as they often are for going into other men's corn, they will not rest till it is set at liberty. They will cry, and plead, and lie or sit at your door all night, for the deliverance of a cow; but seldom do so for a human being. It is well said, "The dark places of the earth are full of the habitations of cruelty." Now nothing but the gospel can deliver them from such folly, shame, and sin. We offer them the word of life, light, and liberty.

By the late awful fire we lost one of our school-houses, with all it contained, about £18 or £20, yet I hope it will be replaced in the course of another month. We do not forget you in our daily prayers. We beg a place in yours.

MADRAS.

Mr. PAGE, under date of July 9th, refers to several affecting incidents that have occurred at his station, and also gives an interesting account of his progress in the work of God.

The chapel.

I have now received, and paid to the church, the whole amount collected by Mr. Boyes, and also the sum raised by Mr. Davies. I need scarcely say that I am very thankful to the friends who have so liberally assisted. The money will not be appropriated to the repayment of the loan due on account of our present premises, unless we find that we cannot make it up amongst ourselves, but will be devoted to such building as may be required by the extension of our work. We have not yet *built a chapel*, although we have secured a place for worship

more comfortable than the greater number of the churches and chapels in Madras. We may, if the church increase, be obliged to erect a chapel, or should that not be found necessary, we shall have to open a sub-station to provide for some of our members. The city of Madras extends ten miles from north to south, and four or five from east to west. Our members are scattered all over it, and when you remember that people cannot walk here as in England, and that many of our members are too poor to have a conveyance, you will see that there is every probability of our being obliged to have rooms for worship in several localities. We have now more

members in one district, than we had in all Madras at the first starting; but that district is about two miles from the place we have fixed on as our central point, and I am now arranging to have meetings in that locality in the houses of the members. I cannot tell whereto this may grow. It may be found more expedient to get a place to hold about a hundred persons there, still keeping on with our present place, than to build a chapel to hold a greater number, at any one point. It would of course be more cheering to have one large congregation than two smaller ones, and less laborious, but we must adapt ourselves to circumstances.

Baptisms.

I had the pleasure of baptizing two individuals last month, in addition to two others in a previous part of this year, of whom I do not think I told you in my last note. One of our number has been carried off by cholera since the beginning of the year. She was with us at the Lord's table on the sabbath evening, and the following evening, at about the same hour, she died.

An affecting death.

I have been also much affected by the sudden removal of a young man whom I expected to baptize with the two above mentioned. He was an ensign in the 2nd E. I. Infantry Regiment, which, until lately, was stationed at Trichinopoly. He commenced a correspondence with me about twelve months since, which has left no doubt on my mind of his having been a truly converted

man. He earnestly desired to be baptized, and pressed me much to go down to Trichinopoly, but this I could not do. His regiment was moved to Secunderabad, from which place I received a letter from him, intimating his resolution to visit Madras to be baptized, and then to return to England. He had it in his heart to devote himself to the ministry, and resigned his commission in order to come home and apply himself to study, hoping that the Lord would make his way plain in the end, if it were his will that he should engage in the work. He left Secunderabad on the 6th ult., and on the 17th reached Ongole, where he wrote me that he expected to be in Madras on the 25th. The 25th, however, passed, and he did not make his appearance, and it was not until a week after that I received any intelligence of him, and then it was the painful tidings that about two stages this side of Ongole he had been attacked with cholera, and had died in a few hours. It is melancholy to think of a young man dying away from all friends who could sympathize with him, and with none around him but the heathen or perfect strangers. I have not yet received full particulars, but I believe the only person, besides native heathen servants, who was present, was an assistant apothecary who had to be sent for from a distant station, and whose arrival was too late to check the disease. Oh, that those who have relatives in India would exert themselves to the utmost for the evangelization of this land. When will the time come that travellers may meet with Christian families and Christian sympathies at every town and village of this immense empire?

CEYLON.

Our solitary missionary in this island, Mr. ALLEN, is not without the cheering aid and presence of the Redeemer in his laborious work. Still he has been chastened. His only child, after an illness of two days, has been withdrawn from the parental care, and planted in the garden of heaven. "We have no right," he says, "to complain, though the Proprietor should pluck the sweetest flower. Let him do as seemeth good unto Him." The Committee anxiously desire to send help to this important station. They hope that a suitable servant of Christ will shortly appear to consecrate himself to the service of the Lord. Under date of June 11th, Mr. ALLEN writes:—

Baptism and revival.

I hope the deputation will really pay us a visit, and that help too may be sent. I am sore pressed, but there is encouragement. You will be rejoiced to hear that I am reaping a little at the Pettah. I baptized two of the most intelligent of the congregation last month; they are right-hearted, and likely to be useful in many ways. Two more will be

baptized probably on the first sabbath of the coming month, and there is ground for hope that others will speedily come out. There is a good field there, and all that is wanted is a devoted brother to cultivate it. We had a very interesting prayer-meeting last night, for the first time after a long abandonment. I sincerely hope it will be continued. I have lately been trying with all the energy I could bring to bear, to arouse the people, and have

got them to stir a little. May the Father of all give me all that is needed to keep them moving. It is hard work—very exhausting—but it is nothing but what it should be, and very thankful am I that hitherto I have been enabled to do it. Grace and strength have not been withheld. Help I trust will

come by the time I am disabled, if not before. I have not been able for the last fortnight to go my regular rounds among the stations. My visits have been broken by reason of the floods consequent on the heavy rains at the setting in of the monsoon.

A gratifying proof of the affection of the congregation of the Pettah, for our late esteemed missionary, Mr. DAVIES, has been shown by a subscription for a tablet of Parian marble to be erected to his memory in the chapel. At their desire, it has accordingly been prepared in this country and sent out.

WEST INDIES.

TRINIDAD.

PORT OF SPAIN.

Our brother LAW labours in this island amid many obstacles and discouragements. The paganized Christianity of Rome, unscrupulously urged on the people by priests and Jesuits, forms a barrier of great strength to the success of missionary operations. It meets the cries of an awakened conscience by palliatives and anodynes, which while they silence, at the same time harden it against the operation of more effectual measures for the soul's health and salvation. Mr. LAW attempts to lead the minds of the people to Him who is "the way, the truth, and the life," both by the press and oral addresses, and as will be seen with encouragement and some success. His letter is dated June 20th.

I duly received your letters of February 7th and April 12th, and I must say that their spirit and counsel quite refreshed and cheered us. Next to the enjoyment of the divine favour, is the hearty counsel of a friend and a brother in Christ. There is truly little in this land of darkness and spiritual death to encourage the servant of Christ. Here Roman superstition is all and in all with the mass of the people. Truly iniquity comes in like a flood, and there are few to lift up a standard against it. Still, amidst every discouragement, I feel it to be my duty in every possible way to undermine error, and make known the truth of God. While "pulling down or assailing the citadel of Rome," I endeavour "to present positive Christianity in its scriptural form," so as to lead the people to distinguish truth from falsehood.

Tracts published.

For the purpose of making known by the press the glorious gospel of the blessed God, I have commenced "The Trinidad Evangelist," the first and second numbers of which I herewith send you, as also number twelve of the "Tracts for Trinidad." These tracts are eagerly sought after. I feel that life is short, and that whatsoever my hand findeth

to do, I *must* do it with all my might. Still the work is of God; man is nothing but a mere instrument in his hands. But for faith and confidence in the Lord of hosts, no Christian minister could continue long to labour in Trinidad. "Lo! I am with you always, even to the end of the world," "My grace is sufficient for you," are the promises on which our faith lays firm hold, so that we feel that as our day is, so is our strength.

Prospects.

I am grieved that I cannot report anything very cheering. What with the counteracting influences of rum drinking, superstition, and something like paganism, the cause of the Lord Jesus makes little progress in Trinidad. Still he who has the hearts of all men in his hand, from time to time gives a gracious testimony to the word of his grace, so that we *see* as well as *believe*, that we are not labouring in vain in the Lord. A few days ago I had the pleasure of baptising a Christian woman in the name of the Father, the Son, and the Holy Ghost. Thus our little church is daily increasing in numbers.

Greater attention than formerly is being paid to the cause of education; thousands of tracts proclaiming Christ, and him crucified, are circulated every year. During the last

twelve months more than a thousand copies of the scriptures were circulated by our bible society in Port of Spain. I may also state that a kindly Christian feeling prevails here among Christian ministers of all denominations.

BAHAMAS.

TURKS' ISLAND.

Mr. RYCROFT continues to labour successfully on Turks' Island and among the neighbouring islets under his charge. In connexion with the churches formed on these islands, most of which enjoy the services of a native teacher, and do much to sustain among themselves the ministry of the word, there are between six and seven hundred members. It will be seen, from the following letter, dated June 1st, that the Lord continues to add to the churches such as are saved.

Great would my satisfaction have been could I have drawn upon you for a less sum. When, however, it is considered that but one hundred is drawn for all the various purposes of this mission, I hope the Committee may indulge me, as such an amount is far below the demands of the station, as well as our own necessities. It affords some pleasure to reflect, that since the station came into my hands, £400 have at the least been saved to the Society. My ambition still is to render greater aid. Comparatively we are few and feeble, and withal very poor. We have done our best, and long for an opportunity to testify our anxiety for the diffusion generally of the savour of Christ in every land. That will be a good day to us when we can add to and not draw from your funds. In the mean time, help us, brethren, to perfect the work begun and on the advance amongst the islands of the west.

Successes.

The Redeemer is carrying on his glorious triumphs, and subduing the people to his yoke. True there are many who withstand his claims, and remain strangers to him, and enemies to his reign. Here, as at home, human nature manifests its depravity and union to all which is unlike God, and destructive to the soul. In consequence of this we have to contend with prejudice, evil, and long established habits, as well as with the bias that has generally alienated mankind from the image, love, and knowledge of Him who is the brightness of the Father's glory, and the light of the world. When I look at the influences within men, and acting upon them externally, at this present evil world, and its blandishments ever displayed to entice unwary souls, my surprise is not that comparatively few find the way of holiness, but that any are seen turning from the world, and enduring as seeing him who is

invisible. Our sufficiency is, however, of God.

Moral condition of the Bahamas.

Every kind of influence here exists which designs and is calculated to deaden the souls of men, and to lead them to the gates of hell. While in Africa, China, and India, with other countries, there are gods many, with the disgusting and soul-destroying practices of the same, these islands, alas, are not without scenes of a sad and sickening nature, scenes which convince one that however circumstanced men may be, they will in their folly have gods of their own formation. Pleasure, fashion, the bottle, and dance, with deeply-rooted self-righteousness, form objects of idolatry, which receive adoration, and at whose soul-blood altars expensive sacrifices are made continually. To attempt an interruption of the services of such idolatrous devotees by the intervention of religion, its Saviour's service and holy principles, meets with no less opposition than that which missionaries meet with in other lands, when attempting to recommend the spiritual religion of Jesus in preference to the carnal devotions of gross idolatry.

Believers multiplied.

Well, our hope is in God. He will manifest his strength, and cause the victories of Jesus to be quite commensurate with the promise of bringing many sons unto glory. Hence in the midst of trials within us and around us, the savour of Christ is made known, and, as of old, men and women are added to the churches by baptism, our meetings are numerous attended, while the dear children of our schools join their voices with those of the children of Jerusalem, and chant sweet hosannas to the Son of David, who came to ease the world of the burden of sin, and to bless it with the light of life, love, and holy joy, peace with God, and satisfaction in conformity to his image.

NASSAU.

The following cheering communication has reached us by the last mail from our valued missionary, Mr. Cavern. These triumphs of the gospel and of righteousness suffice not only to elicit devout thankfulness to God, but also to sustain the wearied spirits of His servants in their arduous conflict.

The first of August.

I send herewith the papers containing some account of the manner in which the first of August was celebrated by us. We have every year since I have been here, treated the Sunday school children to tea and cake, after which the teachers have taken tea together. But this year our party was more numerous than on any former occasion, and marked by one quite *unusual* occurrence.

His Excellency Governor Gregory, and some members of his family, quite unexpectedly paid us a visit. He stopped his carriage opposite the mission house, as he was driving out for his usual airing, and when recognized, the children struck up the national anthem. He came on the piazza steps, and seemed much pleased with the appearance of the children, and having got the children again to sing the national anthem, and called for three cheers for the queen, returned to his carriage. His son and one of his daughters were with us for some time. At the teachers' meeting we had J. Webb and R. Bell, Esqrs., the former the inspector of the public schools of the colony, the latter a merchant of Nassau, a member of the Presbyterian church. We had also the Rev. W. Maclure, the Presbyterian minister, with us. From these gentlemen we had some excellent speeches.

Additions to the church.

The first sabbath of this month was also a delightful day to us—a day too of deep and solemn interest. For some months I had been examining candidates for baptism, and could at last entertain a good hope of twenty; and with such a hope I brought them the last week in July before the church, that they might determine whether the candidates should be received for baptism or not. Every

inquiry was made into their conduct and character, in order to learn whether they had given satisfactory evidence of conversion to God. The church having signified their approval of them, they were baptized on the day above mentioned in the presence of a large congregation, many of whom felt and wept. In the afternoon we gave them the right hand of fellowship, and they partook of the impressive memorials of the dying love of the Lord of life, with between four and five hundred more, who like themselves had been "planted together in the likeness of Christ's death. Oh, that they may ever walk in newness of life!"

Encouragement.

Thus you see, my dear brother, that amidst many discouragements, our covenant God in rich mercy indulges us with some seasons of refreshing from his presence—seasons which, while they revive, humble, and fill me with trembling, for I often think that I have more reason to fear than any one of my poor but interesting and affectionate flock, that I shall be at last numbered with unprofitable servants. My cup of mercy runneth over, and this but deepens my sense of ingratitude and unworthiness.

On the 1st inst., the native Baptists administered the ordinance of baptism to twenty-four; and differing as they do but little from us, we have reason to rejoice in their success. I am on very friendly terms with their preacher, whom I regard as a worthy, pious man. He is illiterate, it is true; but by keeping up discipline he does more good than many who are greatly his superiors in point of education. So you perceive, that the number holding in the general Baptist sentiments is not to be limited to those under the care of your missionaries; there is another body nearly as large as ours.

To this we subjoin an extract from a letter of the 5th of August, from C. N. FOWLER, one of our native teachers, and pastor of the churches on Long Island.

"Oh, dear brother, help me to praise my God for all his kindness to me and to his cause, for during the last two months there were not less than thirty joined our classes. Our week-day services are better attended than ever. Sunday, the 4th August, I preached at the harbour, and in the afternoon spoke from Hosea x. 8, when a poor

man came trembling up to the table, and said, "I give myself to God; I see now that I am a sinner."

Our chapel at Salestine is quite too small. We are about to lengthen it fifteen feet."

Mr. Fowler has been at Long Island between three and four years, and has been blessed with as much peace and prosperity,

perhaps, as any European missionary would; while not one European minister out of ten could have travelled and toiled as he has, and the cost of his support would have been more than three or four times the amount realized by this laborious native.

From the *Nassau Guardian* of August 3rd, we extract the following account of the manner in which the anniversary of freedom was kept by the emancipated negro. The results of that act of righteousness and equity must be gratifying to every true Christian and philanthropist.

The anniversary of the abolition of slavery was celebrated on Thursday with unusual gaiety and cheerfulness. Early in the morning the town presented a holiday aspect. Numbers of individuals, decorated in all the colours of the rainbow, were promenading the various thoroughfares, bent on rescuing at least the first of August from amongst the days of toil and care. All looked happy. Either the pleasures of memory, or hope, had lighted up, as it were with a sunbeam, the faces of those whose heads were silvered with age, as well as those in the morning of life.

After hearing a suitable sermon from Dr. Strachan, the afternoon was devoted to festivity, the grand centre of attraction being the Baptist Chapel, Shirley Street. As usual, since 1834, the day was celebrated by a meeting of the Sunday school teachers and children. When we repaired to the mission premises, at about four o'clock, the very yard appeared alive with the hundreds that had resorted thither. It was a joyous sound to hear the simultaneous burst of merriment echo and re-echo from one end of the yard to the other, till the very air resounded with acclamation.

About five o'clock, after the children and young people had had their "fill of fun," nearly four hundred Sunday school children sat down to tea. They had just sung a hymn, when the governor and some of the members of his family arrived. The whole concourse of persons at once struck up the national anthem, and when his excellency had taken his stand on the piazza of the mis-

sion house, they gave three hearty cheers for our beloved queen, and three more for our governor. His excellency looked around him with evident satisfaction and delight. There could not have been less than one thousand persons present, who spontaneously and heartily joined in these expressions of loyalty.

After the children had partaken of cake and tea, the teachers regaled themselves in a similar manner. Refreshments being finished, a teachers' meeting took place, when some good speeches were delivered by the teachers and some friends who had been invited to address the meeting. It was one of the most interesting sights ever beheld in Nassau. About one hundred Sunday school teachers, of every shade of colour, encouraging one another, and listening eagerly to the advice of ministers and friends as to their future course in this world of preparation for another. It must have rejoiced the heart of the persevering and indefatigable pastor, the Rev. H. Capern, of the Baptist church in this town, to see that his labour had not been in vain. We wish him God speed in his arduous labours, fully assured, as we are, that his strenuous efforts in the cause of liberty and truth, and the true elevation of the masses, have been of the greatest moment.

Many other minor meetings took place during the evening. The day was beautifully fine, and, we are happy to add, that there was no appearance of vice or profligacy in our streets.

Yesterday a similar joyous meeting took place at "Sandilands," but our limits will not allow us to notice the proceedings there.

WESTERN AFRICA.

BIMBIA.

It will give mournful pleasure to our readers to peruse from the pen of our negro brother, JOSEPH FULLER, the following account of the last days of our respected missionary, Mr. NEWBEGIN. It will be remembered that FULLER was for the last few years of Mr. MERRICK's life his assistant at Bimbia, both in printing and evangelizing, among the Isubu tribe. That station now devolves entirely on his hands, until help can be sent from home. The date of the letter is May 20th.

Mr. Newbegin's last days.

I had already written you a short note

notifying the event which has taken place respecting the decease of our esteemed friend

Dr. Newbegin, but I desire to write you more fully. The state of things is such that I know not what to write, but from the high esteem I bore for him, and the interest he took in the cause of Africa, I cannot refrain from saying a little more about his death. This stroke is indeed an unexpected one to us, and will be more so to you, who had not heard of his sickness, but just of his death; but Providence has ordered it, and we must be satisfied. He had just returned from his visit to Clarence a fortnight before in partial health, and I left him the following day for Cameroons, but before the sabbath he felt a change, which increased every day. On the sabbath all he could do was to administer the Lord's supper. Little did one think that this was his last time to take the emblems of Christ's sufferings with us until he should drink new with us in the kingdom of God. After commemorating the love of Christ, he went home. On the Monday he became very ill, the complaints daily changing for something else, until Saturday morning he became very low. The boat was sent off to call us in the afternoon, and arrived at Cameroons on the sabbath morning, and we left in half an hour. After we came to Bimbia, on the Monday evening, I went up to see him, and his first words to me were, "I am very sick, and little expected that you would come and meet me alive; but I have decided that my wife remain with you till some one is sent out, but I am somewhat better to-day, and am able to keep down something, which I have never been able to do since my illness." By this I thought that the change, and medical assistance which he desired to seek at Calabar, would be beneficial to him. By this time he began to be anxious to get away. On Tuesday, which is the 16th of April, the "Dove" sailed with him. They got to Clarence that same night; took on

board Mr. Wilson, the deacon of Clarence church. Very likely he was certain that his work was done, and that the conflict would soon be over. They started for Calabar; got in the bar on the 17th. The tide being against them, they came to an anchor.

His death.

About an hour before his death he began to converse with Mr. Williams, expressing his expectation of burying him, but the green trees fall and the dry are left, wherefore as our heavenly Father has called him before, all is well. Live peaceably with all, and near to Christ. After which he spoke to Mr. Horton Johnson after the same manner, saying, "Be faithful to the end." Next he called Mr. Wilson, the deacon, and said, "Your church is upside down, but hold fast." Next he called the captain (Harding), and said, "Once you was a Mohammedan, but now a follower of Christ; hold fast to the end; be faithful." After he had bid them all farewell, and shook all their hands, he said to Mr. Williams, "Come, my old friend, turn me once more for the last, and it is finished;" and after being turned for the last, as he said, his spirit took its flight, leaving us to court that we die the death of the righteous, and our last end be like his. He died at twelve o'clock, Wednesday night, 17th of April. They immediately took up anchor to return to Jubilee, but contrary winds and currents prevented them from going either way. They continued in this distressing position till the body began to putrefy, and just as they were consulting to throw it overboard, they saw one of her majesty's steamers, which took them in tow, Mr. Becroft being on board. His remains were interred at Clarence, by the side of Mr. Sturgeon's, on the 20th.

A month later FULLER adds the following remarks:—

Oh, what an alteration death makes; but is it because those two men of God fall in the battle-field, that the church of Christ must stand still? Are there no more young men with the Spirit of God to come forth in his vineyard? Are there no more who will take up their lives in their hands, and come to Africa? Must the cause of Christ lie still here, and so many are called by his name? Think then, brethren, and deny yourselves a little of the comforts of home, and come out to the help of the Lord—to his help against the mighty. Be not afraid of Africa's fever,

neither be daunted at the sound of death, but remember that he who seeketh his life shall lose it, but they who deny themselves for the cross of Christ, the same shall receive the reward. Merrick is gone, and so is Newbegin, but the dark corners of the earth are still full with the habitations of cruelty.

We have to beg for a bell; we have none. The one we had is cracked, and now getting worse, inasmuch that we can scarcely hear it in the village. If any of the school children would make us the present of a bell, we should be greatly obliged.

The following characteristic and affecting letter, addressed to the Secretaries, is from J. W. CHRISTIAN, one of the earliest converts of the mission at Fernando Po. We give it our readers without any change, in its native simplicity and

quaintness. Let our prayers earnestly and frequently ascend to the throne of the heavenly grace that the need of Africa may quickly be supplied.

I feel great pleasure in giving you a few information concerning our affliction in Africa, now we are sparrows left alone in the field. It has pleased God to lay the heavy affliction upon the work of Africa, and what shall we do, or what shall we say! "It is the Lord, let him do what seemeth him good." All our missionaries are gone, and such matters ought to be taken in consideration. I beg the gentlemen to excuse my so intruding, that the good people in England ought to know that the work is for God, and if God please to take his people away, why should we leave the work alone? Are there not a man or a heart to feel for Africa in England? Or shall poor Africa be left alone because of the light affliction which God please to lay upon his people? Dear missionaries, you must look into this matter, for the poor Africans are dying for some one to give them instruction; dying for some one to tell them about their souls. I beseech you all to take this into deep consideration, and prayerful attention to God, to raise a devout man for Africa, one fit for the work. The children, no one fit to instruct them; grown up people, no one to teach them. Since Dr. Newbegin died I visited Clarence twice, and has done all I can to strengthen the brethren; and when I return Mr. Fuller also expect to pay them a visit; so we take it by turns to visit them.

The church of Clarence is still standing well, and I hope that the Lord will soon provide a man for them. Some has fallen, yet the others still hold fast to their faith. Jubilee also is prospering, and all are quite well at present. Brethren and sisters, you must come to Africa to work for the cause of Christ. There is a road here to heaven as

well as England. If any die in faith, he will go to heaven if he die in England, and some in Africa. Jesus Christ is the King of glory. He left all his comforts in heaven, and came to our world, and dwelt amongst us, and died; and why we can't leave our little comfort, and die for the cause of Christ? The scripture says, "We must forsake all, and die for Christ," and I don't see why we cannot leave our little vanity, and come to Africa, who is without a teacher, minister, or pastor, and work for Christ. Except the little we can continue to do for ourselves, since our good and much esteemed friend and pastor, sick, went away, and died (and he is the only friend of Africa), there has not a one been out to teach us. Who will tell us, then, the word of God? Who will visit the sick, and comfort them? None. The work is still the same. People attend the house of God; inquirers still inquire diligently; and I believe their souls ready to be baptized, and brought into the fold, but no one to encourage them, nor none to arrange matters aright. We hope you will not delay to send out proper instructions for us here. We all know that England is a very comfortable place, but heaven is still far more comfortable, so let us work for heaven. As for the comforts of the world, it is nothing, it soon vanishes away.

We still have hope you will supply us once more with missionaries, and hope that it will not be long. Our brethren at Cameroons are all well, and going on very well, and the cause of Christ working there still. May God bless you, and prepare your mind for the good work. Be not afraid of death and Africa, but come and let us work together. I beg you to excuse my common English.

HOME PROCEEDINGS.

THE present number of the Herald will afford our readers many most encouraging proofs that God is with our brethren in their labours for his cause. But the need of labourers is great and pressing. Agra and Delhi each requires a missionary immediately. Ceylon needs two. Western Africa is utterly without a European missionary. And it is more than probable that the important institution at Calabar will speedily require a successor to our esteemed brother Tinson, whose disease seems to prognosticate an early close to his valuable life. The Committee are anxiously looking for the men whom God may raise up to fill these important stations. Let our friends unite in prayer with us that labourers may soon be "thrust forth" into the harvest.

With pleasure we record the safe arrival, after on the whole a favourable passage, of our bereaved and afflicted sister, Mrs. NEWBEGIN, with every indication of a complete restoration of health in the genial clime of her native land.

The fears expressed in our last Herald as to the safety of Mr. DAWSON and his

family are unabated. Nothing has yet been heard of the vessel in which he sailed.

Tidings have been received of the safe arrival of our brethren RUSSELL and LEECHMAN at Alexandria, and by the time this meets the eye of our readers they will, we trust, have disembarked at Ceylon, to pay the visit so much desired by our missionary, Mr. ALLEN.

Important missionary meetings have been held during the past month in the West Riding of Yorkshire, in which have been engaged our Treasurer, S. M. PETO, Esq., Revs. W. BROCK, J. MAKEPEACE, and SAKER. The Rev. Dr. Cox has pleaded the cause of missions in Leicester and its vicinity. North Devonshire has been visited on behalf of the Society by the Rev. J. J. BROWN of Reading. The Rev. E. CAREY has visited Wokingham and its neighbourhood, and also various places in Worcestershire and Gloucestershire, in conjunction with the Rev. J. CLARKE. One of the Secretaries, Mr. TRESTRAIL, has been engaged among the churches of Huntingdonshire. The meetings have, on the whole, been of a very encouraging character.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Second Annual Meeting will be held on Tuesday evening, October 8th, 1850, in the Mission Library, 33, Moorgate Street. The chair will be taken at eight o'clock, by JAMES LOW, Esq., and the meeting addressed by Revs. JOHN ALDIS, JOSEPH ANGUS, M.A., F.R.A.S., H. J. BETTS, JOHN BRANCH, F. A. COX, D.D., LL.D., and SAMUEL GREEN.

The Committee with pleasure announce that they have made arrangements for a third Course of Lectures upon Christian Missions, to be delivered in the Mission Library, 33, Moorgate Street, on the third Wednesday evenings in the months of October, November, December, January, February, and March, by the following ministers:—

1850. October.	Hon. and Rev. B. W. NOEL. "The Duty of Promoting the Cause of Christ."
November.	Rev. CHARLES STOVEL. "The Promise of the Father."
December.	Rev. JONATHAN MAKEPEACE (Missionary from India). "India, its Political and General Preparedness for the Promulgation and Reception of the Gospel."
1851. January.	Rev. FREDERICK TRESTRAIL. "The Vision—its Tarrying—its Fulfilment."
February.	Rev. WILLIAM BROCK. "The Interval between the Old Testament and New Testament Times."
March.	Rev. THOMAS ARCHER, D.D.

The admission to the above course will be by tickets, which can be had free, on application at the Mission House, Moorgate Street.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	May 20, June 24.
	CLARENCE	Christian, J. W. ...	June 29.
		Lynslager, W. B. ...	July 1.
		Wilson, J., & ors. ...	June 3, July 1.
ASIA	AGRA	Parry, W., & anor. ...	June 24.
	CALCUTTA	Elliott, W. H. ...	July 1.
		Thomas, J.	July 3 and 11.

	£ s. d.		£ s. d.		£ s. d.
Landbeach—		NORFOLK.		YORKSHIRE.	
Collection	1 18 0	Kenninghall—		Bradford—	
Contributions	1 1 6	Collection	14 15 0	A cheerful giver, by	
Melbourn—		Contributions	3 5 0	Rev. H. Dowson,	
Collection	4 12 6			for Haiti Chapel ...	5 0 0
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Do., Sunday School	0 7 0				
Oakington—		NORTHAMPTONSHIRE.		SOUTH WALES.	
Sunday School	0 10 0	Brayfield—		MONMOUTHSHIRE—	
Shelford—		Sunday School	0 5 0	Abergavenny—	
Collection	5 10 1	Grendon Hall—		Frogmore Street—	
Swavesey—		Collection	6 0 0	Collections	4 16 9
Collection	10 11 6	Northampton, College Street—		Contributions	6 1 4
Waterbeach—		Collections	19 1 10	Do., Sun. School	1 17 4
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		SHROPSHIRE.		Collection	3 0 0
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Dorchester—		Contributions, for		Collection	2 3 10
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Baldwin, Mr. J.	1 0 0	Juvenile Society, for		Collections	4 15 6
		Africa	7 0 0	Contributions	9 16 6
				Usk—	
KENT.		SURREY.		Collection	0 15 0
Boro' Green—		Egham—		Contributions	0 15 0
Contributions, for		Hall, Mr. F.	1 10 0	Do., Sunday School	0 7 0
binding materials,					
Africa	5 0 0			SCOTLAND.	
Do., Pupils of Mr.		WARWICKSHIRE.		Dunse—	
Constable's school	0 10 0	Birmingham, on account,		Wood, Mr., by Rev.	
Wrotham—		by Mr. J. H. Hop-		John Clarke, for	
Children's box, by E.		kins	110 0 0	Africa	0 10 0
and B. S.	0 4 10	Bond Street—		Elgin, Missionary So-	
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Do., for Jamaica		Contributions	50 14 0	Dowling	3 9 5
Theological Insti-		Do., Juvenile	31 2 8		
tution	3 0 0				

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, by the Rev. Frederick Trostrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, 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 Pursser, 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.