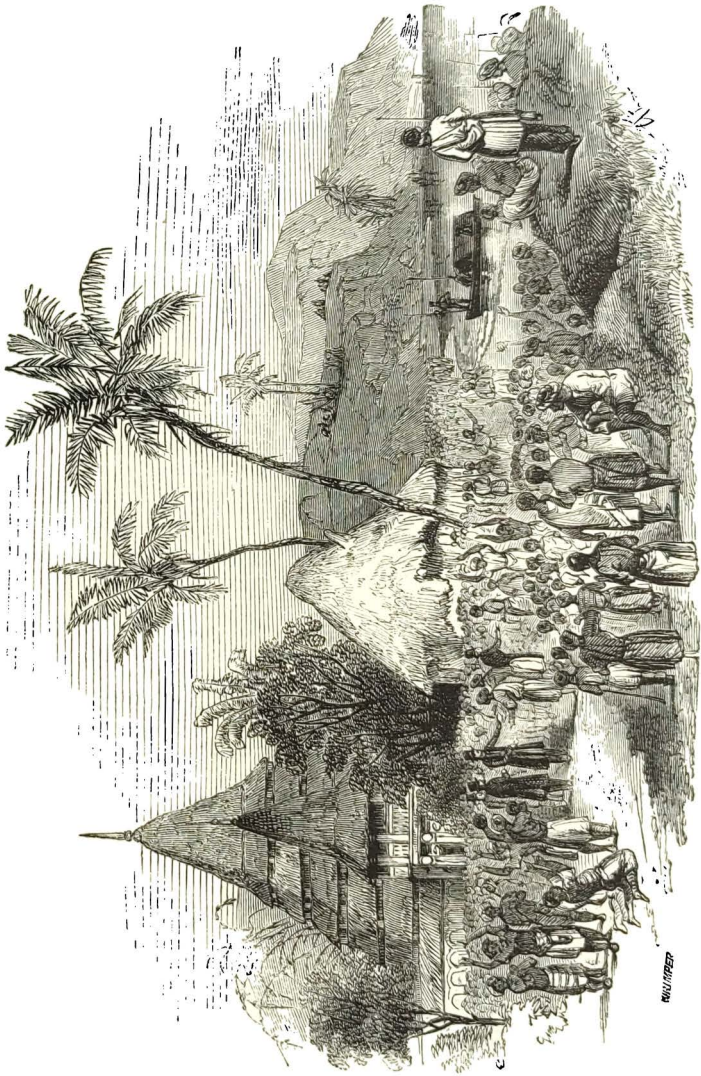


# THE MISSIONARY HERALD.



THE MELA OF KALEE.

## INDIA.

## CALCUTTA.

In a few brief lines, under date of September 17, the Rev. J. THOMAS refers to the general state of the mission, and expresses the happiness the brethren will feel in welcoming the deputation.

I have hardly a moment left to notice your last kind letter of the 18th July, which came to hand a few days ago. Accept my thanks for it, and be assured we shall do all in our power to make the deputation comfortable, and I hope their coming among us will be productive of much good. I suppose they will visit most, if not all, of the stations, and thus learn how much all stand in need of being strengthened.

The news from the stations is, on the whole, encouraging. Brother Page baptized eight converts last month in the district of Barisal, and there are more hopeful candidates.

Brother Phillips baptized four at Saugor, and Mr. Greenway, of Cawnpore, writes that he also baptized four.

We are not without our trials, but are upheld, and in a measure prospered.

## LIBERTY OF CONSCIENCE IN INDIA.

By the help of the *Friend of India*, we are enabled to lay before our readers portions of a very remarkable document that has just appeared in Calcutta. It will be remembered that, at the commencement of the year, the government of India promulgated an act, the provisions of which removed those penalties to which a convert from Hindooism was exposed on renouncing caste, and joining some other religious body. This liberty of conscience has been enjoyed in Bengal since 1832. The earlier enactment having been productive of none but good effects, it was resolved to extend its privileges to all parts of India. By rigid Hindoos this step is regarded as an assault on their religion, as if the power of persecution was a privilege to be cherished and freely indulged. Their complaints are loud of a breach of covenants into which the British government is supposed to have entered, never to interfere with their religion. Pledges, it is said, long since made, have been broken. In the extremity of their fears, the maintainers of the privilege to persecute, to burn innocent widows alive, and to suffocate the dying with the mud of the Ganges, have met and appointed a committee to discover the best course to pursue. The document, from which the following extracts are made, is the result. It is very long. It recounts the supposed pledges of government, and recommends a deputation and a petition to the imperial parliament. It is addressed "To the Hindoo gentlemen about to appeal to England against the act which qualifies the renouncers of their own religion to inherit paternal estates." If only one half of their fears are justified by the state of the Hindoo mind, there are bright days at hand for missions in India.

The government had promised not to interfere with our religion. They have now broken that promise in various ways, and have, more especially of late, taken up arms to inflict severe blows upon our religion; i. e. they have promulgated the celebrated Act XXI. of 1850 against the Dayabhaga and our other scriptures, with the secret design of destroying the Hindoo and advancing the Christian religion. Government has paid no

attention to the petition which we presented on the 24th February on the publication of the above Draft Act; on the contrary, it has discharged that Act like thunder against us. If this pernicious law continue in force, it would be impossible to describe the misfortunes which would befall our country and the Hindoo population. Those persons who far from embracing Christianity, cannot now even speak favourably of it for fear of losing

their patrimony, will then easily, fearlessly, and with smiling faces go to church to be baptized, i. e., to be initiated in Christian doctrine. In this age, religious awe or shame has been well nigh eradicated from the popular mind. No motive of a spiritual nature, such as religious awe or fear of the future world, can restrain the renouncement of our religion. Add to this the delusive snares which the *tender hearted* missionaries have spread like so many hunters in ambush. Under these circumstances, if there were no considerations of temporal profit or loss in the way as a restraint, then the fire of Christianity would by this time be kindled in every house, and without doubt reduce to ashes the Hindoo religion and the temporal welfare of the Hindoos. We now hear of two or four boys being annually converted to Christianity. Persons will henceforward begin to be converted every month and every week, and eventually every day. The religious rites, ceremonies, customs, manners, &c., of the Hindoos will be at once abolished, and the Christian religion be speedily prevalent. There will be no happiness in any one's family. Nothing will be heard any where but lamentations and cries. The father will sigh for the son, the brother for the brother, the friend for the friend, the wife for the husband—and wander about like one who cries in the wilderness. The four cardinal points will be filled with bewailings. Many a dispute will arise and lead to civil and criminal suits on account of property—destroying thereby the wealth and reputation of the people. Where of two sons, one becomes a Christian, the other continues a Hindoo, and both on the father's death own the common dwelling house, there will be in one part of the residence the Dole, the Doorgapoojah, the Shradh of the father and mother, the reading of Puranas, and the feasting of Brahmans; in the other part, the reading of prayers, the preaching of sermons, the Lord's supper, and other Christian ordinances and Christian feasts. Moreover, if two persons, one of whom is a Christian, inherit property, the apostate will easily go and touch those things and those places which he is not spiritually qualified to touch or frequent. The orthodox brother, though witnessing with the eye and the ear, will not be able to forbid or call illegal such illicit

conduct, because, though opposed to the Hindoo religion, it will not be opposed to the law. He will be obliged silently to bear such actions though they are very reprehensible according to the Hindoo religion. In whatever aspect you view the destructive law which has been lately promulgated, you will see that the preservation of the Hindoo religion is impossible. To reflect on our calamity thus brought about would drive us mad.

It ought also to be taken into consideration, that the present is the most fearful of all the acts of injustice which the government has done to the Hindoos. For the law which unfortunately for us is now promulgated, will undoubtedly prove a weapon of destruction to the Hindoo race, and eradicate the tree of Hindooism. Government, having now by means of this law opened the gates which had hitherto served as an obstruction to the abolition of the Hindoo religion and Hindoo caste, has removed the thorns from the way of Hindoos embracing Christianity. The missionaries have never failed to oppose us; they have laboured and are labouring to eradicate our religion by fraud, force, or policy, and to make the Christian religion predominant over all others. Under the influence of their spell children have fled from their mother's bosom—parents have been bereft of sons, brothers of brothers, wives of husbands. The four corners of the world are filled with lamentations, because of the outrages of missionaries in all places, all towns, all villages. How many hundreds of Hindoos, wounded by their cruel darts, are spending their time in continual sorrow. But even such outrages could be borne, for there was no great alarm in the mind. We had the assurance in our minds that as long as the government did not interfere in these things—i. e., as long as they did not engage in a wrong course of conduct in their favour, so long the outrages of missionaries, even though a thousand-fold, were not to be reckoned as of any consequence. But now that those persons who are lords of the country, and in whose hands are entrusted our lives and properties, have taken the club in their own hands, and begun to oppress us through partiality for our opponents; and are determined to destroy Hindooism and advance Christianity, we have no safety.

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### MONGHIR.

From the following letter, dated August 27, 1850, our brother PARSONS and the assistant teachers appear to have had a most interesting and encouraging tour. The various incidents cannot but excite at once gratitude to God for his favour, and earnest prayer that these favourable appearances may quickly ripen into a glorious harvest.

Having lately returned from a five weeks' interesting tour amongst many villages in our neighbourhood, in which myself and dear companions were cheered by the unusual readiness to listen to the gospel message, which we witnessed amongst the villagers, I address myself to the pleasant task of relating some incidents of our work. I trust they will be regarded as evidences of the great facilities the Lord has given us for sowing the incorruptible seed of the blessed gospel; and those very facilities will constitute an obligation to be most diligent in this department of Christian labour. We mourn that we reap so little, and, for myself, I chide my apathy that I do not feel more acutely on this subject. Had we much success, that would involve us in much responsibility and labour of another description, but while we have less of that, we have unlimited opportunities for spreading the knowledge of Jesus among multitudes, who, if they are slow to believe, are nevertheless willing to hear, the glad tidings of salvation.

My companions on my late tour were our esteemed native brethren, Nainsookh and Soodeen. We set out with the prospect of visiting only the Gunduck and Balan rivers, but the rise of the river, just as we were on the spot, having afforded us the opportunity of passing through a small stream from the Balan into the Bya river, we took the advantage of returning by that route, and so visiting many villages in that direction also. Altogether we proclaimed our blessed message in upwards of ninety villages. Our time would not allow of our tarrying so long in each village as to secure the opportunity of gathering the majority of the population together to hear. We were sometimes in the village towards the middle of the day, and then our hearers were comparatively few, the most of the people being scattered in their fields. In other villages, we were present towards the evening, and then our congregation would amount sometimes to 100, or even 150 persons, men, women, and children, who listened, at times, to three consecutive addresses; and in one place, until the stars were twinkling in the heavens above us. To assist in perpetuating the remembrance and impression of our discourses, we left behind us upwards of 250 portions of scripture, and nearly 300 religious tracts.

Some particulars of our efforts and experience are as follows.

#### *The fakeer.*

In Jufra we had pretty good congregations, without much interruption. A shameless fakeer, of the Aghoree sect, with a necklace of bones on his neck, and two wreaths of bones on his head, all which he said were human bones, endeavoured to draw off the attention of the people, but in vain. Accustomed to be regarded with the utmost dread

by the Hindoos, he could not stand before the fearless bearing of Christians, who had no superstitious horror of his displeasure.

At Moonsee we sat a good part of the day under a tree on the ghaut, addressing the knots of people who successively assembled there. Some conversed with the utmost good temper of a circumstance which took place in the village many years ago, when our late dear brother, Gungajeet, was dragged by the leg out of the village, and beaten severely for having become a Christian.

#### *Discussion.*

In Ramgunge we had a long and lively discussion with a Pundit and another brahman. The Pundit admitted and avowed that the tendency of the assertion, that a plunge in the Ganges will cleanse the sins of thousands of births, is to encourage men in sin, and alas! gloried in it. Against the detestable doctrine, so rife among the Hindoos, that God is, in fact, the doer of every act, sinful as well as holy, inasmuch as he has foreordained, from the time of a man's birth, every act he shall perform, Nainsookh argued with good effect that such an assertion is absurd, since on that supposition we have God and his shasters set in opposition to each other, the latter forbidding what the former causes men to do.

In Khugureea, on two successive days, we found large companies assembled in a shop in the bazar, to hear the recital, explanation, and singing of the Ramayun. The voices, the music, the pleasure apparent on every countenance, and the mutual smiles of cordiality and approbation, would have been really entertaining, but for the sorrowful consideration that the homage paid was to a false god, and the whole affair an act of rebellion against Jehovah. Both days, Nainsookh had long discussions with individuals present, but could not succeed in getting the attention of the company at large. It was certainly remarkable that, though they were all met together professedly to honour Ram, their favourite deity, yet no one was angry that the Christians came amongst them, nay, although they well knew that the first thing we should do would be to prove Ram a false god, and his worship sin, yet so far from showing us any enmity, no sooner were we seen passing up the street before the shop, than half a dozen voices invited us, and seats were placed for us. Oh, when will they give our Beloved an invitation to their hearts!

#### *The serpent feast.*

Passing over my journal of several days, during which we visited many villages, in many of which we had large congregations, and in all but one a cordial and attentive hearing,—

In Ujhowr, the day being a Hindoo fes-

tival, called the Naugpunchumec, or feast of serpent-worship, all the houses had been surrounded with a streak of cow-dung on the walls, and many people had in their hands a bunch of neem-leaves, or of koosh grass, which they had gathered to use in the rites of the day. Having preached there to a large and attentive assembly, we went forward to the next village, called Chutowna.

*The mela of Kalee.*

There we found a mela in process of assembling at a small thatched temple, to do honour to the goddess Kalee, who is worshipped under the name of Bis'hur, or the antidote to poison. The mela was a small one, as compared with that of Hajeepore, &c., yet there were not less, I should think, than a thousand persons on the spot, from all the villages within a few miles round. We no sooner landed than we were surrounded by a crowd of hearers, and as the mela thickened, our congregation increased, each of us speaking in turn, till first we were obliged to retreat to the back of the temple, to avoid the noise of the music, &c., and then, near twelve o'clock, as the confusion of the people's voices, and their crowding for books prevented us from speaking, and as some

persons interested in the poojah made repeated noisy attempts to draw the hearers away from us, saying we had made a second mela, and interrupted theirs, we had to retire to the boat. Still the crowd followed us, and pressed towards our boat, so that there was the greatest danger of some child's being pushed off the steep bank, and drowned in the rapid current beneath it. Therefore, as it was in vain to distribute books, and impracticable to speak with profit to such a tumultuous assemblage, we moved our boat forward to a distance from the fair. There several respectable persons followed us, with whom we were able to converse with advantage, and many were supplied with books, with far more discrimination than could have been used in the crowd. Even at that distance, no sooner did we go on shore, than an eager crowd came from the fair, and Nainsookh and myself had discussion with a Pundit, till heavy rain compelled us to betake ourselves to shelter. Meanwhile, the zemindar, who owns the village, having arrived, the sacrificing of goats began in good earnest, and the confusion was too great for us to attempt any thing more.

*To be continued.*

## CEYLON.

By the Overland Mail we are favoured with the following long and gratifying letter from our brethren of the deputation. Its cheering account of the mission in Ceylon is calculated to excite thanksgiving to God, and urges us to renewed effort to sustain a work so greatly blessed. May we speedily have the pleasure of sending to that important field one or two well-qualified men. Mr. RUSSELL's letter is dated Colombo, October 11, 1850.

Through the mercy of our heavenly Father, my brother, Rev. J. Leechman, and myself, arrived safely at Point de Galle, in this island, on the 24th September. Our voyage thither was not unattended with either danger or discomfort. The advantages of steam-boat travelling, great as they are, have their discount. The perpetual noise and shake, the number of passengers, the smallness and heat of the cabin, and the inconvenience of the sleeping-places, prevent your taking needful rest. In Egypt we had to travel, without halting anywhere, till we got to Suez. At Cairo we were only permitted to stay two hours in the dead of the night. At one, A.M., we started in the caravans for the desert, and after a terrible jolting, and a most interesting journey, reached Suez at seven, P.M., Saturday. Sunday morning the baggage arrived on camels, and attention to it was indispensable. The cholera had prevailed so much in the place a fortnight before, that more than 100 had

died daily. In a population of three or four thousand, it was stated that from twelve to fifteen hundred had died. When we arrived low fever was prevalent, and it was very hot.

*The Red Sea.*

We were ordered on board the "Hindustan" in the evening. We found the accommodation generally less convenient than in the "Ripon," and our cabin smaller, and so close you could not breathe in it without a sense of oppression. Next morning we passed the spot where it is thought the Israelites passed over, and afterwards had a fine, clear view of Mount Sinai in the distance. Very few passengers slept in the lower cabins. Some slept outside their cabins, on couches, on benches, or the floor. A few slept among the stewards, in the upper saloon, to whose use it is appropriated, and others on the deck. We tried all ways, but in consequence of sleeping in the upper saloon one night, I met with a fall. You are there called at five

o'clock, and have to find your way in the dark as you can to your cabin, in doing which I fell through an opening, which I could not see, nine or ten feet, into the lower saloon. I was a little stunned, but providentially fell on my feet, and only bruised them a good deal. The doctor was at my side in a few minutes, and expressed his astonishment that I had not received more injury. I was confined to a couch for a week, and the feet have been so tender since as to prevent my walking as usual. They are now, however, nearly well. Every bruise people get is slow of healing, for they are weakened by the excessive heat. One of our passengers died of cholera caught at Suez, and at first there was great alarm lest it should spread, but it was a solitary case. Another died of apoplexy four days afterwards, occasioned by the heat. That it is a dangerous voyage in the hot season, which sometimes reaches from April to September, is no hypothesis, and September seems by general acknowledgment to be the worst month. We stopped a night at Aden, and saw its dark volcanic hills. A day or two afterwards, in the Arabian Sea, we found it much cooler.

#### *At Ceylon.*

We got to Galle at daybreak, at which time Mr. Allen came on board to meet us. We were much delighted to see him. I was dressing when he came, and on going on deck to greet him, my eyes were struck with the peculiarity and richness of the eastern vegetation. We were in a small, beautiful bay; the waves were dashing against rocky shores, and throwing up showers of spray. The walls of the old Dutch fort were green with verdure, and everywhere, as far as the eye could see along the low coast, coconut and other trees were thickly growing down to the very edge of the water. We had not been long at the hotel in Galle, before the Rev. Mr. Clark (Presbyterian) called, and invited us to dinner, and showed us much kindness.

We were off next morning by five. The road is near the coast all the way, through a perpetual forest, to me a scene of enchanting beauty. The coast all the way is well peopled; native villages and houses succeed each other with little interruption, among which our Wesleyan friends are labouring.

#### *Colombo.*

We passed through the fort at Colombo. The fort, I find, generally means the part of the town that is regularly fortified, containing here, besides the soldiers' quarters, the governor's house and gardens, public buildings, and several streets. There are there an Episcopal church, a Scotch church, and a Wesleyan chapel. We then entered the Pettah, or suburb, which is very extensive and populous.

Here is the Baptist chapel, called the Pettah chapel, and other churches and chapels also. Mr. Allen's house is about four miles from the fort, but it is a continuous street almost all the way to it. We found Mrs. Allen and their children well. He is pretty well, but somewhat broken by the climate and hard work. The work required by the mission, as it now exists, is far, far too much for one man. It is necessary for you to send out one or two more without fail, and without delay. God has graciously prospered our mission here; a great work has been done, and it deserves to be sustained. An ample field is open, I need not say how few the labourers are. Do try and send more.

We arrived here the 25th; on the 28th several of the native preachers met us, and we had a lengthened conversation with them, and made appointments to visit their stations.

#### *The Lord's day.*

On the 29th, Lord's day, brother Leechman preached in the morning at the Pettah chapel. The service begins in the morning at half-past eight, and it is always in English. The chapel was well filled. It is a respectable place of worship, but too small for such a town as this. I then went with brother Allen to the Grand Pass Baptist chapel, where the service begins in the morning at eleven, and is always in Cingalese. The chapel is nearly as large as the Pettah, from which it is two or three miles distant, in a very populous and busy part of the town. I was much affected, and could not but praise and magnify the Lord to see the chapel well filled with natives, all neatly dressed in their peculiar costume, with their dark skin and fine black eyes, and jet black hair. Their whole conduct was as decorous and reverential as among our own people at home. Ranesinghe, the native preacher, is a very intelligent young man. He gave out a hymn, which they stood up to sing; he then read and prayed, and I preached, and he interpreted, sentence by sentence, and the people were very attentive. In the evening I preached at the Pettah. The place was quite full with English and Portuguese, and a few Cingalese who understand English.

#### *The mission schools.*

On Monday morning we went all of us to the Grand Pass chapel, to meet the master and children of the school there, and also those of the school at Dematagode, who came by appointment. Of the Grand Pass school, Don Hendrick is teacher. He has been engaged in teaching ten years, and is a member of the church. He has on the books fifty-three boys, varying in ages from five to sixteen. Forty-one were present, mostly dressed in little white linen jackets, and a white or coloured cloth round the waist, which reaches to the knees or feet;

their hair is generally combed back from the forehead, and tied in a knot behind, and they all wear combs. In many of the country places the little jackets were dispensed with. None of them wear shoes or stockings. We heard the first and second classes read the bible in Cingalese. Most of them read well, and we then questioned them at some length on what they had been reading, and generally on scriptural truth. They attend from ten to four daily, except Saturdays. Twelve of them can write and do a little ciphering. They all attend the Sunday school. There was a girls' school, but it was given up for want of funds—a sad thing. The Cingalese girls greatly need to be taught. We then examined the Dematagode school in the same manner. We spoke to the children through an interpreter, and gave them a little cheap treat of bread and fruit, with which they were highly pleased. In the evening we attended the prayer meeting at the Pettah chapel, and rejoiced greatly to mingle our prayers and praises with those of God's people here.

#### *The church in the Leper Hospital.*

On Tuesday morning, Oct. 1st, between six and seven, we visited the Leper Hospital, higher up on the other side of the beautiful river, close to the mouth of which Mr. Allen lives. We crossed it in a native boat, very safe with its outrigger, but with hardly room for your feet. There were twenty-three lepers—a truly sad spectacle. It is a different kind from that of Palestine, but very bad. De Sylva, one of the native preachers who visits the hospital twice a week, met us there. He has in it a little church of six members. We asked him which of them had been last admitted as a member, and examined him at considerable length. His answers and manner were satisfactory. We felt no doubt that he was a man taught of God. It was a scene not soon to be forgotten. Our good and kind friend, Mr. Ferguson, also accompanied us.

#### *Mattakooli.*

After tiffin, or luncheon (by the by, the meal times here are, ten for breakfast, about two tiffin, and about seven in the evening dinner; a cup of tea or coffee is taken about seven in the morning, and also soon after dinner), we visited the Mattakoolie school, about two miles in the jungle; master, George De Alwis, a candidate for baptism, about thirty boys. There is a bishop's school near, with about thirty-five boys. No school for girls. Our boys learn to read and write, and a little arithmetic. They write on leaves. We heard them read in Cingalese, in which all the instruction is given, and spoke to them through an interpreter, and examined their writing. We inquired the meaning of two of the Cingalese copies, and were told they were

"The gospel of God," "Forgive my sins mercifully." Ranesinghe, from Grand Pass, met us, and acted as interpreter.

There is no church here, but preaching Sunday afternoon and Wednesday evening. There are four candidates for baptism. We asked one, an old woman, "Do you wish to devote yourself to Christ?" "Yes." "Why do you wish so?" "To whom can I go but to him? He died for us, I wish to live for his glory."

#### *Hendella.*

The next day we went to Hendella, in the jungle, six or seven miles from Colombo. Don Philip Bastion De Sylva is native preacher, the same we met at the Leper Hospital. The chapel is a mere shed. There is a church of twenty-five members, fifteen of whom met us. The usual attendance is from fifty to seventy. De Sylva preaches at Wellisserre also, where three of the members live, and there is a small chapel and an attendance of about one hundred. There are at the two places five or six inquirers. They have a small Sunday school, ten or twelve boys. Two of the members teach little day schools in the jungle on their own account. No girls' school. We both gave them short addresses through the interpreter, and they were very attentive. We particularly exhorted them to exertion to spread the truth, and to try and form a Sunday school for girls.

#### *Kottigahawatte station.*

Thursday, Oct. 3rd, we went to Kottigahawatte. The chapel is large and good, with a dwelling house for the native preacher, and a large garden. It is seven miles from Colombo, in the jungle. Isaac Whytoo Nadan is native preacher; he is fifty-one, and has been long in the work, an intelligent, earnest man. He has a reader and seven day schools connected with the station; one, for girls. The scholars from six out of the seven schools, met us there, and we examined them all carefully. As a specimen of some few of their names, I give that of one of the masters, Don Balthazar Dias Frikkeremesondere Gemewardine. His abilities are not quite so extensive. There is a church of eighty-three members, and ten inquirers. The native preacher, generally called Whytoo, attends sixteen services every month, and visits the people every Monday. We asked one of the members, "What is the duty of church members?" He replied, "With his whole heart and soul to worship Christ." Another said, "To teach others to love Christ, and to love his neighbours." Several answered when we asked if they felt bound to fill up their places on Lord's days and at the Lord's supper, that they did, and that they felt it their duty to contribute to the cause of God, and to help one another in

affliction. "If one offends another, what then?" "He must ask of him to forsake his wicked temper. He must speak first to the offender, and if he is sorry, forgive; if he is not sorry, he must take another member or two to him, and speak." They said further, in answer to our inquiries, "We must do everything we can to honour and help our ministers. We must try to instruct our children in the knowledge of Christ." We then addressed them successively, and though the whole service had been long, there was the greatest interest and attention to the last.

#### *Byamville.*

Friday we went to Byamville, ten miles from Colombo, where John Melder, native preacher, has a neat, good chapel and house. We examined five schools at length, and conversed with and addressed the members, and thanked God for the wonders of mercy which we saw and heard.

#### *Kandy.*

Our dear brother Leechman stayed at Colombo, and took the service at the Pettah chapel, morning and evening, on Lord's day, Oct. 6th, and I accompanied our brother Allen to Kandy. Mr. Leechman joined us there on Monday. The road is as fine as one of our best in England, and carries you through splendid scenery. It is about seventy miles, the fare £2 10s. each. Ascending an elevation of 1800 feet, and stopping for breakfast, you run it in about eleven hours. We were very kindly received by a Mr. Tytler, a Presbyterian, who in default of a Scotch church, worships at the Episcopal church. Mr. Leechman stayed with a Dr. Reed. We found it much cooler there than at Colombo. Next morning at eight I accompanied my host to the Church of England Sunday school, and opened it with prayer. At half-past ten I accompanied brother Allen to the Baptist chapel. The Sunday school was beneath, there were not many children, but an adult class of about eighteen, who had just finished the parable of the sower. I went through it in examination, and they answered correctly and intelligently. Mr. Allen preached in Cingalese, after which I administered, by the help of an interpreter, the Lord's supper. Mr. James Sylva, native preacher, and about eighty members, were present. I trust we felt the presence of our blessed Lord and Master. In the evening I preached in English; the chapel was quite full, many coloured people there, all very

attentive. They sang English hymns very well.

#### *Gahalaya.*

On Monday Mr. Allen and myself went to Mahagama, or Gahalaya, the wildest place and the wildest people I have seen. James Perera is schoolmaster there, and is doing good.

#### *Matelle.*

On Tuesday we all (brother Leechman having arrived) went to Matelle, sixteen miles from Kandy, a very hilly and bad road. We were obliged to provide for a relay of horses. Thomas Garnier, the native preacher, was Mr. Daniel's servant for fourteen years, and employed by him in preaching. Matelle contains, with contiguous villages, a population of five or six thousand inhabitants. We were deeply affected with its spiritual destitution.

With respect to the work here generally, Church of England friends and Wesleyan friends are exerting themselves, and success be to them as far as they are making known Christ. Buddhists, devil worshippers, Roman Catholics, and irreligious men, called Christians, are actively and powerfully exerting their influence. Baptists in many places are known and respected, and the people willing to hear them. The mission, even in its present enfeebled state, is doing great good; but the native teachers and schoolmasters decidedly require the help and oversight of a European missionary. And these classes of men will die out if not replenished. I would say to the Committee, send out men of God, dear brethren: you have done too much here now to abandon the work. What will our divine Lord and Master say to us if we give it up or suffer it to decay?

#### *To Colombo.*

We returned to Colombo on Thursday last, and to my great joy I found there my brother-in-law, Rev. J. J. Freeman. He had reached the island on his way back from his long and interesting journey in Africa, and hearing at Galle that we were here, had followed us.

We will give you our views of things more in detail another time, but Mr. Allen's health is certainly not robust, and it is necessary for one or two brethren to be sent out as soon as possible.

We have met with great kindness from Mr. and Mrs. Allen and the friends here. Affectionate respects to the Committee.

## AFRICA.

By an unexpected opportunity, Mr. SAKER has been able to communicate to us the following account of his embarkation and passage across the Bay of



Biscay. We trust that a voyage so auspiciously commenced will be closed under the blessing of God, and that our brother will be able to renew his labours in Africa with renovated health and strength.

Oct. 31, 1850, at Sea.

DEAR BRETHREN,

I fully intended writing you from Liverpool, or from the vessel while in the river, but our embarkation was at last so sudden, and the motion of the vessel so disturbing from the time that we went on board, that I could not do what I wished. I commenced writing, but could scarcely complete two notes ere I was obliged to desist.

Our captain informed us he should sail at two o'clock on Saturday morning. He was ready twelve hours earlier, and we left the river at three o'clock on Friday afternoon. Before five the steamer, which had taken us beyond the banks, returned, and with it our

pilot. We had a fair wind all night, and all next day. Sabbath day it changed, and we were driven to the Cornish shore. Monday we passed inside the Scilly Isles, with a fair wind, which has continued till this morning. Since then it is calm. We are fairly across the Bay, and are taking a course for the Island of Madeira.

We are, for shipboard-life, exceedingly comfortable. Our captain tries to make all things pleasant, and we are well supplied with all things needful. We worship in the cabin every evening; we may soon have worship also in the mornings. It was too stormy for a public service on deck on the sabbath, so we had a short meeting in the cabin.

## FRANCE.

### MORLAIX.

The following communication from Mr. JENKINS, dated October 11, 1850, conveys interesting intelligence of his proceedings and prospects. Surrounded by very great difficulties, the good cause yet goes on, and we cannot but hope that this "sowing time" will ere long yield a plentiful harvest unto Christ.

#### *A journey.*

I lately made a somewhat long journey into the country for the purpose of announcing the gospel of Christ. The most remarkable thing that occurred is, that I had an opportunity to explain the word of God to a few persons in the house of a Breton family at Pontrieux. I trust this little beginning will increase. The chief of this family bought a bible some time ago, and later he bought a book called "Traites-Roussell," being Mr. Roussell's tracts against the errors of Rome. He has since asked me to procure him *Le Culte de Dimanche*, or fifty-two short sermons by Mr. Roussell. In a letter I received lately from this friend, he says, in reference to the bible, "As for me, I acknowledge freely that I am satisfied with one book, the bible. It is in this book I have put all my affection and belief. Since the last time you were at our house, I read it oftener. It is this book that will have me to change, reproaching my bad conduct. Indeed, my bible does not cease to repeat that I must change—that I must be regenerated—that I must become like a child—that all my works are bad. I have tried to overcome my faults, but still I fall into them. At last I was so discouraged, that I put my bible and my

projects aside for a while. But a thought of what I had heard preached came to me, that I can do nothing of myself, that I must have God's help, and pray him to assist me; and I, who know not how to pray, resolved to do so."

Mr. Le Tiec, who lives two or three leagues from Pontrieux, bought lately seven large French bibles, for which he paid thirty-three francs, to place them among his circle of acquaintances.

#### *The pastors' conference.*

On the 22nd and 23rd ult., the pastors of the Finisterre held a meeting at Quimper. Sabbath morning, the 22nd, Mr. Le Fourdrey preached from Matt. xix. 16. In the afternoon I preached in Breton from John xviii. 37, 38; and in the evening I preached in French from Luke xi. 28. Monday we had a conference together, when different matters were under consideration, but principally the opposition to the distribution of the scriptures in this department. We deplored this opposition, and it was resolved that the pastor Le Fourdrey be invited to write to the government on the subject, though we fear that, while the affairs of France remain in the present state, not much more liberty is to be expected. We must put our trust in the

Lord. Monday evening Mr. Le Fourdrey preached from Eph. vi. 10—18. Our next meeting is to be held at Brest, in February next.

*The colporteur.*

Mr. Humbert, the Christian friend whom I mentioned in my last letter as disposed to come to labour with us in connexion with the Liverpool society, is arrived here. Humbert is a truly suitable man for the work, being pious and devoted to the cause of the Redeemer, and having much experience in scripture distribution, as he was for thirteen years colporteur of the Bible Society.

*Prospects.*

I regret myself that the fruit of our labours in converting sinners to Christ has not been greater, though it is evident that more good has been done in this respect than one would think by the number of those who have

Our brother mentions his desire to obtain a situation, as a teacher in England, either in a school or private family, for a young person recently baptized in Paris, on which account she is compelled to leave her present situation. We shall be happy to aid him in this matter, should any of our readers afford us the opportunity.

## JAMAICA.

### FALMOUTH.

By the following letter, from the Rev. ROBERT GAY, and the accompanying extract from the *Falmouth Post*, we are made acquainted with the damage done by a fearful storm to the large and noble chapel erected by WILLIAM KNIBB. The appeal of our afflicted brother meets with a generous response on the spot, yet not to such an amount as will enable him to restore the building to its former stability and strength. It will give us great pleasure to be the medium of forwarding to him any contributions that our friends may be anxious to bestow, in order to repair a chapel consecrated by so many precious and glorious associations. It is a monument of the fervent zeal and holy ardour of KNIBB, and we would not willingly let it fall into decay. It would be a reproach on his memory to do so. We therefore commend the object to the sympathy and liberality of our friends.

With this letter I send you a copy of the *Falmouth Post*, containing a report of the late calamitous visitation of lightning, by which our chapel has been nearly destroyed. The south-eastern portion of the building has been rent and shaken to the very foundation. The upper courses of masonry have been thrown down, and nearly 200 squares of glass have been broken. The window frames have been literally torn to pieces, and the organ greatly injured. The whole appearance of the place is such as to astonish every beholder.

Four distinct streams of the electric flame

openly joined us in the Lord. As there is a season for sowing, and a season for reaping, so in the work of commencing to propagate the gospel, especially in catholic countries, some time is required in the preparatory work, before we can expect, in ordinary circumstances, to see much fruit, though much important labour is done. Such we find to be the case here. However, considering the progress of the good work since the close of 1847, I humbly think we have much reason to praise the Lord and take courage.

I think it is evident, whatever may be the tendency of the higher regions of society, that there is a strong under current among the people, which carries away gradually the very foundations of Rome, and will at last open a wide passage for the spread of the gospel. The duty of wisely persevering in this work is evident, though the times are trying.

are traceable, which have rent the masonry, and charred the timbers in their passage. It is truly wonderful that the building was not entirely consumed. The engines were promptly on the spot, and hundreds of the inhabitants rushed to the rescue of the building amidst all the severity of the storm. The damages are estimated at about £300, towards which all classes of the community seem willing to contribute. Our sincere thanks are due to the magistrates and merchants individually for the assistance they have rendered, and the sympathy they have expressed. The same wrathful flash which so

nearly destroyed our chapel, glared upon the still unburied remains of my beloved child, who had died that morning.

I need not say that the cup of my sorrow was full; but God has graciously helped me. "In the midst of wrath he hath remembered mercy." Our poverty is so great, and so general, that I fear we cannot raise all the money required to repair the chapel. And we should be exceedingly grateful if you can obtain a little assistance for us in this our time of need.

#### THE THUNDER STORM IN FALMOUTH.

"We are glad to state, that with the exception of the injury sustained on Thursday last by the baptist chapel in this town, not a single report has reached us of damage being done to any property of value. The windows of many houses in Falmouth were broken, and a few persons suffered from the effects of the lightning, but they have all recovered, and are, no doubt, grateful to a merciful Providence, who was pleased to spare their lives. We regret, in common with every class of our fellow parishioners, the affliction of that portion of the community who worship their Creator within the walls of the noble

edifice, which was erected under the superintendence of the late William Knibb. It was struck in four different places, the apex of the triangular front-face has been partly demolished, and the glass windows over the south and north entrances were literally shattered to pieces. The body of the chapel, and the well-constructed roof, remained untouched; the organ was slightly injured, but we regret to learn that the entire front of the building will have to be taken down. The estimated amount of damage is £300; and we feel certain that the appeal to our fellow parishioners, which has been made by the Rev. Mr. Gay, in a letter which appears in the first page of this day's publication, will be liberally responded to. Subscription lists have been placed in the hands of several parties, who have offered their services, and we trust that every person who can spare a shilling will contribute towards so philanthropic an object. We would earnestly recommend that a petition be presented to the members of the House of Assembly, for we are confident that, under existing circumstances, the grant of a small sum of money would be approved of by every individual in the island."

## HOME PROCEEDINGS.

During the past month Mr. TRESTRAIL has finished his engagements in South Wales, and has also visited Salisbury, Downton, Brighton, and Lewes. Mr. UNDERHILL was also at Brighton for the Lord's day previous to the public meeting, and has attended a meeting at Wallingford. Messrs. TUCKER of Manchester, and BURTON of Great Grimsby, have visited the churches constituting the North of England Auxiliary. Our friend, Mr. JOHN HILLS, writes from Sunderland to say the meetings in that town were very effective, and the contributions beyond the previous year. We hope to hear the same good tidings of others.

We have great pleasure in publishing the following letter, and are glad to have so kind a response to the hint thrown out in the last Herald.

*Abingdon, Nov. 19, 1850.*

DEAR SIR,

By the last Herald I see that you request friends to inform you respecting any proceedings in the country on behalf of our Mission Society likely to interest. I have great pleasure in informing you that I have recently made a tour through the churches of the East Gloucestershire Auxiliary in connexion with brother Hull of Blockley, and brother Hall of Arlington, and that the attendance on all occasions was most encouraging. I took with me the box of gods you were kind enough to supply me with for my own meetings, which tended considerably to increase the interest. I shall hope to return them very shortly, but I have yet three or

four more places in this locality to which I am anxious first of all to take them.

At Abingdon and Oxford, the Rev. G. H. Davies of Bristol, and the Rev. John Clarke, attended as deputation, the early part of last month. With us the meeting was considered one of the most effective we have had for some time past. We had also an admirable attendance of children at the afternoon juvenile meeting.

Wishing you continued encouragement, and hoping that the details of home proceedings may be made more and more extended in the Herald,

Believe me, dear sir,

Yours most faithfully,

ROBERT H. MARTEN.

Mr. PRYOR of Gravesend, has forwarded a note, received by him after his

recent journey into Hants, from a friend at Emsworth, who says, "I presume any hint, be it ever so trivial, would not be out of place. What I would suggest is just what we are doing here. Every first Monday in the month we hold our missionary prayer meeting, at which our pastor reads extracts from the Herald. At the close of the meeting, *we invariably have a collection*; and several times three and four shillings have been collected. I feel confident that not one farthing less is put into the missionary boxes, or that any one contributes the less for it. These twelve small collections in all the churches would amount to a considerable sum. Perhaps this may be the practice. If so my hint is not necessary."

We fear this is not the *general* practice. It does prevail in some churches, and we were glad to hear Mr. Todd of Salisbury, at the annual meeting there, a short time since, strongly urging it on all present, as he had found it so useful in his own church.

By the time this meets the eye of our readers, Mr. WHEELER will, we hope, have embarked for Western Africa. The designation services were held at John Street Chapel, on the 25th November, when Revs. Messrs. NOEL, HINTON, BROCK, and OVERBURY took part in them.

Mr. JONES, the owner of the ship "William Carey," has written to the Committee offering free passage for four missionaries and their wives to Calcutta, in that vessel, which will sail early in January. This is a truly noble offer, and is a matter of the deepest regret that it cannot be accepted even for one, inasmuch as there is only one candidate for mission work, and that only known to the Committee ten days ago.

Several friends have recently sent letters to the Mission House for brethren abroad, evidently under the impression that we have some peculiar means of forwarding such communications. Except now and then, when parcels of goods are forwarded, we have no other means than by the Post Office, which is open to all. We merely mention this to prevent a misapprehension.

The progressive increase in the funds noticed in our last number has not kept up through this month. We hope our friends will therefore continue and increase their exertions, that the Committee may have some prospect this year of the income exceeding the expenditure, and thus relieving the Society of a portion of its debt.

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#### FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE .....	Becroft, J. ....	August 18.	
		Wilson, J., & ors. ....	August 20.	
ASIA .....	AGRA .....	Williams, R. ....	August 22.	
		THOMAS, J. ....	September 17 and 19.	
	CALCUTTA .....	Wenger, J. ....	September 7 and 18.	
		COLOMBO .....	Russell, J. ....	October 11.
		HOWRAH .....	Morgan, T. ....	September 6.
INDIA .....	INTALLY, G. ....	Pearce, G. ....	September 4.	
	MONGHIR .....	Parsons, J. ....	August 27.	
	BAHAMAS .....	NASSAU .....	Capern, H. ....	September 20.
GERMANY .....	EMDEN .....	Tapper, E. H., & ors. ....	October 15.	
JAMAICA .....	BROWN'S TOWN .....	Clark, J. ....	October 11.	
		CALABAR .....	Tinson, J. ....	October 13.
	FALMOUTH .....	Gay, R. ....		
	JERICHO .....	Cornford, P. H. ....	October 11.	
	KINGSTON .....	Oughton, S. ....	October 10.	
	YALLABE .....	Graham, R. ....	September 30.	

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1850.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Stroud—		Charles Street—	
Balt, Mr. B. E.....	0 10 6	Collections.....	14 10 6	Collections.....	13 14 6
Evans, James, Esq., by		Contributions.....	5 10 0	Contributions.....	25 7 8
"Record".....	2 0 0	Do., Juvenile, for		Do., Sun. School 3 16 0	
Hassall, Mrs.....	1 1 0	Jamaica Schools 3 8 0		Loughborough—	
<i>Donations.</i>		Tewkesbury—		Smith, Rev. James ...	0 10 6
A. E. Z.....	5 0 0	Contributions.....	21 17 0	Monk's Kirby—	
Brunlar, Miss.....	5 0 0	HAMPESHIRE.		Collection.....	1 16 0
Educational Committee		Broughton.....	12 5 0	Sheepshead—	
of Society of Friends,		Guernsey.....	10 5 6	Collections.....	8 1 6
for Trinidad Schools	40 0 0	Jersey.....	8 4 7	Contributions.....	4 13 6
Friend.....	5 0 0	Acknowledged before		Sutton in the Elms—	
Friend, by Rev. A. Saker	10 0 0	18 10 1		Collection.....	3 12 0
Nutsey, Mr. Isaac.....	0 3 0	15 0 0		173 7 3	
S. G.....	2 0 0	3 10 1		141 1 10	
Do., for Jamaica		HERTFORDSHIRE.		32 5 5	
Theological Institu-		Hitchin—		LINCOLNSHIRE.	
tion.....	1 0 0	Friend, by Mrs. Dod-		Burgh—	
Wilson, Mrs J. Broadley	30 0 0	well, for <i>Intally</i>		Collection.....	12 2 0
LONDON AND MIDDLESEX		School.....	4 0 0	Grimsby—	
AUXILIARIES.		St. Albans, on account	10 0 0	Collections.....	11 2 10
Blandford Street—		Tring—		Contributions.....	1 8 0
Ladies' Association,		Olney, Mr. D.....	5 0 0	NORFOLK.	
for <i>Bavial School</i> .....	5 0 0	HUNTINGDONSHIRE.		Foulsham.....	4 0 0
Bloomsbury Chapel.....	74 18 11	Bluntisham—		NORTHAMPTONSHIRE.	
Hammersmith.....	5 12 8	Contributions.....	5 12 0	Gaillsborough—	
Hope Chapel—		KENT.		Collection, &c.....	4 14 6
Contributions, Juve-		Borough Green—		NOTTINGHAMSHIRE.	
nile, for <i>Schools</i> .....	2 8 4	Semark, Mr.....	0 10 0	Collingham—	
Romney Street—		Crayford—		Collections, &c.....	6 19 5
Collection.....	5 0 0	Sunday School, for		Contributions.....	24 0 7
Shakspeare's Walk.....	0 3 6	<i>Intally School</i> .....	2 0 0	Do., Sunday School	0 10 0
BERKSHIRE.		Foot's Cray—		OXFORDSHIRE.	
Wantage—		Contributions, for		Tew and Chadlington ...	4 11 0
Collection.....	8 5 2	<i>African type and</i>		SHROPSHIRE.	
Contributions.....	8 19 7	<i>printing</i> .....	10 12 6	Bridgnorth—	
Do., Sunday School	0 6 9	Smarden—		Collections.....	11 11 1
CORNWALL.		Pierce, Mr. J. J.....	0 10 0	Contributions.....	19 19 0
Petherwin, South.....	2 16 1	LANCASHIRE.		Do., Sunday School	
Port Isaac.....		Bolton—		Boys.....	1 11 7
Mair, Mrs.....	0 3 0	Collections (less mate-		SOMERSETSHIRE.	
Redruth—		rials for box of		Bristol—	
A Friend.....	1 0 0	clothing £1 7s. ld.)	10 0 4	L. S. D., for <i>Haiti</i>	
DEVONSHIRE.		Contributions.....	9 3 8	<i>Chapel</i> .....	1 0 0
Bovey Tracey—		Colne—		Taunton—	
Collection.....	1 15 7	Collections.....	6 0 3	Collections (net).....	11 7 0
Contributions.....	2 10 10	Haslingdon, Ebenezer—		Contributions.....	14 10 3
Do., Sunday School	0 9 9	Collections.....	6 8 3	Winscombe.....	4 12 0
Lynton—		Liverpool—		SUFFOLK.	
Nicholson, Captain		Houghton, John, Esq.	25 0 0	Suffolk, on account, by	
Joseph, for <i>Native</i>		Padiham—		Mr. S. H. Cowell.....	70 0 0
<i>Preachers, Chitta-</i>		Collection.....	3 8 8	SUSSEX.	
<i>gong</i> .....	10 0 0	Sabden—		Hastings—	
Plymouth, George St.,		Collections.....	8 10 5	Collection, &c.....	12 3 10
on account.....	25 0 0	Contributions.....	8 18 3	WARWICKSHIRE.	
Ringmore.....	0 7 10	Do., Sunday Schools	9 11 4	Alcester—	
Tiverton—		LEICESTERSHIRE.		Collections.....	13 16 11
Sunday School, for		Arnsby—		Contributions.....	3 9 7
<i>Paul Ruttan, Di-</i>		Collections.....	5 15 6	Birmingham, on account,	
<i>nagepore</i> .....	5 0 0	Contributions.....	2 10 0	by Mr. Hopkins ...	37 5 8
Torquay—		Do., Sunday School	0 7 6	Christie, Mr. Jas. A.S.	2 0 0
Collection.....	3 0 0	Blaby—			
Contributions.....	2 1 0	Collection.....	5 13 2		
GLOUCESTERSHIRE.		Contributions.....	0 14 0		
Chalford—		Leicester—			
Collection.....	0 12 3	Belvoir Street—			
Slimbridge—		Collections.....	44 13 9		
Collection.....	0 15 0	Contributions.....	48 14 1		
Stonehouse—		Do., Sun. Schools	3 7 7		
Baptist, Mr. for <i>Na-</i>					
<i>tive Preacher, Cal-</i>					
<i>cutta, under care of</i>					
<i>Rev. C. B. Lewis</i> ...	15 0 0				

£ s. d.		£ s. d.		£ s. d.	
Smethwick—		Gildersome—		Steep Lane—	
Collection .....	2 0 0	Collection .....	2 0 0	Collection .....	4 1 0
WORCESTERSHIRE.					
Upton on Severn—		Contributions .....	0 13 0	Contributions .....	2 0 0
Collections .....	6 18 9	Halifax—		Sutton—	
Contributions .....	3 8 1	Collections .....	12 13 10	Collection .....	5 18 9
Do., Sunday School	0 11 5	Contributions .....	15 11 11	Contributions .....	2 14 4
YORKSHIRE.					
Armley—		Haworth, First Church—		Green, Mr. John .....	5 0 0
Collection .....	0 12 6	Collection .....	8 5 6	Wakfield—	
Baldersley—		Contributions .....	9 2 1	Collection .....	7 1 2
Collection .....	3 8 8	Hebden Bridge—		Contributions .....	0 10 10
Contributions .....	2 3 10	Collection .....	12 15 6	SOUTH WALES.	
Blackley—		Contributions .....	6 13 0	CARDIGANSHIRE—	
Josland, Mr. B. ....	1 1 0	Horsforth—		Aberystwith—	
Boroughbridge—		Collection .....	4 12 0	Collection, &c. ....	10 4 0
Collection .....	3 9 6	Huddersfield—		Pont-rhydfendiguid .....	0 6 0
Contributions .....	4 14 2	Collection .....	1 4 0	Swydfynon—	
Bradford—		Hunslet—		Collection .....	0 8 8
Westgate .....	32 13 0	Collection .....	0 18 6	MONMOUTHSHIRE—	
Do., Public Meet-		Keighley—		Magor—	
ing .....	30 0 11	Collection .....	1 10 0	Sunday School, for	
Sion Chapel .....	10 10 10	Contribution .....	1 1 0	Doe .....	0 12 0
United Juvenile		Kirkstall—		SCOTLAND.	
Service .....	8 5 10	Collection .....	0 12 9	Dunfermline—	
Bramley—		Leeds—		Inglis, Mr. James .....	4 0 0
Collection .....	6 0 0	South Parade .....	19 15 6	FOREIGN.	
Contributions .....	1 0 0	Do., Public Meet-		JAMAICA—	
Brearley—		ing .....	8 17 2	Western Union, by Rev.	
Collection .....	4 9 1	Second Church .....	6 3 6	John Clark .....	15 18 9
Contributions .....	2 2 0	Contributions .....	32 18 4	Do., for Haiti Chapel	3 0 0
Do., Sunday School	0 17 3	Do., for Chitoura .....	2 18 6	SOUTH RUSSIA—	
Chapelfold—		Do., for Africa .....	2 18 6	Liebenan .....	5 10 8
Collection .....	2 0 0	Millwood .....	1 7 3	LEEDS.	
Dishforth—		Milnsbridge—		Richardson, Jas., Esq. ...	1 0 0
Collection .....	1 9 6	Collection .....	4 0 0	Speed, Mr. John .....	1 0 6
Contribution .....	1 0 0	Pole Moor—		Thorp, Mr. Joseph .....	0 10 0
Farsley—		Collection .....	3 0 0	Town, Mr. Joseph .....	1 1 0
Collection .....	5 16 10	Contributions .....	1 0 0	Wales, Mr. James .....	0 10 0
Contributions .....	8 6 0	Rawden—		Wyde, John, Esq. ....	5 0 0
		Collection .....	6 6 1	Young Friend's Mite ...	0 12 0
		Contributions .....	6 0 0	For the Dove—	
		ShIPLEY—		Holliday, Miss, Shipley	0 10 0
		Collection .....	9 10 7	Less expenses .....	
				76 18 3	
				9 14 1	
				67 3 5	

The following are the particulars of contributions from Leeds acknowledged, without the items, in the last Annual Report:—

£ s. d.		£ s. d.		£ s. d.	
Collected after Sermons		Do., Misses Owen		Richardson, Jas., Esq. ...	1 0 0
and Public Meeting	38 1 9	and Wright's box...	0 8 11	Speed, Mr. John .....	1 0 6
Do., after Prayer		Subscriptions—		Thorp, Mr. Joseph .....	0 10 0
Meetings .....	4 17 7	Binns & Barras, Messrs.	3 0 0	Town, Mr. Joseph .....	1 1 0
Collected by Master R.		Dean, Mr. John .....	0 10 0	Wales, Mr. James .....	0 10 0
Bilborough .....	1 15 9	Dodgson, Mrs. ....	0 10 0	Wyde, John, Esq. ....	5 0 0
Do., by Friends at		Friend at Morley .....	0 10 0	Young Friend's Mite ...	0 12 0
Gildersome .....	1 9 0	Goodman, George, Esq.	2 0 0	For the Dove—	
Do., by Misses Illing-		Gresham, Mr. H. ....	1 0 0	Holliday, Miss, Shipley	0 10 0
worth .....	1 5 0	Heaton, Mr. John .....	1 1 0	76 18 3	
Do., by Miss Dean		Hindle, Mr. W. B. ....	1 0 0	Less expenses .....	
and Miss Finns .....	1 19 0	Illingworth, Mr. W. ....	1 1 0	9 14 1	
Do., by Miss Gresham	0 12 0	Musgrave, Mr. W. ....	0 10 0	67 3 5	
Do., by Miss Wales ..	1 12 0	Ostler, Mrs. E. ....	1 1 0		
Do., ia Master Joo		Page, Miss .....	2 0 0		
Gresham's box .....	0 10 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 Trestrail 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 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.

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# IRISH CHRONICLE.

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THE fable of Cassandra, endowed by Apollo with the gift of prophecy, but doomed never to be believed, aptly illustrates the fate of all who strive to arouse a people to duty, by proclaiming a coming danger.

The prophets of God, whenever they urged their nation to obey God's behests, in order to avert predicted evil, did but stretch out their hands to an *unbelieving* people. They were "as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument," for their words were listened to, but not obeyed.

Religious—nay, even political, social, and sanitary—reformers have, from age to age, when they appealed to the claims of truth and of duty in vain, ever urged upon their generation they judgments which inevitably threaten those who are deaf to the obligations of truth and of right. But *threatened* evils rarely terrify. The desolating billows must break at their very feet, before a sense of their own danger will awaken a people to action. Communities seldom, if ever, prepare to meet an *approaching* danger, however clearly distinct may be the utterances of the oracle which proclaims the invasion near.

For many years the claims of Ireland as a mission-field have been placed prominently before our churches. Truth and justice, Christian obligation and duty, the ties of a common citizenship, have all been urged as arguments to induce British Christians to battle with the evils which afflict that unhappy land. And by pen, in pulpit and on platform, have our agents been proclaiming that unless popery be *there* grappled with and overcome, unless it be struck more deadly blows *there*, where its heart is; it would most certainly and speedily rear its hydra head on our own loved shores. A smile, largely mingled with contempt, greeted such predictions. The pope, it was said, might perhaps hold for a time his sway over Ireland, but English common sense and papal fear would for ever prevent the attempt to play off his arrogant assumptions here. Well, the attempt is made. The synod of Thurles, which denounced all kind of education in Ireland not under Romish supervision, and likewise every missionary effort for the evangelization of the people, is now followed up by the division of Great Britain into Romish bishoprics. The signs and indications of this act of papal insolence were neglected. The consummation of the act has awakened, even to the very confines of the nation, an undefined feeling of dread and danger. But the actions of fear and affright are ever wild and erratic. Men are to apt to lose their reason in their terrors.

We have no sympathy with the "No Popery" cry; we do not believe in the policy, the wisdom, or the scripturalness of attacking error, save by proclaiming, as do our agents in Ireland, antagonistic truths. We have no fear of a much increased growth of popery in our own land—the land of bibles, of free thought, and discussion. We *do* dread, however, its re-action in Ireland. Can any one tell the real object of creating Romish bishops here? Is it truly and only but the development of Roman catholicism when enjoying full toleration? Or is it a *ruse* to attract attention from the sinister doings and the insidious and strenuous efforts of the papal priesthood in Ireland to recover its waning power? Is it designed to mask the secret machinations and the wily policy there employed to check the growth of mind by suppressing education? to rivet more firmly on the spirit of men the fetters of degrading and soul-destroying superstitions? to extinguish the light of truth in that island of the west, and to bind Ireland as the most obedient daughter of the church, more indissolubly than ever to the footstool of the pope? We urge our friends to look at the subject thoroughly, not to be driven from their "propriety" by any feeling of imaginary danger to religion in this land from the papal bull; not to allow party watchwords or popish Jesuitry

to induce them to relax or to withdraw their efforts for Ireland's evangelization ; for, surely *there* and not *here*, the great battle of freedom is to be fought. *There* and not *here* will be won the great and crowning victory over every form of superstition, will-worship, and priestcraft, which now exalt themselves against the freedom of humanity and the claims of God.

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### ANCIENT IRISH CHRISTIANITY.

The ancient Christianity of Ireland was not Romanism. It neither corresponded with the doctrines and discipline of the papacy, nor acknowledged its supremacy. From its beginning, through the age of St. Patrick and his immediate successors, and for several centuries afterwards, the Christianity of Ireland was distinguished by several points of known and avowed opposition to the peculiarities of popery. The opposition became more defined and apparent as the papacy developed its character, and as the churches of Britain and western continental Europe surrendered their liberties to its usurpations, and added its inventions to the ancient faith. Romanism in Ireland is the creature of English usurpation and Italian intrigue. It is the badge of national degradation and foreign authority ; it has been the source and cause of the greatest social evils—the parent and instigator of most of those national peculiarities by which Irishmen have been made contemptible in the eyes of the civilized world. The venerable Bede says that the ancient Irish observed “only such works of charity and piety as they found in the prophetic, evangelical, and apostolical writings.”

St. Bernard, in his life of Malachy, says that “they rejected auricular confession, as well as authoritative absolution.” They confessed to God alone, as believing that God alone could forgive sins ; they would neither give to the church of Rome the tithes nor the first-fruits, nor would they be legitimately married, that is, according to the forms insisted on by the Romish church. Before the council of Cashel, in 1172, marriage was regarded as a civil rite, and was performed by the magistracy ; at that council the priests were ordered to perform the ceremony, and therefore we find the ancient Irish Christians denounced as “schismatics and heretics” by St. Bernard, and as being in reality, “pagans, while calling themselves Christians. Henry the Second, in his letter to Adrian, alleges “that as the Irish were *schismatics and bad Christians*, it was necessary to reform them, and oblige them to own the papal authority, *which they had hitherto disregarded*, and that the most probable means was to bring them into subjection to the crown of England,” which he says, “had ever been devoted to the holy see.”—*Life and Labours of St. Patrick.*

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### THE CHANGE TO ROMAN CATHOLICISM.

“It was not till the 6th Lateran council of Trent, in 1546, that they reluctantly consented to the new arrangement. The inferior clergy could not for a long time give up their ancient usages, and still nominated to ecclesiastical office and dignities. The Irish church, as it was then called, had not put on her gaudy robes of popery. The Druids, whose relics of worship now remained, had been routed entirely, and this “land of saints” had her colleges and schools in every part ; strangers flocked thither for education from neighbouring nations, and from these colleges men emanated into England, France, Switzerland, and Italy, to re-establish colleges and monasteries. Ireland was then catholic, but not Roman catholic. The authority of the pope she had not acknowledged, and this I have found, by reading the early history of the nation, is the reason why they still shrink from being called Roman catholic, considering it a term of reproach, although they have gradually submitted to all her terms and creeds, yet, as it is in regard to the English yoke, as bishop Hughes, of New York, has said, it was incomplete conquest that put it on, and it never *has nor ever can sit easy.*”—*From Lights and Shades of Ireland, By an American.*

## THE MISSION OF THE BAPTISTS IN IRELAND.

“ Besides saving souls and collecting churches, some of the nonconformists in Ireland have placed before the public mind principles of the utmost importance to the religious welfare of the people. The *baptists* have carried on their operations there by great effort and self-denial. What have they effected? What are their prospects? Have they exerted a greater influence than can be indicated in their reports? In the great coming struggle with antichrist, is an especial work assigned to them? Comparatively, they are a small body, will they be lost among their friends in the battle-field? If the strength of the Lord's host be reckoned by numbers only, they will stand for one of the smaller divisions; but if it be a struggle for principles, they *may* occupy an important place in Jehovah's army.

“ The baptists have always been a peculiar people. They have held one view especially by which they were distinguished from the whole of Christendom. They consequently became a marked people. They have suffered in the public estimation, in their influence, and in their standing in society, from their firm adhesion to what they consider an important truth. They have been moved to do so by their love for truth and their fidelity to God, but it is worth while to inquire, will their stern maintenance of their distinctive doctrine serve them at all in the great conflict which is before the church? The bearing of the baptists' peculiar view on the theological controversies of the future, is a subject of great interest, especially when considered in relation to the papacy.

“ It is, however, in relation to popery and Puseyism that the importance of the baptists' mission is best seen. In the general struggle with a bigoted ecclesiasticism, in the broad conflict with sin, other divisions of the evangelical force will be able to present a broader front, and present a wider influence, but when some of the distinctive features of popery are the subjects of contention, the baptists will be found of essential service in meeting it hand to hand and foot to foot. Indeed, as the sword fish follows the monster of the deep, so the baptists should track the man of sin, to give him mortal thrusts. Like the creature referred to, they may be small as compared with their huge antagonist, but their power is in their principles, not in their number.”—*From an Essay, by the Rev. B. C. Young, of Cork.*

Our venerable friend, Mr. M'CARTHY, the oldest agent of this society in Ireland, furnishes us with a most interesting letter, of which the following is an extract. He was privileged in his young days to sow the seed, and now in his old age, he is gratified to see that the word of the Lord both “grew and multiplied.”

I have long been of opinion that friendly interchanges between the ministers in this country, would be productive of very beneficial results in our missionary field. I never feel so happy in my labour as on such occasions. Practically to carry out this feeling, agreeably to an arrangement made with brother Wilson and brother Berry on the 9th of July last, I started for the hills of Killooly. As soon as I ascended these lofty and majestic mountains, many feelings of a very pleasing nature, about some of my bygone days, arose in my mind. It could not be otherwise; as about thirty years ago

God made me the instrument of the conversion of seventeen souls here. I baptized them, both men and women, and formed them into a church. I was the first baptist minister that ever visited this little world of palatines. Time has proved it was not a mere intellectual change, but a heart-conversion, they had experienced, as some of these died rejoicing in Christ; and more of them are living witnesses of the Lord Jesus. Their joy was great at once more seeing their old father in the gospel. On Wednesday the 10th, I preached in the beautiful glen of Renaghmare. The place was too straight for the people. My text was from Joel ii. 27. And indeed, he was in the midst. On Thursday the 11th, I preached at the picturesque valley of Boulay. Here, again, the hearts of the people seemed to yield to the power of the gospel. In so short a time, I could hardly believe, the introduction of the gospel, with the establishment of schools, could have improved the places, the minds, and the manners of the people so much as it has done. It would be endless here to recite

the various conversations, and the curious remarks some of them would make. With gladness they rallied round their old preacher. Many of them recited some of the texts preached years ago, and also some portions of my sermons. But above all this, they said they had reason to bless God, who had opened their hearts and disposed them to receive the truth from my lips. On Friday, the 12th, brother Wilson and I visited Balingarry, and the widow M'Cormick's house, which in every part shows that the combat between the police and the people, while it lasted, must have been fierce enough. It was highly gratifying to me to be informed not one of those brought under the influence of the word of God, had any thing at all to do with this sanguinary outrage. Saturday 13th, we went on an exploring mission to Kilkenny. Lord's day 14th, in the forenoon I again preached at Renaghmore. We had to change our place of preaching for one double the size of where we had preaching on Wednesday evening. The people heard with the most earnest attention, and we had strong indications of the divine presence. In the evening, I preached again at Boulay. This was in the school-house; which is not only a suitable place for the school, but also large, and commodiously fitted up for preaching. Several came from Renaghmore. The house could not conveniently contain more than we had. Indeed, brother Wilson has before him a fine prospect of usefulness in this hill-country, and is alive to the eternal interest of the souls committed to his charge. On the 19th, I took a reluctant, and perhaps a final farewell of my beloved palatines, whose forefathers had to fly before the bloody sword of persecution, out of their own country, and take refuge in these mountains, then wild, rude and uncultivated hills and dales, sooner than submit to the dogmas of the man of sin.

Another old and respected missionary, Mr. THOMAS of Moate, writes to us as follows:

I have the pleasure to state that I have had very good congregations at Moate. There was scarcely a single seat unoccupied last

Lord's day morning. The people came considerable distances from the country. Continued efforts have been made to prevent any from attending, and money and influence have been employed to accomplish it, and to scatter and take away the children from the Sunday-school which I commenced, and also to disperse the day-school. I have preached six times this week, and travelled about 120 miles, besides much discussion and exposition. I preached twice at Mount Sharon; the people appeared glad to see me, and treated me with great respect; the house was filled each time. At Clonola I inspected the school, preached twice, and baptized a worthy person, of high character, good conduct, and conscientious piety. Her brother, a pious, and fine-minded youth, to whom the Lord was also pleased to make me useful, wished to be taken out, and baptized with his sister, but illness for the present prevented his confession of faith in the Redeemer. An aged man of eighty-nine, whom I often visited, and spoke to, declared "that his only hope of salvation was in the blood of the Lord Jesus, he is on his dying bed. On the deck of the steamer from Athlone to Killaloe, there were a number of persons from various quarters; the subject of religious and civil liberty was introduced; I spoke a great deal; they seemed greatly pleased, and when I was leaving, at William's town, they all came forward and shook hands with me, though I did not expect it. I trust I spoke fearlessly, faithfully, and affectionately.

Mr. Thomas writes respecting the schools under his supervision:—

The inspection of the schools at Clonola gave me much pleasure. Though the children were very poor, and badly clad, they were clean, and went through the examination very well—spelling, reading, writing, arithmetic, and repeating the scriptures from memory. There are fifty-three in attendance in the Clonola school: thirteen Protestants, and forty Roman Catholics: in the Moate school forty-five; twenty-five Protestants, and twenty Roman Catholics. They committed a great number of chapters to memory.

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*Some interesting Letters from Messrs. M'Kee, M'Donnell, and others, omitted for want of room.*

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Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

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