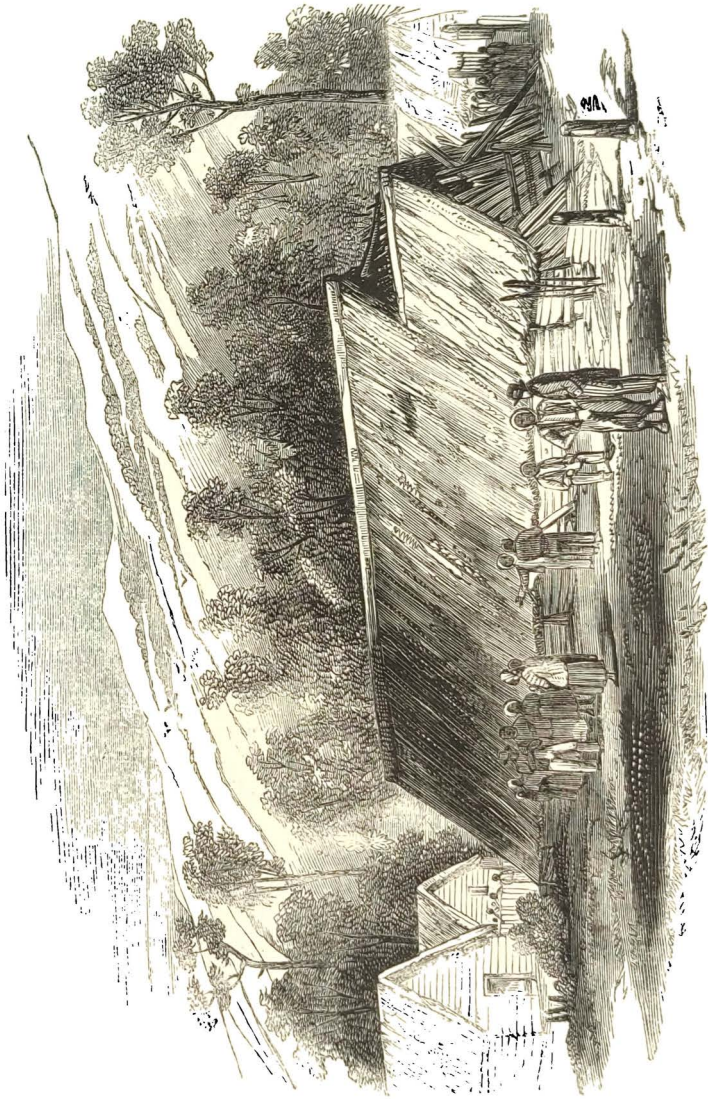


THE MISSIONARY HERALD.

The Missionary Herald (April 1852).



DESTRUCTION OF CHAPEL AT CLARENCE BY A TORNADO.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1852.

THURSDAY, APRIL 22ND.
SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Mission, will be held in the Library of the Mission House, in the morning at eleven o'clock, at which the Rev. Dr. MURCH will preside.

EVENING SERMON.

The Committee have great pleasure in announcing that the Rev. GEORGE HENRY DAVIS, of Bristol, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel.

Service to commence at half-past six.

LORD'S DAY, APRIL 25TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 25th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. — Belgrave ...	Rev. P. Dickerson
Alperton .....	... ..	... ..	Rev. B. Swallow.
Austin Street, Shoreditch	Rev. I. New	W. H. Watson, Esq.*	Rev. W. Robinson
Battersea	Rev. W. Walters ...	Rev. I. M. Soule*	Rev. B. Evans
Blandford Street	Rev. H. Dowson ...	... ..	Rev. C. Larom
Bloomsbury	Rev. G. Gould	Rev. Dr. A. Fletcher*	Rev. W. Brock
Bow	Rev. Dr. Acworth...	... ..	Rev. C. J. Middleditch
Brentford, New	Rev. G. W. Fishbourne.	... ..	Rev. W. Walters
Brixton Hill (Salem Chapel)...	Rev. D. Gould .....	... ..	Rev. C. Stovel
Camberwell	Rev. T. Burditt	Rev. W. Upton*	Rev. A. Arthur.
Camden Town, Hawley Road	Rev. E. White .....	... ..
Chelsea, Paradise Chapel	Rev. W. B. Bowes	... ..	Rev. F. Wills.
Church Street, Blackfriars.....	Rev. John Branch.	... ..	Rev. John Branch.
Crayford	Rev. B. C. Young.	Rev. B. C. Young.*	Rev. B. C. Young.
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. J. Russell.
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. T. Burditt.
Drayton, West.....	Rev. J. Price.....	... ..	Rev. J. Price.
Eagle Street	Rev. A. Arthur.....	... ..	Rev. H. S. Brown.
Eldon Street (Welsh).....	Rev. B. Williams....	... ..	Rev. W. Jones.
Gravesend, Zion Chapel.....	Rev. J. T. Collier...	... ..	Rev. J. T. Collier.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Greenwich, Lewisham Road ...	Rev. J. Russell.	... ..	Rev. S. Manning.
Hackney	Rev. C. M. Birrell...	Rev. W. G. Lewis, jun.*	Rev. J. Clark.
Hammersmith	Rev. W. Robinson...	Rev. J. Leechman*	Rev. G. Gould.
Hampstead	Rev. J. Castleden...	... ..	Rev. W. B. Bowes
Hatcham	Rev. J. E. Giles.....	... ..	Rev. E. A. Clappole.
Hendon .....	... ..	... ..	Rev. G. Warn.
Henrietta Street	Rev. W. Allen.....	... ..	Rev. C. Room.
Highgate	Rev. E. A. Clappole	... ..	Rev. J. Drew.
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Rothery.
Do., Old Town.....	Rev. W. H. Bonner	... ..	Rev.
Islington Green	Rev. H. S. Brown...	... ..	Rev. J. E. Giles.
Islington, South	Rev. J. Drew.....	... ..	Rev. I. New.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A.....	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Jones .....	... ..	Rev. T. Jones.
Kensal Green	Rev. E. Harris .....	... ..	Rev. E. Harris
Kensington, Silver Street	Rev. D. Katterns ...	... ..	Rev. W. G. Lewis, jun.
Keppel Street	Rev. John Stock.....	... ..	Rev. John Stock.
Lee.....	Rev. Dr. Murch.....	... ..	Rev. S. Green.
Maze Pond	Rev. Dr. Cox.....	... ..	Rev. T. F. Newman.
New Park Street.....	Rev. B. Evans	Rev. W. Allen* ...	Rev. E. Bryan.
Norwood, Upper	Rev. H. Dunckley, M.A.	... ..	Rev. H. Dunckley, M.A.
Poplar	Rev. W. Upton.....	... ..	Rev. Dr. Acworth.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. J. H. Millard, B.A.
Regent Street, Lambeth.....	Rev. C. T. Keen, jun	Rev. C. T. Keen, jun.*	Rev. D. Katterns.
Romford	Rev. E. Carey	Rev. T. Joseph* ...	Rev. T. Joseph.
Salters' Hall.....	Rev. S. Manning ...	... ..	Rev. J. Hobson.
Shacklewell	Rev. J. Clark.....	Rev. J. H. Millard, B.A.*	Rev. D. Gould.
Shouldham Street, Paddington	Rev. J. Phillips.....	Rev. Dr. Burns* ...	Rev. T. Winter.
Spencer Place	Rev. C. Room .....	... ..	Rev. J. Peacock.
Stepney College Chapel	Rev. C. J. Middleditch	... ..	Rev. J. Angus, M.A.
Tottenham	Rev. W. Brock.....	... ..	Rev. R. Wallace.
Unicorn Yard, Tooley Street...	Rev. T. Winter.....	... ..	Rev. W. H. Bonner.
Vernon Chapel	Rev. T. F. Newman	Rev. O. Clarke* ...	Rev. O. Clarke.
Walworth, Lion Street	Rev. E. Bryan	Rev. W. Miall*.....	Rev. H. Dowson.
Walworth, Horsley Street	Rev. W. Jones .....	... ..	Rev. J. George.
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball.
Waterloo Road.....	Rev. F. Wills.....	... ..	Rev. J. F. Sparke.
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. C. Woollacott.
Windmill Street, Hope Chapel	Rev. J. Ede .....	... ..	Rev. J. Ede.

N.B. Collections will be made after these services.

TUESDAY, APRIL 27TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 28TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. JOHN LEECHMAN, A.M., of Hammersmith (recently returned from India as one of the deputation), will preach the Annual Morning Sermon on behalf of the Society at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

THURSDAY, APRIL 29TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which S. M. PETO, Esq., M.P., one of the Treasurers of the Society, has kindly consented to preside.

The Committee have pleasure in announcing that the following speakers are engaged:—the Revs. Dr. TIDMAN, of the London Mission; JOHN RATTENBURY, of the Wesleyan Mission; C. STANFORD, of Devizes; H. DUNCKLEY, M.A., of Salford; A. ARTHUR, of Edinburgh; C. LAROM, of Sheffield; and G. GOULD, of Norwich.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. C. M. BIRRELL, of Liverpool.

Service to commence at eight o'clock.

THE MISSION FIELD.

A tornado has laid prostrate in ruins the mission chapel at Clarence, in Fernando Po. In a subsequent page will be found our brother WHEELER'S description of the scene, and to his pencil we are indebted for the drawing which is engraved on our first page. For some time preparations and subscriptions have been in progress for the purpose of erecting a more substantial house. The erection is now rendered imperative. There have been collected, among the native residents and visitors to the island, about £100 already. A similar amount from our friends in this country would at once effect the object. The health of our brethren continues good, and the work of God is advancing with cheering steps. No subject connected with mission-

ary operations is, perhaps, of greater interest at the present time, than the employment of native agency. It is intimately connected with the further progress of the gospel in heathen countries, and still more closely identified with the permanence of the truth in those lands where missionaries have proclaimed the glad tidings of peace. The experience of our missionary brother, Mr. PARRY, of Jessore, will be found to throw much light on this subject in relation to India, and to afford a practical answer to the question: How far may native converts be relied upon to act as pastors of native churches?

The native converts of Bengal form now a large body of Christian people. Some of them are Christians of many years' standing, and have exhibited, in many ways, the reality of the work of grace upon their hearts. Deeply affecting must have been the gatherings of the Association of Baptist churches in Barisal, which took place at the beginning of the present year, and at which not fewer than five hundred native Christians were assembled. Let the festivals of heathenism be contrasted with the courtesy, the love, the faith, the purity of thought and feeling which animated this band of disciples, and who can doubt that the hopeful views expressed by our brother PEARCE will speedily meet with their accomplishment? Bengal is ready for the gospel. The whole land is before us. Will not the churches of Christ arise and go up to possess it?

Another interesting fact, indicating the activity that is beginning to display itself among our native Christian brethren, is the formation of a native Baptist Missionary Society. Its second anniversary was held on the 30th of December, and there were present about a hundred converts, interested in the endeavour to carry the gospel to their

countrymen. The Society is entirely conducted by our Hindoo brethren, the venerable Shujaat Ali being its president. The Association has opened two preaching places, or chapels, in Calcutta, and for some months past has employed an evangelist; besides which the Committee and others have regularly been engaged in preaching to the heathen gratuitously. Besides many of the native brethren in Calcutta, others belonging to the churches in the south have become subscribers to their funds. They have amounted in the year to a little more than £28. It is among the objects of these native brethren to contribute to the self-sustaining power of their churches. We cannot but rejoice at this event. It is a sign that the Lord is working with His people.

Notwithstanding the open or covert opposition of the Bishop of Calcutta and some few of his clergy, the marriage and burial acts are at length put into operation, conferring on our Christian brethren, both European and native, the privileges we ourselves enjoy. To the last efforts were strenuously but unsuccessfully made, to have built in every burial ground a high wall to partition the dead of churchmen and dissenters from each other. In one instance the Bishop met with a most signal defeat. He ordered that the bodies of dissidents should be carried into the grave-yard through a small side door; but that they should by no means be borne to their last resting place through the public and chief portal. With great good sense and Christian feeling the vestry of the church district rescinded the Bishop's decree.

"Perhaps," says the Friend of India, "it is humiliating to our national character, in this land of heathens and Mahomedans, that it has required more than fifteen years to obtain the same privileges for Nonconformists which the members of the church of England en-

joyed—that of being married and buried like other Christians, after their own forms. But the victory has been achieved, and the best mode in which we can manifest our gratitude for it, is to enjoy it with calm and grateful feelings, and without a spark of exultation.”

The expressed intention of the Ceylon government to renew its connexion with Buddhism, has called forth a long and able exposition of our sentiments on the connexion of the state with the church, from the pastor and members of the church at Colombo. It is in the form of a memorial to the governor. That such a remonstrance was required will

be evident, from the following language used by Lord Torrington, in one of his latest despatches:—

“In itself, the Buddhist religion is a mild and harmless one, and had as few objectionable points as any heathen doctrine. Unless we interfere with it, it will be destroyed, before another and a purer one is built up in its place, and I am sure I need not point out to your Lordship the danger and misery that must overtake a country divested of any spiritual control.” Anglicanism and Buddhism are the same to the state; either will serve its turn.

AFRICA.

FERNANDO PO.

The event which has deprived our black brethren of their place of worship is thus described by Mr. WHEELER, under date of Nov. 27, 1851.

Destruction of chapel.

In my note to Mr. Underhill enclosed with J. Fuller's letter, I again urged speed with our new chapel; but a stronger appeal now has come. The tornado has spoken for us—the chapel is in ruins! It was a cloudy morning, and close; there was little wind; there had been a little rain before sun-rise, and I thought we were going to have a fine day. Presently—it was a little after six o'clock—the wind a little freshened. The next minute my boy, who was by the front windows, cried, “tornado come.” I looked out, and saw the black cloud hurrying on, and heard the wind coming along with force and speed. The heavy clouds swiftly darkened the sky, and the wind soon lashed round the house, and agitated all the thatch; then down dashed the rain, and I was congratulating myself that now soon the force of the wind would be spent. I heard quick steps, and my cook hurried in from the back of the house, crying, “The chapel is down.” I went and looked out from the back; it was true indeed; a few minutes had done it all—such was the rapid force of the tornado. They were just about concluding the usual morning prayer meeting at our good brother Wilson's when the wind suddenly sounded its “Amen”

over their heads, and so shook the place as abruptly to close it for them. As they hastened out, some espied the ruins of the chapel, and soon many were gathered to the spot. As usual, when rain comes with it, the wind soon moderated, the force of the first blast did all the mischief. I forward a rough sketch. I hope it will reach you soon. It occurred to me that you might like to engrave it for the *Herald*, though not a scene of beauty. The circumstances and associations might give it an interest, and it would plead for our help. How we shall manage now for worship and schools it is difficult to say. The day school had just been removed to the chapel at some inconvenience in consequence of Captain Hamilton taking Longfield House. We shall have to run up a temporary building for the two schools; but I do hope we shall be able to raise enough for an iron-frame school as well as chapel, wood is so perishable. We have raised, or promised about £50, beside the £25 bill of Mr. Horsfall, sent Sept. 1st. The people will do their utmost when the frame comes out; and if the friends in England can help us in this our evident necessity, we should be gratefully encouraged.

Hopeful signs.

The enclosed is another letter written by my cook-boy, Peter Dido, or Peter Bye, who was with Mr. Merrick. I do hope he is under saving impressions, and watch his course with anxious interest; as he understands Isubu well,

and Duallah (his native tongue) partly, he would be very useful as a teacher. I think of engaging another lad—at first to help him, that he may get more time for improvement, and afterwards to take his place as cook, if Peter's piety proves genuine, in order that he may be engaged as an assistant to the mission.

We expect to baptize Gambia Job, my wood and water boy, and gardiner Jaut. He has long been inquiring; and though not of quick understanding, he appears sufficiently to understand the truth, and to be savingly under its influence. He is from Congo, Peter from Cameroons. Though

trained at Bimbia, Gambia is an old mission servant.

I am thankful to say I continue well; not having anything to complain of since the end of October. We have reason for much gratitude that no accident occurred in the falling of the chapel, being happily at an hour when it was empty; half, or quarter of an hour later, the children would have been in. We made arrangements for service in the mission house, and brother Wilson's shop last Sunday, holding the schools in the latter place and in the cottage. Thus nothing will be interrupted; there will only be inconvenience.

INDIA.

JESSORE.

Our missionary brother, Mr. PARRY, thus writes respecting his stations and the native churches and pastors under his care. His letter is dated January 5, 1852.

Advantages of native agency.

I believe it is the will of God that India should be filled with the blessings of the gospel by means of native agency. The labours of native missionaries, from the commencement, have been blessed by God to the promotion of his own glory and the salvation of the heathen. Native agency costs little, which is an important advantage in the present state of the pecuniary affairs of our mission. Native missionaries can bear with exposure to all kinds of weather without endangering their health. The field occupied by us is so immense that we can never expect English labourers to go over the length and breadth of the land, and sow the good seed. For the accomplishment of this great work we must look to native agency.

Progress of the work by means of native agency.

In this place the Lord has graciously raised up many labourers. There are nine labouring with me, and four in the Buresool district. I have asked brother Thomas to allow me to draw four rupees per month for the support of a native teacher and missionary, whom I wish to place in a station which has lately been commenced. In time I hope a native church will be established in Rusoolpoor, which is the name of the new station. At present I must supply the public means of grace. A convert and his wife, who were formerly Hindoos, and two of their boys, one of whom is about ten, and the other eight years old,

with another convert, formerly a Mahomedan and a resident of the above-named village, will avail themselves of the public services. I lately visited all the churches situated towards the south of this place, and spent at each place from three to eight days. I spent four days at Rusoolpoor, and was glad to find that the converts above alluded to were endeavouring to walk as Christians. They hold their former faith in great contempt, and boldly confess before their heathen neighbours, that Jesus Christ, the Son of God, is the only and true Saviour of sinners.

Converts from schools.

During the past two months I and my native assistants have baptized fourteen converts, who, we hope, are sincere believers. Two of those lately added to the church of God belong to the Christian Girls' School. It has pleased the Lord greatly to bless the religious instruction imparted to the children of the said school. Within a year, out of fourteen scholars, eight have believed in the Lord Jesus Christ, and have made a public profession of their faith by undergoing the rite of baptism. The parents of one of the young converts are Mahomedans. The father, about two years ago, brought his young daughter when I was spending a few days at Japherya, and begged of me to educate her, and especially to teach her Christianity. I, of course, most gladly undertook the important charge.

Native churches and native pastors.

With reference to your question, which is thus put forth, "Now what is there to hinder the formation, in every district where a considerable number of converts reside, of a church, over which a native may act as pastor—preaching the word and administering the

ordinances of the house of God?" I reply, without hesitation, No objection exists or can be made to the adoption of native pastors for native churches. I have seven separate and distinct churches, situated in various distant places, the affairs of which are almost entirely managed by independent native pastors, in whom I have every confidence, I visit them two or three times during the year, and assist them in receiving converts. I examine them, to ascertain the degree of Christian knowledge they possess, and their views of sin, and holiness, of righteousness by faith alone, of justification, reconciliation to God, and the degree of gratitude and love they feel towards the Lord Jesus Christ, &c. If I feel satisfied with the replies given by the convert, I ask the pastor for his opinion of the convert; if it be favourable, and the minister of the church bear testimony regarding the consistent walk and conversation of the convert, we all agree to his being baptized. Sometimes I have to interfere in settling any dispute which may happen between the pastor and his flock. In such cases some of the members begetting a party spirit, unite and separate themselves from the church, and have prayers amongst themselves. The great fault of the members of native churches is their disregard, in some measure, of the respect and love they ought to manifest towards their shepherd, in conformity to the word of God. I always endeavour to persuade the members to love and honour their pastors, and not to despise them because they are like themselves. The churches are too poor and small to maintain their pastors. Each pastor has from twenty to forty members. They are chiefly poor labourers, who can only earn about three rupees per month; and those who are lazy about two rupees only. Many of them find it difficult to provide themselves and their wives and children with food and clothing. If a man has a wife and four young children, who cannot assist him in his work, their food will cost them as follows:—

Coarse rice, about 2 hds. or 160 lbs. per month	1 14
Salt and oil for food, and anointing the body, per month	10
Fish, vegetables, tobacco, curry, spices, per month	1 0

Rs. 3 8

A couple of dhoolees, and a couple of laries, which costs about two rupees, and about one rupee for the children's clothes, will serve them for a whole year. It will be admitted that such poor people cannot contribute even the smallest sum for religious purposes. The generality of native Christians throughout India are in a state of great

poverty; rice, sugar, tobacco, and indigo are the staple produce of this district. Owing to the low price of these articles, the agriculturists cannot give much.

Schools.

The second point alluded to in your letter of the 11th of June, is about each church having its own school. The poverty of the members prevents them from paying above three to four rupees per month for a teacher. Most of the children of the members of the churches are taught to read by their respective pastors. I expect them to perform this duty, and they make no objections. They only devote a small portion of their leisure hours in teaching children.

Itineracy and superintendence.

The pastors of the native churches under my superintendence act as missionaries by preaching the gospel in their own neighbourhood, and occasionally extending their labours to distant markets, situated at the distance of about eight or ten miles from their residence. Occasionally they proceed on preaching excursions, which occupy about two or three weeks on each occasion. Our dear friends with you—the friends and supporters of our missions—cannot object to support the pastors of the native churches, who labour as missionaries, and spend the greatest part of their time in disseminating the gospel. The salaries paid to these useful and valuable agents from the mission funds cannot be considered as a mis-appropriation of the money of the dear people of God in Great Britain. The only fault I have to find with my native preachers, is their great want of activity and zeal. I peruse the monthly journals in Bengalee of eight native preachers, and if I find that they have not been very diligent, I write to them in Bengalee, and kindly suggest to them to labour more diligently, and, at the same time, remind them of the promises of God, to encourage them in their work, and to prosecute it in great faith and entire dependence on God, with persevering supplications for the aid of the Holy Spirit for themselves and their hearers. I correspond frequently with all the native preachers in Bengalee, which is very necessary, and, I hope, beneficial in promoting, indirectly, the great object for which we are jointly labouring.

Help for schools needed.

I have to superintend several schools for heathen and Mahomedan boys, and to seek for subscriptions for their support. Of late our subscriptions have diminished so much, that I was constrained to close a very promising school. We need aid from our dear friends in the school department, which is an important auxiliary to missionary labours.

BARISAL.

The views of our missionary brother, PEARCE, are expressed in the following letter. It is dated Intally, February 6, 1852.

I have just returned home from a missionary tour of upwards of six weeks, during which time we visited the meetings of the Association at Dhan Dhoba, in the Barisal district; and, as the mail will leave on the 8th, I hasten to give you some account of my journey and of the Association meetings, which I hope will be both interesting and encouraging.

The journey.

As to my tour generally, and my labour among the heathen, I shall be brief, as the every-day details of it or them would furnish little beyond what you are accustomed to receive in journals of this nature. Our route lay up the Mata Bhauga, one of the inferior streams which divides the Delta of Bengal, and which, taking a portion of the water of the great Ganges, falls into the Hoogly, about twenty miles above Serampore. We spent about twelve days in this river, and about a fortnight in the Pudya, or Ganges, visiting every important town and village we could find on their banks, in order to proclaim the word of God. Mr. De Monte accompanied me in this journey. After the meetings of the association, we also visited Jessore, the station occupied by brother Parry. Brother Wenger, who joined us at Dhan Dhoba, accompanied us to Jessore. I calculate the length of our journey to have been between eight hundred and nine hundred miles.

Hinduism vanishing away.

In the review of our work, we cannot but feel happy at the manner in which we were almost everywhere received. Crowds of people listened eagerly to our message, and as eagerly received our books. Opposition we found none that is worth mentioning. The impression that has been made upon my mind beyond what I have ever received in former journeys, is that the confidence of the people in Hinduism is gone. Their manner, their tone, their confessions, on many occasions, made me feel this in no ordinary degree. The demeanour of the upper classes is much changed of late. Books were eagerly sought by them especially; in some instances they came a long way to obtain them. As an example of the confessions made, take the following:—

A Hindoo's confession.

At a place called Haas, Khali, a large number of respectable persons had been listening to my sermon, several of whom were

young men. One said, "Sir, Christians, I perceive, have greatly the advantage over Hindoos. You have but one Bible, one way of salvation, and one hope of the future; hence you are a united and confident people. But with us nothing is certain, for our shastras are many and contradictory; we have many gods, and many ways; we are divided by innumerable castes, hence all is confusion, uncertainty, and despair. Of the world to come we know nothing." In the middle districts of Bengal we met with very encouraging reception from the Mahomedans also. There is evidently a change coming over them of a marked character. On several occasions the interest they displayed was even beyond that of the Hindoos. Hitherto the Mahomedans have been considered by all missionaries here as a very hopeless class, but such is not the case now, and the large accessions which brother Parry of Jessore has had from among them, confirm my present impressions. The church at Sat-beriah, under his care, is composed entirely of persons who were Mahomedans, and it is still receiving accessions.

Topic of address.

Among the other topics which I dwelt upon in my addresses to the Hindoos, I was led much, in consequence of the subdued state of feeling prevalent, to point out to them the horrible prospects which their religion sets before them in relation to the world to come. Whatever differences and discordant notions there are among the Hindoos, they are all agreed in their belief of the transmigration of the soul. The doctrine of the metempsychosis is common to all sects; hence they are all, literally, "without hope in the world," for whenever they think upon it, it produces no hope, but a dismal, fearful prospect of existence in a debased state of being.

After referring to the mode of address that Mr. PEARCE finds most useful to refute the false theories referred to, he continues:—

Thus we speak, and so the impression of the falsity of the one, and of the truth and excellency of the other, the Christian system is deepening and widening throughout the land, until, I trust, the time will come when there will be a great seeking after God by the people of this land. In this journey I put into circulation a considerable number of scriptures and tracts, with as much care as I could command. In most cases I gave a tract with a copy of the gospels, in the hope that the more familiar topics and style of the one might lead to a careful examination of the other. May the mercy of God succeed these efforts for his glory.

A mission field.

Thus have I now completed my visitation of most parts of the Delta of Bengal, carried on in different directions, throughout the past five or six years, and the result is—the greatly increased conviction which has long taken hold of my mind, that the Baptist Mission would do well—could not do better than to bend its main energies to this section of the vast continent of India. Its immense population, its proximity to Calcutta, its accessibility in all its parts, by means of its water communications, unequalled in any other part of India, the generally superior circumstances and intelligence of the people, and their comparative preparation of mind for the reception of the gospel, added to which, the numerous conversions which have been made in these districts, all combine to draw attention to it, and invite the most energetic labours. It is, moreover, a field hitherto unoccupied by other denominations of Christians, and is left, as it were, for the Baptist Mission. May it be speedily occupied in all its districts by its missionaries.

The Association.

But I must now turn to the meetings of the Association, which were of so interesting a character as to demand special notice. They were fixed to commence on the 13th of January, and we were so happy in the arrangement of our movements in our progress thither, as to arrive at the place of meeting on the very day.

Dhan Dhoba is about one day's journey, by water, north of Barisal, and may be considered the principal station of the district, where the converts reside. It is situated on the north bank of a small stream, which, at the distance of three miles, empties itself into a large river, one of a number which break away from the Ganges, and disembogue themselves, at length, into the Bay of Bengal. At this station brethren Page and Sale have erected, within the last year, a large and picturesque-looking building, of two stories in height, the lower one intended for a chapel, and the upper one as a dwelling for the missionaries, when they visit the station. The room below, or chapel, will seat at least four hundred persons with comfort; *i.e.* according to native ideas. The ground upon which the building stands has some fine trees upon it, and when it is brought into order, according to the designs of the brethren, the whole will present a very charming appearance.

The welcome.

We were greeted, on our arrival, by the brethren and those of the people who had come in, with a most affectionate welcome, and, on going ashore the scene which we beheld added much to the pleasurable interest excited by our reception. Scattered over the ground were groups of people, all apparently in a state of the highest enjoyment or wonder

—for the occasion had drawn together, not only Christians, but numbers of the heathen also. The Christian people—men, women, and children,—were many of them moving about in all directions, affectionately greeting their friends who had come from distant villages. Others were sitting in parties under the trees, singing hymns. Not a small number were engaged in preparing food for the five hundred or six hundred expected in the course of the day. While in two or three places groups of the heathen were sitting in circles, in the midst of which were Christian preachers most energetically directing their attention to the claims of the gospel upon their faith and obedience. The *tout ensemble* was, as I felt at the time, one of the happiest that I had ever witnessed in this country. From the upper story of the building, on our first entering it, we got a sight, too, of the remainder of the people coming in from a distant village, which had a most exhilarating effect upon my mind. Laden with their clothes and bedding for the occasion, they came on with animated steps in one long-continued trail, until I began to wonder when we should see the end of it. It could but remind one of the scenes predicted in the 60th of Isaiah. We were sorry to find that no missionary brother besides myself and Mr. De Monte had arrived, and that none were expected, excepting Mr. Wenger.

The meetings.

The first general meeting took place on Tuesday evening, the 13th. This was chiefly of a devotional character. It was a highly interesting one. The chapel was filled to overflowing. Five hundred persons were supposed to be present, and the best spirit prevailed. The people sang with all their power; and the native brethren who prayed, did so with much emotion. An address, designed to prepare the people for the services of the occasion which had brought us together, was also delivered; and when all this was concluded, as the people seemed unwilling to separate, a brother from Serampore, who had been out with another on a long missionary tour, gave an account of their missionary labour, in a manner that gratified all present. With this the meeting terminated, and we retired to our several lodging-places for the night, realising, in some humble measure, the feelings of the Psalmist when he said, "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who, passing through the valley of Baca, make it a well; the rain also filleth the pools: they go from strength to strength: every one of them in Zion appeareth before God. How amiable are thy tabernacles, O Lord of Hosts." The paucity of missionary brethren led us to dispense at once with the formal business of the association, and to determine to conduct the meetings with a

view solely to the spiritual benefit of the native brethren in this district, and the spread of the gospel among the heathen therein.

Hence the whole of the time of the association was occupied with exercises in the chapel, of a devotional nature, and in preaching to the heathen, which the novelty of the occasion drew to the place in large numbers. It would occupy more time than I can spare, to give a detailed account of the successive services which followed the one described. It is more important, also, to present those particulars which will convey the best idea of the work of the Lord in connexion with this mission. Suffice it to say, that during the four days in which the meetings were held, three sermons were preached by brethren Page, Pearce, and Wenger. The substance of the letters of the churches was communicated to the assembly. Information in efforts for the spread of the gospel, both in Calcutta and throughout Bengal, was also given by different parties. Exhortations were delivered suited to the circumstances of the people. Examinations of their progress of divine truth were conducted, and many prayers offered. In all which engagements the most lively interest was manifested by the people.

Incidents.

Two or three incidents demand particular notice. As the people had recently been giving liberally in order to establish granaries for the relief of the poor, in several of the villages, to the amount of 250 rupees value, it was thought undesirable to ask them to contribute to the funds of the Association. However, they did not think so themselves; and, therefore, they had arranged it between them to do what they could, and bring the sums contributed in the several villages to the Association, and this without the knowledge of their ministers; hence at the close of one of the meetings, they took us all by surprise, by coming and laying on the table the sum of twenty-four rupees, three annas; and when we took the money and commended them for their liberality, a considerable number in the assembly rose and thanked us for accepting this their free-will offerings. This was a most pleasing incident, and one that seemed to us fraught with important consequences.

Distribution of books.

Another incident must not be omitted. During two years past brethren Page and Sale have exerted themselves greatly in promoting education, both among adults and children of both sexes. Schools have been established in several villages both for boys and girls; while at Barisal two boarding schools have been conducted under the immediate care of the missionaries, some of the results of these efforts were witnessed at

the Association. At the close of the meetings it was announced that a distribution of books would be made as a reward to those who had learned to read, and those who desired to have them were invited to come to the table. On this announcement immediately about a hundred applicants came forward, men and women, boys and girls, all presenting their claims, with the greatest earnestness. Knowing as I did the condition of the people four years since, this was a most astonishing and gratifying scene, and a most unmistakable proof of progress among them. At that time scarcely a person was found that could read, and certainly not a woman or child; now how great a number presented themselves, of whom half, as it appeared to me were females. Delightedly did I therefore assist in the distribution; and as the ability of each applicant was tested before a book was given, it was most pleasing to find that in most cases they were fluent readers. With this distribution the meetings ended, and certainly it was a most satisfactory finish. It is important here to add, that brethren Page and Sale are about to open a boarding school for boys at this place, and they have agreed to reside here by turns, a month at a time, in order to conduct it, as well as to attend more efficiently to the care of the stations. It was most gratifying to me to learn from the brethren that chapels have been erected at most of the stations under their care, and suitable men appointed over the numerous flocks.

Review.

What I now saw and heard of the native preachers in this district, I was greatly pleased with; they seemed intelligent, and imbued much with a right spirit for their work. In respect to the people their growth in Christian character was most remarkably evident, and the impression they gave me in particular was that they were conscious of having received the greatest benefits from the gospel, and were full of love and respect to the missionaries, and thankful to God on account of them. Lightness of heart, greetings, smiles, and thankful expressions seem to be the order of the day as long as our intercourse with them continued. Well then, in the review of the whole, may we say, "What has God wrought," for it is his doing, and it is wonderful in our eyes. To Him be all praise and blessing. And what may we not expect in future? There were 200 additions from the heathen during the past year, and the whole community numbers between 1,200 and 1,300 persons under direct Christian instruction; the little one has already become a thousand, and soon, doubtless, it will be thousands. May I express the hope that these beloved brethren at this station will be amply sustained in their arduous labours in this important field of labour?

HOME PROCEEDINGS.

The especial attention of our friends is respectfully called to the series of meetings that are arranged for the annual services of the Society. Let prayer be made to the Father of mercies, that a spirit of devoutness may animate them all, that a lively sense of our obligations to the Redeemer may be felt, and that his Holy Spirit may be supplied in abundant measure to all who may be privileged to take part in them.

On the 6th of March, our dear brethren MAKEPEACE and JACKSON, with their wives and families, left the Mersey in the "William Carey," for the future scene of their labours in Northern India:—Mr. MAKEPEACE specially devoting himself to the ministry of the gospel among the heathen, and Mr. JACKSON to assume the pastorate of the Agra baptist church. By the generous kindness of W. JONES, Esq., of Pwllheli, the owner of this truly missionary ship, our brethren go out without cost to the Society.

We have pleasure in announcing the safe arrival of our brother, the Rev. D. J. EAST, at his destination. He has

already commenced the duties of the Institution at Calabar, and anticipates much pleasure and success in his important work.

Numerous missionary meetings have been held during the past month; in various places in Scotland and at Poplar, by Mr. TRESTRAIL, assisted by the Rev. Dr. HOBY. Mr. UNDERHILL has attended meetings at Prescott Street, Eagle Street, and New Park Street, in London; also at Saffron Walden, Thaxted, Luton, and Wokingham. At several towns and villages in Bedfordshire, our brother, the Rev. JOHN CLARK, has been engaged in advocating the claims of the heathen, and of Jamaica in particular; the Rev. E. CAREY at Woolwich, Loughton, High Wycombe, and King's Hill; the Rev. J. RUSSELL at Keppel Street and Loughton; and the Rev. J. LEECHMAN at Hitchin; and by the kindness of our brethren, the Rev. T. POTTENGER and the Rev. I. NEW, our friends in Cumberland and Montgomeryshire have also been visited. Generally the meetings have been good, and throughout a missionary spirit was manifested.

EXTRACT FROM FAREWELL ADDRESS OF REV. J. MAKEPEACE,

AT BIRMINGHAM, FEB. 3, 1852.

Concluded from our last.

Appealing to the highest motives, I would beseech our pastors to press the subject of missions with greater frequency and earnestness on the consideration of their flocks. As a commencement, I would entreat them to make the missionary enterprise the subject matter of consecutive pulpit discourses, to originate or perfect local organizations, in order that this succession of appeals may be followed up by a plan of sustained and systematic effort. Let them then see to it that the anniversaries be so celebrated, as to be anticipated by the people as a high and solemn festival; and that among the diversified philanthropic and religious societies, our great missionary institute should occupy a conspicuous place. Such a course would infallibly awaken a deep and general

attention to the claims of the heathen, and promote a genuine revival of religion throughout our borders.

I am convinced that the pastors have, for the most part, the remedy in their own hands, and that if they will lead, the people will follow.

And what a sublime moral spectacle would it be, if some of our honoured brethren who occupy first-rate positions amongst us should publicly proclaim that, inasmuch as in this the eventide of the world's history, and the present dispensation, the gospel had not yet been preached as a witness to all nations, and but few qualified men were willing to make the sacrifice, they were prepared to resign their flourishing churches and comfortable homes, in order to go forth on this arduous service!

Shall it be that the emissaries of an apostate church are ready to lay down their lives to extend the dominion of the man of sin,—and shall we refuse to encounter the hazards and risks of subduing the rebellious nations to the obedience of the faith? Indifferent to the spirit of bygone saints, who braved the scaffold and the stake, and ten thousand perils by sea and land, for the testimony of Jesus, shall we leave his sovereign claims and prerogatives to vindicate themselves in the sight of the heathen? Surveying the goodly heritage of religious privileges and spiritual immunities, which have been secured to us by the noble army of martyrs and confessors, shall we sit down quietly to enjoy them, and not care to convey them far and wide to the utmost bounds of earth? “Tell it not in Gath, publish it not in the streets of Askalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.”

If we would secure ampler resources, there must be a more practical identification between the churches at home and the missionaries abroad. Missionaries should be regarded, not so much the *agents of the Society*, but as in deed and in truth, the *messengers of the churches*. Instead of intercourse with distant brethren being confined mainly to official correspondence, let the churches in their individual or associated capacity, communicate freely and directly with the missionaries, and the missionaries with the churches.

Difficulties may suggest themselves, but upon trial these will vanish away. It surely would be a possible and unobjectionable plan for any brother to write once or twice a year to a church or association of churches with whom he may have been identified, and whose sympathies would therefore be the more readily excited on his behalf.

The reciprocal advantages of a periodic interchange of thought and feeling and experience regarding the spread of the gospel in their respective localities would be beneficial beyond all calculation. At any rate it might tend to stimulate the sluggish energies of some who have sunk down into a state of almost passive inertness; and who, above all others, may be prone to murmur at the doings of their fellow Christians, and especially of those who manage the numerous and complicated affairs of our great institutions. Imperfections and differences there must exist, but if there were more of labour there would be more of forbearance and less of complaint. It will ever be noticed that the most active churches are the least quarrelsome, and that those that have been riven by unhallowed intestine strifes are those that have

neglected or cast aside the implements of spiritual aggression. The best antidote against discontent, as well as the best preventive of heresy and schism, will be found in energetic, untiring endeavour for the restoration and enlightenment of those who are ignorant and out of the way.

Consider once again our position in India. Is it not a marvellous and unparalleled phenomenon in the history of nations, that after a series of conquests achieved with unexampled rapidity, that mighty continent should yield its allegiance to this distant and diminutive isle; and further, that there are not on the spot more than between 50,000 and 60,000 Europeans of all ranks and professions, and these scattered over nearly a million of square miles, to exert over 150 millions absolute authority and control? Consider the almost boundless facilities now afforded for the wide-spread promulgation of the gospel among its diversified races; and remember that opportunity is the measure of obligation. From the Himalayas to the sea the country is open before us, and we have nothing to do but “to go up and possess it.” The teachers of a pure and uncorrupt Christianity can now do in India what they cannot do in Europe. They can pass unmolested through kingdoms and states with nothing to impede their progress or excite their fear, proclaiming to every creature, without personal limitation, the truth as it is in Jesus. Consider again the result of the evangelization of India upon China, Thibet, and other adjacent heathen realms. The conquest of India to Messiah must hasten the confusion and overthrow of many of the mightiest confederacies of evil to be found in any land, and accelerate the approach of the day when the heathen shall be visibly given unto Jesus for his inheritance. Looking at India then in this and many other aspects, I ask what country under the sun can, at the present moment, possess more attractive charms, or lure by a more potent spell? The attention and resources of every evangelical church should now be directed, with concentrated energy, to its evangelization. I appeal to you as baptists, that you will not for a moment relax your efforts, but resolve, that as you were the first in the field, so you will be the last in the retreat; as you were pioneers in this glorious warfare, so you will ever maintain your post of distinguished honour in the very vanguard of Emmanuel’s army. But while you recognize the peculiarly distinctive claims of India, it becomes you to plead and pray and contribute for the advance of this blessed cause throughout the wide circuit of the habitable globe.

	£	s.	d.
Wallingford—			
Contribution, additional	1	1	0
Do., for Native Preachers	2	1	6
Windsor—			
Collection	7	17	8
Contributions	8	6	11
Do., Sunday Schools	1	13	0
Do., for Native Preachers	0	19	6
Less expenses	18	17	1
	0	7	1
Wokingham, on account	15	11	8

CAMBRIDGESHIRE.

Cambridge—			
Contributions, for Native Preachers	1	0	0
Wisbeach—			
Contributions	4	8	0
Do., for Translations	0	12	0

NORTH EAST CAMBRIDGESHIRE—

Barton Mills—			
Collections	6	5	4
Contributions	6	17	0
Burwell—			
Collection	2	4	8
Ileham—			
Collection, &c.	5	0	0
Soham—			
Collections	1	14	7
Contribution	0	10	0
Less expenses	22	11	7
	2	3	0
	20	8	7

CORNWALL.

Falmouth—			
Collections	11	4	0
Contributions	19	10	8
Do., for Native Preachers	1	0	0
Do., Sunday School, for do.	1	1	6
Grampound—			
Collection	2	5	0
Launceston—			
Contributions, for Native Preachers	1	16	0
Redruth	12	10	6
St. Austle—			
Collections	3	6	3
Contributions	4	5	5
Truro—			
Collections	8	14	3
Contributions	21	16	11
Do., for Translations	1	0	0
Do., for Schools	2	2	0
Do., Sunday School	0	6	6
Less expenses	90	19	0
	12	2	0
	78	17	0

DERBYSHIRE.

Walon on Trent	1	10	0
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DEVONSHIRE.

Bampton—			
Contributions	1	0	0
Bideford—			
Angas, Miss	10	0	0
Do., for Translations	10	0	0
Kingsbridge—			
Collections	4	11	4
Contributions	8	11	4
Less expenses	13	2	8
	0	14	6
	12	8	2

ESSEX.

Waltham Abbey	3	0	0
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GLOUCESTERSHIRE.

Coleford—			
Contributions, for Native Preachers	0	13	3

HAMPSHIRE.

Ashly—			
Sunday School, for Native Preachers	1	0	9
Emsworth—			
Contributions	1	10	0
Hartley Row—			
Contributions, for Native Preachers	0	16	3

HERTFORDSHIRE.

Markyate Street—			
Contributions, for Native Preachers	0	15	8
St. Albans, on account	10	0	0
Watford—			
King, Miss	3	0	0

KENT.

Chatbam, Zion Chapel—			
Collections	7	5	1
Contributions	3	19	7
Do., Sunday School	3	10	8
Acknowledged before and expenses	14	15	4
	12	0	9
	2	14	7
Crayford—			
Sunday School, for Intally	1	7	6
Eynsford—			
Contributions, for Native Preachers	1	7	0
Tenterden, Zion Chapel—			
Contributions, for Native Preachers	1	1	0

LANCASHIRE.

Chowbent	2	0	0
Liverpool—			
Negroes' Friend Society, for Rev. B. Dexter, Stewart Town, Jamaica	5	0	0
Do., for Rev. E. Hewett, Mount Carey, do.	5	0	0
Pembroke Chapel—			
Contributions	90	10	0
Do., for Intally	3	5	0
Do., Sun. School, for do.	5	13	7
Proceeds of Lecture	1	15	0

	£	s.	d.
Soho Street—			
Proceeds of Lecture	1	0	0
Lumb, Rossendale—			
Sunday School, for Native Preachers	0	13	0
Oldham—			
Contributions, additional, for Native Preachers	0	8	0
Rochdale—			
Contributions, for Native Preachers	1	5	0
Sabden—			
Foster, George, Esq., for Jamaica Theological Institution	50	0	0
Do., for Serampore College	50	0	0
Tottlebank—			
Collection	2	11	1
Contributions	6	14	1
Do., for Native Preachers	1	5	2

LEICESTERSHIRE.

Foxton—			
Hackney, Mr. Samuel, Iston, by Rev. Jas. Blackburn	3	0	0
Husbands' Bosworth—			
Collection	1	1	6
Leicester—			
P. E., by Mr. Winks	0	10	0

NORFOLK.

Norwich, additional	0	10	0
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NORTHAMPTONSHIRE.

Aldwinkle—			
Contributions, for Native Preachers	0	10	11
Brayfield on the Green—			
Collection	1	16	6
Contributions	0	3	8
Do., Sunday School	0	10	4
Grendon Hall—			
Collection	5	0	0
Middleton Cheney	2	11	6

NOTTINGHAMSHIRE.

Sutton in Ashfield—			
Contributions, for Native Preachers	0	9	0

OXFORDSHIRE.

Banbury—			
Collection	2	9	6
Contributions	1	12	2
Less expenses	4	1	8
	0	4	0
	3	17	8
Bloxham	1	1	0
Hook Norton—			
Collections	3	13	0
Contributions	3	0	0
Less expenses	6	13	0
	0	4	6
	6	8	6

SHROPSHIRE.

Shifual—			
Sunday School	1	7	6

