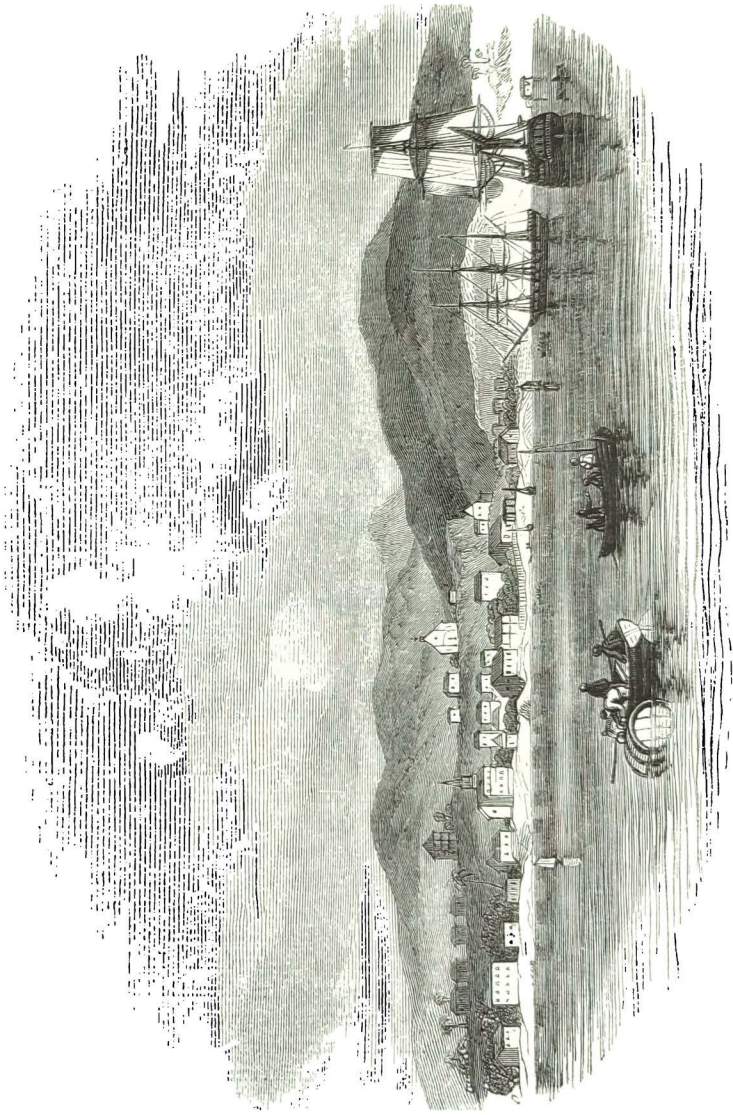


THE MISSIONARY HERALD.

The Missionary Herald (Feb. 1854).



JACMEL.

EARLY BENGALI TRACTS.*

It is interesting to observe the change which has taken place in the views of the East India Government with respect to the dissemination of Christianity in India. If now the principle adhered to is that of neutrality, in the year 1806 the greatest fears were expressed and acted upon. The prejudices of the natives, their religious rites, their feelings, it was said, were outraged by the missionaries, and the proposition was seriously made to the Company that every English missionary should be recalled, and its servants be prohibited from giving the least assistance to the translation of the scriptures. On the 26th of August, 1806, Carey was informed by a justice of the peace of the desire of the government that he would neither preach to the natives, nor distribute books or pamphlets among them. These were heavy tidings. With a full heart he returned to his colleagues late at night. Henry Martin, who was then lodging in the pagoda at Aldeen, was aroused by Marshman, and told the news. No wonder that sleep fled from him. It seemed as if all their hopes and prayers were doomed to disappointment. Still they went forward. Were they not the Lord's servants, and bound to do his bidding, though man should forbid?

At this juncture an event happened, which at first bore ominously on their future prospects: but which in the providence of God turned out rather to the furtherance of the gospel. A Bengali tract had been translated into Persian by a native, and printed without being first inspected by the missionaries. The translator had thought proper to stig-

matize Mahomed as a "tyrant," and other the like epithets. A copy having been placed in the hands of an officer of government, it was taken up in a serious manner. The press was ordered to Calcutta, and proceedings were commenced which threatened ruin to the mission and great injury to the cause of Christianity in India. The explanations of the missionaries were, however, deemed satisfactory, and the most serious part of the proceedings was stayed. But the missionaries were required, before printing any tracts, to submit them to the inspection of the government. Two of those already printed were deemed objectionable, but the rest were passed. As the dispersion of pamphlets in the Company's dominions was recognized in the letters of revocation, the missionaries felt they could go forward in the work of distribution with more than their former confidence. †

While these events were passing in India, the powerful pen of Fuller was vindicating the mission and the procedure of the missionaries, in England. The enemies of the truth were baffled, and in the renewal of the charter in 1813, more liberal views prevailed. Since then the word of the Lord has had free course in the plains of India, and the government has shown a desire to foster those exertions which once they attempted to destroy.

Among the early missionaries engaged in the distribution and authorship of tracts, the name of Chamberlain holds a high place. In his extensive itineracies he circulated Bengali tracts in vast numbers, and his journals contain numerous notices of the interest and inquiries excited by them. He would gather round him crowds of hearers, and either recite or read to them the metrical poems of Ram Basu and Pe-

* For a previous paper on this subject, see Missionary Herald for November, 1853. The chief facts referred to are taken from an excellent digest on Bengali Tract Distribution by the Rev. C. B. Lewis of Calcutta.

tumber Singh. Scarcely less acceptable were his own compositions. "I have heard him," says a friend, "repeat with a peculiar emphasis, when preaching to the heathen, some of the pieces which he wrote in his younger days, and have seen them listen, *erectis auribus*, when scarcely any thing else would have awakened their attention." He translated into verse, for the use of schools, Dr. Watts's Catechisms, besides composing other metrical pieces. A large and valuable piece in Hindustani verse was entitled "The Gospel Messenger," which appears to have had its origin in the tract of Ram Basu on the same subject.

Many other Christian books and tracts were published in Bengali at Serampore. The greatest activity prevailed in the preparation and distribution. Sometimes scriptural truths or histories formed the subjects of them. At others the folly of idolatry was pointed out, the criminality of worshipping Jagannath was declared, the absurd legends of Hinduism were exposed, or the blessedness of a Christian life was illustrated in a Christian's death.

But few of these early papers now remain. Of some of them not a single copy is known to exist. Mr. Ward's tract, which was the means of Petumber Singh's conversion, is only known in English, and Petumber's own tract seems entirely lost. No exact account appears to have been kept of the numbers of tracts issued. We only know that the annual distribution had reached in 1815 to more than a hundred thousand, which was still the quantity in 1827. In that year Dr. Marshman wrote: "Respecting the tracts in various languages which have been required both for Serampore and the various stations, from year to year, the Serampore brethren have all along provided them at their own expense, they never having received any help therein, except £100

in money and paper, generously sent them by the Religious Tract Society in London." In 1813, an order had been received from the Tract Society for a supply of tracts for distribution among the Lascars in England, and the London Missionary Society exerted itself to place in their hands these little messengers of truth, which were "thankfully received and eagerly read."

From the year 1818, the missionaries of other societies entered zealously into the work, and the baptist missionaries in Calcutta employed their newly formed press in the printing of the olive leaves of peace and salvation. Among the writers we find the names of Ellerton, Townley, Lawson, E. Carey, and W. H. Pearce. The aggregate number of copies was 33,000 in that year. The following years saw constant accessions to the list, till the labours of all the various missionaries in Calcutta were united in the Calcutta Religious Tract Society, which was formed in 1823. To its funds both the London and Baptist Missionary Societies contributed a donation of £50 each, and transferred to its depositary the tracts they had in stock. The Serampore missionaries, however, continued till their reunion with the Society to print their own tracts.

It will have been observed that a very considerable number of the tracts referred to, were poetical compositions. The Hindu mind seems to delight in poetical forms of expression, and a large proportion of the sacred books of India, as is the case with the Old Testament, is poetry. As already mentioned, the first Bengali tract was written in this form by Ram Basu, and entitled "The Gospel Messenger," and it may be interesting to our readers if we present to them a few extracts therefrom. The translation was made by Dr. Marshman; but, owing to the great differences of idiom, he found it very difficult to pre-

serve the spirit of the poem. Our first extract relates to the value of the Scriptures.

In other books is no salvation found,
 Customs and ceremonies there abound.
 Hindus and Mussulmans their shasters boast ;
 These we have well examined, but, at most,
 They're children's stories—falsehood in disguise ;

The news of mercy nowhere in them lies.
 Such shasters we have formerly possessed,
 But the Great Shaster found, "we threw away
 the rest.

This great and holy Shaster's **THE GOOD
 WORD** ;

In this alone is full redemption stored.

Then follows a declaration of the divine anger against all sin and its adherents, with a proclamation of the divine mercy in Jesus Christ.

The helpless sinner's friend was our incarnate
 God !

He, standing by his glorious Father's side,
 Himself distinct in glory, thus replied :—

" I will be born on earth for sinners' sake,
 " And all sin's torment on myself will take.

" The souls who come and put their trust in
 me,

" Will thou from condemnation set them
 free ? "

The Father says, " I will ; my promise this,
 " Thy followers I'll forgive, and bring to
 heavenly bliss."

The Lord incarnate now appeared on earth ;
 Angels and shepherds hailed the Saviour's
 birth ;

Incarnate Jesus Christ, the name He bore,
 And numerous miracles attest his power ;
 To accomplish all the holy prophecies,
 He, by the hand of his own nation dies.

'Midst various torments he resigns his breath,
 But the third day he triumphs over death.

Rising, he forty days on earth remained ;
 And truths important he to men explained.

He in his Father's presence now abides,
 And those who trust in him to glory guides ;

Hoping in Him, on earth whoever dies
 Are then received to bliss above the skies.

The widespread influence of the precious book in which this story of love is given is then referred to. It is read in many tongues, and spreads its saving light in many lands. The poem concludes :—

Now, O Bengalees, in your tongue 'tis given,
 When printed off you'll see this gift of
 heaven ;

If, then, you feel indeed a wish to hear,
 Come, and with earnest mind, we'll it to you
 declare.

Such was the kind of tracts which the early missionaries spread far and wide. Very many proofs were afforded them that their labour was not in vain. Long journeys were undertaken by men in search of those from whom the tracts had come. They formed the text-book of the native converts, from which to address their fellow countrymen on redeeming love. " Our general method," says Mr. Marshman in 1803, " whether walking or riding, is to carry papers in our hands ready to distribute to all we meet. Thus: ' Friend can you read ? ' ' No.' ' Have you anybody in your family that can ? ' ' No.' ' Can any one in your village read ? ' ' Yes.' ' Then give him this paper, and let him read it to you. It tells you the way of salvation, how your sins can be forgiven, and how you can be happy after death.' The poor fellow receives it with astonishment ; and sometimes trembling with fear."

The records of missions prove that many hundreds have thus received the word of life, and have thus been instructed in the ways of God. May many devoted men arise who will say with the noble-hearted Chamberlain : " Give me bibles, tracts, and ability to speak the language more fluently ; then to distribute these, and to publish the glad tidings of salvation—a greater or more glorious work I do not desire."

THE EXILES OF MADEIRA.

THE CONFLICT.

AMONG the notices of the Baptist Mission in Trinidad during the last two years, there will be found some interesting details of the baptism and union to the church under the Rev. John Law of several natives of Madeira. These individuals are exiles, driven from their homes by the persecution of the priests of Rome. It was about the year 1838 that Dr. Kalley, a pious physician, then resident in Madeira from domestic trials, sought to impart to its superstitious and ignorant people a knowledge of the gospel. For few of them, though belonging to a church professing to be the spouse of Christ, knew the story of redemption, or that the New Testament was written by men who had conversed with the Redeemer, and were witnesses of his deeds.

An eager interest was shown by many to know more of the teachings of the scriptures, and a great desire sprang up among the people to be themselves able to read the sacred page. Many adults went to school to acquire the art of reading, till in the year 1841 so widely had the movement spread, that orders were given by the government in Lisbon to suppress it. The expression of popular feeling, however, at that time prevented the execution of the inquisitorial measures intended.

The following year became especially marked by the increasing desire of the people. Large numbers came to Dr. Kalley's house to hear the scriptures read. They journeyed many miles for this purpose, climbing lofty mountains three thousand feet high to reach the solemn meeting. Deep were the emotions awakened as the servant of God read and spake of the wondrous love of Christ. For several months during the summer of that year, not

fewer than a thousand persons were present every sabbath, and sometimes the number would reach two, and even three thousand. "These meetings," says Dr. Kalley, "were held in the open air. During part of the time they were held on a ridge, having a deep, steep valley on the east, and another on the west, while the mountain rose almost perpendicularly to a great height on the south. The people sat in a clear space near the house—all around was covered with trees clustered with grapes. We had a few simple hymns, expressive of adoration, gratitude, and praise." This in a popish country!

The movement spread. The word of God and its revelations, new to these benighted Romanists, was the topic of conversation everywhere. You might hear it talked of on the road. Passengers in streets were in earnest conversation about it. Here one would tell of the peace which faith in Christ imparted, while another would affirm the impotency of saints to save, and the folly of worshipping at their shrines. The hymns of the sabbath, echoing through the week in the fields and vineyards, told where the songsters had been.

But when were the priests of Rome ever favourable to such a work as this? Their open hostility soon appeared. First they issued a pastoral, "in which the bible was declared to be 'a book from hell,' and the terrors of excommunication were threatened against all who should dare to read it." Next to this came forth an order to the registrar of each parish, directing him to summon the teachers of Dr. Kalley's schools, and to charge them thenceforth to teach no more. Little, however, could this order do to recall the work already accom-

plished. Between the years 1839 and 1845 about 2500 persons had attended the schools, and upwards of a thousand, between the ages of fifteen and thirty, had learned to read the scriptures.

Two converts only at this time had renounced popery. They had joined the Presbyterian congregation at Funchal. They were therefore excommunicated. Every person was forbidden to aid them. Fire, water, bread, the necessaries of life, were to be refused them. The "Holy Catholic Church" pronounced them rotten members, rebels, and under the curse of the Almighty.

Dr. Kalley was next commanded by the governor, in the queen's name, to abstain from preaching and teaching. As this command was not sanctioned by the law, it was disregarded. The governor then issued a proclamation forbidding the people to hear Dr. Kalley, and every sabbath and holiday, police were stationed at the roads and at his doors, to turn back all who came. The zeal of the people, however, outstripped the vigilance of the police, and long before their arrival, numbers flocked to the place of meeting, till at last the officers were there at four o'clock in the morning, if possible to be beforehand. Even this failed, for some of the people came on the Saturday night to the worship, and remained to enjoy the sabbath together.

In July, 1843, Dr. Kalley was arrested and imprisoned, and was not released till the January following. His incarceration did not much impede the progress of the truth. The law permitted the prisoner visits from his friends, and Funchal jail became the scene of the most interesting events. By threes the people, from six to eight hours daily, visited the prisoner. Bible reading and singing were at length forbidden, but words of life were abundantly spoken. The prison and prisoners were searched

for bibles, but the room of Dr. Kalley, where a store of them was kept, was left uninvaded, and the colporteurs continued to visit him for fresh supplies, which they took away and sold as before. On sabbaths from seventy to a hundred persons in small parties would enter his prison, those remaining on the outside waiting their turn, patiently enduring the reproaches and the spitting lavished upon them by the passers by from the cathedral, which was near at hand.

The next step of the popish ecclesiastics was to get rid of the bible. A pastoral was published, affirming that an examination of the version issued by Dr. Kalley showed there was scarcely a verse which was not adulterated. The reading of it was therefore condemned, and every popish pulpit sounded forth its condemnation, and proclaimed the criminality of those who procured or read it. Dr. Kalley immediately took measures to have the version, that of the Bible Society, compared with the translation of Pereira, which is a recognized version by the government of Portugal. They were found entirely to correspond. The publication of this agreement, while it sufficed to satisfy the people, only roused the ire of the priesthood, and several dignitaries were found foolish and wicked enough to publish a declaration, the falsehood of which the slightest inspection proved, that the two versions were different, and that Dr. Kalley's bibles were notably adulterated.

On his release, Dr. Kalley pursued his former course, and notwithstanding all the efforts of the police, the average attendance during summer at the meetings in Santo Antonio da Serra, was about six hundred on the Lord's day, and thirty on other evenings. It was at this time that the eye of the blood-thirsty persecutor was attracted to the zealous and holy life of Maria Joaquina Alves. She was snatched from the

bosom of her family of seven children, one still an infant, and for many months lay in Funchal jail. Her enemies hoped to compel submission to their demands; but her faith was strong, it meekly but firmly bore the test. Her persecutors resolved that she should die.

After an imprisonment of sixteen months, she was brought before the supreme court and charged with apostasy, heresy, and blasphemy. She was asked the question, and her life hung on the reply, "Do you believe the consecrated host to be the real body, and real blood, and the human soul, and the divinity of Jesus Christ?" Would she quail? It was a moment of intense anxiety. "Out of weakness made strong," she calmly replied, "*I do not believe it.*" It was enough. The judge rose and pronounced the sentence of death.

The sentence was, however, commuted into perpetual banishment, through the urgent representations of friends, and especially the powerful interference of Lord Palmerston, then secretary of state.

Dangers increased. Assassinations, another Bartholomew massacre, were openly talked of and recommended. Soldiers were quartered in Dr. Kalley's house and its contents plundered.

Twenty-two persons were seized and thrown into Funchal jail among thieves and murderers. Their homes were ravaged; their relatives driven into hiding places; and food and clothing denied them. Even the poor consolation of singing hymns was forbidden them. They were forcibly conveyed to hear mass. In vain the soldiers bade them kneel; they would not even seem to participate in the idolatries of Rome. If by main force compelled to bend their knees, the moment the pressure was removed they bounded up. For twenty months they endured every suffering that could be inflicted upon them, and then on their trial were acquitted. Hate followed them to the last. They were refused permission, though declared innocent, to leave the jail till heavy fees were extracted from them.

The labours of Dr. Kalley were now intermitted. Finding that the English government would no longer protect him, although redress had been obtained for his false imprisonment, he gave the work into the hands of the Rev. W. H. Hamilton, under whose direction the exodus of the persecuted was accomplished. Of this we propose briefly hereafter to speak.

A FEW MORE WORDS ABOUT CHINA.

THE intelligence which has reached this country since our last, confirms the views we then expressed on the causes and nature of the movement now going on in China. The speculations which ascribed it to Jesuitical influence, or rejected the idea of a Christian element being at the root of it, are clearly disproved. The uniform tenor of communications from competent witnesses on the spot establishes the opinion and confirms the hopes of

those, who, from the first, felt satisfied that some how, not then to be explained, Christian truth was the moving cause of the revolution. Even the outrages at Amoy and Shanghae, which were cited as proofs of mistake on this question, now turn out, not to be the acts of the Tae Ping Wang party, but of members of the secret societies. Mr. Pierce, a Wesleyan missionary at Canton writes, that these insurgents not only show no hostility to Christians or their doctrines.

but even afford them protection. In these towns the missionaries continue to enjoy entire security, and in one, they have placed a guard upon the premises of the American missionaries, who have, under their protection, carried on their usual operations.

In our previous number it was shown, by extracts from Mr. Roberts's letter, how the leaders of this grand movement became acquainted and impressed with religious truth. They are intellectually the most enlightened men of their age and nation. Their pursuits were literary, their habits those of observation. The government was founded on usurpation, and was utterly corrupt. It was weak, cruel, and tyrannical. The highest offices of state were not bestowed on those best fitted to fill them, but sold to the highest bidders. Consequently men of ability and virtue became its enemies, and when these men began their career of resistance to oppressors alike brutalized, debauched, and superstitious, they saw that it could be based on no principles more likely to lead to success, than the overthrow of idolatry, and the public denunciation of intemperance. No wonder, with their knowledge of Christianity, even though very imperfect, that they became image-breakers, destroyers of idolatrous temples, and avowed opponents of indulgence in opium, placing that vice in the same category as adultery.

The bishop of Victoria delivered at Shanghai last October a charge to his clergy, and naturally dwelt, at considerable length, on the Chinese revolution. We have not seen the document itself, but we learn that Dr. Smith, has for many years, been intimately acquainted with China and the Chinese. He spoke, therefore, from personal observation. He repeats the statement of the leaders' connection with Leang-afa in the first instance, and subsequently with Mr.

Roberts. Thus, then, one important and deeply interesting fact is established, that the individual who received Afa's book, and afterwards had much religious instruction from Mr. Roberts, is the chief of the insurgent party. His hatred of images, and his condemnation of opium, are therefore considered manifest tokens of his sincerity, since these acts are opposed to the prejudices of the people, and would not be done by a man who was not animated with a deep desire to work out a complete reformation of public morals. The leaders, by these proceedings, not only come into conflict with the social customs of their countrymen, but run the risk of a collision with foreigners on questions of trade, whose good will they are most anxious to secure. Dr. Smith very forcibly exposes the unreasonable expectations of those who condemn the notion that a religious element gives the primary impulse to this movement, and who endeavour to establish their views by maintaining that, if it were so, they would act more in accordance with the spirit of the New Testament. But we must bear in mind, that these men have no spiritual teachers. Their knowledge of Christianity is evidently more derived from the Old Testament than the New. They take their example from Joshua rather than from Jesus. To expect from them a perfect exhibition of the gentle virtues of the spirit of the gospel, is to measure them by too high a standard, and to apply the rules of well organized and long-instructed Christian communities, to an immature state of religious knowledge. Indeed, it may be fairly questioned whether such a vast change, in such a community as the Chinese, could be effected by them if they were more advanced in Christian knowledge and experience. The Covenanters and Puritans acted much in the same way, and on similar principles; and, making

all due allowance for the superior religious advantages which our countrymen enjoyed, we do not see any very great difference between them and these Chinese leaders.

The following observations on their religious books and proclamations will be read with deep interest, especially coming from so high an authority as that we have already referred to.

"Amid all the error, the enthusiasm, the fanaticism, and the intolerance which are perceptible among them, they have given forth, in their public manifestoes to the reading population of China, sentiments and views of moral and religious truth, such as have never before sounded in the ears of this people. . . . The various styles of writing observable in their books, and the extravagant pretensions proclaimed in some of their edicts, lead to the conclusion that probably two classes of Christian professors are to be found in the movement: sincere enthusiasts on the one hand, impelled by a conviction of their divine mission to extirpate false religion from the empire; and political adventurers on the other. . . . Many facts, however, which have been ascertained respecting them, exclude the supposition that such adherents as the latter class, form a general specimen of the religious character of the insurgents. The lawless rabble of members of the Triad Society, who have recently captured Shanghai and Amoy, are in no way to be confounded with the character and cause of Tae-ping-wang."

From the same source we learn that the insurgent forces in the city of Ching Keang kept the sabbath, but from an astronomical error in their calendar, the seventh day instead of the first, they held regular religious services, appointed officers, who, like Cromwell's generals, preached to the troops; and the general signs of morality and order prevailed among them. At daybreak

the garrison assembled for prayer in the various military guard houses, sung hymns and doxologies to the Trinity, all devoutly kneeling in prayer to the Almighty. Strange, but most delightful facts, these. No marvel that a movement, based on such principles, and sustained by such religious feelings and habits, rapidly prospers.

The writers of various communications which have appeared in the public prints of this country, seem to be of one opinion as to the immediate fall of the Tartar dynasty; and some of them think that it will not take much time for the people to settle down under the new rule. They show that the government now tottering to its fall, instead of being mild and paternal, which has often been asserted, is a government of oppression and cruelty, producing general misery and suffering; a system of crimes has been the chief source of revenue: which facts alone would more than account for a general revolt. "China, under the Mantchoo rule, has filled up the measure of her iniquities."

Some notice is taken, in the papers whence we have drawn these facts, of the pretensions, made by the leader of the revolt, to divine inspiration. There seems to be no great difficulty in explaining this apparent anomaly. "Partially enlightened," says the prelate, "as to the Christian religion, and before he was even admitted to Christian baptism,* he retired to his native district in the interior. The dreams of his excited brain during a period of sickness under which he laboured after his first acquaintance with Christianity, appear to have been mistaken for a personal revelation from God." When there is no obvious purpose to deceive, when public acts run counter to popular prejudice, and great hazard and opposi-

* Our readers will remember that Mr. Roberts states in his account, which we printed last month, that he and his brother baptized each other.

tion are incurred, it is more reasonable to suppose such persons sincere, though deluded, than to suppose their pretensions to be founded in mere craft, and the desire for personal aggrandizement and power. Imperfect notions of religion, combined with strong and deep emotion, have often resulted in such pretensions. More light and knowledge will correct the error, and dissipate the delusion. We can only hope that the insurgent leaders will soon have free intercourse with the heralds of the cross. The next interview between Tae-ping-Wang, and Leang-afa, and Mr. Roberts will be one of profound interest. There is every reason to believe that Christian teachers will be received with open arms. May the Spirit of wisdom and grace be poured out abundantly on those who are already in the field, and on those who are eagerly hastening thither.

Meanwhile, let any reader consult a map of Asia. Let him consider what has been already done in Hindostan. Let him ascertain the leading facts connected with the American mission in the Burmese empire. Let him, therefore, connect with these what is now passing in China, the next contiguous country, and remember that more than one half of the whole earth's population dwells in these regions, and that this almost inconceivable mass of human beings is moved by the truth of the living God! Never in the world's history has there been presented a grander spectacle. Here is the largest field for inciting inquiry and most vigorous action ever known since the foundation of Christianity.

Sixty years ago the gospel was un-

known in these densely peopled regions. The reign of idolatry was universal. The most degrading superstitions and the most cruel abominations cursed them all. But what do we see now? Tyranny every where giving way—cruel superstitions and customs vanishing—the idols falling from their shrines. All this has gone on side by side with missionary operations. If we do not ascribe *all* these changes to the preaching of the cross, for doubtless trade, education, intercourse with Europeans, and the knowledge of their literature and laws, have had a vast influence: yet facts justify the assertion that Christianity has been the prime agent, and *without it*, the other influences would have been powerless.

Can the friends of the Baptist Mission regard these facts with indifference? Can they listen to the claims which their own institution, first in this vast field, and so greatly honoured of God, presses upon them with coldness and apathy? Will there be no wider and more generous response from the churches generally to the demand for the twenty new missionaries for India? Individuals among us have done nobly; but they cannot do all. A united effort in the churches in connexion with the liberality of the few who possess ample means, will carry out the scheme to ultimate success. We have arrayed the facts of this paper with the desire that they will animate the hopeful, cheer on the faint-hearted, rouse the indifferent, and under the divine blessing, unite all in prayerful determination to do what is right in the sight of God.

FOREIGN INTELLIGENCE.

INDIA, MUTTRA.—Anxious to be present at the Goversham mela, near Muttra, Mr. Smith, who during the absence of Mr.

Phillips, has charge of the station, proceeded thither on the 25th of October. He found the native preachers energetically carrying on

the daily preaching of the gospel in the streets of the city. In this Mr. Smith joined them, advancing five shops at a time. Considerable opposition was shown. A Brahmin and a pundit were made ashamed by the exhibition of the truth, and at last hurried away, so evidently was the tide of opinion setting in against them. On the 28th, Mr. Smith with three native brethren proceeded to the mela. Great numbers were attracted, among whom a number of gospels and tracts were sold, not given away as on former occasions. Monkeys, in great numbers, ran about stealing the food of the people. In another part, ten naked fakeers were seen measuring their length on the ground, and so encompassing the shrine of their God. One brahmin was seen to present a part of his cooked food to the fire, as an offering. The whole of the Lord's day was spent in preaching, and a number of inquirers followed the brethren about; but were drawn away at last by their friends. The scene of the evening Mr. Smith thus describes:—

“Evening being the Dewali, the illuminations exceeded all I have ever seen. The large tank called Mansa Ganga (from its supposed origin, viz., being brought into existence by a wish of Krishna) was illuminated all round with ghee lights. We made two voyages round it in a small boat, when all the lights were burning, and the effect was brilliant beyond conception. Anything more beautiful could not be imagined. The whole sheet of water had the appearance of a sea of fire, and the dark trees and masses of human beings forming a beautiful amphitheatre, completed the picture, which for loveliness I am persuaded cannot be excelled.”

Preaching succeeded on the following days at Muttra. On one occasion a man endeavoured to prevent the people from listening by spitting all round them. Fearing contamination, they hurried away. On being spoken to he was ashamed, and at last went away. Thus, during the eight days of the journey, the gospel was proclaimed to many hundreds of people, and on the whole the most pleasing attention was displayed.

AGRA.—It is with pleasure we state that Mr. Jackson has for the present decided to remain in Agra.

NARSIRDARPOKE.—The village stations

to the south of Calcutta have had to suffer from the antagonistic influence of the missionaries of the Propagation Society and Mormonites. Some of the members were for a time drawn aside, but have returned, and are awaiting the decision of the church as to their re-admission. Mr. W. Thomas is wholly engaged in preaching among the natives, in conjunction with native brethren, both in the villages and in Calcutta.

JESSORE.—Since August last, Mr. Parry, accompanied by one native preacher, has devoted his whole time in itinerating. They have made their way from place to place in a small boat, everywhere preaching the “good tidings of great joy.” A young Mussulman has placed himself under instruction, withstanding both the threats and entreaties of his friends. He is a weaver, and hopes to support himself by his labour, Mr. Parry advancing the necessary sum to buy him a loom and materials. His father kept from him his own loom. Another similarly interesting case has also occurred, and in one instance the persecutor of former days has appeared humble and serious in the house of God. Mr. Parry has also induced three brahmins to study the word of God, one of whom has expressed his intention of renouncing the gods of Hindustan, and of embracing Christianity. At Tala, Mr. Parry spent four entire days in preaching to attentive audiences of at least a hundred people at a time. A native judge was attracted to the bazaar, and after his departure sent for a Bengali bible, which resulted in further pleasant intercourse on the things of God. A Mussulman, to whom a copy of the New Testament had been given three years ago, informed Mr. Parry that he had renounced Islamism and embraced the gospel. He remained for two days with the missionary in his boat; but was persuaded by his elder brother then to return home. It appears that he remains firm in his intention to make a public confession of his faith in Christ. Our missionary is anxious that the word of life should be spread in the Baraset district, where there are very favourable openings. He says, in conclusion, “Throughout this part of the country we find the people are favourably impressed towards the gospel. Hindooism

and Islamism are, I believe, in general, only formally observed. Idolatry is not in such vigour as it was."

CALCUTTA.—We rejoice to learn that the native church, whose formation was announced a few months ago, is in a healthy state. Shortly after the union had been effected and the pastors chosen, much anxiety was felt lest a spirit of envy and strife should mar the prospect of permanence. One or two changes were made in the pastorate by the resignation of the individuals first chosen, and the election of others, the effect of which has been the restoration of harmony and peace. The present pastors of this interesting native church are Goolzah Shah and Lall Chund Nanth. "During the last five months," writes Goolzah Shah, "four brethren and one sister have been added to the church, three brethren have been excluded, two withdrawn, two removed by death. At present there are five candidates. May I entreat your prayers for the prosperity of our church, that love and unity may always dwell with us, for the advancement of the cause of our blessed Lord."

By letters dated Dec. 3, we learn that Mr. and Mrs. Makepeace and family had arrived in Calcutta on their homeward journey.

SERAMPORE.—Mr. Denham writes:—"Three young men were baptized at this station the first Lord's day in November. Two are students at Serampore College,—one a son of one of the Society's missionaries, the other a Hindu. The third candidate is from one of the regimental bands at Barrackpore; a work of inquiry has been going on among the members of the bands for some months past, and several persons have been baptized and added to the church."

DUM DUM.—One believer was baptized here by Mr. Lewis on sabbath evening, the 6th of November.

BENARES.—Our aged brother, Mr. Smith, writes:—"The Lord added two souls to our little flock on the 23rd of October. I preached, and Mr. Heinig baptized them."

RANGOON.—On the 21st of October our valued correspondent wrote:—"We are thankful that the work of conversion still goes on among both the Burmese and Karens. We have been down to our little

tank, in front of the house, every sabbath for the month past. Last sabbath ten were baptized, making in all for the last month thirty-one Karens, and seven or eight Burmans. If I had time I would give some particulars in relation to a few of the converts to vary the reports. For instance, last sabbath, one of the ten baptized was a Goung Kyouk in the district of Laing, a man of superior mind and great influence among his people. Another was a Karen general, who fought seven battles with the Burmese during the war, and never lost a man, though in one battle alone they killed fifty of the enemy. In those days of his pride and glory he lost his wife, and took four more in her stead; and like some of his superiors indulged in strong drink. He is now the husband of one wife, and has not tasted intoxicating liquors for nearly four months. Next sabbath we expect to baptize one of the writers in the Deputy Commissioner's Court. Ill health has been the cause of his delay for two weeks. We have many very interesting cases of almost entire households being converted: every member who has arrived at years of understanding coming forward."

CEYLON, COLOMBO.—Mr. Allen has continued his visits to the jungle churches. The district of Hanwella is the least fruitful station of the mission in Ceylon, and great difficulty is experienced in securing the attention of the people. At times the missionary is compelled to break off his discourse, and request the inattentive to listen; or to desire the hearers not to chew betel, which pernicious practice leads to frequent interruption by the parties using it going in and out for the purpose of expectoration. The schools at Kottigahawatte were found in a healthy state. About 200 children are instructed in them, one half of whom are able to read the Bible. Here, however, and at Biamville, there is great need of an improved mode of teaching, which can only be secured by the employment of better masters. Other places were also visited, when Mr. Allen endeavoured to present the truth in a forcible and impressive manner. He was accompanied by the native preacher of Kottigahawatte to Kalany, where there is a chapel

in the garden of a modeliar. Mr. Allen here listened to an earnest and effective address from his companion. These journeys lead to a great exposure of the missionary's health, and he often returns home, not only hungry and tired, but is thrown for days into a fever. Mr. Allen is also devoting a portion of his time to the revision of the Singhalese version of the scriptures.

KANDY.—The cholera has been a fatal scourge in this and other parts of the country. Two of the inmates of Mr. Davis's family have been struck down by it, and he has also been called to mourn over the grave of his only child.

AFRICA, CAMEROONS.—The joy of the missionary is tempered with grief. While rejoicing over the addition of seven converts to the church of God, the father's heart has been rent with sorrow over the departure of his babe from this scene of anxiety and toil to the home of the blessed. Mr. Saker was at Bimbia, when the sad event took place. The health of Mrs. Saker, we grieve to say, is also impaired. "I urge her," says Mr. Saker, "to voyage to some neighbouring place up the coast, but the only reply I get is, 'I will go with you into the wilderness when you take your journey.'"

CLARENCE.—Five converts were received into fellowship in September. Since then there has been a large increase of inquirers. On his visit to Clarence, late in November, Mr. Saker says, "I was not prepared to witness the wide-spread influence of the word among the young. The young give brighter hopes for the future than have hitherto been indulged. The whole generation from sixteen to twenty-two years seems to be in some measure moved." Mr. Saker has completed the translation and printing of the Acts of the Apostles.

BIMBIA.—Mr. Fuller informs us, under date of Nov. 21, that he has had the pleasure of baptizing three persons—two women and one man—after giving full proof of their belief in Jesus Christ. One of the women is the daughter of the old king, by name Bwata, or Sarah. The other woman is native of the Cameroons country, near the mountains. The man, a Byong, was brought up at Isubu. They received the right hand of fellowship

from Mr. Saker, "with the earnest prayer that the little one may become a thousand."

BAHAMAS, NASSAU.—Under date of Dec. 13, our esteemed missionary Mr. Capern informs us of his safe arrival at his "foreign home." Through divine mercy the vessel very narrowly escaped shipwreck as it was entering the harbour. The sea was running high on the bar, when, just as the ship was in the midst of the breakers, the rudder chains broke. The immediate assistance of the passengers, joining hands and supplying the loss of the chains, only saved the vessel. Hurricanes have done much injury on the out islands, and entailed great suffering on the people. Mr. Capern's family has suffered during his absence from sickness; but he found them all recovered.

JAMAICA, FALMOUTH.—Mr. J. E. Henderson has returned in safety and health to his sphere of labour. He speaks cheerfully of the prospects before him. If not all that can be wished, yet the people are kind, and their piety far more intelligent than it was. With attention and continued labour he conceives Jamaica may become all that the friends of missions can desire.

PORT MARIA.—Mr. Day continues to labour under many depressing circumstances, the chiefest of which is the heavy debt still remaining on the chapel. His people suffer much from poverty and sickness, and the health of himself and wife has been seriously impaired. A kind donation of Mr. Kelsall to his schools has been most serviceable.

PROVIDENCE.—Schools are of great value in this district. Mr. Claydon has three, two of which are self-supporting, with some slight aid from the Society of Friends. The people have suffered greatly from small pox, and a severe drought has destroyed their crops of corn and pimento. Still the work of God has prospered. In September, sixteen persons were baptized, and a like number are in readiness. Ten pounds have been collected for mission purposes, in addition to their usual gifts for the service of God. In other places signs of revival have also appeared. "We hope yet," adds Mr. Claydon, "for brighter days for Jamaica, both religiously and commercially."

HAITI, JAOMEL.—The congregation in

the new chapel is steadily though slowly increasing. It is now usually about half filled. Three persons have been baptized, and two more were awaiting the ordinance on New Year's Day. There are also several inquirers. The girls' school proceeds in a very satisfactory manner under the care of Diana and Corinne, and is daily increasing in numbers. The boys' school will have to be closed, owing to the unworthy conduct of the schoolmaster. Mr. Webley appears to have entirely recovered his health.

TRINIDAD.—Mr. Law is still busily engaged in the erection of the new chapel, towards which he needs further contributions. In this colony both the Roman and Anglican churches are built and repaired from the funds of the local government. Since his last letter, Mr. Law has baptized twenty-three persons. Mr. Augustus Inniss, lately an assistant of our lamented missionary Mr. Cowen, has been engaged by the Committee to aid in the work now going on in the island, and is expected shortly to arrive.

HOME PROCEEDINGS.

The meetings which have been held during the past month have not, as far as we are aware, been numerous. Messrs. Underhill and Hands have visited Oxford, Abingdon, and Faringdon, and the latter spent a Lord's day at Coate and its vicinity; Messrs. Carey and Trestrail, Windsor and Datchett, the latter attending meetings at Staines, Wraysbury, and Colnbrook. Mr. Carey has also advocated the Society's claims at Chatham.

Several subjects of importance formed the subject of deliberation at the last Quarterly Meeting of Committee; one in particular—the future support and direction of schools in India. We propose to make this the subject of a paper in the next Herald, as the proper discussion of it would occupy

more space than can be spared now, and it is too interesting and important to be merely incidentally noticed.

We are approaching rapidly the end of the financial year. We beg again to remind treasurers and secretaries of local auxiliaries of the notice addressed to them last month. The books will close on the 31st March. All contributions intended to appear in the report should be sent up on or before that day. It will be a very great convenience to have these remittances as early as possible. We hope our friends will excuse a little urgency in this matter, and we would not press it again except for the reasons stated. It is, however, rather an appeal to their consideration and kindness than anything else.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., Nov. 21.
CAMEROONS, Saker, A., Oct. 28.
CLARENCE, Saker, A., Nov. 28.
AMERICA—ALBION, Pickton, T. B., Nov. 17.
ASIA—AGRA, Jackson, J., Nov. 27.
BARISAL, Sale, J., Oct. 27.
BENARES, Heinig, H., no date, received Dec. 6.
CALCUTTA, Thomas, J., Nov. 4, Dec. 3; Thomas, W., Oct. 7.
CAWNPORE, Williams, R., Oct. 15.
CHITOCRA, Smith, J., Nov. 7.
COLOMBO, Allen, J., Dec. 7; Carter, C., Nov. 25.
DINAGEPORE, Smylie, H., Sept. 29, Nov. 16.
HOWRAH, Morgan, T., Nov. 2.

JESSORE, Parry, J., Nov. 14.
KANDY, Davis, J., Oct. 25, Dec. 11.
MADRAS, Page, T. C., Nov. 8.
MONGHIR, Lawrence, J., Oct. 12 and 13.
POONAH, Cassidy, H. P., Oct. 13.
SERAMPORE, Trafford, J., Oct. 14.
SEWRY, Williamson, J., Nov. 10.
BAHAMAS—GRAND TURK, Littlewood, W., Nov. 1.
NASSAU, Capern, H., Dec. 13.
BRITTANY—MORLAIX, Jenkins, J., Nov. 22, Dec. 10 and 23.
HAITI—JACMEL, Webley, W. H., Dec. 10.
JAMAICA—ANNOTTO BAY, Jones, S., Nov. 11.
BETHSALEM, Sibley, C., Nov. 2.
BROWN'S TOWN, Clark, J., Nov. 17; East, D. J., Dec. 21.

CALABAR, East, D. J., Nov. 26.
 DARLINGTON, Merrick, E., Nov. 8.
 FALMOUTH, Gay, R., Nov. 4; Henderson,
 J. E., Dec. 2.
 FOUR PATHS, Gould, T., Dec. 22.
 GURNEY'S MOUNT, Armstrong, C., Oct. 24.
 KINGSTON, Burchell, H. C., Dec. 12; Cur-
 tis, W., and others, Nov. 9, Dec. 26;
 Holt, E., Dec. 10; Oughton, S., Nov.
 10 and 26, Dec. 9 and 26.

PORT MARIA, Day, D., Dec. 8.
 PROVIDENCE, Claydon, W., Dec. 8.
 REFUGE, Fray, E., Nov. 25.
 SAVANNA LA MAR, Clarke, J., Nov. 14,
 Dec. 9.
 SPANISH TOWN, Phillippo, J. M., Dec. 10.
 TRINIDAD—PORT OF SPAIN, Law, J., Dec.
 10 and 24.
 WIRTEMBERG—CALW, Barth, C. G., Dec.
 1 (Jan. 11.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The British and Foreign School Society,
 for a grant of school materials, for *Rev.*
A. Saker, Western Africa;
 The Religious Tract Society, for a grant
 of Tracts, for *Rev. John Law, Trinidad;*
 Mrs. Bousfield, Streatham, for a parcel of
 magazines.
 Dr. Craven, of Rothwell, near Leeds, for
 7 volumes of the Baptist Magazine and
 3 volumes of "The Church;"
 Mr. Young, Camberwell, for a parcel of
 magazines, for *Rev. G. Pearce;*

Mrs. Beattie, for a box of clothing, for
Rev. W. Claydon;
 Friend, unknown, for a parcel of maga-
 zines, for *Rev. H. Capern;*
 Juvenile Missionary Working Society,
 King Street, Maidstone, for a box of
 clothing and magazines, for *Rev. A.*
Saker, Africa;
 Mr. William Benham, sen., Brighton, for
 a parcel of Evangelical Magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1853,
 to January 20, 1854.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Bloomsbury Chapel, on	account	59	1 5
Anderson, W., Esq., &		Camberwell			
Mrs. A.	2 2 0	Contributions, addi-			
Betteridge, Mr. A., half		tional, for <i>India</i>	12	12 0	
year	0 10 6	Islington, Cross Street—			
Cartar, Mr. J., Bexley		Contributions, by Mrs.			
Heath	2 0 0	Burrell	4	2 3	
Sherwin, Mr. J. G.	1 1 0	Do., by Mr. Gill, for			
		<i>Native Preachers</i>	0	5 6	
		New Nichol Street—			
		Ragged School	0	3 6	
		Staines—			
		Collection	3	10 8	
		Contributions	3	1 0	
			6	11 8	
		Less expens	0	5 0	
				6	6 8
		Vernon Chapel—			
		Sunday School, for			
		<i>Chitoura School</i>	14	8 7	
		Wild Street, Little—			
		Collection and Sub-			
		scriptions	6	15 0	
		BEDFORDSHIRE.			
		Biggleswade—			
		Collection	9	8 1	
		Contributions	3	11 0	
		Roxton—			
		Collection (moiety) ...	1	11 10	
		CORNWALL.			
		Camborne—			
		Anon	0	10 0	
		Redruth—			
		Anon	1	5 0	
		DEVONSHIRE.			
		Devonport, Morice Square—			
		Contributions	7	2 8	
		Do., for <i>Africa</i>	2	10 0	
		GLOUCESTERSHIRE.			
		Hillsley—			
		Collection	0	18 6	
		HAMPSHIRE.			
		Andover—			
		Anon	6	3 0	
		Beaulieu Rails	3	16 0	
		Blackfield Common	1	3 6	
		LONDON AND MIDDLESEX			
		AUXILIARIES.			
		Bell Court, Milton Street—			
		Sunday School, by Y.			
		M. M. A., for <i>Cey-</i>			
		<i>lon Schools</i>	0	14 0	

£ s. d.		£ s. d.		£ s. d.	
LYMINGTON—		LEICESTERSHIRE.		Minke—	
Collection	5 15 9	Leicester—		Collection	1 0 0
Do., Sunday School	6 2 6	R	20 0 0	Contributions	0 7 6
Contributions	5 0 5			Salem Mydrim—	
Do., for Africa	1 12 0			Collection, &c.	2 12 0
	18 10 8	NORFOLK.		GLAMORGANSHIRE—	
Less expenses	0 10 0	Norfolk, on account, by		Cwmafon—	
	18 0 8	Mr. J. D. Smith	100 0 0	Collector	1 5 0
NEWPORT, I. W.—		NORTHAMPTONSHIRE.		SWANSEA, Bethesda—	
Collection	7 5 1	Moulton—		Collection	3 13 9
Do., Sunday School	1 1 9	Collection	2 0 0	Contributions	7 2 2
Contributions	2 17 8	Contributions	5 10 0		10 15 11
Ryde, I. W.—		SHROPSHIRE		Less expenses	0 5 11
Contributions	1 2 0	Bridgnorth	32 10 6		10 10 0
Do., Sunday School	1 0 0	SOMERSETSHIRE.		MONMOUTHSHIRE—	
	13 6 6	Weston Super Mare—		Magor—	
Less expenses	1 1 0	Collection	1 15 0	Collection, &c.	2 13 2
	12 5 6	Contributions	2 0 0	Sirhowy, Carmel—	
HERTFORDSHIRE.		SUFFOLK.		Collection	1 6 10
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		Offering, by Rev. C.			16 9 4
HUNTINGDONSHIRE.		Elven	10 0 0	Less expenses	0 1 0
Ramsey—		YORKSHIRE.			16 8 4
Contributions, additional	3 19 11	Sheffield, on account, by		PENBROKESHIRE—	
		Mr. S. Chapman ...	45 0 0	Pembroke—	
KENT.		Wilson, Joseph, Esq.,		Collections	2 8 0
Bessels Green—		for India	25 0 0	Contributions	0 10 0
Collection	1 7 1	NORTH WALES.		Pembroke Dock, Bush Street—	
Contributions	0 7 11	DENBIGHSHIRE—		Collections	12 15 10
Woolwich, Queen Street—		Moelfre—		Contribution	0 10 0
Sunday School, for		Contributions		Do., Juvenile	2 0 7
Nistarpur School,				SCOTLAND.	
India	10 0 0			Glasgow, Rev. A. Macleod's—	
LANCASHIRE.				Contributions	15 5 2
Liverpool—		SOUTH WALES.		Sanday, Orkneys—	
Negro's Friend Society, for <i>Brown's Town</i>	6 0 0	CARDIGANSHIRE—		Leslie, Mr. Robert ...	3 0 0
Do., for <i>Mount Carey</i>	6 0 0	Aberystwith	21 2 8	IRELAND.	
Manchester, on account, by Thos. Bickham, Esq.	160 0 0	CARMARTHENSHIRE—		Waterford—	
		Llangendin		Contributions, for	
		Collection	2 16 0	<i>Native Preachers</i> ...	0 11 6
		Contributions	2 15 0	Seroder, Mr. C., additional	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. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, 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.