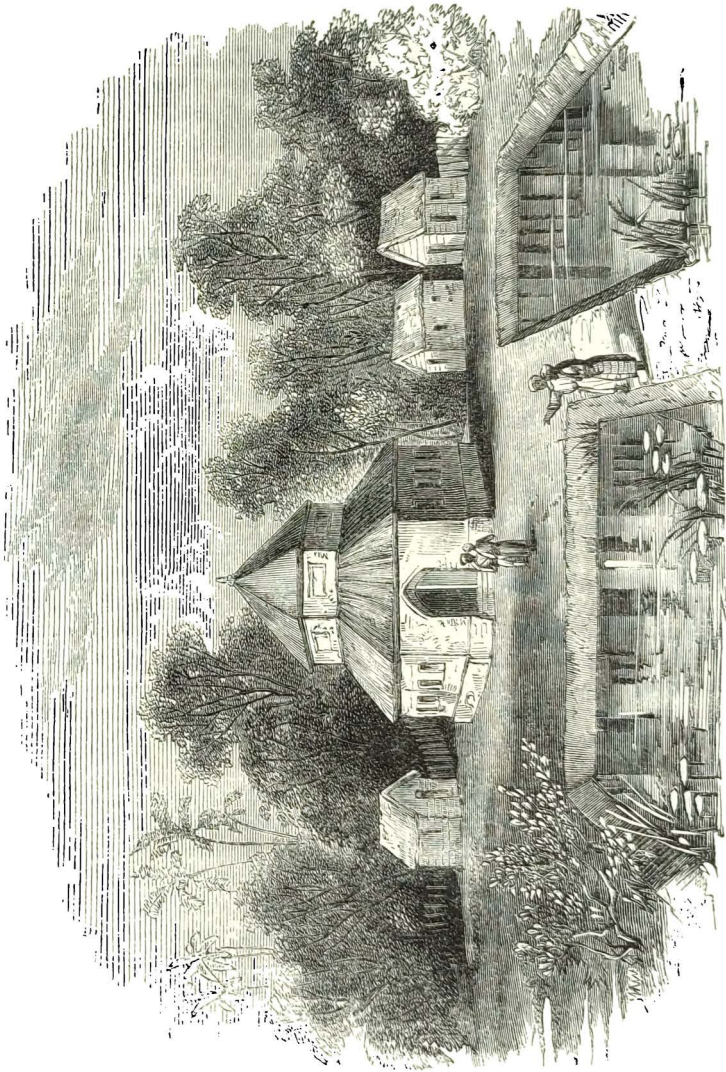


# THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1854).



CHOBIKARPAR CHAPEL, BACKERGUNGE.

## CHOBIKARPAR, NORTH WEST OF BARISAUL.

This is one of the most interesting stations in the district. There are connected with it seven out-stations, all pretty close at hand. The Christian community numbers 246 souls. The congregation on the sabbath occasionally exceeds 150 adults. In the church, there were at the close of 1853 fifty-nine members. There are a larger number of those who can read here than in any other place. About twenty-five women, and some girls, attend school every day at Chobikarpar itself; and at Chit-pookoorya, we have a branch school of from fifteen to twenty women.

The native preacher, Shoron, is the oldest native agent employed by the society in Bengal. Mr. Ward of Serampore, only a week before his death, introduced Shoron into the work. Ever

since then, he has been engaged in preaching the gospel in various districts, and for many years past has had charge of a church, first in Jessore, and then here. He is a thoroughly good man, slow going, but methodical, and has been more blessed in his labour than perhaps any of us. He is very much loved by the people, and is sincerely attached to them and all their interests.

The chapel is new and strong, larger and stronger than the one carried away by the tempest in 1852, with a small upper room. It is six-cornered, which, for thatched buildings, is a novelty. Behind it is the village, situated on the four sides of an immense tank, the history of which would probably bring out some curious facts.

## THE MANTRAS IN POPULAR USE IN BENGAL.

(From the *Oriental Baptist*.)

Few English readers are acquainted with the mysteries of *mantras*, the mystic words by which the Brahmin holds the Hindoos in subjection, and fills his coffers with their wealth. But little information can be found in writers on Hinduism, and in our inquiries among the natives we have been answered by an ominous shake of the head; the subject being considered too sacred for familiar conversation with an impure beef-eater.

1. The term *mantra*, in a general sense, denotes prayer. This is evident from the fact that the Hindu philosophers have divided the Vedas into two parts; namely, Mantras and Bráhmanas; that is, prayers and rituals. The word, in its more limited application, may be translated *secret prayer*, because certain mystical words are whispered in the ear of a disciple by the spiritual teacher, which words the disciple is never to repeat aloud, nor divulge to any one.

We shall now bring before our readers some of these mystic words. Of all the mantras, the most sacred, the most celebrated and influential, is the *Gáyatri*. This is a short prayer to the sun, recognized as the supreme, and is found in the tenth hymn of the fourth section of the third Ashtaka of the Sanhita of the Rig Veda.

“We meditate on that excellent light of the divine sun, may he illuminate our minds.”

The Hindu shastras give different accounts of the origin of the *Gáyatri*. In the laws of Menu, the following is given:—“From the three Vedás, also, the Lord of creatures successively milked out the three measures of that ineffable text, beginning with the word *tad*, and entitled *Sávitri* or *Gáyatri*.” In the Vishnu Purána, we have the following sentence:—“From his eastern mouth Brahmá created the *Gáyatri* metre.” The Bhágabata gives another version:

—“The mystic words and monosyllable proceeded from his heart, the Gáyatri from his skin.”

Every young Bráhmaṇ is initiated to the priesthood, and consecrated, by the Gáyatri being muttered in his ear. Every Bráhmaṇ must repeat it at early dawn, until he sees the sun; and at evening twilight, until the stars distinctly appear. “By the sole repetition of the Gáyatri, a priest may indubitably attain beatitude, let him perform, or not perform, any other religious act.”—Laws of Menu, II. 87. Should a priest forget the mantra proper to any religious ceremony, the Gáyatri supplies the want of them all. In the Vishnu Purána, there is a curious instance of the power of the Gáyatri. In the interval between the setting and the rising of the sun, certain fiends are permitted to come into existence, who attempt to devour the sun before its rising, then holy Bráhmaṇs scatter water consecrated by the Gáyatri, and by this *holy water* the foul fiends are consumed; and he who neglects this prayer is guilty of the murder of the sun.

The monosyllable *Om*, is invested by the Hindu shástras with peculiar sanctity. The following description of it is given in the Laws of Menu. “Brahmá milked out, as it were, from the three Vedás, the letter A, the letter U, and the letter M, which form by their coalition the trilateral monosyllable, together with the three mysterious words, *Bhur*, *Bhuvah*, *Swer*, or earth, sky and heaven.” “The trilateral monosyllable is an emblem of the Supreme.” The daily prayers of the Bráhmaṇs begin with the formula, *Om Bhur*, *Om Bhuvah*, *Om Swer*. A Bráhmaṇ beginning and ending a lecture on the Veda, must always pronounce to himself the syllable *Om*; for unless the syllable *Om* precede, his learning will pass away from him, and unless it follow, nothing will be long retained.

2. In the Hindu system there are numerous ceremonies, connected with births, marriages, funerals, building of houses, the invocation of a god or goddess, to dwell for a time in an image, &c.

In all these ceremonies certain mantras are used, without which the whole performance would be unprofitable. When a householder has provided himself with an image, the next thing is to invite a holy Bráhmaṇ, who, for a consideration, repeats the mantra; and the god or goddess invoked has no more power to resist than a child has to arrest the sun in its progress. These mantras are most carefully concealed by the Bráhmaṇs; we have, however, met with two. One of these is from the Tantra, and is used by the Brahmacháris in their orgies;\* this mantra is composed of the letter H, and the letter S. Its qualities are thus described:—“This mantra is present in all beings that breathe, from Shiv to a worm, and exists in a state of expiration and inspiration; he who knows it needs no other knowledge; he who repeats it need practise no other act of adoration.” The second mantra is from the Rig Veda, and is to be recited on building a house. There is a curious legend connected with the origin of this prayer. Vasishtha, coming at night to the house of Varuna, with the design of stealing grain to appease his hunger after a fast of three days, was assailed by the house-dog: he uttered this incantation to send the dog to sleep. We give a portion of this prayer: “Guardian of this abode, be acquainted with us, be to us a wholesome dwelling, afford us what we ask of thee, and grant happiness to our bipeds and quadrupeds. Guardian of this house, increase both us and our wealth.”

*To be continued.*

\* The rites of the Brahmacháris are most abominable. But the above mantra consecrates the whole.

## MORLAIX, BRITTANY.

## PERSECUTION BY THE PRIESTS.

Some interesting facts connected with the itinerary school in this portion of our mission field, have recently occurred, illustrative of the power of Romanism in France, and of the difficulties to be encountered in conveying to the perishing the word of life. Two and sometimes three teachers are employed, under the superintendence of Mr. Jenkins, in visiting the houses of the people. Their object is, while communicating the elements of reading, at the same time to convey a knowledge of salvation. The circuit of the teachers is confined at present to two contiguous parishes, and for a time their work has been carried on without molestation. The priests were at last aroused, startled from their slumber by the activity of the messengers of truth, and determined at Lent to make a strong effort to stay their progress.

The first step was to visit the families in the school district, and to exhort all not to receive lessons, under pain of being refused absolution at the approaching Easter communion. The lesson books and testaments were demanded, and in one house the priest confessed to have burnt four books. Mr. Jenkins thus describes these visits:—

The priest entered the house of a weaver, who, with his son, took lessons of the teachers. When this man commenced he had no knowledge of reading, but got on so well that he was reading in the New Testament. He was not at home when the priest called, which gave the priest a good opportunity to tell his wife the teachers were not Christians but heretics, and that their books were bad; which so frightened the poor woman, that she said they should not come there any more. The priest, without asking leave, took away the poor man's testament, and said in case he would continue taking lessons he was sure to lose his work. This threat

was also held out to a blacksmith, should he continue to transgress by taking lessons of the teachers. This man had three of his children receiving instruction, and it appears they were of the few that prefer learning to read in a small Latin book commonly made use of in this country, according to the Romish church. This man lives about three miles from the parish village, and yet the curé told him the priests would send him their horses to be shod, if he would comply with his request. The priest even told some neighbours to watch and let him know whether the teachers gave any more lessons in these families. However, the weaver came the following Sunday for another Testament, quite resolved to continue reading it.

Among those receiving instruction, there is one very interesting family where the father, mother, and children, learn to read, take great pleasure in hearing the gospel explained, and receive it joyfully. The priest called upon this family. The husband was not at home; the wife and eldest son were, and had to plead the cause of truth. The following is the substance of the conversation which took place, as related to me:—

*Priest.* Do the protestant females come here to teach?

*Wife.* Yes, certainly.

*Priest.* How do you take lessons of such persons, they are people who seek to change our religion?

*Wife.* Their religion is good.

*Priest.* No, no, they don't believe in Jesus Christ, that he is the Son of the everlasting Father, and they don't adore the virgin; the protestants glut themselves with eating, and when they come together they brawl so much that they cannot understand each other.

*Wife.* I don't believe that, for their religion is good.

*Priest.* Their books are bad.

There were three New Testaments on the table, two Breton and one French. "Louis," said the woman to her son, "give a Testament to M. le Curé, that he may show us what is bad in it." As the boy was going to give him a Breton Testament, the priest said,

"Oh, that one is good enough, but the other, pointing to the French Testament, is not good." The priest probably calculated upon their total ignorance of French, but the son has lately learnt to read French and to understand that language a little, and even to begin writing, by the assistance of the teachers. The good mother, nothing daunted, told her son to hand the priest the French Testament to point out what was bad in it. This the boy was going to do, when the priest, extending his arm so as to keep him from the book, said, "No, no, I don't require it."

Turning to the wife, the priest addressed her, "Well, Marie-Anna, you were formerly a parishioner of mine for six or seven years, and now you are become so again, and I always considered you to be a woman of religion."

"Yes," replied the woman, "that is very true. My grandmother left you ninety francs to have masses said for her; do you know whether she is gone to Paradise?"

The priest's reply was a shrug of the shoulder. "You will obey me, Marie-Anna," said he, "as you are one of my parishioners."

"Yes, sir," said she, "when you speak well according to God's word; I desire but that."

The priest said he hoped she would not change her religion, and asked her if she was not afraid of the persecution which befell the Vaudois.

To this she made no reply, but the son said, that if all the priests in France preached to him he would not believe them.

They told the priest that, according to her usual time, the teacher would soon arrive; but he replied he did not want to see her. So he said he had warned them, and went away.

Not content with these threatening visits, the priests sought to prevent the sale of food to those who took lessons. They were denounced from the pulpit. Some were sent out of church and refused confession. On the 2nd of April the teacher's house was entered by the mayor, clothed in his official garb, with his secretary and the sacrist. After demanding their passports, he read from a book that they had no right to teach reading and writing without his leave,

and ordered his secretary to take down their names, ages, &c. He left, however, without forbidding them to teach.

One of the teachers, Marie Jeanne, afterwards visited Plouganon, where the curé has not ceased to preach against the converts since she and two others left the church of Rome. After Easter this priest publicly affirmed in his church, that seven hundred of his parishioners had not confessed nor communed at the festival, while the general feeling of the people was evidently becoming more favourable towards the persecuted servants of Christ; they even talk of having a protestant chapel built.

Early in June the teachers were compelled to appear before the Juge de Paix. After some few inquiries they were however dismissed, and for some weeks all opposition ceased. Indeed appearances were bright. The colporteurs were again allowed to sell the scriptures. Even the Romanists themselves published an edition of the New Testament in the Breton tongue, and sold the copies at the reasonable price of two francs and a half. The bishop of Quimper also expressed himself as favourable to its distribution.

Towards the middle of July these bright prospects were overcast. Says Mr. Jenkins, writing on the 21st July:

Last sabbath I was in the country. That day fortnight the mayor and his adjoint had paid the teachers a visit. There happened to be three men in the house, one of whom had two of his children with him. Two of the men were reading the New Testament, and one of the teachers was reading Dr. Barth's Bible Stories in Breton. No lessons were given; such is the fact. The mayor said, There is a reunion (a meeting) here; the teachers asserted there was no reunion. He persisted in his assertion, and took the names and age of those present. Last Saturday the teachers received summons from the procureur imperial to appear before the tribunal

correctional of Guingamp on the 20th inst. to hear judgment on the facts of which they were accused, "in having, in the parish of Gurunhuel, indicated to read and write to children without the authorization of the cantonal delegate of public instruction; a fault foreseen and repressed by the article twenty-nine of the law of 27th March, 1850, on teaching."

The teachers appeared yesterday before the tribunal, but forgot to ask in due time the necessary delay which they were advised to do, consequently they were condemned, and fined one hundred francs each and costs, the whole to be paid within eight days. We regret this result, for they could not be condemned for giving private lessons in houses; it must have been, therefore, on the false testimony of the mayor and adjoint with regard to their holding a school in their house, so I have been told by two good authorities here, namely, the inspector of schools and a lawyer.

I am confident the private lessons cannot be put a stop to, as it appears from good authority. In a day or two I expect to receive the opinion of the commission for religious liberty in Paris which includes M. Delaborde, Avocat à la Cour de Cassation, which will enable me to form a well-founded judgment in this case.

Thus, dear brother, we are tried. But we have the consolation to believe the itinerary teaching will not be put an end to, and that even this persecution will be overruled by the Lord to some good purpose for the advancement of the gospel.

Moreover, we have not seen the work of evangelization in so good a state as at present. I held two interesting meetings last sabbath. We had several true friends of the gospel present. Among others there was one young farmer who was brought to the knowledge of the gospel by means of the scriptures and some books distributed by M. Le Tiec. He appears to possess a saving faith in Christ, and is well disposed to do good. He pleads in favour of the gospel, and suffers somewhat on account of it. He has given up the service of the church of Rome. Not long ago he went on two successive Sundays to a parish village, and there on the place in th-

midst of the people, after vespers, he distributed the New Testaments which M. Le Tiec had given him. He explained what was the New Testament, and read some chapters out of it. Many heard with attention, and could not think what that meant. He gave away about forty testaments. On the second Sunday the priest was alarmed, and sent the mayor to inquire whether the young man had an authorisation to sell books. His answer was that he had no authorisation, upon which the mayor told him it was necessary. After this he went to St. Brienne, ten or eleven leagues distance, to ask an authorisation of the prefect, which he could not obtain as he had not taken the books with him to be stamped. The people express more and more their desire to have a chapel and public worship established. The teachers are cordially and perseveringly devoted to their work, putting their trust in the Lord. Such is the state of things here, spite of the opposition and difficulties the word of God is blessed, and gains ground. There was present at our meeting a French colporteur, who has been labouring for some time in the Cote-du-Noire, and succeeds in selling from fifty to sixty testaments per month. He spoke to me of a respectable person in the neighbourhood of St. Brienne, who is brought to a living knowledge of the gospel, and keeps a little dépôt of bibles and testaments in his house.

Thus the word of the Lord has free course and is glorified. It is not for us to grieve on account of the persecution suffered by our dear friends; nay, rather, we rejoice that they are "counted worthy" to suffer for Christ, and this the more if thereby the gospel shall be more widely spread. May they have patience to endure to the end, and by faithfulness to their Lord secure the crown of life eternal. We commend this important mission to the prayers of the Lord's people, with the assured hope that in due time the clouds of superstition shall roll away from the fair fields of La belle France, and a bright day of peace and liberty dawn.

We have only to add that the Committee have arranged to pay the fines imposed on our dear friends.

Since the above was sent to press, the case of the persecuted teachers has advanced a further stage, and taken a form which renders its decision of great importance to their future liberty, and to the evangelization of France. Desiring, if possible, to reverse the sentence of the Juge de Paix, an appeal was made to the higher court of St. Brienne, on the advice of several legal gentlemen, by whom it was considered that the law did not apply to charitable private lessons, but simply to schools. The teachers were falsely accused of holding a school on Sundays and in the evening, and the accusation and judgment were so framed as to include all their teaching. The two teachers were summoned to the trial at St. Brienne on the 4th of August, only a week from the day on which the appeal had been made, while the usual time allowed is at least a fortnight. This was evidently done to occasion inconvenience, as the witnesses, eight in number, could with difficulty be collected. The affair was confided to a Mr. Dubourg, who entered upon it with spirit, and in a most satisfactory manner, urged the case on the attention of the justices. The president was known to be a devotee of Rome; care had also been taken to secure the presence of four assistant judges known to be hostile to the truth. It was therefore no surprise that, after the display of great partiality towards the accusers, the sentence given at Guingamp was confirmed.

Our missionary was then advised to carry the case into the Court of Cassation at Paris, the highest judicial tribunal in France. He had already opened a communication with Monsieur le Comte Delaborde, President of the Order of Advocates in the

Council of State and the Court of Cassation, laying before him a full statement of the case. He expressed his entire approbation of the appeal to the tribunal of St. Brienne, and gave it as his opinion that the teachers were not liable to any punishment.

As but one day remained in which it was allowed by law to make an appeal to the higher court, great despatch was requisite. The registration of the appeal was happily effected in time, and M. Delaborde has kindly undertaken to defend the cause before the Supreme Tribunal. The learned advocate thinks well of the case, and if in the interests of religious liberty in France it should be established, that private lessons, given from charity, are free from legal interruption, the trouble and anxiety already endured will amply be rewarded. If otherwise, almost the only remaining door by which the gospel can enter the homes of the people of Brittany will be closed.

We urge this matter on the attention of our friends. Let earnest and instant prayer be made to the Lord of all, that the modicum of religious freedom now enjoyed may not be further restricted, and that He will guide the judges of this supreme tribunal to a decision that shall result in the salvation of the people, and the glory of His great name.

Meanwhile, private influence is brought to bear upon those who are disposed to renounce popery, and threats of every kind are employed to hinder the people from confessing Christ. Mr. Jenkins gives us the following example in the same letter in which he conveys the information presented above:—

“The above, he says, is not the only mode of unjust opposition and persecution against our labours in the country. There is a rich noble living in the neighbourhood of the itinerant teaching: two of our Breton friends live on small farms lately formed

from what was formerly a large forest, the property of this *noble*. One of these two farmers has seven children. The whole family live in a small house or cabin, only one room, at one extremity of which are kept five or six cows, the other portion being occupied by the family. Though poor, they are excellent people. It is most interesting to witness how the father, mother, eldest son, &c., have learnt to read the New Testament, which is become a living word of grace and salvation to them. Their rich landlord called them to account for having left mass to become Protestants. The husband, wife, and son defended the good cause with the New Testament in hand, and reading portions out of it to show the truth. The gentleman opposed them, and declared he will not

allow them to live on his land, unless they will go to mass; though they have a lease, he would prefer losing the half of his fortune, than that they should remain on his property. For the same reason, he has lately refused them a small quantity of wood from the forest, required for the construction of a shed. This *noble* has said he could kill me and the teachers, in case he should see us on his property. The object of such barbarous language is, I believe, to frighten. This is the spirit of Rome, and its modes of opposing the progress of the gospel. Nevertheless, the Lord blesses his work in this country, and we have increasing reason to believe, that our mission will be before long in a position to do much more good than at present."

### MEMOIR OF THE LATE REV. WILLIAM ROBINSON, OF DACCA.

BY HIS SON, THE REV. J. ROBINSON, OF SERAMPORE.

(Continued from page 521.)

In 1821, in consideration of the numerous impediments under which he laboured in Java, Messrs. Burton and Evans, who had arrived in Bencoolen in the previous year, invited him to join them; and this proposition was seconded by Sir Stamford Raffles, the governor of Fort Marlborough, in Sumatra. Accordingly, feeling it to be his duty, he left Java on the 26th June, 1821, and arrived at Bencoolen on the 3rd of the following month.

Here he continued to labour amongst the Malays; and was enabled to carry through the press his Malay translation of the Gospels and Acts, and his Malayan Orthography, which had cost him many years of hard labour. Here also, in 1822, he baptized a Malay woman.

But he had his trials too. He had not been a year in Bencoolen before his second wife was removed by death, and he was again left alone with three motherless children, one of whom shortly after followed its mother to a world of bliss. In September, 1824, he had

another attack of fever, which confined him to his room for nearly two months; and on his recovery he found it impossible to apply closely to his studies, owing to an apoplectic affection of the head, which threatened insanity, and a sea voyage was considered necessary to his restoration. With the advice of his colleagues, therefore, he left Bencoolen on the 10th of January, and arrived at Calcutta on the 25th of March, 1825.

On the 16th of June he was ordained to the pastoral office over the church meeting in the Lal Bazar chapel. The services were opened by Mr. Lawson; the ordination prayer was offered by Mr. James Hill of the Union Chapel; the charge was delivered by Dr. Marshall. Dr. Carey then addressed the native members in Bengali, and Mr. Eustace Carey concluded with prayer in the same language.

Here my father continued to labour with varied success, preaching in English and Bengali, both in Calcutta and the neighbouring villages, till 1838.



His labours were blessed; large additions were made to the church; the clear increase amounting in some years to upwards of thirty. In 1832, my father joined the Serampore mission, which had in 1827 separated from the parent society. In 1837 and 1838, he was called to undergo some very severe trials. Some had gained admission among the members of the church who were troublers of Israel, and they gave him much pain by their conduct. At the same time the funds of the Serampore mission were in a very low state; and Dr. Marshman's declining health rendering it improbable that he could continue among us much longer, it was deemed advisable to make arrangements for transferring all the stations hitherto supported from Serampore to the Society. This was accordingly done; but in accepting this transfer, the Society declined having any thing to do with the Lall Bazar chapel. It was necessary, therefore, that my father should make arrangements about removing from Calcutta; and while he was in this distressed unsettled state, he was called to attend the death-bed of his fourth wife, who was suddenly carried off by cholera. The floods of tribulation seemed ready to overwhelm him; yet he felt in the midst of all, that the Lord in whom he had trusted would never leave him. On the 11th of November, 1838, he resigned the pastoral office at the Lall Bazar chapel, and on the 29th of the following month left Calcutta for Dacca.

At Dacca, he entered upon missionary duties with all the vigour of youth; he not only himself made long excursions to preach the gospel, but also sent out native preachers into the neighbouring districts. No situation could surpass in importance that which he was now called to occupy. Dacca is in itself a large city, in which, as in Nineveh, there were many thousands who

knew not their left hand from their right. It is the centre of a large district, inhabited by about 512,000 people; and is surrounded by extensive districts; those of Jelalporc, Mymensing, Tipperah, and Silhet, containing a population of four millions and a half, who are without the gospel. My father felt the weighty responsibility of his position, and he determined to send the gospel as far through these districts as his abilities and means would permit. In Dacca itself, he preached every evening in the week, either in English or Bengali, until declining age and increasing infirmities compelled him to diminish his labours; yet not very long before his death, he was able to go out twice in the week among the heathen. For many years my father's thoughts had been directed to the state of the saints after death; this was frequently the subject of his conversation in every Christian company, both European and native. The result was the publication of "The Invisible World." But now the curtain is drawn over this scene of labours, and the full reality of things invisible is ascertained.

I need not say that a man's natural dispositions very often cast their shadows upon the close of his earthly career. My father's, as I have before said, were despondency and melancholy; and these natural dispositions were materially increased by the apoplectic affections and other bodily complaints with which it pleased Divine Providence to visit him in the prime of life, and which accompanied him to the last. It will not be expected, therefore, that his death was a triumphant one; and you will not be surprised to hear that the valley of the shadow of death was dark to him. A few days before his demise, he himself said to one of his daughters, "Missionaries generally have not such happy deaths as young converts, because they see more of their innate depravity."

Death, however, was to him neither an unexpected nor an undesired event. In January last, he had the first symptoms of that complaint which at length proved fatal. In February, after recovering from a severe attack, he writes, "The thought of death caused some alarm, but when I could collect my thoughts a little, I began to hope that my trust was only in the great Saviour, and I could feel a desire to be with him. Indeed, I have felt a little disappointed, that I am thrown back again upon life. There are two reasons for which I wish to live; one is, because it seems to be the Lord's will; and I desire to resign to his will; another is, because my family wish me to live." In answer to a reference to his various labours in his younger days, he said, "I cannot look back with complacency on the past. If I have done any thing that was pleasing to the Saviour, I am glad I did it; but I see so much sin in all, that I am ashamed and sorry, and my only hope is, if I know my own heart, in atoning blood." In March he writes, "I have not much fear of death, nor do I feel any great wish to live much longer." On the 31st of July he preached his last sermon from the words, "*I will raise him up at the last day.*" What a text wherewith to close the labours of half a century!

In his last letter, dated the 20th of August, he said he had been comfortable, but he then suffered much from night delirium, which seriously affected his mind; from that time he continued to decline, and the disease to gain upon him very rapidly, till it approached the crisis on the 29th of August. On that day his mind was very low and depressed. In the evening, going out for a drive, his son-in-law related some encouraging incidents that had come under his observation in a missionary tour from which he had just returned; he seemed then to revive, and cheerfully said, "I shall

carry these tidings to Paradise." On the 30th he still continued to sink. In the course of the day one of his daughters sat by him reading. He asked her to read aloud; it was the 4th chapter of the Epistle to the Ephesians; he then proceeded to expound the whole chapter in so clear and lucid a manner, as to surprise those that heard him. In the night he felt excessively faint; and said, "I am going off; Lord, now lettest thou thy servant depart in peace." But a few more trials awaited him. A little after, delirium returned, and with it deep dejection of spirits. He could not realize the Saviour's presence in his soul, and his mind was bowed down. Again and again he cried out, "Oh, give me some consolations: I do not feel the Saviour near. Where is he?" This delirium and darkness continued all night; and, as might be expected, the following day found him very low. Yet in the midst of all his darkness his hope remained unshaken. In the course of the day my brother read to him that beautiful hymn, "Begone unbelief," &c., and on reading the lines—

"His love in times past  
Forbids me to think,  
He'll leave me at last  
In trouble to sink,"

my father burst out, saying, "Oh! no, no; he'll never do that." Then he cried again, "I do not feel the Saviour near! O Lord Jesus, help me." In the evening he expressed a wish to go out for a drive: but he was soon obliged to return home. At night, at his request, the 526th hymn was read to him, beginning with, "Thou only centre of my rest," and then he himself repeated the hymn commencing, "Afflicted saint," &c.!

After one o'clock on the morning of the 2nd of September, he said he felt more comfortable. But he could not speak much. Upon my brother-in-law asking whether the scene had brightened

up, he replied, "Yes." After quoting some passages of scripture, Mr. Bion said, "The Saviour will come, dear father, and take you to Paradise;" he said, "I hope so." Then after lying still for some time, while Mr. Bion was rehearsing some passages of scripture for his encouragement, he said, "I have fought a"—and utterance failed. A

little before five, P.M., Mr. Bion said, "We hope to meet you again, dear father." He replied, "I hope so." It was the last: he could say no more. At half past nine, P.M. he quietly fell on sleep.

"How blest the righteous when he dies!" "Let me die the death of the righteous, and let my last end be like his."

## FOREIGN INTELLIGENCE.

INDIA, DACCA.—Mr. R. Robinson reached the station at Dacca at the end of March, and immediately entered on his work, dividing the English and Bengali services with Mr. Bion. About a fortnight after, the two brethren set out for a place called Langolbondh, situated on a tributary of the Brahmapootra, and the scene of an annual bathing festival among the Hindoos. In the evening of the day of their departure, a terrific north-westerly storm arose, and the fury of the Megna, the river on which they were proceeding, and the loss of their rudder, rendered the boat unmanageable. In the dense darkness of the night they were constrained to resign themselves to the winds and the waves, which providentially drove them up a tolerably wide channel. On they went in breathless suspense, until a sudden shock told them that the boat had run on a sandbank, and here they remained till the wind and waves had exhausted their power. Hundreds of people on their way to the mela were wrecked and drowned; some were saved by the timely interference of one of the native preachers and his boatmen. The people thus rescued began to ascribe their deliverance to their god Huri, when Chand took the opportunity to direct them to the true and living God, and to urge the question, What would they do when they cross the *bhaba sumudra*, the dread sea of death, laden with guilt? Arrived at the mela, the missionaries enjoyed many excellent opportunities of preaching the gospel. The people displayed extraordinary eagerness for books, and many inquiries were made touching the salvation of Jesus.

Mr. Robinson mentions the following interesting fact:—

"There are two individuals in this place, brothers, who have expressed their desire to profess Christianity. One of them is a *Kobiraj*, a native physician, and a man of considerable intelligence. The obstacle that appears to exist to an open avowal of Christ, is the opposition of relatives. One of them, as I learnt from a native preacher, was very ill a short time ago, and employed a variety of remedies without success. At length he resolved to abandon all human means, and commend his case to Jesus Christ. In a short time he recovered, and this recovery he interprets as an evident answer to prayer. He says, this circumstance has strengthened his faith in Christ. He never fails to take advantage of the occasional opportunities afforded by the visits of our native brethren to induce his wife to listen to Christian instruction. He has lately erected a small hut within his compound, with a view to avoid all interruption in the performance of his devotional exercises. May the prayers of Christian friends prevail on behalf of these interesting people! May they have courage to 'come out,' and publicly avow themselves the servants of Jesus!"

A class of native teachers has been commenced by Mr. Robinson; while both missionaries are constantly engaged in preaching in the city of Dacca. Mr. Robinson remarks:—

"Orthodox Hinduism is on the wane. It is fast losing its hold on educated minds, and has begun to relax its grasp of the masses of the people. When the people find they can no longer defend the conduct of their gods, they appeal to the antiquity of their religion. 'Who,' said an aged *Byrjee* to me the other morning, 'ever heard of your Jesus

Christ before the English came into the country? Must your religion, which is but of yesterday, supersede ours, which has out-lived the revolutions of ages? It is only since you have come into the country that we have heard of Christ. Who is he, pray? and where is he now? We replied: 'He is the great Brumha who created the world, and who has atoned for the sins of men. As to your assertion that His religion is but of yesterday, do you allow that the Mahomedans came into the country long before we did?' 'Yes.' 'And do you believe that there was such a man as Mahomed, who lived many years before the Mahomedans invaded your country?' 'Yes, I do.' 'And do you believe that Mahomed wrote a book called the Koran?' 'Yes.' 'Now ask any one of the Mahomedans standing round us whether Mahomed does not himself acknowledge in the Koran that Jesus Christ lived many years before his time?' On this, a Moulvee who was present, instantly quoted a passage from the Koran, which states, that Christ was the son of Mary, by the Holy Ghost. 'Again, as to where Christ now is, we will appeal again to the Moulvee.' Reply: 'He is in the fourth heaven.' The Byragee was mightily incensed at the unexpected manner in which his arguments were dealt with, and having in the meanwhile received a tract, left us, denouncing all the Mahomedans about as a parcel of boys, who knew nothing about the Koran."

It is the intention of Mr. Bion to remove the converts at Dayapore to a more favourable and promising place named Ruitpore, about twelve miles west of Dacca. Some who had left the station have returned.

**MONGHIR.**—We add some further extracts from the interesting journal of Mr. Parsons—

"The next day we went early in the morning to Ramnugger, and then to Khoot, in both which we had good congregations, and in the latter a man, who took a copy each of Matthew's Gospel, and the Acts, insisted on our receiving a shilling as the price of them. Following his example, another person took the gospel by John, and gave sixpence. At that time, a rajah's servant came up, and began to taunt them with intending to become Christians. But though they did not properly understand what it is to be a Christian, they replied that it was no business of his if they did, and eagerly took away their books, after having got Nainsookh to write his name in them. Thence we returned to our tent, preaching in a small hamlet by the way.

"After noon, we proceeded towards Bela village, in four divisions of which we preached, without being opposed by any one.

One division was inhabited chiefly by Mahomedans. One poor man, a Hindoo, having heard us, and received a book, said that, whatever others might do, he would obey Christ, being convinced by his word being diffused so widely, that he is the true Saviour, on whom whosoever believes shall be saved.

"The country people have many false notions about us. Some say the world will be 'turned upside down;' others, that some wealthy person causes these books to be distributed to propitiate the favour of God, and obtain a family; others, that the Company has taken this step to reduce all its subjects to one caste; others, that this is the work of some very holy man, through whose righteousness the world is upheld; others, that mankind have become very sinful, and God has sent to warn them, and if they do not take warning, will soon destroy them.

"A pleasing circumstance took place here, at Purneah. A Muhajun, or native merchant, when he saw brother Nainsookh, called him to his shop, and gave him a seat, and said to his neighbours, who came round, "Some years ago I saw this man at the Peerpointy mela. He was preaching, and in the presence of the crowd I gave him much abuse, and told him as he had degraded himself from caste so he wished to degrade others; but he said no harsh word in reply, and showed no anger whatever. Hence I know that this is without doubt a true servant of God, and has discovered the true mode of worshipping him. Doubtless Jesus, whom these people call Lord, is the true God, and those who serve him will do well." He gave books to several persons with his own hands, and exhorted them to read them, and showed us great respect.

"P.S. [by J. P.] The brethren inform me that the Brahman from Purneah, or its vicinity, whom they met on their last visit to Peerpointy, and who wished to be baptized at once, came to them again, as soon as they had pitched their tent in the mela, saying that he had no business there but to visit them. He still professed to believe in the gospel, and staid with them two days, sometimes reading and speaking to the people. Domestic affairs prevented his accompanying the brethren in their tour on the Kosce. He said he hoped to visit Monghir some time."

**AFRICA, CLARENCE.**—We rejoice to learn that Mr. Diboll and family reached this tried station on the 25th June last, in good health, after a very favourable and quick passage. On their way, they called at Bathurst, on the Gambia, and were kindly entertained by the Wesleyan missionaries. At Sierra Leone, Mr. Diboll preached on the Lord's day, the 11th June, to a congregation of baptists, who

have long preserved an existence independent of all missionary and foreign aid. We cannot forbear quoting the following account of Mr. Diboll's arrival, from a letter of Mr. Saker's, dated June 29:—

“At last we are cheered by the arrival of our dear friends. On sabbath day last, during the hours of sacred worship, the *Forerunner* quietly entered our cove, and it seems our friends felt a little anxious on account of the quietness and death-like stillness on shore. Houses closed, and no one about, and having to wait for an hour-and-a-half, without seeing any change, they could not get rid of fears. As to ourselves, we knew not of their presence until the service was closed. I need not say it was not long after before I was on board, and soon had the pleasure of inviting them to our home in this our desert land. Many friends, too, crowded around them, and we gratefully sang and prayed together.

“You had prepared me for our brother's age, but I was not prepared for one with so much vigour. I quite approve of the decision of the committee in sending *him*, even so far advanced in life. Although your former letter had made me a little fearful on this matter, at first sight I felt a conviction, which has since been increased, that he will live.

“One other thing I am sure you will be glad to learn, that so far as I have seen of our dear brother, in his spirit, his piety, his earnest desire for the salvation of souls, his apparent aptitude for giving *that* instruction which is especially called for, and the heartiness with which he seems to enter into our labours, all gratify me, cheer me. The feeling grows on,—he is just the brother my spirit has longed for; so that, on the score of co-operation, and holy, united labour, you will be quite at rest. If I am not deeply deceived, we shall work on together for years in happiest union; on these accounts, I feel a thankfulness to God I cannot cease uttering in prayer and song. I bless God for his providential arrangements in bearing him to Africa, and for giving him to you and us.”

It is probable that Mr. Diboll will for the present take charge of the church at Clarence. Its spiritual welfare needs the close and watchful attention of a faithful pastor. The people gave him a hearty welcome. Mr. Wilson, their valuable deacon, thus expresses his and their gratitude:—

“The gentleman, our dear pastor, arrived at Clarence quite safe with his family, and we were much glad to see such a good man, who kindly offered his life to come out to us at Africa. We have kindly received him with much prayers in his behalf and the family; and we moreover return our gratitude

to God, and to the good people at England, who has kindly chose and select him, and send him out to us. We do receive him with cordiality and Christian affection, and we hope that the kind Protector will protect and guide him, for his staying at Clarence to be pleasant, and that he will give us more and more instruction, not to us alone, but to our coming generation. The above we daily pray, for the revival of the work of our Creator and Mediator!”

May our dear brother long live under divine protection, and be a blessing and a channel of divine mercies to these poor Africans!

#### WEST INDIES.

NASSAU.—Much suffering has fallen upon the people from the effects of a destructive hurricane in November last, and from the drought which at present prevails, but God is blessing his word. On Sunday March 12th, fifteen persons were baptized in the presence of a crowded congregation; one of the number was a white man, a public officer, a prothonotary. Before his baptism he addressed the congregation, stating that he was christened in infancy, and brought up a churchman. But for the last few years many doubts respecting the scriptural warrant for infant baptism had entered his mind. By degrees his prejudices sank away, and he was forced to the conclusion that the rite was a human invention. A deep and solemn feeling filled every mind, a more impressive service was perhaps never held in New Providence. It was a strange sight, the baptism of a white man in Nassau. Subsequently Mr. Pinder addressed an able letter to the church, giving at length his views on baptism. It appeared in the Bahama Herald of the 18th March.

JAMAICA, GURNEY'S MOUNT.—We have pleasure in announcing the safe arrival at this station of Mr. Armstrong, after a passage of forty days. He received a very cordial welcome from his people. While cholera is raging in some other parts of the island, this portion is at present free from its ravages.

REFUGE.—Mr. Fray, pastor of this church, and formerly one of the students at Calabar, has favoured us with a brief report of the schools in connection with his ministerial labours. They are three in number, one of which is entirely devoted to girls. One

hundred and fourteen boys receive instruction, and fifty-four girls. The funds for the support of the teachers, amounting to £58 12s. 4d., were derived, from friends in England £25 16s. 6d., and from children's pence £32 15s. 10d. He expresses his grateful thanks to the Society of Friends, to H. Kelsall, Esq., and to J. Purser, Esq., for their kind donations and gifts. We shall rejoice to be the medium of conveying to this devoted minister more of the like assistance.

**BROWN'S TOWN.**—Our dear friend Mr. Clark informs us that the cholera has ceased its ravages at Sturge Town; but that eighty persons have fallen victims to the pestilence, and large numbers of widows and orphans are left almost or quite destitute. The disease is still at Dry Harbour, and other places near at hand. He acknowledges with deep feelings of gratitude the grant of £20, which the Committee were enabled to send by a recent mail from the balance remaining of the Cholera Fund.

**MONTIGO BAY.**—Mr. J. E. Henderson writes that he has taken charge of the second church in this town. His health required a

change, which has already improved since his removal from Waldensia.

**PORT MARIA.**—Although the town is now free from cholera, it is raging in the country districts around and in places commonly reported as the most healthy. Mr. Day reports that the church and congregation have lost many useful active members, and that the number of orphans is largely on the increase. "Only this morning," he writes, "the widow of one of my deceased deacons died of cholera, leaving five children in an almost helpless state, besides an aged mother who has been one of the old pillars of the Oracabessa church, but who is now on the list of the poor and aged." As may be supposed, there is a large amount of poverty and distress, while ignorance deprives many of the remedies which are gratuitously supplied. We rejoice to learn that the members of the church have recently shown a very pleasing disposition to remove the chapel debts which have so long oppressed and burdened our esteemed brother. We hope that the present painful circumstances of the island will not interfere with their liberality and zeal.

## HOME PROCEEDINGS.

During the past month several missionary meetings have been held, Mr. Trestrail being engaged in Gloucestershire, Mr. Carey in Staffordshire and the East Riding of Yorkshire, and Mr. Leechman in North Devon. In the present month the meetings will be very numerous, and spread over a large portion of the country. It would, we think, greatly add to their usefulness and interest if the ministers and churches would devote one or more of their usual prayer meetings to the special subject of the anticipated missionary anniversary. It is not enough that large numbers should be present, or that the collections should be good and increasing. We need the spirit of prayer—a devout and earnest spirit, the spirit of self-denial and devotedness to our Saviour's glory. It is only at the throne of grace this temper is attained; only while the unseen realities of eternity, and the inestimable love of Christ,

are prominently present to the mind. Filled with these emotions, we should give our attention to the wants of a perishing world, and under their power, consecrate all that we have and are to God. If our missionary meetings were all ushered in with prayer, they would become, more than they now are, seasons of profit to our souls, as well as sources of blessing to mankind.

In the last Herald it was intimated that one of the secretaries of the society was about to proceed to India on various matters of importance connected with the welfare of the mission. It is arranged that he should depart by the overland route on the 20th of the present month. A valedictory service, to commend him, his family, and his work, to the divine blessing, will be held at Lewisham Road Chapel (Mr. Russell's), on Monday evening, the 18th.

NOTICE.

A series of paintings on cloth, illustrative of missionary scenes and labours, have been prepared for lectures to youth and to the scholars of our sabbath schools. As five sets are in our possession, they can widely

be used during the coming winter. Applications for the loan of them should be addressed to the secretaries at the Mission House, 33, Moorgate Street.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., May 29.  
 CLARENCE, Diboll, J., June 27; Saker, A., June 8 and 28; Wilson, J., June 28.  
 ASIA—CALCUTTA, Thomas, J., June 13, 14 and 29.  
 DACCA, Bion, R., June 6; Robinson, R., June 9.  
 HOWRAH, Morgan, T., June 13.  
 AUSTRALIA—SYDNEY, Voller, J., April 4.  
 BAHAMAS—NASSAU, Capern, H., July 8.  
 BRITANNY—MORLAIX, Jenkins, J., July 21, August 18.  
 HAITI—JACMEL, Webley, W. H., July 28.  
 JAMAICA—ANNOTTO BAY, Jones, S., July 25.  
 BETHEL TOWN, East, D. J., July 27.

BROWN'S TOWN—Clark, J., July 10, 24 and 25.  
 GURNEY'S MOUNT, Armstrong, C., July 3.  
 KINGSTON, Cargill, L., July 11; Oughton, S., July 11.  
 MONTEGO BAY, Henderson, J. E., July 10.  
 MOUNT CAREY, East, D. J., July 6.  
 PORT MARIA, Day, D., July 22.  
 REFUGE, Fray, E., June 27.  
 SALTER'S HILL, Dendy, W., July 20.  
 SPANISH TOWN, Harvey, C., July 10; Phillippo, J. M., July 10 and 23.  
 TRINIDAD—PORT OF SPAIN, Inniss, A., July 10; Law, J., July 10.  
 WIRTEMBERG—CALW, Barth, C. G., July 27.

ACKNOWLEDGMENTS.

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

Mr. and Mrs. Job, Truro, for two cases of provisions, value £6, for *Rev. W. H. Webley, Haiti*;  
 Friends at Eagle Street, by Mrs. Wills, for a parcel of useful articles, for *Rev. G. Pearce*;

Mr. John Leach, Southampton, for a parcel of magazines;  
 Mrs. Binkley, for a parcel of magazines;  
 Mr. J. E. Goodchild, for a volume of the Baptist Magazine.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from July 21 to August 19, 1854.*

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		<i>Legacy.</i>		Devonshire Square—	
Farrington, Mr. B.,		Callender, Michael, Esq.,		Sunday School, by	
Cork, two years.....	2 2 0	late of Darlington,		Y. M. M. A., for	
Taylor, Mrs., Whetstone	1 0 0	additional .....	56 0 4	Schools.....	1 10 0
		LONDON AND MIDDLESEX		Hammersmith—	
		AUXILIARIES.		Contributions, on ac-	
<i>Donation.</i>		Alfred Place, Old Kent Road—		count .....	7 16 3
Britten, John, Esq., the		Collection .....	2 4 0	Poplar, Cotton Street—	
late, by Mrs. Britten	50 0 0	Battlesland Street—		Contributions .....	3 0 0
		Sunday School .....	0 13 0	Walworth, Horsley Street—	
				Sunday School, by	
				Y. M. M. A., for	
				Kalawalgoda School,	
				Ceylon .....	2 14 0

BUCKINGHAMSHIRE.		KENT.		WARWICKSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Amersham—		Dover—		Birmingham, on account,	
Collection .....	19 5 10	Ladies' Auxiliary, for		by Mr. J. H. Hop-	
Contributions .....	47 14 2	Haiti .....	7 10 0	kius .....	380 0 0
Do., Sunday School	1 2 6			Christie, Mr. James...	2 0 0
Speen—		LANCASHIRE.		Coventry—	
Collection, &c. ....	3 14 9	Liverpool, Myrtle Street—		Collections .....	18 16 7
DERBYSHIRE.		Juvenile Society, for		Contributions .....	68 5 2
Derby—		Schools, Savanna		Do., Sunday School	14 17 7
S. G. ....	2 0 0	la Mar .....			91 19 4
Do., for Jamaica		Do., for School, St.		Less expenses	2 19 4
Institution .....	1 0 0	Domingo .....			89 0 0
Agard Street—		Liverpool, Pembroke Chapel—		WILTSHIRE.	
Contributions .....	6 0 0	Contributions, half-		Trowbridge—	
Do., Sun. School,		yearly vote .....		Collections—	
for Native		Do., for Special Pur-		Back Street .....	12 3 2
Preachers .....	0 17 10	poses .....		Bethesda .....	1 5 8
ESSEX.		Edwards, Rev. John		Contributions .....	89 14 0
Braintree—		5 0 0		Do., Turley .....	1 3 6
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	12 14 1	Collection .....		Less expenses	1 2 4
Langham—		1 0 12 2			115 10 6
Collection .....	8 2 2	Contribution .....		NORTH WALES.	
Contributions .....	9 10 6	1 0 0		CARNARVONSHIRE—	
Do., Sunday School	0 3 4	Helmdon—		Bangor .....	
		Collection .....		10 12 6	
Less expenses	17 16 0	0 10 8		MONTGOMERYSHIRE—	
	0 10 0	Sunday School .....		Talywern—	
Witham—		0 3 2		Collection .....	
Thomasin, G., Esq. ...	1 0 0	Northampton, College Street—		0 10 0	
GLOUCESTERSHIRE.		Collection .....		SOUTH WALES.	
Stroud, &c., by Mr.		23 15 3		BRECKNOCKSHIRE—	
Isaac Hillier, on ac-		Contributions .....		Pontbrenllwyd, Siloam—	
count .....	20 0 0	48 17 6		Collection .....	
HERTFORDSHIRE.		Do., Mrs. Brown's		2 12 0	
Royston—		Bible Class .....		MONMOUTHSHIRE—	
Sacramental Collec-		7 16 11		Llanwenarth—	
tion, Independent		80 9 8		Contributions, addi-	
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G. Barrett, for Wi-		2 2 6		0 5 0	
dows and Orphans	3 2 9	78 7 2			
SOMERSETSHIRE.		SURREY.			
Williton—		Dorman's Land—			
Sunday School .....	0 5 0	Collection .....			
		3 9 2			
		Contributions .....			
		1 8 4			

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.