

# THE MISSIONARY HERALD.

## A GLANCE AT THE RESULTS OF AUGUST, 1834.

IN a recent number of the "Edinburgh Review" (April, 1859, No. 222), there is an important article on "The West Indies as they were and are." The bearing which our missions had on the extinction of slavery must ever make the results of that measure a subject of peculiar interest to our readers. The lapse of a quarter of a century since the memorable 1st of August, which so many of us remember, is sufficient to test the working of the Emancipation Act, and we think we cannot render the cause of West India Missions a better service than by transferring to the pages of the "Missionary Herald" the more salient points of the article in question. And we do so because the subject is again before the legislature in another form. We refer to the subject of Coolie immigration, which is strongly supported by the planting interest on the ground that labour is not equal to the demand, and that the free peasantry, especially of Jamaica, are lazy and will not work. Let the following facts be, therefore, carefully read and studied, with those in Notes and Incidents, page 141.

Never was a more radical change made in the fortunes of a whole people, than when the 800,000 British negroes stepped from slavery into freedom. When the clock began to strike twelve on the night of July 31, 1834, they were, in the eye of the law, things, chattels, beasts of burden, the mere property of others. When it had ceased to sound, they were, for the first time, not only freemen, but *men*, standing on the same level as those who had formerly owned them.

What that ownership involved our readers know. One aspect of it the writer before us gives on the authority of Parliamentary Papers. In the "four Crown colonies," as Guiana, then divided, Trinidad, and St. Lucia, were termed, the home government exercised a kind of check by demanding sworn returns, by every planter, of the punishments inflicted on his estate. "By these returns there were registered, in the two years 1828-9, 68,921 punishments. The law allowed in the Crown colonies 25 stripes to a punishment, which limit was incessantly passed. Taking the punishments, however, but at 20 stripes, this puts the total amount of stripes inflicted, in regular floggings, for these four colonies alone, in two years, at no less than 1,350,000! Of these, 25,094 punishments, or, at that rate, half a million of those stripes, were sworn to as having been inflicted upon females. . . . But by far the most portentous and striking of the features of West Indian society under slavery was this, that while the free negroes were steadily advancing in number, the slaves were dying off at a rate which was described at the time as 'appalling.' . . . The population returns showed the appalling fact, that although only eleven out of the eighteen islands had sent them in, yet in those eleven islands the slaves had decreased in twelve years by no less than 60,219. . . .

"But what made the matter wholly unbearable was, that it had not even the poor merit of enriching those for whose good the system was held to. . . Lord

Chandos, in 1830, presented a petition from the West India merchants and planters, setting forth the extreme distress under which they labour; and he declared in his speech that it was not possible for them to bear up against such a pressure any longer. Mr. Bright said, 'The distress of the West India colonial body is unparalleled in the country. Many families, who formerly lived in comparative affluence, are reduced to absolute penury.' Meanwhile production was decreasing as well. . . . In the ten years ending with 1830, the decrease (of sugar exports from Jamaica) was no less than 201,843 hogsheads from the amount in the ten years ending with 1820."

That the distress of the planters increased after the extinction of slavery is admitted; but sufficient cause is shown. The planters had not learned to treat the negroes as free men, who were to be enticed, not forced, to toil, and for a time there was some confusion, and many planters found it a hard task to fit themselves for a new state of things. Other circumstances concurred to prostrate the planting interest. In 1843 an awful earthquake visited the seaward group. Out of 172 sugar-mills in Antigua, 117 were either levelled with the ground or split from top to bottom. A third of the houses in the city of St. John were flung down, and most of the remainder so shattered and torn as to be untenable. A hurricane followed. Churches were blown down, forest-trees uprooted, houses destroyed, and negro huts upturned. Worse still was a series of droughts that year after year, with only two exceptions, occurred between 1840 and 1849. An immense fall in the price of sugar completed the distress. West India sugar, which in 1840 (exclusive of duty) sold in bond for 49s., had sunk in 1848 to 23s. 5d. Further, the planters were overwhelmed with debt. Nearly the whole of the estates throughout the islands were mortgaged, and many of them far beyond their actual value. Mr. Bigelow, an American traveller of great intelligence and observation, after diligent inquiry, declares that at the time of emancipation "the island of Jamaica was utterly insolvent. . . . Nearly every estate was mortgaged for more than it was worth, and was liable for more interest than it could possibly pay. . . . Bankruptcy was inevitable." Again, scarcely any of the proprietors were residents; the estates were left to the care of agents, and it often happened that one man acted in the capacity of agent to several proprietors. In 1852 a memorial to Sir Henry Barkley was signed by eleven gentlemen, and they expressly state that they—these eleven men—are either owners or agents for 123 estates! But the great thing that completed the crash was the total loss of credit that ensued; and without credit *there was an end of the supply of capital*. The vast capital requisite for the production of the sugar crops (a capital of not less than some millions) had been annually advanced by the West India merchants in London, on the security of the crops which were then consigned to them. But when sugar fell so enormously in value, the merchants took fright; the credit of the planters was gone, they found themselves suddenly bereft of capital. These facts place the matter beyond doubt: the ruin of the planters arose, not from the emancipation of the negroes, but from independent causes.

That crisis past, the social and commercial state of the islands has been steadily improving. Take the article of sugar alone. In the last two clear years of slavery (1832 and 1833) the islands exported to Great Britain 8,471,744 cwt. In the two years 1856 and 1857, they exported to Great Britain alone 8,736,654 cwt.; and besides that, a large trade, altogether new, has sprung up with Australia, the United States, and other countries of which we have no account. The exports and imports of the West Indies amounted, in the four years ending with 1853, to just 32,500,000*l.*; and in

the four years ending with 1857, to just 37,000,000*l.*: an increase of 4,500,000*l.* in four years. The only regret one can have in going through these statistics in detail is, that by far the smallest share of the prosperity falls to the lot of the island of Jamaica.

The social state of the negroes bears out all that the most enthusiastic advocate of emancipation could have foretold. In thousands of cases the negroes have built new villages for themselves. The cottages are either neatly thatched or shingled with pieces of hard wood; some are built of stone or wood, but generally are plastered also on the outside, and white-washed. Many are ornamented with a portico in front, to screen the apartment from sun or rain; while for the admission of light and air, as well as to add to their appearance, they exhibit either shutters or jalousies painted green, or small glass windows. There is usually a sleeping apartment at each end, and a sitting-room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a washing-stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery-ware; some decent-looking chairs; and not unfrequently with a few broad sheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food and other domestic purposes, a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet from the public thoroughfare. The piece of ground in the front is, in some instances, cultivated in the style of an European flower-garden, displaying rose bushes and other flowering shrubs, among the choicer vegetable productions; while the remainder is covered with all the substantial fruits and vegetables of the country heterogeneously intermixed.

So "pleasing" is the appearance of these cottages, that Sir H. Barkley was reminded by those on the hills of the villages in Switzerland; and a stipendiary magistrate speaks of "the thousands of well-cultivated settlements, with their tastefully-arranged cottages and gardens, which have given quite a different appearance to the country since August, 1838, and bespeak the prosperity and comfort of the occupants."

"They own," says one writer, "a large number of horses and hogs, and other live stock; trade extensively in the products of their parish: they possess small vessels for the conveyance of their produce to places accessible by water; and contribute more largely than any other class to the general taxation of the parish; and not a few possess electoral rights."

A statement read in the House of Commons, in 1842, by Lord Stanley (then Colonial Minister), gives the number of freeholders, *who had become freeholders by their accumulation and industry*, in the island of Jamaica, at the date of 1840, as 7,340.

The main conclusions which are enforced on us by our investigation are these. The one, that slavery and monopoly were bearing the West Indies to ruin; the other, that under free labour and free trade they are rising to wealth. Under slavery and monopoly the labouring class was miserable, and was perishing miserably. . . . It is plain that, but for the measure of Emancipation, England's colonies would have sunk to irretrievable destruction.

And beside all this—and most gratifying and important—we can advert to higher benefits ; and in the diffusion of the Gospel, the growth of Christian churches, the increase of a pious and intelligent native ministry, we see the reward of faithful toil; for these are the fruit of missionary effort. While giving, as is most justly due, all honour and glory to God, we cannot forget that He makes his servants *co-workers together with Him*; and therein do we rejoice, yea, and we will rejoice.

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## FOREIGN INTELLIGENCE.

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### INDIA.

**COMILLAH.**—Mr. Bion continues with great assiduity to visit the various large districts which surround the capital of Eastern Bengal. The native agency has been increased, and the gospel is preached at sub-stations. Two young men of the Theological class have gone to occupy these posts of labour. Of the two sub-stations, one is in the hills, where there remain a few Christians, a part of the band of which many now reside in Comillah; the second, Júngalia, is on the main road between that place and Dacca. It is an entirely new scene of missionary labour. When travelling in 1854 with Mr. Underhill, Mr. Bion left many tracts, and there now appear to be many people inquiring after Christianity, either resident there or in the neighbourhood. In the district of Mymensing, to the north of Dacca, Mr. Bion is also anxious to establish a station. For several years he has visited this part of the country, and many interesting inquirers have sprung up. We trust that our brother will be able to accomplish his wish, and find suitable native brethren to open a station in this hitherto unoccupied region.

**DACCA.**—Our esteemed missionary, Mr. Robinson, has favoured us with the following communication. It contains much that is illustrative of the state of feeling among all classes of Indian society, with respect to the spread of Christianity, and the social position of native Christians:—

“ I have no doubt you would be interested to know what our experience is in this respect at Dacca. It so happened that four or five of our Christian youths were just springing up into manhood, and looking about them for the means of livelihood, two years ago, when the mutinies broke out, and people were entertaining hard thoughts of missions and missionaries. Of course, the tide of prejudice set in strong against native Christians, and the chance of our young men getting Government employ grew smaller and smaller, in proportion as the mutinies became more and more alarming. They tried, however, in many directions, with the most praiseworthy perseverance, but without success. About this time I became acquainted with a young gentleman of the Civil Service, our Assistant Magistrate, to whom I was of some use in helping him to a knowledge of the Bengali. A translatorship in the Collector's Court fell vacant, and I begged that he would use his influence with the collector to entertain the application of a Christian young man, who wished to appear as a candidate for the post. This was cheerfully done, and the day came when the vacancy was to be given to that man, of the thirty or more candidates, who should be adjudged by the collector to be the best qualified. The examination of candidates resulted in the appointment of the Christian, by which, of course, all the loyal Hindoos and Mohammedans of the office were shamefully scandalised. Thrown into an office where every man was his natural enemy, with the collector narrowly watching his conduct and carefully studying his capacities, you may imagine how our young friend felt. His position was for some time so very disagreeable, that he had serious thoughts of throwing up the situation. From this we most resolutely dissuaded him, not only on his own account, but also with a view to the interests of other Christians who might seek Government employ at some future time. You will understand that I looked upon the young man as the representative of native Christians, on whose conduct in office the prospects of the community in

no small measure depended. Well, he was advised, and did stick on, and he is there to the present day. The collector is perfectly satisfied with the young man's character and work, and has been heard to say, that, though he does not undertake to advocate the cause of native Christians generally, he has one man in his court who is worth all the other officials about him! Perhaps you would like to know who my hero is? His name is Nathan. He is the eldest son of Vishonath, an old native preacher, who was pensioned some three or four years ago. He was educated at the Dacca College, where he held a scholarship.

"The tide, I think, is slowly turning in favour of our native Christians. One young man has found his way into the Post-office, and has stood in high favour with every successive Inspecting Postmaster appointed to the district. Another has just passed a successful examination as an assistant overseer in the engineering department, and the executive engineer of the place, Captain Baird, holds out to him the prospect of immediate employment. A third has been appointed as a first-class *Gomashta* in the commissariat department, on a monthly salary of 50 rupees. This young man's case is worthy of notice, because it illustrates one of the numerous disabilities under which native Christians suffer. I mean their poverty. There are certain places of trust under Government, the holders of which are required to deposit various sums of money as security for their honesty. Such a place is the *Gomashtaship* which this Christian man has obtained. The word *Gomashta* means agent; and, in this case, it is one who is employed to purchase vegetables and groceries for Her Majesty's troops. Into his

hands the commissariat officer places, day by day, hundreds of rupees for the purchase of these articles, and Government require from him a deposit of 500 rupees, or 1000 rupees, as the case may be, as a security against robbery or dishonesty. Now, a respectable Hindu or Mohammedan always has either a bit of land or two or three houses, or rich relations, through whose means he can raise the required sum for deposit. The native Christian has nothing, and therefore cannot compete with his heathen neighbours. He is getting say ten rupees a month; if he only had 500 rupees to deposit, he could raise his salary to 50 rupees. But he has not got the money, and, as long as he remains on ten rupees a month, he never will. This is why native Christians have not risen in the social scale. They have been depressed long enough; and, I think, it is time something was done to help them. I felt this very forcibly in the case of Solomon, the young man I am speaking of. He was anxious to get the work; the commissariat officer was willing to nominate him; he was fully qualified to do the business; the only obstacle was the want of money. Under these circumstances Bion and myself thought it right to use our influence to get the money lent him; he was appointed and has been diligently at work ever since. By the arrangements we have made, his debt will be paid off in a few months, and with God's blessing he shall yet be known as a wealthy, influential Christian gentleman. His appointment has been sanctioned by the head authorities in Calcutta, one of whom writes to say that as the appointment of the first native *Christian Gomashta*, he will watch the experiment with great interest, and will be most glad to find it succeed."

These instances of the gradual assumption by our native Christians of an important position in social life will, we are sure, be gratifying to our readers. At length, the law that no religious distinction shall hinder the employment of fit men in the public service is becoming a reality, and to the evident advantage of the State. The following illustrations of the progress of divine truth will be read with pleasure by our friends:—

"A Hindu of the *Kayast* cast, who was with me for some months last year receiving Christian instruction, was baptized a few weeks ago at Serampore. I have every reason to believe him sincere in his profession; but one thing I regret. He had sacrificed much to come among us, and had withstood the persuasions of his relations and friends, all of whom are influential people residing in the city. They had often visited him even after his renunciation of Hinduism, and left no means untried to bring him back to the religion of his fathers. But though he steadfastly

opposed their wishes, he expressed a decided unwillingness to take up his residence in Dacca. He proposed to remove somewhere else; but I dissuaded him as long as I could. My impression is, that he did not wish to appear as a Christian in a place where the finger of scorn would be continually pointed against him by a large circle of those who knew and respected him before; in other words, that he was not prepared to endure shame for the sake of Christ. I did not wish him to leave Dacca, because his position in native society would not only have refuted the sneering objection as

old as our Lord's time, "Have any of the Pharisees believed on him?" but also helped us to reach a class of people who are more strongly prejudiced against Christian truth than any other. Perhaps this last remark requires explanation. Let me give it. The *Kayasts*, to which class of Hindus this man belonged, may be described as the middle class of Hindu society. They furnish all the Amlah, or officers and pleaders of our *soi-disant* courts of justice. They are a hard, sharp, unprincipled, money-making class of men. It is they who have mainly earned for the Hindus the reputation of being a shrewd and calculating people. Hence, all their interests are enlisted against Christianity. Its morality would be a yoke which they would be unable to bear. This they see and acknowledge. Therefore, preach to them as you will, nothing will turn them

away ostensibly from the religion of their fathers; in reality, from the worship of mammon. The advancement of their worldly prospects is in their minds always identified with the success of dishonest schemes; and to become Christians would be to give up everything. Money-making is their life, it is the end of existence; and they hate Christianity because it would substitute another service for that of mammon. This I believe to be the secret of the prejudice I have noticed.

"The work of the Lord has, I am thankful to say, been going in our midst. I have had some more baptisms among the soldiers of H.M. 19th. The *Churrak Pooja*, the vilest of Hindu festivals, is just over. We have preached and distributed portions of Scripture and tracts again, as we do year by year; but when is the harvest to be?"

## CEYLON.

COLOMBO.—In our last number we briefly announced the illness and decease of Dr. Elliott, intimating at the same time that further particulars would be supplied of an event which has deprived the colony of one of its ablest and most upright men, and the mission of a disinterested, zealous, and most faithful friend. We extract the following from various communications:—

"Dr. Elliott was a native of Ireland, and arrived in Ceylon in the capacity of colonial surgeon in 1834, and was stationed at Badulla. He, however, soon resigned the service, and settled in Colombo, where he was continually before the public as editor and proprietor of the *Colombo Observer*. In June, 1858, he obtained the appointment of Principal Civil Medical Officer for the island. He was eminently qualified for this important post, by his skill and experience; while the confidence with which all classes of native inhabitants regarded him opened to him an extensive prospect of usefulness. For a quarter of a century he took an active and useful part in the discussion of every question connected with the interests of the colony. He was an eminently upright, fearless, honest man. No consideration could repress the avowal of his sincere convictions in politics or religion. As time rolled on, and early prejudices softened down, his really excellent qualities of intellect and heart were generally appreciated; and he was admitted to be a good, as well as an able, man. The immense concourse of people—and of all classes, from the highest to the lowest—from the bishop to the cooly—which attended his funeral showed the universal respect in which he was held.

Some time previous to his decease, Dr. Elliott had gone up the country with his family; and shortly before his return, while on a short visit to friends in Kandy,

he several times got exceedingly wet, and consequently he became seriously ill. At first, the symptoms seemed not to be understood even by himself; and as he was a little better, he continued his active efforts, and preached for Mr. Carter a fortnight prior to his death. The text, considering the circumstances, was remarkable—"And after death the judgment." The next day he became aware that he was attacked with dysentery, and in a dangerous form. He called his son to his bedside, and bade him write down his last directions in regard to his affairs. He put his house in order, calmly talked to his wife and children of his approaching end, and calmly "laid himself down to die." He continued very ill for the next ten days, which were passed in great agony, relieved at times by medical skill and the tender care of beloved ones around him, until death released him from suffering on Lord's-day morning, the 22nd of May.

Mr. Allen was in Colombo the greater part of the last week of Dr. Elliott's life, but did not see very much of him; and, when he did, opiates and stimulants had their usual effect. But to him, and to other friends who came to see him, he said, in answer to their questions, "*It is all right—on the foundation—all good and gracious.*" Mr. Allen adds, "I mourn him as a brother, and more perhaps. Though very ill, I got up on the Monday to go and bury him. I could scarcely stand, but forgot it at the

grave. The concourse was immense. The Wolfendahl grave-yard was full, and the crowd lining the whole street was, one might say, countless. The carriage procession, I am told, was more than a mile in length. He is gone, and no man in Ceylon

will be more missed. We have lost a member, a deacon, and a preacher to the soldiers and sailors, and an occupier of the Pettah pulpit; and we wonder who will fill his place."

## AFRICA.

AMBOISES BAY.—Slowly the people are transferring their families and property from Fernando Po to this new station. The commodore of the station has visited the bay, and surveyed it for the government; but we have not as yet heard the results. Mr. Diboll still suffers much from weakness, while the rains have hitherto prevented him from visiting the natives in the mountain, which he is most anxious to do. At Cameroons nine persons were baptized early in the year. Mr. Pinnock and Mr. Innes have visited some of the neighbouring towns, and are preparing to commence missionary labour among them. At Bimbia, Mr. Fuller has been called to surrender, at the summons of death, his affectionate and useful wife. Amid the many anxieties attending the transfer of the station, Mr. Saker continues to enjoy tolerable health, and the work of God makes progress.

From recent letters we take the following extracts. Mr. Saker writes, March 28th, as follows:—

"Many thanks for your kind assistance in pressing on our Government the need of their aid to our poor people. Great joy is in Clarence now that the order is given, and already the senior officer has been there, and told them to hasten their preparations, as he will soon send a vessel to remove them and their effects with all care, and without expense.

"He was then on his way to survey our bay,—our landings,—and to report on the suitability of the locality for a British settlement, coal depôt, &c. &c. A recent case of murder (so reported) at Bonny has for the time turned him aside, the consul

and he having gone to investigate; so that hitherto I have not met him.

"Incidentally, I have heard that there are to be two independent surveys of our bay, by the senior officer of our bight and by the commodore, the commodore having orders to report on *every particular*. I look with a happy confidence to the result. God has been so manifestly our guide, and has in so many, many ways prepared our way and prospered us, above and apart from all my efforts, that to doubt well of the ultimate issue would indicate a distrust which I hope will ever be far from me."

On the 26th April, Mr. Saker writes from Cameroons, after the arrival of Mr. Diboll from Sierra Leone, whither he had gone for his health, and of Mr. Innes, as follows:—

"I took advantage of the presence of our brethren here at Cameroons to have some extra services for our towns on the Sabbath, as well as a few extra in our chapel, and also on Monday, the 3rd, to have our brother Fuller ordained to the ministry. This has been long needed, as some not over-wise friends have spoken depreciatingly of him to the natives; and an impression has been extensively made that he was not to be regarded nor obeyed, except as a teacher of children, &c. I have been contemplating this step for two years, but have only now seen an assembly of brethren to take part in this work. We have now specially ordained him to go hence to the Gentiles in the dark interior. I do hope the time will soon come that I may announce *something done* in this direction.

"In my visit to Victoria on the 7th, after passing through a sweltering day, the sun

almost boiling the fluids of one's body, and no shelter, we approached the mountain range towards evening, and not being sufficiently careful to increase my clothing in time, or rather forgetting it in careful management of the boat in the only dangerous place we have to pass, I felt the keen mountain air searching my frame. Then it was I took my flannel and cloak, but it was too late. On arriving next day at Victoria, I was too ill for work. This cold in the bowels brought on diarrhœa very severe. But the bracing air and care restored me after a week's struggle for life, and since then I have been well.

"A letter informed me that the senior officer would visit us at Victoria on the 12th, and I felt it important that I should be on the spot at his arrival. However, I waited there till the morning of the 22nd without seeing him, and then returned to

this place. This is disappointing,—the more so as that I must go again as soon as the mail leaves us.

“Here at our place of labour last Sabbath, being in a strong body, Pinnock, Fuller, and I went out among the neighbouring towns; and in the evening we

had an extra service in the chapel, which I took to myself, being the only work I did at home that day.

“To-day we have begun again with our press, which is to work now for a few weeks undisturbedly, if we can so command it.”

In the month of January, Mr. and Mrs. Diboll took a voyage to Sierra Leone. From a letter, dated February 4th, we extract the following notice of Mr. Diboll's visit. As we write, we learn the decease of the excellent man to whom allusion is made, Bishop Bowen :—

“The Bishop kindly invited me to see him at his house. I went, and spent an hour or two with him, and I think to advantage. He is one of the most communicative and agreeable gentlemen I ever met; and, I believe, a lover of all good men. I have seen some of the clergymen of the district in whom I felt much interested, especially the Rev. C. P. Ehemann. He is the superintendent of the district, and is a German. He is a thorough worker, and with his good lady are doing wonders in the town (Regent) where they live. Schools abound in the district, of which there are two kinds:—the government schools for the education of recaptured negro children; and these are separated—the boys in one town, the girls in another. In this village is one for boys, containing 53 boys. There is a village about three miles from this. It lies in a deep gorge,

surrounded by mountains on every side. The place, with its mountain streams and beautiful waterfalls, has a very romantic appearance. And here, in a commodious building which hangs by the side of the hill, is a girls' (government) school, containing more than 100 pupils, very efficiently conducted by three *Swiss ladies*, who seem perfectly at home in that locality. I left them under the impression that the Institution was more like a well-conducted *religious family* than a school. The girls are taught not only to read, and write, and sew, but gardening and farming also. The village schools, for the education of creole children, are well attended; and, as far as I have seen, they have good teachers.

“I have had several invitations to preach, but I have answered to only one of them—last Lord's-day, for Rev. — Trotter, of Lady Huntingdon's connexion.”

On his return, Mr. Diboll paid a brief visit to the late scene of his labours in Fernando Po. He says :—

“It was very sad as we passed along the coast to hear the tales of sickness and death as they prevail everywhere; but that which made me most sad was the appearance of my late residence, embellished with guns and swords, and a soldier under arms pacing before the door.

“I visited most of the members of the church, and found them standing fast in the Lord. I rejoice in the hope that it will not be long before we may meet to praise and pray without being afraid.”

Of his residence at Victoria, Amboises Bay, Mr. Diboll thus speaks, under date of April 19th :—

“Wednesday, the 6th.—We were up before three in the morning, to proceed on our way to our new home; and before it was day, we were on the way, and arrived at Bimbia at nine at night, having been about seventeen hours on the water. Our rowers were fairly worn out, having had to pull nearly all the time. We reached home about eleven o'clock in the forenoon of the following day.

“The people here are *all well*, and working in good heart; and our little colony looks as though the folk were in earnest. We are living in an unfinished house, and with workmen about us all day long, which makes us feel that we are much hindered from reading, writing, and con-

templation; but we all try to share in the labour, and all feel our measure of happiness.

“There are a few children here, which my daughter brings together twice a day for instruction.

“We have a small place set apart in which we meet for worship every morning at six o'clock, and every night at seven; and not unfrequently feel that the Lord is with us.

“A church has been formed out of the material brought from Fernando Po. It is entirely a new church, although all the members are from that place. No person from thence, though a member there, will necessarily be a member here.



"We expected to be visited by one of the H.B.M. ships of war to survey, &c., on the 12th, but it has not yet appeared. A small craft came in last night, bringing material and labourers from Fernando Po.

"The market every third day continues to bring abundant supplies of native food. We seldom have the trouble to go to

market. The people know our wants, and bring their wares to our door. I pray that we may soon be able to speak to them in their own tongue of the wonderful works of God, especially of his great love in sending His Son to be the Saviour of such as believe in His name."

## WEST INDIES.

TRINIDAD.—In the beginning of March, Mr. Law had the pleasure of baptizing two long-tried and valued friends of the mission cause. For many years they have greatly helped the church in all its difficulties. Somewhat later, in May, Mr. Law visited the country stations of the Society, and thus reports his journey:—

"I left Port of Spain on Monday forenoon, and, by means of one of the sailing-vessels in the gulf, reached San Fernando in the evening, where, in company with other Christian brethren, I attended the annual meeting of the San Fernando Bible Society. The meeting was held in the Wesleyan chapel, which was filled with a devout and most attentive audience. Speakers and hearers seemed more and more convinced, not only of the duty of reading, studying, and loving the Holy Bible, but of the imperative obligation of circulating among all the people in this land, and in every land, this Book, which contains the words of eternal life. At midnight, the same day, I reached the mission-house at Savanna Grande. Found the mission family all well.

"On Tuesday we went to the New Grant Church, and found the good people composing it few in number, and in such a state as to make it absolutely necessary that, in future, their meetings should be for *strictly devotional exercises*; so that on the Sabbath and on other occasions the church will meet for the special purpose of prayer and supplication unto God, until the Divine Spirit be poured out upon them from on high. They have promised with one accord thus to meet to pray

to be endowed with power from heaven.

"On Wednesday we had the annual missionary meeting at Montserrat Church, where the state of things is of the most cheering character. Mr. Webb has a day-school, as also a Sabbath-school, in a very prosperous condition. Before the meeting commenced, twelve or more of the young people read a chapter in the Bible very correctly, and also manifested, by their answers to the questions put to them, that they had a good understanding of what they read. Brother Gamble read the report, which, as far as this station is concerned, was very encouraging as to the young, the church, and the contributions made during the year to support the 'native pastor.' The Rev. Mr. Brown, of the Free Church, and the Rev. Mr. Richardson, of the Wesleyan denomination, as also other brethren, gave heart-stirring addresses on the occasion. God's blessing seemed to rest upon us all, so that the meeting was really a refreshing season. At the end there was a good collection.

"This little visit to the country has been greatly blessed to myself in body, soul, and spirit; in consequence, I have come back to Port of Spain with new life and energy, and feel more than ever that 'woe's me if I preach not the gospel.'"

The present mission chapel in Port of Spain has for some time had a debt upon it, which for the most part has been cheerfully met by the people. Mr. Law thus refers to the removal of another portion of it:—

"You know that we opened our new chapel with a debt upon it of nearly 2,000 dollars, and that our people contribute every week to liquidate the same. This debt has often given me some concern. The other day one of the parties of whom we borrowed came and asked me for the whole sum we owed her (337 dollars). Well, for a short time, I did not know what to do, but *I can raise money* in my own way, and now this ugly debt is paid, and paid thus:—I have two printing-

presses (one is enough), so I sold one for 90 dollars, the church raised 146 dollars; and our friend, Mr. Wilson, made a present of 99 dollars—in all, 335 dollars. Thus all my pecuniary difficulties for the present are removed, for which I give special thanks to the Father of lights, from whom cometh down every good, every perfect gift. There is still a debt on the chapel of 700 dollars, but all our engagements therewith will be easily met from time to time."

NASSAU, NEW PROVIDENCE.—At this station both the chapels have undergone extensive repairs, the cost of which has been provided for by the people themselves. The following particulars of Mr. Davey's labours, and the scene of them, will be found very interesting:—

"Through the year, we have been blessed with peace and a large amount of prosperity. Forty-five persons have been added to the church by baptism in Nassau, and two at Fox Hill. Some old wanderers have also returned to the fold.

"During the year I have visited three of the islands committed to my care, viz. San Salvador, Grand Bahama, and Ragged Island. This island, to which I paid a visit in November, seems to have obtained its singular appellation from the fact that it is almost destitute of trees, and is covered with low, scrubby bush; at least, such was the opinion of some of the people on the island with whom I conversed on the subject. The name given to this and some of the adjacent islands by Columbus was, 'Islas de Arenas, or the Sandy Islands, alluding to the small depths of water he found to the southward of them.' And in Captain Beecher's 'Landfall of Columbus,' we have the following remarks on them:—'At present these islands bear the expressive, if not elegant, appellation of the Ragged Islands (and the southern one, San Domingo Cay), on account perhaps of the ragged appearance of their summits as seen stretching along the horizon, breaking the continuity of the dark blue edge of the ocean by their jagged outline. These Islas de Arenas, or Sandy Islands, consist of a string or belt of small coral cays, forming the edge of the Great Bahama Bank, where they are situated. They boast of a boat harbour, and are resorted to for salt, in the collection of which in these days some hundred of people are employed.' You are probably aware that salt is one of the staples of the Bahamas; and Ragged Island, though small, produces from 50,000 to 100,000 bushels per annum. The raking of this salt is the chief means of subsistence to the inhabitants, who, in connection with those of Raccoon Cay, about nine miles

distant, numbered 347 when the last census was taken in 1851. The chapel belonging to our Society is the only one on the island, and no other is needed, it being sufficiently large to accommodate all the residents of the place. There is a good Day School on the island, supported by the Bahama Board of Education, the teacher of which is a member of our church. When I arrived at the island on Sunday, Nov. 14, there was one large vessel in the harbour waiting for salt, and another nearing the island for the same commodity. Both were from New York, and bound to New Orleans. From the time a vessel for salt drops her anchor until she is entirely laden, the people are busily employed in conveying the salt from the pans to the wharves, and thence to the vessels. Nevertheless, I had frequent opportunities of meeting with them, and made the best of the opportunities. I received much kindness from the people, and have reason to hope that my visit was useful to them.

"The Sunday Schools, both here and on the islands, are well attended to by a devoted band of teachers, and will, I hope, become increasingly efficient as their organisation becomes more perfect. The Scripture classes read the lessons published by the Sunday School Union, copies of which are kindly furnished by Mr. George. I have had a desire, and have made a little effort, to form an auxiliary to the Sunday School Union, and a letter which I have received by this mail from Mr. Watson encourages me to hope that I shall succeed.

"The five islands from which I have received returns give us upwards of 800 members, and over 900 Sunday scholars, and from the tone of feeling which prevails both among the churches and teachers, I anticipate a prosperous year. May God of his mercy grant it."

Early in the year, Mr. Davey paid a visit to the islands of Exuma and Eleuthera, and has furnished us with the following report, under date of April 14th:—

"At Exuma I found that the chapel at Stevenstone, our principal station, was too small, and recommended the people to enlarge it; but, from a letter which I lately received from our teacher, I find that they have done but little towards it. He also informs me that some of the members have been quarrelling, and, to get satisfaction—a phrase they often make use of—have been to the magistrate, who imposed a fine upon them for a breach of the

peace. It is painful to think how much money the poor people of this colony pay in the shape of  *fines* , a very large amount of which might be saved if they would only learn not to avenge themselves, but rather give place unto wrath. I am quite sure that the people oppress one another more than the whites oppress them. The people flocked to receive my instructions while I was among them, but I am afraid they are 'forgetful hearers.'

"Our church at Governor's Harbour, Eleuthera, has been much shaken from time to time, and will never be very strong. The fact is, denominationalism is more rampant in these small colonies than it is in the old country, for there you have a great mass lying outside all the denominations upon which all might work; but here all, except the most open and profligate sinners, belong to some religious society. The ends of religious instruction and discipline are defeated, because when persons are excluded from one church the doors of another are thrown open to receive them. And, next to the entire neglect of the religious training of a people in whom the passions are strong, nothing is so much to be deplored as the unnecessary increase of religious teachers among them, for it tends rather to demoralise, than to elevate and improve them.

"When emancipation took place, Sir A. Rolle left his estate on Exuma to the people who had laboured for him; but on Eleuthera the owners of the land retained it, and made an arrangement with the people to work it for half the produce. The people on one island are as well off as they are on the other. Those persons have done best who, when emancipation took place, purchased lands from the crown, and cultivated their own freeholds. And none have done better than the native Africans, who have the reputation of being more shrewd, industrious, and economical than the country-born.

"Having spent a few days at Governor's Harbour, I went to James's Cistern, and there I met with a reception such as I had never before experienced. The people are always glad to see a missionary, but here they came to the shore, and followed me

to the village, singing and clapping their hands, so that I felt almost disposed to run, and should have done so, had I not felt that they would have run too, and clapped and shouted more. On leaving I was escorted in a similar manner to the boat; and after I got on board the little sloop which was to bear me to Nassau, they stood on the shore and sang. These are pleasant reminiscences. On my return, I sent them a few books for their Sunday-school, from a grant which had been kindly made to me by the Committee of the Sunday-school Union.

"I find it difficult to give what you require—a pretty full account of the moral and social condition of each of the stations.' I could say of large numbers of the people throughout the colony, that they are very religious, but not very moral—a thing that is very painful to a mind that loves truthfulness in character as well as in speech. But when the one is wanting you cannot have the other. If you were to ask me what sin was most prevalent among the people, I should say *fornication*. It may be regarded as a moral epidemic. Scarcely any shame seems to be attached to it. Members of churches are excluded for it, but other members speak to them as if nothing had occurred, and, after a few months' separation from the church, they return to it again. The great work of religious teachers in this colony is to raise the tone of morals. And what a judicious representation of the gospel this requires! Truly, a missionary in the Bahamas has reason to exclaim, 'And who is sufficient for these things?'

"Many, I believe, trust in Christ, and when the Lord shall make up his jewels, many from the Bahamas shall be found among them."

INAGUA.—The portion of these islands under Mr. Littlewood's care, amid some drawbacks, continue to give favourable indications of the progress of divine truth. Under date of May 25th, he writes:—

"At Rum Cay we found the churches in a much more peaceful and prosperous state; and I have been informed that since we left great harmony prevailed between the two churches on the south side. Some very delightful meetings were held, and the fortnight spent there passed quickly. Only seven were baptized; they were selected from a number of others. At Long Island I was much pained at the unsatisfactory state of the churches and schools. Much anxiety and hard work followed. Brethren Wilson and Mears were chosen and appointed to act as presiding elders; the former to superintend the church at the Cay, and those at the north of it; the latter will be with the Harbour Church and

those to the south of it. Here I was obliged to travel a good deal by night, and suffered from cold taken from sleeping on the floor. Could the month spent there have been extended to two, more good might have been done.

"At Long Cay I perceive much to regret. Our native brother does his best, but his influence is small. The Sabbath-school and church have both diminished in number. Much coldness prevails, but it does me good to see a few concerned for God's glory. Our brother is poorly provided for; and even his house-rent, amounting to £7 sterling, has been neglected for nearly two years. To prevent any unpleasant proceedings, I must pay it."

**TURK'S ISLANDS.**—As many of our friends contributed towards the bazaar set on foot by Mr. Rycroft, for the erection of a mission chapel, we present the following account of its results:—

“Our bazaar was quite equal to anything of the sort ever got up here. Indeed, had the *paper* told what every one says here, it would have said, ‘Turk’s Islands never saw its like before.’ Two bazaars having taken place before ours—one only five weeks ago—induced a disposition in friends to postpone it for months. However, I persuaded my dear wife to see what the thing ‘Try’ would do, and it did 1,250 dollars, or 260*l.* 5*s.* 4*d.* at a time most unpromising. We have, too, things left that may make us able to try again, notwithstanding the vast trouble such a concern makes. For only consider, I had to build a tent 90 feet long, 40 feet wide, and light it up, decorate

it with flags of all nations, and to open my home, where tables of hot provisions were spread, and an example made of how a house should be regulated. Our entrance fees were 25 cents first day, 12½ cents, and 6½ last days. One day the rain came down just as we opened, and so exposed me, that now I am suffering from it. Our four days of pleasure to others—for every one was pleased—were days of toil and anxiety to us.

“As we have things on hand that need helping out for a bazaar, I shall be glad of aid from friends at home. Next time most will be clear of expense.”

## FRANCE.

**MORLAIX.**—Many indications exist that the Word of God is having a free course through this great country, and that, notwithstanding the incessant opposition of the priests of Rome, the pure Gospel of Christ is finding much acceptance with the people. Our esteemed missionary, Mr. Jenkins, writes as follows, under date of May 10th:—

“We have never seen people in this country so much occupied about religious matters as they are now, and all seems to indicate that the general mind detaches itself more and more from Popery and its odious yoke. This is not so much from a disposition to reject all religion. Many say that Protestantism is better than Catholicism. It is easily perceived that man wants religion, and that he cannot find real satisfaction but in true religion. Oh! how this people, plunged in sin and misery, require the great gospel remedy, which is the only one that can answer the purpose. It is encouraging to see that gospel truth makes its way among the people. The *colporteur* continues to push forward his work. The other day a priest opposed his sale in the road, when several persons gathered around to hear. The *colporteur* proved the duty of distributing the Scriptures from John v. 39, 2 Tim. iii. 16, 17. An old man, close on eighty, came on, and said to the young man, he was glad that he had proved the priest to be wrong; and bought a Testament. It was Saturday; and the Sunday, which was very rainy, the *colporteur* remained in the village. The priest did not fail to preach in the church against the New Testament, declaring it to be a Protestant book. Nevertheless, our friend sold four Testaments and one French Bible in 8vo; besides he had interesting conversations with the people, who approved what he said, and several invited him to visit the parish again on

another Sabbath. But this fact, with many others, presses on us the great need of having a Scripture-reader. I have a Christian brother in view, who is ready to give himself to the work, and to whom the pastor gives an unqualified good testimony. My conviction is, we could not find another so suitable for this important work. Moreover, in present circumstances, and not foreseeing what may come to pass in connection with this war, I know of no other accessible means so likely to give strength and solidity to our mission here in case I should be obliged to leave for a while. While making this observation, I trust the present war will be confined to Italy, and result in the realisation of greater liberty for that corrupted, abused, and oppressed land, the general effect of which may be to give greater peace and liberty to Europe, and probably more religious liberty and opening for the propagation of the gospel on the Continent. It appears to me, our works of evangelisation should be carried on with energy and expansion, regardless of temporal affairs—the clouds which darken the sky, having only in view the accomplishment of the gracious will and divine command of the Saviour.

“I intend making an appeal to the Welsh Baptist Sabbath Schools, in favour of Scripture teaching in Brittany, which I have no doubt will bring us assistance, and a growing one, as well as present means to diffuse information respecting the Breton Mission, and awaken interest in its

favour. I take the liberty of renewing this demand to the Committee for a grant (annual) of about £40 for this work. I mean in all, including what is now paid to the teachers. I will manage this part of our labours in the best way I can for economy, activity, and efficiency."

Approving of the plan suggested by Mr. Jenkins, the Committee have promised him the aid he needs, and we commend the case to the liberal regard of our friends.

### AUSTRALIA.

MELBOURNE.—From a brief note from our esteemed brother, Mr. Taylor, we extract the following passage. Its date is Nov. 14, 1858 :—

"Mr. Smith left us yesterday for Calcutta, by ship *Conway*. We have been much delighted with his visit, and would gladly have kept him with us, as an Australian evangelist. He will doubtless furnish you with full particulars of his various journeys. The pecuniary result to the mission, in consequence of his visit, will not be great; the state of trade here has been and is very bad; our small churches are struggling for an existence, and the churches in Melbourne are burdened with heavy chapel debts. What a pity! what a disgrace to the Baptists of England, to neglect this noble land! I shall, however, say no more on the subject. All my appeals have been vain, and it appears that there is not a Baptist in all *England* who will venture on testing the feeling of the churches as to the formation of a Colonial Missionary Society. Look what the Independents have done. I hope, my dear brother, the time will come when this sad neglect will be confessed and mourned over. We are moving on, on the whole, much better than could be expected. Brother New's people are busy with their new chapel, which will be ready for opening early in 1859.

"Mr. Slade is still preaching at Geelong, and to a good congregation. The church formerly under Mr. Hewlett's care is waiting for another pastor. Mr. Sutton has been recognised as pastor of the church

at Ballarat, and is doing exceedingly well. At Castlemaine, Kynaton, Bendigo, Portland, Pleasant Creek, St. Kilda, Crwold Hill, North Melbourne, and many other places, there are fine openings for able, energetic men. In my own sphere of labour I am moving on as usual. Our congregations are excellent, both on Sabbath and week days; the people are exceedingly kind to me; and as to temporalities, myself and family enjoy every needed blessing. For all we are, I trust, grateful to God. You will receive with this the "Christian Times" and "Baptist Magazine." Missionary or other gleanings will be welcomed from you or any other of the Missionary Societies. The Magazine is doing a good work among our own churches throughout the colonies, and the "Christian Times" has a large and increasing circulation among all denominations. Of course, with the paper, my time is much occupied, and I have no opportunity of getting out of town; but I am ready to give up church, paper, everything, to carry out my plans of evangelistic labour.

"Will you kindly remember me to Mr. Underhill, and present my most respectful regards to all the members of the Committee. Do implore them to take some bold measure in hand for Australia, something worthy of the denomination and this noble young land."

### NOTES AND INCIDENTS.

SUPPLY OF LABOUR IN THE WEST INDIES.—It is plain that wherever West Indian employers desire to get work done, without any *arrière pensée*, without prejudices, without crotchets, or complication of any kind, they can and do get it done. If in Jamaica—the least prosperous and most mismanaged of our colonies—there are 75,000 able-bodied men (to say nothing of as many women), who work effectually and profitably for themselves, or somebody else, while the existing plantations employ only 30,000, there can be no difficulty anywhere in obtaining hands to any extent required. There is no difficulty to those who observe the natural conditions of the case; who, in other words, employ labourers continuously, or with sufficient regularity to command their services when most required; who pay sufficient wages, and pay them regularly; and who provide accommodation on the spot for as many people as they employ. The planters who

cry out for Africans or Coolies, are those who will send away labourers, who have come several miles, without giving them work, or promising them any; and who are amazed and wrathful when, at another season, the same people will not leave their own crops to perish at the call of an irregular employer. The yearly production of sugar is on the increase from the lands of the negroes. This class had first to earn their land, and to build their houses (to which they have added the support of chapels and schools); so that it was some years before they entered the market as sugar-producers. But now, after largely augmenting the supplies of food at home, and selling other products than the great staple, they seem to be sending more and more sugar into the market as their objects are achieved. It is for the planters to consider how this could have happened, if the indigenous negro will not work; and how it is that their inferiors are prospering as sugar-growers, while they themselves cannot get on.—*Colonial Chronicle*.

**THE HILL KARENS.**—Within a year after the annexation, the American missionaries in the Tenasserim provinces resolved to visit Toung-hoo, once the capital of the king of the district. There, beginning in 1853 with one Karen, they laid the foundation of a work which San Quala, a native, carried on alone with vigour. In January, 1854, was the first baptism; at the close of the year there were nine churches, with 741 converts; in May, 1856, there were thirty churches and 2,124 members; and now Colonel Phayro writes, in his official report, there are 20,000 professed Christians out of a population of 50,000, building their own churches, paying their own native ministers, raising their own schools, and contributing for the Christianising of their heathen brethren. Their languages have been mastered and reduced to writing; the Bible has been translated, and a Christian literature created; village schools have been established, and female and male normal institutes erected, the materials for which *the Karens themselves have given*, as well as nearly 1,000 rupees in cash. In those institutes teachers and preachers are to be trained in theology, philosophy, mathematics, and land-surveying; while, in addition to the ordinary branches, the females learn “plain sewing, cooking, washing, and general cleanliness, together with nursing the sick and training of children.”—*Friend of India*.

**THE DESIRE OF THE KARENS FOR BOOKS.**—The Rev. E. Kincaid, missionary in Burmah, informs us that at a recent meeting in Rangoon of the Home Missionary Association, which has been formed by this interesting people for the Christian instruction of their countrymen, the following incident occurred: “A proposition was brought forward to appoint three first-rate young men to go into Ranney’s office and learn thoroughly the printing business. Two or three admirable speeches were made on the subject by three ordained pastors. The speech of one was powerful. He said, ‘What are we to do for books? how are we to get them? Can we make paddy fields without tools? Then how are we to build up the kingdom of God, when multitudes are too ignorant to read, and even those who can read have no books? If we pray ‘thy kingdom come,’ till we go to the grave, and do nothing, will the kingdom of God come? We must work as well as pray; but how can we work to purpose without tools? The tools we want are books; then shall we be like a man who has strong buffaloes and a good plough. Our own men must be taught to print, and we must have a press of our own. We must print the Bible and other books, and we must have a newspaper; or generations will pass, and our nation still remain ignorant and degraded. We must begin to help ourselves, and then God will bless us, and his ‘kingdom will come.’” When the motion was put, every hand was raised like a forest.

**FACTS FROM AFRICA.**—Dr. J. L. Wilson, formerly, for many years, a missionary in Western Africa, said, some weeks since, in remarks at a farewell meeting with missionaries about to sail for that field:—“The whole history of missionary operations in West Africa is comprised in twenty-five years; and what has been accomplished? There are 15,000 native converts and many churches; 150 or 200 Christian schools; and 16,000 or 18,000 pupils are now training. A knowledge of the gospel is within reach of 5,000,000 of that people. Such general statements may not make much impression;

but when we remember the difficulties which have been overcome already, we are utterly astounded. We see that a footing of immense advantage has been obtained, and Christian lights beam up at intervals along 3,000 miles of coast. Missions are being established all over the great Yoruba kingdom, and far in the interior of Calabar, once notorious for the slave-trade. God has given such tokens of approbation that Christians cannot do otherwise than go forward."

CHINA AND THE CHINESE.—While reading the Appeal for the proposed Mission to China, I took occasion to remark that there was another inducement for us to send Missionaries at the present time to China. That the gates of China were not only opened for our missionaries to enter, but that they were also open for Chinamen to leave their own country, and that they were now to be found in the British Colonies in the Southern Seas. And by imparting a knowledge of the Gospel to them in their own land they might soon carry it forth to their brethren in the islands around. They are quick to learn the English language. I had myself, while in Australia, taught a Chinese boy in two days the names of all the various implements we worked with, and also learned him to count twenty in English. I never met with any but what were able to read and write in their own language, so that they are ready to receive the Word of God at our hands.—*Letter from a Friend at Leith.*

A POOR WIDOW'S GIFT.—Yesterday, passing along the street, a poor old widow, with about four or five shillings a-week to live upon (one of my members), called after me, and told me that she had been laying by a little money "for the dear Lord Jesus Christ," and wished I would take it, and devote it to some society engaged in his work. I had but just risen from the perusal of the report of the meeting held in the College in Regent's Park, as given in the *Freeman*. I therefore told her I would send it to you for the new China Mission. Enclosed you will find a post-office order for 10s., which you will please to acknowledge as "A Poor Old Widow's Mite for China." This is no new or extraordinary thing for her; she is often doing similar acts. I have no doubt that as she has been collecting together the amount, it has been watered with many a tear, and consecrated by many an earnest prayer; and I am sure that to give the sums which so frequently are presented by her she has to deny herself of the commonest comforts of life. I have frequently remonstrated with her on account of the manner in which she pinches herself to enable her to give; but the answer generally is—"The dear Lord Jesus gave himself for me, and by-and-by he will give me heaven; and how can I do enough for him? Bless his dear name!" Oh, if all our members were like her, we should never have cause to complain of the want of funds to carry on the work of the Lord.—*Letter from the Rev. Joseph Green, Yarmouth.*

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## HOME PROCEEDINGS.

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THE meetings of the past month have not been numerous; at least, as far as we have been advised of them. The Rev. C. M. Birrell has taken the Cornish Auxiliary, and as the Rev. R. Wallace was in the county on a visit, he rendered service in an unexpected emergency. We hope to hear some good account of the meetings of this the oldest *County Auxiliary* to the mission.

We went down to Southampton to see Mr. and Mrs. Underhill on board the mail packet on the 2nd August. They embarked in the *Atrato*, the finest vessel belonging to the West India Mail Company, and sailed with every prospect of a fine passage.

A valedictory service to commend to the Divine care the brethren Williamson, Craig, and Hobbs, who sailed for India in the *Lady Melville* on the 11th inst., was held at John Street Chapel, on Monday the 5th, the Hon. and Rev. B. W. Noel in the chair. The Rev. F. Wills opened the meeting with prayer. The Rev. F. Trestrail stated the object of the meeting, and pointed out the districts in which the brethren would be located. Mr. Templeton, on

behalf of the Committee of the Young Men's Missionary Association, presented copies of the English edition of Bagster's Polyglot Bible, suitably bound and inscribed, to the chairman, requesting him to give one to each of the brethren. This Mr. Noel did in a few appropriate words, requesting each to make a few remarks. Mr. Williamson gave a specimen of preaching to the natives, speaking first in Bengalee, and then translating sentence by sentence as he went on. Mr. Noel suggested this as a means of interesting the young, more particularly, in our brethren; and, certainly, we never remember any similar proceeding so appropriate and impressive. The chairman then addressed the missionaries on the importance of their work, its discouragements, perils, and rewards, exhorting them to cultivate constant communion with God, without which their hearts and minds could not be kept alive to their work. He then called on the friends present again to supplicate the Divine blessing on their behalf. The spacious chapel was well filled below, and many persons were in the galleries. The service was most refreshing, and the impression of it will not soon pass away. We hardly ever remember to have seen a congregation evincing so earnest and united a sympathy and interest.

These brethren sailed from Gravesend in the *Lady Melville*, on the 11th ult. We left them at Gravesend in good spirits, and since their departure have received a note from Mr. Hobbs, dated off Portland, stating that so far all was well. The ship was detained two hours at Gravesend, the doctor not having made his appearance. Having communicated to the captain that the Rev. J. Williamson was a medical man, and would take charge of the ship, as he had done in his voyage home in the *Surrey*, the anchor was at once hove up, and in the Downs the captain regularly installed our venerable friend in office. Arrangements had also been made for a service twice on the Lord's-day during the voyage, to be conducted by the brethren in turn. It is a little singular that Mr. Williamson had made every effort to obtain medical charge of a ship, because he should thereby save the Society the expense of his passage out as well as home; and would have taken a troop ship if we had not interfered and remonstrated with him on the ground of injury to his health from such an arduous duty. He writes from Portland that in God's good providence what he wished for has been provided without his seeking, and he hopes his appointment will increase his opportunities of doing good, particularly among the crew. We trust that the earnest desire of our self-denying and devoted friend will be gratified, the more especially as there is no probability that any severe pressure of duty will fall upon him.

On the 29th a service was held at Bristol to commend Mr. and Mrs. Morgan to the Divine care. As they had resided there during most of the time they have been in England, and had received great kindness from the Rev. T. S. Crisp, and other friends, it seemed only natural that the service should be held in Bristol. The friends assembled in the Pithay Chapel, the Rev. E. Probert presiding. The Secretary attended on behalf of the Committee. The day of publication is, however, too near to admit of any detail.

The Rev. J. M. Phillipino desires to express through the "Herald" his grateful acknowledgments to the ladies of Leicester, for their valuable contributions of useful articles for the benefit of the schools at Spanish Town.

**BIBLE TRANSLATION SOCIETY.**—The Secretary has received the sum of £5, in aid of the Society's operations in India, from Mr. Robert Craig, of Goulbourn, Sydney, through his friend, Mr. H. D. Dickie, of Edinburgh.

The stock of Annual Reports just issued running very low, the Secretaries will be greatly obliged by the return of any spare copies. Will the officers of Auxiliaries kindly take a note of this.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; 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 John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.