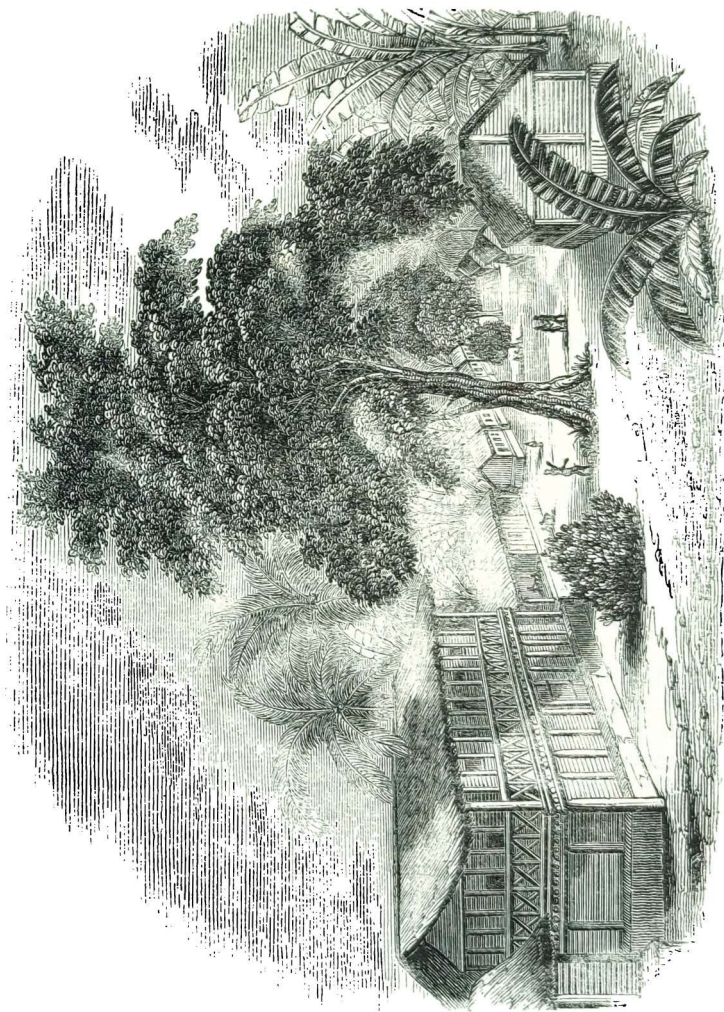


THE MISSIONARY HERALD.



KING AQUA'S TOWN.

KING AQUA'S TOWN.

BY THE REV. JOHN WHEELER.

ABOUT fifty miles N.E. of Clarence, Fernando Po, West Africa, is the opening of the river Cameroons. Proceeding up the river for about the same distance, nothing is to be seen but mangrove swamps on either side, pierced by various tortuous creeks. These are the chief miasma beds of the country. The roots of the trees arch up from two to four feet above the surface of the swamps, the thick groves covering a most pestilential stagnation. Advancing, however, up the main channel, the eastern shore is observed to change its character, and from a sandy beach begin to rise low cliffs of rich red-brown earth, generally covered to the base with various shrubs and trees, interspersed at the top with the cocoa and oil nut palms. Where the surface of the cliff appears, the contrast with the richly verdant foliage is most beautiful. You are now approaching the first native settlements, those of the Duallah tribe. The first landing beach, where you see canoes fastened and low bamboo sheds on the sand, is the entrance to King Bell's Town where Samuel Johnson, the negro teacher, has a school. The wooden building is soon seen peeping through the surrounding trees.

Leaving Bell Town, the next, King Aqua's, comes into view. Canoes and sheds again mark the entrance, and the first houses in sight amidst the trees are Mr. Saker's and Thomas H. Johnson's. A little further on up the river is similarly situated Dido Town, more lately founded by a branch of the Aqua family. The view we have given this month represents the principal street of Aqua Town, engraved from a sketch taken by the writer last year. The larger building was the

palace of the late king, or chief, who lies buried within, with much handsome furniture obtained by barter for palm oil from English and other captains. According to their heathen custom, all is left to rot together; the house is considered "*fetish*" or tabooed, as it is elsewhere expressed. The smaller houses are those of his wives, each consisting of a private apartment and open cooking place. In fact the entire street consists of the whole of the domestic establishment of the sable chief. It forms a long and beautiful walk, with orange, lime, and other wide spreading trees left standing at intervals, between the rows of dwellings, while at the back are seen plantations of cocoa nut palms, and young and full-grown plantations, as represented on the right of the view. The inhabitants of these towns act as brokers for the palm oil, between the natives in the interior and the trading captains. It is in Aqua town that Mr. Saker and T. H. Johnson, his negro assistant, have so long and patiently laboured, and there, through God's blessing, they are increasingly reaping the fruits of their devotedness and prayers. The enterprising genius of Mr. SAKER, has created for the native converts new employment as carpenters, brick-makers, and builders. A permanent footing is now apparently secured, in most influential settlements, and native agency being trained under most favourable circumstances.

But is there no devoted follower of his Lord prepared to offer himself to the West African Mission to secure the continuance of needful European superintendence here and in the adjoining island of Fernando Po?

EVANGELICAL LABOURS IN LOWER BRITTANY.

BRITANNY is an ancient province in the west of France, one half of which is inhabited by the bas-Bretons, who form a population of about a million, and speak a language having a close affinity to the Cornish and Welsh. The primitive relations connecting the people with the Bretons of Wales, have been instrumental in the hand of Providence to the adoption of measures to draw them from the darkness of sin and popery, to the knowledge and grace of the gospel. Wales bestirred herself in favour of benighted Brittany. Up to that time the Bretons were all catholics, though it appears that previous to the revocation of the edict of Nantes the gospel had penetrated into Armorica.

The whole bible was translated from the Vulgate into Breton by the late Mr. Le Gonidee, a native of Brittany, and a distinguished Breton scholar. In 1827, an edition of a thousand copies was printed of the New Testament of this version. The Rev. J. Jenkins went to Brittany from Wales in 1834, to labour as a missionary, and despite the many difficulties he has not laboured without some encouraging success. About twelve years ago, the Calvinistic methodists sent a missionary to Brittany, the Rev. J. Williams, who is stationed at Quimper, the chief town of the department of Finisterre. He is assisted by a Swiss missionary, stationed at L'Orient.

It was found necessary to revise the translation of Le Gonidee, as its style was not sufficiently intelligible to the people. This was effected by Mr. Jenkins, and with great labour, as it was most important to bring the version into conformity with the original Greek. In 1847, the first edition of the revised translation of the New Testament, consisting of 3000 copies, was published at the expense of the British and Foreign

Bible Society, and has been found eminently useful in diffusing a knowledge of the grace of God.

Several years prior to this, Mr. Jenkins had established public worship in the town of Morlaix, after encountering many obstructions for a long time from the civil authorities. In 1850-1, another edition of the Breton Testament became necessary, and 4000 copies issued from the press. About 120,000 religious tracts have also been published in the Breton language, and for the most part distributed; also a small Sunday school book; and Dr. Barth's Old Testament Bible Stories, is just ready for circulation, chiefly at the cost of the Religious Tract Society.

At the close of 1847 Mr. Jenkins was able to itinerate in the country districts, and availed himself eagerly of the liberty enjoyed during the revolutionary movements of 1848 to preach often in the open air. The opening thus made has proved most valuable, and the preaching of the word has not been in vain. Several Bretons have been converted, and have obeyed the commands of the Redeemer.

At the close of 1851, a very interesting work commenced. An itinerary school was set on foot, the teacher proceeding from house to house, and hamlet to hamlet, to communicate with the rudiments of education the knowledge of Christ. The Scripture Reading Book and the New Testament constituted his school books, and his scholars were found in the huts and farm-houses of the people. This has proved to be a most valuable means of evangelizing a population remarkable for its ignorance, superstition, and blind attachment to the church of Rome. A few gentlemen and priests at the outset opposed it, but with very little success.

During the present year three coun-

try-women have been baptized into Christ. The conversion of two of them is very remarkable. One is a woman 63 years of age. She has had a bible, received from Mr. Jenkins, in her possession the last eighteen years, and the perusal of it has been made the means of bringing her to Christ. Mr. Jenkins occasionally visited her during this time, giving explanations of the word of God. Two other women have through her instrumentality been brought to the knowledge of the gospel.

The other remarkable conversion is that of a young woman, thirty years of age, of a wealthy peasant family, and sister to the sub-mayor (*adjoint*) of Plougasnon. About two years ago she became convinced of sin. Under its pressure she sought peace, but in vain, in the rites and practices of the church of Rome. Absolution was given freely enough by her confessor; but it was powerless to allay the anxieties of her soul. Many prayers were offered, relics and churches visited, penances performed; all were in vain. She remained a poor penitent sinner, without peace or consolation. The notoriety of her case caused it to become known to the woman with the bible referred to above. She said to a friend, that she believed she could tell the anxious one things from the gospel, that would yield her consolation. The young woman lost no time in seeking it. The gospel was read and explained to the broken heart, the heavy burden fell away, and joy filled the soul. A New Testament was quickly bought. The meetings of the believers were attended, and ere long she openly confessed her attachment to the Saviour.

A great clamour was raised. Medical advisers were consulted and attempts made to prove her insane. She was said to be bewitched with a book the old woman had, by the food too of which she had partaken in the missionary's house. The priest was applied to, to use the

exorcising power the priests of Rome profess to have. He gave six months as the time in which his exorcisms, should take effect. Masses were said for her return to the church of Rome. Three women were sent in turn, on three successive Mondays, to light wax candles in a chapel dedicated to the virgin at Lanmeur, six or eight miles off; but the candles would not take fire, the virgin thus wonderfully showing her displeasure. Friends have privately sought to turn her aside. A Jesuit priest filled the church with his denunciations and arguments, and throughout the month of Mary she was the object of unceasing reference, in the sermons and services of the Romish church. In spite of all the convert remained steadfast; and on sabbath morning the 15th of May, she and two others confessed in baptism the name of Christ. She has, however, been obliged to quit her plentiful home, which she has cheerfully done, without murmur or complaint. Reproaches and calumnies she has had to bear; but with wonderful firmness, self-denial, and devotedness, she has been able to forsake all for her Saviour.

These conversions have produced a powerful impression throughout Brittany, and have led to many inquiries respecting the faith. It would seem that in many quarters that impression is very favourable. Throughout Mr. Jenkins has received the kindest protection from the maire of Morlaix. Recently this gentleman voluntarily purchased some twenty testaments for distribution as prizes in the national school.

Two of these converts are now actively engaged in the itinerary school. One is supported by some kind English friends. The younger of the two, whose story is related above, enters on the work at her own charges. She could not, she said, take what others contributed for this work, while she could support her-

self. By these self-denying labours, saving knowledge is imparted, in daily lessons, to ninety-two individuals of all ages, and numbers more are desirous of receiving the teacher's visits.

But the work has attracted the attention of the Romish clergy, and of late a most furious and lying attack has been made on Mr. Jenkins in "L'Univers" newspaper, the organ of ultramontane popery in France. Unexpected defenders of his character and labours have risen up even in the ranks of Rome; and in Mr. F. Monod, Mr. Jenkins has found a powerful advocate. The worst part of the matter is that evil disposed persons have been excited

to make attacks on the chapel, and on two occasions no slight injury has been done. Still the local authorities are prepared to protect the missionary. His prudent and conciliatory course has commended him to the sympathies of the Bretons who know him, and he does not doubt that all these events, whether prosperous or adverse, are alike calculated to the furtherance of the gospel. Happy will the day be for France when the gospel shall have free course through all her borders. Anarchy and tyranny will both flee before it, and the basis be laid for a "free, full, and impartial liberty."

THE SOCIAL CONDITION OF NATIVE CONVERTS IN INDIA.

BY THE REV. GEORGE PEARCE.

WE offer in this paper, as far as space will allow, some account of the social circumstances of the converts connected with our native churches in India; having no doubt that it will prove acceptable to many, as we have reason to know that this is a subject but imperfectly understood. It is one, also, that is calculated to throw light on others that have been much canvassed of late, namely the pastorship of native churches, and the independent action of their members in carrying on the work of God among their countrymen.

The converts, then, connected with our native churches in North India number about twelve hundred persons, and there are associated with them, as members of their families, &c., and others that have renounced idolatry and caste, about three thousand attendants on public worship, forming together a nominal Christian community of between four and five thousand souls.

We wish we could say that this goodly number of disciples were to be found in one district; such, however, is not the

case. The churches to which they belong lie scattered far and wide over the face of the country; so much so, that nearly a thousand miles intervene between the two most distant from each other. Even in Bengal, where much the largest number reside, the different communities are for the most part so wide asunder, that intercourse is very unfrequent, and they know little more of each other than the name. This state of things militates in various ways against their general progress. It keeps them in ignorance of their real strength in the country, represses the courage which the sense of numbers inspires, and has hitherto much interfered with the carrying out of plans designed for their benefit.

About one half of our people reside in the districts south of Calcutta, and of Jessore and Burrisal. These, with the exception of some in Jessore that were Mahomedans, are, with only slight differences, of the same class of Hindoo society. They are all employed in agriculture. A few of them add to the

labours of the field in the leisure seasons, those of fishing, weaving, boat-building, and one or two others. With respect to those who live in towns, or at the stations where our missionary brethren reside, a much greater variety in respect to origin prevails, as persons from most of the Hindoo castes, as well as from Mahomedanism, are to be found among them. Many of them, also, have been gathered from distant places. In regard to occupation, these brethren have to contend much with heathen and other prejudices, and their efforts for obtaining a livelihood, are in consequence much restricted. The most intelligent and faithful among them are employed by the mission as preachers and teachers; a few, as at Serampore and Calcutta, find occupation in the printing offices and in mercantile establishments. Some again, as at Chitoura and Chittagong, get their living by weaving; and for the rest, they may be set down as engaged in household and other menial service. Few have been enabled to pursue their original occupations, and shopkeeping and traffic are scarcely known among them.

From these remarks our readers will be prepared to learn that the native converts in India possess but little of this world's goods. Hitherto few of its inhabitants that might be called rich, have joined themselves to the Saviour's people, and none, indeed, to those of our own body. Our enemies still taunt us with the question, "Have any of the rulers believed in Him?" The setting up of the kingdom of Christ in this vast continent, has commenced with the poor and the mean in worldly estimation, as in ancient days; and it has pleased the Lord hitherto to keep his people in a low and dependent condition. The profession of the gospel by the natives of Hindostan, is invariably attended with loss of earthly goods, and in many cases with the loss of all be-

sidies. Particularly is it so with those that come out of heathenism singly, or without their families. Such persons, till within the last year could literally bring nothing with them; whatever they might possess, or were entitled to, was taken from them by their kindred, enraged at their defection, and the law of caste rendered the spoliation legal. Hence all such converts, in respect to property, have had to begin the world afresh. At first, for a time, they have in general had no one to look to for subsistence, except the missionary to whom they may have avowed their faith in the Lord Jesus; and not only has he been necessitated to supply their immediate wants, but eventually to procure for them some employment by which they might support themselves. This, it is duty to add, has hitherto been the state of things not only at our own stations, but at all others, of every denomination; and it forms a serious element among the difficulties, trials, and anxieties with which missionaries in India are exercised.

But the Indian convert has not only to submit to poverty on his entrance into the Christian church, it is his lot through life. Disposed, as he may be, to better his condition, almost insuperable difficulties meet him at every turn. Had he been accustomed to business, the missionary has no capital to set him up; or if that could be supplied, his countrymen will not purchase his commodities. If he the son of a respectable man, the probability is, that he knows no trade, and is incapable of employment; for three-fourths of the youth of the middle and upper classes rise to manhood uninstructed in business, squandering their time in idleness; and even when a convert has been provided with employment, his native associates or fellow servants will conspire to make his situation as uncomfortable as possible, or incline his

master to discharge him. But space would fail us to state the whole of the case; suffice it to say, that hitherto so untoward have been the circumstances in which our native brethren have been placed, that at the end of fifty years not a family is to be found, that we are aware of, that possesses property to the value of a thousand rupees, or one hundred pounds sterling; yet that we may not darken this picture too much we would add, that for the last four or five years, a few of our Christian families in Bengal have risen to easier circumstances, in consequence of the heads of them having received an English education, which has enabled them to obtain situations that yield them a comfortable and even respectable maintenance; and as the knowledge of our language spreads among our people, it is to be hoped, that the number of such will soon increase.

With respect, however, to the converts who are agriculturists, the circumstances attending their profession of Christianity differ materially from those just described. The brethren have frequently come out of idolatry in companies of four or five families together and even more; or when they have come singly, they have generally brought with them their wives and children. Hence they have been enabled to retain their little farms, and continue their original occupations in their native villages. This has been, of course, an important advantage, and has placed them in a more independent position than their town brethren. Still these also have had every where to endure for a time a great fight of afflictions and to suffer loss. The profession of Christianity by their (ryots) tenants and disciples was too great an innovation on the established order of things, and threatened their interests to much, to allow the zemindars, and Brahmans, to suffer it to pass with im-

punity, and therefore they have always done their best to eradicate it from their localities: and consequently our Christian peasantry have had to suffer personal violence, confiscation, imprisonment, and even the very razing of their dwellings, in very plentiful measure.

These things, however, subside in time, and European brethren on the spot have often made up by their kind assistance to a considerable degree the losses thus sustained. Hence persecution forms but a small item among the causes which contribute to the depressed condition in which this class of the brethren are also found. The poverty of the Indian ryot is proverbial at the present time. The oppression of the zemindars, the exorbitant interest on seed corn and money, which universally prevail, and the high rents paid by those who have not lands of their own, contribute effectually to entail indigence and wretchedness among them. To some extent the Christian peasantry are defended from oppression by the shield which the influence of their ministers throws over them. Still the difficulties are very great, and in general they are making but little way in improving their circumstances.

The foregoing remarks, will do much to show how it is that the converts of our mission in India have done so little in contributing towards the support or furtherance of the gospel, or in the way of any independent action whatever. The truth is, that they have had little to give, while their persecuted and dependent condition, together with the paucity of their numbers, has wrought to the repression of vigour and enterprise among them. The vastly superior circumstances of missionaries to those of their converts, as well as the practice which has been universal from the beginning, of doing every thing for them as it regards expense in their instruction and the

general promulgation of the gospel, have also much tended to the same result: the knowledge too, that what the members of the church could give would amount to a mere pittance, and be of no practical value, has, doubtless deterred some missionaries from seeking contributions from them.

In respect, therefore, to the support of native pastors by the native churches in India, the patience of friends in this country must be exercised a while longer. The time for this most desirable arrangement is assuredly not yet come. The salaries of native preachers in our mission range from seven up to thirty rupees,—at the village stations from seven to sixteen; now, we do not know a single church meeting in sufficient numbers in one locality, whose members could raise five rupees a month, even if each family contributed on the average three annas,* which in proportion to their incomes, is $\frac{1}{20}$ part or more;—and would exceed what members of churches in this country usually contribute for the support of the gospel ministry.

Our impression is, that while our missionary brethren have done much for the spiritual improvement of the people of their charge, they have not as a body paid sufficient attention to their social elevation. Individual brethren have done what they could in relieving immediate necessity, but the raising of

converts in the social scale has never till very recently engaged their attention, and that only in a very partial manner. We think this subject worthy of serious consideration both on the field and at home. The mission is the poor convert's only earthly friend. Help they imperatively need, but if they obtain it, it can come only from those who have been the instruments under God in bringing them into fellowship with the gospel.

If this be done, we may hope to see in due time, and perhaps with no long delay, native churches sustaining their own ministry. There is much to inspire the hope that the long night of depression is drawing to a close. The number of converts is yearly increasing. The law lately passed establishing the rights of conscience; the spirit recently exercised by native brethren in Calcutta towards a native pastorate, as well as the previous formation of a missionary society; their gradual increase in intelligence; and their more rapid progress when plans under consideration for their improvement shall be carried into effect; and last, but not least, the prospect of each station having two missionaries instead of one, all combine to cherish the hope that better days are coming. Let us then hasten them on by making the social improvement of our poor brethren an object of due solicitude in our efforts for their welfare.

* Or about four pence-halfpenny.

NEWS FROM CHINA.

A very interesting publication, not perhaps very generally known to our readers, entitled "The Chinese Missionary Gleaner," often contains information respecting the progress of the truth among that great branch of the human family which cannot elsewhere be found. And as the attention of the Christian

public is now intensely fixed on China, the following facts, taken from a letter of the Rev. J. J. Roberts, an American baptist missionary, dated Shanghai, September 18th, will be read with feelings of surprise and pleasure.

From this communication we learn that Hung Sow Tsuen, the present Tae

ping Wang, the head of the new dynasty, and Fung Wun Sun, the present *southern* king, and second in power and office, were formerly neighbours, embraced the Christian religion about the same time, were united in baptism together, *immersing themselves*, for want of a better alternative, in concert imparted instruction to their kindred and friends, and commenced the present insurrection. As they rise in power, the office of this southern king is like that which Joseph held in Egypt; the second power in the kingdom. The relation which these remarkable men sustain to each other is alike singular and important; for they are at the head of the strange movement now going on in China. It began in religious knowledge and acts. But how they became possessed of this knowledge, or when led to embrace the Christian religion, or to be convinced that immersion was one of its institutions, we only learn from the incidental remark by Mr. Roberts, that he was Tae ping Wang's religious teacher some years ago. But there is the fact, and a very striking one it is.

Mr. Roberts goes on to state that the nephew of this southern king, a young man named Asow, about twenty-one years of age, was early taught by him and Hung Sow Tsuen, the first principles of religion some six or eight years ago. He then adds:—

He was with them a few months in Kwangsi, after the rebellion commenced, and then returned home near Canton, where he anxiously waited an opportunity to return to his uncle in the army, but found none. His cousin Amow, the southern king's own son, a lad of about fifteen, and himself, were reduced to great straits for the necessaries of life, and were also liable on account of their connections and circumstances to persecution by the imperial officers, and perhaps to death! While in this predicament, just before I started up for Nanking last June, Asow was introduced to me at Canton, and his case was fully made known to me; and

as it was a difficult matter, he asked how himself with the king's son should be able to get to Nanking? I suggested to him going to Shanghai in some foreign ship, as the safest means of conveyance, and the nearest point to Nanking to which he could at present safely go, and there await his opportunity. He said he had no means to pay his passage, or to supply himself with food on the way. Then, as I had a passage already given me and was about to leave in a few days for Shanghai, I invited him to go with me *incog.*, as a servant, and to bring his cousin with him, and if passage money was demanded it should be paid. They came according to appointment on the 5th of July last, and joined me in a free passage on the Ariel to Shanghai, where we arrived on the 30th of the same month. This opportunity for doing good appeared to me very providential. The young man came just at the right time to afford me the privilege of conducting him and his cousin on their way; and it was very evident that no letter of introduction could recommend me so efficiently to the confidence and sincere regard of the kings and high officers of the new dynasty, as to deliver these two youths from want, persecution, and death, and present them safely at the court in Nanking.

On our way up, Asow of his own accord requested a New Testament in Chinese, which I saw him often reading; and upon examination I found that he had long been in the habit of praying, had abandoned idols for several years, and had been seeking and serving the true God. The knowledge of this fact formed an additional pleasure in the performance of the difficult commission of delivering him to his friends. On our arrival at Shanghai I made known the true state of their case to one of the baptist brethren, Rev. T. P. Crawford. He had already written a kind letter to me inviting me to come up as soon as possible, manifesting the important estimation he placed on the present movement, and the desirableness that I should improve the vantage ground already attained in having been the religious teacher of Tae ping Wang himself some years ago. After having prudently consulted with his wife, they agreed to take both the youths under their care, into their house, while I should

make my first hazardous trip up the Yang Tsz Kiang with Dr. Taylor. I feared to take them with us, lest they should fall into the hands of the imperialists and perish. And we both thought their preservation and safe deliverance to their friends of great probable importance to us, and the good cause in which we are engaged; and we yet think so.

While I was gone, Asow and his cousin went with brother C. to where the communion was administered. After they returned Asow began to inquire into the prerequisites necessary for himself to become a participant; and though he spoke quite a different dialect from brother C., yet through the means of writing and referring him to the scriptures, he was enabled to instruct Asow. It has now been more than a month since my return, during which time the brethren of the mission have individually called and particularly inquired respecting the religious state of his mind, until they severally became satisfied that his case was ripe to come before the church for full examination, in order to baptism if approved.

Subsequently we have an account of the examination of this young man before the church. In his youth he was an idolater, and his religious career commenced soon after Hung Sow Tsuen and Fung avowed their religious opinions. But his mind was not sufficiently impressed to be turned from his idols, until about five years ago. At first his religious views exposed him to persecution. But he has continued to believe, repent, and pray, and brother C. and myself have proof that he prays in secret. His present religious belief may be summed up in the following particulars:—

He considers idols, and all idol worship of every description, as the very opposite of the true God, and the sincere worship of him; and professes to enjoy more happiness now in his mind than when he worshipped idols. He believes that the law of God is exceedingly broad, extending to the thoughts and intents of the heart, and hence that all men are sinners: that there is no remedy or for-

givenness for sins but through the meritorious atonement of Jesus Christ. He professed faith in Christ as the Son of God, the Saviour of sinners, the repentance of his sins, and his desire for baptism, in obedience to the command of Christ. He manifests more sincerity, earnest inquiry after the truth, and honest simplicity of profession than any Chinaman I have seen hitherto. He disavows all desire of worldly interest whatever in the connection, and promises to take the word of God as his rule of life. We think both his speaking and intellectual talents are above mediocrity, and earnestly hope that, with proper training, he may become abundantly useful to his own countrymen, especially those of his own dialect, including most of the chief officers of state, to whom, being a relation, he will have free access, which will give him great influence above ordinary disciples.

This youth is baptized, and more than a hundred persons were collected on the occasion. Mr. Yates explained the ordinance in the dialect of the place, Mr. Roberts prayed in the dialect of the candidate, and Mr. Percy baptized Fung Asow.

The next day after his baptism, he commenced the work by voluntarily distributing the ten commandments, to persons reading the first religious proclamation of Tae ping Wang, put up in Shanghae for general inspection. He let them know that his books taught the same things that the proclamation inculcated, and consequently they sought them the more earnestly. What a harvest is ripe here for gathering. This young man, if converted at all, was perhaps converted long before we met with him, and only needed from us what was done by the disciples for Apollos—"They took him unto them and expounded unto him the way of God more perfectly." (Acts xviii. 26.) And how many others may be in the like predicament, from the same teachings of Hung Sow Tsuen which he has received, we know not; but suppose thousands—he says several thousands—believe in Kwangsi. Many thousands also profess in the army and elsewhere, and seem to be doing their re-

ligious duty according to the best of their knowledge, abilities, and circumstances. "The harvest truly is plentiful, but the labourers are few: pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." (Matt. ix. 37, 38.) Never perhaps was this declaration more true, or the prayer more needed, than at the present moment in China!

From this striking narrative there are a few inferences to be drawn. It is quite clear that the present movement in China is much more religious than some people suppose. The charge of blasphemy, brought against these rebels (as they are now called: they will be called by another name if successful) seems scarcely to be warranted in fact. They are very imperfect Christians, and perhaps Christians of more advanced knowledge would not do the work these men are doing, but still the vital elements of Christian truth are among them. We were much gratified with the explanation which Sir E. N. Buxton gave, at the recent meeting in Exeter Hall of the London Mission, of the real meaning of the religious terms used by the leaders of the insurrection, as set forth in a letter which he had received from the captain of one of H.M. ships on that station. That communication certainly took away the *blasphemous* character of the general charge.

In truth these Chinese are more advanced than is commonly thought. Let

us look at the facts now before us. Mr. Roberts instructs the Tae ping Wang. He is the leader. This man instructs Fung Wun Sun. The latter instructs his nephew Asow, and Amow his own son. The leaders go forth, and the great mass of the people go with them. That is not disputed. But how comes it to pass that the *people* go with them? They must have been instructed too. For who ever heard of a *people* taking a course opposed to all their previous religious ideas, breaking all the images, throwing down all the temples, unless the general mind had been enlightened? Here, then, we have a whole people moved, and they number hundreds of millions; and to this hour we are comparatively in the dark as to the cause.

But while the facts are patent before us, we wait for the results. We shall have them by and by; when they come, we shall have some lessons to study. They will throw light on the best modes of carrying on mission work in heathen lands. They will afford some fine examples of the wisdom of courses of conduct not as yet fully acknowledged. We look, therefore, to the Chinese movement with interest; not simply because of its affecting nearly one half of the population of the world, but as tending to solve some problems in missionary labour, on which the attention of directors, committees, and missionaries must, sooner or later, be fixed.

FOREIGN INTELLIGENCE.

INDIA, MONGHIR.—Towards the end of July, Mr. Lawrence, with the native preachers Sudin and Bandhu, started on a missionary tour up the Gunduk river. At Jaffrah a large congregation of shop-keepers listened with great attention to an earnest and serious address, which gave rise to considerable discussion. A visit to several houses on the next day discovered that the people had little to say for their idolatry; but while they heard with attention of Christ and him

crucified, the doctrine of the cross was evidently a great stumbling block to them. Amid storms and high winds Raggirah was reached. The gospel has been often preached here. But though opposition has ceased and civility and respect are shown to the servants of God, as yet no evidence has appeared of a work of grace. The only person who had shown any signs of joy at hearing the gospel was found to have recently died of cholera. At a neighbouring village

a large company, with a brahmin at their head, came together to hear the word. The old brahmin took upon himself to reply to many questions which the hearers asked, repeatedly telling them that Jesus Christ is the only Saviour. In another village, a shop-keeper invited the missionaries to take their stand opposite to his shop, and with others evinced the greatest interest in their message. He presented some of the articles of his shop to the native brethren as a token of his pleasure, and provided himself with the scriptures. Passing through various villages, the word of peace was proclaimed in them all. In one the following conversation took place:—

“You want us,” said one man, “to give up all our idols and our debtas and gurus, and to accept of Jesus Christ. This can never be. The idols, it is true, are nothing; but Ram we never can give up for Jesus Christ. We all know Ram, and he was served by our fathers before us; our sacred books, and our pundits all tell us about Ram and his wonderful doings at Lanka (Ceylon); but who, amongst us know any thing of Jesus Christ? It is only the other day that you foreigners brought us some information about him. What you say may be all very true, but we know nothing about it, and we do not want to know. We all know Ram, and that is enough for us, whether we go to heaven or to hell, we will never renounce Ram.” This, and much more in the same strain, was delivered in a very earnest and impassioned manner, and produced a strong sensation. We endeavoured to meet this, by pointing out the true character of Ram as portrayed in their own books; by showing them that they really derived no benefit, either temporal, moral, or spiritual, by their devotedness to Ram; and by making known the character of the Lord Jesus Christ, and the varied and substantial blessings which he bestows on his followers. Our opponent though silenced, was not convinced; but several of the hearers exclaimed; “It is very true that neither Ram, nor any of our debtas will ever save us from sin, for they themselves were as bad as we are.”

One man was very indignant on hearing the sin and folly of idol-worship exposed; the native brother who was speaking, coolly replied, “I suppose, you are a maker of images? “Yes!” exclaimed a voice in the crowd, “he makes and sells them for four and eight annas apiece.” “I thought so,” said the native brother, “he is afraid lest any should be persuaded not to buy his images, that is the reason he is so angry with us.” This remark excited such a general laugh at

the idol-maker, that for shame he retired from the crowd and gave us no more trouble.

The journey was brought to a close on the 3rd of September. If no immediate tokens were apparent yet the seed was widely scattered. “Some,” says Mr. Lawrence, “listened with indifference, others from mere curiosity, a few only to mock and oppose us; but a goodly number seemed interested, expressed their warm approbation, and their earnest desire to become better acquainted with the truths we proclaimed to them.”

BENARES.—Notwithstanding his age, Mr. Smith is still able to go out every day into the city and preach among the heathen the glad tidings. On the 7th of August two persons were added to the church, one of them our aged brother's grand-daughter, the other a native. They were immersed in the new baptistry in the mission compound. Two others, once heathens, have given in their names as candidates.

BARISAL.—Mr. Page, under date of August 16th, writes:—“I baptized at Chobekarpar eight persons: five women, of whom three can read the bible, and three men, of whom one can read. All had been candidates for many months. The Lord hold them up unto the end. At Ashkar I baptized two men, one of whom I hope will be useful by and by. He has learned to read and write since he became a Christian, and seems anxious to do good. There are more candidates.” Mr. Page baptized another woman at Pakhar on the 31st of August.

CEYLON, COLOMBO.—The arrival of Mr. and Mrs. Carter has permitted Mr. Allen to visit some of the jungle churches, Mr. Carter meanwhile taking the services at the Pettah chapel. The method of catechising after the sermon has been found most useful, both for eliciting and imparting a clear knowledge of the gospel. Mr. Allen also hopes thereby to ascertain the qualifications of the members, and at a future time to put them to some definite use. He will aim to bring the churches into a more self-reliant position, and eventually to support their own ministry, and the ordinances of Christ.

KANDY.—The native schools are in an improving condition, much of which is owing to the books and maps prepared by Mr. Mur-

dock, the agent of the Tract Society. At the two girls' schools of Kandy and Matelle there are fifty children in regular attendance. The Kandy boys' school is also doing well. In this school Mr. Davis is assisted by a young European who has bought his discharge from the army and devoted himself to the work. The native church is somewhat unsettled since the departure of Mr. Silva; but the congregation continues good.

ST. DOMINGO.—The Rev. W. Rycroft has had his labours interrupted by severe illness. The worship of the sanctuary has, however, been maintained by the kind assistance of two merchants of the place, one acting as the clerk and the other reading a sermon, Mr. Rycroft is in fear that he should be obliged to leave the house he at present occupies as a residence and chapel, on account of its being required for other purposes.

JAMAICA, REFUGE.—The work of grace continues to prosper in the hands of our coloured brother, the Rev. Ellis Fray, and the church continues in peace. The schools are, however, low, although hundreds of children may be seen weeding the cane-fields and needing instruction. The schoolmaster is dependent on the payments of the children. A recent donation of H. Kelsall, Esq., towards the master's support, has proved of great service.

BROWN'S TOWN.—The Rev. J. Clark informs us that at his stations the congregations continue large, and the word of God is not preached in vain. The increase of the church does not, however, more than make up the losses by death and exclusions. The foundation of a new chapel has been laid in the back mountains of Trelawney. This has arisen from the successful labours of Mr. Milliner, formerly of Melksham, among the European immigrants and coloured people resident in that region. As they were poor, the people have given their labour. They went into the woods on Mr. Milliner's pro-

perty, cut down trees, sawed up timber and boards, made a lime-kiln, and prepared stone for the chapel which they are now busily engaged in erecting. They will, however, need a little help to procure glass, ironmongery, &c., for which, probably, £20 would suffice. Will our friends at Melksham help in this?

The day following, Mr. Harry, a black brother, and for a long time an assistant of Mr. Clark, was recognized as pastor of the church at the Alps—a station of the late Rev. B. Dexter. The attendance was large, and an interesting mixture of white and coloured ministers took part in the solemn services of the day.

SAVANNA-LA-MAR.—Under the ministry of the Rev. John Clarke, the work of God makes pleasant progress at this station; the people contributing to their best ability to maintain the worship of God, and to complete the erection of a chapel they have in hand. Africans from a distance of eight miles are flocking for instruction, and a most gratifying effort is made by the church to supply them with clothing and other necessaries. The inquirers' class is large, and it is hoped that many will early in the year be baptized into Christ.

ANNOTTA BAY.—The Rev. S. Jones, both in person and family, has lately had to endure much affliction. Repeated attacks of fever have greatly hindered him in his work, and laid aside his partner and children. His youngest child, rather more than two years old, at last fell a prey to its ravages. The same trials have also befallen his people, while the want of bridge communication has much lessened the attendance on the means of grace. Every bridge on the twenty-three streams in the vicinity, was destroyed in the great flood of January last. A donation of £5, from H. Kelsall, Esq., to the schools has proved of most providential service to the family of the schoolmaster.

HOME PROCEEDINGS.

The meetings held during the past month have not been very numerous. Mr. Trestrail was at Shacklewell, Mr. Russell at Lymington, Mr. Smith at Shouldham Street. We

have received a most encouraging account of the services which were held at Somerleyton and Lowestoft. Mr. Peto presided at the meetings, at which the brethren Brock, Bir-

well, Leechman, and others advocated the Society's claims, as well as preaching at both places on its behalf on the Lord's day. The contributions were more than double those of any preceding year.

We have to announce that since our last, two brethren have been added to the list of missionaries to India. The Committee some weeks ago invited the Rev. J. Gregson, of Beverley to give himself to the work, and after due consideration and prayer, he has felt it to be his duty to accede to the request. The church over which he has presided for four years, while lamenting his removal and expressing their cordial approval of his services as their pastor, and their esteem for him as a Christian brother, felt that they could not take the responsibility of opposing his going on such a work. The separation was painful to both parties, but it was effected in an eminently Christian manner and with unabated regard for each other. Mr. Anderson, one of the senior students of Stepney College, having offered himself for mission service in India, has been cordially accepted. There are now *three* brethren ready to join the mission band in India, and these, with Mr. Carter in Ceylon, and Mr. Robinson, who is to go to Dacca, will make *five* of the twenty proposed to be sent forth in accordance with the plan adopted by the Committee for strengthening and enlarging the Indian mission. So far, then, we have grounds for encouragement and hope.

As these brethren could not leave until January, and would arrive in India at the beginning of the hot season, the Committee have determined to delay their departure until June or July, 1854. In the meanwhile

they will form a class for instruction in the Hindustani and Bengali languages, under the direction of the Rev. G. Pearce. They will begin their services under very advantageous circumstances, and will be ready for their work at least six months sooner than if they were to leave at once. We trust their number will soon be augmented.

The Committee of the Young Men's Missionary Association have requested us to state that Mr. Cuzner, one of the Secretaries, has recently visited and delivered lectures to the young people and scholars connected with the following places of worship:—Boston; Myrtle Street and Byrom Street, Liverpool; Salford, Grosvenor Street, and Oxford Road, Manchester; South Parade and York Road, Leeds. The attendance at these lectures has been large.

It will be a great convenience if the treasurers of local auxiliaries will do their best to forward, as speedily as possible, all moneys in hand, and to get in such subscriptions as are due. We hope, too, the accounts will be forwarded before the 31st of March, on which day the financial year closes. By so doing they will greatly facilitate the getting out of the Report, which would be finished much sooner if there were no delay in these matters.

NOTICE,

At the beginning of a new year we call the attention of parents, superintendents, and teachers of schools, to the desirableness of endeavouring to increase the circulation of the *Juvenile Missionary-Herald*. We hope this request will be heartily responded to, as the circulation is not yet what it ought to be.

CONTRIBUTIONS,

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

Donations.	£ s. d.	Legacies.	£ s. d.	£ s. d.
"A Printer's donation"	1 1 0	Brown, Miss Isabella, late of Skipton, by Miss Grace Brown ...	19 19 0	LONDON AND MIDDLESEX.
Daniell, R. P., Esq., for India	21 0 0	Thompson, Mr. William, late of Austin Street, Shoreditch	100 0 0	Alperton— Collection
Peto, S. M., Esq., M.P., for Bahamas	5 0 0			Blandford Street— Ladies' Association, for Barisal School ...
X. Y. Z.	0 5 0			0 14 0
				5 0 0

	£	s.	d.
Bloomsbury Chapel—			
Sunday School, for			
Haiti School Rooms	5	0	0
Do., for School Mate-			
rials, Haiti.....	5	0	0
Hammersmith—			
Contributions, quar-			
terly.....	8	7	6
Milton Street—			
Sunday School, by Y.			
M. M. A., for Schools	0	13	0
Walworth, Horsley Street—			
Sunday School, by Y.			
M. M. A., for Kalu-			
walgodda School, Cey-			
lon	3	2	0
Walworth, Lion Street—			
Sunday School, for			
Gahalaya School,			
Ceylon.....	6	0	0
BERKSHIRE.			
Wallingford—			
Collections.....	9	5	2
Do., Dorchester ...	0	5	0
Do., Roke	0	4	6
Do., Warboro'	0	13	2
Contributions	16	16	0
Do., for India	7	1	0
Do., Juvenile Asso-			
ciation.....	4	5	7
	38	10	5
Less expenses	0	15	0
	37	15	5
BUCKINGHAMSHIRE.			
Crendon—			
Contributions, by Mrs.			
Rose	1	0	0
CAMBRIDGESHIRE.			
CAMBRIDGESHIRE, on			
account, by G. E. Fos-			
ter, Esq.,.....	71	18	6
Cambridge—			
Contributions, for			
Haiti School Rooms	3	10	0
Do., for Kettering			
Chapel, Jamaica	4	0	0
CORNWALL.			
Calstock —			
Collections.....	3	10	3
Contributions	0	15	6
Do., Sunday School	0	7	9
	5	13	6
Less expenses	0	7	6
	5	6	0
DURHAM.			
Sunderland, on account,			
by Mr. John Hills ...	20	0	0
ESSEX.			
Braintree—			
Collections.....	12	0	11
Contributions	5	0	8
Do., for India	0	10	6
Do., Sunday School	0	12	2
	18	13	3
Less expenses	1	9	6
	17	3	9

	£	s.	d.
Waltham Abbey	9	16	10
GLOUCESTERSHIRE.			
Coleford—			
Collections	7	8	6
Contributions	7	9	6
	14	18	0
Less expenses	1	4	0
	13	14	0
EAST GLOUCESTERSHIRE,			
on account, by Mr. R.			
Comely	25	0	0
Gloucester—			
Sunday School, for			
Native Preachers... 1	4	0	0
HAMPSHIRE.			
Guernsey—			
Collections, Catel and			
St. Saviour's, for			
Breton Itinerary			
School	1	6	4
Contributions, for do.	1	8	4
Longparish—			
Contributions	2	2	6
Romsey—			
Collection	5	13	10
Contributions	6	17	0
	12	10	10
Less expenses	1	4	0
	11	6	10
HERTFORDSHIRE.			
Markyate Street—			
Collection	1	14	0
Contributions	2	8	8
Do., Sunday School,			
for Native Preach-			
ers	2	7	8
	6	10	4
St. Alban's—			
Dudding, Rev. H. N.,			
Vicar of St. Peter's	0	10	0
Watford, on account, by			
Rev. J. P. Hewlett ...	3	3	0
HUNTINGDONSHIRE.			
Bluntisham—			
Collections (moiety)... 3	11	10	
Fenstanton—			
Collection (moiety) ... 0	10	7	
Contribution (do.)..... 2	10	0	
Houghton—			
Collection (moiety) ... 1	16	4	
Huntingdon—			
Collections (moiety)... 7	19	6	
Contributions, for			
Native Teacher,			
India	10	0	0
Ramsey—			
Collections (moiety)... 7	0	1	
Do., Public Meeting			
and Contributions 27	13	9	
St. Ives—			
Collections (moiety)... 6	19	1	
Proceeds of Bazaar			
(moiety)	10	10	0
Do., of Tea Meeting			
(moiety)	2	13	3

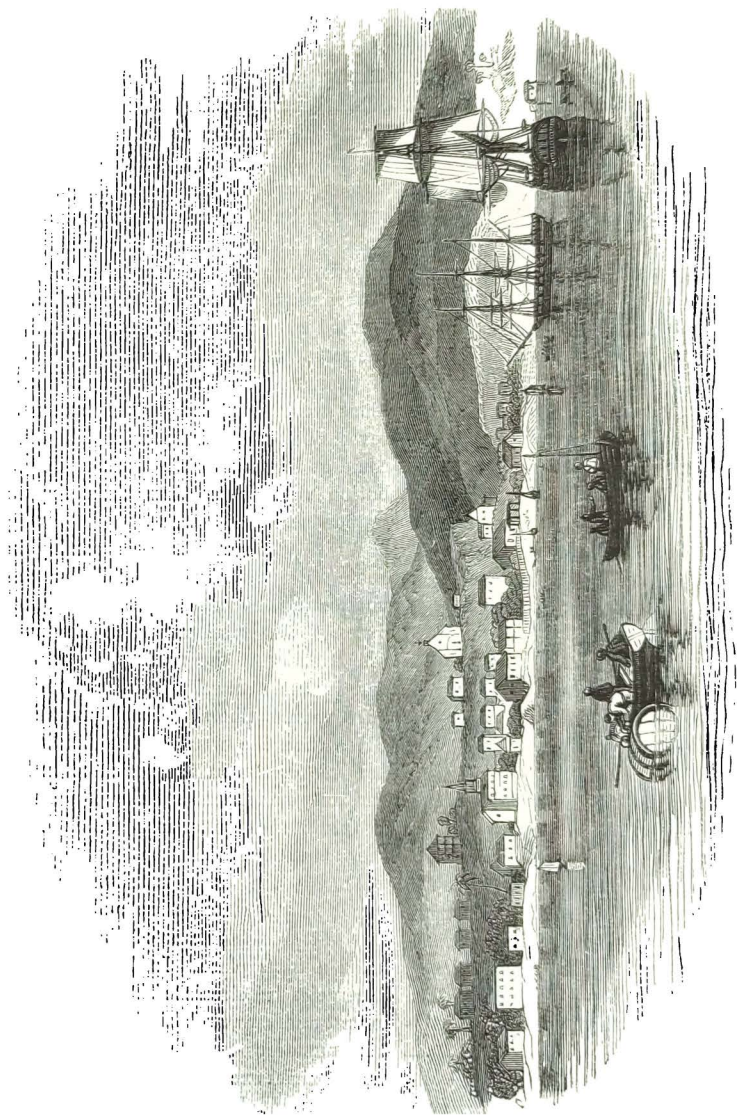
	£	s.	d.
St. Neots —			
Collections (moiety)... 3	13	9	
Spaldwick—			
Collections (moiety)... 3	8	4	
	88	6	6
Less expenses	2	18	2
	85	8	4
LANCASHIRE.			
Haslingden, Ebenezer—			
Collection, &c.	7	19	6
SHROPSHIRE.			
Dawley Bank.....	2	0	0
Pontesbury	3	0	0
Shrewsbury—			
Collections.....	13	17	5
Contributions	1	8	2
Do., Sunday School	5	14	5
Wellington—			
Contributions	3	1	11
	29	1	11
Less expenses	1	15	8
	27	6	3
SOMERSETSHIRE.			
Boroughbridge—			
Contributions, Juve-			
nile	1	12	4
Burnham—			
Contributions	1	4	2
Do., for Mrs. Fox-			
ler, Bahamas.....	1	0	0
Chard—			
Contributions (1852-3)	14	0	2
Winscombe—			
Hooppell, Mr. R.	4	0	0
Yarcombe—			
Contributions (1852-3)	1	7	7
STAFFORDSHIRE.			
Tamworth	4	13	0
SUFFOLK.			
Bardwell.....	0	10	0
Beeches	5	11	10
Bilderstone	3	1	1
Bradfield	1	1	4
Bury St. Edmund's—			
Collection	12	16	0
Contributions	11	18	8
Do., Juvenile (moi-			
ety)	3	3	0
Do., Sunday School	5	19	0
Charsfield—			
Contribution	1	1	0
Chelmondiston	2	0	0
Clare—			
Collection	4	1	6
Contributions	3	1	6
Crowfield	0	13	9
Grundisburgh—			
Collection	1	18	5
Contribution	1	0	0
Horham	6	4	3
Ipswich, Stoke Chapel—			
Collections	24	17	10
Contributions	17	15	1
Do., Juvenile.....	9	2	6
Laxfield	7	10	0
Lowestoft—			
Collection	22	0	0
Contributions	16	0	3

			£ s. d.			£ s. d.			£ s. d.			
Occold.....	1	0	0	Lockwood—				Cardiff, Tabernacle—				
Otley—				Collections.....	8	11	0	Collection	4	0	1	
Collection	2	9	6	Contributions, Juve-				Contributions	0	15	0	
Contributions	1	0	0	nile	1	16	0	Do., Sunday School	2	5	10	
Rattlesden.....	2	15	3	NORTH WALES.								
Rishangles.....	1	12	6	MONTGOMERYSHIRE—								
Somerleyton—				Newtown—								
Collection	20	17	2	Contributions, by Mrs.								
Contributions	9	8	2	Davies, for <i>Kotiga-</i>								
Somersham	0	11	4	<i>havata School, Cey-</i>								
Stoke Ash	2	10	0	lon								
Sutton—												
Collection	0	10	11	SOUTH WALES.								
Sunday School	0	12	7	BRECKNOCKSHIRE—								
Walton	3	1	0	Pantycelyn—								
				Contribution, for <i>Bre-</i>								
				ton Itinerary School								
Acknowledged before	207	17	10									
and exponees.....	91	3	4	IRELAND.								
	116	14	6	GLASGOW—								
				Lothian, Mr. Robert								
				IRELAND.								
				Coleraine—								
				A Friend								
				Dublin—								
				Collection								
				Contributions								
				Less expenses								
				Waterford—								
				Contributions								
				FOREIGN.								
				AUSTRALIA—								
				Murrindindi, Victoria—								
				Miller, Mr. Alexander								
				JAMAICA—								
				Annotto and Buff Bay,								
				for Africa								
				Conlart Grove, for do.....								
				Ocho Rios, for do.....								
				St. Ann's Bay, for do....								

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.

THE MISSIONARY HERALD.

The Missionary Herald (Feb. 1854).



JACMEL.

EARLY BENGALI TRACTS.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In this alone is full redemption stored.

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

The helpless sinner's friend was our incarnate
God !

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

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

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

" Will thou from condemnation set them
free ? "

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

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

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

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

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

He in his Father's presence now abides,
And those who trust in him to glory guides ;
Hoping in Him, on earth whoever dies
Are then received to bliss above the skies.

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

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

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

Such was the kind of tracts which the early missionaries spread far and wide.

Very many proofs were afforded them that their labour was not in vain. Long

journeys were undertaken by men in search of those from whom the tracts

had come. They formed the text-book of the native converts, from which to

address their fellow countrymen on redeeming love. " Our general method,"

says Mr. Marshman in 1803, " whether walking or riding, is to carry

papers in our hands ready to distribute to all we meet. Thus: ' Friend can you

read ? ' ' No.' ' Have you anybody in your family that can ? ' ' No.' ' Can any

one in your village read ? ' ' Yes.' ' Then give him this paper, and let him read it

to you. It tells you the way of salvation, how your sins can be forgiven, and

how you can be happy after death.' The poor fellow receives it with astonishment ;

and sometimes trembling with fear."

The records of missions prove that many hundreds have thus received

the word of life, and have thus been instructed in the ways of God. May

many devoted men arise who will say with the noble-hearted Chamberlain :

" Give me bibles, tracts, and ability to speak the language more fluently ; then

to distribute these, and to publish the glad tidings of salvation—a greater or

more glorious work I do not desire."

THE EXILES OF MADEIRA.

THE CONFLICT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A FEW MORE WORDS ABOUT CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sixty years ago the gospel was un-

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

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

FOREIGN INTELLIGENCE.

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

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

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

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

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

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

NARSIRDARPOKE.—The village stations

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HAITI, JACMEL.—The congregation in

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

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

HOME PROCEEDINGS.

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

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

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

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

FOREIGN LETTERS RECEIVED.

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

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

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

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

ACKNOWLEDGMENTS.

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

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

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

CONTRIBUTIONS,

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

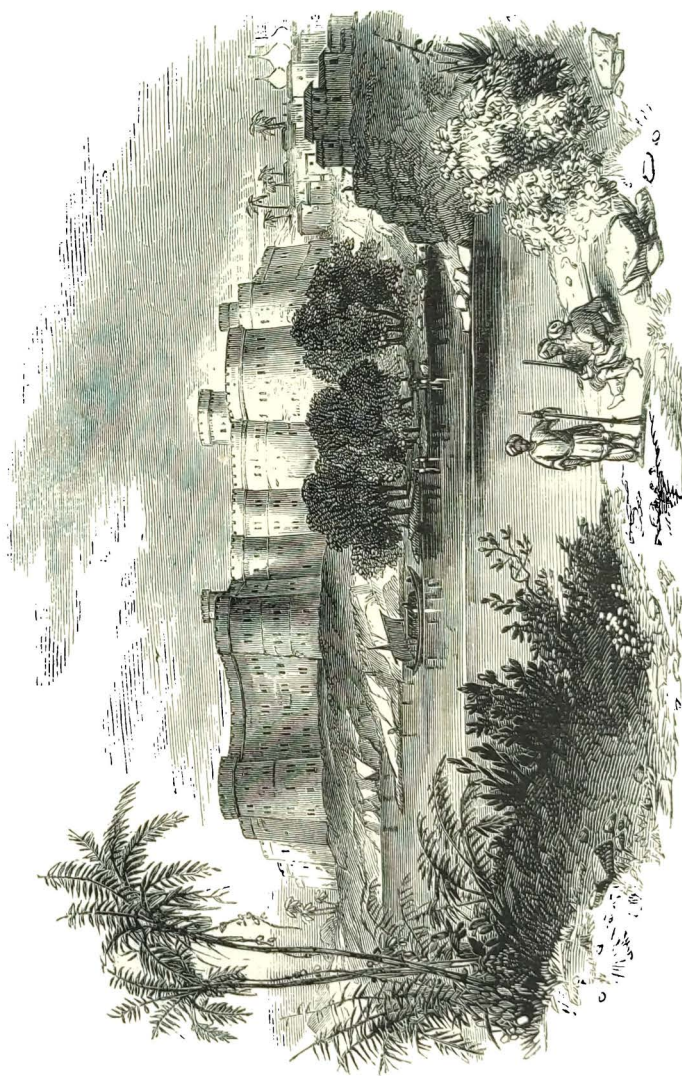
Annual Subscriptions.		£ s. d.		£ s. d.		£ s. d.	
Anderson, W., Esq., & Mrs. A.	2 2 0	Bloomsbury Chapel, on account	59 1 5	Roxton— Collection (moiety) ...	1 11 10		
Betteridge, Mr. A., half year	0 10 6	Camberwell— Contributions, addi- tional, for <i>India</i> ...	12 12 0	CORNWALL.			
Cartar, Mr. J., Bexley Heath	2 0 0	Islington, Cross Street— Contributions, by Mrs. Burrell	4 2 3	Camborne— Anon	0 10 0		
Sherwin, Mr. J. G.	1 1 0	Do., by Mr. Gill, for <i>Native Preachers</i>	0 5 6	Redruth— Anon	1 5 0		
Donations.		New Nichol Street— Ragged School	0 3 6	DEVONSHIRE.			
Allan, T. R., Esq., for <i>Widows and Orphans</i> ..	5 0 0	Staines— Collection	3 10 8	Devonport, Morice Square— Contributions	7 2 8		
Bible Translation Soci- ety, for <i>Translations</i> ..	250 0 0	Contributions	3 1 0	Do., for <i>Africa</i>	2 10 0		
Jacobson, Miss, for <i>Ja- maica Special Fund</i> ..	1 1 0	Less expens s		0 5 0			
Do., for <i>Colonies</i>	1 1 0		6 11 8	GLOUCESTERSHIRE.			
Legacies.			6 6 8	Hillsley— Collection ..	0 18 6		
Donnelly, Mr. James, late of Woodborough ..	18 0 0	Vernon Chapel— Sunday School, for <i>Chitoura School</i>	14 8 7	HAMPSHIRE.			
Walkden, John, Esq., late of Grosvenor Place, Camberwell ...	30 0 0	Wild Street, Little— Collection and Sub- scriptions	6 15 0	Andover— Anon	6 3 0		
LONDON AND MIDDLESEX AUXILIARIES.		BEDFORDSHIRE.		Beaulieu Rails	3 16 0		
Bell Court, Milton Street— Sunday School, by Y. M. M. A., for <i>Cey- lon Schools</i>	0 14 0	Biggleswade— Collection	9 8 1	Blackfield Common	1 3 6		
		Contributions	3 11 0				

£ s. d.		£ s. d.		£ s. d.	
LYMINGTON—		LEICESTERSHIRE.		Minke—	
Collection	5 15 9	Leicester—		Collection	1 0 0
Do., Sunday School	6 2 6	R	20 0 0	Contributions	0 7 6
Contributions	5 0 5			Salem Mydrim—	
Do., for Africa	1 12 0			Collection, &c.	2 12 0
	18 10 8	NORFOLK.		GLAMORGANSHIRE—	
Less expenses	0 10 0	Norfolk, on account, by		Cwmafon—	
	18 0 8	Mr. J. D. Smith	100 0 0	Collector	1 5 0
NEWPORT, I. W.—		NORTHAMPTONSHIRE.		SWANSEA, Bethesda—	
Collection	7 5 1	Moulton—		Collection	3 13 9
Do., Sunday School	1 1 9	Collection	2 0 0	Contributions	7 2 2
Contributions	2 17 8	Contributions	5 10 0		10 15 11
Ryde, I. W.—		SHROPSHIRE		Less expenses	0 5 11
Contributions	1 2 0	Bridgnorth	32 10 6		10 10 0
Do., Sunday School	1 0 0	SOMERSETSHIRE.		MONMOUTHSHIRE—	
	13 6 6	Weston Super Mare—		Magor—	
Less expenses	1 1 0	Collection	1 15 0	Collection, &c.	2 13 2
	12 5 6	Contributions	2 0 0	Sirhowy, Carmel—	
HERTFORDSHIRE.		SUFFOLK.		Collection	1 6 10
Hitchin, on account, by		Bury St. Edmund's—		Contributions	14 2 6
Mr. W. Jeeves	20 0 0	A Friend, New Year's		Do., for India	1 0 0
		Offering, by Rev. C.			16 9 4
HUNTINGDONSHIRE.		Elven	10 0 0	Less expenses	0 1 0
Ramsey—		YORKSHIRE.			16 8 4
Contributions, additional	3 19 11	Sheffield, on account, by		PENBROKESHIRE—	
		Mr. S. Chapman ...	45 0 0	Pembroke—	
KENT.		Wilson, Joseph, Esq.,		Collections	2 8 0
Bessels Green—		for India	25 0 0	Contributions	0 10 0
Collection	1 7 1	NORTH WALES.		Pembroke Dock, Bush Street—	
Contributions	0 7 11	DENBIGHSHIRE—		Collections	12 15 10
Woolwich, Queen Street—		MOELFRE—		Contribution	0 10 0
Sunday School, for		Contributions		Do., Juvenile	2 0 7
Nistarpur School,				SCOTLAND.	
India	10 0 0			Glasgow, Rev. A. Macleod's—	
LANCASHIRE.				Contributions	15 5 2
Liverpool—		SOUTH WALES.		Sanday, Orkneys—	
Negro's Friend Society, for Brown's Town	6 0 0	CARDIGANSHIRE—		Leslie, Mr. Robert ...	3 0 0
Do., for Mount Carey	6 0 0	Aberystwith	21 2 8	IRELAND.	
Manchester, on account, by Thos. Bickham, Esq.	160 0 0	CARMARTHENSHIRE—		Waterford—	
		Llangendin		Contributions, for Native Preachers ...	0 11 6
		Collection	2 16 0	Seroder, Mr. C., additional	0 10 0
		Contributions	2 15 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (Mar. 1854).



HYDERABAD, SCINDE, INDIA.

THE SANDWICH ISLANDS A CHRISTIAN NATION.

"THE people of the Sandwich Islands are a CHRISTIAN NATION, and may rightfully claim a place among the protestant Christian nations of the earth!" Such is the language in which the American Board of Commissioners for Foreign Missions announce the result of their labours in the southern seas. Not but that there is much weakness and an imperfect civilization yet existing. Many of the people have to be brought under the power of the gospel, and much remains to be done to give the inhabitants of Hawaii a foremost place among protestant and civilized lands. Still so great has been the advancement, that the most powerful states of Christendom have recognized its independence, and the time has also arrived when Christians may recognize it as a Christian nation. Its government, constitution, laws, institutions, and people, are Christian in the same sense in which they are in our own country; and the appropriate work of a foreign missionary society—that of propagating the gospel among the unevangelized—has been completed. The mission is dissolved. The pastors and the new institutions of the island are placed on the footing of a Christian land, and the Christians of America render only such aid as is required in their own country for home mission purposes, or for portions of the country imperfectly supplied with the means of grace. In but little more than thirty years from the first landing of the missionaries this great work has been accomplished, and the church of Christ rejoices over the once desert place now beautiful as the garden of the Lord with fruits of righteousness and peace.

Our readers will peruse with gratitude and encouragement the following condensed statement of this blessed

work from the annual report of the board for the present year.

"The mission to the Sandwich Islands left the United States, October 23rd, 1819, and first saw the islands early in the following April. God prepared their way; for one of the strangest of revolutions had occurred before their arrival. The national idols had been destroyed, the temples burned, and the priesthood, tabus, and human sacrifices abolished. All this, however, was merely a removal of obstacles. It really did nothing to improve the character of the people, nor could it alone have ameliorated their conditions. Without any religion, the nation would have quickly perished. The change resulted, indeed, from no good motive. The dissolute young ruler, who brought it about, aimed only to enlarge the range of his sensual pleasures. It created no desire for the gospel, no welcome for the mission, no taste for any of their instructions.

"The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was all in ruins, and so was every individual man. Society could not exist at a much lower point. Even the language was unwritten, and of course there were neither books, schools, nor education. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice there were of course none, and not even a conception of such things in the native mind. Property, life, everything was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

"But that people has now become a Christian nation. Not civilized, in the

full modern acceptation of the term. Not able perhaps to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed; and its municipal and civil institutions are in their infancy. In this sense, the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches; and not less than sixteen hundred new members were added to these churches during the past year. During that year, five thousand pounds were contributed in those churches for the support and propagation of the gospel. The nation recognizes the obligations of the sabbath. Houses for Christian worship are built and frequented as among ourselves. Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The bible, translated by the labours of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January, 1822, there have been issued nearly two hundred millions of pages.

Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the constitution, promulgated by the king and chiefs in the year 1840, declares, 'that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of his word;' and that 'all the laws of the islands shall be in consistency with God's law.' What was this but a public, solemn, national profession of the Christian religion, on the high puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other Christian government in the world. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution with secure titles among the people, are in constant progress.

"John Quincy Adams, ten years ago, was ready to welcome this people to the general family of Christian nations. He says:—

"It is a subject of cheering contemplation to] the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human

race, as a separate and independent community.'

"The best of all testimony, however, is that of our own (American) missionaries on the islands.

"Our little mission church, as originally formed,' say the brethren, 'has expanded into a community of large churches, who build their own chapels, support their own pastors either in whole or in part, send Christian missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the present posture of things among a people who, thirty years ago, were dwelling in the depths of degradation and vice. Such is the blessing God has been pleased to confer on this nation, through the power of his word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and the churches of our native land.'"

Nor has the cost of this intellectual, moral, religious, and social creation been large. The board has expended about £170,288; the Bible Society, £8,645; and the Tract Society, £4,958; in all, £183,891. The exploring expedition of the United States squadron to

the south seas cost more. It is not even the expense of building a line of battle ship and keeping it in service one year.

The separation of the native churches from American sympathy and aid is not absolute. The board has wisely resolved to aid the churches for a season. While entirely maintaining their *native* pastors, it is only in part that the churches will be at present called upon to support their *foreign* pastors. Eight of these the churches will entirely support, leaving twelve only partially dependent on the funds of the board. It is gratifying to find that the native Christians have promptly met the claims upon them for the maintenance and propagation of the gospel, and that the native pastors are greatly respected and prospered in their work.

Thus the great Head of the church is pleased to cheer his people in their enterprise of faith, and to give them abundant testimony of his approbation of their work. May these delightful results be speedily multiplied, until all lands, and the isles of the sea, shall rejoice together before the Lord in the gracious display of his mercy and love. His providence and his word concur in the exhortation, "Be not weary in well-doing; for in due season ye shall reap, if ye faint not."

THE EXILES OF MADEIRA.

THE EXODUS.

At the time of Mr. Hewitson's arrival in Madeira, under the auspices of the Free Church of Scotland, only some twenty or thirty Portuguese had renounced popery. There were, however, a very large number of persons deeply impressed with the truth who were in the constant habit of reading the Scrip-

tures, and had given up confession. As Mr. Hewitson was not burdened with the restrictions laid upon Dr. Kalley, he began immediately to draw around him a small number of the converts and inquirers. The ordinances of the gospel were administered in secret. But the word of the Lord prevailed. On every

hand the truth spread, and very many were learning to read that holy volume, whose promises cheered the persecuted and wrought a childlike faith in the hearts of those who believed.

The meetings at last attracted the attention of the priests and authorities, and were given up. The people were then invited to visit Mr. Hewitson individually, two or three at a time. Great numbers availed themselves of the opportunity, taking their turns throughout the day to converse with their teacher on the things of God. The second communion service took place on the 20th of April, 1845, when sixty-one persons commemorated the dying love of Christ. It was a solemn service, after sunset on the sabbath evening. The sweet calm of the fading day was in full accordance with the exhortation of the servant of God, and the holy peace which filled every heart of these hidden ones of the Lord. These seasons of refreshment prepared the little flock for the stormy days at hand.

Their place of meeting began to be watched. A few persons suspected of attendance were arrested and examined. On the 10th of May, a woman was put into prison for teaching her neighbours to read the bible, and a man was imprisoned at Santa Cruz for the like offence. The ire of the priesthood was rapidly rising, and the bishop declared his resolution, aided by the authorities, to put down all dissent from the church of Rome. Various acts of persecution occurred; and many were cast into prison. Yet, in spite of all, the word of truth won its way, giving light and life to the perishing. In July, placards were affixed to the church doors, announcing that every recusant must confess or attend church within ten days, on pain of imprisonment. Mr. Hewitson's own position became imperilled; he was threatened with judicial proceedings; yet under cover of the

night he continued to hold his meetings. The feast was kept in secret, in his dining room, with closed doors and windows; but, among the little band, were three prisoners, out on parole, through the kindness of their jailor, in whose heart the Lord had inspired pity.

The increasing peril attendant on any kind of public meeting now induced Mr. Hewitson to form a class, numbering fifteen or sixteen persons, which he might train as teachers of their countrymen. This expedient was eminently useful. The disciples met in smaller bands in various places under the guidance of these trained and selected brethren, and were edified. But dangers always attended them. By December, the prisoners in jail were twenty-eight in number—their crime, a deadly one in the eyes of the papacy, the reading of the word of God and social prayer. In three instances banishment to the coast of Africa for seven years was only avoided by a timely flight to Demerara. One of the class, visiting an imprisoned friend in the gaol at Santa Cruz, was himself detained, and put on his trial on the charge of denying the real presence of Christ in the host.

With the hope of gaining for the converts a longer period of repose from open persecution, Mr. Hewitson left the island in May, 1846, for a few months. Previously to this, however, he ordained six elders and several deacons to conduct the meetings and regulate the business of the church during his absence. But the hour of the enemy was at hand.

"On the morning of sabbath, the 2nd of August," writes Mr. Hewitson's biographer, "there assembled in the house of an English family betwixt thirty and forty of the converts, to listen to a pastoral letter from Mr. Hewitson, in addition to their ordinary exercises of prayer, and praise, and reading of the word. Meanwhile a

ruffian rabble had been mustered by one of the canons of the cathedral church.

“As the little congregation was about to retire, the rabble had arrived at the gate, headed by the canon in full canonicals, and shouting defiance and revenge. The first to leave the house was Senhor Arsenio de Silva the elder, who had been conducting the worship. The instant he appeared, the canon thrust in his face an image, bidding him kiss it, and ‘adore his God!’ Heaping on him all manner of abusive epithets, he knocked off his hat, as a means of inciting the mob to personal violence. With great difficulty Arsenio escaped along with three or four others who had come out behind him.

“Till eleven at night the house was besieged by the mob at the instigation of the canon and several other priests who were present, and under the connivance of the civil authorities. At last, towards midnight, the smashing of the windows and crash of the bludgeons on the door, announced that the money and liquor of the enemy were fearfully doing their work. Amidst the yells of the mob, the cry was still heard for admittance, when Miss Rutherford, addressing them in that calm, gentle, temperate, yet firm and dignified manner, which distinguished her conduct through the night, begged them to withdraw, urging the danger they were incurring by so acting in violation of the law. ‘Nao ha leis pelos Calvinistas’ (There are no laws for Calvinists), was the instant reply, showing that the impression produced by the long preceding course of authorised persecution was, that Christians were outlawed by the fact of being readers of the word of God: with a further threat that if the doors were not immediately opened, they would burn the house to the ground! Another smash of windows followed. As each blow fell upon the windows and door, and resounded

through the house, a shudder passed over the invalid’s weakly frame. Meanwhile, Miss Rutherford and Clarke, her English maid, were exerting themselves to conceal the poor Christians from the anticipated murderous attack. They consisted almost exclusively of harmless, quiet, inoffensive women! But they were [protestants; they had not been to mass, nor had they lately paid the fees of confession; and so their sex was no protection from the bludgeon of the ruffian! They were marked out by the priesthood for vengeance, and the end was to justify the means. For their greater security they were hurried into the kitchen, at the remote end of the house, that being the apartment likely to be last reached by the assailants, and from which there was a stair-door down to the garden. The seats were then removed from the room in which the meeting had been held; bibles and bonnets were put out of the way, so that no additional cause for excitement might inflame the rabble as they entered. Still crash succeeded crash, and blow succeeded blow!

“After a few more crushing blows, the door of the house flew open; still none dared enter. Soon after midnight, just as arrangements were completed above, lights were distinguished on the staircase, and almost immediately they entered the drawing room. Off this room was the invalid’s chamber, and thither the rioters directed their course. Six or eight of the ruffians, preceded by boys carrying lights, flashing in their faces, daringly entered the room, and demanded the Portuguese, placing, by this act of reckless cruelty, the life of a defenceless invalid lady, guiltless of crime, in the most imminent danger. They were informed that the Portuguese were not there, and would not be given up; and they were desired, moreover, not to come further into the sick lady’s room. They whispered together for a

few minutes, and then went grumbling and muttering away. A guard being left in the drawing room," continues the tragic story, "they proceeded in search of their victims—a rather tedious process, by the way, in a house with twenty bedrooms and six sitting rooms, besides a chapel and closets of all kinds. At length, we heard the yell of triumph,—the victims had been found. Resistance was not thought of, but they were all on their knees in prayer to God. One was seized—his head laid open to the bone, and himself thrown over the banister to the ground. Here the mob were beating him with clubs, and dragging him out to be murdered in the garden, 'For it is a less crime,' said they, 'to kill him there.' At the very moment of opening the door by which to drag out their intended victim, the police and soldiers entered, thus catching them in the very act of outrage and intended murder in a British subject's house. The mob were asked by what authority they had entered that house, to which they replied, that 'they did not care for authority or law.' Two of the ruffians were then secured, marched off, and lodged in jail."

On the following Lord's day Dr. Kalley's house was attacked, sacked, and the contents burnt, Dr. Kalley and his wife barely escaping with their lives to a British steamer in the bay. Many of the converts fled from their homes to the mountains. Some were caught, or their hiding places discovered, and were cruelly beaten. Two hundred took refuge on board an emigrant ship, to seek in another land a refuge from the fury of their adversaries. Their destination was Trinidad. Soon after three hundred and fifty more followed. Ultimately, the number of exiles sent to Trinidad and to the other West India islands, rose to about eight hundred.

In the midst of these direful afflictions these poor oppressed ones bore a noble testimony for Christ. An English resident who was also forced to fly to the steamer to save his life from the wild rage of the priestly mob, thus writes of them:—

"This ship is to take away two hundred of your flock to Trinidad. Seventy are already on board. The sound of the hymns is very sweet as it rises from the hold. It is a great privilege to be near them in this time of need, and to see that their faith does not fail. They never speak against their persecutors—they only mention them with pity. Sometimes I overhear them in prayer, praying for their enemies, and for those who have turned back again to the Casas d'Idolatrie. They have all been in hidings on the mountains—their houses broken up and pillaged; and many of them have nothing left but the clothes they wear. Alas! now the door in Madeira seems closed indeed—your flock scattered in other lands."

We shall not follow these "witnesses" into their exile. They have not been uncared for. In Trinidad and in Illinois, Mr. Hewitson and Dr. Kalley have visited them, and organized them into churches. The love of some was found to have waxed cold; but very many were found cleaving to the Lord with purpose of heart, and walking in the fear of God.

But alas! for Madeira. How dim is the light become, which in tender mercy the Lord permitted to shine in the dense darkness of its superstitious attachments to Rome. A few in secret still seek after God and sigh for the day of redemption; but popery is triumphing over the desolation it has wrought. It has made a desert, and calls it a fertile land. "How long, O Lord!"

JAMAICA.

CALABAR COLLEGE, FOR TRAINING NATIVE YOUNG MEN FOR THE GOSPEL MINISTRY.

The anniversary of this institution was held on Tuesday and Wednesday, the 6th and 7th of December, when the students were minutely and carefully examined in the several branches of literature and science to which their attention had been directed during the year.

The following ministers were present, most of whom took part in the interesting duties of the occasion, viz., the Rev. Messrs. J. M. Phillippo of Spanish Town, J. Clark of Brown's Town, B. Millard of St. Ann's Bay, J. E. Henderson of Waldensia, E. Hewett of Mount Carey, St. James's, W. Teall of Lucea, Hanover, T. Gould of Clarendon, E. Fray of Refuge, A. Brown of Kettering, R. Dalling of Stacey Ville. The Rev. Messrs. W. Dendy of Salter's Hill, and R. Gay of Falmouth, it was much regretted, were not present during the early part of the proceedings, being prevented by the inclemency of the weather.

Several other friends of the institution connected with churches more or less distant from Calabar also favoured the institution with their attendance.

On the first day, after prayer offered by the Rev. Thomas Gould, the Rev. J. M. Phillippo conducted the examination of the first and second classes in the Latin and Greek languages. In Latin, the first class had read during the year the first book of the *Æneid* of Virgil; the second the construing exercises of the Charterhouse grammar, and the life of Miltiades, in Cornelius Nepos. In Greek, the former part of the first book of the *Anabasis* of Xenophon, and the latter part of the first chapter of St. John. In Hebrew, the first class had read nine chapters of the first book of Samuel, and were interrogated in the

first and second chapters by the Rev. Benjamin Millard.

The students collectively were also closely exercised by the Rev. B. Millard in English grammar and composition; in natural science, and in arithmetic, to mensuration and the rule of three in decimals, by the Rev. J. M. Phillippo, and in physical geography, by the Rev. J. Clark.

These various exercises occupied the whole of the first day, and were closed with prayer by the Rev. William Teall.

On the second day, after the Rev. R. Dalling had invoked the Divine benediction, Mr. Bennet, the senior student, read an essay on the "Intercession of Christ," after which the Rev. J. Clark was the presiding examiner in mental science, and the Rev. J. E. Henderson, in the evidences of Divine revelation.

An essay was next read by Mr. Duckett, a student of the first year, on "Christian Watchfulness," which was followed by an examination of the several classes in Scripture "exegesis, analysis of scripture, scripture geography, and Jewish antiquities, by Messrs. Millard, Gould, and Clark.

Mr. P. O'Meally, who also had been but one year in the institution, concluded the series of subjects of examination by reading an essay on effectual prayer.

In the afternoon of the day, according to previous announcement, a public meeting was held in the large room of the college, presided over by the Rev. J. M. Phillippo.

The service was commenced by singing an appropriate hymn given out by the Rev. D. J. East, the president of the institution, and by prayer offered by the Rev. Ellis Fray. A series of brief theological papers were then read in

succession, by three of the senior students ; by Mr. Pinnock, on "Christ our substitute," by Mr. Campbell, on "Union with Christ," and by Mr. Steele on "Christ our example." These exercises, which gave great satisfaction, were followed by the singing of another hymn adapted to the occasion, after which the chairman delivered the concluding address, which embraced advice and counsel to the students, encouragement to the president, and an appeal to the congregation for their increased aid in the support of this truly valuable and important seminary.

The president of the college then rose and addressed the meeting under deep emotion, excited by some passages in the address of the chairman, and by the cheering results of the examination. Another hymn was sung, and, after prayer offered by the Rev. A. Brown, the congregation, which was numerous and respectable, notwithstanding the unfavourable state of the weather, separated, expressing their great pleasure and satisfaction with the proceedings.

The manner, in which the young men passed through the whole of the exercises prescribed, especially such as related to the critical elucidation of the sacred scriptures and theology in general, reflected honour on the care, attention, and ability of their respected tutor, as well as credit on their own diligence and perseverance. They were evidently well grounded in what they had been taught, performing their exercises with correctness, and replying to the interrogatories with which they were pressed, readily and with perspicuity, intellectually, rather than mechanically ; thus supplying an additional demonstration of the fact that, though skins may differ, yet intellect, as well as affection, dwells in black and white the same. The essays that were read on the different theological subjects afforded very

favourable specimens of style, reflection, and research. The students altogether displayed, indeed, in proportion to the opportunities they had enjoyed, such substantial and gratifying attainment as merited the warmest commendation of the examiners and friends present.

It was additionally gratifying to the friends of the institution to know, that both the scientific and literary information acquired, was regarded by the young men as only subservient to that higher kind of knowledge which it is their one great object to attain, in order to be better qualified for their future work in winning souls.

At the same time the results inspired the most gratifying hopes that, under the continued influence of the God of all grace, the young men who are favoured with its advantages, will reflect credit upon the institution by becoming consistent and able ministers of the New Testament, and honoured means of diffusing the genuine spirit of Christianity among the churches which they may be called to serve.

The evening was occupied on general business of the denomination, and particularly in reference to general education, on which latter subject an admirable and elaborately written paper was read by the Rev. J. M. Phillippo, and cordially approved.

On Thursday morning the annual meeting of the general committee of the Calabar institution was held in the library of the college house, the Rev. J. M. Phillippo in the chair.

An abstract of the report of the proceedings, together with the receipts and disbursements of the past year were read, from which it appeared that, though everything connected with the institution in every other respect was as satisfactory as could have been anticipated, increased funds were necessary for its continued support and its increased efficiency, as well as to satisfy

demands arising from some necessary repairs of the premises and other extraordinary circumstances; the seminary having no resource but what is supplied by voluntary contributions of its friends in Jamaica and in England.

It was also stated that sixteen young men had been educated in the college from its first establishment, nearly all of whom were occupying important spheres of labour in the island as pastors and teachers; that six are now availing themselves of its advantages, and that others had applied for admission for its privileges.

After various arrangements were concerted for the future government and benefit of the institution, a proposal was made to add to the theological seminary, a normal or high school on liberal principles, for the training of teachers and for the advancement of scholars of

promise as to attainments and character from common schools, and for the benefit of private individuals of the higher class, in the various branches of literature and science; and thus to combine the advantages of both institutions at inconsiderable expense, just as is done in many of the colleges of the European continent and in America. The proposal, after an interesting discussion, was entertained, and a committee appointed to mature a plan for consideration, at a general meeting to be held in February next.

The foregoing report has been sent to us by Mr. Phillippo; and we have inserted it because many friends in this country subscribe liberally to the institution, and because all our readers must feel interested in its success as a means of supplying a native pastorate for Jamaica.

FOREIGN INTELLIGENCE.

INDIA, AGRA.—Mr. Robert Robinson, son of our late venerable brother, the Rev. W. Robinson of Dacca, has long desired to devote himself to mission work, and twice offered himself to the Committee with the cordial recommendation of the brethren in Calcutta, some months ago the Committee invited him to take the charge of the station at Dacca. The last mail brought the pleasing intelligence that Mr. Robinson, who gives up a valuable employment in the civil service, has cheerfully responded to the call, and will proceed to Dacca as soon as he can bring his present engagements to an end. He says, "I esteem it a peculiar favour that I am permitted to enter upon the labours of my revered father." Perhaps by this time Mr. Robinson has entered on his work. If so, may the Lord greatly prosper him. Thus there is one vacancy filled up.

CURWA.—Mr. Supper is busily occupied in putting matters at this station into order. The death of a missionary, especially when his place is not at once supplied, is sure to give his successor much to do. He laments

the low state of piety among the members of the church, his work among them is, therefore, more the work of a missionary than of a pastor. He adds, however, "I am happy to say the work among the heathen community usually cheers me more. I am frequently going to the bazar and usually have a good number of people, who listen for one or two hours with attention. The same is the case in the villages around us. There being many brahmins, we have now and then some dispute, but it is not with the same bitterness as I have seen it in other places. The people have heard much. Mr. Chamberlain is still remembered by those more advanced in years, Mr. Carey was often with them with his good Bengali, and Mr. Williamson is known all over this part of the country. The mission stations also of Burdwan, Kishnagore, and Berhampore, do much to remove the prejudices of the people, and diffuse the knowledge of our religion among the people. But the saving power of all comes from the Lord, and to us it belongs to draw down His blessing by fervent prayers."

MONGHIA.—Mr. Lawrence writes, "It is still a day of small things with us. Our converts come in, after long intervals, by ones and twos only. We hope the Lord is still with us. During the past year there has been an addition to the church of five persons by baptism, three natives and two Europeans. There has been no painful case of exclusion, none have withdrawn, none dismissed; one only has been removed by death. The present number of members, of all classes, is seventy-two. The native Christian congregation has somewhat improved, and I hope will continue to increase."

JESSORE.—By a letter from Mr. Sale dated January, we find that he has removed to Jessore from Barisaul, as directed by the Committee, and has fully entered on the duties of the station. He has visited all the stations, examined into the state of the little churches in it, and as far as possible put their affairs in order. "We have plenty of preaching room on all sides of us, and are putting up some places in the cheapest manner so as to get the girls' school started again. Mrs. Sale much regretted leaving her school at Barisaul, and has now to begin entirely anew. Not so strong as she was, and having three little ones to care for, she begs that some pious intelligent young person may be sent to sustain her in her solitary toil, for when I am not at hand it is solitary indeed."

CEYLON. *Colombo.*—Nothing of a very exciting nature has marked the labours of the missionary agents during the past year. There has been advance in some directions. A few have been introduced to the fellowship of the Pettah church. Several of its members are seeking the extension of Christ's kingdom in the various localities. One member supplied the pulpit on Lord's day morning before the arrival of Mr. Carter, to allow me to go into the Jungle during that part of the day. Considerable effort was also made to raise subscriptions towards the support of a pastor in the hope the Committee would assist to send them one. In the native churches a few changes have taken place. Only one had added to its members, though there are many candidates, and many have been importunate for admission. But great caution is necessary in such matters. Mr. Allen has for-

warded a long and interesting letter from Mr. Silva the native pastor of Matura, who is labouring with great self-denial, having no support but what the people afford. One sentence only can we extract, but it is an index to the whole. "I can give my testimony that the Lord is kind. I do not remember having asked any man for support since I came here. But the Lord has inclined the hearts of the people to bring needful supplies. At times when I have had nothing to procure the next meal, something has been sent in just in time, and proved 'that man's extremity is God's opportunity.'"

JAMAICA, SPANISH TOWN.—Mr. Phillippo writes:—"The packet brought me the gratifying intelligence that my kind friends had at length succeeded in assisting me in my difficulties to the extent desired; and no language that I can employ could convey to them the full expressions of my heart for their kindness. Irrespective of difficulties I must expect to share in consequence of the depressed state of the country, I am as contented and happy as I can hope to be on this side eternity. I never before received so many external tokens of courtesy and good will. One thing adds to my happiness at the present time, my second son is, I trust, decidedly pious, and has strong desires for the work of the ministry. May God direct his way. Brother Hume was with us yesterday, January 25th, on his return from England in good health and excellent spirits."

FALMOUTH.—From Mr. Gay we learn that a large immigration of Portuguese had taken place there, as many as three hundred families; many of them have since died, and many more are totally disabled. "It is a murderous system. They cannot labour on the soil, but they can lie beneath it. And so it has been since the days of William Knibb who unsparingly denounced it. A thousand more are coming to be landed and distributed in Trelawny. Could you not get the Committee of the British and Foreign Bible Society to give me a grant for their use, as many of them can read, and it would afford an introduction to the gospel?" We are glad to add that on application to the British and Foreign Bible Society a grant was at once made, and forwarded to Mr. Gay.

SAVANNA LA MAR.—We have received a long and interesting statement, from Rev. John Clarke, respecting the churches under his care. It gives a clear and distinct view of their condition and progress. From this statement we learn that at Savanna la Mar and Fuller's Field, with their out stations, there are in fellowship 910 members, 281 inquirers, added by baptism 128, which, with those received from other churches and restored, make the clear increase 172.

This is very encouraging, and though we are well aware that our brother has had to struggle with great difficulties, yet here is a rich reward, and the prospect before him is rich in promise.

HAITI, JACMEL.—At date of last advices Jan. 27th we are glad to learn that Mr. Webley, and the mission family were all well. By next mail we hope to have intelligence of the station in full.

HOME PROCEEDINGS.

THE meetings held during the past month have been numerous. Mr. Underhill, Rev. H. Dowson, and Dr. Hoby have visited Scotland, the two former taking the district from Dundee to Edinburgh, and thence westward to Glasgow and Irvine; the latter, Aberdeen, Huntly, and Aberchirder in the north. Up to the time of going to press the accounts we have received have been very cheering. In addition to the collections made in the chapels of our own denomination, meetings have been held and sermons preached on behalf of the Society in free churches, united presbyterian, and independent chapels. On Lord's day evening, the 19th ult., a united prayer meeting was held at Elder Street chapel, Edinburgh, at which nearly all the pastors in the city were present and took a part. The deputation speak of it as a truly refreshing and delightful service. Mr. Pearce and Mr. Trestrail advocated the Society's claims at Tottenham and Eagle Street, and with Mr. Carey at Kingston; Mr. Pearce also accompanied Mr. Trestrail to Brentford; the latter also preaching on the Society's behalf at Hemel Hempstead and Eagle Street.

The brethren accepted for India are steadily pursuing their studies under Mr. Pearce, and making satisfactory progress in the language. In this way they are, in fact, doing their work before they enter on their future field of labour; and when they arrive there, will enter upon it under circumstances more favourable than most of those who have preceded them.

FINANCES—IMPORTANT.

As this is the last month of the financial

year, we again beg respectfully to remind the pastors and deacons of the churches, and the officers of auxiliaries, that the accounts of the Society close on the 31st of March; and that all monies to be acknowledged in the next annual report must be received at the Mission House on or before that day.

It will conduce to the facility and correctness of making up the contribution lists for the report, if our friends can supply us with full particulars, with the names of contributors alphabetically arranged; and should any remittances have been already made, of which particulars have not been furnished, we shall feel obliged by their transmission without delay.

ANNUAL SERVICES.

It will be a great convenience to the secretaries if the pastors of London churches who may have engaged with brethren to preach on behalf of the Society, in London, Lord's day, April 23rd, would communicate the names of the brethren thus engaged, and the services they take, whether morning or evening, or both.

Mr. Trestrail has to acknowledge the receipt of £116 12s., "collected by Mr. Cowell and friends at Faversham, to be devoted, by the request of the subscribers, to educational purposes in connexion with the labours of the Rev. W. H. Denham of Serampore."

RETURN OF MISSIONARIES.

Mr. Makepeace, having sought the advice of the first medical gentleman in Calcutta, and that advice having been decided as to

the necessity of his return to Europe, at last, with deep sorrow, resigned every hope of labouring in India, and embarked with his family on board the "Southampton," Dec. 27. We should hope that by this time they are half way on their passage home.

Mr. Thomas informs us that a passage had been taken for Mr. Phillips in the "Monarch," which was expected to leave January 28. We fear that Mr. Phillips is not likely to arrive in time for the annual meetings. May He who holds the winds in his fists and the waters in the hollow of his hand, give to our brethren a safe and prosperous

voyage.] We trust our friends will not forget them in their approaches to the throne of grace.

It gives us pleasure to state also that Mrs. Law, wife of our esteemed missionary in Trinidad, arrived in safety by the last West India mail packet. She had suffered a good deal on the voyage, but was somewhat better on her arrival. She is at Manchester with her friends. May the change of climate soon restore her health, which has been very seriously affected by a residence in the tropics.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., Dec. 23.
CLARENCE, Saker, A., January 4.
AMERICA—NEW YORK, Wyckoff, W. H., January 25.
ASIA—AGRA, Jackson, J., Dec. 20, Jan. 6; Robinson, R., Jan. 6; Makepeace, J., Dec. 16 and 27.
CALCUTTA, Thomas, J., Dec. 17, Jan. 4, 5 and 6.
COLOMBO, Allen, J., Jan. 11 and 12.
CUTWA, Supper, F., Dec. 20 and 31.
FUTTEHPORE—Edmonstone, G., Jun., Dec. 27.
* JESSORE, Sale, J., January 2.
KANDY, Davis, J., Dec. 24, Jan. 11.
MONGHIR, Lawrence, J., Dec. 27; Parsons, J., Dec. 2.
BRITANNY—MORLAIX, Jenkins, J., Feb. 3 (2 letters), 10 and 13.
HAITI—JACMEL, Webley, W. H., Jan. 27.

JAMAICA—ANNOTTO BAY, Jones, S., Jan. 6.
BROWN'S TOWN, Clark, J., Jan. 9.
FALMOUTH, Gay, R., Jan. 24.
KINGSTON, Ashburne, A., and others, Jan. 10; Curtis, W., and others, Jan. 10 and 26; Holt, E., Jan. 10; Oughton, S., Jan. 10 (2 letters) and 25; Thompson, J., and others, Jan. 10.
PORT MARIA, Day, D., Jan. 9.
SAVANNA LA MAR, Clarke, J., Jan. 18.
SPANISH TOWN, Allwood and Oughton, Jan. 10; Gould, T., Jan. 25; Phillippo, J. M., Jan. 26.
SPRING GARDENS, Milliner, G., Dec. 23.
STURGE TOWN, M'Laggan, W. L., Jan. 2.
TRINIDAD—PORT OF SPAIN, Law, J., Jan. 9 and 25.
VAN DIEMAN'S LAND—HOBART TOWN, Johnston, K., Nov. 26.
LAUNCESTON, Dowling, H., Sept. 20.

ACKNOWLEDGMENTS.

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

Miss Elizabeth, for a box of useful articles, for *Mrs. Sale, India*;
Mrs. Pownall, Tottenham, for a parcel of crochet work, for *India*;
Mrs. Nash, Denmark Hill, for a parcel of magazines;
Mr. Thompson, Chancery Lane, for a

parcel of magazines, for *Rev. J. Trafford, Serampore*;
The Religious Tract Society, for a grant of four copies of its Commentary (in part), for *Native Teachers, India*;
Miss Thompson, Leamington, for a silk robe, for *Africa*.

CONTRIBUTIONS,

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

Annual Subscriptions.											
£	s.	d.	£	s.	d.	£	s.	d.			
Benhain, J. L., Esq.	4	4	0	Burls, Miss J.	0	10	6	Collins, W., Esq.	5	5	0
Burls, Miss	1	1	0	Cartwright, R., Esq.	5	5	0	Cozens, Mrs.	1	1	0
				Christian, H., Esq.	1	1	0	Goodings, W., Esq.	2	2	0

		£ s. d.	£ s. d.			
Gouldsmith, Mrs.....		10 0 0	BUCKINGHAMSHIRE. Amersham— Contributions, by Young Gentlemen at Mr. West's School, for Boys' Boarding School, Italy 5 2 0 Chesham— Contributions, for <i>Native Preachers</i> ... 1 0 10 Colnbrook— Collection 2 7 6 Crendon, Long— Contributions, by Mrs. Rose 1 10 0 Wraybury— Collection 1 0 10 Contributions by boxes 1 9 2		Sible Hedingham— Sunday School, for <i>Native Preachers</i> ... 1 1 4	
Hancock and Rixon, Messrs.		1 1 0			GLOUCESTERSHIRE. Eastington— Sunday School, for <i>Native Preachers</i> ... 1 3 0	
Jay, A. T., Esq.		2 2 0			Gloucester— Sunday School, for <i>Native Preachers</i> ... 2 6 0	
Moore, Mrs.		2 2 0			Woollaston, Park Hill— Collection 0 8 0 Contributions 0 10 0	
Do., for Africa		1 1 0			Wotton under Edge— Rogers, Mr. John..... 1 0 0	
Phillips, Mr.		1 1 0			HAMPSHIRE. Andover— Collections..... 6 9 8 Contributions 27 12 1	
Rawlings, D., Esq.		4 4 0			Do., Juvenile Work- ing Association... 8 4 9 Do., Infant Class ... 0 1 6 Do., for <i>Native</i> <i>Preachers</i> 2 0 0 Proceeds of Tea Meet- ing 2 14 0	
Ridley, S., Esq.		1 1 0			Less expenses 47 1 10 1 7 3 48 14 7	
Rippon, Mrs.		5 0 0			Ludgershall— Collection 0 13 7	
Smith, W., L., Esq.		2 2 0			Romsey— Contributions, for <i>Native Preachers</i> ... 0 16 4	
Smith, Mrs. W. L.		1 1 0			HEREFORDSHIRE. Bromyard— Contributions, for <i>Native Preachers</i> ... 0 4 6	
Smith, Miss		1 1 0			Gorsley— Sunday School 0 7 0 Ledbury— Contributions by boxes 1 0 6	
Donations. C. R. 3 0 0 Lucas, Mr. G. 0 10 0 Tollemache, The Hon. Frederick 10 10 0		CAMBRIDGESHIRE. Landbeach— Contributions, for <i>Native Preachers</i> ... 1 4 7 Waterbeach— Collection 1 15 8 Contributions 1 10 3 Do., Sunday School 0 9 1		Hereford— Contributions 0 12 1 Kingsbridge— Collection 4 15 0 Contributions 5 6 0 Do., Sunday School 0 15 6 Less expenses 10 16 6 0 5 3 10 11 3		
LONDON AND MIDDLESEX AUXILIARIES. Bloomsbury, on account, by Mr. Edmund Pew- tress 115 0 0 Devonshire Square— Contributions, by Miss E. Browne, for <i>Na- tive Preachers</i> ... 0 10 6 Hammersmith— Contributions, quar- terly, by Mr. John Hill 7 7 2 Highgate— Contributions, by Miss Hatch 3 12 11 John Street— Senior Bible Class, for <i>Demetagoda School, Ceylon</i> 4 10 0 Poplar, Cotton Street— Contributions, by Mr. D. Cumming, for <i>Native Preachers</i> ... 1 2 0 Regent Street, Lambeth— Farran, Major ... A.S. 2 0 0 Salters' Hall— Sunday School, by Y. M. M. A., for <i>African School</i> 15 0 0 Spencer Place— Contributions, by Misses Powell, for <i>Native Preachers</i> 1 8 6		CHESHIRE. Higher Bebbington, near Birkenhead— Contributions, for <i>Native Preachers</i> ... 0 12 2		Hereford— Contributions 0 8 6 Watford— Contributions, on ac- count, by Rev. J. P. Hewlett 3 3 0		
BEDFORDSHIRE. Luton, Old Meeting— Contributions, two quarters' 5 0 0 Sharnbrook— Contributions, for <i>Native Preachers</i> ... 0 13 0		CORNWALL. Calstock— Contributions, for <i>Native Preachers</i> ... 0 3 8 Saltash— Contributions, by Miss J. Westcott, for <i>Native Preachers</i> ... 1 3 8		HERTFORDSHIRE. Ware— Contributions 1 11 6 Do., for <i>Native</i> <i>Preachers</i> 0 8 6		
BERKSHIRE. Sindlesham— Contributions, by Mr. Brant, for <i>Native</i> <i>Preachers</i> 0 5 0		DERBYSHIRE. Walton on Trent— Contributions 2 5 0		HUNTINGDONSHIRE. Ramsey— Collections (moiety)... 3 0 2 Do., Public Meet- ing, for India ... 9 2 10 Contributions 14 13 4 Do., for India 20 10 0 Do., for <i>Native</i> <i>Preachers</i> 0 15 5 Proceeds of Tea Meet- ing, for India 4 10 4 52 12 1 Acknowledged before and expenses..... 40 6 1 12 6 0		
Windsor— Collections..... 6 1 10 Contributions 11 3 1 Do., for India 2 10 0 Do., Sunday Schools 3 1 11 22 16 10 Less expenses 0 9 3 22 7 7		DEVONSHIRE. Hampton— Contributions 0 19 6 Bideford— Angas, Miss, for India 50 0 0 Devonport, Morice Square— Sunday School, for <i>Native Preachers</i> ... 0 12 1		Spaldwick— Contributions by box Do., for <i>Native</i> <i>Preachers</i> 1 4 6		
DORSETSHIRE. Dorchester— Sunday School, for <i>Native Preachers</i> ... 1 14 2 Weymouth— Juvenile Society 8 0 0		ESSEX. Loughton— Contributions, by Miss Gould 3 16 6				

	£	s.	d.
KENT.			
Borough Green—			
Contributions, for			
Africa.....	7	14	0
Do., Sunday School,			
for do.....	1	1	0
Proceeds of Tea Meet-			
ing, for do.....	3	0	0
Chatham, Zion—			
Collections.....	9	18	2
Contributions.....	3	15	3
Do., Sunday Schools	1	8	8
	15	2	1
Less expenses	0	10	6
	14	11	7
Eynsford—			
Contributions, for			
Native Preachers ...	1	18	7
Maidstone—			
Allnut, Mrs.....A.S.	1	1	0
Tonbridge—			
Contributions, by Miss			
Baker	2	0	0
LANCASHIRE.			
Burnley—			
Collections.....	8	1	0
Contribution	5	0	0
	13	1	0
Less expenses	0	10	0
	12	11	0
Inskip—			
Contributions	4	9	1
Do., for India	1	0	0
	5	9	1
Less expenses	0	0	3
	5	8	10
Liverpool—			
Byrom Street—			
Contributions	1	10	0
Do., for India ..	5	0	0
Do., for Breton			
Itinerant.....	2	0	0
Myrtle Street—			
Contributions	27	18	6
Proceeds of Tea			
Meeting	4	12	0
Pembroke Chapel—			
Contributions, half			
year	114	4	7
	155	5	1
Less expenses	2	5	0
	153	0	1
Rochdale—			
Contributions, for			
Native Preachers ...	1	18	2
Tottlebank—			
Contributions	7	7	2
Do., for Native			
Preachers	1	4	4
LEICESTERSHIRE.			
Leicester—			
Woolton, Mr. Thos.,			
the late	1	0	0
Charles Street—			
Contributions, for			
Native Preachers	2	1	0

	£	s.	d.
LINCOLNSHIRE.			
Brockslesby—			
Contributions, for			
Native Preachers ...	0	13	0
Grimsbly—			
Sunday School, for			
Native Preachers ...	0	10	9
NORFOLK.			
Bacton—			
Contributions, for			
Native Preachers... 0	10	0	
Swaffham—			
Contributions, for			
Native Preachers ...	1	10	0
Tittleshall—			
Contributions, for			
Native Preachers ...	0	10	0
Upwell—			
Contributions, for			
Native Preachers ...	0	10	0
NORTHAMPTONSHIRE.			
Burton Latimer—			
Contributions	1	10	0
Grendon Hall—			
Collection	5	0	0
Middleton Cheney—			
Contributions, by box	2	5	0
Do., Sunday School	0	11	6
Do., for Native			
Preachers	1	10	0
Weston, near Towcester—			
Contributions, for			
Native Preachers ...	0	10	0
NOTTINGHAMSHIRE.			
Newark—			
Sunday School, for			
Native Preachers ...	0	12	6
Sutton in Ashfield—			
Contributions, for			
Native Preachers ...	0	7	6
OXFORDSHIRE.			
Milton—			
Collections.....	3	7	0
Contributions	1	18	5
SHROPSHIRE.			
Bridgnorth, balance.....	1	10	0
Dawley Bank—			
Contributions, for			
Native Preachers ...	2	0	0
Wellington—			
Contributions, for			
Native Preachers ...	0	11	9
SOMERSETSHIRE.			
Bath—			
Ricketts, Mrs. ...A.S.	1	1	0
Bridgwater—			
Contributions, for			
Native Preachers ...	1	0	0
STAFFORDSHIRE.			
Stafford—			
Contributions, by Miss			
Corfield	0	10	0
SUFFOLK.			
Eye—			
Contributions, for			
Native Preachers ...	2	12	10
Stradbroke—			
Collection	4	10	4
Contributions	4	1	6

	£	s.	d.
SUSSEX.			
Forest Row—			
Contributions, for			
Native Preachers ...	0	17	0
Midhurst—			
Contributions, for			
Native Preachers ...	1	6	9
WARWICKSHIRE.			
Birmingham—			
Contributions, for			
Haiti School Room	1	10	0
Leamington—			
Contributions, by Rev.			
James Clark	7	7	0
WILTSHIRE.			
Chapmanslade—			
Collection	1	0	0
North Bradley—			
Collection	4	8	0
Salisbury—			
Lindee, Mrs.....A.S.	1	1	0
WORCESTERSHIRE.			
Astwood Bank—			
Collection	5	6	2
Contributions	0	6	4
Do., Sunday School	0	4	6
	5	17	0
Bewdley—			
Contributions, for			
Native Preachers ...	0	7	11
Kidderminster—			
Contributions, for			
Native Preachers ...	1	1	6
Shipston on Stour—			
Contributions	0	15	4
Do., Sunday School	0	6	0
Do., for Native			
Preachers	3	17	0
Stourbridge—			
Dorricut, Mr. & Mrs.			
Joseph.....	2	2	0
Worcester—			
Trotman, Miss ...A.S.	9	10	6
YORKSHIRE.			
Bedale—			
Contributions, for			
Native Preachers ...	0	16	0
Leeds—			
Contributions, by Miss			
Pullen, for Native			
Preachers	0	4	6
Shipley—			
Contributions, for			
Trinidad Chapel ...	10	0	0
Slack Lane—			
Contributions, Juve-			
nile	0	15	0
NORTH WALES.			
FLINTSHIRE—			
Bodfari—			
Collection	1	6	6
SOUTH WALES.			
BRECKNOCKSHIRE—			
Brecon, Watergate—			
Contributions, for			
Native Preachers ...	2	13	7
Llangorss—			
Collection	0	10	6
Pontestyll—			
Collectiou	0	8	1
Contributions	2	12	6

£ s. d.		£ s. d.		£ s. d.	
Ynysyfelin, Bethel—		Caersalem—		Hope Street—	
Collection	1 5 1	Collection	1 3 7	Collections	25 18 4
Contributions	0 10 0	Contributions	1 12 10	Contributions, Dr. Paterson's Bible Class	7 1 0
GLAMORGANSHIRE—		Cilfowyr and Ramoth—		John Street—	
Berthlyd	0 13 4	Collections	1 1 0	Collections	9 13 8
Bridgend—		Contributions		Do., for Translations	
Contributions, for Native Preachers ...	1 2 4	Ebenezer—		Do., for Translations	
Cardiff, Bethany—		Collection	1 0 2	West George Street—	
Collection, Bethany...	10 8 3	Contributions	0 13 6	Society for Religious Purposes	
Do., Bethel	2 5 1	Do., Sunday School		.....
Do., Public Meeting	7 10 18	.....		.....
Contributions	28 1 4	Less expenses		.....
Do., for India	1 1 0	.....		Romitted in excess...	
Do., Sunday School, Bethany	1 7 1	.....		.....
Do., Do., Bethel ...	0 16 11	Jabez—		Granttown—	
Lantwit Major	2 0 0	Collection	1 0 0	Contributions, Monthly Prayer Meetings	
	53 10 6	Contributions	3 1 8	.....
Acknowledged before and expenses	42 0 0	SCOTLAND.		Hawick—	
	11 10 6	Anstruther—		Turnbull, Mrs.	
MONMOUTHSHIRE—		Contributions, for Native Preachers ...		.....
Newport, Commercial Street—		.....		Mill of Mey, Thurso—	
Collections	9 10 3	Auchencairn—		Dunnet, Mr. William, for India	
Contributions	15 14 1	Contributions, for Native Preachers ...		.....
Do., Sunday School	5 16 0	.....		Renfrew—	
	31 0 4	Blair Athol—		Fearn, Mrs. Mary, 2 years	
Pontheer, Sion—		Contributions, for Native Preachers ...		.....
Contributions, for Native Preachers ...	4 12 0	.....		Winter, T. B., Esq., 2 years	
Trosnant	1 4 0	Cupar—		.....
	36 16 4	Collection		Stirlingshire Missionary Society, Female Branch by Rev. Jas. Gilfillan	
Less expenses	2 5 8	Contributions .....		.....
	34 10 8	Do., Sabbath School		Tobermory—	
PENBROKESHIRE—		.....		Contributions	
Bethabara—		Dundee—		.....
Collection	2 7 0	Watson, Mr. Patrick, Donation .....		.....
Contributions	1 10 0	.....		IRELAND:	
Do., Sunday School	4 12 1	Ratray's Court, Seagate—		Ballina—	
	8 9 1	Collections		Collection	
Less expenses	0 1 0	Do., Monthly Prayer Meetings		Contributions, for Native Preachers ...	
	8 8 1	.....		.....
Blaenllyn—		Contributions		Tubbermore—	
Collection	0 13 9	.....		Contributions, for Native Preachers	
Contributions	8 17 9	Edinburgh, Bristo Street—		Do., Sunday School, for do.	
	58 13 2	Collection, for Translations .....		.....
	1 1 6	.....		FOREIGN.	
	57 11 8	Glasgow—		INDIA—	
	20 16 0	Contributions		E., Mr. and Mrs., one third of £100...	
	20 16 0	.....		.....
	20 16 0	Van Dieman's Land—		Lancaunton, by Rev. H. Dowling—	
	20 16 0	Contributions		Contributions	
	20 16 0	.....		.....

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (April 1854).



JAPANESE DIVINITY.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1854.

THURSDAY, APRIL 20TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. JONATHAN WATSON of Edinburgh will preside.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. ISAAC NEW of Birmingham. Service to commence at eight o'clock.

LORD'S DAY, APRIL 23RD.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 23rd.

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

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young.
Alie Street, Little	Rev. C. J. Middleditch	Rev. R. H. Marten, B.A.*	Rev. E. Probert.
Alperton .....	... ..	... ..	Rev. E. Harris.
Battersea	Rev. Jas. Edwards...	Rev. I. M. Soutle ^d	Rev. N. Hayeroff, M.A.
Blackheath, Dacre Park Chapel	Rev. F. Wills .....	... ..	Rev. D. Jennings.
Blandford Street	Rev. J. J. Brown...	... ..	Rev. T. Winter.
Bloomsbury	Rev. W. Brock	Rev. W. Brock* ...	Rev. H. S. Brown.
Bow	Rev. D. Wassell ...	... ..	Rev. D. Wassell.
Brentford, New	Rev. T. Lomas .....	... ..	Rev. T. Lomas.
Brompton	Rev. F. Trestrail ...	Rev. J. Bigwood* ...	Rev. J. Stent.
Camberwell	Rev. H. Dowson ...	Rev. J. Angus, D.D.*	Rev. C. M. Birrell.
Camden Town, Hawley Road	Rev. J. Taylor .....	... ..	Rev. E. White.
Chelsea, Paradise Chapel	Rev. J. Stent .....	... ..	Rev. T. J. Cole.
Church Street, Blackfriars.....	Rev. G. Cole.....	... ..	Rev. John Branch.
Collier's Rents, Boro'.....	... ..	Rev. D. Evans.	
Crayford	Rev. J. H. Anderson	... ..	Rev. J. H. Anderson.
Dalston, Queen's Road	Rev. N. Hayeroff, M.A.	... ..	Rev. J. J. Brown.
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. B. Evans.
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. J. Watson.
Drayton, West.....	Rev. J. W. Lance....	... ..	Rev. J. W. Lance.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eagle Street	Rev. R. W. Overbury	... ..	Rev. F. Wills.
Eldon Street (Welsh).....	Rev. B. Williams ...	... ..	Rev. D. Evans.
Gravesend.....	Rev. T. A. Wheeler	... ..	Rev. T. A. Wheeler.
Greenwich, Lewisham Road ...	Rev. J. Watson.....	... ..	Rev. J. Russell.
Hackney	Rev. I. New	Rev. D. Katterns*..	Rev. A. McLaren.
Hammersmith	Rev. C. M. Birrell...	... ..	Rev. W. Robinson.
Harlington	Rev. C. H. Harcourt	Rev. C. H. Harcourt	Rev. C. H. Harcourt.
Hendon .....	... ..	... ..	Rev. G. Warn.
Henrietta Street	Rev. R. Morris .....	... ..	Rev. C. A. M. Shepherd.
Highgate	Rev. T. Winter .....	... ..	Rev. J. Price.
Hoxton, Buttesland Street.....	Rev. D. Evans .....	... ..	Rev. J. Webb.
Islington, Cross Street	Rev. D. Watson ...	... ..	Rev. W. Landels.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A.	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Jones .....	... ..	Rev. T. Jones.
Kensal Green	Rev. J. F. Sparke...	... ..	Rev. J. F. Sparke.
Keppel Street	Rev. ....	... ..	Rev.
Lec.....	Rev. W. G. Lewis, sen	... ..	Rev. T. Wilkinson.
Maze Pond	Rev. S. Manning ...	... ..	Rev. R. H. Marten, B.A.
New Park Street.....	Rev. J. Smith .....	... ..	Rev. J. Smith.
Norwood, Upper	Rev. E. Hull.....	... ..	Rev. E. Hull.
Poplar	Rev. E. Probert ...	... ..	Rev. D. Watson.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. C. Stovel.
Regent Street, Lambeth.....	Rev. H. S. Brown...	Rev. *	Rev. J. T. Wigner.
Romford	Rev. F. Overbury ...	... ..	Rev. F. Overbury.
Salters' Hall.....	Rev. J. Hobson	Rev. T. J. Cole* ...	Rev. S. Manning.
Shacklewell	Rev. W. Robinson...	Mr. F. Baron*	Rev. S. Cox.
Shouldham Street, Paddington	Rev. W. A. Blake...	Rev. W. G. Lewis, jun.*	Rev. R. W. Overbury.
Spencer Place	Rev. D. Jennings...	... ..	Rev. H. Dowson.
Stepney College Chapel	Rev. J. T. Wigner...	... ..	Rev. T. Peters.
Stratford	Rev. J. Price .....	... ..	Rev. J. C. Middleditch
Tottenham	Rev. W. Landels ...	... ..	Rev. R. Morris.
Do., 2nd church	Rev. S. Cox .....	... ..	Rev. J. Drew.
Vernon Chapel	Rev. B. Evans	Rev. O. Clarke* ...	Rev. Jas. Edwards.
Walworth, Lion Street	Rev. T. Wilkinson..	Rev. J. Curwen* ...	Rev. G. Cole.
Walworth, Horsley Street	Rev. J. Hoby, D.D.	... ..	Rev. D. Rees.
Wild Street, Little	Rev. C. Woollacott.	... ..	Rev. C. Woollacott.
Westbourne Grove.....	Rev. A. McLaren ...	... ..	Rev. W. G. Lewis, sen.

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

THE MISSIONARY HERALD

TUESDAY, APRIL 25TH.

ANNUAL MEMBERS' MEETING.

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

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

WEDNESDAY, APRIL 26TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. EDWARD STEANE, D.D. of Camberwell, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

EVENING.

DESIGNATION OF MISSIONARIES.

Instead of the usual evening sermon, the Committee have arranged for a Special service at Surrey Chapel, to commend to the divine blessing the following brethren about to enter on missionary service in India, as the first-fruits of the proposed enlargement of the Society's mission in that important field:—The Rev. JOHN GREGSON, late of Beverley; Mr. J. H. ANDERSON; and Mr. THOS. MARTIN.

The following ministers have kindly consented to take part in this service:—The Revs. WILLIAM BROCK; HUGH STOWELL BROWN; JOHN HOWARD HINTON, M.A.; THOMAS WINTER.

Service to commence at half-past six.

THURSDAY, APRIL 27TH.

PUBLIC MEETING AT EXETER HALL.

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

Chair to be taken at eleven o'clock.

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

AMERICAN BAPTIST MISSIONARY UNION.

GENERAL VIEW 1853—4.

The attention of our transatlantic brethren has been naturally awakened to the changes and revolutions which are going on in the old world. They are regarded by them as the harbingers of yet greater changes in time to come. Asia, for so many centuries fixed and unimpressible, like a colossal emblem of almost stagnant life, is the theatre of revolution. Europe is again threatened

with convulsion. These movements only faintly indicate the heavings up of the sea of human opinion, which is more restless and agitated than ever. No one can tell in what they may result, and the directors of the Union look with deep anxiety on their missions, and from their records in relation to this subject we present our readers with the following abbreviated survey.

BURMAH.

Here the greatest force is concentrated, and we see the missions entering upon a new era, opened by the sudden enlargement of their field of operations.

"The conquest of Southern Burmah is indeed incomplete—the peace lately proclaimed was but a hollow truce, and the calamities of war are renewed for a season. But enough is gained to give the missions access to a numerous population hitherto unapproachable. In anticipation of this result, the whole body of missionaries have been convened to review their labours, to compare their experience, and to devise measures at once for extending their lines of occupation, and for acting with increased efficiency and unity of plan. Resources accumulated within the narrow limits of Tenasserim and Arracan are now available for the populous interior of the country. It was felt that the set time had come for an advance movement. But while competent and faithful translators had opened the Scriptures to both the Burmans and Karens with a clearness that leaves little to be expected from present revision; while the press had multiplied copies, ready for the widest distribution which should appear practicable and expedient; and while a hopeful body of native pastors and evangelists was raised up; it was made manifest that the most imperative want—that of men qualified to lead the advance—could be but imperfectly supplied. It was neces-

sary to spare from the older stations as many missionaries, and to disperse them as widely as the nature of the case would admit, trusting in Him who is able to save by many or by few, to make the feeblest labours effectual and to raise up the needed succours from the American churches."

We are sorry to learn that this most important and interesting mission has suffered much from the prevalence of sickness among the brethren. With one exception, they have been in the field for years—some for many years of severe and useful labour. Mr. Nisbet was arrested by sickness on the threshold of his work, and warned to retire; but before he could leave, Mrs. Nisbet was removed by sudden death. One brother, who had been home for the recovery of health, was about to return, and two others had been recently appointed to stations in Burmah.

"While, however, attention has been so fixed on plans for the future, the ordinary labours at stations already established have gone forward with general prosperity. The native churches have shown a high degree of stability, the native preachers of zeal; and the divine blessing has given effect to their efforts in co-operation with the missionaries. In Rangoon and Bassein particularly, there has been a large ingathering of converts. The present season is witnessing, it may be hoped, the beginning of those more extended efforts for the evangelization of Burmah indicated in the foregoing list of stations, of which we shall look to hear encouraging results during the year on which we have entered."

SIAM.

This mission has experienced no outward change. Its work has advanced, not rapidly, as compared with some older and more favoured, but surely and hopefully. "A few converts,

a few promising inquirers, an interesting church, steadfast amidst the flood of heathenism—who shall despise the day of small things? Mr. Chandler is about returning, with the Rev. Robert Telford as a colleague for Mr. Ashmore in the Chinese department. The Siamese department needs an increase of labourers. When the whole kingdom is open to the Christian preacher, the men should not be wanting to go through the land with the message of salvation.”

The vast fields for missionary operations which lie eastward of Hindostan and Burmah [have attracted the same deep attention in America as in Great Britain. The same sort of preparation for occupying them is going on among our American brethren, which is being made in this country. Hence, in a review of the mission field, they refer with interest and hope to

CHINA.

“China, now in the throes of a revolution in which the influence of a few imperfectly apprehended Christian ideas is strikingly manifest, is attracting to itself the gaze of the Christian world. The immediate effects of the insurrection as related to missions, should it even succeed, cannot be predicted. In its most favourable aspects it offers the promise of an open and unobstructed way for the preaching of the gospel and the circulation of the scriptures. It may issue less auspiciously. But of one thing we may be safely assured—a pure Christianity, whether favoured by the sovereign power or under its ban, will make no progress unless it is preached to the people. ‘How shall they believe on Him of whom they have not heard? And how shall they hear without a preacher?’ The obligation to give the gospel to China does not rest upon our own denomination with such single and exclusive force as do the claims of Burmah, but, in common with others,

we have attempted to bear a part in this great enterprise, and have met with a measure of success.

“The Hongkong mission, by the temporary withdrawal of Dr. Dean, who lately returned to this country on account of impaired health, is left in the sole charge of Mr. Johnson. To Ningpo, a missionary of recent appointment the Rev. M. J. Knowlton, has just been designated, who, with Mr. Lord returning to his station, will strengthen a post that is in great need. At both stations there have been accessions to the native churches. The character of some of the converts promises much for the future. There is every encouragement to cultivate this immense field with a vigour and liberality beyond any precedent hitherto set.

ASSAM.

“This mission has sustained severe afflictions in the death of Mr. Dauble, who had won in an eminent degree the confidence and love of his associates during his brief service, and of a native preacher, concerning whose future usefulness the best hopes were entertained. Mrs. Cutter has returned to this country as an invalid. The enfeebled health of some of the brethren causes deep concern for the welfare of the mission. It calls for succour. Though the fruits of labour bestowed do not immediately appear, yet the soil is breaking up, the good seed is sown, and the Lord of the harvest will not refuse the increase. The foreign Secretary, by authorization of the executive committee, has decided to visit Assam—a step much desired by the mission, and one that it is believed will prove for its permanent advantage.”

The observations which follow do not present so much encouragement in regard to the stations to which they refer. They present much the same aspects, however, as we have often had

to contemplate in the history of our own mission from time to time. All such enterprises are subject to such changes. But it is delightful to see them rise again into life after a long season of depression, awakening new hopes and inspiring fresh zeal.

THE TELOOGOO AND BASSA MISSIONS.

"The mission to the Telogoos is reduced, by the return of Mr. Day in enfeebled health, to a single missionary and his wife. To expect that it should be able to make any sensible progress under such circumstances would be unreasonable. The divine energy is boundless, but works by means. Mr. Jewett has been preserved from discouragement, and continues his work with cheerfulness, leaving the future in the hands of God and of his brethren. The efforts made to reinforce the mission, we are sorry to say, have thus far failed of their object.

The mission to the Bassas, resuscitated, after long waiting, by two missionary families, presents itself with fresh interest to the view of all who are concerned for the welfare of Africa. The missionaries found, in the state of the church, the schools, and the mission property, visible proof of the fidelity of the native assistants in whose charge these had been so long left. They have suffered from sickness incident to the acclimating process, but have been sustained, and enabled to rejoice in the lot assigned them. They have already seen some triumphs of the gospel, and look with the patience of hope for multiplied conquests."

There is nothing very striking in the "review which is presented of the missions to Germany, Greece, and France."

In France there is, at present, only one missionary. Mr. Oncken's presence in America, and his visit to the churches, is spoken of most kindly, and we gather that he has been well received. By that visit "it is hoped a stronger interest will be awakened in the mission with which he is identified, and that the Committee will be fully sustained in their effort to give it ample support."

The account of the missions to the Indians is but brief. From it we learn that steady progress is making among the Cherokee churches in numbers, character, and efficiency. The loss of two native preachers is lamented, but one has already been sent forth to occupy their place. The mission to the other tribes is not in so advanced a state. Still the churches endure; and their present fidelity and zeal are the seed of future increase of which individual conversions are the indication.

We could apply the closing remarks of the report whence we have drawn these particulars to our own mission, more particularly in regard to the field of India. May our readers most seriously ponder the solemn inquiry with which the following extract closes:—

"Such, in brief outline, is the state of our missions. In view of their small beginnings, they call for a grateful remembrance of the divine favour through which they have reached their present degree of expansion. But in consideration of the immensely widened field now made accessible, of the providential signs that beckon to us from the four corners of the earth, of the resources of our denomination multiplied by years of prosperity, it is impossible to suppress the question, What doth the Lord require of us?"

A PASTORATE FOR NATIVE CHURCHES.

On former occasions we have made the readers of the Herald acquainted with our general views on this subject. Next to the dissemination of divine truth, and the nature of the agencies to be employed in effecting it, no question can be of greater importance—how best to secure the results of missionary labour, and to secure the ground which has been gained. Our American brethren are alive to this question, and striving to solve it, especially as it relates to their flourishing mission in Burmah. During the recent visit of the secretary of the American Baptist Union to this portion of their field, this subject among many others was deliberated upon, and we propose to give the result in the words of the report drawn up by the missionaries to whose hands its preparation was referred. They say:—

“We have reached a period in the history of our missions when this subject demands the most profound and prayerful attention. This will appear most evident when it is considered that at this present moment there are 117 churches connected with the Burmese and Karen Missions, with a membership of some 10,000 converts, with only eleven ordained pastors. New churches are rising, and under the blessing of God will continue to rise, until the whole land is filled. The question at once suggests itself, To whom must these numerous churches look for faithful pastors to go in and out before them?

“I. It must be admitted that, in the early stage of their profession, the immaturity of the converts, the presence of evil habits acquired in a state of heathenism or idolatry, the ignorance and imperfect apprehension of the gospel, must and do require the judicious treatment of missionaries. They demand from them incessant instruction, great watchfulness, and pastoral supervision.

But a long continued supervision your Committee believe would be attended with many serious evil results. It would engender feebleness in the native churches and incapacitate them for that state of independence and self-sustentation designed by the great Head of the church. It would accustom the native converts to a style of ministry which can in vain be looked for from a native pastorate when circumstances shall compel its employment. It would have a reflex influence disastrous to missionaries themselves. Their exertions would become limited and confined to small bands of converts, while myriads are perishing around them, and so far as influence goes, they would set a most injurious example to the churches and to native assistants. It would teach them to be satisfied with what had already been gained, instead of impressing upon them by personal example, that they should never rest satisfied while the world around them remained in darkness of heathenism.

“II. It will appear evident that if the reasons adduced are *valid* against a long continued pastorate of missionaries, they are valid arguments for the employment of native pastors alone to superintend the converts gathered into the Christian fold. In no other way can the wants of the native converts be supplied and the gospel they have received be perpetuated.’

“The Committee have been led to inquire, Has the Lord Jesus Christ made no provision for these churches purchased by his own blood, in raising up a native ministry? We rejoice to say that he has done, as he has been wont to do at every stage of the church’s history, down to the present time. There are now eleven ordained men who, by their fidelity in the discharge of the high duties entrusted to them, demonstrate

that the missionaries did not err in the laying on of hands, and setting them apart to the work unto which they were called by the Holy Ghost, though they may have done it with fear and trembling. In addition there are more than 120 native preachers connected with these churches, many of whom until recently have been inaccessible to the missionary in Burmah. These men (or most of them) have been raised up by God himself and endowed with gifts and qualifications for the ministry of the word. They have sat side by side with your missionaries in the zayat, they have stood with them in the field of active service; they have been entrusted with the gospel and have wended their weary way to the distant jungle and preached the crucified Saviour in the vales and on the mountain tops, relying alone upon Him who had called them; they have made the jungle vocal with the praises of God, so that the missionary following in *their* footsteps has found the wilderness budding and blossoming as the rose. These are tried men, they have met persecution and have not quailed, they have been reviled from day to day and have not fainted, they have been subjected to stripes and imprisonment, the naked sword has been suspended over them,—but all in vain. These men preach with power and acceptance and have been the pioneers in your missions, harbingers of the gospel of peace. Many of them even now are in charge of churches (which have been raised up through their instrumentality), feeding them and guiding them onward in the path of life, while others are raising up new ones, the converts around them waiting for the missionary to come and set in order the things that remain. Can we for a moment doubt, that God is raising up a pastorate for the native churches? Or shall we hesitate and permit a system not sanctioned by scripture to become estab-

lished and entailed, with its accumulating evils, upon the rising churches of Burmah?

“The Committee would recommend the most serious attention of this convention and of every missionary to this subject, and that pastors be ordained for every church just so soon as suitable men qualified as the scriptures demand for this important office are raised up, not forgetting the injunction, ‘Lay hands suddenly on no man.’ For we know of no question connected with the case of native converts which calls more loudly for the exercise of sound judgment and judicious action than the ordination of native pastors. And we recommend, therefore, that the native churches be directed to look unto God by prayer and earnest supplications to raise up faithful men—not only pastors, but deacons, to take charge of them in the fear of God, and that the churches be instructed sacredly to sustain them by their prayers, and support them with a generous liberality. This recommendation has the high sanction of apostolical example. The attention of the apostles was at once directed to this subject by the Divine Spirit;—a subject so important that it was entered upon in the most solemn manner, with fasting and prayer; thus recognizing the ministry not only as of divine appointment, but that God had in raising up churches endowed them with suitable gifts, which were to be sought out and publicly set apart to the work, and then commended to God.

“In making this recommendation, we would by no means convey the idea that the missionary should cease to instruct and watch over the pastors and infant churches raised up under his ministry. No. In addition to all the trials and labours of the faithful missionary, he *will have* ‘the care of all the churches’ still.

“When we have thus complied with

the injunction, 'And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also,' may we hope to see 'the native churches walking in the fear of God, and edified by their own brethren under the teaching of the Spirit of God, and the missionary unfurling the banner of salvation in the regions beyond.' Then, may we see these sheepfolds so regulated that, were every missionary withdrawn,

they would possess within themselves both the men and the ability to continue as the witnesses of Christ, until 'the wilderness and the solitary place shall be glad for them and they shall rejoice and blossom as the rose.'"

It is thus seen that our American brethren are in full accord with us in this subject, and give the full weight of their experience and convictions to the truth of the views we hold.

FOREIGN INTELLIGENCE.

JESSORE.—In the month of November two native preachers visited the town of Satgari, to be present at the Ras festival, one of the numberless feasts held in honour of the vile Krishna. The assemblage of many thousands of people at these seasons affords a favourable opportunity for proclaiming the gospel. Crowds are brought together to witness the fireworks, and to hear filthy songs accompanied by discordant drums. From morning to night the word of life was preached, and scriptures and tracts were distributed. One day, four young Baboos, the sons and nephews of the Zemindar, sent for Ali Mahommed and Waris, the native preachers, in order to discuss the respective merits of Hinduism, Mahommedanism, and Christianity. They wished, they said, to ascertain the true religion. About three hundred Brahmins and Pundits and many respectable Mahommedans were present, who had been invited by the Baboos to their palace to listen to the discussion. The New Testament was already known to the Baboos, having received a copy of the Bengali version long before. Several passages were read, and at their request Ali interpreted them to their satisfaction. After several questions about Mahommedanism, Ali was asked his opinion of Hinduism, which he freely gave, the Baboos agreeing with him that the Shastres were full of contradictions and unworthy of belief. The discussion ended by a full acknowledgment that Christianity was the only true religion. On their retirement

from this interesting interview, one of the Baboos addressed to the native preachers the singular question, "Were the Zemindars to embrace Christianity, would it prove beneficial to the cause of truth?" Speaking generally of their itinerant labours, they say, "We seldom meet with any who seem to be hostile to Christianity. The people are getting enlightened, and hence their prejudices against Christianity are gradually vanishing away. All carping, cavilling, and reviling have almost ceased." There are five candidates awaiting the ordinance of baptism.

CEYLON, COLOMBO.—We learn with pleasure that Mr. Carter has already been able to address a native congregation in the Singhalese language, and that by a judicious method of study he has so far succeeded in the attainment of the native idioms, as to look forward at an early day to the consecration of all his time to the proclamation of divine truth among the people.

WEST INDIES, BAHAMAS.—Our excellent missionary Mr. Capern has at length resumed his labours among his people at Nassau. Not, however, without some discouragement, arising from the misconduct of the young man whom he had left to preach to the people during his absence from the colony. The place of the lamented Fowler has not yet been filled up, and at the time of writing, Mr. Capern had not been able to visit the churches rendered destitute by his decease. The accounts of the native brethren on the out islands are encouraging. One

has baptized forty-seven persons during the last year, and his people have contributed towards his support rather more than the last year. Nearly all the churches are renouncing their prejudices against the native pastorate system; but yet do not feel altogether as they ought respecting the support of their pastors. To a large extent, however, this may arise from poverty, the hurricanes of November last having destroyed their corn, and almost entirely their ground provisions. Great distress prevails, and hundreds are at the point of starvation. Some assistance has been rendered by the government; but necessarily all classes feel the effects of such a visitation.

ST. DOMINGO, PUERTO PLATA.—Amid a people whom popery and infidelity hold in bondage, the work of the servant of Christ is necessarily slow. If liberty be inscribed on the banners of the people, yet do these adversaries oppose its exercise, and, by every means, endeavour to hinder the spread of that truth which alone can make them free. One of the priests denounces from the pulpit the ministrations of the missionary. Exhortations and threats are freely addressed to such as will receive tracts, or listen to the message of eternal life. The benefits of extreme unction are to be denied the recusant, while, for himself, the priest declares he would rather be with the saints in hell than with protestants in heaven. Nevertheless, bibles and tracts find their way into the homes of both the poor and the rich, and the visits of the missionary are received with respect and interest. The health of Mr. Rycroft has suffered much from the closeness of the room in which public worship is held. A chapel is greatly needed. The people have contributed upwards of £40 for the purpose; but Mr. Rycroft is constrained to appeal to the churches at home to help him in this important matter.

HAITI, JAOMEL.—We have been favoured

with the following extract from a private letter of Mr. Webley's, which will doubtless awaken feelings of gratitude to God with respect to this tried mission. He says, under date of February 10 :—

“God seems to be especially blessing us just at this time in this, I may say, more than ever interesting mission; not, 'tis true, by immediate and large accessions to the church, but by the preparation of the soil for the sowing of the seed. Our congregations are much larger than ever; the tide of public opinion is fast changing in our favour, and a strong under current of good is heaving the sea of evil that has overflowed our townspeople. I do not say this from any warmth of the moment; the thing is a living palpable fact. My union with Miss Clark, the erection of our chapel, and our present intention to build a school room have unquestionably contributed considerably to our present success, at least so far as secondary agency could do so. True, we have only baptized five persons during the past year, but we shall soon, I doubt not, baptize others. I would fain hope that we shall gather a large harvest of souls this year, for many are pricked to the heart, and many more still are convinced of the truth. Our little church, too, is the only one in the island that enjoys perfect peace and brotherly love, the only one free from trouble, through the great mercy of God. We have never yet had to exclude a member, never even been compelled to reprimand one of them for un-Christian conduct, whilst a sweet spirit of love, and union, and desire to do good pervades, I think, every one of them. Our school, too, has so increased, that we shall now be compelled to refuse to take any more children, until we can get the school room built. When Miss Harris left we had only about, I believe, eighty children, and we have now a hundred and ten. It was, indeed, remarked a few days ago that no station in the island was in every respect in such a prosperous condition as this. We would indeed thank God, and God alone, and take courage. When I remember that I have had to preach for years to eight, ten, or twelve persons, and that now we sometimes have of a sabbath evening five or six hundred hearers, and frequently from two to three hundred, I ought to be, I cannot but be devoutly thankful.”

HOME PROCEEDINGS.

The deputation to Scotland completed their journey in the first week of the present month. Many pleasant

and profitable meetings were held, and there is reason to believe that there is a deepening interest in the work of

missions among the heathen in the churches of our denomination in that part of the country. Mr. Pearce, in conjunction with Mr. Underhill has visited Hitchin, where a most cordial spirit was manifested. Mr. Underhill has also attended meetings at Thrapston and in its vicinity. Mr. Trestrail and Mr. Hands, with the assistance of the local brethren, have been engaged in holding meetings in connection with the North Wilts and East Somerset Auxiliary. The meetings have been of a very gratifying character.

Besides the more extensive deputations, the following places have had missionary meetings, Harlow, Bishops Stortford, High Wycombe, and Luton, attended by Mr. E. Carey on behalf of the Society; Mr. Pearce also uniting in that at Luton. Mr. Gregson has visited Colchester, Saffron Walden, and Woolwich; and Mr. Landels, Leamington; Mr. Leechman, and Mr. Trestrail, Watford; and Dr. Wills, Leighton Buzzard. The smaller places in the neighbourhood have enjoyed the services of Mr. Cowdy.

It is with pleasure we record our impression that the presence of the Lord our Saviour has been enjoyed in these varied services, and that its hallowed influence was surely felt.

We record with feelings of satisfaction that the Committee have accepted

the services of the Rev. Joseph Diboll of Holt, in Norfolk, for the mission in Western Africa. He will sail to the assistance of our worthy brother, Mr. Saker, as early as arrangements can be made.

Our readers will observe a somewhat important change in the order of the Annual Services. The brethren accepted for the mission in India will be designated to their solemn work, instead of the usual sermon, at Surrey chapel. A more fitting opportunity could not be found to inaugurate the plan for augmenting our missionary band in India. The service will have, we doubt not, the holy sympathies, and our young brethren the fervent prayers, of the Lord's people. They will go forth to their toil with the consent and approbation of the Society. And it is our hope that others will be stimulated by their example to devote themselves in the like manner to the service of the Lord.

NOTICE.

The secretaries of the Society beg to intimate to the secretaries of county and district auxiliaries, that they hope to have a meeting with them in London during the ensuing anniversary services of which due notice will be given.

FOREIGN LETTERS RECEIVED.

AFRICA—GRAHAM'S TOWN, Hay, A., December 20; Nelson, T., Dec. 20.
 ASIA—CALCUTTA, Thomas, J., Feb. 18.
 COLOMBO, Carter, C., Jan. 23.
 JESSORE, PATTY, J., Jan. 3.
 BAHAMAS—NASSAU, Capern, H., Jan. 5 and 12.
 GRAND TURK—Littlewood, W., Jan. 25.
 BRITANNY—MORLAIX, Jenkins, J., March 1, 10 and 20.
 HAITI—JACMEL, Webley, W. H., Feb. 8 & 11.
 JAMAICA, Phillippo, J. M., & others, Feb. —;
 BELLE CASTLE, Harris, H. B., Feb. 10.

BROWN'S TOWN—Clark, J., Feb. 23.
 CALABAR—East, D. J., Feb. 20.
 FOUR PATHS, Gould, T., Feb. —.
 KINGSTON, Oughton, S., Feb. 10 and 26;
 Curtis, W., and others, Feb. 26.
 ST. ANN'S BAY, Millard, B., Feb. 2, 6 and 24.
 SALTER'S HILL, Dendy, W., Feb. 15.
 ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Jan. 2 and 20.
 TRINIDAD—PORT OF SPAIN, Law, J., Feb. 25.
 MOUNT HOPEFUL, Inmiss, A., Feb. 21.

ACKNOWLEDGMENTS.

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

The Juvenile Working Society, New Park Street, for a parcel of clothing, for *Rev. A. Saker, Africa*;
 G. P. Prince, Esq., M.D., Bideford, for a case of clothing, value £10, and books, value £5, for *Mr. J. J. Fuller, Africa*;
 Mr. James Leslie, New Pitsligo, for a parcel of magazines;
 A Friend, for a parcel of Evangelical Magazines;
 Friends at Chipping Norton, for a case of clothing, value £15, for *Rev. J. M. Philippo, Spanish Town*;

Sunday School, Queen Street, Woolwich, by S. M. Percival, for a case of useful and fancy articles, value £22, for *Rev. J. Smith, Chitoura*;
 Friends at Manchester, Birmingham, and Wolverhampton, by Mrs. Marten, for a case of clothing, value £3, for *Rev. Joseph Gordon, Mount Nebo, Jamaica*;
 Friends at Blandford Street, by Mrs. Keyes, for a box of clothing, &c., value £3 10s., for *Mrs. Sale, Jessore*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21 to March 20, 1854.

£ s. d.	£ s. d.	£ s. d.	
Annual Subscriptions.			
Allen, J. H., Esq.....	2 2 0	Taylor, James, Esq.....	2 2 0
Bacon, Mr. J. P.	1 1 0	Warrington, J., Esq....	3 3 0
Barnes, R., Esq.	1 1 0	Whitehorne, Mr. J.....	2 2 0
Bartlett, Rev. J., Marn- wood	1 1 0	Woolley, Mr. G. B.....	4 4 0
Beddome, R. B., Esq... 1 1 0		Donations.	
Beddome, W. B., Esq... 1 1 0		David, Mr. E., box	0 5 0
Benetfink, Mr.	1 1 0	Gray, Dr. J. T., for India	0 10 6
Blacket, Mrs.	1 1 0	Townley, Rev. Henry ...	5 0 0
Bowen, Mr. and Mrs. ...	1 1 0	Tressider, Mr. and Mrs. J. E., for India	2 10 0
Clark, Mrs.	1 1 0	Legacies.	
Crispin, Mr.	0 10 6	Knighth, Mr. G. W., late of Stony Stratford	100 0 0
Croll, A. A., Esq.....	10 0 0	Nelson, (Mr. John, late of Dumfries	35 7 11
David, Mr. Ebenezer, two years	1 1 0	Do., for Translations	35 8 6
Deane, Messrs., and Co. 1 1 0		Palmer, Miss E. F., late of London	19 0 0
Declancy, Miss	1 1 0	Stoate, Mr. Thomas, late of Bristol	25 0 0
Douglas, James, Esq., Cavers	5 0 0	LONDON AND MIDDLESEX AUXILIARIES.	
Dunt, Mr. Thomas	1 1 0	Battersea, on account ...	20 0 0
Dunt, Mr. J.	1 1 0	Brompton, Thurloe Chapel— Contributions, for Native Preachers ...	2 15 0
Fames, Miss	1 0 0	Camberwell, on account	44 12 4
Francies, Rev. G.	0 10 6	Rawlings, E., Esq. ...	10 10 0
Francis, Mr. J.	1 1 0	Contributions, by Master John Cowen	2 6 0
Gover, Mr. W.	1 1 0	Fox and Knot Court— Sunday School, for Schools.....	3 10 0
Gurney, W. B., Esq.....	100 0 0	Highgate— Sunday School, for Native Preachers ...	0 16 0
Do., additional, for India	50 0 0	Kensington— Contributions, by Mrs. D. Rawlings	1 0 0
Gurney, Henry, Esq. ...	5 5 0	Milton Street— Sunday School, for Native Preachers ...	0 16 0
Haddon, Messrs. John and Son	2 2 0	Stratford Green— Collection	2 0 0
Hamilton, Thomas, Esq. 1 1 0		Contribution	1 0 0
Hanks, Mr. W.	0 15 0	Tottenham—	
Heriot, Mr. J. J.	2 2 0	Collection	5 2 6
Hodge, J., Esq.	1 1 0	Contributions	19 17 3
Huntloy, Miss	1 1 0	Tottenham.—Continued	
Irish, Mr. Frederick.....	0 10 6	Contributions, for	
Jones, Capt. John, R.N. 1 1 0		India	1 0 0
Low, James, Esq.....	1 1 0	Do., Sunday School	0 7 9
Meacher, Mrs.	1 1 0	Do., Infant School, West Green	0 7 1
Murch, Rev. Dr.	2 0 0		26 14 7
Overbury, Mr. B.	1 1 0	Less expenses	2 8 0
Peek, Brothers, Messrs. 1 1 0			21 6 7
Pewtress, T., Esq.	2 2 0	Walworth, Lion Street— Sunday School, for Gahataya School, Ceylon.....	
Pontifex, Mr. R.	1 1 0		15 10 0
Poole, M., Esq.	1 1 0	BEDFORDSHIRE.	
Powell, Mr. John.....	3 3 0	Dunstable—	
Ramsden, R., Esq., Carlton Hall	1 1 0	Collections.....	11 16 2
Ridgway, Thomas, Esq. 5 5 0		Contributions	11 18 5
Roe, Mr. F.	1 1 0		23 14 7
Sharp, Mrs.	1 1 0	Less expenses	0 6 11
Shaw, Mrs.	1 1 0		23 7 8
Spalding, T., Esq.....	1 1 0	BERKSHIRE.	

		£	s.	d.			£	s.	d.			£	s.	d.	
Reading, on account ...		25	14	1											
Wallingford—					HEREFORDSHIRE.										
Collection, Prayer Meeting, for India		0	10	1	Ross—										
Contributions, for Native Preachers ...		2	5	6	Contributions, for India		7	4	0						
CAMBRIDGESHIRE.					HERTFORDSHIRE.										
Cambridge—					Bishops' Stortford—										
Foster, Mr. R. S.		1	1	0	Collection		4	2	0						
Do., for India		0	5	0	Contributions		0	18	0						
Lilley, W. F., Esq. ...		50	0	0	Hitchin—										
NORTH-EAST CAMBRIDGESHIRE					Collections		17	6	1						
Auxiliary—					Contributions		32	18	6						
Barton Mills—					Do., for <i>Intally</i>		4	0	0						
Collection		6	4	6	Do., Sunday School		8	5	2						
Contributions		9	7	4	Proceeds of Marriage Fees		0	15	6						
Burwell—					Do. of Tea Meeting		11	0	0						
Collection		2	1	1			74	5	3						
Ischam—					Acknowledged before and expenses		20	11	0						
Collection		5	10	0			53	14	3						
Contributions		3	10	0	Markyate Street—										
Soham—					Contributions, for Native Preachers ...		0	19	8						
Collection		3	14	0	Royston—										
Contributions		1	0	0	Contributions, by Mr. T. Goodman		7	9	0						
West Row—					Do., by Miss Saunders		1	0	0						
Collection		1	13	0	St. Alban's—										
Contributions		0	18	10	Collections		9	2	3						
Less expenses		4	5	0	Contributions		12	10	8						
		29	13	9	Do., Juvenile		4	18	0						
					Do., for <i>Intally</i>		1	12	6						
					Do., for Native Preachers		1	16	10						
					Do., for African Schools		0	9	2						
					Less expenses		2	4	10						
							0	3	4						
							2	1	6						
					DEVONSHIRE.										
Dartmouth—					Dartmouth—										
Collection		1	12	8	Collection		1	12	8						
Contribution		0	3	0	Do., for African Schools		0	9	2						
Do., for African Schools		0	9	2	Less expenses		2	4	10						
Less expenses		0	3	4			0	3	4						
		2	1	6	Devonport, by Rev. Thos. Horton—										
					Contributions, &c.		8	11	6						
					Contributions		7	8	6						
					Upottery		1	5	0						
					DORSETSHIRE.										
Lyme Regis—					Lyme Regis—										
Collection, &c.		3	6	0	Collection, &c.		3	6	0						
ESSEX.					ESSEX.										
Burnham—					Burnham—										
Collection		0	19	0	Collection		0	19	0						
Walthamstow—					Walthamstow—										
Contributions, by Mrs. Pechey's Young Ladies		0	11	6	Contributions, by Mrs. Pechey's Young Ladies		0	11	6						
GLOUCESTERSHIRE.					GLOUCESTERSHIRE.										
Cirencester		17	10	10	Cirencester		17	10	10						
HAMPSHIRE.					HAMPSHIRE.										
Emsworth—					Emsworth—										
Contributions		2	3	4	Contributions		2	3	4						
Lymington—					Lymington—										
Contributions, for Native Preachers ...		1	5	6	Contributions, for Native Preachers ...		1	5	6						
Portsea, by Rev. C. Room—					Portsea, by Rev. C. Room—										
Contributions		1	11	6	Contributions		1	11	6						
					KENT.										
					Eytborne—										
					Contributions		1	2	1						
					LANCASHIRE.										
					Goodshaw		0	17	0						
					Liverpool—										
					Continental Evangelical Society, for Britany		10	0	0						
					Myrtle Street—										
					Juvenile Society, for Rev. W. K. Ry-croft's Schools, St. Domingo		10	0	0						
					Do., for Rev. John Clarke's Schools, Savanna la Mar		10	0	0						
					Manchester, on account, by Thomas Bickham, Esq.		250	0	0						
					Sadden—										
					Contributions, for Native Preachers		1	2	0						
					Sadden,—Continued										
					Foster, George, Esq., for Jamaica Theological Institution		25	0	0						
					Do., for Serampore College		25	0	0						
					LEICESTERSHIRE.										
					Leicester, Belvoir Street—										
					Contribution, additional		0	10	0						
					NORFOLK.										
					Diss—										
					Contributions, for Native Preachers ...		1	2	9						
					NORTHAMPTONSHIRE.										
					Clipstone—										
					Contributions		1	17	8						
					West Haddon—										
					Underwood, Mrs.		1	0	0						
					NORTHUMBERLAND.										
					Newcastle on Tyne—										
					Friend, by Rev. T. Pottenger, for Native Preachers		1	0	0						
					OXFORDSHIRE.										
					Bicester—										
					Contributions, by Mr. J. Smith		1	0	0						
					Coate, &c.—										
					Collection, Coate		2	4	0						
					Do., Standlake		1	8	0						
					Contributions		7	17	2						
					Oxford—										
					Bartlett, W. P., Esq.		A.S.	1	1	0					
					Do., Donation for India		20	0	0						
					New Road, by Mrs. W. P. Bartlett—										
					Contributions		2	11	2						
					Do., for India ...		0	2	6						
					Rollright—										
					Contributions, for Native Preachers		0	14	0						
					Do., Sunday School, for do.		0	11	0						
					SHROPSHIRE.										
					Snallbeach—										
					Contributions, for Native Preachers ...		1	4	7						
					SOMERSETSHIRE.										
					Bristol, on account, by G. H. Leonard, Esq.		250	0	0						
					Wells—										
					Sunday School, for Native Preachers ...		1	0	0						
					STAFFORDSHIRE.										
					Walsall, Goodall Street—										
					Sunday School, for Native Preachers ...		8	7	2						
					SUFFOLK.										
					Beccles—										
					Contribution		0	10	0						
					Do., for Native Preachers		1	14	5						
					Ipswich, Turret Green—										
					Collection		4	11	1						
					Contributions		8	4	4						

Cupar—	£ s. d.	Elgin, by Mr. A. Urquhart—	£ s. d.	New Pitligo—	£ s. d.
Contributions, additional	0 12 0	Contributions	3 5 0	Leslie, Mr. James ...	0 10 0
Dundee—		Elle—		Paisley—	
Low, Mrs., for India	0 10 0	Contributions, for		Collection, Public	
Dunfermline—		Native Preachers ...	0 19 0	Meeting	5 0 0
Collection	3 9 2	Glasgow—		Contributions	14 13 0
Contributions	17 11 0	Collections—		Do., Bible Class,	
Edinburgh—		Baronial Hall (addi-		George Street, for	
Collections—		tional for 1852)...	6 8 3	Native Preachers	1 7 7
Charlotte Chapel ...	21 0 0	East Regent Street	5 0 0	Do., Storey Street,	
Elder Street	51 10 0	Hope Street	13 8 6	for do.....	5 2 4
Public Meeting.....	3 15 5	Trades' Hall	2 4 8	Do., do, Sunday	
Tabernacle.....	3 0 0	Do., for Native		School, for Schools	
Contributions	1 12 0	Preachers	2 4 7	in India	2 10 0
Do., Juvenile, Elder		Contributions	5 0 0	St. Andrew's—	
Street	23 14 4	Greenock—		Collection	0 15 0
Do., for Female		Collections—		Contributions	2 7 0
Education	0 5 0	United Presbyterian		Do., for Native	
Do., for Native		Church	1 8 7	Preachers	3 18 0
Teacher, Normal		West Burn Street	6 8 7		
School, India.....	10 0 0	Contributions	4 10 6		
Do., Bristo Street,		Huntley—			
additional, for		Collections, Free			
Translations	5 2 6	Church	7 2 6		
Do., Charlotte Chap-		Irvine—			
pel, for Native		Collections.....	2 17 2		
Preachers	3 12 0	Contributions	11 10 6		
Elgin, by Mr. Tulloch—		Kirkcaldy—			
Sabbath School, for		Contributions !.....	2 0 0		
Native Preachers ...	1 1 4				

330 6 9
Less expenses 4 8 9
325 18 0

FOREIGN.

AFRICA—
Graham's Town

57 11 0

The following are the particulars of Contributions received from Graham's Town, South Africa, acknowledged above:—

£ s. d.	£ s. d.	£ s. d.			
Allison, Samuel	0 10 0	Hooie, J. C.	0 10 0	Shepperson, B. M.	0 10 0
Beck, A. W.	0 10 0	Hooie, A. W.	0 10 0	Shaw, Rev. W.	1 0 0
Blaine, H.	1 1 0	Hobson, W. Carey	1 0 0	Stanger, Samuel	2 2 0
Cawood, S.	0 10 0	Jarvis, G.	1 1 0	Stone, J. J. H.	0 10 0
Crouch, B.	0 10 0	King, T. F.	0 10 0	Stone, R. G.	0 10 0
Croft, C. S.	0 10 0	Langford, T.	0 10 0	Slator, Charles.	0 10 0
Cumming, G.	1 0 0	L. P. W.	0 10 0	Taylor, J.	0 10 0
Donation	1 1 0	McMaster, J.	0 10 0	Thompson, W. R.	1 1 0
Dugmore, Rev. H. H.	0 10 0	Mandy, S. D.	0 10 0	Thomson, Rev. W. Y.	0 10 0
Francis, G. C.	0 10 0	Minto, J. C.	1 0 0	Tharkway, James	0 10 0
Friend	1 0 0	Nelson, Thomas	10 10 0	Wedderburn, W.	0 10 0
Geard, J., and Friends		Nelson, Mrs.	1 1 0	White, Robert	0 10 0
at Port Elizabeth.....	5 0 0	Nelson, C. H.	2 2 0	Wood, George	0 10 0
Gilbert, George	1 0 0	Orsmond, Charles.....	1 1 0	Collection after sermon,	
Godlonton, Robert	1 0 0	Orsmond, John	0 10 6	Ebenezer Chapel	4 1 0
Gowie, C. R.	0 10 0	Parker, J.	0 10 0	Sums under 10s.	2 7 0
Hay, Rev. Alex.	2 2 0	Powell, James, sen.....	0 10 0		
How, William	0 10 0	Pote, C.	0 10 0		
How, E.	0 10 0	Rourke, M.	0 10 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

REPORT.

WITH gratitude to Him whose servants they are, and much encouraged by the events of the past year, your Committee submit to the subscribers of the Baptist Missionary Society their Sixty-Second Annual Report.

THE MISSIONARIES.

Various changes have taken place amongst the brethren with whom it is their privilege to co-operate in endeavour to extend the kingdom of the Lord our Saviour. One has died. For the long period of forty-seven years, the Rev. W. Robinson, the oldest missionary of the Society, laboured among the heathen. Nearly the last sermon of the eminent Chamberlain, previous to his departure for the east, was preached at Mr. Robinson's baptism; and among those who assisted at his ordination to missionary service occur the revered names of Fuller, Sutcliffe, and Coles of Bourton. His first Bengali sermon was preached in Calcutta. Four times he attempted to carry the gospel to Bootan. Next in Java and Bencoolen he proclaimed the word of life, where many soldiers and a few natives were brought to the knowledge of Christ. Tracts, hymns, and, above all, the word of God, were published through his exertions in the Malay tongue. Driven from the Archipelago by the Dutch power, he became the pastor of Lall Bazar church in Calcutta, to which large additions were continually made during the thirteen years of his ministry. His last scene of labour was Dacca, where, for fifteen years, he faithfully testified to the heathen the grace of God. With a firm faith in Jesus, he fell asleep in the seventieth year of his age. But while the Committee recall the long-trying services of this faithful missionary, they have also seen with grief their own number deprived of one of its oldest members. A companion of the founders of the mission, wise in counsel, pre-eminently urbane and Christian in spirit, the Rev. Dr. Cox has been summoned from among us to rejoin the friends of earlier days in the presence of the Lamb.* Thus, at home and abroad, the great reaper death hath gathered ripened sheaves into the garner of the Lord. Two missionaries, the Revs. J. Wenger and D. J. East have parted with beloved wives. Others have laid in the grave children, their delight and joy in a heathen land. The debilitating effects of residence in a tropical clime have constrained, during the year, a brief visit to this country by the Rev. H. Capern; and the Committee learn with regret that, from the same cause, the Revs. T. Phillips of Muttra and J. Makepeace of Agra are on their homeward way; the last to return no more to a work he entered upon with fervent zeal, and abandons with deep regret.

These deductions from the strength of the mission have however been more than met. In the autumn of last year the Rev. C. Carter arrived in Ceylon, and the Rev. H. P. Cassidy at Bombay, while the vacancy at Dacca has been

* See Resolution of the Committee on the decease of Dr. Cox.

speedily supplied by the entrance on mission work of Mr. Robert Robinson, a son of the lamented missionary whose decease is recorded above. In pursuance of the plan for augmenting the mission in India, three brethren have been engaged in this country, the Rev. J. Gregson, pastor of the baptist church at Beverley, Mr. J. H. Anderson of Stepney College, and Mr. T. Martin of Bristol. These brethren are appointed, and in a few weeks will proceed, to Benares, Jessore, and Barisal. The Committee have also had the pleasure of accepting the services of the Rev. L. F. Kalberer for the mission at Patna; and the African mission is about to receive an accession of strength, in the approaching departure for Fernando Po of the Rev. J. Diboll, recently of Holt, in Norfolk.

THE WORK.

The energies of the missionaries are directed into three principal channels, in order to diffuse among the heathen the knowledge of the gospel of Christ. Subordinate measures are not overlooked, the social well-being of the people is not unthought of; but your missionaries more especially strive, by the education of the young, the translation of the scriptures, and by preaching, to overthrow the false systems of religion and idol-worship, which exist in the countries of their adoption, and to lead the ignorant and depraved idolater, the deluded papist and Mohammedan, to a purer faith, and to the enjoyment of that hope "which maketh not ashamed" in the day when God shall judge the quick and the dead.

SCHOOLS IN THE WEST INDIES.

Whatever may be the relative value of schools in any scheme of evangelization, there can be no question that they are most important auxiliaries. Whether established among a civilized heathen people, or in regions in which the inhabitants are scarcely removed from the lowest forms of savage life, schools, conducted by Christian men on Christian principles, are alike conducive to the elevation of the people, and to the spread and reception of the gospel. For even when in youth true conversion of heart is not secured, there is an enlightened appreciation of the truths of Christianity, the sacred page can be perused, and a powerful influence brought to bear on the processes of civilization. If, therefore, in the missions of the Society, the formation and maintenance of schools have not been held of primary importance, yet the missionaries have in almost all cases established them, making them subservient to their chief end—the turning of sinners to God. Among the churches and congregations of the Bahamas, but few day-schools at present exist; the instruction of the young is carried on chiefly in the sabbath school. From these nurseries many, from year to year, are received into the fellowship of the church. Yet the Committee would gladly possess the means of imparting a wider range of instruction, and feel that the stability of the numerous churches in these islands, must, in a great measure, ultimately depend on the increased knowledge of the people, and the attainment of the means of education which they are too poor to provide for themselves. The kind assistance of the Society of Friends has done much to supply the required means for our mission in Trinidad, and also for the formation of a boys' school in Jacmel, which

the misconduct of the teacher has for a time interrupted. One pleasing feature of all these schools is the numerous band of native helpers, who, on the Lord's day, cheerfully give their time to instruction. If secular knowledge is beyond their reach, the youth have, at the least, imparted to them a large amount of that knowledge which saves the soul, and which at the same time fosters the development of the intellectual powers.

The day school, existing in the Haiti mission, has been exceedingly useful. It has rendered the labours of the missionary more effective, and enabled him to secure the goodwill of numbers of persons whose children have been placed under his care, and even for a time the countenance of the emperor himself. Prejudice has been allayed, and jealousy disarmed. The coloured people of this beautiful island have ceased to dread the white man in their midst, or to fear foreign aggression on their cherished independence. The evangelistic plans of the missionary have thus been facilitated, while many of the scholars have put on Christ. The two pious instructors of the hundred and ten children attending the school, were formerly pupils within its walls.

SCHOOLS IN AFRICA.

Still more important must schools be among the uncivilized tribes of Western Africa. Here both heart and mind need the invigorating stimulant of knowledge. The very first rudiments of civilization have to be imparted. Your missionaries must not only provide instructors, but reduce to form unwritten dialects and tongues, invent or apply an alphabet, write and print elementary books, and bring all classes of the population, both young and old, married and single, under the preceptor's care. Mr. Saker has, therefore, been compelled to add to his many other labours, that of the preparation of lesson books; and the people intermingle with the toils of the plantation and brickfield, the diligent study of the forms and elements of speech.

SCHOOLS IN THE EAST.

The attention of the Committee has, however, more particularly been called to the necessities of the schools attached to the stations in the East. These schools are numerous and numerously attended, both in India and Ceylon. In Ceylon there are not fewer than thirty-three schools, attended by upwards of a thousand children. Throughout India there has arisen an intense anxiety among the natives, to become acquainted with the literature and language of the people who hold them in subjection. In some parts indigenous schools have sprung up of their own accord. The want of books of instruction is so great, that the missionary has found the scriptures and tracts he has distributed used as class books in heathen schools, displacing the vile and polluting trash which the shastres and legends of the gods present. The scientific and literary instruction imparted in the government schools, combined in missionary schools with instruction in Christianity, has, doubtless, largely contributed to that awakening of the native mind which is everywhere apparent. Multitudes of youth, in the great cities which are the centres of government, openly deride the idolatry of their forefathers. Hindoos, rigid adherents to the gods, deeply grieve over this. With bigoted resolve to

withstand the flood of innovation, and to preserve their children uncontaminated from the presence and touch of Mohammedan or Christian children, whom they must meet with in the government colleges, they have recently established an institution, in which European science and knowledge will be taught, in union with their mythological dreams and pantheistic philosophy; most surely a failure, if they hope thereby to retain their hold on the minds of the youth of India. Hindooism and western science cannot coalesce. Hindooism must perish in the strife. But there is danger—great danger—lest the schools of the government, now in operation or in contemplation, divested as they must be of every decided Christian feature, should result in a cold, heartless, sneering scepticism. It is more than ever incumbent on Christian men to seize the opportunity, and baptize Hindoo education in the spirit of holiness and Christian truth.

The rooting and permanent abode of Christianity among the people, is also to a large extent dependent on the education afforded to the rising Christian community. It is necessary for the propagation of the gospel that it should be professed by instructed men, able to meet the cavils of the objector, the subtle arguments of the Brahmin, or the bold affirmation of the Mohammedan impostor. All the weapons that antiquity or modern infidelity can present, are unsparingly used in the mighty conflict now going on on the plains of Hindostan, and must be met by the sharper weapons of the divine word, wielded by men whose hearts and minds have both been cultivated in their use.

FEMALE EDUCATION IN INDIA.

Nor must the education of the females of India be overlooked, if we would destroy the pollutions and vices of Hindoo social life. It is contrary to the notions and precepts of Hindooism to give instruction to women. Previous to the efforts made by the missionaries of our society in 1819, it was a thing wholly unheard of. The efforts then made have never altogether ceased. The subject has attracted the attention of other Christians; but the progress made has been exceedingly slow. The number of females receiving instruction throughout India, is most lamentably disproportionate, either to the population or to the number of males under daily tuition. Among the fifteen million females of Bengal, certainly not more than two thousand receive any kind of education whatever. Native prejudice against female education runs high. Nothing is to be hoped for from the followers of the gods. Some think that the woman who learns to read will speedily become a widow, the most pitiable class of Indian society. Others say, education will make their wives and female children too independent. Nor has government done anything in this direction. Female infanticide has been put down, and the flames of the Sutteé no longer glare in the midnight sky; but in the education of the native female, the government has shown no interest. It rests with the philanthropy of the Christian church to give this needed boon.

SCHOOLS AND TEACHERS.

At several of the stations schools for girls exist. At Chitoura, Agra, Benares, Serampore, there are small but efficient schools. But the most interesting

female schools of the society are in connection with the Barisal mission. Not only are children instructed, and a flourishing boarding school carried on, lately under the care of Mrs. Sale, but 150 of the adult women, belonging to the Christian communities at the various stations, divided into six schools, are either able to read the word of God, or are being daily instructed in it, and ordinary household work.

Of day schools, the largest and most extensive are the schools and classes connected with Serampore College. Some 600 youth receive instruction in their vernacular tongue, or in English. Flourishing schools also exist at Benares, at Agra, and some other places. The great want, however, is suitable instructors. Native Christian teachers of ability and skill, are hard to find. And to resort to heathen pundits is productive of many inconveniences. To this subject the Committee have given much attention, and after prolonged deliberation have resolved to form a Normal school, under the care of a European teacher. It is further proposed to avail ourselves of the advantages presented by the college at Serampore, in its ample accommodation and numerous schools, for establishing this institution, in which may be trained a number of teachers for the vernacular schools of the mission. The Committee are also most desirous to take their part in female education, and propose to establish a boarding school for girls at Intally, in which female teachers may be trained. They have accepted with much pleasure the very kind offer of the Committee of the Society for the Promotion of Female Education in the East, to support a lady every way qualified for this important sphere.

In order that this effort may not interfere with the general funds of the society, and at the same time to give its support a wider range, the Committee propose the formation of a special fund, to be called The School Fund, from which the expenses attending the normal school, and other schools of the society may be defrayed. They earnestly commend this object to the generous support of the friends of the society in general, and of education in particular.

The Committee have also received with great pleasure a proposal, emanating from the President and Committee of Calabar Theological Institution, Jamaica, to found a normal school on a broad and unsectarian basis in its grounds. It is not proposed to connect this training school with the society, but to seek for its support among the friends of negro advancement generally. The attempt deserves, and it is earnestly hoped that it will have, the warmest encouragement. It is in this direction that the most beneficial efforts can be made for the elevation of the emancipated people of Jamaica. Very much may thus be done for their social benefit, without interfering with that self-reliant spirit it is of so much importance to cherish and maintain.

TRANSLATION AND CIRCULATION OF THE SCRIPTURES.

In this department of missionary labour, satisfactory progress has been made during the last year. The pure word of God, fully translated, has been placed in the hands of multitudes, and many have been made wise unto life eternal. To the American Bible Union the missionaries in Trinidad and St. Domingo are indebted for a considerable grant of their revised edition of the New Testament in Spanish, the language generally spoken in the sphere of their exertions. It is also with no small pleasure your Committee learn that the Armenian New

Testament, printed at the mission press in Calcutta, under the care of our venerable friend, Mr. Carapeit Aratoon, has been rendered very conducive to the spread of evangelical religion among the Armenians of Turkey. Five hundred copies were sent to a missionary in Constantinople, the Rev. J. S. Everett. At the date of his letter in November last, 300 copies had been distributed. Being the only reference Testament in the Armenian language, it was sought for by many, even by some Christian Armenians, who do not understand the Armenian language, in the region of Aintab, in Syria. "It has done a good work," says the missionary; "it was principally distributed during the time of persecution, and some have been sent to all places where there has been any inquiry after the truth; and it has been blessed." It is gratifying to learn that in Turkey prejudice against protestants is declining. In Old Armenia the people are hungering and thirsting for scriptural knowledge. Little bands of true believers exist in many places, spreading by their example and by books the knowledge of our Lord and Saviour, and their fruit is beginning to appear.

It is also pleasant to record an example of long continued and apparently unsuccessful labour, in the end fully rewarded. A former missionary of the Society, the Rev. G. Bruckner, still continues to reside in Java, and, in his declining days, has the felicity of seeing spring up around him a large harvest as the produce of his years of toil, chiefly the result of the perusal of tracts and scriptures, in the preparation of which he has for years a long time engaged. "Some thirty years ago," he says, "when I first came to this island, there was not one single Javanese who was a Christian; now there are upwards of one thousand of them. The work is still going on progressively." Let not the Lord's servants be weary in well-doing. In due season they reap, if they faint not.

At the press in Calcutta, the completed Bengali version of the Old and New Testament has been printed in large numbers, and widely distributed in the itinerary journeys of the brethren during the last and present cold season. The greatest eagerness is often displayed by the people to possess copies of some portion of the word of God, and from close observation the missionaries are convinced they are generally read with diligence, and often with spiritual profit. The scriptural knowledge of the people is frequently manifested by the frank confession, and by allusions made in the course of their visits to the subjects of the sacred record. Mr. Wenger has continued to devote much attention to the completion of the translation of the word of God in Sanscrit. A copy of the book of Job has reached your Committee. This they placed in the hands of H. H. Wilson, Esq., professor of Sanscrit in the University of Oxford, requesting him to give his opinion as to the fidelity and value of the version. The Committee are happy to report that the judgment of this very competent and learned Sanscrit scholar is highly favourable. In his opinion "it is very ably executed." The difficulty of producing a good translation into this remarkable language is greatly increased by the necessity of giving the version a versified form, in this respect following the form of the original Hebrew. We have every reason to expect that, when completed, this translation of the holy scriptures will be of great service among the highly educated Brahmins of Hindostan.

Mr. Allen of Ceylon is also just entering on a revision of the Singhalese version of the Old Testament, at the request of the Colombo Bible Society.

PROGRESS OF THE MISSIONS.

In nearly all the missions of the society considerable additions have been made to the churches, and in some the word of God has mightily prevailed. Throughout India about a hundred persons have been baptized, and many restored to the privileges of the church who in former years had fallen away. In Trinidad larger accessions have taken place than at any previous period, and the Bahamas and Haiti have participated in the flow of saving grace. In Jacmel the completion and opening of the chapel has been followed by increased attendance, and in Trinidad Mr. Law has been encouraged to commence the erection of a sanctuary, which is now nearly finished. Signs of divine mercy have also been apparent in Western Africa. If cruelties and bloody sacrifices continue to be perpetrated, it is seen that the gospel is able to subdue the savage, to change his nature, and while blessing him with life eternal to elevate his entire character. At Clarence a deep and solemn feeling pervades all classes of the community. It appeared to the missionary as if every heart was impressed by the powers of the world to come. The society's mission at Morlaix, in Brittany, has also had a share in this time of refreshing from the presence of the Lord. Three persons have been baptized into Christ, amid deeply interesting circumstances, and two of them are now actively engaged as itinerant teachers in instructing their neighbours in the word of God. The only mission which does not present these cheering indications of advancement is that of Ceylon. Candidates are numerous; but it is the anxious desire of the missionary to receive into fellowship only such as give certain signs of true conversion.

NATIVE CHURCHES.

During the year, two native churches have been constituted, independent of the Society—one in Ceylon, at Matura, and one in Calcutta. That at Matura is at present small; but the one in Calcutta consists of upwards of eighty members. Early in the year, Mr. James Silva, an assistant of our mission in Kandy, resigned his connection with the native church there, of which for some years he had been pastor. Pressed by a sense of duty, and by love to Christ and to souls, he settled at Matura, a former station of the Society, collected the scattered members, and re-formed the church, adding two to its number by baptism. He now acts as pastor and evangelist, and is supported by the contributions of those in attendance on his ministry. With respect to his relations to the Society, he says, "We cannot forget that once we were in heathenish darkness, without God and without hope in the world. Whilst in this state God, in boundless mercy, used the mission as an instrument in his hands, to bring us to the marvellous light of the gospel, and has nursed us in our infancy. And although we are now independent as a church, and do not receive any maintenance, that cannot dissolve our connexion, union, love, and gratitude to the Society. Under these considerations, we came to the conclusion to request you, when you write to the Committee, to offer our grateful thanks for the great and long-continued spiritual help we received from them, and our best wishes for the success of their efforts to win souls to Christ; and beg them to continue their prayers, counsel, and fostering care of us, for the permanent establishment of the blessings of the gospel amongst us."

Not less interesting is the formation of the native church in Calcutta, under the pastoral care of Goolzar Shah, one of the native preachers of the mission in that important centre of missionary operations. This church has been formed of the two native churches at Intally and Colingah, formerly under the care of the Revs. G. Pearce and J. Wenger. Previous to his departure for England, the duty of supporting their own ministry and the means of grace, was frequently urged upon his people by Mr. Pearce. This subsequently led to several meetings among the members of the two churches, and finally, with the sanction of the missionaries, to their union in one body, under the pastorate of four brethren, chosen from among themselves. For a few months difficulties were experienced. The relative duties of pastor and people had to be understood, and the interworkings of Christian affection among the various members of the body secured. Differences arose, and a few, not satisfied with the arrangements, finally left. Since then the utmost harmony has prevailed. "At present," says Mr. Lewis, "things wear a somewhat promising aspect. There is now peace in the church, and apparent satisfaction with the arrangement."

Thus has commenced a movement in the Eastern mission of the deepest interest. Its importance cannot be overrated, either on the progress or on the permanence of Christianity among the nations of the east. Missions in India have till now wanted that one crowning feature of success, and in the goodness of God at this particular juncture it has been afforded, both to encourage our faith and to stimulate our zeal. Let the gospel once become self-supporting in a land, let an indigenous ministry rise up from among the native communities, and we may cherish the confident hope of a speedy realization of our anticipations and prayers. Already the leaven works, and from our Barisal mission we receive the cheering information of the probable early independence of three of the churches in that promising field. From our esteemed missionary, Mr. Capern, we also continue to receive favourable reports of the working of the native pastorate among the churches of the Bahamas.

TRAINING OF A NATIVE MINISTRY.

Closely connected with the future welfare of the native churches, is the training of suitable men for the ministry amongst them. For India the plans of the Society are but as yet in their germ. A small class of theological students has been formed at Serampore College, under the care of Mr. Denham, which at the present time he is anxiously seeking to enlarge. It is most desirable also to give increased attention to the cultivation of the minds of the native preachers. Although, on the whole, effective as distributors of the word of life among their fellow countrymen, they need a more enlarged acquaintance with divine truth, in all its bearings on the spiritual welfare and condition of the people amongst whom they labour. In future years, this department will require the most anxious attention of your Committee. On the state of the Calabar Theological Institution, Jamaica, the Committee, are happy to report most favourably. During the past year seven students have enjoyed its advantages. Two, who have completed their studies, have become pastors of churches at Kettering, the favourite scene of the labours of William Knibb, and at Stacey Ville. The conduct and attainments of the students now in the college, have given the utmost satisfaction to their esteemed tutor, and

to the local committee charged with the general supervision and support of the Institution.

EVANGELISTIC LABOURS.

If now we turn from gains realized, to those labours from which may be anticipated the further enlargement of Christ's kingdom, and from whence may come the foretold triumphs of the cross, the whole field of operations is full of encouragement and promise. To pass by those localities, such as the islands which occupy the entrance of the Gulf of Mexico, the scenes of the labours of Messrs. Capern and Littlewood, where the population is well nigh wholly leavened with the truth, and large congregations are in the habit of regular attendance at the sanctuary, we find that large and increasing auditories are obtained in St. Domingo and Haiti. In the former the chapel is often crowded, and many, some through fear, others for want of room, hang without on the preacher's voice, crowding around the open doors and windows to hear the word of life. The effect of faithful labour is seen in the maledictions of the priests of Rome, in the denunciations uttered from papist altars and pulpits, in the active endeavour by the emissaries of antichrist to poison the mind of the authorities, and unsuccessfully to procure the exile of Christ's servant. In France too, the word of God arouses the wrath of man. The missionary has been exposed to the violent attack of the chief public print and organ of the church of Rome. Still the bible has spread; its sale has been continued; and by the authority of the *maire* himself introduced into the national school of Morlaix, as the reward of diligence. The faith and patience of the professed disciples of the Lord, amid severe trials, have had a beneficial effect on the public mind, and opened the way for a more extensive diffusion of gospel truth.

In Western Africa, the island of Fernando Po waits for the law of the Lord, while repeated messages from the interior of the continent reach the busy and flourishing station at Cameroons, entreating the overworked missionary to "come over and help them." In Ceylon, at eighty villages, beside the regular stations, the gospel is continually preached, your missionaries traversing the jungles, often wearied and hungry, collecting in homely cottages the scattered inhabitants, to instruct them by preaching, by catechizing, by familiar conversation in the things of God. Still more extensive have been the itineracies of your missionaries in India. During the past year a large portion of the area of Bengal has been covered with their untiring zeal. In the east and west, and in the centre districts of that densely peopled country, the missionaries have retraced the scenes of former visits, and proclaimed in many new places the word of God. Towns of tens of thousands of inhabitants have been visited for the first time by the heralds of the cross, while numberless fairs and bazars have echoed with the voices of them who publish good tidings of peace. In the north-west provinces, in the vicinity of Agra, some fifty villages are regularly visited by the native preachers. Muttra has been the scene of deeply interesting events. The missionary and his assistants in the beginning of the year commenced a system of daily preaching in the city, traversing every street from top to bottom, each day advancing a few yards till the whole city had been gone over. No little commotion and

stir shortly arose about this way. The Sahibs, it was said, had determined to conquer the whole city for Christ. Brahmin and Pundits anxiously came forth to defend the shrines of their gods. Overthrown in argument, resort was had to every species of annoyance, to deter the servants of Christ from pursuing their course. Shopkeepers swept the dust of their shops into their faces. The smoke of burning chillies was made to fill the air to choke their voice. Taunts and blasphemies were shouted in their ears. At length shoes and briks were hurled at them. Yet mercifully were the servants of God preserved. The adversaries of the truth were silenced, and the day that saw the first stone thrown, brought to the house of the missionary the first earnest inquirer. One object was gained. The attention of the people has been aroused. The word of the Lord has free course and is glorified in the Ephesus of Northern India.

INDICATIONS AND ANTICIPATIONS.

Deeply affecting and stimulating are the remarks often addressed to the missionaries in their journeys. Near Agra a man steps forth from the crowd: "I have read," he says "the New Testament, and it is true, Jesus Christ is the Son of God." In Rajshaye, a Bairagi listens, deeply attentive, with many more, to the missionary discoursing on the love of Christ. He is asked if he has anything to say in reply: "Nothing," he says; "there is no reply to this; this is substantial truth." Anxious hearers crowd upon the missionary's steps. The word of God is placed in their hands: "What," say they, "are we to do with these books? You come and speak to us a few words and then go away, and we never more hear those words." Deeply grieved the missionary retires. He inquires of us, Are no more labourers forthcoming to reap the whitened fields? In the district of Tipperah your missionary visits a valley, the people of which are glad to hear of Christ. They say, "Your religion is good. Whilst there will be an end of our religion, yours will have no end, but will flourish and thrive more and more." In Mymensing, amid salaams and thanks, the hearers say, "We never heard such good and pure words; we are very glad you are come." Others say: "We never heard of this religion, but the words take hold on our hearts, and we will not forget them." On the way to the Baijnath mela the native preachers are welcomed in a certain village, all the men and women coming out to listen. The people are heard to say, at the close of the address, "All the Hindoo gods and goddesses are false; there is but one true God; let us well understand who the Lord Jesus Christ is, that we may not forget him."

In not a few instances the hearer repeats the message, and bids his companions "come." In one place, says Mr. Morgan, on a recent tour, "I listened to an elderly man speaking to a group that gathered about him. He was explaining the object of the distribution of the books, and saying that the gods would soon be abandoned, and all men would worship one God. 'You go,' said he, 'a long distance to bathe in the Ganges, but it is all in vain.'" In two places Mr. Smith hears that the people of themselves have regular Christian worship, that one man frequently engages in prayer, and reads the word of God to them, in secret, for fear of the punchayet, the village council. At Digneer, in the vicinity of Agra, an aged Zemindar hears the word and is convinced. With the assistance of the missionary, a chapel and school room

are built, regular services held, and some fifty persons profess their renunciation of idolatry. At another place, a Pundit goes about reading religious tracts and preaching against idolatry. Prophecies which may probably originate in the consciousness of the people themselves of the inherent weakness of their system, or in that dim light which wanderers in desert regions discern preceding the dawn, but spreading from one knows not what quarter of the sky, are muttered among the people, or openly addressed to the missionary. A brahmin, for instance, will say, "The kali yug is soon at an end, and then we shall all become Christians." Another will reply to the urgent appeal, at once to give up idolatry for the gospel, "There is still some delay till this yug (time) has ended. You must have a little more patience, and then your preaching and giving of books will have an effect upon us." Before crowds of people others will say :— "Your religion will finally triumph ; our Shastres predict this ; but there is still some delay."

Never, says one of the missionaries, reporting these incidents, was the gospel listened to with more attention. "It is impossible," says Mr. Morgan, of Howrah, with reference to a recent tour in the Hooghley and Midnapore districts, "to describe in a brief report the exciting scenes that I have witnessed in large towns. I have been treated with kindness. The most respectable Pundits have visited me in my humble lodgings. Numerous questions asked, and interesting conversations carried on till ten o'clock at night. The people are convinced that idolatry cannot stand much longer. Temples are falling into ruins, and Brahmins are sinking into poverty. Indigenous schools are springing up in all directions. I have found the scriptures distributed by me last year daily read in the schools. Women have thrown aside their fear, and implored books for men, children, and grandchildren. I have preached on the platform of temples, and Juggernath's car has been my place for the distribution of the scriptures."

THE FUNDS.

It now only remains for the Committee to advert to the present financial position of the society.

It will be remembered that at the last annual meeting "An old friend" of the society authorized one of the Secretaries to state, that he would give a donation of the balance, £1813 Os. 5d., then due to the Treasurers. By this truly generous gift the Society was freed from debt, and an encumbrance which had weighed very heavily upon it for nine years, and necessarily prevented any enlargement of its operations, was happily removed. Surely this was a token for good, and a great encouragement to proceed with their proposed scheme for the enlargement and consolidation of the mission in India.

Your Committee very naturally watched the progress of the financial returns month by month, the more that it was feared the increased cost of all the articles of subsistence would materially affect the ability of a large number of their friends to give their usual donations, to say nothing of the increase necessary to carry out their plans. To their great surprise and pleasure, month by month during the year, there was a steady increase, except in January ; but in February an increase again occurred, and what was deficient in the previous month was more than supplied.

It is well known that most religious societies receive a very large portion of their income in the last month of the financial year. It was apprehended by the officers, that the receipts in March of the present year would hardly come up to those of March in the preceding year. But contrary to expectation each day brought a large supply. And the Committee have now to report, with deep thankfulness to Him who hath opened the hearts of His people, that the total receipts for the year amount to £24,759 12s. 9d., being £6,330 16s. 4d. in advance of the year 1853. The receipts for general purposes amount to £20,879 3s. 7d.; an increase of £5,764 19s. 10d. The balance in favour of the Society, and in the hands of the Treasurers, is £1,208 7s. 6d.

It is now to be shown how much of this excess of income for General Purposes over the income of 1853, may be regarded as an increase, which may be reckoned upon as likely to continue. The donation to liquidate the debt, £1,813 0s. 5d., and donations specially for India, £2,551 12s. 9d., amounting together to £4,364 13s. 2d. being deducted, there is left a clear substantial increase in the general collections and contributions of £1,400 6s. 8d.

If it be inquired from what sources this increase has arisen, it may truly be replied, that the information which has been given respecting India, and the reasons and grounds for the proposal to extend the mission in that important field, have awakened very general attention. The churches have been appealed to by their pastors. Suggestions for united and fervent prayer have been kindly received and acted upon, and organizations revived and strengthened. In some places where they did not exist, auxiliaries have been formed, and efforts made, and with an encouraging amount of success, to include in the various organizations, churches which had hitherto held aloof, or only assisted the funds at uncertain intervals.

CONCLUSION.

Whether, then, your Committee look on the results of past years of labour, on the manifest tokens of God's blessing which have been given to His servants, or to the present aspect and position of the great enterprise in which the church of Christ is engaged both at home and abroad, there is obviously the greatest encouragement patiently to continue, and not to faint—nay, every success, every demonstrated want cries loudly to the disciples of the Son of Man to hasten forward, to work and pray unceasingly, for the night cometh in which no man can work. One only discouragement presses upon them. The cry for labourers has gone through the land. But few have responded to the call. Is it that the church of Christ has yet to learn her dependence on the divine hand? Is it that the consecration of the Lord's servants to His service is calculating and cold, shrinking from the needful sacrifice? The Committee ask the solemn and prayerful attention of the Society to this feature of their work. Most emphatically must they repeat the words of the Captain and Leader of our salvation: "Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21 to March 31, 1854.

Annual Subscriptions.		£ s. d.	Office box.....		£ s. d.	Hammersmith		£ s. d.	
Blgwood, Rev. J.	1	1	0	1	2	Harlington—	24	18	6
Bond, J. Nelson, Esq.	2	0	0			Collection	7	0	0
Bousfield, J. R., Esq.	1	1	0			Contributions, for			
Burgess, J., Esq.	1	1	0			Native Preachers	0	13	0
Buris, C., Esq.	1	1	0			Do., Sunday School,			
Carey, Rev. E.	1	1	0			for do.	0	12	0
Dallas, Mrs.	2	2	0			Islington, by Mrs. Barker—			
Davis, Rev. E.	1	1	0			Contributions	2	16	6
Edger, Mrs.	1	1	0			Islington, Cross Street—			
Edger, Miss	1	1	0			Contributions	11	15	8
Edwards, Mrs. E.	1	1	0			John Street—			
Gingell, James, Esq.	1	1	0			Contributions	136	2	11
Graham, Thomas, Esq.	1	1	0			Do., for India	19	7	8
Gray, Dr. J. T.	0	10	6			Do., for Rev. H. P.			
Green, Stephen, Esq.	2	2	0			Cassidy, Poomah ...	3	0	0
Groser, Rev. W.	1	1	0			Kennington, Charles Street—			
Gurney, Jos., Esq.	15	15	0			Contributions, Sun-			
Do., for India	10	10	0			day School	1	1	11
Gurney, Thomas, Esq.	5	5	0			Kensal Green—			
Gurney, Mr. Thomas	1	1	0			Collection, and box ...	2	10	6
Hanson, Jos., Esq.	2	2	0			Keppel Street—			
Harwood, J. U., Esq.	2	2	0			Contributions	3	12	6
Higham, Mr.	1	1	0			Do., for India	1	11	6
Holland, Mr.	1	1	0			Do., Juvenile, for			
Jackson, Hugh, Esq.	1	1	0			Grand Pass School,			
Johnson, Mr. George	0	10	6			Ceylon	8	14	2
Johnson, Mr. W.	1	1	0			Lessness Heath—			
Jones, Charles, Esq.	2	2	0			Collection	0	15	0
Jones, J. M., Esq.	1	1	0			Maze Pond—			
Lushington, the Right						Contributions, balance	42	3	1
Hon. Dr. Stephen	3	3	0			New Park Street—			
M. E.	2	2	0			Contributions	10	12	6
Maliphant, Mr. G.	1	1	0			Do., Juvenile, for			
Martin, Mr. Thomas	1	1	0			Native Boarding			
Meredith, John, Esq.	1	1	0			School, Colombo ...	35	0	0
Merrett, Mr. Thomas	1	1	0			Harvey, James, Esq.,			
Morrell, C., Esq.	2	2	0			for do.	35	0	0
Olney, Mr. Thomas	1	1	0			Pentonville—			
Potter, Mrs.	1	1	0			Contributions, by			
Russell, Miss	2	2	0			Master J. P. Wel-			
Smith, Eusebius, Esq.	1	1	0			ton	7	0	4
Smith, Miss Rebecca	1	1	0			Poplar, Cotton Street—			
Steinkopf, Rev. Dr.	1	1	0			Contributions	5	6	2
Stone, Mr.	1	1	0			Regent Street, Lambeth—			
Thomson, Miss	1	1	0			Collection, Public			
Trestrail, Rev. F.	2	2	0			Meeting	7	8	5
Underhill, E. B., Esq.	3	3	0			Contributions	43	4	1
Vines, Caleb, Esq.	5	5	0			Do., Sunday School	2	6	3
Walkden, Mr. John	1	1	0			Proceeds of Tea Meet-			
Walters, Stephen, Esq.	1	1	0			ing	2	16	6
Wheeler, Mr. D.	1	1	0			Acknowledged before			
Donations.						and expenses	20	19	0
An Old Friend to the									
Mission, for Debt	1813	0	5			194	14	6	
Anclay, Mr.	0	10	0			Acknowledged before	94	7	1
Bible Translation So-									
ciety, for Transla-	350	0	0			100	7	5	
tions						Devonshire Square—			
Bora's Mission School,						Contributions	25	4	8
box	0	14	4			Do., for Female			
C. Y.	30	0	0			Education in			
Do., for Jamaica The-						India	4	0	0
ological Institution	3	0	0			Do., for Native			
Cartwright, R., Esq.,	50	0	0			Preachers	2	11	11
for India						Eagle Street—			
Green, The Misses, for	1	0	0			Contributions	12	11	0
Contributions, for						Do., Sunday School,			
Native Preachers...						by Y. M. M. A., for			
Henwood, Rev. O., Ply-						Schools	2	2	1
mouth, for Haiti						Hackney—			
School Rooms	0	5	0			Contributions	21	6	10
Howard, Robert, Esq.,						Contributions	30	3	6
for Haiti School									
Rooms	5	0	0						

		£ s. d.			£ s. d.			£ s. d.		
Shouldham Street—			BUCKINGHAMSHIRE.			CUMBERLAND.				
Collection and boxes	6	0	0	Chesham—		Maryport—				
Contributions, Sunday School	1	4	6	Contributions	14	16	0	Collections		
Proceeds of Lecture...	1	19	6	Haddenham—		Contributions	4	7		
Spencer Place—						Whitehaven—				
Contributions	6	5	0	Kingshill, Little—		Collections	6	8		
Walworth, Horsley Street—				Collection	1	1	0	Contributions		
Sunday School, for				Contributions	4	3	0	Do., for Schools		
Kalavagoda School,				Waddesdon—				23		
Caton	2	14	0	Contributions, by				19		
Walworth, Lion Street—				Thomas Homan ...	0	10	6	Less expenses		
Female Auxiliary	10	19	7	Wycombe, High—				0		
Westbourne Grove—				Collections	9	7	0	23		
Contributions	10	2	8	Contributions	10	12	0	10		
Do., Sunday School	1	13	4	Do., Sunday School	0	11	10			
BEDFORDSHIRE.						DERBYSHIRE.				
Amphill (moiety)	6	1	6	20		10		10		
Bedford, Rev. H. Killen—				Less expenses	1	3	0	Derby—		
Contributions, for				19		7		Contributions, by Miss		
Native Preachers ...	1	2	6					Graffey, for Native		
Bedford—			CAMBRIDGESHIRE.			DEVONSHIRE.				
Contributions, by Mr.				Cambridge—				NORTH DEVON, by Rev.		
T. S. Rose	1	10	0	Collections, St. An-				David Thompson ...		
Blunham—				draw's Street	100	0	0	50		
Collection	0	19	1	Do., Zion Chapel ...	13	17	10	Torrington—		
Contributions	0	10	5	Contributions	96	6	1	Contribution, for		
Do., Sunday School	0	8	5	Do., Sunday School,				India		
Heath and Reach—				St. Andrew's St.	6	3	8	5		
Collection	2	10	0	Do., for Schools in				12		
Leighton Buzzard, First Church—						CHESTER.				
Collections	9	9	9	Chesterton—				Bible Class		
Do., and box, Led-				Bible Class	0	14	10	0		
burn	0	17	7	Juvenile Association	0	17	4	49		
Contributions	13	4	4	Sunday School	1	3	7	7		
Do., for Schools	3	0	0	Cottenham—				35		
Do., for Africa	1	0	0	Collection	0	19	4	16		
Do., Sunday School	4	7	8	Ely—				8		
31			19			4			Plymouth—	
2			19			0			Contributions	
29			0			4			Acknowledged before	
Luton, Old Meeting—			DORSETSHIRE.			DORSETSHIRE.			and expenses	
Collections	28	8	6	Pool—				58		
Contributions	38	4	5	Collection	1	17	1	4		
Do., Sunday Schools	2	12	6	Contributions	0	19	9	1		
67			5			5			Do., Sunday School	
10			6			10			3	
56			18			7			Less expenses	
Northall—			DURHAM.			DURHAM.			3	
Collection	1	0	0	Darlington, &c., by Miss				11		
Contributions	0	19	0	S. Foster—				4		
BEAKSHIRE.			CORNWALL.			DURHAM.			19	
Ashampstead—				CORNWALL, on account,				3		
Collection, &c.	2	1	9	by Mr. P. H. Guther-				0		
Do., Compton	1	1	0	idge	50	0	0	0		
Contributions	1	18	6	Padstow—				32		
Do., Sunday School	0	6	3	Contributions	1	8	6	10		
Reading, by Mr. P. Davies—			CORNWALL.			DURHAM.			0	
Contributions	3	10	0	CORNWALL, on account,				18		
Do., for Africa	0	7	0	by Mr. P. H. Guther-				10		
Sunningdale—				idge	50	0	0	0		
Collection	2	2	7	Truro—				20		
Contributions	1	9	8	Collections	10	4	5	0		
Do., for Native				Contributions	19	15	4	0		
Preachers	1	10	0	Do., Sunday Schools	0	4	7	0		
Wokingham—			CORNWALL.			ESSEX.			12	
Contributions	9	11	0	CORNWALL, on account,				10		
Contributions	15	3	7	by Mr. P. H. Guther-				0		
Do., for Mrs. Sale's				idge	50	0	0	0		
Schools	1	0	4	Truro—				20		
25			14			17			11	
0			15			10			9	
24			19			8			2	
6			31			4			2	

	£	s.	d.
Harlow—			
Collection	6	14	0
Contributions	1	19	8
Do., Ladies' Auxillary	12	8	6
Do., Sunday School, by Y.M.M.A., for Mrs. Fowler, Bahamas	0	15	10
Ilford—			
Contributions, by Mrs. W. Rose	4	4	0
Loughton—			
Collection	7	11	2
Contributions	1	3	2
Do., for Native Preachers	4	0	4
Rayleigh—			
Collection	2	16	0
Contributions	5	4	0
Saffron Walden	23	0	0
GLOUCESTERSHIRE.			
Cheltenham, King Street—			
Collection	12	15	9
Contributions	1	11	9
Do., for India	6	5	0
Cheltenham, Salem Chapel—			
Collections	21	5	3
Contributions	8	9	10
Do., Sunday School Association	9	13	1
	39	8	2
Less expenses	3	9	0
	35	19	2
Chipping Sodbury—			
Collection	1	7	0
Contributions	2	3	6
Do., for Native Preachers	0	18	0
Lydney—			
Contribution	2	2	0
Do., for India	8	8	0
Do., Sunday School	6	10	0
EAST GLOUCESTERSHIRE AUXILIARY—			
Proceeds of Lectures at Arlington, Cirencester, and Fairford	1	15	10
Arlington—			
Collection	1	4	10
Contributions	3	8	3
Do., Sunday School	1	5	11
Bourton on the Water—			
Collection	1	12	7
Contributions	9	19	10
Barford—			
Collection	0	19	4
Contributions	2	11	4
Proceeds of Tea Meeting	0	16	9
Cutsdean—			
Collection	0	13	6
Do., Ford	0	3	2
Do., Kointon	0	6	0
Do., Upper Guiting	0	9	2
Do., Stanton	0	3	0
Contributions, do.	0	8	2
Fairford—			
Collection	1	12	6
Contributions	3	9	0
Maisey Hampton—			
Collection	0	17	6
Contributions	0	16	10
Do., Sunday School	0	18	1
Naunton and Guiting ... Contribution, for India	7	17	8
	2	15	0

	£	s.	d.
Stow on the Wold—			
Collection	2	0	8
Contributions	0	10	2
Do., for Native Preachers	0	19	6
Do., Sunday School	0	12	3
Winchcomb—			
Collection	2	2	0
Contributions	0	17	4
	51	6	0
Acknowledged before and expenses	26	6	0
	25	0	0
HAMPSHIRE.			
Beaulieu—			
Contribution	10	10	0
Do., for Native Preachers	6	0	0
Lockerley	1	13	9
Lymington—			
Contribution	5	5	0
Portsmouth, Portsea, and Gosport Auxiliary—			
Collection, Annual Meeting, St. Paul's Square	6	7	1
Contributions	17	0	0
Do., for India	5	0	0
Ebenezer—			
Collection	4	2	3
Contributions, Juvenile	1	0	0
Forton—			
Collection	3	0	0
Kent Street—			
Collection	6	11	7
Contributions	6	16	3
Do., Sun. School	0	16	7
Landport—			
Collection	3	14	6
Contributions	0	11	3
Do., Sun. School	1	0	1
St. Paul's Square—			
Collection	4	15	0
Sunday School	0	17	6
	61	12	1
Less expenses	1	13	6
	59	18	7
Southampton, East Street—			
Collection	2	16	0
Do., Public Meeting	4	11	0
Contributions	2	5	6
	9	12	6
Less expenses	1	1	0
	8	11	6
Southampton, Portland Chapel	16	0	0
Whitchurch—			
Collections	4	10	6
Contributions	2	18	6
	7	9	0
Less district expenses	0	10	0
	6	19	0
HEREFORDSHIRE.			
Kington	5	0	0
Peterchurch	8	2	6

	£	s.	d.
HERTFORDSHIRE.			
Hemel Hempstead—			
Collections	6	3	0
Contributions	7	17	4
Do., Juvenile	0	10	8
	14	11	0
Less expenses	0	10	0
	14	1	0
Watford—			
Collection	10	13	0
Contributions	18	5	8
	28	18	8
Acknowledged before	8	16	0
	20	2	8
HUNTINGDONSHIRE.			
Bluntham—			
Contributions	11	6	11
KENT.			
Birchington—			
Collections	3	13	0
Contributions	0	9	3
	4	2	3
Less expenses	0	4	3
	3	18	0
Broadstairs—			
Collections	2	13	8
Contributions	9	2	4
Do., Bible Class	0	15	0
Do., Sunday School	0	3	4
	12	14	4
Less expenses	0	6	4
	12	8	0
Canterbury—			
Contributions	13	10	11
Do., Juvenile	32	19	2
Do., Sunday School	0	9	1
Do., for India	8	10	0
	55	9	2
Less expenses, 2 years	1	9	2
	54	0	0
Chatham, by Mr. Jos. Acworth—			
Contribution	1	1	0
Do., for Native Preachers	1	3	0
Faversham—			
Contributions, by Mr. Kesson	2	12	3
Lee—			
Contributions	4	4	7
Lewisham Road—			
Contributions	15	9	0
Do., for India	15	0	0
Maidstone—			
Contributions	23	1	6
Do., for Translations	10	0	0
	33	1	6
Less expenses	0	11	6
	32	10	0

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The introductory meeting for prayer was, as usual, held in the Library of the Mission House on Thursday the 20th of April. The Rev. Jonathan Watson of Edinburgh presided on the occasion. After the reading of the scriptures and the offering of prayer by the Revs. J. Smith of Cheltenham, R. W. Overbury of Devonport, and J. Stent of Hastings, Mr. Watson addressed the meeting on the value of prayer and its relation to the extension of the Redeemer's kingdom. This excellent address has been printed, by the kindness of the senior Treasurer of the Society, and was widely distributed at the Annual Meeting. In the evening of the day, after prayer by the Rev. J. H. Hinton, an impressive

sermon to young men was delivered in the Poultry Chapel by the Rev. I. New of Birmingham, from the words of Hezekiah, "Now ye have consecrated yourselves unto the Lord."

At the Annual Members' Meeting, on Tuesday morning April 25th, the usual business was transacted. Some discussion also took place on the question of a change in the mode of electing the members of the Committee. It stands over, however, for renewed discussion at the next Annual Meeting, on a notice given by the Rev. F. W. Gotch of Bristol.

The following are the officers and Committee chosen for the ensuing year:—

TREASURERS.

WILLIAM BRODIE GURNEY, Esq.
SAMUEL MORTON PETO, Esq., M.P.

SECRETARIES.

REV. FREDERICK TRESTRAIL.
EDWARD BEAN UNDERHILL, Esq.

COMMITTEE

Rev. JAMES ACWORTH, LL.D. . . Bradford.
JOSEPH H. ALLEN, Esq. . . Brixton.
Rev. JOSEPH ANGUS, D.D. . . London.
J. L. BENHAM, Esq. . . London.
Rev. CHARLES M. BIRRELL . . . Liverpool.
Rev. WILLIAM B. BOWES . . . London.
Rev. WILLIAM BROCK . . . London.
Rev. J. J. BROWN . . . Reading.
Rev. H. S. BROWN . . . Liverpool.
Rev. HENRY DOWSON . . . Bradford.
RICHARD FOSTER, Esq. . . Cambridge.
Rev. F. W. GOTCH, M.A. . . Bristol.
Rev. WILLIAM GROSER . . . London.

Rev. N. HAYCROFT, B.A. . . Bristol.
Rev. JAMES HOBY, D.D. . . London.
Rev. DANIEL KATTERNS . . . Hackney.
Rev. W. LANDELS . . . Birmingham.
Rev. JOHN LEECHMAN, M.A. . . Hammersmith.
SOLOMON LEONARD, Esq., M.A. . . Bristol.
Rev. C. J. MIDDLEDITCH . . . Frome.
Rev. JAMES P. MURSELL . . . Leicester.
Rev. ISAAC NEW . . . Birmingham.
Rev. THOMAS F. NEWMAN . . . Shortwood.
THOMAS PEWTRESS, Esq. . . London.
Rev. WILLIAM ROBINSON . . . Cambridge.
Rev. JOSHUA RUSSELL . . . Greenwich.
Rev. ISRAEL M. SOULE . . . Battersea.
Rev. EDWARD STEANE, D.D. . . Camberwell.
GEORGE STEVENSON, Esq. . . Blackheath.
Rev. CHARLES STOVEL . . . London.
Rev. F. TUCKER, B.A. . . Manchester.
W. H. WATSON, Esq. . . London.
Rev. JONATHAN WATSON . . . Edinburgh.
Rev. JAMES WEBB . . . Ipswich.
Rev. T. A. WHEELER . . . Norwich.
Rev. B. WILLIAMS . . . London.

The Rev. W. H. Muroh, D.D. was elected an honorary member of the Committee.

DESIGNATION SERVICE, WEDNESDAY, APRIL 26.

The appointment of the 26th of April, for humiliation and prayer, constrained the putting aside of the usual annual morning sermon; but the evening was occupied by the service for the designation of the three brethren about to enter missionary service in India. It took place at Bloomsbury Chapel. The building was overcrowded. As crowds continued to seek admission, the spacious schoolroom was opened, and immediately filled. In the service which followed the Revs. F. Trestrail, J. Gregson, J. Leechman, J. J. Brown, J. Smith, Drs. Hoby and Angus, with James Sheridan Knowles, Esq., took part.

The proceedings in the chapel were commenced by the Rev. W. Brock giving out the 578th hymn; which having been sung, Mr. Brock read the 15th psalm, and offered prayer.

☩ The hymn commencing:

“Hark! the song of jubilee,”

having been sung,

—Mr. BROCK, in a few words, announced as the subject of an address to be delivered by their friend the Rev. H. Stowell Brown, “The field of labour to which their three honoured brethren were about to depart.”

The Rev. H. STOWELL BROWN said, the portion of the globe to which their friends were about to go would defy any attempt to give the slightest idea of its extent and its enormous population, its fearful idolatry, and its urgent claims. Few places were possessed of a more extraordinary history than the British possessions in the East. It was in the year 1639 that the East India Company obtained a narrow strip of land, about five miles in length and one in breadth, on the coast of Coromandel, from that time British power had been rapidly extending its influence in India; and at the present period, England was the mistress of almost the entire Indian Peninsula, with a large territory in India beyond the Ganges. 756,000 square miles were directly under British authority, and nearly 700,000 more were dependent, in various degrees, upon Britain, making a total of upwards of 1,400,000 miles subject to British influence, if not altogether subject to British law. India was capable of sustaining an immense population, especially as the wants of the natives were comparatively few

If peopled by the square mile in the same proportion as England, India would contain 476,000,000 of persons. Of its true population, one-third was subject to England, and three-fourths were to be found in the English provinces and dependencies. In the fields of missionary labour, there were about five or six times more than the number of persons contained within the compass of the British Isles. In point of the number of the inhabitants, India contained about sixty Londons; and of this immense number, two-thirds were as much our fellow-subjects as were the people of Ireland or Wales. The argument, therefore, that charity begins at home did not at all apply in the case of India. Our fellow-subjects would be found by thousands living at Calcutta, Agra and Benares, on the banks of the Ganges, the Indus and the Jumna. Surely, in a missionary point of view, this large population involved a proportionate amount of responsibility. Should these people ever become Christianized, great as had been the missionary achievements of our country, this enterprise would certainly be the greatest of them all. As to the spiritual condition of India, its inhabitants were the most sensuous idolaters under the sun. They adopted as their religious creed the most gigantic system, not only of error and folly, but of vice and crime. The religion of the Brahmin was pantheistic, and the consequence was, that there were upwards of 300,000,000 of deities in India. The mind of the people was so sunk and degraded that they never had or can have any conception of the basis on which the Brahminical system rested. The truth was, they felt that they must have some object of worship more palpable than mere abstract qualities, however exalted and holy. Again, the various orders and classes of men were divided into distinct species, and it was found absolutely impossible to raise, amalgamate, or bring them together. The notion of the transmigration of souls was also very powerful for evil. The Brahmins sometimes believed that a soul would have to undergo transmigration 8,400,000 times before it attained its full consummation—a consummation spoken of as an absorption into the deity, as annihilation, as utter unconsciousness. Twenty-two Missionary Societies were labouring on that vast continent. They employed in India 403 missionaries, and the missionaries were assisted by about 551 native teachers—about one teacher to 150,000 people! Mr. Brown then referred to the encouraging circumstances attending missionary labour in that land. The distinction of caste was evidently being abolished; and in Hindostan school influence was rapidly spreading. The healthy state of the various churches was, he thought, another ground of

gratulation. These were the encouragements to go forth to fields white with harvest. After a few observations addressed more immediately to the intended missionaries, Mr. Brown concluded his address.

Mr. Brock then gave out a verse of the 59th Hymn, which having been sung,

The Rev. J. H. HINTON said: I present before you these beloved brethren who are about to take their departure for the Indian missionary field; and to give them a more cherished place in your affectionate sympathies, I shall mention their names in the order in which they stand on my left hand,—James H. Anderson, Thomas Martin, John Gregson. In this order they will give a brief reply to the questions which I now put to them:—Will you each give the friends here present some account of your religious experience, and the circumstances which have led you to give up yourselves to the work of the ministry of the Gospel, and will you also give a brief statement of your views in relation to missionary work among the heathen?

The Rev. J. H. ANDERSON then read a paper in reply to these questions, from which it appeared that he was first connected with the Independent body under the ministry of the Rev. John Jefferson, Stoke Newington. He then went to Hackney College, and while there his views became changed with reference to the subject of baptism. From Hackney he proceeded to Stepney College, and placed himself under the ministry of the Rev. J. H. Hinton. After much anxiety, consideration, and prayer, he determined to go forth to the heathen in the character of a missionary, feeling willing not only to suffer but to die for the Master whom he loved and honoured, and in foreign lands desired humbly but zealously to serve. He entreated the united prayers of that congregation on his behalf.

The Rev. THOMAS MARTIN, in replying, entered fully into the personal views he held with reference to the importance of the work in which he was about to be engaged. Since eighteen years of age, he had made a public profession of Christianity, and never should he shrink from avowing the principles he then held—principles which, he believed, were founded upon the Bible.

The Rev. JOHN GREGSON said, He was born of eminently pious parents, and in early life sat under the ministry of the Rev. J. Aldis, then of Manchester. When about eighteen years of age he joined the church of the Rev. James Voller, where he was much engaged in Sunday-school labour. Having at length determined to give himself up to ministerial engagements, he went to Horton College, Bradford, and studied for four years under Dr. Acworth. He then proceeded to the University, Glasgow. From thence he went to Beverley, where he had remained until the present time. When, about two years ago, the Baptist Missionary Society issued a circular for twenty missionaries to India, the love he had always entertained for missionary labour increased, and, after consulting the Rev. B. Evans, of Scarborough, he offered himself to the society. Not having long settled at Beverley however, and having not the slightest wish to remove, except that natural one of doing more good by occupying a more extended sphere of action, he felt it necessary to consult the church at Beverley. The result of that consultation was their consent that he should leave them, and a resolution was passed by the Baptist Missionary Society to receive him as a missionary for India. In the course he had taken, he believed the finger of God had directed him, and he was determined in the work of the mission field to put forth all his energy and all his devotion.

The Rev. J. H. HINTON having offered the designation prayer,

Another verse was sung, of the 567th hymn.

The Rev. T. WINTER, of Bristol, then delivered an impressive, devout, and faithful designation charge, selecting his text from 2 Cor. iv. 1: "Therefore, seeing we have this ministry, as we have received mercy, we faint not."

At the conclusion of the address, a verse was sung from hymn 135, book 2, (Dr. Watts). The deeply interesting services of the evening were then terminated by pronouncing the benediction.

ANNUAL MEETING, THURSDAY, APRIL 27.

The public meeting was held at Exeter Hall. The chair was occupied by Samuel Morton Peto, Esq., M.P., one of the Treasurers of the Society.

The proceedings were commenced by singing the 62nd hymn, 1st book (Dr. Watts), after which the Rev. E. PROBERT, of Bristol, offered prayer.

The CHAIRMAN then addressed the meeting as follows:

My dear Christian friends,—I feel that an apology is due from me for the Treasurers of the Society, taking the chair two years in succession. I am not, however, prepared to cast any blame upon the committee, because the applications they

made to other friends resulted in disappointment; and, of course, at the eleventh hour, I felt, as I hope I always shall feel, that it is only for the Society to ask, and for me to render any service in my power. But I must confess that I had hoped that on this occasion, the chair would have been taken by a large and warm-hearted evangelical churchman. In the earlier days of our Society, we had the co-operation of many of these excellent men; and although at the present time we cannot expect that their pecuniary aid should be diverted from their own denominations, yet we do feel that when they come among us, and we go among them, the strangeness which isolation produces is altogether lost in the contemplation of those great themes on which we all agree. The only consolation to myself with regard to the friend to whom I especially refer, the Hon. Arthur Kinnaird, is this—that our good friends of our sister the London Missionary Society—for we always look upon that Society as a sister, although we are perhaps the little sister,—had been beforehand, and he had given his consent to take the chair for them. Although I rejoice in this on their account, I regret it on our own. I do feel that we often lose very much, because we do not cultivate sufficiently, either as societies or as individuals, the friendship of those who differ from us in some things; and I must say, that almost the only good thing I have ever obtained from my connexion with the House of Commons has been this,—it has opened my heart to the friendship of very many men who differ widely from me on many points, but who agree with me in the main, and whom I can esteem as much as if they were members of my own denomination.

I happen to have in my possession a volume of original letters of Wilberforce, one of which, if you will allow me, I will read to you, hoping it will give you as much pleasure as it did to me in its perusal. It is dated from Barham Court, Dec. 20, 1814, and is addressed to the late Dr. Ryland.

“I must indulge the strong disposition I feel to thank you for your last friendly letter, and to express the cordial gratification with which I welcome, and I trust I can truly say I return, your catholic, Christian sentiments and feelings. I cannot tell you how much I delighted in them. They seem to unite us more closely than if our opinions were on all points the same; and so they are in all points of any importance; for I cannot think that those things about which churchmen and dissenters differ are in themselves of any essential value. I rejoice to hear of your success in India. O that God may prosper still more and more abundantly, the labours of all your ministers. But I must break off, being much pressed for time.”

The effect of all this Christian union is felt in a very remarkable way in the operations

of our mission. I would refer in the first place to the co-operation of the Society of Friends; and I take this first public opportunity of expressing my high esteem and regard, and my thanks as one of the Treasurers of this Society, to the Voluntary School Association, and especially to its estimable treasurer, Mr Alexander, for the cordial sympathy which they have shown to all our missionaries, and the very great and effectual aid they have given by their contributions to our various schools, particularly in Jamaica, where the work of education is peculiarly important, as it is also in India. And here I would refer for a moment to the subject of female education in India. It is calculated, that out of 15,000,000 of females in Bengal alone, only 2,000 have any education at all; and when you reflect upon the importance of the mother educating the child, I am sure you will agree with me that this is a theme which cannot impress your minds too much, and upon which your liberality cannot be too largely exercised.

Without anticipating anything the Report may say, I would just advert to two or three points in the past year's operations. We have had our attention largely occupied upon the translation of the scriptures, feeling that it is a work which we cannot prosecute too largely; and we find that in Africa itself those translations begun by Mr. Merrick and the other missionaries there, continued also by our devoted agent, Mr. Saker, are in a language which, in the first instance, was supposed to be limited to the western coast, but is now found to be spoken from the west coast to the east; so that those scriptures can be circulated to an extent of which we formerly had no idea. Then, again, how interesting is the fact, when this country is engaging for the defence of a weaker power in the east, that the translation into the Armenian language, prepared by our missionaries at Calcutta, is rendered available in Constantinople, and that the circulation of the scriptures in that language has been begun, and is most acceptable to the people! Several native churches during the past year have declared themselves independent; and, knowing as we do, that we may look to those churches as the nucleus of light for spreading gospel truth around, how greatly rejoicing is this simple fact! And with regard to the native pastorate, the institution at Calabar has shown in its progress how much lies upon us to do more than we have ever done in this respect. I take this opportunity to express, on the part of my excellent co-treasurer and myself, and the committee at large, our gratitude to the churches who have responded to the appeal made in reference to the additional missionaries for India; and we only hope that those towns, and there are some large ones, which have not responded at all, will feel an emulation from those who have contributed

liberally, and that we may have larger stores brought from all parts into the treasure-house of the Lord, to help forward this noble work. It is true, dear Christian friends, it may be said of missions, that the day of excitement has gone. You will all, no doubt, recollect when the Serampore premises were destroyed, and the press burnt, how largely the contributions of the British churches flowed into the treasury of the Lord; and when William Knibb, from this very platform, brought before them the position of the British slave, how large a sympathy was excited, and how liberal were the contributions in consequence! But though we have none of this excitement now, I feel that it is left for the churches to appreciate the basis of Christian action, upon which alone any durable effort can proceed, that the pastors, deacons, and churches throughout this country should realise their own positions as living sacrifices, and should consider whether they can calmly and prayerfully reflect upon the great work in India without doing very much more than has ever yet been done. It has fallen to my lot lately to read with very great interest all the early correspondence between William Carey and the mission-house, and especially with Dr. Ryland. The effect on my mind in perusing it is, that all the early successes of Carey and the successes of this mission arose from one simple fact, that it is only from communion with God the believer gathers his most powerful motives to a course of holy service; and that it is only when individuals and churches appreciate their responsibilities in the sight of God, and act up to them with a single, hearty desire to do the Lord's will, that the Lord grants his blessing, and that your missions prosper. I rejoice, then, dear Christian friends, that there is no excitement about this matter, but that we are left to struggle with our own sense of duty, and, as praying, humble Christians, to realise our position in the sight of God; and I am content, with my beloved co-treasurer to leave the matter here, feeling persuaded that when you realise your responsibilities you will act up to them, and that a large blessing will descend, so that the little one will become a thousand, and we shall meet here to rejoice in the great things that God has done for us.

The Rev. F. TRESTRAIL then read the Report of the Committee, and Mr. UNDERHILL read the cash account.

The Rev. S. MANNING, of Frome, then addressed the meeting as follows. The topic assigned me this morning is one which is extensive in its range, and embraces such a multiplicity of subjects, that I shall be excused making any preliminary observations, and at once enter upon it. Before doing so I must, however, be permitted to solicit that kindness on the part of my hearers which is never refused to those who labour under the

constraint of speaking, for the first time, in this vast Hall. My subject is, "The general aspect of the world with respect to missions." And here the first and very obvious thought which strikes every Christian mind is, that the religious aspect of the world is the same as it always has been, a world that lieth in wickedness, in darkness, in death; a world perishing for lack of knowledge; without God, and without hope. All that apostles and prophets have ever said of the state of the heathen and the nature of idolatry, is still true, as true as ever. The lapse of ages has made no change. The world's ruin is as complete, and its need as extreme, as it ever was. Idolatry is still hateful to God, fatal to man, infernal in its character, diabolical in its origin, disastrous in its results. Four thousand years ago, Moses declared that the nations worshipped devils and not gods. Two thousand years later, apostles reiterated the same truth; and, when two thousand years later, still we think of what idolatry is, we find it to be the same as when divine inspiration thus branded it. We may well conclude, that an idol is nothing at all but a mask and a cloak, behind which leers or scowls an infernal spirit, delighting in the hideous orgies of cruelty and lust offered to it as fitting worship. What an insult and wrong is done to the divine character by the representations of it which idolatry every where gives! How it changes the truth of God into a lie, his holiness into pollution, his justice into revenge, his mercy into hateful selfishness. And how ruinous is it to man! How it poisons and embitters all the sweetest instincts of our nature! Can a woman forget her sucking child, or cease to have compassion on the son of her womb! The heart of every Christian mother answers, No. Yet, among some millions of our race, infanticide is established by law; the mother's hand is lifted against her infant's life, or she casts it into the jaws of monsters, believing, as she does so, that she does God service. And the son is taught to abandon to death his grey haired sire, or the mother at whose breasts he hung; and woman is degraded to be the bond-slave of man, and is set free to indulge all the most hateful passions of our fallen nature; nay, to believe that those things of which it is a shame even to speak, of which we can hardly think without a blush, may be acceptable offerings to his gods! Idolatry sanctifies every vice, consecrates every crime, and erects temples to their honour. And, if such be the nature and influence of idolatry in this world and this life, what must be its future! How dark and awful the mystery which hangs over the eternal destiny of those who, with diabolical rites, have worshipped devils and not God. The religious aspect of the heathen world then, we say, is the same as when prophets assailed it with their terrible denun-

ciations; as when apostles declared it to be the kingdom of Satan; as when Jesus wept over it; and he, the divine missionary, came down to earth to overcome and cast out the prince of this world. Idolatry, then, is not a thing to be extenuated or palliated as in the cant of the pseudo-philosophy of the day, but to be regarded with implacable hatred and scorn. But, in this estimate of the general aspect of the world, it would be unjust and untrue not to take into account the influence of Christian missions upon it. Amid the darkness we can discern some points of brilliant light; we can point to some green and beautiful oases in the desert. Among tribes steeped to the lips and saturated to the heart's core in licentiousness, we can rejoice over converts to whom we can say, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified, by the name of the Lord Jesus, and by the Spirit of our God." We can point to those who once were naked and ferocious savages, who are humanized, civilized, saved—found sitting at the feet of Jesus, clothed and in their right mind. These changes have been wrought by the influence of the gospel, and by it alone. Philosophy, and civilisation, and political changes, have been tried and failed—failed signally and miserably. Man without the gospel has been the same under a despotism and under a democracy. Civilisation has refined his manner, but has not changed his heart; has given him neither virtue nor religion; has left him the slave of his lusts; led captive by the devil as ever. In respect to the law of God, in the conduct and the life of God in the soul, there is no difference between the Greek and the barbarian, the bond and the free, the ancient and the modern idolater; if the bible be true, they are all alike, perishing for lack of knowledge—that knowledge of the gospel which we possess, and can impart. If, then, we have the common feelings of humanity, the aspect of the heathen world must move us to compassion for its perishing millions. If we are the children of God, it must move us to indignation against systems which offer so foul an insult to our Father who is in heaven; if we be Christians, we must glow with zeal, and strive with energy, that the world may no longer groan under the tyranny of the wicked one, but become the kingdom of our God and of his Christ.

Then, further, among the aspects of the world, viewed from the missionary standpoint, we may note that the world is everywhere open to the gospel; I say everywhere, because the exceptions are so few and trivial as to be hardly worth notice—the islands of Japan, the states of that miserable, priest-ridden Duke of Tuscany, and of that fugitive footman the pope of Rome. With a few such trivial exceptions, there is absolutely no barrier or hindrance to the free,

unrestrained preaching of the gospel. God has set before us a great and an effectual door—an open door, which no man can shut. How changed is the aspect of the world compared with what it once was! When our mission first began, the world seemed impenetrably closed against the gospel. In the great wall of exclusion which shut out the ambassadors, there seemed scarcely a nook or cranny by which they might enter. Though they held truths which were of divine efficacy to move the world—yet, like the illustrious Greek, they had no place on which they could rest them. Even British territory was closed against them; and at length the small Danish settlement of Serampore afforded them the means of access to the heathen world; but, such was the jealousy and dread with which they were regarded, that the Indian government demanded their exclusion. Under these circumstances, the church of the living God betook itself to prayer, that a way might be opened; and the blessed results we now behold—"The world is all before us where to choose." There is scarcely a country to which access cannot now be gained; hardly a language in which the gospel cannot be preached with perfect safety, and with some encouraging measure of success. So changed is the aspect of the world, that, instead of difficulty being felt as to gaining access to heathen lands, the great difficulty now is to supply the urgent need, to answer the beseeching cries for help. We could to-morrow circulate millions of bibles, and station thousands of missionaries, if we had them. To what are we to ascribe this marvellous change, but to the hand of God, in answer to prayer. Through years of supplication the church waited upon God, and behold the result. Surely those petitions contained an implied pledge, that if opportunities were offered we would not fail to use them. And now, shall we stand embarrassed and encumbered at the success of our own supplications? When God has done the very thing for us we have been asking him to do, shall we stand back and decline to receive or employ the blessing that God has conferred. Now that a way has been opened, shall we refuse to walk in it. Will not this be to stamp our prayers as a hollow mockery, as an empty formalism. God's providence bids us advance, and removes all obstacles to our doing so. And, if now we hold back, we shall stand convicted of hypocrisy in our prayers, and falsehood in our profession of allegiance.

Nearly connected with this is another aspect of the world—the decrepitude and decay with which all systems of idolatry are stricken. When first assailed by Christian missionaries they seemed strong and vigorous,—venerable, but not enfeebled by a hoary antiquity—identified with national pride, and the memory of departed greatness entwined

so closely and inseparably with all forms of public and private life, that it seemed as though nothing less than the utter disruption of the social system could eradicate them, so entirely did these idolatrous systems and beliefs seem to have assimilated themselves in the minds of the people, as almost to justify the conclusion of those who doubted, or who denied the possibility of success in the attempt to convince their votaries of their falseness. In the language of Jeremiah, "Pass over the isle of Chittim and see, and send unto Kedar and consider diligently; and see if there hath been such a thing as that a nation hath changed its gods!" And yet now it is agreed on all hands, by friends and foes alike, that idolatry totters to its fall,—its priests are stricken with dismay, their revenues shrunk, their power decayed, their shrines deserted. From India, from Burmah, from China, from the wide realms of Mohammedism, the same testimony teaches, with marvellous unanimity, that these false and degrading systems are waning and dying out. In some districts they succumb almost without a struggle, in others they endeavour to infuse into the lifeless corpse a spasmodic life; but everywhere there is the same confession, that the gods have lost their power, and their reign draws to a close. So rapid has been the change and so inadequate the human means employed to bring it about, that one is irresistibly reminded of the old romances of chivalry, which describe the appointed knight as having overcome the difficulties and perils which lay along his path, and coming at length before the enchanted castle, whose Titanic bastion seems impregnable, and whose gigantic warders hurl a proud and scornful defiance at the puny assailant; but he sounds his challenge, and at once, smitten by an unseen hand, those towering battlements crumble into dust, or roll away like mist before the rising sun. Even thus hath the Most High smitten with feebleness and decay, the most potent and seemingly invincible systems of idolatry. Now, sir, is truly the time beyond all other, when the hearts of our enemies are failing them for fear, to pour in upon them all the concentrated might and energy of Christian effort. Now that their strength is changed into feebleness, their confidence into despair, to "come up to the help of the Lord, to the help of the Lord against the mighty." But here it behoves us to guard against a possibility of mistake. It is one thing to shake the influence of heathenism—it is quite another thing to bring men under the influence of the gospel. There is, alas! a third alternative between heathenism and Christianity,—atheism, the negation of all religion—the blank, drear abyss of unbelief. And, bad as idolatry is, I question if this be not worse: to look up to heaven and see no God—to look round upon the earth and see no God—back

into the past, forward into the future, and find no God—all dark and dead—to believe one's self to be an orphan in the universe, the victim of blind chance or blinder fate, over whom the stars roll darkling, and for whom there is no Creator in the past, no guide and providence for the present, no judge for the future. Deadly as is this condition, it is the only condition possible for millions of those who have been brought up in false religions—who find their old creeds and beliefs perishing around them, and have nothing better presented to fill up the dark, drear, empty void. If we pity and seek to succour the heathen, equally pitiable and appalling is the condition of those who are heathen no longer, but are living without God and without hope; who are sinking to the dark void of atheism.

"Shall we, whose souls are lighted
With wisdom from on high
Shall we to man benighted,
The lamp of life deny?
Salvation, oh salvation,
The joyful sound proclaim,
Till each remotest nation
Has heard its Saviour's name."

If I may be permitted to detain you for a very few minutes longer, I would note the relation which we English and our American kinsmen and brethren sustain to the world. We have almost a monopoly of the commerce of the planet. The navies of all the world do not equal, do not approach, those of the two nations of England and America. Our ships sail on every sea, trade to every port. Our manufactures penetrate to the inmost recesses of Africa, to the wildest steppes of Central Asia; are found in the loneliest and most solitary islands of the ocean; and in return, we receive the choicest products of every land. A constant reciprocation of benefits is thus kept up between the palefaced artisans of our manufacturing towns and the inhabitants of every zone; and our seamen form lines of living intercourse, of vital connexion between ourselves and every people on the face of the earth. Our colonies are carrying our language and our institutions into every quarter of the habitable globe. Already our race has spread itself so widely, that compared with it, Rome in its palmiest days was but a province. And each day witnesses an extension of the vast realms which our colonies and commerce are peacefully subduing. And why is this? What is the providential purpose in raising us to this unparalleled pitch of commercial and colonial greatness. Surely the Most High had other purposes than to add to the magnificence of our throne, and to swell the coffers of our merchant. It is no rash or presumptuous interpretation of Providence which connects this national glory with the missionary enterprise. Our commercial supremacy is to be subservient to a yet nobler work. Trafficking in the wealth of a planet, we are

to be the messengers of mercy to those who are perishing. Surely some portion of the wealth of the world poured upon our shores should be thus consecrated to Him who gave us our national pre-eminence, and he employed in their benefit for whom it was given. Let us endeavour to repay the east for its gold and gems, by the pearl of great price. We may reverse the language of the apostle Paul, and say: "As ye have ministered unto us in carnal things, it is a small thing that we should minister unto you in spiritual things." Let us thus, as a nation, walk worthy of our high vocation, aim to accomplish the glorious destiny to which God summons us, of being the civilizers and evangelists of the world, and we may hope that our national greatness may be, shall be even yet enhanced and rendered permanent, that God, even our own God, shall bless us, and that all the ends of the earth shall fear him. Failing of this, neglecting this, what else can we expect, but that He whose stewards we are should come down, judge us unfaithful, and take away the candlestick out of its place.

One word on the present military aspect of affairs, the wars and rumours that now agitate the world, and I have done. This may possibly suggest itself as a reason for suspending for a time our energies in the mission work. The pecuniary sacrifices demanded may be pleaded as an excuse for diminished contributions. Those who prophesy, who predict failure, urge innumerable reasons for expecting missions must decline. History, however, teaches a different lesson. It was during those convulsive struggles which issued in the disruption of the Roman empire, that the first great victories of the cross were gained, and the primitive church spread itself over the whole world. It was during those long and bloody wars kindled by the ambition of Charles V., that the great Reformation was achieved. And it was an era similar to the present, when we were just engaging in that last awful war, while Europe was forming itself into one vast camp, that the first missionaries to the heathen left our shores. It seems as though God has selected just those times when the passions of men are raging with the fiercest violence, for the establishment or extension of that kingdom which is righteousness, and peace, and joy in the Holy Spirit. It is asserted that the dignity of our crown is insulted, and the honour of the nation assailed by the northern despot; and at once the patriot springs to arms, and hurls a proud defiance at the foe, and prepares to pour forth blood-streams like water. Sir, we yield to none in loyalty and patriotism. But "there is another King, one Jesus," whose subjects we are, to fight under whose banners we stand pledged, and to whom we have sworn our sacramental oath of allegiance. We see his rights invaded,

his name dishonoured, and his authority defied. The world which he created, and which he claims as his own, declares: "We will not have this man to reign over us." Shall we be prepared to avenge the insulted honour of our earthly sovereign, and sit calmly down when we hear our heavenly Monarch defied? Shall we count no sacrifice too great to make on behalf of our national dignity, and at the same time weigh out with stinted and niggard hand our contributions of men and money in the cause of Christ? That would be a painful contrast indeed which should show all eagerness in carrying the English flag triumphant over land and sea, and apathy and indifference as to whether the banner of the cross advance or retreat. Surely if this should be so, which God avert, we can only expect to hear the awful sentence repeated upon us: "Curse ye Meroz, yea, curse it even bitterly, because it came not up to the help of the Lord, to the help of the Lord, against the mighty." The future of this European conflict we do not venture to predict. But one thing we know, that verily there is a God that judgeth in the earth; that he will make the wrath of man to praise him, and that he will put down all rule, and authority, and power, and upon the ruins of adverse and opposing systems he will erect the universal and eternal empire of his dear Son. The cause in which we are engaged must at last prove victorious, for the mouth of the Lord hath spoken it. Tyranny and fraud shall perish. Idolatry and superstition shall cease. Every form of false religion shall pass away. Rome shall perish—write that word in the blood that she hath spilt,—perish, hopeless, and abhorred, deep in ruin as in guilt. That northern despot shall tremble upon his icy throne; the reign of the false prophet, which for twelve centuries has cursed the earth shall cease; the heathen shall cast their idols to the moles and the bats; the kingdoms of this world shall become the kingdoms of our God and of his Christ. "We, therefore, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."

The Rev. J. TAYLOR, of Birmingham: The subject assigned to me is—"The prayerfulness and spirituality of the churches, necessary to the supply of suitable and devoted men for the work of missions,"—a topic which I most sincerely wish had been introduced by some Christian brother better qualified than I am to do it justice. It has been my privilege, for nearly twenty years, to preach the gospel of Christ, and during that time frequently to advocate the claims of Christian missions; but I have never been accustomed to platform speaking, and have never stood on such a platform as this, to address an assembly like the one now before me. It is not, therefore, with any affectation

of humility, but with sincerity and earnestness, that I ask your kind indulgence on the present occasion. But I am sure, the Christian friends now present will bear somewhat with the rudeness and roughness of a pastor whose lot has been cast among the rough and outspoken, but honest, working men of England, and who feels it to be a privilege this day to come to this meeting as a representative of the working classes, who are thought to be alienated from our churches and our missionary societies. In the discharge of a self-imposed and most delightful work, I have spent, for some months past, a considerable portion of time in the examination of a great variety of documents relating to the rise, progress, and present state of missions to the heathen; and three things have very much impressed my own mind; namely, the vastness of the field of labour—the preparedness of the nations of the earth for the reception of the gospel, and the paucity of labourers in the field. Most of these topics have been already referred to by the brother who preceded me; but let me just add to his remarks one or two, as introductory to the subject more immediately entrusted to me. The field is the world; and in that field we find a population of nearly 1,000,000,000 of immortal beings. 600,000,000 of this entire population of the globe are living ignorant of God and the way of salvation through his Son—worshippers of the creature, not of the Creator, involved in guilt, wretchedness, and misery. In various parts of the field of labour, there are 100,000,000 of immortal beings honouring Mahomet more than Christ—preferring the Koran before the living oracles; professedly owning the unity of God, yet ignorant of his true character. Of the remaining 280,000,000 of the world's population, there are 6,000,000 receiving the Old Testament Scriptures as a divine revelation, worshipping the God of Abraham, and looking for a Messiah yet to come—ignorant of the great and glorious truth, that the Messiah promised to their fathers came in the consummation of the ages, and by the sacrifice of Himself made an end of sin. 190,000,000 more, professedly Christian, owning the Messiahship of Jesus, have, by their traditions, made void the commands of God, and almost obscured the pure light of the divine oracles in a dense cloud of superstitious rites. Such is a part of the field of labour; and, looking only to such facts as these, despondency might well fill our hearts, and despair paralyse all our efforts. But amid the darkness there is a gleam of light. We have heard already that the field is open, and that there is at least a degree of preparedness among the nations of the earth for the reception of the gospel of Christ, and this is one of the most cheering and most encouraging features of our times. Far different was the state of matters in the days of our fathers,

when that noble man who is gone to enjoy the saint's everlasting rest in heaven—Richard Baxter—in a cloudy and dark day in the history of this now happy land, reviewed his life and chronicled his experience. He said: "My soul is much more clouded with the thoughts of this miserable world, and much more drawn out in desire for its conversion than heretofore. I was wont to look but little further than England in my prayers, not considering the state of the rest of the world; or if I prayed for the conversion of the Jews, that was about all; but now, since I better understand the wants of the world, and the method of God's Spirit, there is nothing that lieth upon my heart so heavy as the case of this miserable world; and now a portion of my prayers are given for the conversion of the heathen, Mohammedan, and ignorant nations of the earth. Could we go among Tartars, Turks, and heathen, and speak their language, I should be but little concerned for the silencing of 1,801 ministers at once in England, besides many others in Scotland and in Ireland; there being no movement in the world so desirable in my eyes as the winning of such miserable souls to Christ, which maketh me greatly honour Mr. John Eliot, the apostle to the Indians in New England, and others who may have laboured in this work." One hundred and eighty years after the days of Baxter, the noble man who originated the modern missionary enterprise, might, with some modification, have adopted his language. But how changed the state of matters now! We cannot mourn as Baxter did—we cannot adopt his plaintive language. A field is open in every nation under heaven. The Christian missionaries may stand and proclaim the glad tidings of salvation among the teeming myriads of Asia, and tell them of Him whose blood cleanseth from all sin. They may go among the nations of long-benighted and enslaved Africa, and tell of the great Deliverer, whose glorious work it is to break every fetter and wrench the manacles from off every enslaved soul, to deliver the captive from his dungeon, and let the oppressed go free. In every part of the great western continent, in every island of the sea, the Christian missionary may proclaim the same glad tidings to every son and daughter of the fallen race of man. He may address to them the glad invitation: Come, ye guilty, ye perishing, ye helpless, ye lost, ye heavy laden; at the cross of Christ you will lose your burden, and find rest unto your souls. The peace that passeth all understanding shall fill your hearts, and a hope, bright as the light of heaven, shall irradiate your souls. But while the field of labour is thus opened, there is a degree of preparedness among the people such as never existed at any previous period. Eighteen hundred years ago, the great apostle of the Gentiles beheld in vision a man of Macedonia, who stood and

prayed him: "Come over into Macedonia and help us;" and you know the apostle responded to that appeal, and went and preached Christ crucified, and that preaching of the cross became in the experience of many the power of God unto salvation. That cry has been repeated in every age, but never more loudly, never more generally, than now. It comes wafted to us on every breeze, from the nations that sit in darkness and in the shadow of death,—

"From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

And especially is the cry of Asia to Europe just as 1800 years ago it was the cry of Europe to Asia. It is the cry of Asia to Europe, but England is almost the only country in Europe that can send them help. There are multitudes in Africa and in Asia who are beginning now to realise the fact, that their idol deities cannot save them, that superstitious rites and observances can give no peace to the soul,—that self-inflicted tortures, penances, and pilgrimages, will not satisfy the cravings of imperishable spirits, and they are waiting to hear of Him who is the soul-satisfying and soul-filling portion—of that blessed Saviour whose very name is as most precious ointment, whose righteousness covers the sin-polluted soul, who is a refuge from the storm, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. But while the world is thus open, and the nations thus prepared for the reception of the gospel, how sad that there should be a paucity of labourers in that field. It is true that during the last sixty years very much has been done to carry the gospel to the nations of the earth. It is true that even now there are many devoted men employed in preaching the glad-tidings of great joy in many nations. Still how few the labourers when compared with the vastness of the field and the extent of the work to be done! From various documents I have ascertained that the whole number of foreign missionaries connected with all the societies in this country, and on the continent of Europe, and in America, is nearly as follows: Africa, 230; Western Asia, 31; India Proper, 365; Burmah and Siam, 33; China, 106; South Sea Islands, 100; West Indies, 331; North America, 105; Mongolia, 50; and among the Jews, 70; making a total of 1,421. There are assistant missionaries to the number of 233, and of native assistants, 1,958; making a total of missionaries, assistant missionaries, and native assistants, 3,612. Leaving a broad margin for any errors that may have crept into this enumeration, let us suppose that there are 4,000, and these equally distributed between the 630 millions, there would only be one missionary to every 157,500 souls. But this is by far too favourable a view of the state of

the heathen world. The missionaries are not equally distributed. Even in the darkest parts of the earth there are many districts that have no missionaries at all. There are other large portions in the field where the labourers are few and scattered far from each other, and are often ready to take up the language of Nehemiah in the days of old when repairing the breaches of Jerusalem—"The work is large, and we are separated upon the wall one far from the other." Mr. Taylor proceeded still further to expound and illustrate the sentiment which he submitted, in a variety of ways, and in very eloquent terms, concluding with an able and earnest appeal to the churches to awake and labour for the conversion of the world, and with a fervent prayer to Almighty God that he would thrust forth labourers into his harvest.

The 7th hymn, 3rd book (Dr. Watts), was sung, after which the Rev. JAMES SPRIGG offered prayer.

The Rev. T. HANDS, from Jamaica, then delivered an address on the social, moral, and spiritual condition of that country. After a few introductory remarks, he spoke to the following effect:—At the very outset I admit, that there is much to be mourned over and much to discourage in the aspect of things, looked at from each of these points, in the island of Jamaica. If you ask a West Indian planter about the social, and moral, and spiritual condition of Jamaica, he will say, "Oh! as bad as bad can be; Jamaica is ruined;" "Indeed! and what has ruined it?" "Oh! emancipation, of course, and the stupidity, and laziness, and utter moral worthlessness of those negroes. Jamaica is ruined, and so will every place be ruined where such measures are adopted." Now, although I do not believe that Jamaica is ruined, yet I at once admit that there is and has been for a considerable time a large amount of commercial difficulty and distress existing in that island; but I do maintain that this is not the result of emancipation, or of anything peculiarly inherent in the negro character, which renders him unfit for freedom; but arises from different causes. In fact, my wonder is that there is anything there on which we can look with pleasure, and that emancipation has succeeded at all, when I consider the spirit in which it was received, and the obstacles which have been wilfully laid in the way of the people in developing their capabilities and resources. The measure was looked upon as an act of spoliation—not the giving to a mass of human beings the rights that belong to them, but the wresting from a small portion of men that which they held to be goods and chattels. Now, if you take a man and legally deprive him of all his rights, how can you claim from him the performance of duties? If you tell him that he is a mere chattel that may be

sold in a public market, what right have you to talk about his social, and moral, and spiritual obligations? Why, you have ignored his humanity; you have deprived him of all his moral, social, and spiritual rights; and then you come and ask him for social, and moral, and spiritual development, and wonder that you do not get them. There is no cause for wonder at all. When the act of emancipation first came into operation in the island of Jamaica, it was met in this way. The axiom was—"These people won't work; they must be made to work. They were made to work under the whip; now the whip cannot be used, they must be coerced into it by legislative enactments. So their provision-grounds were taken away; then came in heavy import bills, schemes of immigration, and everything that could place an obstacle in the way of the social progress of the free labourer. But, in spite of these enactments, I shall be able to show that the people have advanced socially. The very measures that were adopted to drive them into the position from which we would fain have rescued them—that of coerced, and not free labourers—were the very means that helped them out of it. When their provision grounds were taken away and offered for sale, they were purchased by a certain portion; others were turned out. Then came the operation of the heavy import bills, imposing taxes on the necessaries of life to an enormous amount. These two measures so raised the price of provisions in the markets all over the island, that those who were able to purchase or hire land found it soon to be much more their advantage to cultivate their own grounds and supply the markets, than to labour in any other way; and whatever may be the deficiencies of the negro, Quashee is sharp enough for this, that if he can get 1s. 6d. by working for himself, he won't do it for any other man for a shilling. The consequence of this has been that we have now mountain stations—free villages multiplied all over the island—barren tracts brought into cultivation—waste lands redeemed; and where there was formerly nothing but waste, you find now the villages of Hampden, Wilberforce, and Clarkson Town, and other places, identified with the names of men who have been benefactors to their species, identifying themselves with great principles, and exercising a moral influence on the people, which they will continue to exercise till the last generations, teaching them, by the very names that have been adopted, love for country, patriotism to be shown at any cost, and a large-hearted benevolence, which is to take the world for its sphere of operation, and rest not at any difficulties which oppose it. Take this one fact in reference to the social condition of the island. An American writer, Mr. Bigelow, who has recently published an account of his visit to Jamaica, says that there are, out of a population of about 293,000, 50,000 free-

holders; and Mr. Clark, one of our missionaries, extensively acquainted with the condition of the island, gives the number at 60,000. To illustrate the improveability of the negro character, take the following facts. There is scarcely any position occupied in England by the working and middle classes which is not now being occupied by black and coloured men in Jamaica. I say, black and coloured men, and I must explain the distinction. In the West Indies, where slavery existed among Englishmen, they had some respect for their own descendants; and, besides that, they did not believe that negroes descended from Saxons; hence they always made the distinction, whenever white blood was in a man's veins, of calling him coloured—not as they do in America, of calling nearly white people negroes. Now, we will begin at the top; if you go to the House of Assembly you will find twelve coloured or black men out of forty-seven representatives; among the judges of quarter sessions you will find one coloured man; at the bar you will find one barrister, and a most eloquent one too; at the Kingston Hospital you will find the chief surgeon a coloured man; you will find one among the members of the honourable board of council; and the proprietor and editor of the *Morning Journal* newspaper are coloured men. And, then, if you come down lower you will find clerks, book-keepers, overseers, magistrates, persons in every position almost in the middle classes, among the coloured and negro population. The fact is, that these men use a weapon which cuts two ways. They say, on the one hand, "The negroes are so lazy, they won't work; and they are so low in the scale of humanity, it is of no use trying to raise them;" and then afterwards they turn round and say, "Oh! but don't you see that these people are independent of labour, and so we must have immigrants;" and so they get a bill passed through the House of Assembly to bring immigrants, and they send delegates to England to get immigrants, and to ask the British Government to lay a poll-tax of a dollar a-head on the negroes (that was the modest request) to force them into the field—these independent people! Now, the truth is, it is not worth their while in many instances to engage in estates-labour, because it is not so well paid for as other kinds of labour. But if the negroes are so socially degraded and so incapable, how is it that we get our markets supplied? There are 15,000 white people, and they do not till the ground; there are more than 20,000 coloured people that do not till the ground for the most part, but the markets are filled with all kinds of provisions and vegetables, and ground provisions of every description. Where do they come from? Out of negro ground; they are the products of the labour of these lazy, incapable negroes, who won't work. More than this, a

very great proportion of the coffee, and ginger, and pimento exported from the island to this country, is the produce of negro ground. Further, a very large proportion of the revenue derived from import duties is derived from the consumption of those articles which are in common use, and consequently derived from the masses of the people. The import duties in 1851 were three-fifths of the whole revenue of the island. We are told that Jamaica has been ruined socially and commercially by emancipation. I beg to say, it was not by emancipation; for, on the authority of West Indians themselves, Jamaica was ruined so far back as 1792. According to the reports to the House of Assembly, 177 estates were sold about that time, because sugar-planting would not pay; and there were executions lodged in the provost marshal's office, amounting to more than 22,000,000*l.*, because sugar-planting would not pay; and that was when the planters had the monopoly of the whole market, and the slave-trade into the bargain. It must have been because protection was such a bad thing. I dare say, if I were to go through the country, I could pick out a good deal of social discomfort and misery; but my object to-day is not to tell of what is bad in Jamaica—I admit all that, as much as can be found of it, and unhappily the family of Croaker is so large that I need not trouble myself to take up any of these matters.

Now let us come to the moral condition of the island. What is that? Oh! bad of course—as bad as it possibly can be; people are fast going back to barbarism—there is no good to be done with them? That is one side of the story—now let us hear the other. We will come to facts. It has been said that nothing lies like a fact, but I know that nothing speaks the truth like a fact; so that it may do both. Now, what are the facts here? In the county of Middlesex, containing a population of above 131,000 at a half-yearly assize, about two years ago, the number of prisoners upon the calendar was twenty-one, and so extraordinary was this number considered, that it called for special notice from the judge, who lamented that after all the efforts that had been put forth by missionary societies, and schools, and addresses from the bench, there seemed to be no making any impression upon the negro mind! But you will say, perhaps, that is not a fair specimen. Then we will come to the general penitentiary. In the returns very recently made for one whole year, the number of committals for the whole island was 571, out of a population of above 377,000. I do not call that a very high state of crime. There is one thing I know—and I trust I may be excused for saying it—that nobody would ever think of getting up in a Jamaica congregation and giving such a caution as was given last night by the respected minister of

Bloomsbury Chapel. No one would ever think of writing up at the doors of any place of worship, "Mind your pockets." I admit that there are in Jamaica thieves, drunken people, unchaste people, bad servants, and lazy people; but are they confined to Jamaica? If they are not, you prove nothing by proving that they are there. I have seen more unblushing vice and immorality in the towns and villages in England, during the eight months since I have returned to this country, than I saw during ten years and a-half of my residence in Jamaica.

We may go on, then, I think, to the spiritual condition of the island. It is very true that we do not as we used to do, have immense crowds coming to six o'clock prayer meetings; it is true that you do not get quite such exciting accounts of success as used to be obtained; and I must say, with reference to the remarks of the respected chairman, that, as they apply to Jamaica, they are matter for rejoicing. I do not mean to depreciate those accounts at all; but you must remember that they were sent home while every thing was novel in the operations of the missions in that island, and after the astonishing re-action which followed the persecutions in which, by white mobs, the chapels of the missionaries were pulled down. But why is this? Is it because there are less people attending the means of grace? I think not. One reason which may be assigned is this—that in many places where there was one chapel you will now find four, and consequently the people of a given district are spread over a larger space. There is now no necessity of crowding them together in places not large enough for them; and, with the passing away of the necessity, most assuredly there has been a great accession of comfort; for if it was not exactly pleasant to be stived up in Bloomsbury Chapel last night, it would have been much less pleasant had we been so in Jamaica under a tropical sun. Mountain stations have been formed as branches of the main stations, and many have been made independent; and I believe, if the congregations were collected from these districts, we should find the number much larger than it used to be. As far as we can ascertain the statistics of attendants on religious worship throughout the island, one in two of the adult population are found to attend, very nearly one in four being in actual communion with the Christian church. Now, if you refer to Vanderkiste's work on the dens of London, you will find it there proved by figures that there are more communicants in connexion with the churches of Jamaica, out of 377,000 inhabitants, than are to be found in London, out of more than two millions and a half. Well, if you want to know what kind of churches and Christians they are, all I can say is, that I think they will bear comparison with a great many churches and a great many Chris-

tians that I have met elsewhere. I do not mean to say they are without faults; they have their strifes, and divisions, and inconsistencies, and weaknesses; discipline has to be exercised among them continually; they often grieve the faithful pastor's heart, and sometimes the pastors grieve theirs, too. The fact is, there are just the same evils to be found among them as are to be found in our own country; and I do not believe there are any of a peculiar character. It is very true that they have not so much intelligent piety as is to be found here; but is it to be expected that they should have, when only the other day they were in the position of goods and chattels, and it was but very recently that the first strenuous efforts were made to enlighten them? How can we compare those churches with churches in England, where people have been under Christian influence, direct and indirect, for ages? But if simple-hearted attachment to the leading truths of the gospel, if love to the means of grace, if liberality often out of the depths of poverty in contributing to the cause of God, if general consistency of character, prove the sincerity and the depth of piety, then you will find piety among the churches in the island of Jamaica, and you will find it, also, among the churches in the other West India islands. I know it is easy to find fault; but it is much easier to pick out their faults than to exceed their virtues. There are two important points in connexion with the spiritual condition of the island, to which I will just call your attention. One is, the rapid increase in the means of religious worship and instruction. Fifty years ago, you could hardly find a chapel in Jamaica; now you will find, from the reports of various missionary societies, that there are 264 missionary stations in an island 150 miles long, with an average breadth of fifty. You will find that, in addition to European, there are rising up in connexion with all sections of the Christian church, not excluding episcopalians, native teachers, and in connexion with most of these stations a day or Sunday school; and there are very few districts in which the children of an age capable of being instructed do not receive instruction, at any rate to some extent, in the elements of knowledge. These are a few facts, but they are connected with principles of world-wide application, and ought to encourage us all to go forward with increased earnestness in the work of missions. They teach us the power of the gospel to raise men from degradation and slavery, and set them up erect as men—to give them not only freedom of body but freedom of mind, and that higher freedom with which Christ makes his people free—freedom from the slavery of sin. They teach us that the negro is not only capable of becoming a Christian, but of taking up his position as a Christian

teacher and a Christian pastor. Why, philosophers have been, I do not know how long, trying to find out what the negroes were, and they have tried to persuade us that they were a connecting link between man and the monkey; but Christian missions have proved that they are "bone of our bone, and flesh of our flesh," and that "God hath made of one blood all nations of men for to dwell on the face of the earth," giving us, as they do, a principle with which we can go forth into the whole world, and hail every man as a brother and a friend, or, if not as a friend, we can raise him from his degradation, and make him capable of becoming such. Will you not, then, my Christian brethren, go on in this great work in the West Indian islands, that they may not only be thoroughly evangelized, but effectually instructed? and will you not exert yourselves also in other parts of the earth, and especially in behalf of the same race which is yet in bondage? Would that some American would rise up, with all the eloquence, with all the fire, with all the fervour, with all the dramatic power of a John Gough, and go throughout the length and breadth of Christian America, and purge it from that foul blot which is upon it! Then we should have the church of that land walking side by side with us in this great and glorious enterprise, consistently addressing itself to the conversion of the world, and not, as now, with a plague-spot of leprosy upon its brow. Then should we be able to feel that no man would be able to say that Christianity does not destroy slavery whenever it comes. I believe that it does; I believe that it destroys oppression of every kind, just in proportion as its genius is understood and its principles appreciated, and felt, and acted upon. What missions have done for the inhabitants of the islands of the West Indies they will do for the whole man, as man, all the world over. His heart is the same. It matters very little about the colour of his skin, and the adventitious circumstances by which he is surrounded; there is a power in the truth of the gospel to reach his heart, and it is through the heart that man believeth unto righteousness, and it is only through that belief unto righteousness that he can be raised to dignity; and if we would accomplish all the brightest hopes of patriots and philanthropists—if we would have peace on earth and goodwill among mankind—if we would have all the evils that afflict humanity destroyed—if we would have the glory of the Redeemer established in the earth, and the praise of the Lord going up from all nations, we must preach the gospel to every creature, and that gospel will become "the power of God unto salvation to every one that believeth." Send it forth, then; ye who have the means, contribute of your means; ye who have the talent, go to the throne of God, and

ask him to show you whether that is a path in which he would have you to walk. O young men of England! shall it be said that there are men whose hearts beat more quickly, whose pulses throb, and whose longings go forth, when they hear of wars and rumours of wars, and determine to acquire to themselves glory upon the battle-field, and that while we are seeking for twenty men to go and proclaim the Saviour upon the plains of India, they cannot be found? Come, encouraged by what God has done—impelled by a sense of the duty God has laid upon you,—come up to the help of the Lord, to the help of the Lord against the mighty!

The Hon. and Rev. B. W. NOEL then addressed the meeting upon the topic of "India as a Mission Field." He said: In what you have heard already, my Christian friends, I am persuaded that motives enough have been suggested to prompt your untiring zeal in the cause of British India; but those remarks have not been sufficiently exact with reference to the subject now before us to show with sufficient vividness and distinctness what is the character of that country, or rather of that family of nations which is included in British India. It is not enough to say that the idolatry of the Old and of the New Testament was precisely like that of Hindostan. The idolatry of India is worse. The gods of Greece and Rome had at least human features; they were made from the model of men who were of mingled passions like ourselves; but among the three hundred millions of the gods of India, affecting the character of their worshippers, there is not one which represents a virtue—not one which is not a monster of iniquity. Why do the Hindoos scarcely ever worship their chief god Brahma? It is because he is reckoned too bad to be worshipped, and the gods, by consent, determined that he should not. Their god, Shiva, has for his prevailing characteristics revenge and malignity; the character of Krishna is notoriously that of a licentious profligate; their god, Juggernaut, is represented by an old idol without legs or arms, because the legs and arms of the god were cut off by a sentence of the gods for his incurable iniquity. Now, if these are the principal deities of India, what but impurity and cruelty can be the result of a religion which has such patrons in its gods? Their priests are such men as we may find among priests who have borne the Christian name; but, happily, with exceeding rarity. Imagine a religion, whose priests generally should be like Alexander VI., a monster of iniquity who outdid the emperors of Rome in cruelty and wickedness. Such are the Brahmins of India, the priests that model and form the national character. If you ask, how are they instructed in morals by their sacred books, those sacred books contain

tales worse than the worst novel of the worst novel writer in infidel France; and thus all their views of goodness and truth are unhappily perverted. If you ask a Hindoo what holiness means, he will point you to men in whom you will see that holiness, as personified in them, consists in the abandonment of every social duty, in covering the body with filth, and leaving the mind to absolute inertness. While God has made men to be brothers, and to be associated as brothers, aiding one another in bearing the sorrows and the toils of life, the religion of India has pronounced one class, sprung from the breast or head of the deity, to be for ever supreme, and another class to be for ever degraded. The Shudra, whatever his virtues or his talents, must never rise to the condition of the Brahmin; caste places an insuperable barrier between them,—the Brahmin must ever be the lord, and the Shudra must ever be the slave,—and while the lower classes of India, are in this condition, the female, instead of being protected, as, from being made weaker than man, she was intended to be, is degraded and crushed; and the children are entirely neglected. Infidelity is now spreading rapidly in India; and this is a new claim which it has upon our sympathies. Let but the gospel penetrate the homes and the hearts of the population, and they would be raised as much as the negroes of Jamaica have been raised in the scale of human existence; their homes would be rendered peaceful and happy, their women would be honoured and respected, their children well-trained, and India would be worthy of England, as its ally and its sister. Formerly, there were laws in existence in India opposed to the introduction of Christianity; but these laws have happily been abolished, and the opposition is changed into decided friendship, the government being now well aware that the strength of the British connexion with India is materially increased by every convert that is made to Christianity. Formerly, the vices of Europeans served only to cast discredit upon the religion of Christ, and added to the neglect of it by the idolater; in this respect a vast change has taken place, and many of our missionaries have been most materially aided and strengthened by the example and friendship, and the contributions of private civilians and officers. To this let me add, that a few years since the government spent annually a lac of rupees in teaching Sanscrit and Persian, which made them more bigoted Mohammedans and more bigoted Hindoos; but, now the Government has originated numbers of English schools, a great change has taken place in the transacting of business, and it becomes the interest of intelligent young men in India to study English; and as soon as they become acquainted with the English literature, it destroys all their lying

legends and superstitions. Science is doing the same thing. There is no acquaintance with real knowledge that does not make a Hindoo necessarily a sceptic to his own faith. The association of Hindoos with Englishmen is still further carrying on the same work. They cannot be associated with the English without endangering the loss of caste. If a Brahmin handles a dissecting knife, he loses caste; if he becomes a professor of medicine, or even drinks a glass of pale ale, he loses caste. They are doing this, however, constantly—many of them in secret; and there are thousands of intelligent Hindoo youths in India who know that they have forfeited caste, and they begin to feel, though they may not always avow it, the intolerable burden of the position in which they are placed. If caste has been one great hindrance to the spread of the gospel, and the elevation of the working classes in India, that is being daily undermined. But still more important preparatory works are taking place. When the first missionaries went to India, there were no preparatory school-books of any kind, there were no Christian tracts written to give a summary of the faith. The bible was unknown. Preachers might proclaim the great truths of our religion, but they had no book of authority to sanction their statements. Every nation in India has now a translation of the word of God, and every part of India is filled with tracts disseminated by missionaries and their agents. School-books have been compiled for their instruction; and all this is a preparation for further and more vigorous attacks upon native superstitions and vices. Enough, then, has been done to justify us in continuing the exertions we have already made. Who would be disposed to stultify our past efforts by saying, "We have expended so much on these preparatory exertions, and now when we see our way to success we will stop?" Or who would throw contempt on the self-denying labours of the excellent men who have gone before, just when their successors are beginning to reap the fruits of that harvest for which they so arduously sowed? That preparedness of the field, as Mr. Manning called it, will justify you in any self-denial which you may have exercised in contributing to these results, and any interest you may feel in their further prosecution. But the object of all these efforts is conversion, and we are not without proofs of God's blessing in this respect. Conversion is God's work; and wherever it takes place as the result of prayerful, arduous efforts on the one hand, and a disposition to listen on the other, then you may see that God has set the seal of his blessing to the work of his servants. Though the converts may only amount to a few thousands, yet they are sufficient in number to hold up a specimen of what real religion is to the millions of Bengal and India. Conversions have taken place in

every class, from the brahmin to the pariah, men even sacrificing their rank and their property in order to profess Christianity. In all missions, I believe, the great task has been to bring a few at first to listen to the gospel. That task has, by the blessing of God, been accomplished. Savage tribes have seen that the gospel was not only true for us, but was also adapted to them; and when they have seen their own countrymen loving and preaching the gospel, numbers have been converted and saved. These first few thousands gathered to Christ by your missionaries, through the aid of the Holy Spirit, are just the most important part of the great harvest which is yet to be gathered in Hindostan. Instead of despising the smallness of the numbers, we should bless God that the chief difficulty in our way, judging by all other missions, has been already surmounted. But while we thank God for his blessing in their arduous undertaking, the magnitude of which may cause some men's faith to fail, it is cheering to add that we are aided by so many other communities of Christian men engaged in the same work. There is hardly a great Christian denomination that has not its representatives in British Hindostan, who are co-operating with us in this great work of trying to bring the people to the feet of Jesus Christ. Look over the mass of India, and there is not a part in which you will not see other brethren labouring as well as ourselves. The free church of Scotland has taken the lead in the matter of education, and has been signally blessed of God in bringing numbers of young men of intelligence to renounce the follies of brahminism and profess the faith of Christ; and a small army of men is now preparing to become, in their turn, messengers of truth and mercy to their countrymen. The church of Scotland is also giving great attention to the education of the young. The missions of the church of England, which are found in every part of India, from Cape Cormorin to the foot of the Himalayah, are not only paying attention to the education of the young, but promulgating the gospel with fidelity; and in the south, at least, with abundant success. The American missions are also being prosecuted with energy and sagacity; they have entered the north of Hindostan, and are labouring there with much success, as well as trying to make the Saviour known on the western coast of India. Our German brethren are not behind the rest. If their numbers are few, and their poverty is great, their labours are such as, in some respects, may be a model to us all. Their energy and zeal, and the marked manner in which God has blessed them, are enough to animate any of these who are engaged as part of the great missionary army in endeavouring to subdue the superstitions of Hindostan. In Orissa, the general baptist missionaries are labouring with

success, and the missionaries of the London Society in Northern, Western, and Southern India, have been as faithful and as laborious as any of their brethren. Is it not encouraging to us to think that the various denominations are engaged with us in this great work? A hundred millions of our fellow subjects are far too many for us to hope single handed to reach; but, when our brethren are sustained by men of kindred spirits, whose missions are studded at distant intervals over all Hindostan, we may look forward cheerily to a day of greater progress and greater result. It is something to know that 18,000, who once bowed the knee to hateful idols, are now worshipping Jesus Christ. But when I add, that among these 18,000 there are agencies beginning to work by which they can hold up to their countrymen the power of the gospel, to strengthen the understanding as well as sanctify the heart, this warrants us to expect ere long still greater results. It is a great thing for India when a brahmin renounces his pride and his separation from other classes, and becomes a Christian and a preacher, associating with those whom he loathed and scorned, and considering them as on an equality with himself, thus manifesting the power of the gospel in humbling the proud heart of man. But it is a triumph full as great when the shudrah, who believed himself scarcely capable of improvement, rises to the same elevation as the brahmin, becomes a more intelligent, eloquent, and successful preacher of the gospel, standing out before his countrymen at large as no longer stamped with the degradation which their superstitions have hitherto branded them with; thus showing to the millions of India that the working classes of that land are capable, through Christianity, of similar emancipation. Nay, it is more glorious to religion still when we learn that not only the shudrah but the pariah, the very outcast of society, the man who is the scorn of his countrymen, loathed and shunned by them all, comes to seek the Saviour, and becomes a scholar and an intelligent professor of the faith, being made the means of converting many of his countrymen to the only true religion. This is what the gospel is doing. Let me say that in some instances whole villages have become Christian, and in others considerable churches have been formed. This example of what the gospel can do is beginning to act powerfully on the consciences of the Hindoos. The Hindoo, when he visits a Christian village or family, sees that the husband has learned to be tender to the partner of his days; that the woman has become worthy of his best affection and esteem; that the parents are training their children as candidates for eternal life; that the family is blessed here, while it has the prospect of a happy eternity. Thus they must pronounce

our religion a better and a truer one than theirs. These agencies have resulted in the establishment of one or two independent native churches. That is the very object of our missions. It is not merely the salvation of thousands of souls; but what we want is, to see a number of Christian men associated in church fellowship, manifesting the power and purity of the gospel, self-governed, self-supporting, electing their own pastors, maintaining Christian discipline, and training up evangelists to go into the villages around them to proclaim the same life-giving truths. If that has taken place in one instance, you may look forward to hundreds soon. When you see the first blossom upon one of the trees in your garden, you know that thousands will follow ere long. Now, then, when your object has been just reached, just when you are climbing on the battlements of the fortress you wish to win, you must not be backward in the undertaking. Courage! courage! a little more perseverance, and prayer, and toil, and the very fortress itself will be won. India will yet, I believe, yield to the gospel, and when it does, the fall of Asiatic idolatry is not far off. I used to think that it was destined for India almost exclusively to bring about that fall; but circumstances have so wonderfully altered that I am now rather disposed to speak of China as an aid to your missions than of India bringing about a change in China. I believe the hearts of our missionaries in India ere long will be greatly cheered, and the millions of the population have their faith yet more staggered when they hear of a people more numerous and fully as intelligent as themselves, throwing aside their idols to the scorn they merit, and worshipping the God who made them in spirit and in truth. Everything prompts us to go on with this work. There is no one here who has made a contribution to this cause that does not feel that the £10,000 you have voted is not a farthing too much. Some among the rich have set a good example of liberality, and I am sure they feel that they have not given more than the circumstances require, which circumstances may be rightly interpreted as the very calling of divine Providence to us to go on in this work. And if the poor among us have given liberally because they love the heathen, they will feel that the sacrifices they have made have been made well. Thus both classes, who have set so good an example (the poor perhaps a still higher example than the rich) may, by their self-denial, concur in carrying on this great and good work to its final results, under the blessing of him who has originated and prospered it.

A collection having been made, JAMES SHERIDAN KNOWLES, Esq. addressed the meeting as follows:—I feel, as I ought, intensely the responsibility of the position in

which I stand; nor should I be capable of proceeding to discharge the duty to which I have been called with any confidence were it not that I know we are all of one heart and soul. Oh! it is delightfully refreshing to see the creatures of the living God throng together to do honour to him. It is especially so when we look abroad and observe that the vitality of Christianity is not proportionate to its profession. There is a want of vital Christianity in the great protestant population of the country,—a want of that unanimity which carried free-trade, in a cause where the bread of eternal life is concerned. We want more co-operation—more of the spirit of brotherhood in our common labours for Christianity. You know it is said that the adversary is not outspoken now as he was a few years ago, but that he keeps silence. He does not, however, desist from working; nay, in proportion to his silence is the greatness of his industry in undermining the foundation of the country, and the crown, and the protestantism which constitutes its integrity, its health, and its duration. I congratulate you upon the delightful report which has been read to you, and the information which has been given respecting the condition of India, Jamaica, and China, with respect to missions. The great probability seems that idolatry will give way before your labours. But suppose this were not the case—suppose your reports were the reverse of favourable, still ought not the gospel to be preached to the heathen? Ought not the word of God to be fulfilled? What saith the Lord? “This gospel of the kingdom shall be preached unto all the world, for a witness unto all nations.” Who dares to say that we should not send missionaries to this quarter or to that, when it is the whole world which the proclamation of the Lord embraces? What Christian will say that the expenditure is profuse? The anti-missionary argument with respect to India some years ago, was that the missions were a failure—that there were but a handful of conversions, at a cost of thousands of pounds. Even if it were but a single conversion at the expense of many millions, it would be a rich result; not in the eyes of worldly men, but in the eyes of Him who best knew the value of the human soul, and who has rated it beyond the gain of the whole world. It is not the success of the attempt, but the nature of the attempt which the Lord regards. When the missionary Williams became the meal of the cannibal, his attempt, though abortive, was as precious in the sight of God as when he went from island to island, and tamed with the tongue of the gospel nation after nation of benighted savages. But the work of the Lord is never unattended with success. That success may not arrive when man expects it; but the Lord has a time and a way of his own by which he will bring it to pass. In the

martyrdom of Williams succeeding missionaries will only behold the crown which he won. Their first thought, indeed, may be avoidance and safety, but the next will be emulation and respect. I doubt not, in his last strait the modern martyr had that before him which made him regardless of suffering,—the passion of his Lord, that the certainty of his impending destruction was divested of all overpowering terror, as Christ was revealed to his spirit, and Calvary was present to him, together with the victory over death which his Saviour had achieved. But, under any circumstances, shall not the gospel be preached to the heathen? The answer may be determined by another question, Shall the missal and the pope be preached? The first attempts of the Romish aggression have long passed by. Had not Rome timely preparation for it? When did it arrive? When the established church began to crack and split. Give not to Pusey the wretched credit of that system which plays fast and loose, which preys upon protestantism that it may pander to popery. The Jesuit had been at work in the country.—Rome was familiar with the rubric, and gloated over certain passages fraught with abominable leaven, and she detected means whereby the whole heap might be leavened. The conjuncture was favourable. Dissent, though inferior in regard to the law, was superior in point of numbers. Here was the opportunity to tell the church that she was opposed by a giant; let them join themselves to the Romish church, and the giant would become a dwarf. If Rome exerted such influence and cunning here, will she not send missionaries to the heathen? Is she not doing it and with success? Why? She teaches men to walk by sight; she thrives by the weakness and credulity and superstition of mankind. She boasts of her St. Xavier, who rivalled the apostles in making three thousand converts in one day. You know the secret of her success. It is conversion from one species of idolatry to another—no miracle, but a perfectly natural process. It is easy to lead the mind in a direction, when that direction is congenial with the old one. The question for you is, God or the pope? God or the “lord god the pope?” The Creator of the universe or the enshrined worm of the Vatican? The extricating of the heathen into the light of the blessed day-spring which hath visited us from on high, or the plunging him into a deeper profound of darkness, and a more deplorable, because he will be cheated into a belief that he is emerging into light. But the enemies of foreign missions tell us to look at the heathenism at home—millions of titles, in assuming which, persons have rendered themselves responsible for the duties of the missionary, and yet fail to discharge them. Oh! that the church would revert to its primitive state in respect

THE MISSIONARY HERALD.

The Missionary Herald (July 1854).



CLARENCE PEAK (FROM BIMBIA), WESTERN AFRICA.

CLARENCE PEAK, FROM BIMBIA.

BY THE REV. J. A. WHEELER.

If Bimbia has proved hitherto the least fruitful of any of our West African stations, as respects conversions, it has become a sacred spot by enshrining some hallowed memories. We can scarcely touch the shore without seeing something to call up an honoured name. Voyaging there from Clarence, a distance of **about thirty miles**, we keep for some **time in view** of the beautifully-indented shore of Fernando Po. As we pass **King William's point**, Goderich Bay **opens on our right**. Messrs. Horstall's **palm-oil stores**—one of their ships **anchored near the shore**; Kroomen busy on the beach and in canoes, **shipping casks of oil**, have turned a **solitude** into a place of busy life.

As **we pass on**, other little bays open to our view. Wood, shrubs, and **creepers** almost entirely hide the face of the **grey black rock**; but here and there you see it rising up from a narrow **band of dark sand**, while large boulders of the same basaltic character are seen **lying about**. How beautifully the oil, palm, and cocoa nuts, and other trees, are **reflected in the calm waters**, and see, as **the mountain wood slopes away and upward**, to the top of the long ridge that rises gradually from Horatio Bay to the lofty summit of Clarence Peak, **what varying shades of beauty entrance the eye!** Not simply changes in foliage, in the height and form of trees nearer the eye, which mingle into a verdant velvet pile as they recede, but light clouds above are throwing shades which sink and rise and flit, chasing one another over the sylvan carpet, leaving between bright lakes, and streams, and floods of light. We cannot linger. The breeze freshens; the canvas swells, and our vessel's head

now looks more direct for the opposite shore, where the roots of the huge Cameroons mountain swell above the sea. Its shoulders rise into the clouds, where it veils its head, save when tornadoes have made the vapours flee.

At length we turn at a beautifully-wooded headland, that stretches far out, and anchor as near the shore as safety will permit. Just where the base of the little promontory sweeps round into a lovely bay which encircles a rocky and wooded islet, a landing place is seen. They have descried our approach at the Mission-house. The boat is already launched, and six of the full-grown mission *boys* are lustily digging their broad paddles into the water, and swiftly impel the boat towards the vessel. That coloured young man steering, with the broad straw-hat, reminds us of one of the Jamaica company who have fallen in this field. We think of Alexander Fuller, as, descending into the boat, we are heartily welcomed by his excellent son Joseph. Quickly reaching the landing-place, we commence a steep and wearisome ascent, amidst shrub and tree and rock. Some little way up on the right hand, there is a little clearance, and our eye catches sight of a neat and tasteful stone, erected over a grave—for here lies another who has gone to rest, Thomas Thompson, an ardent and devoted young man, who fell almost at the first onset. Passing up yet further, we again on the right see the Mission chapel, a little dwelling, that has been made convenient for worship, where such of the Isibus as can be gathered, hear, in their tongue, at the weekly services, the wonderful works of God in the gift of a Saviour. Higher up on the left, we come in sight of the

printing-office, and dwellings of the coloured helpers. As successive sheets, stamped with the words of life, pass from that press, Merrick, "being dead, yet speaketh;" speaks, as he ever loved to do, in his Master's name, and of his full and free salvation to the lost. Alas! man's heart, yet more hard than the rock on which he treads, still lies barren, or brings forth alone the bitter fruits of death. Yet, let us be sure, that God's "word shall not return unto him void;" and we have some earnest, in a few seeds that have already taken root, and are springing up to life everlasting.

A little further on, and Merrick's dwelling-house, now Mr. Saker's, Bimbia-lodge, and then young Fuller's are seen. His happy smiling wife, with her little dark babe crowing in her arms, his bright eyes sparkling at the white stranger, is standing at her door, dropping her curtsy, and welcoming you in. But we must not stay now. Let us turn back, passing again by the printing-office, and turning to the right hand, we find the entrance to New-begin's garden. Alas! little of a garden now. Rank weeds tell us the labourer is taken from tilling either

plants of earth or plants for heaven. We sigh more deeply for poor Africa; we think again of the promise, "Ethiopia shall soon stretch out her hands unto God;" and exclaim, "How long, O Lord, holy and true?" We pass along the deserted walk, and, gradually ascending, find ourselves on the brow of the tall cliff. On our right* a young palm is shooting forth. How beautiful is that green plume which at this point crowns the rock. The sea murmurs some one hundred or more feet below us. You see its waves dashing on the rock below. Our vessel stands out, lying at anchor a little within the bay. The point stretches far out, and the channel yet further, till miles are condensed into a few lines at the horizon. The base of Clarence Peak sinks from view, but its head pierces above the low clouds which float around it, or sometimes nestle on its bosom. In such scenes, who can help repeating Heber's well-known lines—

"Where every prospect pleases,
And only man is vile?"

And shall we not more fervently pray, "O Lord, send out thy light and thy truth," and show our sincerity by contributing more liberally the means?

A PAGE IN THE HISTORY OF CHITaura.

"A handful of corn in the earth."—Psalm lxxii. 16.

A clear, bright sky, and a cold dry wind ushered in the morning of the 2nd of February, 1854. The sun rose gloriously, shedding his genial light and heat on the denizens of the station and city of Agra; from whom the glory of "the greater light" had for some days been to some extent withheld by intervening clouds and rain. We were rejoiced to see the "clearing up," and our hearts were silently lifted up to the Lord, the giver of all good, for we had projected a trip to the

Christian village of Chitaura, to witness some interesting proceedings amongst Mr. Smith's people. We left Agra for Chitaura about noon, the weather being quite cold enough for day travelling: and as we travelled in a well-laden carriage, drawn by bullocks over a heavy road, which for the most part lay over rough field-paths, and were, moreover, detained several times on our

* See the View by the writer, taken at the spot. 1852.

journey by trifling accidents, we did not reach Chitaura till six in the evening. The evening was Thursday, on which the native church met in their chapel for the week-day public service; the lateness of our arrival and the necessity of unloading and housing our luggage, left us no time to join Mr. Smith's people in the sanctuary on this occasion.

Another bright, cold, and dry morning cheered our spirits, and filled our hearts with gratitude to the Lord for his enduring goodness. The "brightness of the firmament" was reflected in more than one happy face, and the heart's melody was visibly revealed in more than one beaming countenance. We hailed fresh arrivals from Agra. Dear brethren in Jesus came flocking in, till the pastor's family at Chitaura had welcomed no less than nine brothers and ten sisters, who had come twelve or fourteen miles to show their sympathy with brother and sister Smith, and their interesting community. Some of us had brought our children, and thus the cheerfulness of the scene was considerably enhanced by a merry band of nearly a dozen noisy, romping youngsters, all bent on making holiday.

The first thing that occupied the attention of the brethren was the selection of a site for the erection of a new village and chapel of brick, to supply the place of the present mud buildings, which are rendered very uncomfortable and unsafe by the boring and hollowing propensities of the white ants at all times, and the solvent property of rain in wet weather. The consideration of this subject on the present occasion was rendered appropriate by the presence of several members of the Agra Auxiliary Missionary Committee. The question of the site, and the position of the new buildings, were discussed before breakfast in the open air. To ensure cleanliness, venti-

lation, and comfort, without depriving the poor people of the means of indulging such of their primitive habits as were quite harmless in themselves or in their tendency, it was thought most desirable that the village should be built in the form of a square, having a gate in the middle of each of its four sides, and four ranges of dwellings, barrack-fashion, every one of the ranges meeting a gate at each of its extremities and forming one of the right angles of the entire square: each dwelling having behind it, that is, on the outside of the great square, a small back yard and wicket. By this plan, a large, square centre court, common to all the inhabitants, would be secured within the enclosure of the entire village, into which all the front doors of the dwellings would open. Brother Smith thought the new chapel might well be erected in the middle of this centre court, but his motion was overruled by the others, who were for erecting the chapel on an adjoining field, divided from the village site by the public road. The present chapel, besides being unsuitable as a mud erection, is now too small to hold even the usual congregation comfortably, especially in the hot season. Brother Williams stated at our annual meeting last month, that the friends of the mission at Agra had pledged themselves to assist in building a new chapel for the Chitaura brethren, as soon as their present one should be quite filled with hearers, and the people be found crowding at the windows to hear the gospel. This anticipation,—for it was in reality something more than a mere idle statement of a barely possible condition to be fulfilled as a qualification for the reception of a benefit, the bestowment of which was not felt to be very probable,—this joyful anticipation, our brother continued, had actually been realized, as he himself witnessed on a recent occasion. It only remains, then,

for the Lord's people to offer to him of their means, for the erection of a more commodious and durable building for his worship and service in this "green spot," redeemed by his power from the waste howling wilderness, by which it is surrounded on every side.

After breakfast we met, in brother Smith's study, a pandit, or village school-master. His personal appearance is very prepossessing, and his manner easy, graceful, and pleasing. His conversation is characterized by frankness, and a tone of sincerity and earnestness, that at once secure to him the attention and respect of those to whom he addresses himself. This man's position demands that he should be a teacher of the Hindu system in all its branches: but instead of propagating the terribly pernicious religious doctrines of his forefathers, it would appear that our Sovereign Lord has condescended to use him as an instrument for the spread of the truth as it is in Jesus. Though professedly a Hindu, and occupying the position of a teacher of lies, he makes it his chief business to impart to the people of the villages of that neighbourhood the knowledge of him, whom to know is life eternal. Every night, till the hour of midnight, does he read the word of God systematically to an assemblage of hearers in his own dwelling. Daily does he declare to the people the glad tidings of the gospel. Oh, that the Spirit of truth may lead him and his hearers into *all* truth! To all appearance the truth of Christ has indeed dawned on his spirit. On being asked why he did not exhibit a more decided abhorrence and abandonment of a system which his present efforts must, if the Lord bless them, inevitably undermine and destroy, he stated that his apparent adherence to error was owing to a peculiar domestic relation: he had a blind wife,—blind physically as well as morally,—and that

to make any more decided manifestation than he had made, would be to consign her to destitution; for she would never suffer him, as a Christian, to approach her or to minister to her necessities. This is a peculiar case, and well calculated to excite the sympathy of those whom a sovereign Providence has exempted from a trial of faith so severe. In contemplating such a case, we are forcibly reminded of the toleration of the gospel in the words of our Lord, "Forbid him not: for he that is not against us is for us." (Luke ix. 50.)

Numbered with the events of this day, were two weddings amongst brother Smith's people. Busy preparations were on foot everywhere. The young ladies of our party from Agra set themselves to gather fresh flowers and make wreaths to adorn the heads of the brides, while the natives of the Christian village, under the superintendence of Mr. Wiggins, the overseer of the weaving shop, decorated a portion of that spacious building with a profusion of leaves, flowers, and fruit, tastefully formed into arches, chandeliers, and festoons. The hour fixed for the ceremony at length arrived, and the party that assembled within the walls of the building included between three and four hundred visitors from the neighbouring heathen villages, drawn there by curiosity. Brother Smith, who was present in the two-fold capacity of minister and registrar of marriages, united the two couples and filled up the necessary papers. We observed both brides go through the orthodox performance of dropping a tear or two during the ceremony, and presenting a picture of perfect resignation after it! It was really amusing to witness in these poor native rustics the exhibition of characteristics which one is accustomed to consider as belonging only to a far more advanced state of society. Altogether the ceremony was interesting

in itself, and also in connection with the circumstances attending it. The persons married belonged to a party in the village who have abandoned their caste and creed, have professed Christianity, but have not yet put on the Lord Jesus in the ordinance of baptism. They are under Christian instruction, and, it is hoped, a love of the truth, and of that dear Saviour by whom the truth has been made known, will lead them to a conscientious discharge of every obligation.

After the marriage ceremony was concluded, brother Smith mounted a chair and preached Christ to a congregation of about four or five hundred attentive listeners. It was one of the most impressive scenes we ever remember to have witnessed. Occupying, as we did, a position at the back of the preacher, we had a full view of his audience. In front were the young brides with their partners, and behind them their Christian friends, occupying the middle ground; beyond which, filling up the remaining room, stood, on benches and other temporary elevations, a great crowd of such as know not God and are living without hope in the world. Our beloved brother proclaimed the gospel of Jesus Christ faithfully and suavely, and the Lord enabled us to lift up our hearts to Him for the presence and power of his Holy Spirit. It was, indeed, affecting to see the expression of earnest attention in the faces of the hearers, all of whom seemed to hang on the preacher's lips, and not a few of whom, involuntarily perhaps, nodded assent to enunciations of truth, to which their consciences apparently secretly testified. When brother Smith ceased, brother Harris preached for a few minutes, and then the great assembly broke up.

But the proceedings of this eventful day ended not here. A dinner, on a large scale, for the native Christians,

the expense of which had been borne by friends at Agra, was appointed for the evening: and after the dinner, a missionary meeting. The hour soon arrived, the sylvan chandeliers were lighted, and the large room, decorated with leaves and flowers, presented something like a "Christmas" scene. There were long benches laid in parallel lines, and covered with clean white cloth, to serve as tables. The partakers of the rustic banquet were soon seated on the ground in long lines besides the benches; brother and sister Smith and some of the visitors from Agra rendered great service in the distribution of the eatables amongst a party of upwards of one hundred persons, carrying to each person his portion and placing it before him where he was seated at the bench, or table. Here, then, we had a party of *nearly one hundred and twenty native converts* eating together, and receiving their food at the hands of a people contact with whom they once believed was defilement. In this goodly band of native converts to Christianity we behold the result of the labours of only eight years. "What hath God wrought?" Let us bless and magnify His name, who alone doeth wondrous things.

The dinner over the platters were removed, and the people seated themselves on the benches to listen to the addresses of their missionary brethren. Brother Williams delivered the opening address, and was followed by a young speaker, who exhorted his hearers to be diligent in the duty of watchfulness, to be ever in a state of preparedness for the Master's coming, and to cultivate holiness of life and character, without which no man can see the Lord. Brother Smith delivered an interesting address, in which he reminded his people of what the Lord had done for them in times past, and enforced the exhortation of the preceding speaker. Two or three other speakers followed, and the engagements

of the evening were concluded by singing a hymn and prayer.

The following day, Saturday, was a period of comparative quiet, after the eventful day that preceded it. There was an air of repose everywhere. Several of the friends from Agra had returned home, and the handful of us that remained were left to our quiet meditations in the prospect of passing a Lord's-day in the midst of our native brethren, and of commemorating with them, at the table of our common Lord, the dying sorrows of Him who hath loved us, and died for us, and risen again.

The day of rest dawned brightly, and we hailed its light with gratitude to Him who is Lord of the Sabbath also. At the appointed time we repaired to the sanctuary, taking our children with us, in the hope that their young and susceptible hearts might be indelibly impressed with the deeply interesting sight of a large number of native worshippers of the one living and true God. The building was, indeed, too small for the congregation on this occasion, and consequently several of our heathen servants, whom we had invited to attend, were obliged to listen at the doors and windows. The service was, of course, conducted in Hindi, by brother Smith. We all were able to understand enough of the language to join in the prayers and profit by the sermon which was preached from 2 Kings, vii. 9, "We do not well: this day is a day of good tidings, and we hold our peace." At one o'clock the young in the village assembled to Sabbath school. We looked in for a few minutes; not wishing to remain long where our presence served to distract the attention of the children and youth under instruction. Brother Smith, we believe, regards his Sabbath school as a very important instrumentality for laying a foundation of divine truth in the hearts of the young, and thereby fortifying them against the

requirements of an idolatrous system, the debasing impressions and deep-rooted prejudices of which constitute such formidable barriers against the reception of God's truth in the mind of the full grown idolater. From all we saw and heard the school is in a most flourishing condition, and well fitted, under the Lord's blessing, to meet our brother's desires. Later in the afternoon the women of the village were assembled to hold their usual "Women's Sabbath Meeting" for prayer and praise. Sister Smith and the ladies of our party were privileged to attend, and were much pleased to witness the services of their native sisters in the Lord. This periodical meeting we are disposed to view as another important instrumentality in connection with Chitaura. It brings together some very interesting women, and by drawing out their sympathies and interesting them in the spiritual welfare of their husbands and children, it is calculated, if the Lord will, to make them centres of great influence for good to those by whom they are surrounded. In the evening we were privileged to meet again with our native brethren in the sanctuary, and to enjoy their fellowship at the Lord's table. This little church numbers upwards of forty members. May its numbers increase a hundred-fold, and may many be added to it of such as shall be saved!

We have endeavoured in the above narrative to present our impressions of that highly-favoured spot; and if we have failed to make the paper interesting, our failure must be set down to a want of skill on the part of the writer, and not to a lack of real interest in his subject.

ONE INTERESTED.

*Agra, February 11th, 1854.**

* From the "Oriental Baptist."

HOPE FOR JAMAICA.

By recent advices we learn with deep regret that the cholera has again made its appearance in some of the districts of Jamaica. It does not, however, assume so formidable an aspect as in the previous visitation. We may hope, therefore, that its re-appearance will not be attended with those terrible consequences which followed when it was almost universally prevalent three years ago. It is very satisfactory also to notice the general testimony of the brethren to the conduct of the peasantry towards those who are afflicted. In the previous case, through alarm and terror, they lost their presence of mind, and seemed, for a time, to have become strangers to those tender and affectionate feelings which usually distinguish the negro race. In the present instance they are kind and attentive, and do not leave the sick and dying to perish without the assistance and comfort which sympathising friends can afford. Their conduct in the former case was not to be very much wondered at, for then they knew nothing of this frightful disease. It was new. Its advent had been proclaimed with unusually terrifying descriptions of its fatality and power. When it came it was enough to terrify the stoutest heart, for all its forms are dreadful. But now that they have known something of it they are less the victims of undefined terror, and are therefore better prepared to act with kindness and courage.

The governor, Sir H. Barkly, has taken a course somewhat different to that of most of his predecessors in office. Instead of staying in Spanish Town and gathering his opinions of the island from mere report, he has chosen to go and see and hear for himself. He has made a tour of the northern parts of the island, and throughout has displayed a liberal and enlightened spirit. He has

seen and met all parties. He has confined himself to no class. He has visited all who were willing to receive his visit; and not only has he gone to private stations, but has given more particular attention to public institutions. Among them, Calabar institution appeared not the least important in his Excellency's estimation. He went thither, and our brethren on the north side of the island very properly determined to assemble and receive their governor. They drew up an address, which was duly presented. We subjoin a copy of it and the governor's reply, assured that both will be read with interest by our friends.

THE GOVERNOR'S VISIT TO CALABAR
COLLEGE, RIO BUENO.

On Tuesday, the 9th inst., his Excellency the Governor visited the Baptist Theological Institution in this parish. Several ministers, and a large number of Sabbath school children and members of the Rio Bueno congregation, welcomed the arrival of his Excellency. Having briefly examined two classes of students in classical literature and inspected the college buildings, the following address from ministers connected with the Baptist Western Union was presented to him by the Rev. W. Dendy:—

To his Excellency Sir HENRY BARKLY, Knight, Commander of the Most Honourable Order of the Bath, Captain General and Governor-in-Chief of this her Majesty's Island of Jamaica, &c.

May it please your Excellency,

We, the ministers connected with the Baptist Western Union, having under our care fifty-nine congregations comprising between fifty and sixty thousand individuals, avail ourselves of the present visit of your Excellency, to congratulate your Excellency on your appointment to the government of this portion of her Majesty's dominions, and

to express our earnest desire that you may have the happiness of seeing it rise to the highest degree of prosperity.

We need not express to your Excellency our anxiety to promote the moral and religious improvement of the inhabitants of this island; and in making this statement we may be permitted to inform your Excellency that there are forty-five day schools, and upwards of sixty sabbath schools, containing not less than ten thousand scholars, in connection with the congregations under our care.

We are fully convinced that the education of the people to be effective must be religious; and feeling as we do that institutions for religious, combined with secular education, should be supported by voluntary contributions, your Excellency will not be surprised that we cannot conscientiously accept of government grants for educational purposes, believing that if those who hold influential positions in the community could be sufficiently interested in the progress of education to afford their countenance and support, the necessary amount of instruction would be supplied.

We have in successful operation a theological institution for the training of native ministers, several of whom, having finished their term, are now located in various parts of the island as pastors of churches; while we contemplate the further extension of that institution by connecting with it a normal establishment for the training of efficient day school teachers, and for the instruction of lay students in the higher departments of knowledge.

We beg to assure your Excellency that it will ever be our aim to promote by our teaching and influence the loyal and peaceful conduct of the people under our care, as also the right discharge of those social, moral, and religious duties upon which the welfare of the community depends.

We sincerely trust that the health of your Excellency and that of your estimable lady may be long continued, and that under your administration the invaluable blessings of religion and education may be widely and uninterruptedly diffused.

EDWARD HEWETT, Chairman.
BENJAMIN MILLARD, Secretary.

To which his Excellency was pleased to make the following reply:—

REVEREND SIRS,—I have received your congratulations on my appointment to the government of this island with much gratification, and beg to assure you in return, that I shall be happy on all occasions, to co-operate with you for the promotion of the moral and social improvement of the large portion of its inhabitants who are in connexion with your missions.

Ample opportunity has been afforded me during my present tour, of judging for myself of the good which has attended your labours in districts very often so remote and difficult of access, that they must otherwise in all probability have remained destitute of the means of religious worship or secular instruction, and I should be unworthy of the position I have the honour to fill, were I to permit my personal connexions as a member of the established church, to weaken my testimony as to the great value of the services rendered to the cause of civilization and humanity by the society to which you belong.

Indeed, a crisis may be said to have arrived when it behoves all who desire the restoration of Jamaica to its former agricultural and commercial prosperity, to lay aside minor differences of opinion and unite cordially for the advancement of their common interest; and I cannot mark more strongly my confidence in the loyal and peaceful character of your teaching than by declaring, that you will ever find me ready to employ the influence derivable from my office for the countenance and support of your missions, and more especially of the numerous and well conducted educational establishments invariably associated with them, which reflect so much credit both individually and collectively upon the ministry of the baptist denomination.

I thank you most sincerely for your kind wishes for the welfare of Lady Barkly and myself, and trust with you that the period of my administration may be distinguished by a progressive advancement in the state of society in this island.

FOREIGN INTELLIGENCE.

EAST INDIES.

MONGHIR.—On the 15th December, Mr. Lawrence started, in company with the native teacher Sudin, on a missionary tour among the villages to the south of Monghir. A bullock-cart carried their tent and other necessaries. In some places the people were acquainted with them, and received their message with attention. One Brahmin, on pilgrimage to Juggernath, promised to abandon his purpose, through the persuasion of Sudin, who explained to him, from his own experience, its uselessness and folly. In the bazar of Balgoodur some of the hearers seemed thoughtful persons, whose consciences were actively alive to the nature of their actions; others were light and trifling. The reception of the servants of Christ was most encouraging amongst the agriculturists. Even the Mahomedans listened with a friendly spirit, and said the advice was good. A Hindoo farmer said, "Your religion is exceedingly good; the only difficulty is about caste. If I were to become a Christian, I could get no servants to do my work."

At Shaikpore several conversations were had, with a gosain of the Nanuk sect and his disciples. His chief objection to Christianity was, that Christians kill and eat animals. It was unmerciful. The display of mercy was of inestimable value, he said, and would redeem many serious defects of character. He listened to our Lord's sermon on the mount with pleasure, but the doctrine of the atonement he could not understand.

At Bekar many favourable opportunities were enjoyed of disseminating the word of God among numerous and attentive auditors. "There appeared," says Mr. Lawrence, "to be an impression on the minds of the more thoughtful and intelligent persons that Christianity would certainly prevail throughout the country; and that both Hindooism and Mahomedanism must fall." A respectable thoughtful Hindoo, who had made many inquiries and had listened with much candour to our replies, expressed himself as convinced that in ten years Christianity would spread very widely amongst the Hindoos. I asked why he entertained such an opinion. He

replied, "This is the religion of our rulers; our sacred books give us some intimation that a new religion is to prevail in this dark and depraved age, and there are many indications that things are tending this way. Missionaries are going about and preaching everywhere, even to the illiterate people of the villages, distributing books and opening schools. These efforts will not be without fruits. And if the government were only to issue an order, holding out some inducement for people to become Christians, why thousands would renounce their old religion without hesitation."

Other such encouraging remarks were made to Mr. Lawrence during this prolonged tour.

On their return homewards the missionaries received several visits in their tents from interesting inquirers. They expressed their dissatisfaction with idolatry, and their earnest desire to find the true way of salvation. The most intelligent of the party received with delight a New Testament, and promised to read it to his companions. He also said he should shortly visit Monghir. The following interesting incident also occurred:—

"While at this place an old gosain sent his salam and a message to say he would be glad to see us at his house, about two miles distant. We went to see him, and were gratified to find that he was not an entire stranger to our scriptures. Many years ago he had received a single gospel and a tract from some one, both of which he had read, and had committed to memory the ten commandments and the Lord's prayer. He told us that he had long ago renounced the worship of idols, and had been wishing for some one to teach him more about Christianity. We found that he was resting upon his own fancied goodness for acceptance with God; we tried to convince him that he was building upon a sandy foundation, and explained to him the scripture doctrine of justification by faith in Christ. He raised no objections, but expressed his regret that he had not had more intercourse with Christians, for in that case he thought it likely he should have joined their communion. We exhorted him to accept of Christ without delay, and promised him a copy of the four Gospels and Acts, which he accepted with great thankfulness. On leaving him he warmly acknowledged what he called our kindness in visiting him, and expressed a hope that some of the native brethren would favour him with another visit soon."

Since his return home, Mr. Lawrence has

baptised four persons, additions to the European portion of the church. Others have proposed themselves for early admission.

INITIALLY, CALOUTTA.—From the pastor of the native church, Gulzar Shah, we are happy to learn that this interesting community continues to dwell together in harmony and love; and there is encouraging reason to hope that the arrangement will work well. Several of the leading members are all much interested in the prosperity of the church, and afford the most fraternal aid to the pastor. The native Baptist Missionary Society is also in a healthy and prosperous state. There are two preachers connected with it.

CEYLON.

COLOMBO.—Much of the time of Mr. Allen is now occupied with the revision of the scriptures, of which there is almost a famine in Ceylon. Not more than 200 copies of the Old Testament are anywhere to be had, and the stock on hand of the New Testament scarcely reaches a thousand, and eighteen months must perhaps elapse before the revision can be completed. Three persons have been added to the Pettah church.

KANDY.—P. Pereira attends to the Tamil part of the population, and visits the coffee estates. Thomas Garnier takes the oversight of the schools at Matelle and its vicinity. Mr. H. Pereira has charge of the Singhalese church at Kandy, and two young Europeans are labouring devotedly in the day school. Thus Mr. Davis is able to devote much time to the mastering the colloquial language of the people. The schools have greatly excited the wrath of the Romish priest. In self-defence, to preserve his flock from the influence of the bible, he has opened two schools. This has temporarily affected the attendance at the Mission-schools.

WEST INDIES.

HAITI, JACMEL.—By letters written in the month of April, Mr. Webley informs us that his long deferred hopes appeared to be about to be realized. The schools were daily increasing in numbers, so much so as to make the present buildings inconveniently small. Mr. Webley says:—

“We have now 121 children in both schools, 82 in the girls’, and 39 in the boys’. I have also succeeded in obtaining a good

school master for the boys. He was originally one of the principal teachers in the government ‘National School’ in this town, and has proved himself, up to the present, all that I could desire, both as to efficiency and moral character.

“Diana and Corinne are also carrying on the girls’ school in a way that reflects great credit upon themselves, and gives every satisfaction to us.

“Our little church too is prospering. We have already added four to our number this year, and have great hopes of several others.

“The first two were man and wife. The husband, originally a soldier in Boyer’s army, purchased, when a lad at Port au Prince, a New Testament. This occurred about twenty five years ago, and the Testament was purchased from the first Wesleyan missionaries then at Port au Prince. From that time he appears to have made a constant companion of the scriptures, and to have read them whenever opportunity occurred. He seems, however, to have never understood much of their meaning, except so far as they deterred him from gross acts of immorality, and led him to marry a wife instead of living with one or more concubines as is usual here. A few months ago, he was induced to attend our meetings, and with a heart already deeply imbued with divine truth, was not long, as you may suppose, in deciding for God. The difficulty then in the way of his openly professing Christ was principally on his wife’s side. He was anxious to bring her with him; whilst she, a rigid and violently opposed catholic, withstood all his advances. Her heart has, however, at length yielded to the precious influence of divine grace, and both have now given themselves to Christ.

“They were no sooner converted themselves, than they undertook the conversion of others, and one of the first individuals that came under their influence and instruction, has also just been added to us. This was a young man from the mountains, a sort of mountain priest, a young man who, with the simple gratification of being able to read and sing, was chosen to officiate at the funeral services of our mountain dead. This, as you may suppose, was a somewhat lucrative and responsible position, but you will perhaps hardly be prepared to believe that it is one that can only be sustained by worshippers of serpents, and those who are gifted in the superstitious and magical ceremonies for which the African race are so notorious. That such a young man, in such a position, yielding to the influence of divine grace, should choose to be abandoned by his wife, his children, and his mother, rather than return to long-cherished superstitions, is, I think, a circumstance that may almost come under the denomination of modern miracle. He put on the Lord Jesus a by baptism on the 31st of last month, and, in a certain sense a widower, an orphan, and childless for the sake of Christ, was received

into Christian fellowship on the 2nd of the present month.

"Another, and the fourth, is a young man who has long been seeking after truth and has long been a secret disciple of our Lord. With a memory well stored with divine truth and a heart sweetly subdued by divine grace, and with a character especially fitted to adorn the gospel, he applied to me for baptism a

few weeks ago, and the church unhesitatingly received him. I hope to baptize him on Friday next. His piety is of no ordinary stamp, and his present religious attainments, together with his mild, unassuming, yet deep toned morality, give promise of his occupying a high position in our ranks. The Lord graciously bless him and us, and add to us a thousand fold of such."

NOTICE.

We have great pleasure in announcing that a valedictory service, to commend the brethren who are to sail for India on the 15th inst., to the divine blessing and care, will be held at Denmark Chapel, Camberwell, (Rev. Dr. Steane's) on Thursday the 13th inst. The service

to commence at seven o'clock. We earnestly invite all who can to be present on that occasion. It will be an encouragement to the brethren to be surrounded, on that occasion, by a goodly company of sympathising Christian friends.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Jan. —
CAPE TOWN, Nelson, T., Mar. 31.
CLARENCE, Saker, A., Feb. 28, Mar. 13 and 24.
SIERRA LEONE, Celse, E., April 15.
TENERIFFE, Diboll, J., June 1.
ASIA—AGRA, Jackson, J., April 21; Williams, R., Feb. 8.
BARISAL, Page, J. C., Feb. 14.
BENARES, Heinig, H., Feb. 14.
CALCUTTA, Lewis, C. B., Feb. 17, Mar. 4; Seymour, J. F., Feb. 18; Thomas, J., Feb. 4, 17 and 18 (two letters), Mar. 4 and 18 (3 letters), April 4, 5 and 18; Wenger, J., Feb. 3, April 4.
CHITTAUR, Smith, J., Feb. 22, April 22.
CHITTAGONG, Johannes, J., April 6.
COLOMBO, Allen, J., Feb. 10, Mar. 10, April 11 and 20.
CUTWA, Supper, F., April 1 and 26.
DACCA, Bion, R., Feb. 25.
DELHI, Johnson, A. D., April 18.
DINAGAPORE, Smylie, H., Mar. 1.
GYA, Kalberer, L. F., Feb. 10.
HOWRAH, Morgan, T., Jan. 31.
JESSORE, Parry, J., Jan. 16, Feb. 4, Mar. 31; Sale, J., Feb. 2.
KANDY, Davis, J., Feb. 10, April 11, April —, May 5.
MONGHIR, Lawrence, J., Mar. 9; Parsons, J., April 7.
POONAH, Cassidy, H. P., Feb. 11, Mar. 27.
SATBERVA, Parry, W., April 24.
SERAMPORE, Denham, W. H., Mar. 3, April 4 and 29.
SEWRY, Williamson, J., April 10.
SHANGHAI, Roberts, J. J., Dec. 31.
AUSTRALIA—MELBOURNE, Vaughan, C., Jan. 24.
BAHAMAS—GRAND CAY, Littlewood, W., Mar. 13.
NASSAU, Capern, H., Feb. 9, Mar. 13.

BRITANNY—MORLAIX, Jenkins, J., April 20 and 25, June 8.
HAITI—JACMEL, Webley, W. H., April 6, 11 and 26.
HOLLAND—ROTTERDAM, Hiebink, H., March 31.
HONDURAS—BELIZE, Henderson, A., Mar. 17.
JAMAICA—ANNOTTA BAY, Jones, S., April 25, May 10 and 25.
BETHSALEM, Sibley, C., May 11.
BROWN'S TOWN—Clark, J., Mar. 24, May 22.
CALABAR, East, D. J., Mar. 29, April 17, May 8 and 22.
FALMOUTH, Gay, R., Mar. 9, May 9.
HOBY TOWN, Henderson, J. E., April 1.
KINGSTON, Curtis, W. and others, Mar. 25; Gibson, R., and Wood, T., April 25; Gray, A. E., April 26; Knibb, T. H., April 25; Oughton, S., March 11 and 25, April 9 and 26, March 11 and 26; Oughton, H. L., no date, received April 1; Palmer, E., April 26; Phillippo, J. M., April 26; Phillippo, H. C., Mar. 26; Roberts, M. and others, April 24.
MOUNT CAREY, Burchell, H. C., Mar. 9; Hcwett, E., May 22.
PORT MARIA, Day, D., Mar. 6 and 11, April 7.
PROVIDENCE, Claydon, W., May 3.
ST. ANN'S BAY, Millard, B., Mar. 6, May 8 and 25.
SALTER'S HILL, Dendy, W., May 15.
SAVANNA-LA-MAR, Clarke, J., April 1 and 10; Hume, W., April 6.
SPANISH TOWN, Phillippo, J. M., May 11 and 25.
ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Mar. 14.
TRINIDAD—PORT OF SPAIN, Law, J., Mar. 11, May 10.

ACKNOWLEDGMENTS.

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

Mr. C. A. Christey, for a parcel of magazines;
 Miss Crampton, for a parcel of magazines;
 A Friend, unknown, for a parcel of magazines;
 Friends at George Street Chapel, Plymouth, by Miss E. C. Square, for a case of clothing, value £20, for *Rev. A. Saker, Western Africa*;
 Friend, Hampstead, for a parcel of magazines;
 Rev. G. Francies, for a parcel of magazines;
 Captain Thompson, Nailsworth, for a parcel of magazines, for *Africa*;
 Mrs. J. C. Hurst, for a box of clothing for *Rev. J. Gordon, Mount Nebo, Jamaica*;
 Mr. Mann, for 6 volumes of the Baptist Magazine;
 Friends at Salhouse, for a box of useful articles, for *Rev. J. Diboll, Western Africa*;

Friends at Islington, by Mrs. Barnett, for a parcel of useful articles, for *Rev. A. Saker, Western Africa*;
 Mrs. W. W. Nash, Camberwell, for a parcel of magazines;
 Mrs. Risdon, Birlingham, for 3 copies of Calvin's Institutes, for *Messrs. Gregson, Anderson and Martin*;
 A friend, for a parcel of magazines;
 Sunday School, Andover, for a parcel of clothing, for *Mr. J. J. Fuller, Western Africa*;
 Mr. J. R. Gould, Epping, for a parcel of magazines;
 R. Harris, Esq., Leicester, for a package of magazines, &c.;
 Miss Maywood, Plaistow, for a parcel of magazines;
 A. B. Z., Hackney, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1 to June 20, 1854.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS.		Morley and Co., Young Men at Messrs.....	3 5 0	Brompton, Thurlow Chapel—	
Annual Meeting, Exeter Hall	75 18 9	Wood, F. J., Esq., LL.D.	1 0 0	Collections.....	7 4 9
Designation Service, Bloomsbury Chapel...	60 16 8	<i>Legacies.</i>		Contributions	10 0 0
Annual Subscriptions.		Kightley, Mrs., late of London	1557 6 7	Less expenses	17 4 9
Bugby, Mr.....	1 1 0	Watson, Alexander, Esq., late of Edinburgh, in full of £2000, less legacy duty.....	800 0 0		15 17 9
Courtball, Mrs.....	1 1 0	Welsford, Mr. George, late of Radpole, Dorset	44 11 4	Camberwell—	
Denham, Mrs.....	1 0 0	Wyld, Thos., Esq., late of Leeds	100 0 0	Collections.....	40 17 6
Doxsey, Rev. Isaac.....	2 2 0	LONDON AND MIDDLESEX		Contributions, Crawford Street Sunday School, for <i>Intally</i> ...	12 5 5
Gibbs, S. N., Esq.....	1 1 0	AUXILIARIES.		Church Street—	
Giles, Edward, Esq.....	1 1 0	Alto Street, Little—		Collections (moiety)...	6 7 6
Hoby, Rev. Dr.....	5 5 0	Collections.....	6 16 6	Contributions, for <i>Rev. H. Heiniy's School, Benares</i>	4 0 0
Johns, Mrs. W., Chelmsford	1 0 0	Contributions	0 7 1	Dalston, Queen's Road—	
Smith, Margaret	0 5 0	Battersen—		Collections.....	11 11 0
Stevenson, Mrs L.....	1 1 0	Blackmore, W., Esq. 10 0 0		Devonshire Square—	
Williams, Mrs., Brighton	3 0 0	Blandford Street—		Collections.....	18 17 6
Donations.		Ladies' Association, for <i>M. s. Sale's School, Jessore</i>	3 0 0	Contribution	0 10 0
E., for <i>India</i>	1 0 0	Juvenile do., for do....	2 0 0	Drayton, West—	
Edmence, Mrs.....	0 2 0	Bloomsbury Chapel—		Collections.....	2 1 3
Gurney, Miss Honrietta, Clapham Park	1 0 0	Contributions, on account	179 4 10	Contributions	2 8 0
Hayward, Mr. Thomas, Deal	0 10 0	Bow—		Eldon Street—	
Hoby, Rev. Dr., Second contribution, for <i>India</i>	10 0 0	Collections.....	7 2 6	Collection	3 9 2
M., for <i>India</i>	20 0 0			Contributions	23 17 9
M. G., by W. Boddome, Esq.....	3 0 0			27 6 11	
				Less for Baptist Irish Society & expenses	1 8 0
					25 18 11

		£	s.	d.			£	s.	d.			£	s.	d.
HACKNEY.														
Hackney—					Bedford, Bunyan Meeting—					Chudleigh—				
Medley, S., Esq., Chat-					Contributions (moi-					Collection	3	10	0	
ham, for India	5	0	0		ety)	30	3	10		Contributions	12	3	11	
Sunday School, Ann's					Biggleswade—					Collumpton	3	0	0	
Place, for Schools...	3	16	4		Foster, B., Esq., A.S.	5	5	0		Credition—				
HAMMERSMITH.														
Hammersmith—					Cotton End—					Collection	0	17	6	
Collections	13	9	6		Collection (moiety) ...	8	0	0		Devonport—				
11awley Road, St. Paul's					Houghton Regis—					A friend, for African				
Chapel—					Collections	8	18	6		Translations	5	0	0	
Collections	7	3	0		Contributions	13	12	6						
Contributions, Juve-					Luton, Union Chapel—									
nile	5	0	0		Contributions	10	2	6						
HENDON.														
Hendon—					Risley—									
Collections	1	5	0		Collection	0	11	6						
HENRIETTA STREET.														
Henrietta Street—					Sharnbrook—									
Collections, &c.	7	6	0		Collection	2	2	0						
Contributions, Sun-					Contributions	1	1	6						
day School, for					Steventon—									
Mickavitta School,					Collection	2	3	10						
Ceylon	1	2	6		Contributions	0	7	0						
HIGHGATE.														
Highgate—					Thurleigh—									
Collections	6	16	3		Collection	2	0	0						
ISLINGTON, CROSS STREET.														
Islington, Cross Street—					Contributions	2	10	0						
Collections	19	7	5		BERKSHIRE.									
KENNINGTON, CHARLES STREET.														
Kennington, Charles Street—					Bonrton—									
Collections	4	2	6		Collection	0	9	7						
KENNINGTON, WHITE HART STREET.														
Kennington, White Hart Street—					BUCKINGHAMSHIRE.									
Sunday School (moi-					Brickhill, Great—									
ety)	2	0	0		Collection	2	0	10						
KEPPEL STREET.														
Keppel Street—					Contributions	1	13	0						
Collections	5	13	9		Do., Sunday School,									
MAZE POND.														
Maze Pond—					for E. I. Schools...	2	9	2						
Collections	13	10	0		Datchet	1	0	0						
Contributions, Sun-					Princes Risborough...	1	0	0						
day School	10	0	0		CAMBRIDGESHIRE.									
NEW PARK STREET.														
New Park Street—					Cambridge—									
Collections	24	5	0		"A Grateful Tribute" ..	25	0	0						
Contribution, for					Wisbeach—									
India	5	0	0		Yelverton, Mrs. Elizth.	1	0	0						
OLD CASTLE STREET.														
Old Castle Street—					CORNWALL.									
Sunday School	0	6	6		CORNWALL—									
POPULAR, COTTON STREET.														
Poplar, Cotton Street—					Balance of last year's									
Collections	4	15	0		account	27	6	2						
PRESCOT STREET, LITTLE.														
Prescot Street, Little—					Camborne—									
Contributions	14	0	0		Anon	0	10	0						
REGENT STREET, LAMBETH.														
Regent Street, Lambeth—					Redruth—									
Collections	10	16	1		Anon	1	2	0						
Contributions, Juve-					DEVONSHIRE.									
nile, for Rev. H. Hein-					Ashburton—									
rig's School, Benares					Collection	1	15	7						
12 9 3					Contributions	3	2	4						
SALTERS' HALL.														
Salters' Hall—					Less expenses	4	17	11						
Collections	5	9	8			0	3	6						
SOHO CHAPEL.														
Soho Chapel—					Less expenses	4	14	5						
Contributions, Juve-					Bovey Tracey—									
nile, by Y. M. M. A.,					Collection	2	3	5						
for Kottaville School,					Contributions	5	11	0						
Ceylon	10	10	0		Less expenses	7	14	5						
SPENCER PLACE.														
Spencer Place—						0	3	6						
Collections	6	10	0		Less expenses	7	10	11						
STEPNEY COLLEGE CHAPEL.														
Stepney College Chapel—					Brixham—									
Collections	2	11	4		Collection	5	8	2						
Contributions	0	8	9		Contributions	4	4	10						
Do., Sunday School					Do., Juvenile	0	7	0						
0 5 8					Less expenses	10	0	0						
TOTTENHAM, FIRST CHURCH.														
Tottenham, First Church—						0	17	0						
Collections	7	1	6		Less expenses	9	3	0						
TOTTENHAM, SECOND CHURCH.														
Tottenham, Second Church—					BUCKINGHAMSHIRE.									
Collections, &c.	2	15	2		Brickhill, Great—									
VERNON CHAPEL.														
Vernon Chapel—					Collection	2	0	10						
Collections	4	18	0		Contributions	1	13	0						
Contribution	1	10	0		Do., Sunday School,									
WALWORTH, LION STREET.														
Walworth, Lion Street—					for E. I. Schools...	2	9	2						
Female Auxiliary, on					Datchet	1	0	0						
account	25	0	0		Princes Risborough...	1	0	0						
BEDFORDSHIRE.														
Amphill—					CAMBRIDGESHIRE.									
Contributions, for					Cambridge—									
Chapel, Puerto Pla-					"A Grateful Tribute" ..	25	0	0						
ta, St. Domingo.....	5	0	0		Wisbeach—									
					Yelverton, Mrs. Elizth.	1	0	0						

HAMPSHIRE.		£	s.	d.
Andover—				
Sunday School, for				
Bimbia School bell...	0	6	4	
Basingstoke—				
Contributions	1	5	0	
HERTFORDSHIRE.				
Berkhampstead—				
Baldwin, Mr. Jos.....	1	0	0	
Totteridge and Whetstone—				
Contributions	2	17	2	
KENT.				
Ashford—				
Contributions	3	2	2	
Do, for Schools.....	1	1	0	
Bessels Green—				
Sunday School box ...	1	1	0	
Blackheath, Dacre Park—				
Collections.....	5	2	6	
Less expenses	1	0	6	
	4	2	0	
Crayford—				
Collections.....	4	0	0	
Contributions	2	9	3	
Do., Sunday School,				
for Native Preachers	3	10	0	
	9	19	3	
Less expenses	0	4	6	
	9	14	9	
Deptford, Midway Place—				
Collections.....	4	10	0	
Contributions, Sunday				
School.....	0	10	0	
Footscray—				
Sunday School	1	6	0	
Gravesend, Zion Chapel—				
Collections, &c.....	12	14	2	
Contribution, for In-				
dia	0	2	6	
Lee—				
Collections.....	5	11	9	
Lewisbam Road—				
Collections.....	9	4	4	
Malling, Town—				
Collections.....	7	4	6	
Contributions	4	14	0	
Do., for Native				
Preachers	0	16	6	
Do., Sunday School				
	14	5	0	
Less expenses	0	5	0	
	14	0	0	

LANCASHIRE.		£	s.	d.
Spark Bridge—				
Fell, John, Esq.	5	0	0	
LEICESTERSHIRE.				
Foxton —				
Hackney, Mr. Samuel,				
Ilston on the Hill...	2	0	0	
LINCOLNSHIRE.				
Lincoln—				
Contributions, for				
Bimbia School bell...	0	9	0	

NORFOLK.		£	s.	d.
NORFOLK—				
Balance of last year's				
Contributions	10	3	2	

NORTHAMPTONSHIRE.		£	s.	d.
Blisworth—				
Contributions	1	3	1	
Brington—				
Collection	2	5	1	
Contributions	0	10	0	
Do., Sunday School		0	7	0
Buckby, Long—				
Collection	11	0	0	
Contributions	3	16	9	

Bugbrook—				
Collection	5	11	10	
Less for Heralds	0	5	0	
	5	6	10	

Glosthorpe Park —				
Cave, Mr.	1	0	0	
Hackleton—				
Collection	4	9	4	
Contributions	5	12	9	
Do., Sunday School		0	15	4
Proceeds of Tea Meet-				
ing	1	2	7	
Harlestone.....	1	2	0	
Harpole—				
Collection	3	2	7	
Contributions	1	15	6	
Kingsthorpe	2	0	0	

Milton—				
Dent, Mrs., for Female				
Education	1	0	0	
Northampton, Mount				
Zion	3	16	0	
Patchell	4	12	0	
Ravensthorpe	8	0	0	
Roade—				
Collection	2	18	7	
Contributions	4	2	7	
Proceeds of Tea Meet-				
ing	0	18	10	
Weston by Weedon.....	7	4	6	

NOTTINGHAMSHIRE.		£	s.	d.
Sutton on Trent—				
Collection	2	18	1	
Contributions	3	15	9	
Do., Sunday School		1	15	3
	8	9	1	
Less expenses	0	3	1	
	8	6	0	

OXFORDSHIRE.		£	s.	d.
Banbury—				
Collection	3	6	3	
Contributions	1	0	0	

SOMERSETSHIRE.		£	s.	d.
Bath—				
Aymes, Mrs.	2	0	0	
Bridgewater —				
Collections.....	8	13	2	
Contributions	11	6	10	
Bristol—				
Balance of last year's				
Contributions	221	12	3	
Burton—				
Contributions	0	15	0	
Chard —				
Collections	8	4	7	
Contributions	16	7	5	
Orewkerne—				
Collection, &c.	5	1	7	

FROME—		£	s.	d.
Collections—				
Badcox Lane.....	4	10	0	
Public Meeting.....	8	14	7	
Shepards Barton...	7	0	0	
Contributions	41	8	1	
Do., Bible Class,				
Mrs. Middleditch	1	1	0	
Dividend on Mr.				
Butcher's Legacy...	5	17	8	
Ise Abbott—				
Collection, &c.	2	3	10	
Minehead—				
Collections.....	5	1	6	
Friend, Withycombe	1	0	0	
Do., for Africa.....	0	15	0	
Montacute—				
Collection	2	4	2	
Contributions	7	1	9	
Do., Sunday School	0	14	1	
Paulton—				
Sunday School	1	0	5	
Wellington	15	17	0	
Wincanton	7	5	3	
Yeovil—				
Collections.....	7	10	11	
Contributions	8	4	11	
	401	11	0	
Less expenses	9	8	4	
	392	2	8	

SUFFOLK.		£	s.	d.
Needham Market—				
Vincent, Mr. J.....	0	2	6	
Sadbury—				
Collection	3	12	0	
Contributions	4	0	0	
Do., Sunday School	0	15	4	
	8	7	4	
Less expenses	0	1	0	
	8	6	4	

SURREY.		£	s.	d.
Norwood, Upper—				
Collections.....	9	2	11	
Contribution, Mason,				
Miss M.	2	0	0	
	11	2	11	
Less expenses	0	11	0	
	10	11	11	

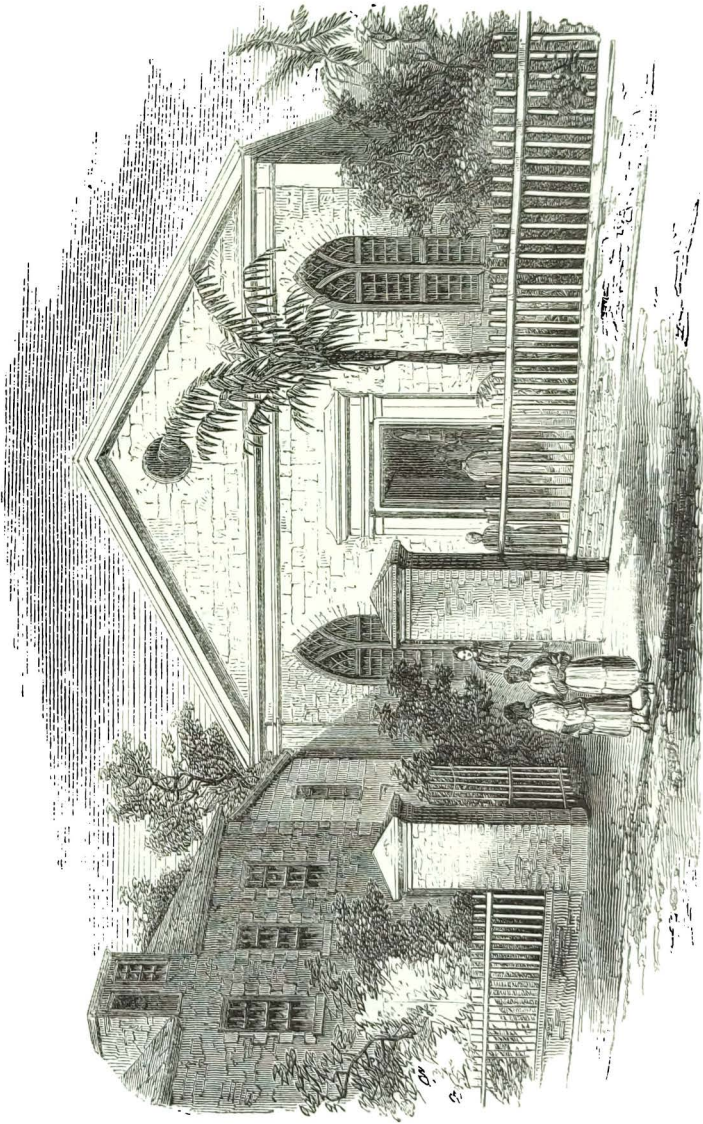
WILTSHIRE.		£	s.	d.
Bromham—				
Contributions	2	17	0	
Do., Sunday School	0	6	1	
Corsham—				
Collection	1	14	0	
Contributions	7	8	6	
Corton—				
Collection	1	12	6	
Crockerton —				
Collection	1	3	3	
Contributions	1	0	0	
Devizes—				
Collections.....	18	9	5	
Contributions	16	7	7	
Do. Juvenile	6	9	11	
Do., Sunday School				
Girl	0	2	0	
Ludgershall—				
Contributions, for				
Native Preachers ...	0	14	6	
Melksham, on account,				
by Mr. R. Smith	20	0	0	

£ s. d.		£ s. d.		£ s. d.	
Penknapp—		Llansanan—		Bethesda—	
Collection	2 0 0	Collection	0 3 1	Collection	1 15 0
Contributions	4 15 0		9 7 6	Contributions	3 10 8
Do., Girls' Senior Class	0 5 0	Less expenses	0 9 1	Do., Sunday School	1 0 0
Ridge Chilmark—			8 18 5	Less expenses	6 18 2
Collection	5 5 7	MONTGOMERYSHIRE—		Less expenses	0 0 6
Semly and Berwick St. John—		Caerwys—			6 11 8
Contributions	3 6 5	Contributions	1 1 7	Blaenau, Salem—	
Warminster	17 18 0	Do., for <i>Native Preachers</i>	0 6 6	Collection	1 7 0
Westbury Leigh—		Less expenses	1 8 1	Contribution	0 5 0
Collections	6 7 9		0 0 4	Blaenavon, Ebouezer—	
Contributions	3 3 8	SOUTH WALES.		Collection	0 16 6
Do., Sunday School	4 2 2	BRECKNOCKSHIRE—		Contribution	0 5 0
Wootton Bassett—		Maesyerllan—		Dartrefelen—	
Mackness, Mr. J.	1 1 0	Collection	1 14 0	Collection	1 9 0
	126 2 4	Contributions	0 17 6	Contributions	0 15 0
Less expenses	0 13 0	Less expenses	2 11 6	Llanwenarth—	
	125 9 4		0 0 6	Collection	2 14 0
WORCESTERSHIRE.			2 11 0	Contributions	6 2 6
Netherton—		GLANORGANSHIRE—		Newport, Charles St. (Welsh)—	
Collection	1 9 6	Cwmbach		Collection	2 10 6
Do., Sunday School	0 15 0	Dowlais		Contributions	2 2 6
Worcester—		Mertbyr Tydvil, High Street—		IRELAND.	
Page, Miss, Malvern	5 0 0	Collection		Dublin—	
YORKSHIRE.		Contribution		Purser, John, Esq.,	
Bradford—		Do., J. D.		for <i>Refuge Schools,</i>	
Acworth, Rev. Jas.,		Do., J., Mrs., for		<i>Jamaica</i>	3 0 0
LL.D., A.S.	5 5 0	<i>India</i>			
Contributions	1 0 0	MONMOUTHSHIRE—		FOREIGN.	
Sheffield, on account	30 0 0	Argoed—		AMERICA—	
NORTH WALES.		Collection		Montreal—	
ANGLESEA—		Do., Sunday School		Wenham, Jos., Esq.,	
Amlwch	9 10 6	Contributions		A.S.	
Capel Gwyn—		Bassaleg, Bethel—		3 0 0	
Collection	0 11 3	Collection		JAMAICA—	
DENBIGHSHIRE—		Contributions		Alps, for <i>Africa</i>	
Codau—		Less expenses		Brown's Town, for <i>do.</i> ...	
Collection	0 6 7	5 12 0		Fuller's Field, for <i>do.</i> ...	
Contributions	0 5 0	0 0 8		Green Island, for <i>do.</i> ...	
Denbigh—		5 11 4		Saint John's, for <i>do.</i> ...	
Contributions	7 2 0			3 0 0	
Llanellian—				Savanna-la-Mar, for <i>do.</i> ...	
Collection	1 0 0			6 0 0	
Contributions	0 5 0			Deleon, John, Esq.,	
Llanfair, Talhaiarn	0 3 4			for <i>do.</i>	
Llangernin—				1 0 0	
Collection	0 5 0			Spanish Town, for <i>do.</i> ...	
Contribution	0 2 6			5 0 0	
				Stewart Town, for <i>do.</i> ...	
				2 0 0	
				Sturge Town, for <i>do.</i> ...	
				1 5 0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1854).



CHAPEL, PORT OF SPAIN, TRINIDAD.

MISSION IN TRINIDAD.

WITH AN ENGRAVING.

The mission in this beautiful island was commenced in 1843, by the late Rev. G. Cowen, whose highly esteemed efforts were quickly followed by the formation of a church, and the establishment of stations in the districts of Port of Spain and Savannah Grando. The society purchased at the beginning, from the Jubilee fund, an excellent house of stone, the partitions and flooring of cedar, which had been used by the trustees of the Mico Charity for a school. Divine worship was carried on in this building, and the upper part was used as the missionary's residence. Mr. Law reached Trinidad towards the end of 1845, and took charge of the station at Port of Spain, where he has since continued, abundant in labours, and not without encouraging tokens of the divine blessing.

The church slowly increased. The inhabitants, with the exception of a few English residents, are Roman Catholics, many of whom add to the superstitious practices of popery, the darker and degraded rites of Obeahism, and other African enormities. In 1849 an accession of members was obtained from among the refugees from Madeira, so that the number of persons in church fellowship has gradually risen to thirty-six.

A considerable increase in the number of attendants on public worship rendered the house inconveniently full, and it became necessary to provide, if possible, for the accommodation required. Encouraged by the liberality of the people, a piece of ground was obtained, and the foundation stone laid by the governor, Lord Harris, early last year. The dimensions of the building were fixed at sixty feet long by forty wide.

It was opened for divine service on

the 26th March last, when a sermon was preached in the morning by our esteemed missionary, Mr. Law, and another in the evening by the Rev. G. Brodie, presbyterian minister. On both occasions the place was filled with attentive and devout auditors.

At a public meeting on the following evening, Mr. Law entered into the details of the cost and mode of erection. Inclusive of the pulpit and other necessary furniture, the erection has cost rather less than £1000. The head mason and carpenter were both black men, and by the island press are said to deserve "the highest credit; for more faithful, substantial, or better executed work of its kind was never turned out of hand in the town." What with loans and the donations of the friends, together with a grant of £100 from the society's funds, there remained but 200 dollars to be collected for the immediate liquidation of the debt due to the workmen.

Since its erection no small stir has arisen in the town, occasioned by the presence of a nuncio from the pope. He pretends to be clothed with divine authority. From morning to night the streets are thronged with Romish devotees, attending the numerous masses performed. The annual festival of Corpus Christi was observed with unusual pomp. All that priestly arrogance, presumption, and blasphemy could effect, was freely used to impose this system of delusion on the ignorant people. Here are some of the nuncio's vaunting words:—

"The echo of all ages has repeated these same words, *Visum est Spiritui sancto et uobis*, in the assemblies of the pastors and the successors of the apostles, for the purpose of sanctioning by them their decisions and

their decrees, as the decisions and the decrees of God. After this, let the bible be appealed to. This holy book in our hands, we defy the Reformer—be his name Luther or Calvin, Henry the VIII. or Gustavus Wasa—we defy him to say as much and upon the same authority. They are only isolated, solitary men, who have separated themselves from the body which Jesus Christ has established in union and in unity. They are not with Jesus Christ, because they do not unite in his name.

“The church being immortal, the succession of the vicars of Jesus Christ shall also be immortal. Peter shall live in his successors, Peter shall speak in his chair. As soon, therefore, as Rome has pronounced a decree on a controversy concerning the salvation of souls, the cause is at an end.

“At one time newspapers, periodicals, novels, pamphlets, and other works, teemed with articles predicting and trumpeting that Christianity had outlived its time, that the religion of Jesus Christ was dead or in agony, that the last sacraments were soon to be administered to a dying God. It was added that the popedom was expiring, that its jurisdiction would soon be an anachronism, that the pontifical chair, already worm eaten, was crumbling under its own weight. Never has the pulsation of that heart, the voice of the pastors who govern the church, communicated greater energy to all its members. A religious impulse is pervading all classes of society. Prisons become again a school for courage, magnanimity, and virtue; the honour of sanctifying their chains, and of being shut up in them as faithful disciples of our Saviour (1 Peter, c. iv. 16), that honour which the apostle Peter awarded to the first Christians for the glorification of God, has been won by a Droste de Wischering of Cologne, a Marilley of Fribourg (Switzerland). In exile, a Franzoni of Turin and a Marongiu of Cagliari have again exhibited the fortitude of an Athanasius and of an Eusebius, while, like John Chrysostomus, Mosquera of Bogota has, in exile, breathed his last. The intrepid spirit of Vicari of Fribourg (Grand Duchy of Baden), incapable of flinching at the threats of power, and exhibiting the vigour of youth, notwithstanding the weight of years, recalls

to our mind Basilius braving the might, and eliciting the admiration, of an emperor. The shores of China, Tonquin, Cochin China, are deeply marked with the blood of those modern apostles, characterising themselves as the true representatives of their prototypes in the apostleship; and from the ashes of these new martyrs the most flourishing churches are rising.”

“The dark condition of the people,” says Mr. Law, “and the presumptuous wickedness of the priests make me very sad. Just now little can be done by tracts, as they are generally torn as soon as received. The people seem mad with false religious zeal.” Especially is a missionary able to speak French, required for the great mass of the population.

Nevertheless, all is not dark; bright spots appear here and there. The little churches of Christ continue to prosper. The missionary reports himself to have spent some delightful days at Sherringville, where three persons were joined to the Lord. The following passage from a recent letter presents to us an interesting picture of missionary life:—

“The rainy season has set in, the roads are bad, and in some cases the rivers are swollen so as to make it very difficult to get on through the country. In crossing one of these rivers, the other day, I had to sit on a man's neck and balance myself the best way I could. However, I always try to go on my way rejoicing. The Lord is our refuge and strength, a very present help in trouble. Next week I go to spend a few days in Couva, and the week after I shall visit the other stations in the Savannah Grande district.”

Mr. Law adds the following remarks on the opening services of the chapel:—

“The opening services were deeply solemn and interesting. The Rev. Mr. Brodie, the Scotch minister, preached one of the sermons. He and his people worshipped with us the whole day. On the Monday evening following there was another meeting, when interesting speeches were delivered, as well as a

statement given of the expense, &c., of the building, from which it appeared that the entire cost would amount to nearly five thousand dollars; there was then a pressing debt to workmen of two hundred dollars, which has been reduced to one hundred. This has been a most serious undertaking. It is well we do not know beforehand all the expense and trouble of such works, otherwise they would never be engaged in. Our new and beautiful house was filled on all these occasions, and we had a special manifestation of the presence and glory of our God and Saviour in our midst. The building is pronounced by all to be one of the most handsome and substantial erections in Port of Spain. The architect, Mr. Black, deserves great praise

and our special thanks for his superintendence, which he gave gratuitously with great good will. We made him a present of a handsome family bible, as also a copy of Brande's dictionary. J. P. Tuttleby, Esq., has been my right hand man in carrying on the work, and James Wilson, Esq., has done very much in collecting and giving money to finish this house of prayer. But unto the name of God be all the praise and honour and glory. This is the Lord's doing, and it is marvellous in our eyes. Oh that this house may be the birth-place of many souls! Oh that the church which worships within these walls, may be enriched with all the graces and gifts of the Spirit of God!"

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

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

My father was born of poor but pious parents, at Olney, in the county of Bucks. Of his early life much need not be said. It is sufficient to observe that he manifested no great intellect as a lad; on the contrary, his mind appears to have been so dull that his father, despairing of being able to bring him up to his own trade, that of a lace-pattern maker, apprenticed him to a shoe-maker. Yet his advantages, though not many, were great; his master was a pious man; and he enjoyed besides the unspeakable privilege of sitting under the ministry of those two excellent men, whose praise is in all the churches of Christ, the Rev. John Sutcliff and the Rev. John Newton. Under the ministry of the former my father was brought, before he had reached his eighteenth year, to feel the importance of divine things and his need of an all-sufficient Saviour. He was now led to read the Scriptures, in order to find a sacrifice sufficient to atone for his guilty undone soul; to seek a Saviour who could save to the uttermost; and a hope upon which eternal concerns may safely

rest. Such a sacrifice, such a Saviour, and such a hope he found; and from that day to the day of his death the scriptures became his delight. My father was baptized in the river Ouse, on the 14th of March, 1802, after a sermon preached by Mr. Chamberlain, who was then on the eve of leaving for India.

What first induced him to turn his attention to the ministry we cannot tell. But with Mr. Sutcliff for his pastor, and that in a place so near to Northamptonshire, a county in which it pleased divine grace first to light the fire of a missionary spirit, and connected with a church which had already sent out some noble missionaries into the field it is not a matter of surprise that, having talents for the ministry, he should turn his attention to the heathen. On his first discovering this desire to his pastor he met with but little encouragement; yet being a kind, though cautious man, he kept his eye upon him. At length seeing that since his baptism he had made great improvement, and believing that his talents were calculated

to make him useful as a minister, he first took him, at the request of the Society, under his own tuition; and then, somewhere about the autumn of 1805, sent him to Bristol. There his stay was very short. Scarcely had he been there six months before he was requested to prepare to go out to India, in the *Benjamin Franklin*, which was then shortly expected from Rotterdam; its pious owner having generously offered to take two missionaries to Serampore free of expense to the Society. Accordingly on Wednesday, the 12th of March, 1806, Mr. Chater, afterwards a missionary to Ceylon, and my father, were solemnly set apart to the ministry in the baptist chapel at Oxford, where Mr. Hinton was then pastor. The service was opened by Mr. Coles, of Bourton. Mr. Sutcliff delivered the introductory discourse, and received a short account from each of the candidates of his motives for engaging in this work, and the leading principles which he intended to inculcate. He then descended from the pulpit, and by prayer and imposition of hands, in which the other brethren joined, solemnly set them apart to the work and committed them to God. Dr. Ryland then addressed them from Acts xxvi. 17, 18. Mr. Fuller followed with a discourse from 2 Chron. xx. 20. Mr. Morris concluded with prayer. In the evening Mr. Sutcliff delivered a discourse from 1 Chron. xxix. 5, latter part. The opportunity upon the whole was interesting and impressive. Shortly after this my father married Miss Elizabeth Walker, a member of the church at Olney, and bidding adieu to his parents and brothers and sisters, whom he never saw again, he departed to London. While the vessel was detained there, Messrs. Fuller and Sutcliff went up, and several prayer-meetings were held previous to the departure of the missionaries; and on the 12th of April they set sail for India,

with the prayers and blessings of many.

The vessel arrived off Calcutta on the 23rd of August, 1806. Passing by the difficulties to which my father, in common with many of the missionaries who came out in those early days was subjected, it is sufficient to say that the Governor of Serampore took him under his protection; and he was permitted to remain in India upon condition that he did not take up his residence on British ground. At Serampore, therefore, my father remained, occasionally preaching in Calcutta, till December, 1807, when he preached his first Bengali sermon to a stated congregation; and in the following month he proceeded to join his friend Mr. Chamberlain at Cutwa. Here he continued for three months, labouring with no less diligence than his colleague; each of them standing for five or six hours at a time, day after day, preaching to the heathen, or walking together many miles to visit distant villages; living in a tent, or spending the night beneath some shady tree; in season and out of season, morning, noon, and night, they were at their posts, diligently engaged in the great work to which they had devoted themselves.

In March, a proposition was made to my father to undertake a mission, either to Bootan, Assam, Orissa, or Burmah. This last place had already become the scene of missionary efforts; Assam and Orissa were easily accessible from Bengal; and he therefore chose Bootan. Here he felt, however, that his knowledge of Bengali, in the study of which he had laboured for a year and a half, must be lost to him; the difficulties to be surmounted were numerous; and he did not feel quite satisfied that it was the path of duty. Yet, as his elder brethren seemed to think so, he resolved to go. On arriving at the borders of Bootan he found that the country was torn with intestine broils, and being told that owing to the jealousy of the ruler it

would be dangerous for an Englishman to enter, he returned. In the following year he made another attempt; he felt that the undertaking was arduous, and the responsibilities it involved were almost too great to be undertaken by a single individual, yet he trusted in the Lord, saying, "He can enable a worm to thresh a mountain." This second attempt appeared to promise more favourable results; he had an interview with the Kátmá, or chief man of the place, and obtained permission to build a house at Bárbári, on the borders of Bootan. As there were many there that understood the Bengáli, he was enabled to preach among them, and his congregations on a sabbath-day in his house frequently amounted to between forty and fifty, of whom he speaks as attentive hearers. Scarcely, however, had he built his house than he was attacked with a malignant fever, which brought him to death's door; alone, without medical assistance or one Christian friend near him, he was obliged to send to Dinagepore for help, which was readily afforded; and he returned to Bengal to recruit his health. In the following year, 1810, he made a third attempt, accompanied this time by his wife and children, one of whom he buried at Dinagepore on his way up. Scarcely had he made arrangements for beginning the study of the Bootan language than he had another attack of the same fever; he recovered; but while he was yet convalescent his wife and children fell dangerously ill of it, and he had but just time to bring them down to Dinagepore for medical aid when, in her case, it ended fatally. She died happily, on the 29th July, and was buried at Dinagepore. He then came down to Serampore, where he left his children under the care of Mrs. Marshman; and taking with him a Mr. Cornish, then a probationer for missionary labours, for his companion, he

returned. Again had they scarcely begun to enter upon their labours before their house was one night entered by a gang of nearly a hundred robbers, armed with spears; my father nearly lost his life in making an attempt to defend himself; the servants were murdered; but by a Providence almost miraculous, he and Mr. and Mrs. Cornish escaped into a field, which, as it afterwards appeared, was the only place where they could have been secure. They were robbed of almost everything they had, except a few pieces of wearing apparel, which they found the next morning strewed about the house and stained with blood. They were obliged to return to Dinagepore to obtain a few necessary articles. Mr. Cornish was discouraged, and never went back to Bootan. My father, however, made another attempt, and this time went up higher than before; but he was told that permission would never be granted him to settle in Bootan, and the mission there was given up.

On his return to Serampore he found that the Government was as much opposed as ever to his residing within the Company's territories; but on its being represented to Lord Minto that he had expressed a wish to go to Java, his lordship said he did not like to interfere with affairs there, but would not prevent his going thither. Accordingly, having in January, 1812, married his second wife, Miss Margaret Gordon, he very shortly after embarked on board the *Margaret*, an unseaworthy vessel, which was obliged to put back. Nearly a year elapsed before he met with another opportunity of proceeding to his destination; but on the 2nd March, 1813, he embarked on board the *Trowbridge*, and arrived at the scene of his future labours on the 1st May. It will be remembered that this was not long after Java had been taken possession of by the English. In Batavia, the capital,

there were five of his Majesty's regiments, and one of the East India Company's European regiments. In one of these, the 59th, there were some who had sat under the ministry of the gospel in Bengal, and had joined the Lall Bazar church in Calcutta. In Batavia there was no clergyman but the Dutch minister, and my father without any difficulty obtained permission to preach to the men of the regiments stationed there. Of his labours among them the following brief account was given a few days since by an aged friend, who himself was one of the fruits of his ministry there:—"Your father laboured among them incessantly and with assiduity. He preached on the sabbath in a long and wide upper-room in the barracks, which, being empty, the military authorities permitted him to use for a chapel; there he used to have from 1500 to 2000 hearers every sabbath. Nor were his labours fruitless; some four or five hundred having been brought under deep concern for their souls, some of whom afterwards joined the baptist church. Some further idea of the good done may be formed from the following circumstance. When the 59th regiment was about to remove from Batavia, the colonel one morning invited your father to his house, where in the presence of all the officers of the regiment, he offered him his most cordial thanks for the good he had been the means of effecting among the soldiers; he said they were formerly a turbulent, clamorous set, and given to drinking, but since they had sat under your father's ministry they had become sober, quiet, and peaceable."

Will you permit me here to quote from my father's own letter to Dr. Marshman? "Things have been going on well among the soldiers; our congregation continues to increase; and the number of persons seriously inclined has likewise much increased. Indeed, I have every encouragement in my work among

the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances it is a pleasure to preach the gospel, for I go to the place of worship fully expecting to do good to the souls of men, and, blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: all seem to hear as for eternity."

But English preaching was not my father's principal object; which was, to proclaim the everlasting gospel to the natives of the island. To do this, however, he found three new languages must be learned—the Dutch, the Malay, and the Javanese. In the last of these he could not be proficient without removing into the interior; and this he was unwilling to do, because it would defeat another object, that of relieving the funds of the society by doing something towards his own support; and this every missionary, in the early days of the mission, was expected to do.

It will be remembered that my father arrived at Java on the 1st May; on the 26th he writes, "I now feel that I have a great deal of work on my hands. Learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers and sometimes visiting the sick in the hospital, furnish me with so much employment that I have no leisure for anything but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish that I may go to heaven from Java." A sentence afterwards rendered remarkable from the circumstance that it was the means of leading the justly celebrated William Knibb, of Jamaica, to devote himself to the ministry.

While prosecuting the study of the

Malay, my father found that the Malay Bible which had been printed in Holland, was by no means intelligible to the people themselves; and he felt it therefore a duty, as soon as practicable, to commence a new translation of the New Testament. Though his studies were much impeded by sickness, he was enabled to preach in Malay in somewhat less than a year after his arrival; and he was allowed the use of the Dutch church, where the Malay Christians and Dutch Malays used to flock to hear the word of God preached in their own tongue. In 1814, the Batavian Bible Society was formed through the exertions of the Governor, and my father was appointed translator.

In 1815, a fresh trial awaited him. Java was restored to the Dutch. The Dutch governor at first professed to allow liberty of conscience among all classes, and my father was enabled therefore to continue his labours. Of the nature of those labours we have the following testimony of an anonymous writer, dated in June, 1815:—"Brother Robinson has suffered much from ill health, but God has been good and gracious in delivering him from his distresses, and has restored him so far that he preaches six times in a week; once in English, and five times in Malay in four different places, to the Dutch, the Portuguese, and the Malay Musulmáns. I do assure you he labours very hard; more so than I have ever seen or heard of any other man. I think it is too much for one missionary."

On the 3rd of July, the same year, however, my father was told he must either resign the church or not say anything to the native Christians on the subject of baptism; and, as he could not conscientiously comply with this requisition, he resigned the use of the church. In December, he was informed that the Dutch clergymen had presented a petition to the governor against dissensions

in the church; in other words, against baptists being permitted to labour there. In reply to this, my father said he was determined to preach wherever God might open a door, without regarding what man might say. At the same time he wrote to the society at home requesting that a deputation might be sent to wait on the king of the Netherlands, with a petition entreating that the baptists in Java might be permitted to prosecute their labours without molestation. Such a deputation was sent, but apparently with little effect. Having baptized a Dutchman on the 2nd August, 1816, he received information that two petitions had been sent up to government, one from the native Christians and one from the council of the Dutch church, requesting that he may be prevented from baptizing; and on the 22nd he received an order from the president of the magistrates prohibiting him from administering the ordinance upon pain of punishment. In the midst of all these troubles and annoyances and afflictions he continued his labours with unremitting zeal; and before the end of 1818 he had prepared for publication a number of tracts, the life of Bunyan, and a Malay hymn book containing 113 hymns, some of which were in imitation of those in common use, but a large majority were entirely original. These hymns, he says in a letter to Mr. Lawson, had cost him much painful study for two years.

But the reader would desire to know something of the fruits of his labours among those for whom so much of his time and strength were spent. "Of this," he says, "I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half grown shrub. Plants of luxuriant growth are not to be found here." Yet that many were brought to the knowledge of the Lord there is equally true. In May, 1816, the whole number in

communion in Java was twenty-four. Several others were, during his stay, added to the church, and among the rest a Chinese, whom he baptized on the 26th of September, 1819. Many others, who never were baptized, were brought to a saving knowledge of the truth through his instrumentality; and many from Java will be his joy and his crown of rejoicing in the day of the Lord Jesus.

(To be continued)

FOREIGN INTELLIGENCE.

INDIA, BENARES.—In acknowledging a grant of £50 from the committee for the support of his schools, Mr. Heinig urges the importance of an English teacher for the chiefest school, in order to enable him to give the time its superintendence requires, to daily preaching in the streets and bazars. The addition of Mr. Gregson to this important station will release Mr. Heinig from some of his numerous engagements, and permit him to do that which he so earnestly desires. The girls' school, under Mrs. Heinig's care, is prospering. She has now fifty girls in daily attendance. At their own request they are being taught to sing, and in other respects, are making very good progress. By a recent mail, we learn with deep regret the almost sudden decease of Mrs. Heinig. This interesting class will therefore need another teacher, to whom it may be permitted to gather fruit where Mrs. Heinig has so diligently sown.

DINAGAPORE. Mr. Smylie, early in February, left home for a preaching excursion, and returned at the beginning of March, on account of the prevalent high winds, bearing a fine sand which penetrates into every open crevice of the clothes and body, causing great discomfort and irritation. Although Mr. Smylie has passed thirty-seven years in India, he has not been able to overcome the effects of these parching, withering winds. From his journal we select the following incidents:—

“To-day we were abroad by five a. m., and were soon on our way to the great Moypaldiggy. Strange enough, on our arrival we found an old man sitting on the bank of the tank, who talked much to us about Dr. Thomas; or Doctor, as he called him, the natives don't know his name. He said ‘I myself did not know him, but my father and grandfather were both in his service, and

were always talking of him; he was a very holy man, and at all times ready to serve the poor, by day or night. The moment any one came to his bungalow, or as the man called it, the doctor's Chowarroe, that is four roofs, or a roof of a house in four parts, that moment the Doctor was on his way to the sick man. On the way to the sick man's house he would ask the man who called him, how long the patient had been ill? one week, or month, or year; whatever the time was the man was sure to be cured. Then he would heal him; whether man, woman, or child. Every body knew and loved the doctor; he kept open house on the sabbath day for all who would attend; he went away and never returned. After all he he was a good man, and the first who came here. He made the factory; there stood his house on that hill.’

“We met a youth who brought us to a man at least seventy or eighty years of age. This old man told us he had known Mr. Thomas; he told us that the doctor talked Bengali well, and was always among the natives, that he never did any work on the sabbath; he said the doctor could heal all disorders, no one ever came in vain to the doctor, every body knew and loved him. We tried to explain the way of salvation to the old man, but his mind was exceedingly dull, we urged him to pray to Jesus Christ, he seemed pleased with the instruction, and though old, asked again and again how he could be saved.

“We passed along the west side of the great tank this morning, and crossed over the paddy fields to Kan Mohamed's, a wealthy native, and a zealous Musalman. He and his brother declared the Koran so wonderful a work that it could not be the invention of man. Here we could say, that the wisdom of man is foolishness with God; and as he had never read any other book he could not tell whether the Koran was the best writing or the worst. Having argued two hours with the Moonshec, he asked us the object of our visit, and what fault I had to find with the Koran. Our visit was one of friendship, to show him that the Koran did not show the way of salvation. The Moonshec was not at all pleased, and roared out, ‘God is one God and he has no fellow, and Mahomed is his

prophet.' In reply it was said, this burst of passion was of no use, it was no evidence that the Koran was true; that the Koran did not show how man's heart could be renewed, or cleansed from corruption, neither did it show how Satan was to be overcome, nor God reconciled. We were not less than two hours with Kan Mahomed (or the ear of Mahomed). We preached in other places, the people were very attentive.

"We went to another village; here we found a tremendous image of Ram. Before this we preached, and condemned it, showing them it was sinful. The people urged us to come again to-morrow.

"This morning we thought better to visit the villages to the east than to go to Mohangunge, to the people who requested us to return when we were leaving them yesterday.

"The village we entered first we were welcomed and soon seated (walking to me is very fatiguing); they were very attentive, and expressed great delight at the idea of Jesus Christ being our Mohajon; his having overcome sin and Satan drew forth many joyful expressions; the new heart also pleased them much, and we left them talking over these things.

"In the evening six or seven young men came from Mohangunge to urge us to go there to-morrow; we promised, God willing, to go.

"This morning we hastened to fulfil our promise to the young men of Mohangunge, who called last evening to urge us to go over there.

"Crossing the paddy field we soon reached the spot. We found a number of men ready to listen, and a great many boys and lads from a school, which is held hard by. The people of the place are all kindness; they immediately asked how they were to be saved, and what they are to do. We soon satisfied them on these points, and they promised to believe on Christ, and to destroy an immense idol they were having made.

"Yesterday afternoon several young men came from Sakargunge to invite us to go there; they said, 'You have now been here two years, but never come to our village.'

"Passing ditches, dusty roads, and paddy fields, we arrived at Sakargunge; we were led into the mandel's house, where we found seats prepared for us. As I was taking my seat, I saw Kan-Mahomed (Mahomed's ear), seated in an out of the way corner inside. This told us we were likely to have something unpleasant to do. Although there were about thirty or forty Moslems gathered together here, Kan-Mahomed asked us for a bible. I was sorry we had none to give; however, we promised to give him one as soon as we could get them. Rising from the great pillow on which he was reclining, he said, 'I would with pleasure take you by the hand, if you Christians would not eat swines' flesh,

and drink liquor.' Had Mahomed seen the answer to this, he would not have allowed it to leave his heart; for a greater set of drunkards never existed than the Musalmans, if they do not drink English rum, they smoke gunga to a very great extent; they drink too, but our friend had never thought on the many ways Musalmans get intoxicated without being known, simply because it does not set them raving like fools and madmen. "However, this does not help you, we are not here to sit as judges on other men's actions, we begged you to give us two or three substantial witnesses that God gave the Koran, such as can say—we were present, and saw the Koran or any part of it given." Here he mentioned as witnesses Shike-freed, and some one by name Abu Bekr, thinking this fraud would not be detected; it was a beggarly way of trying to prove a book he well knew has no witness. The reply was, 'These personages lived long after your prophet, but neither the one nor the other say in their writings they were present, or saw the book come from heaven.' 'Well, I'll give you a proof,' and at this he roared out, 'God is one God, and there is not another, and Mahomed is his prophet.' In this silly way he continued for some time, and eventually gave up in great despair.

"We passed on to another village, entered the court-yard of a Musalman's house, and seated ourselves on the roots of a mango tree, which projected a little way above the earth. Our hearers, with one or two exceptions, old men, were very attentive. Paul addressed them. The poor old men said, 'We fully believe, we feel persuaded that is the truth, there is none to teach us, and these great ones will not, what can we do?' It is a very common saying, 'We hear you only once or twice, how can we understand?'

SEWRY, BIRBLOOM.—During the cold season, Mr. Williamson has been occupied in journeying through the country. His chief route, occupying five weeks, was to and from Calcutta, in a direction seldom if ever before visited. From two to four villages a day were visited, and good audiences obtained. The scripture and tracts were also distributed amongst them. After this, another journey was undertaken to the annual fair at Kendoolce. The abundance of tigers near the Bhaugulpore hills constrained the missionary to take a different route to that intended. As it was, they were one night greatly alarmed by the presence of one near the tent. The fair at Boklipore has also been visited. This is a celebrated shrine, second only in sanctity to that at Deoghur. The hot springs are attributed to the astonishing power of the debtas,

or gods. Five persons have been admitted to the fellowship of the church. Another Hindoo family, professing Christianity, have taken up their residence among the native Christians. This is the 10th example since the Missionary's residence at Sewry, of an entire family renouncing Hindooism for the gospel.

SERAMPORE.—Several additions have been made to the church at this station. Four were baptized in March. Two were Hindoo females; one is the Moonsiff of Serampore; the fourth is a young man of piety and promise from the senior class. Several young men and others are inquiring concerning their souls. The work at Barrackpore continues to go on in an encouraging manner.

CALCUTA.—Mr. Robert Robinson, lately accepted by the committee for mission service at Dacca, and one of the earliest and most earnest students at Serampore, was ordained to the work in the Circular Road Chapel on the 15th March. The brethren Wenger, Leslie, and Denham took part in the service. The young minister was addressed on the solemn responsibilities of his office by his brother, Mr. Jehu Robinson, of Serampore. Mr. Robert Robinson, two days after, proceeded to his destined sphere of labour. May he reap abundantly in a field so long sown by his aged parent and predecessor.

POONA.—The congregation on sabbath mornings continues full, but is much smaller in the evening of the day, though not discouragingly so. Some inquirers have presented themselves, and some melting effects have been seen among the European soldiers quartered in the city. Mr. Cassidy also spends much time among the heathen, in which he is assisted by Veda Naik, the native preacher. With some hearts the work of God appears to be reaching its crisis. These out of door employments have somewhat retarded Mr. Cassidy's work of translation. He hopes shortly to renew it.

CHITTAGONG.—The proposed increase of the mission in Bengal has given great joy to the native brethren at this station. It is their frequent prayer that God will enable the new missionaries to bear the trials and hardships of a missionary life with patience, and render them eminently successful in the Lord's vine-

yard. There are at Kalikapore about a dozen candidates for baptism, and the progress is very encouraging at this purely native station. Their poverty constrains the missionary to assist them in their need; for their confession of Christ is sorely tried by persecution and reproach, and sometimes the loss of all things.

MONGHIR.—While Mr. Lawrence and his native assistants were gone into one direction to preach the gospel, Nainsukh and Bandhu proceeded in another. During their absence the station enjoyed the services of the Shujatali. Mr. Parsons has completed in Hindi the translation of a Bengali tract, written by Mr. Mundy, entitled, "Hindoo objections refuted." The tract will be printed by the Agra Tract Society. Mr. Parsons has also been gratified by receiving printed copies of the Gospels and Acts in Kythee, printed from his revised manuscript. He hopes to avail himself of the suggestions of brethren to render the translation yet more perfect, which it is intended shortly to reprint in the Devanagree character. On two recent occasions there have been additions to the church, four persons, Europeans, in all. Mr. Parsons has kindly favoured us with a translation of the journal of the three native brethren, Nainsookh, Soodeen, and Bundhoo, written on a tour to the Peerpoint mela, and in the district of Purneah. From it we select the following extracts:—

"On Sunday, we were all day on the Bararee ghaut, at Bhaugapore. A wedding party came there, consisting of a great number of people, and when we began speaking to them, at first some Zemindars derided us, saying, 'as you have degraded yourselves, so you wish to degrade us.' Afterwards, a Brahmin took a book, and when the people dissuaded him, he replied, 'Do but think a little. If this religion were not true, why would these people take such pains, and spend so much in books? From this it appears it is a true religion.' After this many persons took books, even those who were at first mocking us.

"At Colgong, we went into the bazar, and many assembled and heard attentively while we preached to them. On the ghaut is a temple of Kallee, where many Brahmins were sitting, to whom we spoke, and they admitted without controversy that the matter of our preaching was true, and that nothing but sin was to be seen in the world: but they

objected that the time was not come to adopt Christianity, and said when the time was come men would willingly follow it.

"When our boat was put to opposite the mela, and we were returning to it after speaking in Kantnagger, two young men met us belonging to a regiment, which was proceeding in boats from Dacca to Cawnpore. One of the young men asked us if we were preachers of the gospel, and we told him we were. He then informed us there were some members of a baptist church among the musicians of the regiment, and offered to introduce us to them, if agreeable. It was evening, and the boats were at a good distance, but we had a great desire to meet with believing brethren, so we went with them. We had to pass two small brooks in the way. On reaching the boats, we found two brethren and two sisters who appeared to be zealous disciples of the Saviour. They welcomed us very cordially, and said that the Lord had no doubt directed us to them, for they had not seen any fellow believer for a long time to have worship with them. They spoke very freely of Christ, and seemed very glad, and we remained with them till late at night. Brother Nainsookh gave an address and prayed, after which we sang many hymns. They were so pleased with the hymns, that they would gladly have copied them out, had there been time. When we left them, two or three of the party accompanied us as far as the brook to testify their pleasure at our visit.

"Wednesday and Thursday, one brother remained at the tent, and two went to preach

at convenient places in the bazar. During the latter day, a byraggee, or fakcer, came to hear us. Having learned that our books were for sale, he refused one which we offered him gratis, saying that it would be meritorious in us to give, but sinful in him to take it. Then he went to a raja, and begged pice to buy a gospel, but was refused. He applied to others with no better success. Next day, therefore, he came with a small carpet, offering it as the price of a book. When Nainsookh gave him a testament, and also returned his carpet to him, he was very thankful, and went away invoking blessings on us.

"On returning to our boat, we heard that a mela in honour of Mahadeo was about to take place at the neighbouring village of Deema. Thither therefore we proceeded, taking a boatman with us to carry books. We found about 300 persons collected, many of whom gathered round us as soon as we went, and the books we had taken with us were soon distributed. We were surprised to see the Punda, or priest in the little temple of Mahadeo, sitting with a gospel in one hand, which he was intently reading; while with his other hand he was at the same time receiving the pice, which were offered. There was also in the mela a Khakee fakeer under a tree, whom the people honoured very much. He came to us to request a book as soon as he heard of our being present, and seemed very glad to obtain one. We afterwards visited him at his seat under the tree, when he received us respectfully, and heard the gospel from us.

HOME PROCEEDINGS.

The publication of the Report, and the account of the annual meeting in recent numbers of the Herald, have prevented our noticing the meetings which have been held for the past three months. In May Messrs. Trestrail and Haycroft were the deputation to the East Somerset and Dorset Auxiliary, the former joining, on his return, the brethren Hinton, J. J. Brown, W. Landels, and T. F. Newman, at Bristol, to attend the annual meetings in that city, and at Keynsham. Mr. Underhill, with the Revs. G. Pearce, and Hugh Stowel Brown, visited the churches in Norfolk, Mr. Pearce taking Northamptonshire when his other engagements were completed, where he was joined, for a part of the

time, by Mr. Hands. At Luton, Mr. Phillips attended a meeting at Union Chapel.

Owing to severe and unexpected illness, Mr. Philipps was prevented from fulfilling all his appointments in Cambridgeshire in June, and Mr. Griffiths of Acerrington, who was to have been his colleague in that journey, having fallen ill at Nottingham, our friends at Cambridge were placed in great difficulties. Mr. Bailhash of Stepney Collogo went down for the Lord's day, and kindly consented, though at considerable personal inconvenience, to remain over for two or three days to attend meetings in the vicinity, Mr. Trestrail assisting him at the meeting in Cambridge. Mr. Philips and Mr. Aldis,

with W. B. Gurney, Esq., visited Amersham and places adjacent in behalf of the society.

During this month also the various juvenile meetings were held in the Metropolis, and, as far as we have heard, the attendance was gratifying.

The only arrangements which we have to report for July are those of Langham for Mr. Phillips, and Stroud, Gloucester, Shortwood, Tetbury, and Stanley, for Mr. Trestrail and Mr. Hands.

We have good reason to believe that these meetings have been encouraging. In very many places the receipts have been larger, and the organization so necessary to a steady and augmenting income, improved. Still much remains to be done in this way, and we cannot too earnestly press this subject on the attention of pastors and deacons. Most assuredly until it be taken up generally by *the churches*, as a part of their proper business, the work will be incomplete. Where it has been so taken up, the result has been highly gratifying. As yet we have heard of no case proving a failure, where the experiment has been tried; on the contrary, it has materially increased the funds of local auxiliaries, and deepened and extended the missionary spirit.

DEPARTURE OF MISSIONARIES.

A considerable number of friends were invited by Mr. Gurney to take tea on the 23rd ult., to meet the brethren who were about to embark for India. A valedictory service was held at Denmark Place chapel, at seven o'clock, when Rev. J. Aldis gave them an affectionate parting address, to which Rev. George Pearce most suitably replied on his own, and their behalf. The devotional services were conducted by Revs. W. Salter, of Amersham; J. Leechman, of Hammersmith; T. Thomas of Pontypool, and F. Trestrail. The attendance was large, and the spirit pervading the whole was solemn and impressive. On the following Monday they met the Committee, when the Rev. J. Russell gave them a brief address expressing the Committee's confidence in them, and Rev. W. B. Bowes commended them to God in prayer. Each member present then took an affectionate farewell of them. On the following day Mr. Trestrail

accompanied them to Portsmouth, whither several relatives had gone to bid them good bye; and having made the necessary arrangements, saw them on board in the evening. Early the next morning, the vessel got under weigh, and a gentle but fair wind soon springing up, she was out of sight at nine; and thus have our friends commenced their voyage with most beautiful weather. As its beginning has been propitious, may it continue so to the end. The friends at Kent Street were holding the usual week-night service, and the Rev. Joseph Davis, the pastor, who had kindly called on the brethren, made them and the mission the subject of his address, and many prayers were presented for the divine blessing.

Mr. and Mrs. G. Pearce, who are about to sail for India on the 10th of August, earnestly request the assistance of the friends of female education on behalf of the support of a Native Christian Female Boarding School, which they hope to establish in Calcutta early in the ensuing year. They will be accompanied by Miss Packer, a lady who goes out to superintend the Institution in connexion with Mrs. Pearce. Miss Packer's support is guaranteed by special arrangements in this country, but for the support of the children little provision has yet been made. It is hoped that a school of fifty children will be raised, the annual cost of which will be about £150, or £3 per child. Contributions, therefore, towards this important object, whether in money or in articles for sale, will be most thankfully received.

We have great pleasure in reporting that Mr. Sampson, senior student of Bristol College, who for many years has been cherishing a deep desire to go forth as a missionary to the heathen, was, on the same day as the other friends took leave, unanimously accepted for the mission in India. He will not however be able to leave until December. Shall we not by that time have others to go forth with him? We hope so.

In connection with the Norfolk meetings, a designation service was held at Ingham on the 18th of May, to commend to God's blessing and care the Rev. J. Diboll. Mr. Underhill described the field of labour to which Mr. Diboll was about to depart; the

Rev. J. Venimore asked the usual questions, to which, most satisfactory replies were given by Mr. Diboll, and then besought the divine blessing on him and his family. A faithful and earnest charge by the Rev. T. A. Wheeler, concluded the services of the evening.

It will gratify our readers to know that we have heard from Mr. and Mrs. Diboll. By a letter dated Teneriffe, June 1st, we learn that they had arrived at Madeira, in little more than five days, and that up to the time of writing the weather was most propitious, and their progress rapid. By this time, if no unforeseen hindrance has occurred, they must be safe at their destination. What a relief and encouragement to our over-worked, toil-worn, indefatigable brother Saker, their arrival will be! Mr. Diboll says, "We long to be at our destination; pray for us, and believe us ever yours in Christian affection." May this simple but hearty appeal, so truly characteristic of him who makes it, not be forgotten! Nothing can be more comforting to missionaries, next to the blessing of God, than the conviction that they share in the sympathy and prayers of the church at home.

The Committee have had before them for consideration for some time past, the changes consequent on the determination to consolidate and extend the mission in India, and the best mode of carrying them out. The settlement of the brethren who are gone, and those who may hereafter be sent forth, the proposed establishment of a training school for boys at Serampore, and one for girls at Calcutta, the arrangements necessary to be made at Serampore in reference to the education of students for the work of the ministry, and other matters of great importance, connected with the press, and the general conduct of the mission, are some of the more prominent. It has long been felt that correspondence would fail to effect these changes. The presence in India of some one duly qualified to effect them, and who was moreover thoroughly acquainted with the wishes of the Committee and enjoying their confidence, was felt to be indispensable. The sub-committee, to whom the subject in its entirety was committed, recommended that one of the Secretaries should be requested to go; and after due

deliberation, the Committee resolved, at their last quarterly meeting, to request Mr. Underhill to undertake the mission, who has since informed them that he was willing to comply with their request. The Committee have received this communication with great satisfaction. Mr. Underhill is expected to leave on the 20th of September. He will probably be absent not less than two years.

This step has not been hastily determined on. If it should be said, "Can it be necessary, considering the recent visit of the brethren Russell and Leechman?" it must be remembered that theirs was a mission for the most part of inspection and inquiry. They brought home a large amount of most valuable information. Not the least result is the proposal to send twenty new missionaries into that wide field. Their visit has rendered the one now decided upon necessary. Had they not gone, it is not likely that the Committee would have been led, at least for a long time to come, to take the steps they have taken. In fact, this visit is a corollary to that. Theirs was one of inquiry into the state and prospects of the mission. This is intended to carry out what they, in fact, suggested, and what appears to the Committee necessary to give full effect to the future management of the Indian mission, guided, as they have been, by the information which the visit of the deputation supplied. Mr. Underhill will have an arduous duty to perform. But we doubt not that he will receive aid and wisdom from on high. We entreat the prayers of the churches on his behalf, that he may have a prosperous journey, be kept in health during his absence, and when he has fulfilled his mission, be brought back in safety and peace.

It will be the earnest endeavour of the Committee to conduct the affairs of the mission during the absence of one of the Secretaries with the present staff, if possible; some aid will of necessity be required. But they will wait until the exigency arise, and do the best to meet it.

Meanwhile, we must urge our friends to continued effort. Six new missionaries will entail an increased outlay for outfit, passage-money, and support, of at least £2000 for

India alone this year. The Committee have gone no farther than the answer to their appeal, as shown in the income of the past year, fully justified. The appeal was made and accepted before they took a single step in the increase of pecuniary obligations. They think, therefore, that, having relied on the in-

tention to *continue* the help promised, they can fairly look for the funds necessary to meet the liabilities now incurred. It rests with the churches now to determine whether the executive shall proceed to the full accomplishment of the scheme for extending and consolidating the mission in India.

FOREIGN LETTERS RECEIVED.

AMERICA—CONCORD, U.S., Dempster, J., and another, April —.
 NEW YORK, Colgate, W. and Co., June 14.
 ASIA—BARISAL, Page, J. C., April 28.
 BENARES, Heinig, H., May 14, 25 and 28.
 CALCUTTA, Thomas, J., May 13 and 31.
 COLOMBO, Allen, J., June 7; Carter, C., May 16.
 DINAGEPORE, Smylie, H., May 3.
 FUTTEHPORE, Edmonstone, G., May 13.
 KANDY, Davis, J., May 19.
 POONAH, Cassidy, H. P., May 19.
 BAHAMAS—GRAND CAY, Littlewood, W., May 1.
 NASSAU, Capern, H., May 10.

BRITANNY—MORLAIX, Jenkins, J., July 12.
 HAITI—JACMEL, Webley, W. H., June 25.
 JAMAICA—ANNOTTA BAY, Jones, S., June 9; Millard, B., June 24.
 BROWN'S TOWN—Clark, J., June 9 and 24.
 CALABAR, East, D. J., June —, and 13.
 FOUR PATHS, Gould, T., June 7.
 KINGSTON, Oughton, H. L., June 10; Oughton, S., June 26 (2 letters).
 MOUNT CAREY, Burchell, H. C., June 8.
 ST. ANN'S BAY, Millard, B., June 9.
 SPANISH TOWN, Harvey, C., June 24.
 ST. DOMINGO, PUERTO PLATA, June 1.
 TRINIDAD—PORT OF SPAIN, Law, J., June 9 and 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Young friends at Melksham, for a case of useful articles, for *Mrs. Davis's School, Kandy, Ceylon*;
 Mrs. Hassall, Clapham, for a package of books and magazines;
 The Juvenile Missionary Working Society, Battersea, for a parcel of clothing, value £7, for *Haiti*;
 Mrs. Sandifer, for a parcel of magazines;
 Sunday School Class, Steep Lane, for a box of clothing, &c., for *Mr. J. J. Fuller, Bimbia*;
 Mrs. Whitley, for a parcel of magazines;

Ladies at Hammersmith, for a case of clothing, &c., for *Serampore Schools*;
 Ladies at Hastings, for a box of clothing, for *Benares*;
 Mrs. Reynolds, Slaughter, for a parcel of magazines;
 Friends at Norwich, by Rev. T. A. Wheeler, for a box of clothing, &c., value £37, for *Rev. W. Littlewood, Grand Cay, Bahamas*;
 Sunday School, Keppel Street, for a box of useful articles, for *Grand Pass, Ceylon*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to July 20, 1854.

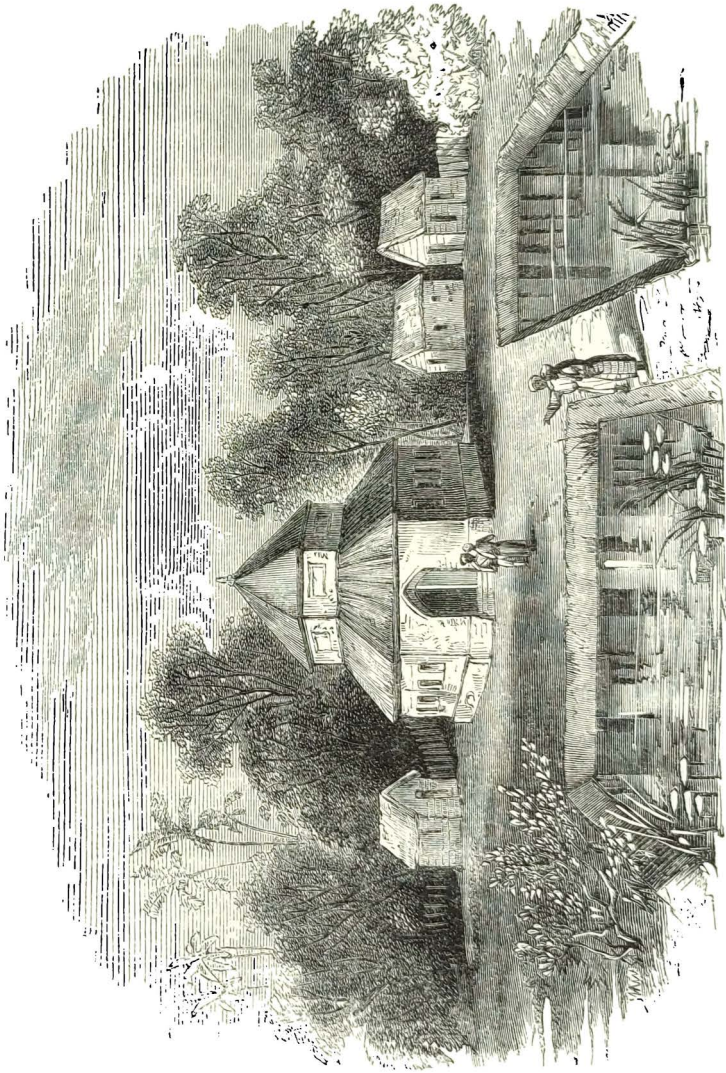
	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscription.</i>		Buxton, Sir E. N., Bart.	25 0 0	Smith, Mrs., Hamper	£ s. d.
Hassall, Mrs.	1 1 0	Guiney, W. B., Esq.,		M.II, for <i>Haiti School</i>	
		for <i>Jamaica Normal</i>		<i>Rooms</i>	1 0 0
		<i>School</i>	5 5 0	Smith, Mr. C. K., do.	
<i>Donations.</i>		Keup, G. T., Esq., for		for <i>do.</i>	0 10 0
Bible Translation Soc-		<i>Jamaica Institution</i> ...	5 0 0	Trotter, the late Mr.	
ety, for <i>Translations</i>	250 0 0	Smith, W. L., Esq., for		George, Trustees of...	20 0 0
		<i>India</i>	10 0 0	W. R., by "Record"...	5 0 0

LONDON AUXILIARY.		LIVERPOOL, Continued—		WILTSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Buttlesland Street—		Ladies' Negros' Friend Society, for <i>Mount Carey</i>		Bradford—	
Collections.....	3 18 2	10 0 0	8 0 0	Collection	1 6 4
BEDFORDSHIRE.		Do., for <i>Clarksonville</i>		Contributions	14 7 4
Luton, Union Chapel—		NORTHAMPTONSHIRE.		Do., Sunday School	5 5 9
Contributions (moiety)	57 7 0	Clipstone—		Bradley, North—	
BUCKINGHAMSHIRE.		Contributions		Collection	2 9 0
Swanbourne—		Kislingbury—		Calne—	
Contributions	0 7 0	Collection		Collection	2 15 1
CAMBRIDGESHIRE.		Milton—		Contribution	1 0 0
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.		Collection		Do., Sunday School	0 9 0
	90 0 0	13 14 8		27 12 6	
CORNWALL.		Contributions, Juvenile		Less district expenses.....	
Camborne—		1 0 5		2 13 7	
Anon	0 10 0	Proceeds of Tea Meeting		24 18 11	
Redruth—		1 9 0		WORCESTERSHIRE.	
Anon	1 0 0	16 4 1		Bewdley—	
DEVONSHIRE.		Less for Baptist Irish Society		Contributions	
Bideford—		1 10 0		Do., Sunday School	
Angas, Miss	5 0 0	14 14 1		4 19 7	
Windeatt, Mrs. W.	1 0 0	TOWCESTER—		0 15 11	
Tavistock—		Collections.....		SOUTH WALES.	
Windeatt, Thos., Esq.	1 0 0	6 16 9		GLAMORGANSHIRE—	
Windeatt, Miss	1 0 0	11 11 6		Lancavan	
HAMPSHIRE.		Do., Sunday School		2 0 0	
Portsea—		1 10 8		MONMOUTHSHIRE—	
Contributions, by Rev. C. Room	1 1 3	Proceeds of Tea Meeting		Llanthewy—	
HERTFORDSHIRE.		4 3 9		Collection, &c.	
Watford, on account ...		24 2 8		3 0 0	
	3 5 6	Less expenses		RADNORSHIRE—	
LANCASHIRE.		1 12 8		Rock	
Liverpool—		22 10 0		2 12 0	
Ladies' Negros' Friend Society, for <i>Jamaica Institution</i>	15 0 0	SOMERSETSHIRE.		SCOTLAND.	
Do., for <i>Brown's Town</i>	10 0 0	Beckington—		Edinburgh—	
		Collection		Wemyss, Mr. & Mrs.	
		4 15 0		10 0 0	
		Bristol, on account, by G. H. Leonard, Esq.		Elgin—	
		275 0 0		Missionary Society, for <i>India</i>	
		"A Bristolian," for <i>Jamah Sah, Native Preacher, Calcutta.</i> ..		2 19 6	
		15 0 0		FOREIGN.	
		Laverton—		AFRICA—	
		Collection		Graham's Town—	
		1 15 0		Nelson, Thos., Esq., A.S.	
		Paulton—		3 3 0	
		Contributions		INDIA—	
		7 18 6		E., Mr. and Mrs. (one third of £50)	
		Stogumber—		16 13 4	
		Collection			
		2 9 4			
		Wells—			
		Collection			
		1 11 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Pursar, 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, Devan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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 itinerant 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 Mahommedans came into the country long before we did?' 'Yes.' 'And do you believe that there was such a man as Mahommed, who lived many years before the Mahommedans invaded your country?' 'Yes, I do.' 'And do you believe that Mahommed wrote a book called the Koran?' 'Yes.' 'Now ask any one of the Mahommedans standing round us whether Mahommed 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 Mahommedans 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 Mahommedans. 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,

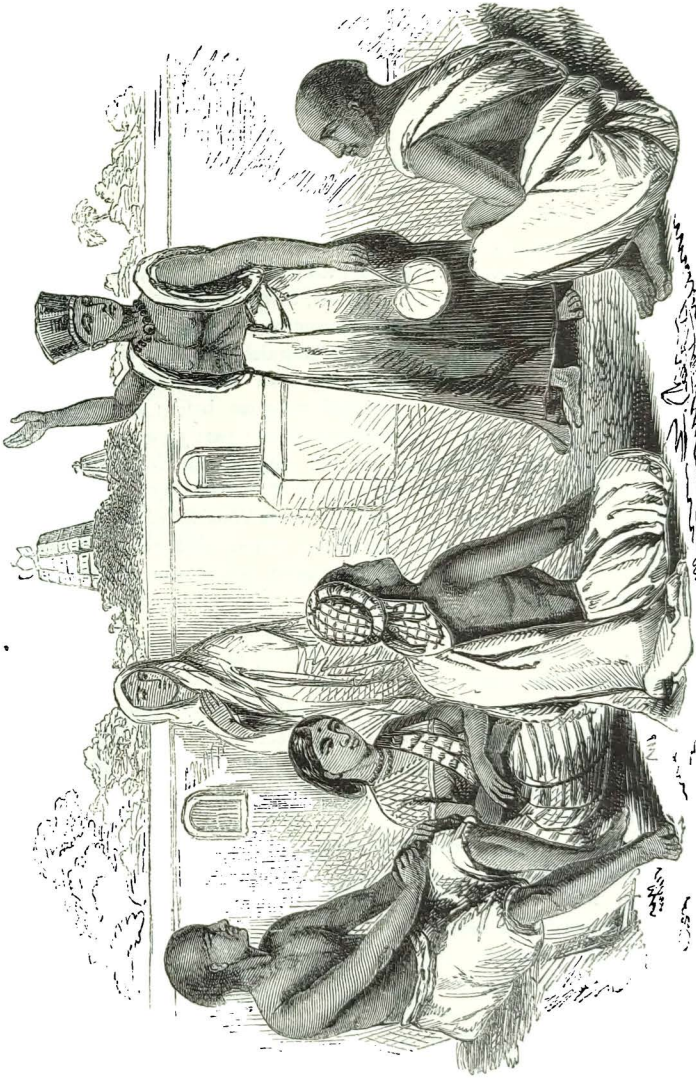
Received on account of the Baptist Missionary Society, from July 21 to August 19, 1854.

£ 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
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				Y. M. M. A., for	
				Kalawalgoda School,	
				Ceylon	2 14 0

BUCKINGHAMSHIRE.		KENT.		WARWICKSHIRE.	
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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
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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
Collections	7 10 7	Less expenses		Do., Juvenile Asso-	
Contributions	5 13 6	0 1 6		ciation, Back St.	11 0 0
		118 16 0		Do., Girls' School,	
Less expenses	13 4 1	NORTHAMPTONSHIRE.		do.	1 6 6
	0 10 0	Culworth—		Less expenses	116 12 10
	12 14 1	Collection			1 2 4
Langham—		Contribution		NORTH WALES.	
Collection	8 2 2	0 10 0		CARNARVONSHIRE—	
Contributions	9 10 6	Helmdon—		Bangor	
Do., Sunday School	0 3 4	Collection		10 12 6	
		Sunday School		MONTGOMERYSHIRE—	
Less expenses	17 16 0	0 3 2		Talywern—	
	0 10 0	Northampton, College Street—		Collection	
Witham—		Collection		0 10 0	
Thomasin, G., Esq. ...	1 0 0	23 15 3		SOUTH WALES.	
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Stroud, &c., by Mr.		48 17 6		Pontbrenllwyd, Siloam—	
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		7 16 11		MONMOUTHSHIRE—	
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Sacramental Collec-		2 2 6		tional	
tion, Independent		78 7 2		0 5 0	
Chapel, by Rev. W.		SOMERSETSHIRE.			
G. Barrett, for Wi-		Williton—			
dows and Orphans	3 2 9	Sunday School			
		0 5 0			
		SURREY.			
		Dorman's Land—			
		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.

THE MISSIONARY HERALD.



BRAHMINS AND HINDOOS OF DIFFERENT CASTES.

The Missionary Herald (Oct. 1854).

BRAHMINS AND HINDOOS OF DIFFERENT CASTES.

The Hindoos are divided into four principal classes, which, they say, proceed from Brama, the creating power, thus;—the *Brahmin* from the mouth, implying wisdom to instruct; the *Cshatriya*, or *Ketterree*, proceeding from the arms, implying strength to fight and govern; the *Bhyse*, from the abdomen, implying nourishment, and indicating the class of husbandmen and dealers; and the *Sooder*, from the feet, implying subjection, and denoting the class of labourers and menials. Each tribe is subdivided into *castes*, amounting in all to eighty-four. These never intermarry, or intimately associate with each other.

The Brahmins only are admitted to the priesthood,—they alone understand the *Shastras*, or sacred books, consisting of the four *vedas*.

The Hindoos are commonly of the middle stature, slight, and well proportioned, with regular and expressive features, black eyes and a serene countenance. They are distinguished for obedience to superiors, resignation in misfortune, filial, parental, and conjugal affection. For the most part they are extremely sober and abstemious. They eat in the morning and evening. Their cooking utensils are simple; their plates and dishes are generally formed from the leaf of the *plaintain* tree, or the *nymphaea lotos*, that beautiful lily which abounds in every lake. The furniture of their houses is simple, and adapted for a people whose wants are few.

The men in most of the Hindoo tribes shave the head and beard, but

leave a small lock of hair on the head, and sometimes the moustachios on the upper lip. They wear variously coloured turbans, and a *jama*, or long gown of white calico, which is tied round the middle, with a fringed or embroidered sash. Their shoes are of red leather, or English cloth, sometimes ornamented, and always turned up with a long point at the toe. The inferior castes sometimes wear only a turban, and a cloth round the waist, although the poorest among them usually contrive to purchase a silver bangle or bracelet for the arm.

The Hindoo women, when young, are delicate, and beautiful, finely proportioned, their limbs small, their features soft and regular, and their eyes black and languishing; but the bloom of beauty soon decays, and age makes a rapid progress before they have seen thirty years; partly owing to the heat of the climate, and the custom of the country of contracting early marriage. Their dress consists of a long piece of silk or cotton, tied round the waist, hanging in a graceful manner to the feet, it is afterwards brought over the body in negligent folds. There are few women, even of the lowest families, who do not in some degree decorate themselves with jewels. They are utterly uneducated, and are not permitted to eat with their husbands or brothers, nor to associate with other men.

A general idea of the personal appearance of these castes may be gathered from the picture to which the preceding observations are intended to refer.

THE MANTRAS IN POPULAR USE IN BENGAL.

(From the *Oriental Baptist*.)

Continued from page 579.

In some Hindu books, the goddess Káli and her consort Shiv are represented as delighting in blood; and formerly human sacrifices were offered to them. In a certain book called Chintámani, there is a dialogue between Shiv and his wife, respecting magical rites, in which are contained a number of mantras, for procuring the death of an enemy: we subjoin a few of these spells.

"Om!

"Adoration to thee, supreme power,
Kali, ratri, black night,
To whom the bloody flesh of man is dear,
Whose very form is fate and death.
Seize, seize on the life, in such a one,
Drink blood! drink blood!
Devour flesh! devour flesh!
Make lifeless! make lifeless!
Hoom Phut."

"Om!

"Adoration to thee, supreme goddess,
Thou dweller in cemeteries;
Oh, thou, by all the demons served,
Come hither, come hither,
Devourer of the buffalo, come!
Hrim! Kroum! Hroum! Hrim! Swaha."*

We almost shudder at the terrible malignity that first prompted these incantations, and more still in the contemplation of the *timid* Hindu, who in the midnight hour retires to some cemetery, burning with revenge, repeats the above mantras with the intention of bringing destruction in all its forms upon a real or supposed enemy. How opposed to the spirit of Christianity!

There are also mantras for charming away snake-bites, the small-pox, and the cholera. Repeated failures do not in the least diminish the faith of the poor deluded people in the efficacy of these spells.

It is singular that mantras of this class are not limited to the Bráhmans, but are in the possession of some of the lowest castes.

4. The Hindus are firm believers in demoniacal possessions. However, they do not recognize evil spirits in our sense of the word demon. Their evil spirits are departed men who delight in revenging past wrongs either upon the real perpetrators, upon those who in any way are connected with them, or upon any one else that will best answer their purpose.

Mental alienation in all its forms,—the melancholy, the mild, raving and foaming,—dumbness, epilepsy, hysteria and all cases of children being still-born, are ascribed by the Hindus to the malignity of demons. In cases of the above description, recourse is had to some one celebrated for his knowledge of the demon mantra, and however revengeful the demon may be, it is believed that he can no more resist the influence of the mantra, than a feather can resist the force of the whirlwind. Some Bráhmans pretend that they have the power of making the ejected demon to speak. This trick is performed in a room made completely dark, and is effected by a species of ventriloquism; the Bráhman changes his natural voice to one of most unearthly character, and we can affirm from knowledge, that the illusion is strong enough to convince a timid Hindu.

5. Connected with every Hindu family, there is a Bráhman, who is denominated *guru*, or spiritual preceptor. This individual is regarded as a god, whose injunctions must be obeyed, and of whose displeasure there is a painful dread. When any member of the family

* The untranslated words give to the mantra its supposed mysterious power.

has attained to years of maturity, the *guru*, for the first time, whispers the mantra in his ear, and by this process he is constituted a disciple. The mantra must be never revealed nor uttered aloud, and must be repeated so many times in the course of the day. Those who have seen Hindus bathing must have observed them muttering and stealthily glancing round about, lest they should be overheard.

Most of the mantras are unmeaning monosyllables. We asked a learned Bráhmaṇ what benefit could follow the repetition of a word without any meaning. He replied, that a grain of corn in the hand is unproductive; but when planted, and watered, it would grow and produce more; in the same manner the mantras, when whispered in the ear and meditated upon, would purify both body and mind, and would lead to a knowledge of the Supreme.

The Hindus attach the greatest importance to the mantras, and they constitute the bond of union between the gurus and the disciples, and are an ample source of revenue. The gurus make periodical visits to the houses of the disciples, where they are well feasted, and must always be sent away richer men than they came. It is a question of great practical importance, whether or not the Sudras, or rather the present mixed castes, have a right, according to the Hindu laws, to be initiated by the mantras. We can assert from experience, that we have found the subject one of intense interest to the common people. Some Bráhmaṇs have become outrageous when we have questioned the legitimacy of the practice, others have freely admitted its illegality, adding that it is a convenient mode of making money. To determine the question let us consult the law.

Laws of Menu, X. 4. "The three twice-born classes are the sacerdotal, the military, and the commercial; but

the fourth, or servile, is once born, that is, has no second birth from the *Gáyatri*, and wears no thread."

IX. 334. "Servile attendance on Brahmans learned in the Veda, is of itself the highest duty of a Sudra, and leads him to future beatitude."

In chapter X., the duties of a Brahman in time of distress are explained.

109. "Among the acts generally disapproved, namely, accepting presents from low men, assisting them to sacrifice, and explaining the scripture to them, the receipt of presents is the meanest in this world, and the most blamed in a Brahman after his present life;"

110. "Because assisting to sacrifice and explaining the scripture are two acts always performed for those whose minds have been improved by the sacred initiation."

From the above quotation it is quite evident that the Sudras are cut off entirely from the five great sacrifices which make up the sum of religious duties; hence the practice of modern Brahmans in performing religious duties on account of Sudras, either at their houses or elsewhere, is a direct violation of the laws of Menu. A Sudra has no priest, no altar, no sacrifice, no religious worship, his whole and only duty is to serve Brahmans. The military and the commercial classes are no longer in existence, it therefore follows that if Brahmans were to act according to Menu, their sacerdotal duties would be entirely limited to themselves. But a Brahman, like other mortals, must have the means of subsistence, he will therefore perform *pujá*, not only for any impure caste, but for the most immoral character in society. When the Government contemplates any measure which has for its object the suppression of indirect murder or any act of cruelty, the Brahmans and the great Babus of Calcutta, clamour about breach

of faith, depriving the Hindus of their religious rights, &c. If we stood in the position of Government, we would ask these Sudra Babus to prove their religious rites, and we would give to the Brahmans a hint on the propriety of passing an Act to enforce the laws of Menu, which prohibit the performance of any religious rite on behalf of Sudras. Such an act would confer a lasting benefit on the masses of the people, and would at once close the Brahmanical shop.

We have not been able to discover either in the laws of Menu or the Vishnu Purana, any trace of the existence of the relationship that exists between the modern guru and his disciple. In both the above compositions we find gurus mentioned, to whom great reverence is commanded; but the relation between the teacher and pupil terminated at the close of the pupilage, whilst the modern guru exercises autho-

riety over his disciple till he dies. The ancient guru was a real teacher, because he taught the Vedas to the three pure castes, but the modern guru teaches nothing but one simple unmeaning mantra.

The Hindu is not a personal agent in matters of religion, the guru acts vicariously for him. The guru system is the most complete and effectual mode of surveillance that ever existed: every family has its guru, and every member of that family is caught in the meshes of that guru; and this network is spread over all Bengal. Though some of the Hindu shastras declare that the Brahman who gives the mantra to a Sudra is reduced to the same level, and that by the hearing of the mantra, the Sudra is hurled to eternal destruction, yet even this is not sufficient to check the rapacity of Brahmans, who make money their shastras, their god, their all.

STRANGE THINGS.

We have been very much interested by the accounts which have appeared in the papers, extracted chiefly from the Indian Journals, of the manner in which the day of humiliation and prayer was observed. As these accounts may not have been seen by very many of our readers, and the facts are singularly illustrative of the state of public opinion throughout that vast country, we propose to give a short statement embodying their main features.

The Queen's proclamation was published in this country in April last. The notice appointing the day was issued in Calcutta in June, fixing Sunday the 16th July, and stating further that "the Lord Bishop had been requested to compose a form of prayer suitable to the occasion." But this notice was not

intended for the members of the episcopal church alone, for it is added. "And the governor-general in council invites all who are subjects of the British crown to implore the blessing of Almighty God upon our arms, and to pray for the restoration of peace."

We cannot conceal our satisfaction at the wording of this notice. The former part was doubtless in accordance with ecclesiastical usage in the church, as it is sometimes called. But our readers should know, that there is no such a thing as an established church in India. Inasmuch then as the vast bulk of the people were idolaters, and very many of the Christian population belong to other sections of the church of Christ, it was courteous and considerate in the governor-general, to

invite the subjects of the British crown to unite in the proposal.

This invitation was almost unanimously responded to. Parsees, Hindoos, and even Mussalmans thronged their respective places to offer up "prayer for the success of the British arms, and the restoration of peace." This fact shows how deep is the hold which we have of the people in India, and is a proof of their attachment to our rule. It would appear almost absurd to speak of their loyalty to the Queen. Yet this is very much like it, and perhaps does indicate the existence and growth of such a feeling. If so, it will greatly facilitate the progress of reform, and materially assist the government in all their plans to improve the condition of the masses of the people.

In addition to these interesting particulars, there are some others which cannot be read without surprise. Nay, more, they will not fail to excite the hope of better days being near at hand. It seems that the present year in the Hindoo cycle is entitled "the year of joy." An article upon it appeared in a Marathi newspaper, and this article is cited by the editor of another vernacular journal, as a proof of the native enlightenment. The following are some extracts from this remarkable paper.

"The year began on Wednesday. Simple Hindus gathered together to hear their astrologer, almanack in hand, announce the fortunes of the year . . . The old orthodox Hindus, clinging to their long cherished opinions, put implicit faith in these prophecies; but the educated and enlightened reject the whole thing, knowing well that the power of reading the future belongs to God, and that he has not imparted it to these Bhats. Without at all inquiring what the Brahmins have said, I venture to prophecy the following things."

These would occupy too much of our space to be given in full detail. We

content ourselves with citing some of the more striking. The writer goes on to say:

"There will, this year, be a great increase of knowledge in Western India, since the governor is about to devote a larger sum for the promotion of education. Libraries are springing up here and there . . . Two new Marathi newspapers have appeared, and others are to be started."

"Commerce will also receive a new impulse, for railroads are rapidly being constructed, and the electric telegraph is presently going into operation . . . the surplus of any article in one part of India can be despatched at once to those parts where there is a deficiency."

"Unless the governor shut up the grog shops, there will be an increase of poverty, misery, and disease.

"Those who have no zeal for the reformation of their country, but foolishly cling to pernicious customs, will come to shame.

"Christianity will be propagated with success in many countries, and other religions will decay. Many will, this year, renounce all confidence in charms, magic, astrology, oracles, idolatry, caste.

"He that will fear God and diligently keep his commandments, will be happy. Those families will flourish in which mutual love and piety shall reign. Those communities shall prosper and be honourable that will respect the laws, and frown on immorality. The land where unanimity shall prevail, newspapers be sustained, foreign commerce promoted, shall witness great improvement. The government that shall reign in righteousness, refrain from oppressing the weak, labour to promote the interests of the people, and be contented with the territory they possess, shall long endure."

"In this year, God is the king . . .

He is lord of hosts, in Heaven above, and in the earth beneath . . . He is God over all . . . Let us worship Him alone, who is their and our Creator, the most High, the Almighty, the Omniscient, the all Holy, the infinitely Just, the all merciful, adorable God: then will this be indeed a year of joy."

With great truth does the editor of the journal which reprints this article, remark, that a few years ago the editor of the Marathi newspaper would have been suspended from caste for its publication. When a popular newspaper gives utterance to such views, it shows that a great change has been wrought in the opinions and feelings of the people.

And who can doubt, after reading these extracts, that a great change *has* been wrought; for we should search in vain for any such opinions in the publications of the past few years. These opinions have been silently growing; but their expression in print is a new thing, and they would not have been expressed at all, if there had not been a sympathy with them widely diffused in the popular mind. In such a country as India such notions as these, diametrically opposed to the teaching of two thousand years, to all their social customs and religious rites, must necessarily be of slow growth. But they have shot up, and are bearing fruit. Whence did they arise? Who scattered the seed? What hands have nourished and watered them? Surely the Mission-

ary's; and the blessing of God descending silently on their toil, which some have thought fruitless toil because the result did not soon appear, has brought forth this which we now see and hear. Rich reward this to you, who half a century ago toiled, and prayed, and in faith laboured on when there was little else than the consciousness of doing your duty, and the promise of God to cheer you! You have long gone to your rest in heaven. But if you are permitted thence to look at the scenes of your former labour, these manifold proofs of your success cannot fail, even now, to enhance your joy! May we who enter into your labours possess the same faith, devotedness, zeal, and perseverance, which so eminently distinguished you. The kingdom of God cometh not indeed with observation. Now, as in the days of the blessed Master on earth, it is like a grain of mustard seed, which is indeed the least of all seeds. But it takes root, and by and by springs up, and eventually, though its growth is not perceptible, except when observed at distant intervals, it becomes a goodly tree, and the fowls of the air lodge in the branches thereof. May we who are now endeavouring to prosecute this great work never forget these lessons, lest we be faint and discouraged; for insignificance in its origin, slow, but steady and certain progress, terminating in success and glory, have ever been the characteristics of the kingdom of God.

A REMARKABLE RACE.

We have been much interested by an article in a recent number of the *Friend of India*, respecting a tribe, of whom we had no previous knowledge, inhabiting a district named the Colehan, lying to the west of Calcutta, between Midnapore and Chyassa, and covering

about 1500 square miles. They are described as savages who still prowl through the Indian jungles, relics of the aborigines, and similar to the lowest sections of the city populations of modern Europe. Civilization seems only to drive them still farther from the

ranks of the community. They are found within a day's journey of the Indian metropolis, and present a promising field for missionary effort.

They number about seventy-five thousand, and seem to be the most degraded of all the tribes in India Proper. Divided into families or clans, they have no caste, no creed, no gods, no hope, and no fear of a future state of being. The only religious impulse affecting them, is an inordinate terror of evil spirits, or of witchcraft. Under this influence, men have murdered their own parents and children, and others, accounted rich from the possession of a few cattle, reduced themselves to beggary, when attacked by sickness, by sacrifices, hoping thereby to avert the wrath of the evil spirits. And when this resource has failed, they steal the property of others to meet the incessant demands on their herds. Naturally lazy, they only cultivate when they cannot rob, and they limit their agriculture to the production of the rice necessary for present subsistence. In their villages there are one or two weavers, who furnish the small quantity of cloth required by a people who go almost naked, a maker of pottery, and a few herdsmen to watch the cattle. Besides these, they have no artisans or tradesmen. All the rest are agriculturists and idlers. They are lazy and irascible. The slightest provocation rouses a Cole to phrensy; and if they cannot inflict immediate vengeance, they commit suicide. A government officer has been placed among them, whose presence has somewhat restrained their violence; but suicides have lamentably increased. This disposition, strange to tell, is particularly prevalent among the women.

Some efforts have been made to improve this singular race, and not without such success as to show, that though degraded, wrathful, and cruel, they are

not hopeless. In 1837 government sanctioned the establishment of a school in which English and Hindee were taught. Not only did the boys crowd to acquire the latter language, but old men were seen gravely conning the alphabet. But unhappily the master persisted in teaching English, which these people no more wanted than the pupils in our ragged schools wish for Greek, and finding they could obtain nothing else abandoned the school in disgust.

A subsequent attempt was made. Three vernacular schools were established. But there was no inquiry as to the language of these people. Bengali was fixed upon, whereas theirs is an aboriginal dialect, and the language spoken around them being Hindee, they will only attempt to acquire it. The schools, it is said, still exist, but they are useless to the people for whom they are intended.

They are moreover represented as perfectly willing to work, and to work hard, in their own way, for an adequate inducement. Possessed of great bodily strength and hardihood, they make admirable artisans, and excel particularly in smiths' work and carpentry. They are fond of learning, and it is to be deeply regretted that, through mistake, the right sort of instruction is not provided.

Now it is very plain that in such a district, among such a people, there is a fine field for missionary effort. Its proximity to Calcutta renders the attempt possible, and we hope attention may be turned to it. The people are numerous enough to justify exertion. They have nothing to unlearn, and they have no caste to break. They are ready for a particular form of instruction, and have shown, under favourable circumstances, an aptitude for civilization. If schools were established, and the Christian doctrines made known to

them, a race, in many respects as low and debased as the negro, or the cannibals of the South Sea Islands, might be rescued from ruin, and raised to civilization and the fear and love of God.

FOREIGN INTELLIGENCE.

CEYLON. COLOMBO.—It will be recollected by our readers that Mr. Carter was last year selected for this station. On his arrival he at once commenced the study of Singhalese, giving himself wholly to it for five days a week. In about four months he was able to preach his first sermon in that language. The church at the Pettah much wished that he should take the oversight of them, but he determined to give himself, as far as possible, entirely to native work. By a recent arrangement, the result of a conference of the brethren in the island, the care of the jungle churches has been assigned to him. He gives the following description of his labours:—

“I now spend four days a week with my teacher, and hope I am rapidly advancing. Three days a week I go out for the purpose of visiting the jungle stations, and taking the various opportunities which occur for tract distribution and conversation with the people. On Sunday I generally preach at two stations, and after each service have a long conversation with the people. The more I talk the more manifest it becomes, that even the members of our churches are only very partially enlightened, and need much more instruction concerning the kingdom of God.

“Some of the schools are not what we could wish them to be, but the greater part of them are doing considerable good, and will, we hope, in the course of time, make a mighty inroad in the kingdom of Satan. But how slow the work! May it be pushed on by the mighty agency of the Holy Spirit! Many of the teachers of our schools are not qualified for their work. They possess little knowledge. Of others I can speak more favourably. . . . They now attend me once a month, and their respective pastors once a week for instruction. By these means we hope to improve them. The native preachers also come to me once a month for the same purpose. We commence by prayer, read a chapter in Singhalese, make remarks, and ask questions upon it, then hear and criticise each of their sermons, prepared upon a subject previously chosen. I instruct them also in arithmetic and singing. Even the best of

them sing in a most miserable manner, and congregational singing is a combination of discordant sounds. . . . There is reason to hope that the preachers will derive much advantage from the course pursued. Although there was plenty of room for criticism (the first time we met), yet not having before been called upon to form and express an opinion, they were at a loss, and had little to say.

“Lord’s day, May 7th, I visited Kallowell-godda. No European had ever before preached there on a Sunday, and only once had a native pastor done so. The members were all delighted to see me, and like one of old said, ‘they thanked God and took courage.’ It is my intention to visit them in turn on a Sunday. It cheered my heart to meet with such friends. It seemed to say that I had not come in vain. Next Lord’s day I purpose visiting Thumbowda. It is on the Galle road, and about ten miles from Colombo. I believe it has not been visited by a European baptist missionary more than once or twice during the last few years, though one of our readers preaches there every alternate Sunday. There are fifteen members, and about forty persons attend the chapel. The Romanists are busy there, having lately settled a priest, fresh from Italy, in the village. As I am now able to conduct a service without the aid of a native teacher, I intend to visit that place also in turn. I have my eye too, upon some valleys about fourteen miles distant, in which I hear there is not a single Christian, nor a single effort made to Christianize the people. The ground is also, I believe, untouched by the papists. The Tamil population is here nearly as large as the Singhalese. It is therefore desirable to be able to communicate to them also the words of eternal life. I hope, therefore, to be able to commence their language in the course of a few more months, when I shall no longer need my Singhalese teacher.”

INDIA. CHITTAGONG.—Our brother Johannes informs us, in a recent communication, that he has a dozen candidates and inquirers at Kulikapoor, and that the progress of the gospel in that district is encouraging. He deems it necessary to provide some suitable dwelling for these people when they come among them, as they lose their all,

not now, as formerly, in consequence of an unjust law, but from social customs not yet changed. It seems, that in this country, we can scarcely form a just opinion of the sacrifices which a heathen makes, when called by the grace of God, to come out from the world. But he adds, what we are glad to transcribe,

“I believe, and it is my firm conviction, that to encourage converts with money is wrong; but it is that our Kalekapoor converts, when once properly settled among us, as they are at present, do not solicit our aid.”

We notice, with pleasure, that the church under our brother's care are not wanting in a sense of what is due on their part to the cause. Last year they contributed towards chapel expenses, their school, and feeding and clothing orphans, the sum of £27. The more they practise this duty, the more will they be able to contribute, since whatever is pleasant in the way of duty is easily practised, and the power to do increases with the habit of doing.

DELHI.—Mr. Jackson, who with Mr. Smith of Chitoura had paid a visit to this city, strongly urges its re-occupation. Mr. Thompson, who died about two years ago, laboured there for more than thirty years. It is one of the largest and most important cities of India. There are some fifteen baptists residing there; among these is a gentleman who, when he lived in Agra, was treasurer of the auxiliary in that city, and will be a great help to any missionary who may be sent to Delhi. Mr. Jackson thinks that all *local* expenditure could be met on the spot, and perhaps some part of the missionary's salary. Mr. Jackson adds:

“Do send your first available man to occupy this important post. The friend to whom I have already referred, has offered to support a native assistant, and superintend his labours, and we hope to send him one soon. We hope also to make some arrangement so as to have English services there two or three times a month. Either Mr. Smith, Mr. Williams, or myself, may go up alternately for this purpose. We have more than enough to do already with Agra, Muttra, and Chitoura, but feel that Delhi is too important a post to be left entirely. The Propagation Society have already established a mission at Delhi, and I fear that unless Muttra be more efficiently occupied by us than hitherto,

they will take possession of that too. Do send your first men to these two important stations.”

The brethren gone have their stations fixed. Those about to go will most likely be located in or near Calcutta. Let then Mr. Jackson's appeal be pondered. At present there are no candidates for mission service. Churches, think of this! Pray the Lord of the harvest to send forth labourers. The next appointments will doubtless be for this district. The brethren labouring there are over pressed. Ill health has compelled Mr. Phillips to come home. When one labourer leaves, his labours have to be taken up by brethren whose hands are *more* than full. They need help. Let us employ the right means, fervent prayer, to obtain it.

POONAH.—We are glad to learn by a letter received only last month from our esteemed brother Cassidy that he is in good health, and prosecuting his work with goodly tokens of encouragement. He has the prospect of building a place of worship. The design has been made out, and he has applied for a suitable piece of ground on which to build it. The estimated cost is somewhat over £400, and accommodation will be provided for four hundred persons. We trust our devoted brother will soon see the place erected, and when opened filled with a people prepared to receive the gospel.

MUTTRA.—Our readers are aware that this station is the one occupied by Mr. Phillips, who is now in this country with his family seeking a restoration to health. During his absence, Mr. Smith of Chitoura has kindly consented to look after it, as well as his other labours will permit. From his statement respecting this station and his own, Chitoura, we extract the following:

“I have just returned from Muttra, and I think the school and preaching operations are going on as well as can be expected without any resident missionary. I preached with the native brethren, morning and evening, to large and attentive crowds, in several places in the city. It is a most important station, and we have it all to ourselves. But unless we occupy it more effectually, six months more will not pass without another society doing so; and thus we shall be brought unnecessarily into contact with other denominations. Muttra is 50 and Delhi 150 miles from Chitoura, and we don't yet travel

by railway; so you may form some idea of our duties. Unless you want to wear us all out and make room for better men, you must not delay in sending us help."

CHITOURA.—We hope the few preceding emphatic words will be well considered. The writer is one of the most laborious of men, and shrinks from no toil. It has often been a wonder to us that he has stood so long. But a kind providence has hitherto supported him. But we ought not to presume on that.

May we soon have the pleasing duty of informing him that help is on the way.

"All is going on at Chitoura tolerably well. On the first sabbath in this month, September, I had the pleasure of immersing five men in the presence of a large concourse of natives, and in the evening of the same day, they joined us at the Lord's table. They are superior men, and four of them can read the word of God for themselves. We received them after long trial, and I hope they will continue faithful servants of Jesus. I have a number of other inquirers, and I expect before long to receive some of them into the church.

"At Digneer the prospect is somewhat darkened. Our congregation is broken up, and the old zemindar has had to seek refuge from the rage of his family on the mission premises. The school however continues, and I hope the shock will soon be forgotten. I anticipated these proceedings as soon as the old man broke his caste, and consequently am not at all astonished. The SHAMSHABAD school is getting on remarkably well. It has a permanent attendance of sixty, the majority of whom are daily reading the word of God in their own vernacular dialect. Our sabbath schools at CHITOURA are doing much good. The attendance is upwards of seventy, including many adults both male and female. We are making a strong effort to educate all our people, and have commenced a day adult school, every morning for an hour, at which nearly every man in the village attends. I trust the Lord will smile on these labours, and make them useful. It is of the first importance that our own people should be attended to, that they may become patterns to the heathen who watch them narrowly. We are dreadfully ill off for buildings. The chapel is crowded and unhealthy. I have suffered from it much this hot season. Nor is it large enough to classify the scholars, and carry on the school with any comfort. I think we have got £100. But we shall want £400 more at least. Can you do nothing for us in this matter? Boxes of fancy articles would assist. I feel that I have a strong claim on the society, as it is purely a missionary one."

We commend these concluding lines to the ladies who form the working parties of our larger auxiliaries. No missionary more deserves the help which he asks. We second his plan most heartily, and we trust it will be responded to.

WEST INDIES.

BAHAMAS.—Mr. Capern, writing from Nassau, informs us that two of the churches on Long Island had sent an invitation to Mr. M'Donald, who had been for nine years native teacher at Government Harbour, to become their pastor, and to keep a day school also. The letter is signed by two of the leaders, who say that the people are very desirous of having a minister and schoolmaster, but evince an unwillingness to contribute towards his maintenance. Mr. Capern observes:—

"When I was among them in April, I wished them, if they invited brother M'Donald to take the oversight of them, to state severally what they would give. The invitation is signed by forty-seven members who engage to raise about £9 sterling. The teacher has a wife and four small children, should he therefore go to labour among them, it is clear that he must be assisted by the society. It is true, there are other churches on the island. But the nearest is twenty-four miles distant, and will never do much for him, should he be desired to visit them.

"My wish is to divide the island into two districts, and to have a native teacher, or presiding elder, in each. The churches are too widely scattered, and too far distant from each other, to be efficiently superintended by one man. Besides which we must see to the opening of schools, or the rising generation will be taken from under our care by those who teach for commandments the doctrines of men. Wherever there is a native teacher settled, there should be a school. Since the widow of our late teacher, Fowler, left the island, several months ago, we have had no school there. But she will return this week, and re-open her school. The people are very urgent with her to come back and live among them, promising to do their best for supporting herself and children. As she is an intelligent useful woman, I am glad that she is about to return."

JAMAICA.—Our brethren are again passing through deep waters. The cholera has made fearful ravages in some districts. Many churches have lost able and efficient deacons

and members, and the number of widows and orphans to be cared for is very large. Medical attendance is so expensive, and, from the distance which practitioners have to come, so difficult to obtain, that our brethren have to visit the sick and administer medicine themselves. Besides which they have to incur great expenses in procuring suitable food and clothing for the sufferers, and not only are their own means very much diminished by the loss of valuable members, and the general pressure on the people's resources which so terrible a calamity induces, but these diminished means have unusually large demands made upon them.

Mr. Clark writes, "The cholera is abating around us, but there is a great deal of distress arising from it; I have already assumed responsibilities to between £20 and £30 for medicine and nourishment, and there are constant calls for more." In a subsequent note he informs us that, "the cholera has ceased at Sturge Town, but there have been eighty deaths, and a large number of widows and orphans are left almost or quite destitute. The disease is still at Dry Harbour and other places near us. I am going to Sturge Town to hold a thanksgiving service, for the removal of the pestilence. Although threatened with its ravages in this immediate neighbourhood, Brown's Town, there having been several cases and some deaths, it has not yet spread."

In a letter to Mr. Peto, which has been kindly handed to us, Mr. Clark enters into more detail. From it we learn, that the pestilence first broke out at Kingston, and then appeared at Spanish Town, and then went on to the north side of the island. "At St. Ann's Bay, out of a population of eight hundred, about one hundred and fifty have died. It then extended to Salem and Sturge Town; in the former, with a population of two hundred, twenty have already fallen, without having any medical attendance. Last week I heard that the people were fast dying at Sturge Town, that no doctor could visit them, and they were in a state of hopeless despondency. A gentleman of this little town kindly offered to accompany me to the scene of affliction. We took a large quantity of medicine and nourishment. We found there had been thirty deaths, and not one

recovery. Coffins were made and graves dug for those who had been attacked. Nearly the whole population seemed to think they were given up to death. Our native minister, Mr. McLaggan, and the officers of his church were indefatigable. We went from house to house, administering suitable remedies, endeavouring to cheer the people, pointing them to Him who was able to save them. Sixty have died out of a population of six hundred (up to date June 22nd), and it is feared many more will fall beneath the scourge. During the previous visitation I do not think there was a single death at Sturge Town. It is one of the cleanest and healthiest settlements in the island. If it has been so fatal there, we tremble for the consequences should the disease reach other places, where there are materials in abundance, to give intensity to its fatal power." How delightful must the visit to this place, mentioned in a previous extract, have been, when our indefatigable brother went over to mingle in the thanksgivings of the people for God's goodness in removing the calamity!

Similar communications have reached us from the brethren Gould of Four Paths, Armstrong of Gurney's Mount, Day of Port Maria, and Jones of Annotto Bay. In addition to their ordinary duties, they have to take their share in the labours of the different boards of health which have been established in their various districts, and, as we have seen, to undertake the onerous responsibilities of administering medicines when professional advice and skill were not to be had. It is right to say that grants have been made from the Cholera Fund, which is now reduced to a balance of less than £100, to these and other brethren, who have been the greatest sufferers. Some friends intend to give fresh gifts to that fund, that more help may be sent; for what remains will not go very far. We shall be glad to receive any contributions for this object. We find that what has been sent has been expended in some such ways as these. Getting visitors to go from house to house with medicine and nourishment, purchase of medicine, small sums to the most destitute, supplying some of the orphans with flour, rice, and sugar; purchasing a few garments for desti-

tute children; paying a small weekly allowance to those who are utterly destitute. Our friends would be surprised, if they saw the statements of the brethren, how far a little money is made to go, and the amount of real relief it affords. The great pressure of this dire visitation is doubtless abated, but

the claims of the vast number of widows and orphans must press heavily on the pastors of the afflicted churches, and will do so for a long time to come. It is on these grounds that we think some additional help should be sent to them.

HOME PROCEEDINGS.

The meetings during the past month have been numerous, and the accounts which have reached us of some of them, are encouraging. We hope that those of which we have had no report, have been equally so. We earnestly urge on all our brethren who take part in public meetings, to keep steadily before the friends the increasing demands of the mission, and the need of more fervent prayer, and of continued liberality.

Mr. Leechman has been in North Devon, Mr. Hands at St. Alban's and Markyate Street, Mr. Carey in the East Riding of Yorkshire, Hull, and Beverley, Lincoln, Horncastle, and places adjacent; the brethren Cornford and Stent, in Worcestershire; Mr. Bigwood, Monmouthshire and Glamorgan; Messrs. Makepeace, Phillips, and Middle-ditch, the West Riding of Yorkshire; and Mr. Trestrail, with Mr. Millard, recently returned from Jamaica, Hastings and Lewes.

ANOTHER MISSIONARY ACCEPTED.

It is with great pleasure that we have to announce the offer of service of the Rev. J. Mackay, late of Bradford College, who, previous to entering that institution, had studied in Edinburgh, and St. Andrew's University, supporting himself, much to his honour, by following his trade in the summer, that he might take the classes in these institutions during the winter. After receiving very

high testimonials from his tutors and other ministers in the north, Mr. Mackay met the sub-committee first, who recommended the committee to accept him for mission work. This recommendation, after they had first seen Mr. Mackay, the committee adopted. We hope he will be on his way in the course of a few weeks.

FINANCES.

The receipts of the society during the past month have not been so good as we had hoped. Making all due allowance for the special contributions last year for India, we confess to some feeling of disappointment. Doubtless the effects of the war are beginning to be felt in the trading and manufacturing districts. But now we have reaped a bountiful harvest—a harvest not only most abundant, but of exceeding good quality, and gathered in unusually favourable

circumstances. We notice, with great pleasure, the almost universal prevalence of gratitude. Surely, then, this is the time for Christians to show *their* gratitude, not in words, but in generous contributions to the cause of God. While He is opening his hand, and giving to us the bread which perisheth, let us, his people, to whom he has entrusted that work, unite our efforts, and strive together, to give to the perishing heathen the bread of life.

DEPARTURE OF MR. UNDERHILL.

A very interesting service was held, in connexion with Mr. Underhill's departure for the East, on Monday, Sept. 18th, at Rev. J. Russell's chapel, Lewisham Road. After singing a hymn, the Rev. J. Spence of Poultry Chapel, Mr. Underhill's brother-in-law, offered prayer. Mr. Peto, who presided, then explained the circumstances which had led the committee to ask Mr. Underhill to undertake this mission, and mentioned a few of its more important objects. Rev. J. H. Hinton called his attention to some of the great questions which would necessarily demand his most serious attention, and concluded an affecting address by some kind words of counsel and friendship. To this Mr. Underhill responded in a speech expressive of his own feelings and views. Mr. Russell then commended him and his family to the divine blessing and care, and Dr. Steane closed the service. The attendance was large, Revs. J. Sherman, now of Blackheath Chapel, T. Timpson, P. Cater, some members of the Committee, and friends of other denominations were present, and took a lively interest in the object of the meeting.

On Tuesday we went down to Southampton with our colleague and friend, Mrs. Underhill and their eldest daughter, accompanied by parents and relations of both. The arrangements respecting luggage, and other such matters, having been made, the remainder of the evening was spent in converse on the journey and its objects, and in prayer for God's guidance and blessing. Early the next morning we were all on board the "Indus," a remarkably fine ship, one of the best belonging to the Oriental Steam Company. The weather was very threatening. Rain, squalls, and rising waves, betokened a rough night, in which notion the commander evidently shared by lowering some of the more lofty spars, and making all as snug as

possible. By and by came the "good bye," and many were the painful scenes going on around us. Parents parting with their children, relatives and friends bidding each other adieu, very many evidently overcome with emotion, led one to think what a vast amount of varied feelings—hope, fear, sorrow, joy, were lodged in the people on board that one ship!

Just before we left the wind suddenly veered round to the north, some smart showers of rain calmed the sea, and when our small vessel cast off, the skies cleared up, a beautiful evening set in, and the noble vessel sped her way over what was now a smooth sea, and very soon was out of sight. May the heavens be bright, the winds fair, and may a kind providence protect our friends during the voyage, and speedily bring them to their desired haven.

Besides Mr. Marshman we saw on board Dr. Anderson and his colleague, going out as a deputation from the American Board of Commissioners for Foreign Missions, one or two missionaries, and some friends of those to whom our party were well known. They will have at once Christian brethren on board. This will contribute much to the pleasure of the voyage, and converse with those who are going on a similar errand cannot fail to be a mutual advantage.

We learned from Mr. Birrell that the friends at Pembroke Chapel at the same hour, were holding a meeting in concert with that at Lewisham Road. We trust that there were many such, and that this event, together with those of not inferior interest which have happened during the year, will have the effect of awakening a very deep interest in the welfare of the society, and much prayer for the success of those honoured brethren who are labouring in the field which God hath called them to occupy.

DEATH OF THE REV. J. G. PIKE.

We cannot allow this number to go | which the General Baptists have sus-
press without adverting to the loss | tained in the decease of the honoured

and indefatigable founder and secretary of their mission. His was a long, laborious, and useful life. Its end was remarkable and impressive. He preached as usual on the Lord's day, on the Monday attended the united prayer meeting of ministers, by whom he was congratulated on the improved state of his health, and to whom he proposed a united public thanksgiving for the abundant harvest. He subsequently paid some pastoral visits, dined with his family, and afterwards retired to his study to attend to his correspondence. Not answering the call to tea, one of his daughters entered his study, and found him, pen in hand, with his head resting on the desk, senseless and lifeless! His end must have been instantaneous, and he passed away to another world without a struggle. He died at work. "Blessed is that servant whom, when the Lord cometh, he findeth so doing."

We knew Mr. Pike well, and only a few weeks ago saw and conversed with him. His character was spotless; his spirit eminently Christian; his labours abundant; his preaching sound, earnest, and eminently useful. We offer to our bereaved brethren, and the family, sincere condolence, for his loss is a very severe one to the denomination at large, and especially so to their mission. The crowds that attended his funeral, and the large body of ministers present, both episcopal and nonconformist, from Derby and the vicinity, attested the estimation in which this honoured minister was held by all who knew him.

FOREIGN LETTERS RECEIVED.

- AMERICA—BOSTON, Peck, S., August 31.
 FREDERICTON, Spurden, C., August 23.
 MONTREAL, Davies, B., July 15.
- ASTA—BENARES, Heinig, H., July 6.
 CALCUTTA, Lewis, C. B., Aug. 3; Thomas, J., July 14 and 15; August 4; Wenger, J., August 4,
 CHITOURA, Smith, J., July 8.
 JESSORE, Parry, J., August 1; Sale, J., July 11.
 KANDY, Davis, J., July 21.
 MONGHIR, Lawrence, J., July 20.
 POONAH, Cassidy, H. P., July 19.
 ROORKEE, Carey, W. H., May 10.
- SERAMPORE, Trafford, J., August 3.
 BAHAMAS—NASSAU, Capern, H., July 10.
 BRITTANY—MORLAIX, Jenkins, J., August 25, September 18.
- JAMAICA—BROWN'S TOWN, Clark, J., June 22, August 8.
 CALABAR, East, D. J., August — and 23.
 FOUR PATHS, Gould, T., August 8.
 KINGSTON, Oughton, S., August 10 and 96;
 Spraggs, W., and others, August 26;
 Whitehorne, J. C., and others, Aug. 10.
 SAVANNA LA MAR, Clarke, J., July 28, August 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Waltham Abbey, by Rev. S. Murch, for a Bengali Testament;
 Mr. Joshua Nicholls, Luton, for a parcel of copy books and slips, for *Rev. J. Davis, Kandy*;
 Mrs. Allen, Ramsgate, for a parcel of magazines;

The Missionary Working Party, Lewisham Road, for a box of useful and fancy articles, value £10 10s., for *School at Calcutta*;
 Female friends connected with the Juvenile Missionary Society, Hanley, for a box of clothing, &c., for *Western Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to
September 20, 1854.

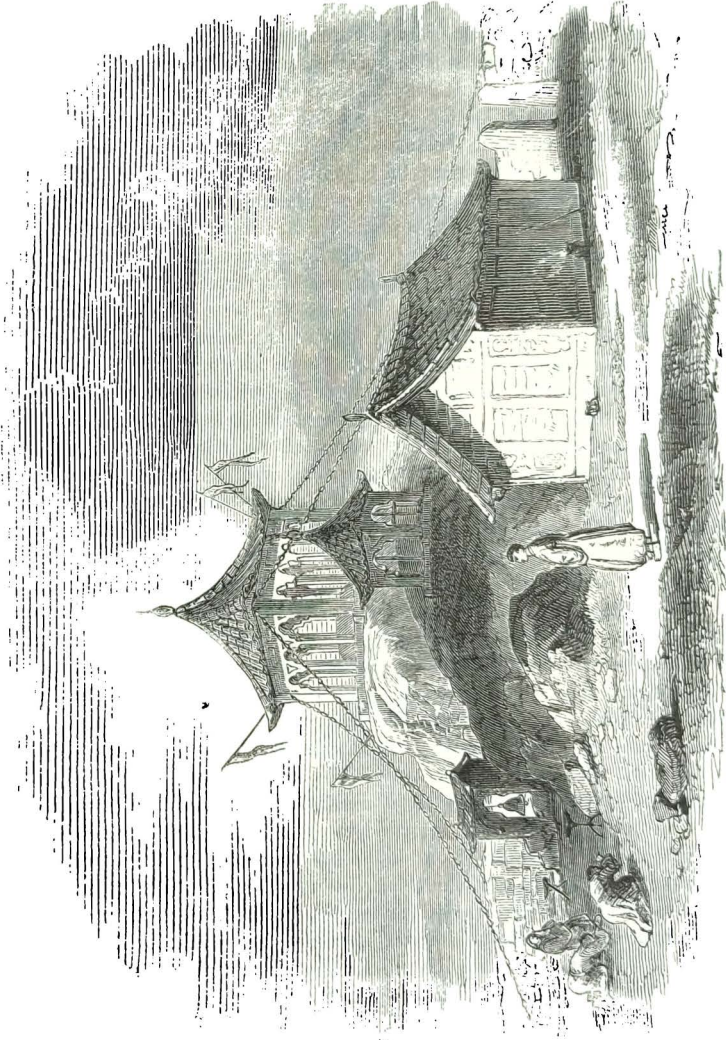
£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		CORNWALL.		WILTSHIRE.	
Bacon, Mr. J.	1 1	Bude—		Melksham—	
Bellamy, George, Esq.	1 10 0	Contributions, by Mrs.		Collections.....	5 18 0
Carthew, Peter, Esq.	5 0 0	Tregidgo.....	1 1 0	Do., Beanaero	0 3 0
Chandler, John, Esq.	2 0 0			Do., Forest	0 2 0
Thornton, Miss	1 1 0			Contributions	21 0 9
<i>Donations.</i>		LANCASHIRE.			
Bacon, Mr. J. P., for		Liverpool, Pembroke Chapel—		Acknowledged before	
India	1 1 0	Sunday Schools, for		and expenses	20 6 0
Bible Translation So-		Intally.....	8 9 1		
ciety, for Transla-					6 17 9
tions	200 0 0				
Bowser, A. T., Esq.	2 2 0	SOMERSETSHIRE.		YORESHIRE.	
Lincoln, Miss A. L.	0 10 0	Bristol—		Leeds, on account, by	
Stevenson, George, Esq.	50 0 0	Cross, Rev. W. J., A.S.	1 1 0	Mr. H. Gresham	110 0 0
				Rotherham—	
<i>Legacy.</i>		Watchet and Williton—		Collection	2 11 6
English, Miss Margaret,		Collection, Watchet...	2 1 0	Less expenses	0 8
late of Colchester.....	289 10 0	Do., Williton...	1 19 0		
		Contributions	4 3 0		
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Prescot Street, Little—					
Collection	5 0 0		8 8 0		
Spencer Place—		Less expenses	0 8 0		
Sunday School	4 11 5				2 3 6
Do., President Place	1 16 6		8 0 0		
		STAFFORDSHIRE.		NORTH WALES.	
BERKSHIRE.		Hanley—		CARNARVONSHIRE—	
Reading, on account ...	22 14 8	Juvenile Society, for		Carnarvon—	
		Africa.....	11 0 0	Collection	3 4 0
BUCKINGHAMSHIRE.				Contributions	0 15 0
Princes Risborough—		Wolverhampton—			
Collection.....	3 3 0	Collections.....	3 3 4	SCOTLAND.	
Towsey—		Contributions	2 2 6	Gilmerton—	
Collection	2 5 0			Menzies, Mr. James	1 0 0
Sunday School, for		Less expenses	5 5 10	Glasgow—	
books for schools in			1 5 10	"An offering"	1 1 0
India	0 17 10		4 0 0		

ERRATUM, ANNUAL REPORT, p. 74.

In the Camberwell list of Contributions, the Donations to the Special Fund for India,		£ s. d.
entered thus:—	Gurney, T., Esq.....	5 5 0
	Young, Thos., Esq.....	2 2 0
should have been—	Young, Thos., Esq.....	5 5 0
	Young, Mrs. Thos.....	2 2 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



ADAM'S PEAK, CEYLON.

ADAM'S PEAK, CEYLON.

Our engraving for the present month is a representation of a heathen temple on the summit of a mountain in Ceylon, called Adam's Peak.

The height of the peak is 7420 feet above the level of the sea, and its summit, of an elliptic form, seventy-two feet in length by thirty-four in breadth, is surrounded by a wall five feet high. Immediately within this a level space of irregular breadth runs all the way round; and the centre is occupied by the apex of the mountain, a solid granite rock about nine feet high at the highest part. On this is the Sri Pada or sacred footstep.

Whether this much-cherished memorial is rightly attached to Saman, the tutelary Buddhist deity of the district of Saffragam, it is now held by the Buddhists as a memorial of Gautama Buddha. The Malabars and other Hindoos maintain that it was Siva who left the impression of a monaster footstep, and call it Sivano-lipadam. By the Mahomedans it is claimed for Adam, and called Baba-Adamalai. They believe that Adam, whose height was equal to a tall palm-tree, after having been cast down from Paradise, which was in the seventh heaven, alighted on a peak in the Isle Serendib, or Ceylon, and remained standing on one foot, until years of penitence and suffering had expiated his offence, and formed the footstep. That Eve, on the contrary, fell near Jeddah, or Mecca, in Arabia; and that after a separation of two hundred years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found his wife—the mountain being thence named Ararat; and that he afterwards retired with her

to Ceylon, where they reared their offspring.

This venerated memorial is five feet seven inches in length, two feet seven inches in width; and the slight similitude it bears to the shape of a foot is produced by a margin of chunam, or plaster, coloured to imitate the rock. It is upon this moulding that the yellow metal case, which is profusely ornamented with gems of plain and coloured glass, is fitted, before the usual time of the pilgrims' arrival. A temple, built of wood, surmounts the rock, and is kept in its position by several strong iron chains, fastened to the stone, and also to the trees which grow on the steep sides of the cone. The roof is lined with coloured cloths, and its margin decked with flowers and streamers. This wooden temple, three feet high, is dedicated to Saman. A pansala, or priest's house, six feet square, built of mud, a small temple for offerings, three feet square, and one large and one small bell, the former cracked, complete the catalogue of objects discoverable on the summit. The bell is struck by each pilgrim as many times as he has made pilgrimages to the Peak. A beautiful pagoda is said to have once stood on it, but there is no trace of such an erection now discoverable.

The devotions of the pilgrims are assisted by a Buddhist priest, according to a prescribed ritual. It is customary, at the conclusion of the ceremony, for relatives, young and old, to salute one another, and the usage is accompanied with symptoms of the liveliest affection. Each pilgrim makes a small offering; these are placed on the sacred impression, and removed by a servant. They are the perquisites of the chief priest.

EARLY HISTORY OF THE ORISSA MISSION.

It has sometimes been suggested to us that an occasional paper on the missions of other societies, and more particularly those of the general baptists of this country, and of the baptists in America, would be both acceptable and useful. In this suggestion we entirely concur; and as our attention has recently been directed to a paper by Rev. J. Buckley (whom we had the pleasure of knowing before he went forth as a missionary), to the Orissa mission, we think our readers will be interested in the following account of that mission abridged from a paper prepared by him, and published in the Repository of last year.

We are the more disposed to do this by a remark in the short letter which precedes the account, in which Mr. Buckley says, "In preparing it I have again and again thought of our Lord's words, 'This which this woman hath done shall be told for a memorial of her.' So I think justice and generosity require that what the Serampore missionaries did for Orissa should be told for a memorial of them." And we afterwards learn that the passages given as quotations are extracts from our own periodical accounts. So far indeed it is an account of the efforts made by the Serampore brethren in Orissa, on whose labours the brethren of the general baptist body have so effectually entered, and prosecuted with so much success.

When the nineteenth century commenced its eventful course, Orissa was closed against the gospel: but it shortly after pleased Him who "putteth down one and setteth up another," to deliver the people from the oppressive yoke of the Mahrattas, and to bestow the government of the province on a nation whose military triumphs have often been succeeded by the establishment of

a kingdom which cannot be moved. This auspicious event occurred in September, 1803. Soon as the illustrious and immortal men, whose names will ever be associated with Serampore in the annals of the evangelization of India, heard of the triumphs of the British arms at Cuttack and Pooree, they earnestly desired to translate the word of God into the language of the newly-acquired province; and to communicate to its idolatrous inhabitants the gospel of the grace of God. Nor were the desires which they cherished for the benefit of this long-neglected land allowed to slumber. Four months only after the province had been ceded to the British, the following entry occurs in Mr. Ward's journal:—"Jan. 21st, 1804. Brother Carey has taken a moonshee (*i.e.* pundit) this week, to begin translating the scriptures into the Orissa language;" and in a united letter to the society in the following April the missionaries remark, "The late successes of the British arms in India have put the country of Kuttak, and a large part of the Mahratta dominions into the possession of the English, we thought this an opportunity not to be neglected, and have therefore begun a translation into both these languages, which goes on regularly, and will, we trust, in a reasonable time be accomplished." In Kuttak the Oriya is the language of the people. The last remark illustrates the disinterested benevolence of the missionaries.

They observe in the following year: "We have long had it in our minds to station a brother in Orissa, near to the temple of Juggernaut. We think of doing this in a short time." But after being silent on the subject of Orissa for three years, they say in March, 1808,— "We have not been unmindful of our

former resolution relative to sending a brother into Orissa, or some of the parts adjacent; but from particular information recently obtained, we are constrained to conclude that the way for the gospel in these parts is at present shut up, which in fact was simply this, that the rulers of British India evinced determined hostility to the propagation of Christianity. The then governor-general, Sir George Barlow, sent a verbal message in 1806 to Carey to the effect that as the government did not interfere with the religious prejudices of the natives, it was their wish that he and his colleagues would not do so. How different the estimate which enlightened and Christian men, to the end of time, will form of the benevolent and self-denying labours of Carey; and of the conduct of the governor who prohibited him and his associates from preaching the gospel. Carey has already a renown wide as the world, though he sought it not, while the name of the governor who opposed the missionaries, and established the pilgrim tax at Pooree is little known, except in the annals of the government of India. In the following year a still more determined and wicked effort was made to hinder the gospel of Christ; but by this time Sir George Barlow had ceased to be governor-general, and on a respectful memorial being presented to his successor, Lord Minto, the proceedings were stayed, though it was not till the renewal of the charter in 1813 that full toleration was enjoyed. On account of the extreme jealousy of the authorities, the missionaries were more careful in sending particulars of their labours to the society. Still, Orissa was not forgotten in their prayers and efforts; and early in 1808 they sent out two native brethren to distribute tracts, and make known the word of the Lord in the province.

It is interesting to notice that the

first Hindoo who was honoured to make known the gospel in Orissa was Krishna Pal, the first fruits of the baptist mission, and the author of the pleasing hymn translated by Mr. Ward, which is a favourite with many,—

“O thou my soul forget no more
The Friend, who all thy misery bore.”

In 1809 the missionaries report with thankfulness, a circumstance of immense importance to the best interests of Orissa. A treasure infinitely more precious than Orissa's sons and daughters had ever known, was now prepared for them. *The New Testament was translated and printed in the Oriya language.*

The desirableness of establishing a mission in Orissa was now increasingly felt, and in the same year that witnessed the completion of the New Testament they invited one of their members (John Peter) to enter on the work, and appointed as his associate a Hindoo brother, named Krishna Das. This important step was taken, as they state, “after much deliberation and earnest prayer.” A few particulars of these two friends, the first Christian labourers located in Orissa, may with propriety be given.

John Peter was born in Bengal, and his parents, who were Armenians, resided in Calcutta. According to the custom of the Armenian church, he was immersed in his infancy, but his parents were wholly ignorant of spiritual religion, and their son grew up a dissipated and wicked young man. He had obtained a little knowledge of religion from reading the New Testament and some English catechisms; but he knew not the grace of God in truth. While in this state of careless indifference, various troubles befel him, which, by the good Spirit of God, excited anxiety respecting his soul; and this anxiety led him to the house of prayer. A Bengalee sermon by Mr.

Ward, at the Lal Bazar chapel, Calcutta, affected his heart. He gladly received the word, and was baptized. Soon after his baptism he began to exercise his abilities in Bengalee preaching, the brethren heard him with surprise and delight, and spoke of him as "the most eloquent and pathetic Bengalee preacher" there was in the mission. As the Oriya bears so close an affinity to Bengalee, it was thought he might be usefully employed in Orissa, and would speedily acquire the language. In a narrative written with much simplicity and humble piety, he observes: "When it was first proposed to me to go into Orissa to preach the gospel, I felt pleased with the idea, but was reluctant to leave my friends and my native place. I prayed earnestly every day on this subject, and God in mercy delivered me from those unpleasant feelings. I also felt much concern as to what might befall me in Orissa if the people should persecute me for preaching the gospel; but the following passages relieved me from all my distress on this head: 'Fear not them that kill the body,' &c.; 'He that loseth his life for my sake,' &c. I now feel a pleasure in the prospect of going to Orissa."

On Peter's arrival in the province in January, 1810, he settled at Balasore, and describes the moral desolation that surrounded him in these words: "The state of this country is deplorable in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets, especially on the river side. Hundreds are going, almost every day, to worship this great idol." He adds, "I proclaim the gospel to them, and invite them to believe in Christ: I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ, showing that he came on purpose to save sinners, and is able to do so effectually: I endeavour

to prove that they are all in need of a Saviour; that without Christ none can go to God; and that without his atonement there is no forgiveness." But the people had little disposition to hear, and none to regard his message. But while seeking the salvation of the natives of the country, he did not neglect opportunities of benefiting others through the medium of the English language. There were more at Balasore in those days to be benefited by such labours than at present. His first success was from these efforts. John Slater, a European soldier, was baptized in less than four months. The next month three others were baptized from the regiment, one of whom was the drum major. They are described as very zealous in the cause of God, and as being constrained by the love of Christ to devote themselves to his service. The drum major, whose name was William Smith, appears to have been especially diligent in making known to others the mercy which the Lord had revealed to him. Soon after his baptism, it was said, "Brother Smith talks of Jesus to the sepoys." No doubt he talked of Jesus to the members of his own family as well as to the sepoys, and talked to purpose too, for the following month his mother and his wife, with two others from the regiment, were baptized and added to the church. Before the close of the first year, the church had increased to sixteen, but none of those added were Hindoos.

Other additions were made in the two following years, so that before the close of 1812, more than thirty members are reported; but before this time, many of them had removed with the regiment to Cuttack; and though most of them held fast their integrity, they were but nominally connected with the church at Balasore. Such removals and changes are discouraging and painful; but so-

ciety in India is constantly changing, and the only hope of gathering a church that will remain, is to gather it from the bleak wilds of heathenism. Peter left Orissa for Calcutta in 1817, having laboured in it more than seven years; but the last four years the additions were few and small. It appears that he secured, especially at the commencement of his course, the esteem of the Europeans and Indo-British, and that he was very useful to many of the latter class; but of the results of his labours among the Oriyas, so far as they can be ascertained, fidelity forbids our saying much that is encouraging. Peter refers again and again to the dark and discouraging prospect presented whenever he went among the heathen; and on one occasion, after describing his encouragements in other respects, he adds, "What shall I say concerning the natives? I mourn for them daily. But few of them call on us; they seem afraid to hear the doctrines of Jesus."

The painful part of our story in relation to Orissa's first evangelists remains to be told; and faithfulness requires that it should be told without reserve. The bright scenes of Peter's early ministry were beclouded before he left Orissa. He fell into the snare of the devil, the slave of strong drink. When he removed to Calcutta, he was affectionately received by the Serampore missionaries, who were not aware of his disgraceful conduct. They employed him for a time as the Bengalee preacher at Bow Bazar chapel, Calcutta, and he indulged in secret his intemperate habits; but his sin afterwards was revealed. He was, of course, excluded from the church. After a time, penitence was professed, and it was trusted with sincerity. The unhappy wanderer from the path of holiness was restored to the fellowship of the church; but it was felt, and very properly so, that he could not be restored to his office. At

this he was much displeased; and soon after, professing that he had changed his religious sentiments, he united with the church of England, and was employed by, it is believed, the Propagation Society, as a catechist to the natives. Again he grievously fell, and again was dismissed from his post. Of his subsequent course and its close, though diligent inquiry has been made, nothing has been ascertained with certainty. Such is the melancholy history of Orissa's first evangelist, whose early career was so bright with promises and whose ability and eloquence as a preacher were so great, that he has often been styled, "The Robert Hall of Bengal." May we all remember the words of Christ to his disciples, the same night in which he was betrayed, "Watch and pray, lest ye enter into temptation."

It would be interesting if we could furnish particulars of the subsequent Christian course of those who formed the first church of Christ in Orissa, but the members were soon scattered in different parts of India; and it is likely that ere this, most of them have fallen asleep. Still a little is known of three of the members, which it appears desirable to record for the information of the friends of the mission. Mrs. Rennell and her sister, Miss George, were baptized by Peter in April, 1812, and to these friends a brief reference may be made, as they are still approved members of the church at Cuttack. They are the only members now in the church who have belonged to it from the beginning. They were both of the Romish persuasion; and suffered much persecution and reproach when they were baptized, but they bore it patiently and joyfully. When Bampton and Peggs came to Cuttack in 1822, they were the first to join the church which was then formed; their names appear in the church book among the seven who in that year constituted the

church; and, so far as the records of the church testify, they have never been brought under church reproof. It may be interesting to add, that Mr. Rennell, the husband of the former of these friends, was the first baptized by our brethren after their arrival in Orissa; and I believe also, the first member of the church removed by death.

The holy activity and usefulness of Smith, the drum-major, have been already referred to, and the subsequent accounts of him are not less pleasing. It is stated that he continued to grow in the knowledge and experience of divine truth; and was instant in season and out of season in speaking of Christ to others, especially to the natives. When the regiment removed from Balasore to Cuttack, he diligently employed himself at the different places where they halted in making known the gospel, and in distributing scriptures and tracts. He talked with byraggees and brahmins about the love of Christ till he wept; and his soul, he says, was refreshed by the consideration that the Spirit of God was working in these heathen lands. He has left a description of his march, and it is one that would be highly creditable to any missionary. Indeed, in the best sense of the word, he was a missionary, although not set apart to the work by the appointed and appropriate solemnities. On his arrival at Cuttack, he began with much earnestness to preach the gospel to the heathen. He furnishes some affecting particulars of the great Juggernaut festival in 1811. The number of pilgrims that passed through Cuttack was immense. When the idols were brought out, the press was so great, that the multitude trod

one upon another, and a hundred and fifty were killed. Numbers destroyed themselves by falling under the wheels of the ponderous car; and many perished in consequence of famine. It appears to have been a scene of heart-rending horror, the like of which has been rarely witnessed even at that most revolting shrine.

As a large proportion of those baptized at Balasore now resided at Cuttack, meetings were regularly held for mutual edification and instruction, at which Smith often delivered a word of exhortation to those who were gathered together. Nor were these labours in vain. When Peter visited Cuttack in December, 1811, two were baptized from the regiment, the fruit of Smith's labours. This was, doubtless, the first time the ordinance of believers' baptism was administered at Cuttack. Blessed be God, it has often been administered since. Mr. Smith is described by one who knew him in Orissa, as an excellent preacher, and as a man whose holy walk and steady adherence to the truth, rendered him an ornament to his Christian profession. He continued to be connected with the regiment for three or four years, after which he was accepted by the Serampore brethren as a missionary, and wholly devoted to the work in which he so much delighted. This zealous servant of the Lord, the second baptized believer in Orissa, still lives, and has, in connection with the baptist mission, for thirty-four years been engaged in the work of Christ at Benares, a renowned seat of brahminical learning and Hindoo superstition.

(To be continued.)

THE FIRST OF AUGUST, 1854.

From many letters recently received, we are enabled to lay before our readers some account of the manner in which

the anniversary was observed, of the ever-memorable day which ushered in the freedom of the coloured population

in the British colonies. There seems to be no abatement of interest in regard to it. The young people, most of whom never felt the galling yoke of slavery, regard it with feelings as fervent and joyous as those who once did, but who now exult in the blessings of freedom.

In no part of the west is this day more devoutly kept than in the Bahamas. Mr. Capern informs us that it was a day of joy, especially to the young. "There are some here who would be glad for the day to be forgotten, but it seems to me very proper to keep alive the remembrance of it. A large amount of labour is entailed upon ourselves at the mission house in making preparation for it, and we feel this the more as it occurs at the hottest season of the year. Our numbers exceeded my expectations, as the most active and persevering efforts are being made by the episcopalians to get hold of the youth of the colony."

We have read a very interesting account of this festival in one of the Bahama papers, and as the editor, as far as we know, is not immediately connected with our mission here, it is all the more gratifying. It is as follows:—

"In the afternoon the children of the sabbath school connected with the baptist mission under the charge of that able and indefatigable minister of the word, the Rev. H. Capern, assembled at Bethel chapel, and, accompanied by their teachers, went in procession to Zion. While on their way thither, they presented a very *gala* appearance, there being among the children no want of bright ribbons and brighter looks. Their march was enlivened by singing at intervals parts of cheerful hymns, among which we noticed particularly the one beginning with 'Slavery has fallen to rise no more.' On arriving at the town chapel they

broke up and dispersed over the grounds, where they enjoyed themselves with playing at various games; and we were much amused with the eagerness with which they scrambled for the groundnuts which were thrown to them by Mr. George.

"After pleasing themselves in this way for some time, they were called to take their seats at the tables which were prepared for their accommodation, and it was amusing to see the rush at the entrance. As soon as they were comfortably seated, the good things prepared for them were distributed by the teachers, and having sung a grace, they fell to upon the viands with remarkable alacrity and perseverance. The teachers had certainly a hard time of it to keep up the supply, the celerity with which they managed to despatch what was placed before them was truly astonishing. All things, however, must come to an end, and they were at length satisfied.

"The cloth being removed, several appropriate hymns were sung, and we could not fail to remark the decided improvement made in this delightful art since the last anniversary, although there were about four hundred and twenty children present, many of whom are very young, we could hardly detect any one out of time or tune, and the harmonious blending together of so many voices had a very pleasing effect.

"After three cheers for her majesty, the lieutenant-governor, &c., &c., and three groans for slavery, they were dismissed and went happily away.

"To the Christian and philanthropist, the proceedings of the afternoon must have been very gratifying, it being evident that the fact of four hundred and twenty children in one denomination being under regular gospel training must affect for the better the future spiritual and moral interests of the community.

"TEACHERS' TEA DRINKING.

"After the children had separated from the mission house, evidently pleased to the full with their treat and the proceedings of the afternoon, the teachers of the sabbath school collected for a tea-meeting; after which several of the male teachers detailed their experience of the difficulties or comforts they had met with in their highly important work throughout the past year. They were then addressed by several gentlemen in a manner which seemed to interest them much; these were the Rev. H. Capern, their excellent pastor, the Rev. Dr. Maclure of St. Andrew's church, and Messrs. Rae, Stevenson, and George.

"The topics handled were various, but for the most part bearing on the responsibility which devolved on them in the view of the position in which they now stood as compared with that of past times, the importance of the sabbath school, and especially the duties and obligations of the sabbath school teacher in reference to the spiritual interests of the children under their care, and of the necessity to this end of the teachers themselves being personally partakers of the divine grace."

A young friend at Spanish Town, Jamaica, connected with Rev. J. M. Phillippo's church there, and to whom we are indebted for an interesting account of their late missionary meeting in aid of the Society's operations in Africa, and the college at Calabar, which appears under the head of Foreign Intelligence, informs us that on the morning of the day the ordinance of believers' baptism was administered by Mr. Phillippo in the river which flows through Clair Park Pen, near Spanish Town. The attendance was larger than on any previous occasion. Great numbers came from the town and country during the night, so that at six o'clock in the

morning there could not have been less than twelve hundred persons present.'

A thanksgiving meeting was held at daylight, as is customary on these commemorations of the abolition of slavery. The booth which had been erected proved too small to accommodate all the friends, consequently the candidates were addressed outside. They were seated in a circle under one of the wide spreading trees, and the spectators stood around, and formed an interesting group. They then proceeded to the river side, where Mr. Phillippo delivered an impressive discourse on the subject of baptism, and scripture proofs were given for administering it to such as made a profession of their faith in Christ.

After singing and prayer, the candidates, forty-two in number, were baptised. Great order prevailed, and every one listened with interest and attention to the addresses which were delivered. The situation was a most favourable one, as the bank sloped down gradually to the water side, thus affording all an opportunity of viewing the striking and beautiful scene before them. Interesting and beautiful, indeed, must such a scene have been to any one; but to those who knew what slavery was, who had witnessed the degradation and cruelty ever attending it, who knew what perhaps these very people, had they lived a few years ago, would have suffered for openly professing their love to Christ; but more especially to our brother Phillippo himself, who had witnessed such things, and who is now almost a veteran in the good cause in Jamaica, and who could rejoice over these believers thus giving themselves to God and to his people as freed men in the Lord, such a scene would excite emotions too deep and thrilling for words to express.

Though not connected with these festive commemorations, it may not be

amiss to add, that this band of forty-two believers were received into the church on the following Lord's day. The chapel was crowded, many strangers were present, and the services created quite a revival among the people of the congregation especially. May our friends there, often witness these encouraging proofs of the divine blessing on the labours of faithful men in making known the gospel of the kingdom.

We now turn our eye to the western coast of Africa, and a similar spectacle may be seen. Very cheering must it have been to our warm-hearted brother Diboll to witness, what he himself, in a few graphic sentences, so well describes.

It seems to have been the intention of the people at first to hold a prayer-meeting, continuing through the previous night, but Mr. Saker thought it best to induce them to close that service at ten, which they did. On the Lord's day morning the prayer-meeting commenced at half-past four. At six the bell rang for morning service, and groups of persons were seen wending their way to the mountain stream. Here much preparatory work had been done, and several hundred persons, many of them dressed in white, were seated in order, according to an excellent arrangement, and the pulpit in the centre. Many hearts were devoutly engaged with the Lord for a blessing on the events of the day. Our dear brother Saker offered prayer, and the pastor delivered a discourse from Acts ii. 41, 42; after which eleven persons were baptized. One of these was the pastor's daughter, the only white person that has ever been baptized here!

"In the afternoon these eleven persons were received into communion at the Lord's table. This was one of the days of the Son of man. May the Lord give us many such. Since then thirty persons have been to me to speak about their souls, some of whom are in a very hopeful state, besides two who are under discipline, and seek to be restored."

The preceding pages will afford our friends some general idea of the way in which these Christian children of Africa commemorate the day of their civil freedom. It is most gratifying to see them making the service one of so truly a religious character. We may hope that the conviction will be deepened every year, that the preaching of the gospel has been the main instrument in breaking their bonds. May they do all that in them lies to help the faithful ministers of the word to break up a bondage far more terrible and disastrous.

And how cheering to the friends of missions to see so many instances in which this darker slavery has been destroyed, and who signalize their remembrance of the temporal gift by proclaiming their reception of the greater and the nobler, and publicly giving themselves to Jesus and to his church. While we endeavour to picture to our mind's eye these scenes of deliverance and joy, and sympathize with those who have been the means of bringing them to pass, let us not only rejoice that God has put upon us the honour to help in such a work, but determine that fresh efforts shall be made, and more fervent prayer offered, for a divine blessing on all missionary institutions.

FOREIGN INTELLIGENCE.

The news that several missionaries were about to depart for the east gave great joy to our brethren labouring there. As might be expected in such a case, one brother hopes a labourer might be sent into his district, and another puts forth the same plea. These representations will not be unheeded. One great advantage of them will be the valuable information they afford of the most destitute localities, and as they pro-

ceed upon the principle of concentration of future efforts, a principle which the committee have adopted, and intend, as far as possible, to carry out, we neither regret the number nor the urgency of the appeals which have been made. We can only again urge upon the churches the necessity of renewed efforts, that the supply of the necessary funds may justify the committee in carrying forward, with all vigour and

speed, their scheme for "consolidating and strengthening the Indian mission" to an early completion.

POONAH.—At this station our esteemed brother Mr. Cassidy continues to labour, and with considerable encouragement. As he visited many places during his visit to this country, and very many of our friends who had the pleasure of intercourse with him have expressed to us the great interest they took in his labours, it will afford them no small measure of satisfaction to hear of his welfare. Having lately laid before the committee, a plan which he had in his mind of taking a farm, and teaching the natives how to cultivate it, and thus exciting within them a desire for improvement, as well as cherishing habits of industry, he asked for a grant to aid him in this undertaking. This the committee felt compelled to decline, and the secretaries were directed to explain to Mr. Cassidy the grounds of their refusal, while expressing for him the deep regard which they felt towards him. To this communication Mr. Cassidy replies,—

"While I feel very thankful to the committee for the pains they have taken to consider my proposed farm, and to you for the trouble you have so kindly taken to explain matters to me, I admire the principle on which they have based their decision, and heartily approve of all they have said. The resolution throws a sacred halo around the expenditure of funds in India, which I pray I may sustain by constant attention to the single object of speaking the truth in love. Oh! that I had more heart to this work.

"For the farm project I am now agitating for information and a plan. Lectures on agricultural chemistry, about to be delivered in the government college here, I am thinking of having translated, in order to carry the information to those who can apply it.

"I have the prospect of building a chapel here. The design has been made out, and I have applied for a site. The chapel is estimated at about £400, but it will perhaps cost a little more, and will seat four hundred persons. I know not whence the funds for it are to come, but I have printed an appeal, a copy of which I enclose,—

"*An Appeal for funds to erect a place of worship at Poonah, for the use of the Baptist Mission.*

"The congregation attending divine service on sabbath mornings, in connection with the baptist mission, numbers between two and three hundred souls. The other

religious meetings in this mission are not so large. All those who attend, do so of their own accord. Good results have followed these meetings.

"The Masonic hall has been rented at forty rupees a month, for the purpose of holding some of these meetings. Others have been, and must continue to be held in other places, to suit the convenience of those who cannot come to the hall. Yet there are meetings which lose their object, unless held in a public and central spot, and as the Masonic hall cannot be always accessible to the public, meetings which cannot be held elsewhere, must be abandoned.

"It is absolutely necessary, therefore, that a plain building be erected, which shall be wholly consecrated to the service of God, in which such meetings may be held, the public library of the mission opened more widely to the view of the public, and the missionary visited by some who cannot now call upon him.

"A plain building has been computed at 4,075 rupees, and a site has been granted by government for it, near the staff-sergeant's quarters.

"Subscriptions will be received by Messrs. Holder and Co., booksellers, Bombay, and by Messrs. Monnett and Co., Poonah, and by HENRY P. CASSIDY, Baptist Missionary.

"Poonah, Aug. 6th 1854."

"If India can be persuaded to erect her own buildings, this shall be paid for by subscription. I fear, however, I shall be compelled to draw on my allowance. I told the congregation if they would give me £100, I would give £100 more, and beg the rest. I hope for the best, but half fear I shall have to build it all myself. I am now looking out for an employment which may enable me to do so without retarding my missionary duties. A professorship in the Government College appears opening, and I am seriously thinking of applying for it. This would entirely save your funds. Five years of it would serve my purpose admirably, and the college would not repent my services during that time.

"I cannot forbear mentioning my lively sense of the uniform kindness of Colonel Havelock (Mr. Marshman's brother-in-law). Though appointed to the Bengal presidency, he takes a deep interest in this mission, and contributes largely to its maintenance.

"The Friday evening meeting of children was entertained last (August) at tea, with an examination of the instructions remembered from the weekly addresses. A few who came to me twice a week, to learn vocal music, were also examined. A goodly number of visitors assembled, and expressed their satisfaction at the attainments displayed. About one hundred children were present.

"The peace of God enrich you with all its blessings and graces. Success attend all

your labours of love. You have a vast engine of blessedness in your hands. Heaven's eye direct you. The eye gives the heart. May you read it more clearly than ever."

It is almost superfluous to add to these interesting extracts, that we trust Mr. Cassidy will have some expressions of sympathy from friends in this country. Most glad shall we be to receive contributions towards his new chapel. To send out donations for this purpose will be a great delight, and they will cheer our devoted and self-denying brother in his arduous work.

WEST INDIES.

JAMAICA.—The recent accounts from Jamaica intimate that the cholera has somewhat diminished, though its ravages have far from ceased. What is most felt now, is its effect on the churches and congregations, whose numbers are seriously diminished. The widows and orphans left nearly entirely destitute, will long be a source of great anxiety to the brethren. We are glad to announce that Mr. Hodges returns to Jamaica, having accepted the call of the church at Stewart Town, and friends in the country subscribing to pay his passage thither; with Mrs. Knibb, her two daughters, the youngest not having, we regret to state, derived much benefit from her sojourn in this country. We are sorry to learn by a recent letter from Mr. Hewett, that Mrs. Burchell's health is rapidly declining, and she seems fast approaching the final scene, on which, however, she looks with the calmness and hope of a believer who has a good hope through grace.

The account we have received of the annual meeting at Spanish Town in behalf of the Society's operations in Africa, and the Collegiate Institution at Calabar, is one of deep interest, and among other things tends to show that there is no lack of interest among the churches in these great objects.

On Lord's day, July 16th, a sermon was preached by the Rev. J. O. Beardslee (independent), in the afternoon an address was delivered to the children by Rev. William Claydon to a large number of children and adults, Mr. Claydon also preached in the evening.

On Tuesday evening the public meeting was held. The large chapel was filled at an early hour, and was so thronged that numbers were unable to find admission. The

Hon. E. Jordan, mayor of Kingston, was announced to take the chair, but being prevented by his magisterial duties, his place was courteously and ably filled by the hon. the speaker of the House of Assembly. There was also present a larger number of the more respectable inhabitants of the town than on former occasions.

"After singing and prayer, his honour opened the meeting by a very interesting and impressive speech. Addresses were also delivered by the ministers and gentlemen of various denominations who were present. The meeting continued to a late hour, but being well sustained to the very last, no sign of impatience was manifested. Altogether, a more deeply interesting and important meeting could hardly have been imagined."

BAHAMAS.—After adverting to the jubilee services, which Mr. Capern remarks were "as good as ever," some account of which will be found in the preceding pages, he goes on to state:

"I am sorry that I have little reason to believe that God is glorified by the preaching of the word. We look about in vain for those who tremble at it, and, pierced to the heart, inquire, 'Men and brethren, what shall we do?' Much seed falls by the wayside, much into stony places, some among thorns, but, alas! little into good ground. I could indeed baptize candidates, but I fear they are not true believers. But the change in general, in the views entertained respecting both baptism and sprinkling, within the last few years, is very striking. There is not half the rage there used to be to get children sprinkled. Nor do those who call themselves baptists hold, as formerly, that baptism is 'the finishing of their work,' for so I have heard them speak of it, when seeking to be received as candidates.

"Letters came to me yesterday, Aug. 10, from the church at Ragged Island, earnestly requesting me to visit them as their leader is dead, and they have no one to preside over them. The deceased was an aged, and I hope a good man. He was killed by lightning, in his room, and was not found until he was nearly burnt to pieces. He was found on his knees, and not until some hours after the storm abated; and, strange to say, not a particle of anything in his house, not even his bed things, was touched by the fire, and he kneeling by his bedside!

"Exuma is 130 miles, and Ragged Island 300 miles, from Nassau. This time of the year, in consequence of calms and head winds, the vessel may take twelve or fourteen days to reach the latter. I think I shall defer my visit until the hurricane months are over.

"You have long been cherishing the hope that our churches in this colony would be

self-supporting, and I have at times myself felt sanguine that your wishes would be realized. But I fear the day is far distant. All our native pastors are complaining that little is done for them by the churches. I informed you in my last that the church at the northern end of Long Island had invited brother M'Donald to come and take the oversight of them, and had offered to raise him about £9 a year. At Governor's Harbour, where he has been labouring for the last nine years, the people cannot raise him so large a sum as that. Last week I received a letter from our native brother, J. A. Harman, who is at Grand Bahamn, in which he says, "The deacons called the church together, and spake over the matter, and the whole amount of what the church would do is £12 5s.' This is the sum which six churches offer to contribute. They are situated in three different islands, and to visit them hundreds of miles must be travelled, and expenses incurred. I trust the way to our end will become more clear ere long."

TRINIDAD.—We regret to learn by letters from Mr. Law, by the last mail, that cholera had broken out in the island, but the disease had, up to the time of his writing, September 8, appeared in a mild form, and was confined to the poor, ill-fed part of the people, and those who live in dirty yards, and badly ventilated houses. Mr. Law says:—

"In Port of Spain and neighbourhood about thirty persons die daily. I have seen several fatal cases. Some of our people have been attacked, but are now recovering. I need not say that I am doing all I can for the poor, the sick, and the dying. My means of help are small, but in an emergency like this I must go beyond my means. The community, generally, are terror-stricken. God's people are calm and happy, for they know and feel that God does all things, and that he does all things well.

"The Romish priests are especially active in going about deceiving both the living and the dying. The nuncio declared some time ago, that the cholera would not come while he remained in Trinidad. But now that it has come, he says it is to force all the people to become Romanists; hence this fearful visitation is made the means of destroying the souls of the people.

"My time is occupied from morn till night in going about among the people. My work is chiefly in town just now. At night I sometimes feel almost dead. I am, however, amidst all, strong and well in body, and very happy in mind, from a sense of the presence and love of God. I have just been riding through the town. It appears there were more than forty deaths yesterday. This morning the doctors say things are very bad, while the chief druggist in town says there is rather a lull."

We are glad to find that our friends at Pembroke Chapel, Liverpool, have subscribed between £60 and £70 towards the cholera fund, and we have received from two anonymous friends donations of £20 and £5. But as a grant has been made to Mr. Hodges to enable him to take out a supply of medicine, and to afford relief to the destitute on his arrival in Jamaica, and help must be sent to Mr. Law at once, we trust our friends, whose means enable them to meet such cases of special exigency, will lose no time in forwarding subscriptions.

FRANCE.

MORLAIX.—Mr. Jenkins informs us that the help which the Committee has afforded has inspired the hearts of the persecuted with gratitude and joy. From a journey into the country he learned that the teachers remained firm in the Lord's work. Though teaching to read has ceased for the present, they visit the people to converse with them on the things of God. Should the case in the Court of Cassation be gained in favour of the itinerating school, the number of scholars will greatly augment. Persons threatened to be expelled their farms, on account of religion, continue to stand fast. Mr. Jenkins expresses his hope, that ere long, the grand obstacle to the distribution of the scriptures in Finisterre will be removed. Meanwhile let our friends remember these persecuted brethren in their supplications before God.

HOME PROCEEDINGS.

We have to report a goodly number of meetings during the past month. Mr. Carey has visited Somersham, Warboys, Woodhurst, &c., and with Mr. Bowes and Mr. Millard, Brighton; the latter has also been to

Bridgnorth, Broseley, Shrewsbury, Oswestry, Wem, and other places in Salop. Mr. Makepeace has, with Mr. Birrell, taken Reading, and then he went on to Liverpool and Rochdale, whence he will visit the

churches in Hampshire. Mr. Phillips has gone through the Northern Auxiliary, Newcastle, Shields, Durham, &c., Hemel Hempstead, and thence to Plymouth, Devonport, and Kingsbridge, in South Devon. Mr. Trestrail attended the annual meeting of the Juvenile Auxiliary at Lewisham Road, and, accompanied by Mr. Wheeler, meetings at Pembroke, Tenby, Narberth, Haverfordwest, Carmarthen, &c. Some of these meetings have given a good report, and remittances have been encouraging. In others the accounts have not been so favourable. But, as trade has not been prosperous in the north of late, we were somewhat prepared for this. We hope the very bountiful harvest will correct commercial depression, and that our supplies will soon augment.

We had the pleasure of attending and taking part, early in October, in the sixth annual meeting of the Young Men's Mission-

ary Association in aid of the mission. Dan. Pratt, Esq., of the "Patriot," presided, and the meeting was addressed by Edward Miall, Esq., M.P., Revs. W. Vince of Birmingham, Clement Bailhache of Stepney College, and W. G. Lewis of Westbourne Grove. The gentlemen who have hitherto acted as honorary secretaries have been compelled, from the pressure of other engagements, to resign their office. But the Committee have secured, under mutually satisfactory arrangements, the services of Mr. John Templeton, who has consented to give up some secular engagements, and to devote the time thus previously occupied to the duties of this office. We cordially wish our young friends success in their efforts, which we have reason to believe have contributed to augment those funds of the Parent Society which have been derived from the free-will offerings of the young.

MR. UNDERHILL.

We have great pleasure in stating that we received a letter from Mr. Underhill, dated September 25th, off Cadiz, all well, and Mr. Gurney subsequently heard from him on his arrival at Malta; and while writing this, a letter has come to hand, dated Alexandria, Oct. 4th, at which time our friends were in good health and spirits. The voyage had, up to that time, been most pleasant. The ample accommodations on board, and the attention of the

servants, and great comfort of the ship, made the passage a most enjoyable one. Besides which, the company of many pious persons, intercourse with Dr. Anderson and his colleague, and Mr. Marshman, much added to the pleasure of the social circle. Before this reaches the eye of our readers, our friends will have either reached, or be very near to their destination.

FINANCES.

We must again urge upon our Treasurers and Secretaries of local Auxiliaries, the need in which we stand of speedy remittances. The Treasurers are necessarily *considera-*

bly in advance. Recent drafts on the funds have been very heavy indeed. Help now is much more valuable than at almost any other season of the year.

ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than

they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

NEW SERIES OF THE JUVENILE HERALD.

Desirous of meeting the wishes of our young friends as far as possible, the Committee have resolved to issue a new series of the Juvenile Herald, in January next. They have secured the services of the Rev. S. G. Green, B.A., of Bradford, a well known and successful writer for the young, as editor. The work will be printed in a new type, and with improved embellishments. It will be published, as heretofore, by Messrs. Houlston and Stoneman, and our kind and constant friend, Mr. Heaton of Leeds. We urge

upon superintendents and teachers in our schools the duty of aiding in the endeavour to secure a very enlarged circulation. The committee of the Young Men's Missionary Association have promised their cordial aid, and as no effort will be spared to impart fresh interest to the new series, we earnestly invite the hearty support of our friends. Communications for the editor may be addressed direct to Bradford, Yorkshire, or to the care of the secretary at the Mission House.

CONTRIBUTIONS,

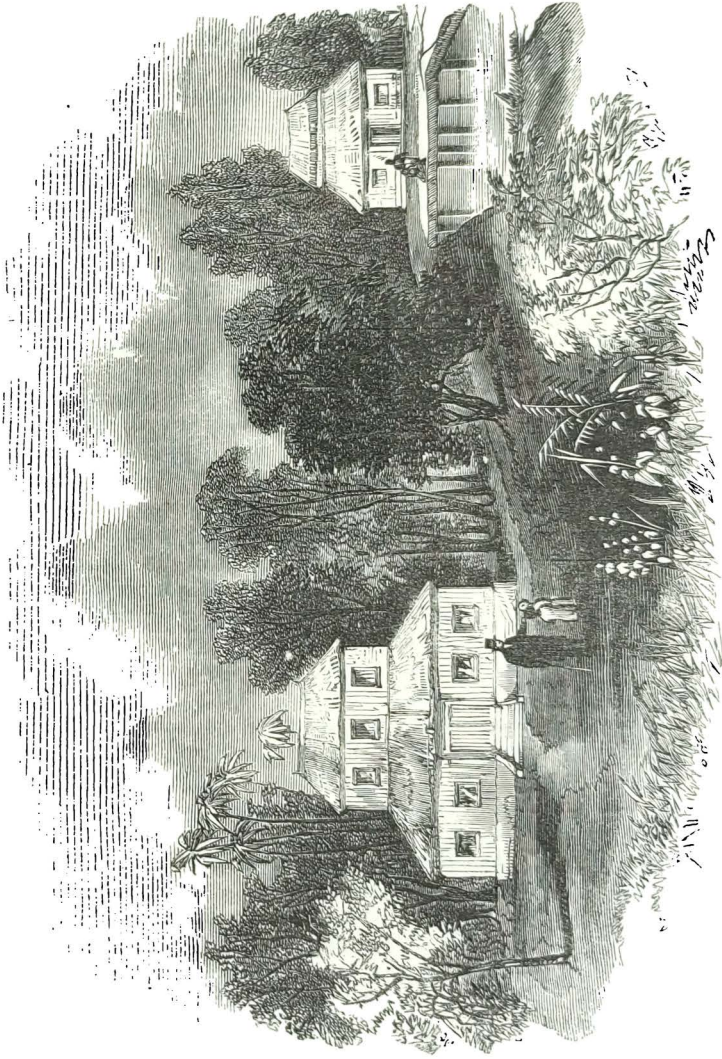
Received on account of the Baptist Missionary Society, from September 21 to
October 20, 1854.

ANNUAL COLLECTION.		DURHAM.		LEICESTERSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Sermon to Young Men, Poultry Chapel, by Y. M. M. A., balance	0 12 1	South Shields— Mc Kay, Mrs., for <i>India</i>	5 0 0	Leicester, on account, by Mr. James Bedells	220 0 0
<i>Annual Subscription.</i>		Sunderland— Angus, Mr. W., for <i>Jamaica Institution</i>	5 0 0		
Newton, Mrs.	0 10 0	Bethesda, &c.	20 0 0	LINCOLNSHIRE.	
<i>Donations.</i>				Grimsby— Collection	4 0 0
Cartwright, R., Esq., for <i>Jamaica Institution</i>	5 0 0			Contributions	1 0 0
Friend, by Mrs. Abrahams	0 10 0	GLOUCESTERSHIRE.		Horncastle— Collections	6 14 0
H. M.	2 2 0	Avening— Collection	1 1 10	Contributions	6 7 8
N. C., for <i>India</i>	30 0 0	Contributions	0 5 2	Less expenses	13 1 8
Do., for <i>West India</i>	20 0 0	Do., Sunday School	0 5 9		0 16 6
<i>Cholera Fund</i>	20 0 0	Coleford— Collections	6 17 4		12 5 2
"Thank-offering to God for the last balance sheet"	5 5 0	Contributions	6 10 0	NORFOLK.	
		Eastcombes— Collection	2 2 0	Norfolk, on account, by Mr. J. D. Smith	200 0 0
LONDON AUXILIARIES.		Eastington— Collection	2 15 6		
John Street— Contributions, on ac- count	50 0 0	Contributions	1 16 2	NORTHAMPTONSHIRE.	
Milton Street— Sunday Schools, by Y. M. M. A., for <i>Cryton Schools</i>	1 12 10	Do., Sunday School	2 4 6	Brayfield on the Green— Collection	1 5 9
Romney Street— Sunday Schools, by Y. M. M. A.	2 13 3	Kingstanley— Collection	4 11 0	Contributions	0 2 6
Walworth, Horsley Street— Collections	5 17 9	Contributions	10 11 3	Do., Sunday School	0 7 6
Contributions	2 3 5	Do., Sunday School	2 5 0	Gullsborough— Collection	4 16 0
	8 1 2	Shortwood— Collection	13 6 1	Wollaston— Ward, Mr. J.	10 0 0
Less expenses	0 3 6	Contributions	28 19 6		
	7 17 8	Do., Sunday School	4 8 7	OXFORDSHIRE.	
BEDFORDSHIRE.		Acknowledged before and expenses	23 9 6	Chipping Norton— Contributions, by Mrs. T. Bliss	15 0 0
Luton, Old Meeting— Collection	4 15 0		64 10 2		
BERKSHIRE.		HERTFORDSHIRE.		SHROPSHIRE.	
Reading, on account	26 12 0	Markyate Street— Collection	2 8 2	Bridgnorth— Collections	12 2 2
Wantage— Collection	11 9 3	Contributions	2 0 4	Do., Sunday School	15 16 10
Contributions	9 19 6	Do., Sunday School, for <i>Native Preachers</i>	1 11 6	Boys	1 0 3
Do., Sunday School	0 11 9			Less expenses	28 19 3
	22 0 6	LANCASHIRE.			0 11 1
Less expenses	1 5 6	Accrington— Collections	11 7 1		28 8 2
	20 15 0	Contributions, Juve- nile	10 10 2	SOMERSETSHIRE.	
CAMBRIDGESHIRE.		Do., Sunday Schools and Bible Class	0 14 5	Clevedon— Contributions, by Mr. Stephen Reeves	0 12 0
Cambridge— Foster, R., Esq., for <i>Chitoura Chapel, &c.</i>	2 0 0	Burnley	8 0 0		
Haddenham	4 15 6	Cloughfold— Collections	15 8 10	STAFFORDSHIRE.	
				Wolverhampton— Fleming, Mr. W., A.S.	1 1 0
CORNWALL.		Less district expenses	4 9 5		
Cainborne— Anon	0 10 0		41 11 1	WARWICKSHIRE.	
Padstow— Contributions	0 10 0	Liverpool, Pembroke Chapel— Collection, for <i>West India Cholera Fund</i>	67 8 0	Birmingham, on account, by Mr. J. H. Hop- kins	44 17 0
Redruth— ARON	1 1 0	Manchester, on account, by Thomas Bickham, Esq.	150 0 0	H. H., A Thank-offer- ing	5 0 0
		Sabden— Collections	7 18 6	Do., do., for <i>West India Cholera Fund</i>	5 0 0
		Contributions	7 9 1		
		Do., Sunday School	7 13 11	WILTSHIRE.	
				Shrewton	4 1 0

£ s. d.		£ s. d.		£ s. d.	
WORCESTERSHIRE.			Cullingworth—		GLAMORGANSHIRE—
Blackley—		Collection	0 16 7	Berthlwyd—	
Collections	8 1 4	Dewsbury—		Collection	0 17 1
Contributions	10 16 11	Collection	1 2 0	Bridgend, Hope Chapel—	
Do., Sunday Schools	3 8 9	Farsley—		Collection	3 4 0
	22 7 0	Collections	8 2 11	Contributions	11 14 4
Less to London Mis-		Do., Sunday School	4 13 0	Do., Sunday School	1 4 3
sionary Society and		Halifax, First Church—			16 2 7
expenses	4 13 0	Collections	11 2 4	Less expenses	0 4 6
	17 14 0	Contributions	10 3 0		15 18 1
		Do., Sunday School		Canton, near Cardiff...	1 0 0
		Association	8 6 5	Cardiff, Bethany, on ac-	
		Halfax, Trinity Road—		count	30 0 0
Pershore—		Collections	10 9 6	Cowbridge—	
Collections	9 13 0	Contributions, box ...	0 2 9	Collection	1 0 0
Contributions	32 8 2	Haworth, First Church—		Contributions	0 16 2
	42 1 2	Collections	7 0 8		1 16 2
Less expenses	0 10 0	Contributions	8 13 9	Less expenses	0 4 0
	41 11 2	Do., Sunday School	0 6 7		1 12 2
		Hebden Bridge—		Twynyrodyn	1 4 9
		Collections	11 16 8		
		Contributions	17 19 0	MONMOUTHSHIRE—	
Worcester—		Idle—		Abergavenny, Frogmore Street—	
Collections	19 14 2	Collection	1 3 3	Collection	4 7 8
Contributions	20 10 4	Keighley—		Contributions	6 2 4
Do. Juvenile	11 8 11	Collections	1 13 0		10 10 0
	51 13 5	Contribution	1 1 0	Less expenses	0 6 6
Less expenses	1 6 6	Leeds—			10 3 6
	50 6 11	Contribution, for Chi-		Abergavenny, Lion Street—	
		touira Chapel	0 2 6	Collections	3 6 0
		Ossett—		Contributions	2 15 6
		Contributions	0 11 7	Do., Sunday School	0 4 2
		Pole Moor—		Caerleon—	
		Collection	11 5 3	Collection	0 9 0
		Contributions, box ...	0 5 6	Contributions	4 2 4
		Pudsey—		Llanfihangel, Zoar—	
YORKSHIRE.		Collection	1 0 2	Collection	0 17 6
Baldersby—		Rishworth—		Pontheer, Sion—	
Collections	7 10 7	Collection	2 6 0	Contributions	30 0 0
Contributions	12 13 7	Contribution	1 0 0	Pontnewydd—	
Bedale—		Shipley—		Collection	0 4 0
Collector	3 16 9	Collections	8 0 0	Contributions	7 12 6
Contributions	0 17 5	Slack Lane—		Pontypool—	
Do., Sunday School	0 5 7	Collections	1 10 0	Collection	4 0 8
Bingley—		Steep Lane—		Contributions	9 18 10
Collection	2 3 4	Collections	2 0 0		13 19 6
Contributions	0 14 2	Wainsgate	1 13 0	Less expenses	0 3 6
Blackley—		Wakefield—			13 16 0
Collection	1 10 0	Collection	5 10 0	Usk—	
Bradford, First Church—			236 4 2	Collection	1 13 6
Collections	27 4 0	Less expenses	23 4 0	Contributions, box ...	0 3 0
Do., United Juve-			213 0 2		
nile Service	5 7 6	SOUTH WALES.			
Contributions	3 7 2	CARMARTHENSHIRE—			
Bradford, Second Church—		Rhydwillym	2 5 0		
Collections	12 10 11				
Contribution	0 10 0				
Brearley—					
Collections	2 6 7				
Contributions	2 11 0				
Do., Sunday School	0 10 9				
Chapel Fold—					
Collections	2 0 6				
Cowling Hill—					
Collections	1 13 2				

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.

THE MISSIONARY HERALD.



RAJAPORE CHAPEL, BACKERGUNGE.

EARLY HISTORY OF THE ORISSA MISSION.

Continued from page 171.

Krishna Das in his heathen state was a shop-keeper, and possessed an understanding superior to most of his countrymen. He visited many of the Hindoo holy places, and examined many of their shastres, but he knew not the way of life. The particulars of his conversion are peculiarly interesting, and show in a most encouraging manner what important consequences may result from giving away a few tracts, or a copy of the word of God. One day, Mr. Ward, accompanied by a native brother, Krishna Pal, went to Ramkrishnapore, a short distance from Calcutta, and after preaching or conversing a little with the people, gave away a few tracts, and a copy of the New Testament. In giving the Testament, the missionary said it was for the use of the whole village, that the man who could read the best was to keep it, but it was to be on condition that he read it to his neighbours. Krishna being the best reader obtained the precious treasure; and for nearly two years carefully read it, sometimes alone and at other times with his neighbours. When the missionary saw the Testament again, it had been read so much that it was well nigh worn out. The tracts, too, were very carefully perused, and occasioned "no small stir about this way." Nor did the good end here. The day that "salvation came to the house" of Krishna Das was a most memorable one to his family. His wife became an heir with him of the grace of life, and two of his sons "sold themselves," as he expressed it, "at the feet of Jesus." Others in the village at the same time, and by the same means found the pearl of great price, and cheerfully parted with all to procure it. As Krishna Das appeared a man of intelligence and stability he was elected

a deacon of the church at Serampore; and having for a brief period "used the office of a deacon well," he was appointed to the still more important work of preaching the gospel. To this work he was solemnly set apart by the imposition of hands and prayer.

He removed to Orissa in 1810, and remained a little more than three years. when sickness compelled him to return to Bengal. He is spoken of as a fervent, impressive, and popular preacher, and his conduct is said to have been, in a good degree, consistent with his holy profession. A few months after leaving Orissa he finished his course at his native village. During his last affliction, Mr. Ward, from whose hand he received the precious book that guided him to Christ, often visited him, and could not but think that the work of grace was much deepened in him; he showed great tenderness of spirit, and childlike simplicity, much fervour of devotion, and a strong cleaving to the doctrine of Christ. In the midst of sleepless nights he spent much time in singing Bengalee hymns, and in calling on his Lord and Saviour; and he failed not to exhort all around him to cleave to the Lord with purpose of heart and to depart from all iniquity. The last words he uttered were, "Christ alone is my light and salvation."

Let the reader admire the grace that was displayed in this Hindoo Christian, once a devotee of the hateful idol whose name he bore—then "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God," then the faithful deacon, the impressive preacher, and to the end of life the steadfast disciple of the Lord, abhorring idolatry from his very soul.

How precious the gospel! and how

unspeakably important are the efforts made to communicate its undying blessings to those that sit in darkness and in the region of the shadow of death! Reader, may your dying experience be like his who said, "Christ alone is my light and my salvation."

The Orissa scriptures and tracts, prepared and printed at Serampore, produced, by the blessing of the Most High, very important and gratifying results; and it is the design of this paper, in justice to honoured brethren who preceded us in efforts for the moral cultivation of this heathen wilderness, to state, so far as can be ascertained, the results of their important labours.

When our brethren first entered Orissa in 1822, they found the following printed books and tracts in the language: *—1st. The Oriya Bible, by Dr. Carey, in five vols., 8vo. 2nd. A Vocabulary, Oriya and English, by a native. 3rd. A Poem of 110 pages, on the Christian Religion, by a Bengali Christian. This was the tract entitled, *Chreestaza beburana Amroot*, or, the Immortal History of Christ. 4th. A tract by Mr. Ward, on the stopping of Juggernaut's car at Serampore. 5th. Another tract, upon the folly of the worship of Juggernaut. 6th. Scripture Extracts, (one leaf.) A copy or two of another tract has been found in Orissa. Mr. Peggs, who furnished this list, added, "Behold, dear brethren, the whole of a *Christian Oriya Library* on the arrival of your missionaries in Orissa." But it is obvious to remark, that while it was not improper to express regret at the scantiness of the Christian publications they found on their arrival, it would have been highly becoming to record their thankfulness to God that they found in the language of the country, the most precious of all treasures, the Word of God—which liveth and abideth

for ever. How few missionaries on entering a new and important field of labour have been equally favoured! Let the reader refer to the history of the missions in Bengal, Burmah, the South Seas, and other countries, and he will be satisfied of the propriety of this remark. Thomas, after labouring for some time with Carey in Bengal, said with characteristic ardour, "I would give a million pounds sterling, if I had it, to see a Bengalee bible. O! what an inestimable blessing will it be to these millions. The angels of heaven will look down upon it to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a bible entering such a country as this." Much preparatory work, *in this department*, had been done; and soon as they acquired a little of the language they could go forth armed with the panoply of divine truth to face the mighty foe. It will be seen that the first success which gladdened the hearts of the labourers in Orissa, and which enkindled a transport of joy among the churches at home, was connected with the Christian Oriya Library which has just been mentioned.

It has already been stated that Carey published the first edition of the Oriya Testament in 1809. It was a volume of 976 octavo pages, and the cost of printing, paper, &c., was estimated at £437. Two other editions were published, one in 1817, and the other in 1822. The entire scriptures in Oriya were completed in 1815, and it is worthy of passing notice; and it is a fact with which probably few of our readers are acquainted that *the Oriya was the second of the languages of India into which the whole word of God was translated by the Serampore missionaries*. The first Oriya bible was much blessed in the early history of the mission. All our elder converts were much indebted to Carey's bible in the early stages of their Chris-

* See Report for 1827.

tian course. This was the book which Divine grace taught them to prize, when brought out of darkness into marvellous light, and of which the dutiful reader could say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." The disclosures of the final day may reveal many evidences of the usefulness of the first Oriya bible with which we are, at present, unacquainted; but enough is now known to enable us to add, that it was blessed in that interesting and remarkable manner in which those who are conversant with the annals of biblical translations know, that *first translations* have often been. It appears to have been used in the mission from the commencement of our operations till 1840, when the revised version of the New Testament by Mr. Sutton was completed. This was followed in 1844 by the completion of the Old Testament, and by a second revision of the New Testament in 1845. Carey's bible is still used by the pastor of the church, and by one or two of the elder native preachers: but the other brethren, European and native, use the revised version in their ministrations.

The Oriya tracts, prepared at Serampore, were signally blessed of God. On this point a little detail may not be improper.

The *first* tract was written by one of the brethren at Serampore, on the folly of the worship of Juggernaut; and was designed to direct the reader to the one living and true God. The Serampore missionaries were in the habit at that time of preaching the gospel and freely distributing religious tracts in various dialects at Gunga Sangor, a place of religious resort, and where an annual festival is held which is very numerously attended. On one of these occasions an Oriya pilgrim received this tract, who afterwards gave it to Gunga. He read it; it shook his

confidence in idolatry, and led him to test the divinity of the idol in a way with which, so far as I am acquainted with missionary literature, is unexampled. He had read in the Shastres of sages who had obtained, by abusing and even beating the object of their adoration, the blessing which they had in vain implored with prayers and tears; and he felt that he could not denounce the religion which his ancestors from time immemorial had regarded, without putting the divinity of his god to the last proof. He was not wholly free from superstitious dread when he made the bold attempt to arouse the lethargic deity: he had many fears that his daring presumption might enkindle the dreadful ire of the god, and that he might be struck dead on the spot; but the trial convinced him that "an idol was nothing in the world." It does not appear that he received much *direct Christian knowledge* from this tract, but it excited an important and blessed influence in destroying his regard for idolatry and preparing the way of the Lord. This tract was published in 1818, in the interval between Peter leaving Orissa, and the arrival of our brethren, and furnishes pleasing evidence that the Serampore missionaries never lost sight of the evangelization of Orissa till other brethren arrived who were fully devoted to the work. It was received by Gunga probably about 1824. The identical tract, which is much worn and incomplete, is in the possession of Gunga's pastor. It has a representation of Juggernaut on the first page.

The *second* tract which Gunga received was the Immortal History of Christ. This tract was first prepared in Bengali, and it is said by a native Christian, but I suspect from its excellence, that the European assistance rendered was not inconsiderable. A pleasing story is told of its translation into Oriya. A pundit from Orissa went

to Serampore for the purpose of seeking employment: to test his ability in the language Dr. Carey gave him this tract to translate, and, heathen as he was, he produced, it is said, the Oriya version. This appears to have been about 1816. It is a little book of 170 pages: it contains much important Christian truth, and may not unfitly be called, a harmony of the gospels in verse. I have heard Gunga say, that it was invested in his mind with a sacred character when he first read it, on account of being in the Bhagabot metre (nine syllables to a line). His first correct information of gospel truth was obtained from this publication, and he found it much more easy to understand than the scriptures which he afterwards received. I have no doubt that some of the texts which he so readily repeated to the delight of the missionaries, as, "Not every one that saith unto me, Lord, Lord," &c., "Except a man be born again," &c., he had learned from the pages of this epitome of the history of Christ. Several years later this publication was exceedingly useful to Sebo Sahu and Lakshman Das. While perusing it together they came to a versification of the words, "Men love darkness rather than light." "Ah! brother," said Sebo to his companion, "this darkness is sin," and as they thought of its dire ravages both the inquirers wept.

The *third* tract which claims special attention in this narrative is the catechism, or Das Agya, *i. e.*, the ten commandments, the name by which it is designated in the memoirs of our native ministers, and by which it is generally known in Orissa. It was not received at so early a period as the two which have been mentioned, but was more extensively useful than either. It was first written in Bengali, by Mr. Pearson of Chinsurah. No certain information can be procured respecting the first Oriya translation of it; but I infer from the

early period at which it was in circulation in Orissa, that it must have been translated as well as printed at Serampore. It contains, in a lucid and instructive manner, the elements of Christian truth; and is the tract from which the gooroo expounded to his astonished hearers, some of whom soon became wiser than their teacher, the great things of the law of God. It does not appear too much to say, that probably no single tract in a heathen land has been more remarkably blessed than this.

This narrative would be incomplete if some reference was not made to other Oriya tracts which have been translated by the brethren in Orissa, from Bengali tracts previously published at Serampore; but, lest the patience of the reader should be too severely exercised, it will only be needful to enlarge upon one, "The Jewel Mine of Salvation," which is far too important to be omitted in this enumeration. It is, perhaps, the most popular tract we have in the language, and has been, the most widely circulated. This tract was first published in Bengali more than forty years ago; and the wicked one seems to have had a particular spite against it on its first publication. It was then called, "The Gospel Messenger." In the controversy on the question of missionary toleration, before the renewal of the Charter in 1813, this tract was largely referred to by the friends and the foes of missions. One of the infidel anti-missionary writers of that period styled it "An Address from the Missionaries in Bengal to the Natives of India, condemning their errors, and inviting them to become Christians;" and devoted a considerable part of his pamphlet to an exposure of its alleged mischievous tendency. Another virulent opponent of missions, Major Scott Waring, described it as so inherently bad, that he should not have wondered if all the Hindoos who received it had

thrown it into the Ganges; and deplored that it had been so "profusely circulated," even among the native troops. But the obnoxious little book had a commission to convey heavenly light to many pagan minds, even in another language, and the dark machinations of the evil spirit could not suppress it. It had been widely circulated in Bengal for a quarter of a century before it commenced its useful course in Orissa. These are but specimens of many instances of usefulness that might be cited, for few of the reading population in Orissa have for some years past renounced idolatry, without being more or less indebted for their religious knowledge to this valuable tract.

In closing these papers the reader is requested to notice that the Serampore missionaries commenced the translation of the Scriptures into Oriya, as soon as the province was ceded to the British, and before the conquest of it was completed—that this object was diligently prosecuted till the whole word of God was published—that their

agent laboured in the country for seven years—that when he removed, they continued to print and publish tracts in Oriya, and that when our brethren arrived in India, and sought advice from them as to their future sphere of labour, they all exhorted them to settle in Orissa; and when they were ready to depart, a prayer meeting was held at which each of the brethren engaged, and as one of our missionaries remarks,

"They wished us in His name
The most divine success."

It is not, therefore, too much to say, of the immortal trio at Serampore in relation to Orissa, they did what they could. While, however, the meed of praise to these excellent men is cheerfully awarded, let it not be forgotten that in "gathering fruit into life eternal," the labours of the missionaries in the field were not less necessary, nor less crowned by the great Master. "Herein is that saying true, one soweth, and another reapeth." Happy day when "both he that soweth, and he that reapeth will rejoice together."

FOREIGN INTELLIGENCE.

INDIA.

Just as we were making up the Herald for press, the Indian mail came in, and brought a letter from Mr. Underhill, dated October 14, off Aden. The passage up the Nile from Alexandria to Cairo had been pleasant and interesting; that across the desert, a journey of sixteen hours, to Suez, not so fatiguing as was expected. Down the Red Sea, for nearly 1200 miles, the heat was excessive, sometimes nearly 100 degrees in the shade. But our friends had been able to bear it, on the whole, tolerably well. We have every reason to expect they arrived in Calcutta about the 4th or 5th Nov. whence we hope shortly to hear from them.

We have also heard from Mr. Gregson and his companions, off Cape Town, Sept. 12, at which place they arrived, after a pleasant and rapid passage of fifty-six days from Portsmouth. There had been much sickness on board among the passengers, but at the date of Mr. Gregson's letter, they were all in good health again.

HOWEAK.—Mr. Morgan, writing in June,

informs us that he had, during the cold season, taken his usual journey into the country districts. It may not be improper again to remind our readers, that *all* the missionaries in India spend several weeks in the year in this way. The journeys not only occupy this large portion of their time, but stretch away to great distances. Many large villages and towns are visited, and preaching services are held three and four times during each day, and after these services tracts are distributed, and copies of the word of God, in whole or in part, sold, and in some few necessitous cases given away. The seeds of truth are thus widely scattered, and our brethren are often cheered by evident tokens for good.

"Since my return," says Mr. Morgan, "at the close of the cold weather, I have been engaged in my usual work, preaching about, attending to the schools, having four services every Lord's day, and though the weather has been unusually hot, through mercy, I have not failed once. Since our arrival in India we have not had such heat. On a

Sunday afternoon I have had to preach at 4 o'clock, when the thermometer has stood at 98, with closed doors.

"It is not in my power to report any great success. As a denomination in India, we are dying out. There was a time when the baptists stood prominently before the public, but for some time we have been disappearing, and we have none to supply the place of the wealthy and influential men who existed among us. It is, therefore, of some importance to keep our English chapels open. The following fact may give you an idea of the influence of English preaching in this place.

"For many years I had not only to preach, but to lead the singing. A few months ago it was thought an instrument would be a good thing. In a few days from sixty to seventy pounds were collected. We are by no means strong, but the Episcopalians and Scotch friends helped us nobly.

"The journal of my cold weather work, I published in the Oriental Baptist. I have many pleasing assurances that it has been read with interest. A short time ago I saw it in one of the Bombay papers which much surprised me: Some are better known at home than here; but I would rather that men bear testimony of me here. Mr. Denham informed me a few days ago, that two persons came before the church at Serampore, who stated that their first impressions were received in Howrah. This is Monday, and so hot was it yesterday that I was obliged to change my clothes six times!"

JESSORE.—The intelligence that Mr. and Mrs. Anderson were appointed to this district, afforded the liveliest satisfaction to our devoted friends Mr. and Mrs. Sale. It is probable that Koolnah will be their destination, a place of increasing importance, and one very convenient for the work of superintending the churches in the Sunderbunds. Our friends regret that such an arrangement, if finally agreed upon, when Mr. Underhill has visited Jessore, will deprive them of the more intimate association which they would have if all resided in one place, yet, for the purposes of the mission, this seems, at present, the most suitable.

"The kind assistance," Mr. Sale observes, "rendered us by Mr. Thomas, was indeed very welcome. Our chapels, where there could be said to be such a thing, were not only in a disgraceful state, even according to the native standard of decency, but were positively useless as places of worship in the rains. We are now getting some decent places in the principal stations, though I fear the money we have received will not

enable us to do as much as is necessary in the villages.

"There is another matter which causes us much anxiety. The services at Jessore have been held in a bungalow, the funds having been supplied by the Serampore mission. Its walls are almost entirely of mud, its roof of bamboo and thatch. Twenty years' service has left it very much decayed. I fear another storm will bring it down. The appearance of the place is repulsive, and I feel certain that it has done much to destroy the respect which we once had here. Something must be done shortly, and we do beg to be allowed to put up a neat, substantial place, which will cost, with economy in all things, about £150.

"I quite agree with the opinion you have expressed as to native Christians helping themselves. I do not fail, I trust, to impress on their minds the duty and privilege to give of their substance and strength to the Lord who bought them. But the response has not been very gratifying at present. The people are all very poor. Artisans, in the sense in which you use the term, are scarcely to be found. They are generally weavers, or agricultural labourers, and both classes find it hard work to live. It may be that we have mistaught them; but certain it is that the people have the habit of relying on the Sahib for everything.

"I am far from despairing of the people, however: it seems to me that a firm, kind, consistent course of instruction, and *judicious aid*, will do much to correct the wrong habit of thought, which is now so injuriously prevalent in the churches of Bengal. We are here, however, to publish the truth, and not to establish a sect. Though if our views are true, the sect will eventually be established. I very much doubt, at present, whether the work which is going on *outside* our churches is not more holy, more genuine, and, therefore, more truly hopeful, than the greater part of that action which proceeds, month after month, according to the custom of the baptist denomination, among those who have been baptized. I trust the time is coming when conversions, among those who give up caste, will be the rule and not the exception.

"We sadly want a good boarding school for native Christian boys. Our schools for Hindoo and Mussulman boys are going on well, only we cannot supply them with books, as well as we could wish, for want of funds. Mr. Sale's school is also in good working order. There are now twenty-one girls in it, twelve of whom are orphans. The behaviour of some inspires the hope that they feel the value of the religious instruction they receive. We have been much gratified to find that some of the girls, of their own accord, formed a kind of little class, with Mary, a Christian woman who assists Mrs. Sale, to study the Companion to

the Bible, in Bengali. May God bless what they read and learn."

WEST INDIES.

HAYTI.—We have received a very long and most interesting letter from Mr. Webley, and regret that want of space prevents the entire insertion of it. The following extracts are the more important portions of the communication:—

"Never, dear brother, had we, perhaps, so much cause for devout gratitude to God as at the present time; never so much reason to regard this field as white unto the harvest. For several months past, in spite of a deluge of impiety in the town, we have been enjoying a sort of revival in the church. The zeal of our people seems to have acquired a new impetus, and their anxiety for the welfare of souls, a new intensity. Their attendance at the 'house of prayer' has been more regular, and their intercessions with God more important.

"I have often known them weep audibly when pleading with God for the salvation of sinners, whilst, for several sabbath evenings past, the most hardened have been melted to tears under the impressions of the word. Some who, from shame, withheld those tears within the chapel, could no longer restrain when they got outside. Add to all this, that since the formation of our little church, no case of immorality has occurred amongst us, no member been excluded, no brother or sister been brought under discipline. During a period of nearly eight years we have enjoyed a state of peace, of brotherly love, of mutual forgiveness and of heart piety which has, perhaps, scarcely had a parallel in the history of missions.

"Indeed, the strict rectitude of character and the decided piety of life of our little band furnish a frequent topic of conversation amongst the town's people, and present a striking contrast to the wickedness of the masses. This state of things, too, is the more remarkable as existing at a time when every species of vice seems rampant around us, and when the reputation of so many families is being stained by the sad conduct of one or more of its members. I have conversed recently with foreigners who have resided in this country for more than twenty years, and who have assured me that never at any period of their residence here, have they seen so many acts of flagrant immorality transpire in one small town, and within such a short space of time. Here immorality and impiety begin with the so-called spiritual guides of the people, who turn their dwellings and even their churches into houses of ill fame, and with a description of whose lives I could neither stain my paper nor wound your sense of delicacy.

"The emperor, instead of the pope, being at the head of the Romish church in this country, priests of every grade of immorality find an asylum here. They are usually excommunicated either before they arrive here or immediately after, and do not scruple to give themselves up at once to every sort of licentiousness, which, beginning with them, descends into every grade of society. Do not suppose that I give you these details at random. I speak from experience and from sad observation. Do not think, either, that I write thus from any change of feeling towards this poor people. Far from it. I love them with all their faults, and love them very sincerely. If I did not, and with nothing but their vices to recommend them, I might long ago have wished to be transferred to some more inviting field of labour.

"But the purity of the church is not our only source of encouragement, for scarcely has a week fled for some time past, without some new spring of hope opening up and flowing into already a sea of joy; without some new-born soul inquiring the way to the 'wicket-gate.' This fact may be, perhaps, best illustrated by the recital of a few circumstances that have recently transpired.

"A dear child in the school was examined and received for church membership about four years ago, and was just on the point of being baptized, when her father so violently opposed her wishes, that we deemed it prudent to allow her to stand over till such time as, by the laws of her country, she should be able to act independently of her parent. Since that time her dear mother has had to pass through floods of domestic sorrow, which has terminated in her divorce from her husband, and in her own union to the church of Christ. Strange to say, notwithstanding her separation from her husband, she entertained such a high regard for his opinion, that she still opposed her daughter's baptism. But not less strange is it that God, whose ways are not as our ways, should have lately laid her on a bed of sickness and brought her almost within sight of the gates of death; that in that position she should have sent for me to say that she feared the hand of God was upon her because she had opposed her daughter's union to the church; that she now gave her full consent to that union; and that, with the divine blessing, her dear child should be amongst the first of those who should next put on their Lord. We prayed and wept together, but our tears were those of mutual joy; and so, having commended them to God, I returned home with a very glad heart.

"Another and very decided Christian, who for years past has resisted all our overtures to bring her into our ranks, has lately had a dream, in which, strange enough, she was present at a Christian baptism. Her decision is now taken, and she only awaits her restoration to health to experience, in all its glowing

reality, what she only previously saw in her dream.

"Another and very interesting case is that of a mother and her two sons, who for some months past have been secretly but anxiously inquiring their way to Sion, with, we trust, their faces thitherward. I have often had occasion to visit them in my week day rounds, and have seldom found them without their bible, either open in their hands or very near them whilst at work. As to the old lady herself we have reason to believe that she is decidedly converted, and that ere long she will openly put on a profession of her Lord. May we not hope too that all three, so hopefully already seeking the salvation of their souls, may ultimately decide for God, and say, 'We will go with you, for we perceive that the Lord is with you?'

"Another hopeful circumstance I may mention is that of three more dear children from the school, two of whom board in the mission family, whilst the third resides with her parents. In these three cases we have a striking proof of the force of Christian example, and of the power of the 'prayer of faith.' The last-mentioned child has a father, a mother, a sister, and two brothers, all members of the church. She has for years given evidence herself of true piety and of decided conversion to God. Three years ago she was proposed for baptism; but, being then only seven years of age, she was deemed by some of the members to be too young fully to understand the duties and responsibilities of membership, and has therefore stood over with the hope that she would grow in grace as she grew in years. Nor have we been deceived in that hope. Indeed, her conduct has been so uniformly Christian, that I think ere long, she will be united to us. The second of these children has just lost a fond mother; and the fact of her dying without hope of salvation is not only a source of constant grief to her, but an appreciated motive for self-consecration to God. Years ago she gave us great hope, but her catholic friends, fearing her conversion to protestantism, removed her from our family. She has now returned to us; and, as we often read, and pray, and converse with her, and so often find her bitterly weeping for sin, we look upon her as a future jewel for the Redeemer's crown. The other child is a relative of our valued and mutual friend, Mrs. Job; and she will learn, with very sincere pleasure, that we have

lately had much cause to hope that at last her dear cousin seems to be seeking after God.

"Did I not fear wearying you I might mention many other cases, such as that of an old man who was baptized in the States at the age of nineteen, and was a member of the church of Christ for nearly forty years; and who, after years of backsliding, has now returned to the fold of Christ and been received amongst us. That of another old man who, six years ago, wished to join us, but met with such violent opposition from his friends and family that he stood aloof from us; he is now a constant hearer and inquirer. That of our two school-masters, who seem to be not far from the kingdom of God. That of the wife of the mountain priest, an account of whose baptism I gave you in a recent letter, who now attends regularly with her husband and has been proposed for baptism.

"I was about to conclude without asking you to magnify the Lord with me for a very signal deliverance from sudden death. The fact is just this. A Roman catholic priest, passing through the town on his way to the States, called a few days ago to see me. The resident priest of the town, with whom he was staying, was so indignant and enraged at this mode of procedure, and insulted him so grossly on his return to the house, that he resolved no longer to remain with him. He came, therefore, and solicited my hospitality. I need hardly say that this was no sooner asked than granted. But, on returning to remove his effects, his life was placed in such peril by the onset of his drunken confrère that he thought it best to go at once on board a vessel in the harbour, that was to sail in a few days for Boston. Fearing to go alone, he asked me to accompany him. I did so; but on arriving alongside of the vessel, and in stepping out of the boat on to the vessel, I caught hold of a rope that, unfortunately, was not tied to the rigging, and was precipitated into the sea. Fortunately, I could swim, so that my principal danger was from the numerous sharks which infest our bay. No sooner had I succeeded in gaining the edge of the boat and raised my body out of the water than a heavy sea threw the boat violently against the side of the vessel, so that I was again in danger of being jammed between the boat and the vessel. Providentially my friend had regained by this time his presence of mind, and just at the moment of peril drew me into the boat."

HOME PROCEEDINGS.

It is known to some of our readers, but not generally perhaps, that the secretaries of the missionary societies, resident in London, meet during the autumnal and winter months

at the different mission houses for prayer, fraternal intercourse, and to discuss topics of common interest. These meetings are most pleasant and profitable. At the first for the

present season, which was held at our own mission house, each one present, as is customary, gave a brief view of the mission with which he was connected, for the past year. Very delightful was it to hear from all, an unusually encouraging report.

The London Jews' Society find no great difficulty as to funds or agents. Their greatest difficulty is to provide for their converts, who are at once cut off from all means of livelihood among their former friends, and looked upon with suspicion by Christians.

The funds of the Church Mission were reported to have been affected by the cry that went forth, that not money, but men, were wanted. An appeal was sent forth, to correct the mistake, which was nobly responded to. At the present time the institution at Islington was never so full of brethren prepared to go forth to labour. In New Zealand the mission was particularly flourishing. Sir George Grey, the late governor, bears noble testimony to the usefulness and success of the missionaries of every society labouring there. The change in the people is most marvellous. He had often bivouacked at night among them all over the colony, and in every instance that he did so, he always heard the sounds of prayer and praise, and in their petitions fervent desires were uttered on behalf of their sovereign the Queen. We also learned that there is a spirit of inquiry aroused among the Mahomedans in Turkey, many of whom not only readily read the scriptures, but freely enter into controversy on the respective merits of the Bible and the Koran. A very remarkable fact was stated, that at Agra the Mussulmans were primed with objections against the bible as distributed by missionaries, by the Romanists resident there! In Tinnavelly the people were contributing liberally to the endowment of various churches, and supporting, at their own expense, evangelists to go forth to preach the gospel among their benighted fellow countrymen.

We were much gratified to learn from the secretaries of the Wesleyan Mission that Australia and Polynesia were now separate and independent ecclesiastical organizations, and for the most part self-supporting. The most

powerful chief in Fecjee had embraced Christianity, with very many of the people. In India, they too had noticed the growth of an enlarged spirit of liberality. In Mysore a large school had recently been erected, towards which £200 had been raised on the spot, Hindoos and Mahomedans joining in the subscription! Some painful accounts were given of the revival of the slave trade on the coast of Africa (the details may be seen in the Wesleyan Missionary Magazine for the past month), owing, it is stated, to the withdrawal of so large a portion of the squadron in consequence of the war. On the other hand it was stated, and the fact deserves a record, that one tribe would not allow a slave ship to trade on their coast, because they had entered into a treaty with Admiral Bruce, on the part of the British government, and would not break it!

The secretaries of the London Missionary Society informed us, that the accounts from China were not quite so favourable. Religious opinions seemed to be running into fanaticism. Yet the insurgents were freely circulating the scriptures. In the city of Amoy there was a native church consisting of about sixty members, men and women meeting in common; a new thing indeed in China. A more degraded and brutal population could not be found in the whole earth than in Polynesia a few years ago. Now their whole character is changed. At Erromanga there were three native teachers, and one had given up the club with which he had struck the fatal blow which killed Mr. Williams. Bitterly indeed does he repent the act. "But I did not kill the missionary. I knew him not as such then. White men had been here and brutally used my wife and children. I vowed I would destroy the first white man who set foot on these shores. Williams was the first." This man has given good evidence of a change of heart. At Madagascar Mr. Ellis had much intercourse with the native Christians. It seems now, to be universally regretted that the government had given up the northern part of the colony in South Africa, to the Boers, who are fast reducing the natives to a form of slavery.

With respect to India, all present were enabled to give a good account. We also

presented some facts relating to the past year, which added to the general feeling of gratitude for the divine mercy and blessing to the church of Christ, engaged in its various sections, in different parts of the world, in extending the knowledge of the gospel.

MEETINGS.

We have not much to report on this subject. Doubtless many have been held; but where, and by whom attended, we have not been advised, except that Mr. Makepeace has finished his tour in Hampshire, and Mr. Phillips his visit to South Devon. Mr. Millard has advocated the claims of the Society at Waltham Abbey, and the brethren Leechman and Birrell in Nottinghamshire.

ANOTHER MISSIONARY ACCEPTED.

We have sincere pleasure in stating that the Committee have accepted for mission service the Rev. T. Evans, pastor of the church meeting in the Tabernacle, Pontypool. Mr. Evans spent a large part of his early life at sea. Long before he gave up his employment to enter the college at Pontypool, he had a strong desire to give himself to the work among the heathen. Latterly this desire has become too strong to be repressed, and he offered himself to the Committee, who, after considering various testimonies respecting him, and a lengthened interview at their meeting of the 7th, accepted his offer, and appointed him to Chitoura, to unite with Mr. Smith, who has long prayed for a fellow labourer, in carrying on the work there.

As there is no suitable vessel sailing to

Calcutta before Christmas, and that would land them there at one of the worst seasons of the year, the Committee have resolved that their departure shall be deferred until the spring of next year. Meanwhile the brethren will have the advantage of instruction in Hindee and Bengali, by the Rev. George Small, formerly of Benares, which will enable them to acquire the elements of these languages before they go, and pursue their study of them during the voyage.

They will go out in the "William Carey," for our ever kind friend, Mr. Jones, the owner, has again offered free passages for any missionaries we have to send, which will be equivalent, in this instance, to at least a gift of £300. Surely such incidents are very encouraging, and should stimulate the wealthy to like generous gifts.

ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than

they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

NEW SERIES OF THE JUVENILE HERALD.

Desirous of meeting the wishes of our young friends as far as possible, the Committee have resolved to issue a new series of the *Juvenile Herald*, in January next. They have secured the services of the Rev. S. G. Green, B.A., of Bradford, a well known and successful writer for the young, as editor. The work will be printed in a new type, and with improved embellishments. It will be published, as heretofore, by Messrs. Houlston and Stoneman, and our kind and constant friend, Mr. Heaton of Leeds. We urge

upon superintendents and teachers in our schools the duty of aiding in the endeavour to secure a very enlarged circulation. The committee of the Young Men's Missionary Association have promised their cordial aid, and as no effort will be spared to impart fresh interest to the new series, we earnestly invite the hearty support of our friends. Communications for the editor may be addressed direct to Bradford, Yorkshire, or to the care of the secretary at the Mission House.

FOREIGN LETTERS RECEIVED.

Off CADIZ, Underhill, E. B., Sept. 25.	JAMAICA—ANNOTTA BAY, Jones, S., Oct. 23.
Off ALEXANDRIA, Underhill, E. B., Oct. 4.	BROWN'S TOWN, Clark, J., Sept. 23, Oct. 9; Henderson, J. E., Sept. 9; Hewett, E., Sept. 9.
Off CAPE TOWN, Gregson, J., Sept. 12.	CALABAR, East, D. J., Sept. 9 and 20, Oct. 3.
AFRICA—BIMBIA, Fuller, J. J., July 20.	GURNEY'S MOUNT, Armstrong, C., Oct. 20.
CLARENCE, Diboll, J., July 20 and 26, Aug. 4 and 7; Saker, A., July 25, 26, and 28, Aug. 7.	KINGSTON, Graham, R., Oct. 9; Oughton, S., one letter, no date, received Oct. 4, Oct. 10; Oughton, H. L., Sept. 9; Spraggs, W., and others, Oct. 11; Whitehorne, J. C., and others, Sept. 10.
ASIA—CALCUTTA, Thomas, J., Aug. 18, Sept. 4 and 18.	MONTEGO BAY, Henderson, J. E., Oct. 9.
COLOMBO, Carter, C., Aug. 21.	PORT MARIA, Day, D., Sept. 23.
KANDY, Davis, J., Sept. 11.	SAVANNA LA MAR, Clarke, J., Oct. 16.
MEERUT, Nicholls, W. H., Aug. 21.	SPANISH TOWN, Phillippo, J. M., Sept. 9, and 26.
MONGHIR, Parsons, J., July 11.	ST. DOMINGO—PUERTO PLATA, Oct. 7.
POONAH, Cassidy, H. P., Aug. 29, Oct. 13.	TRINIDAD—PORT OF SPAIN, Law, J., Sept. 8 and 25, Oct. 10.
SEWRY, Williamson, J., Aug. 26.	
BAHAMAS—GRAND TURK, Littlewood, W., Aug. 17.	
NASSAU, Capern, H., Aug. 11 and 14, Oct. 9.	
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ACKNOWLEDGMENTS.

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

Mr. E. Hancock, Bath, for a parcel of magazines (4 years);
 The Juvenile Missionary Society, Lewisham Road, for a case of clothing, for *Rev. A. Saker, Africa*;
 Mrs. Spicer, Bourton, Dorsetshire, for a parcel of magazines;

W. B. Gurney, Esq., for two copies of the *Rev. Andrew Fuller's Works*, for *Rev. J. Diboll and Mr. J. J. Fuller, Western Africa*;
 Rev. James Clark, Leamington, for his "Outlines of Theology," two volumes, for the *Jamaica Institution*.

The Rev. Geo. Small desires us to acknowledge two collections at Boxmoor, by Rev. B. P. Pratten for 1853-4, for the schools at Benares, amounting to £9 4s. 6d.

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Do., do., Harvey	
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Collection	2 5 0
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Collection	1 13 8
Contributions	0 6 6
Do., Sunday School	0 9 1
Sheepshead—	
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Contributions	6 0 0
Sutton in Elms—	
Collection	4 16 8

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Less expenses	0 13 0
	16 0 7
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Contributions, Juve-	
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Contributions	0 12 6
Do., Sunday School	1 1 7
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Collection	4 0 0
Contributions	2 11 0
Do., Sunday School	1 4 5
Coseley, Providence—	
Collection	4 11 8
	14 1 2
Less expenses	1 7 3
	12 13 11

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Collection	5 16 1		2 9 9	Contributions (do.) ...	2 2 1
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Collection	6 5 3		13 14 10	Collections.....	1 8 9
Contributions	3 0 2	Milnes Bridge—		Contributions	4 18 0
Do., for Native Preachers	0 10 3	Collection	7 0 0	Do., for Native Preachers	1 0 0
Do., Sunday School	0 13 10	Less expenses	0 10 6	Do., Sunday School	2 0 1
	10 9 6		6 9 6	Fynnon—	
Less expenses	0 5 6	Salendine Nook—		Collection	1 18 0
	10 4 0	Collection	7 7 6	Contributions	4 10 6
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Collections, &c.....	3 7 6		8 7 6	Harmony—	
Less expenses	0 8 0	Less expenses	0 10 6	Collection	0 12 6
	2 19 6		7 17 0	Contributions	4 7 0
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Collection	6 3 7	Llangollen, on account		Langloffan—	
Contributions	1 6 8			Collection	1 12 6
	7 10 5	SOUTH WALES.		Contributions	8 9 6
Less expenses	0 10 0	CARMARTHENSHIRE 		Moleston—	
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Less expenses	0 10 10	Do., Sunday School		Pembroke—	
	6 13 2	GLAMORGANSHIRE—		Contributions.....	2 9 8
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Collection	2 15 7	Contributions (do.) ...		Do., Juvenile.....	8 12 1
Stourbridge—		7 16 6		Pisgah—	
Collection	3 16 11	Less expenses		Contributions, 1853-4	3 3 5
Contributions	1 7 4	0 1 0		Do., 1854-5	1 1 9
	11 9 10	7 15 6		Tenby—	
Less expenses	1 2 3	Ystradlyfodog—		Contributions.....	3 6 0
	10 7 7	Collection		Contributions	1 14 0
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