

THE  
MISSIONARY HERALD.

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VIEW OF ATHENS.

## DESCRIPTION OF ATHENS, AND OF THE PRESENT RELIGIOUS STATE OF GREECE.

MANY of our friends are aware that our esteemed brother, the Rev. John Wenger, who, with three other Missionaries, accompanied Mr. Pearce to Calcutta, spent several years in Greece. Having been requested to furnish some account of the state of religion in that country, he supplied the narrative which, with some abridgment, rendered necessary by the amount of other matter, is now presented to our readers.

DURING a residence in the celebrated capital of Greece, I used frequently to ascend Mars' Hill; and from that sacred spot, once hallowed by the footsteps of the apostle Paul, witness the lovely scene of a Grecian sunset.

The modern town of Athens, situated to the north of the Acropolis, extends from the temple of Theseus, so conspicuous in the vale on the left side of the engraving, to the sublime temple of Jupiter Olympus, which has not escaped the ravages of time, nor the rude barbarity of the Turks. The greater part of the houses is concealed from our view by the glorious Acropolis, and by the hill of Mars, separated from it by that narrow valley through which the peaked summit of Mount Lycabettus is seen.

The family with whom I was residing lived in a house situated in the very centre of the town. In order from thence to reach the top of Mars' Hill, I sometimes, especially when the heat of summer made it desirable to avoid a steep ascent, proceeded first to the temple of Theseus, still in a state of almost entire preservation, and then gradually ascended the rocky hill of Mars, following the few traces now remaining of the Turkish wall. After passing many steps, seats, and cisterns, all cut in the solid rock, I would thus at last reach the place where, in days of old, the court of the Arcopagus used to hold its sittings, and where Paul addressed the most intellectual audience to whom he ever declared the Gospel of Christ. Turning to the right, and ascending a flight of steps cut in the rock more than two thousand years ago, I found myself at last on the top of Mars' Hill. I sat down on the rock, which had been levelled for the purpose by the Athenians of former days. The sun was about to disappear behind the bold mountains of the Isthmus of Corinth; the shades of evening already gave a peculiar tint to the steep hills of Salamis, the Saronic gulf was as smooth as a sheet of glass, whilst the high coast of the Peloponnesus, and the nearer island of Egina, retained, for a few minutes longer, their lovely blue appearance. The sky was pure and bright; the last rays of the sun gilded the Acropolis immediately before me, and shed a rosy hue over the neighbouring ridge of Mount Hymettus; the whole scene, at once charming and sublime, together with the associations of profane and sacred history which

force themselves upon the mind on so remarkable a spot, gave a solemn tone to my feelings. On my departure from my native country a friend had taken leave of me by saying, "May the same spirit which animated Paul fill your heart during your stay in Greece!" and those words never failed to recur to my mind when I visited the very spot once hallowed by the presence of the apostle. He probably came by land from Bœotia; and, after travelling through the wild scenery between Mount Parnes and Pentelicus, crossed the fertile plain, covered with gardens, and vines, and olive-trees, which expanded immediately before my eyes. He was evidently filled with admiration, as well as with sorrow, at the sight of those splendid temples, whose unequalled beauty and elegance are still so conspicuous. "He went about the city, and beheld these sanctuaries." But what an ardent love to God and man must have animated him! Surrounded by the very master-pieces of architecture, he never forgot that idolatry, in whose honour they had been reared, was an insult constantly offered to the holy Creator of the universe, an uncessing offence against the benevolent Father of mankind, a disgrace to human nature; a source of infinite wretchedness; a state of guilt and thralldom, carefully maintained by the enemy of God, who would delight in the ruin of his blind and devoted slaves, and whose designs could only be frustrated by a saving faith in Jesus Christ. The spirit of love, which kept alive these impressions in the apostle's mind, whilst it imparted a tone of mild candour to his feelings, prompted him to immediate exertion, and inspired him with a noble courage. When he was standing on this very spot, the temple of Theseus, so dear to the affections of the Athenians, was as beautiful as it is now; that Acropolis as striking and commanding then as it now appears; that Parthenon, the noble front and columns of which are so imposing now, was infinitely more grand then, when no Venetian bomb had destroyed its centre; when Mohammedan zeal had not placed that ugly mosque in the wide gap; the rapacious tooth of time had not lacerated its workmanship; when the barbarity of the Turks had not spoiled its exquisite sculpture; nor the well-meaning anxiety of Lord Elgin carried off the most elegant of its ornaments. If now, in its

dilapidated state, it excites the admiration of all observers, what an impression must this masterpiece of architecture, in its perfect condition, have produced on the mind of an intelligent spectator!

The Propylæa, which are just now being brought to light out of the Turkish vaults, in which they have been immured for centuries, then displayed all their native elegance and grandeur. The beautiful little temple of Fortuna, which has lately been partially restored, was then perfect. The temple of Minerva Polias, which, for so long a time, has almost been buried in walls and ruins, then was free and entire, and formed a most exquisite specimen of Attic taste. In the days of Paul the colossal statue of Minerva, discerned by the sailors at a distance of forty miles, still overlooked the Acropagus. And besides these objects, which crowned the lofty Acropolis, how many temples must have bestudded the whole scene before him!

When Christianity was introduced, the heathen sanctuaries were changed into Christian

places of worship, of which no less a number than 174 could, in 1820, be pointed out in the city and its immediate neighbourhood. How true, then, is the apostle's remark, that the Athenians were "exceedingly religious!"\* With this prospect before him,—in the very sight of these temples,—under the very frown of the colossal statue of Minerva, the intrepid apostle hesitated not to tell the vain, and elegant, and religious Athenians, that "God dwelleth not in temples made with hands,"—and that they ought not to think him like unto gold, or silver, or stone, graven by art and man's device. He hesitated not to speak of their state as a state of ignorance; and, in the very place which derived its celebrity from the far-famed wisdom and authority of their supreme tribunal, he was not afraid to declare that "God now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

\* See Doddridge on Acts xvii. 22.—Ed.

In describing the present state of Athens, in a religious point of view, Mr. Wenger remarks:—

Peculiar pleasure must be felt in looking at the school-house of the American Episcopal Mission. When this building was first erected, in 1832, Athens presented a very different aspect from what it now does. The Turks were then still in possession of the Acropolis; there were not a dozen tolerable houses in the whole town; the population, which now amounts nearly to 20,000, then was hardly 2000; and the poor people lived in wretched hovels. Education, at that time, was entirely banished from the city, which has so frequently been called its cradle. But Dr. Robertson and Mr. Hill, the missionaries, on their arrival here, soon commenced a school; and succeeded, more especially, in transplanting female education into a soil where it had never grown before. You will undoubtedly be astonished to hear, that in the highest circles of Greek society you may, even at this day, frequently meet ladies who would not be able to write their own names, or who have never been taught to read. Female education was almost unknown in Greece before the missionaries sent out by the churches of England and America introduced it; but now nearly 300 girls, besides about 200 boys, are daily receiving Christian instruction; the New Testament and other portions of the holy Scriptures are daily explained to them; on every Lord's day they enjoy the blessings of a Sunday-school; and the beneficial effects of the devoted labours of Mr. and Mrs. Hill\* are so manifest and striking, that they are gratefully acknowledged by the people and the government. And lest this institution should become

\* Dr. Robertson, the excellent founder of the mission, removed to Syria in Nov. 1833.

extinct by their removal or death, Mr. and Mrs. Hill, assisted by her two sisters, and another Christian lady, from America, are, at the same time, engaged in training a number of female teachers, through whose instrumentality it is to be hoped the blessings of a scriptural education will be diffused over the whole country.

A similar institution was established in the island of Syria as early as 1827. The Rev. Mr. Hildner, of the Church Missionary Society, is at the head of it; and, under the judicious direction of that humble servant of Christ, it continues to flourish, and to spread its beneficial influence over a numerous population. Nearly 600 children, about half of whom are girls, are constantly receiving a scriptural education in that noble establishment.

The Greeks are exceedingly desirous of education,—they thirst after knowledge. The parents are willing to make every sacrifice in order to procure for their children the advantages of instruction. Even under the oppressive bondage of the Turks the Greeks constantly showed their eagerness after solid information. In most parts of the country there were boys' schools, which, notwithstanding many essential defects, were more efficient than you would perhaps imagine. A book, at that time, was quite a rarity in this country. There would frequently be only one printed volume in a whole class, namely, the one belonging to the teacher; but, by means of dictation, and by dint of unceasing repetition and recitation, the contents of that volume were sure to be permanently treasured up in the memory of each scholar.

I remember, about two years ago, seeing, in

a remote part of the country, a school which still retained some of the features of those primitive institutions. With the exception of one seat for the master, there was not a chair nor a bench to be seen. The boys were seated on the floor, along the walls of the room; and the master went with his book from one pupil to another, to teach him to read; whilst the zeal of the remainder could easily be tested by the loudness with which they all repeated a lesson previously written on paper, and which they were now committing to memory.

The universal eagerness after instruction was considered by the missionaries as a fact not to be disregarded; accordingly, they established schools wherever they settled; and, under their immediate inspection and care, upwards of 1000 children have, for the last six or seven years, been constantly receiving a scriptural education.

Twelve years ago no proper school-books in the modern Greek language were in existence; but, in four or five years, the missionary presses at Malta, Syra, and Smyrna published so many, that they are now to be met with in almost every part of Greece. These books always breathe a spirit of genuine piety, and contain much scriptural truth.

Since the arrival of King Otho, the government also has begun to take efficient measures for the diffusion of education. The Rev. Dr. Korck, the original founder of the Church Mission school at Syra, drew up a plan of national education, and was, for some time, the director of the public schools and of the Royal Seminary for teachers; but his incessant labours undermined his health, and his decided attachment to evangelical piety excited the opposition of a bigoted party, and obliged him to resign his situation. He has renewed his connexion with the Church Missionary Society, and now devotes his remaining strength to the preparation of religious books. But the work begun by him is still going on, and the wise regulations introduced by him are productive of much good.

School-books are now also published by the government; and higher schools have been established for several years, and are preparing numerous scholars for the University, which was opened, under favourable circumstances, in May, 1837.

It was an interesting sight to behold a University springing up amidst the ruins of this city. King Otho honoured the day of its commencement with his presence, and appeared deeply interested in the addresses delivered on that memorable occasion by the five principal professors. I shall never forget the impression produced upon my mind by some sentences then uttered by the professor of divinity. Speaking of the superiority of the school of Christ over every human system and every literary institution, he urged upon the audience the desirableness of an enlightened clergy; and then, turning to the king, he exclaimed, "But, throughout

your majesty's dominions, the word of God is hardly preached at all, and the term *priesthood* has become synonymous with that of *ignorance*." This bold confession, alas! was but too well founded. In this city, which, ever since Christmas, 1834, has been the capital of the kingdom, and which contains upwards of thirty places of worship belonging to the Greek church, I have, during the twelve months I have resided here, not once heard of a sermon being preached by any of the Greek clergy.

At Syra, the bishop, who is, comparatively, a very learned and zealous man, preaches every Sunday in Lent, but this is considered as something very extraordinary; and it will be a long time before his example is imitated in the smaller towns, much less in the villages. Even at Constantinople, where the Greek population amounts to upwards of 200,000, there are only two preachers for all the numerous churches in that city and its suburbs. How truly, then, may it be said that the people are perishing for lack of knowledge! And, indeed, how should the Greek priests be able to preach? Many of them understand only very imperfectly the services of their liturgy; many are hardly able to write legibly, much less correctly; and the lower clergy in the country, as to their education and standing in society, are only on a level with the peasantry. Oh, it is truly lamentable to reflect on all this, and to witness, on the one hand, infidelity spreading among the enlightened classes of society, and superstition darkening the minds of the lower orders! The Virgin Mary and the saints have put our great God and Saviour entirely in the back ground; and the moral state of the people (amiable as their character is in many respects) is quite distressing. And yet, so strong is the power of delusion, that the Greek church calls herself "the orthodox church," and the mother of the churches. Thousands of its members consider themselves as the only real Christians, and look upon all other denominations as abominable heretics.

A little more than a year ago, (April and May, 1836,) the missionaries at Syra were the objects of popular indignation; their schools were attacked, the house of one of them assailed with stones; for many weeks their children could never walk through the streets without being insulted; and, what is the worst of all, not merely tracts and school-books, but many copies of the word of God, were publicly destroyed and delivered to the flames by the bigoted populace. The good sense of the enlightened inhabitants of Syra, as well as the firm wisdom of the government, soon put an end to these proceedings in the Greek kingdom; but in Turkey the Greek Patriarch has solemnly sanctioned them, and strictly forbidden the circulation of the Sacred Scriptures among the members of the Greek church. All this opposition (which is likely to go on for a long time, at least in Turkey,) is, however, encouraging as well as painful, for it proves that some good has been done, of which

the enemy is afraid. The Scriptures have already been too widely circulated, and have gained too strong a hold on the public mind, to admit of being forgotten, or of remaining useless. The word of God has found its way into almost every school. A translation of the New Testament, made 200 years ago, has, with occasional corrections, frequently been reprinted by the British and Foreign and the American Bible Societies. The Old Testament has lately, for the first time, been translated into the modern Greek language; and detached portions of it have been printed in separate volumes. A better translation of the New Testament, intended to form a fit continuation of the Old one, is now in progress.\* The Rev. H. D. Leeves, agent of the British and Foreign Bible Society, has, for many years past, been engaged in these and similar labours, and has already (1837) put into circulation upwards of 120,000 copies of various portions of the sacred volume.

The number of people who read the Scriptures, exclusive of the thousands of school children, is very considerable. Some peruse them on account of the interesting information contained in them; others because the language of the new translation pleases them, or because it is the only book they possess: but I have met with several who have derived spiritual blessings from the inspired volume, and found in it consolation which they had elsewhere sought in vain. Among these I remember especially a young naval officer, a native of Hydra, who, a few years ago, had the misfortune to lose his sight, and was thus rendered unable to read his Bible himself. His affectionate sisters, although grown up, now acquired the art which they had never been taught

\* This translation was finished in April, 1838; and the Gospels and Acts were subsequently published at Athens, being the first portion of the Holy Scriptures ever printed there.

in their childhood, and began regularly to read the word of God to their afflicted brother. The effect upon him continued to be most beneficial and consolatory; and his aged mother, as well as his kind sisters, were likewise brought to Christ by the instrumentality of that Divine book, and the renewing grace of the Holy Spirit.

Since 1837 the opposition to missionary operations in Turkey has continued, but in Greece the servants of God are allowed to enjoy a season of tranquillity.

The students of divinity at Athens have, what two years ago was thought to be quite impossible, commenced the study of Hebrew. A church, connected with the University, in which sermons are to be preached regularly, has been opened, or is about to be opened. An English church is being built opposite the ruins of the temple of Jupiter Olympius; and will, when finished, accommodate the congregation now worshipping in a private house.

Dr. King, long a missionary in Syria, but settled at Athens since 1831, continues (besides Mr. and Mrs. Hill) to prosecute his labours, which now consist chiefly in the distribution of Bibles and tracts, in daily conversations with the people, and in regular preaching on the Lord's day.

Peculiar difficulties stand in the way of missionary labours among the Greeks: their intellectual and spiritual pride presents one of the chief obstacles to the reception of the Gospel. But the religion of Christ is destined to become universal; and the Greeks, who now consider the worship of pictures, the sign of the Cross, the repetition of certain words, and the rigid observance of fasts and ceremonies, as the most essential parts of devotion, and the surest means of salvation, will one day learn to worship God and our blessed Lord in spirit and in truth.

## ENTALLY.—PROSPEROUS STATE OF THE MISSION AND NATIVE INSTITUTION.

OUR last Number contained a variety of information respecting the Native Christian Institution at Entally, under the superintendence of our esteemed brother Ellis. We have this month the pleasure of giving a further account of its proceedings, forwarded us in a letter from Mr. Ellis to the Secretary, under date of May 20.

THE Native Christian Institution is prospering. Your highly-esteemed nephew, Mr. Parsons, has kindly given me assistance in the theological department. We baptized six persons about a month ago, and four others are now candidates. We are just now making arrangements to connect with the Institution some useful arts or trades; being desirous that those who may not become teachers or preachers should be enabled to maintain themselves by their own labour. In fact, we want the lower department

to be really a normal school, and the theological division, also, to be efficiently conducted.

We hope to commence a school for the Hindoo youth, similar to the one at Chitpur, as soon as we hear of the sanction of the plan of the building, &c., sent home in February. I very much wish brother Parsons may be with us, having particular charge of it, and giving us his very efficient aid in the Christian Institution, as he now does.

The Bow Bazaar Chapel deeds, conveying the

property to trustees on behalf of the church, are now ready for signature. All the English services are taken alternately by us. On brother Bayne is devolved the general oversight of the preaching to the natives in Calcutta and the villages. He thus writes in reference to his proceedings:—

#### CALCUTTA AND NEIGHBOURING VILLAGES.

##### *Missionary Efforts amongst the Natives.*

We have four preachers entirely devoted to the natives. Brother Carapic's labours are incessant and unwearied. Though now considerably advanced in life, he has not at all abated in his energy or zeal. Almost every day, morning and evening, he preaches Christ and him crucified, to the perishing heathen, besides discharging the duties of the pastoral office of the church under his care.

Brethren Sujatali, Ganganarayan, and Jacob are constantly engaged in the same work, showing all diligence, and giving me great satisfaction.

The European and native church at Lal Bazaar, formerly under the care of brother Robinson, has latterly, till within a few days, enjoyed unusual harmony and comfort. Every month additions have been made to their number by baptism of such as appear to be saved; and had the discipline been less rigid more would have

been admitted. Next Sabbath I hope to baptize a very interesting converted Hindoo. This comforts the people in the midst of the heavy trial they have lately experienced from the defection of one of their number. They have, however, done their part in purging out the old leaven.

The native church at Kalinga has had several painful cases of discipline lately, but they have also been revived by the accession of others in their room.

The heathen chapel at Jan Bazaar is now open every day except Saturday, and is very well attended by Mussulmans and Hindoos. This is the only place in Calcutta where any effort is made for the immediate conversion of the Mohammedans.

We have lately made inroads upon Beleghat. Here there is a dense population, hitherto entirely neglected. A vast deal of traffic is carried on by the canal, which brings boats to and from all parts of the country. There is a common saying among the people, "He who has no money, let him go to Beleghat." We have taken to them the true riches; and the tracts distributed among them are likely to be carried to different parts of the country, where no missionary has yet been known. We have also made arrangements for preaching to the numerous convicts in the town. Oh that sovereign grace may break the fetters, and open the prison doors of those that are bound!

## VISIT TO A MELA.

THE following is the journal of Mr. Fink, who, with Mr. Johannes, visited Sitakundu at the late Mela, or Religious Festival. Sitakundu is a short distance from Chittagong; and thousands of Hindoos, from all parts of Bengal, visit this supposed holy hill, from which a sulphureous vapour arises.

*Chittagong, Feb. 27, 1839.*

WE reached Sitakundu on the 12th instant, and it was very remarkable that the proprietor of the temple of the idol, called by the people Chandranath, should offer to us his *kuchiri* for our lodging. As soon as we had taken possession of the house, news was immediately spread that we were come to preach against their god, Chandranath.

In the afternoon we went into the Mela, which was crowded to excess; and when we came to an empty plain, myself and Ganganarayan formed a large congregation, and brethren Johannes and Craven formed another for themselves. Brother Craven is a member of the church, and was baptized by me some time ago. He is now employed in the Commissioners' office, encamped at Sitakundu. After we had held forth the word of life, we gave away about 300 tracts. From thence we proceeded to the main road; and, after having posted ourselves

on a high place, under a large tree, we all preached, by turns, to hundreds of hearers, and gave away about 100 tracts more. It then being dark, we returned to our lodging.

Feb. 13.—Early at daylight we proceeded towards the mountain; and, while on our way, and just at the foot of the mountain, we saw hundreds of men and women bathing in their sacred tank, the banks of which are surrounded with temples. Here we remained for a little while; and, after having preached and given away tracts to hundreds of Hindoos, we went to the sacred fire, and ascended the mountain. While brethren Johannes and Craven proceeded to the peak, where the temple of Chandranath is situated, myself and the native preacher remained at the middle temple, which is called the Shakurbari. Here we saw a great number of Sanyasis, from the upper provinces. Some of them were in a state of complete nudity; and almost all of them were very insulting and abusive.



*Devotee of Chandranath.*

At this temple the proprietor of the idol taxes every pilgrim twelve annas for worshipping in the temple situated on the peak; and I was given to understand that he had gathered, during the Mela, a quantity of money besides. I was told that government has granted him for the temple about 1280 bigas of land, free of rent, which revenue the man enjoys himself. He is called the mohanto, or devotee, and is living in a state of celibacy. He has adopted a successor; and, after his demise, the adopted man will be placed in his room, and enjoy all the emoluments of the temple.

At the Shakurbari, I and the native preacher proclaimed the word of truth, in three different spots, to very many Hindoos, who heard us attentively, and eagerly received from us a great number of tracts and Scriptures.

*Conversation with Natives.*

In one of the spots, while I was talking, a Hindoo fakir said, "Sir, I came from the regiment which is now stationed in the town, and all the days of my life I never heard any of the regimental officers, or any other gentlemen, speak like you about the one true God, and the evil of worshipping idols and debtas." I offered him a tract, but he refused taking it. We then descended to the plain, and held forth the word of life in several places, and gave away tracts to hundreds of the poor deluded people.

While the native preacher was preaching on a spot to a number of hearers, an elderly woman came forward, and said, "Ab, brother, if this be the case, then all my trouble in coming to this place, where I had hoped that my sins would be forgiven, is altogether in vain. Very true what you say, that if Krishna and other gods had proceeded from that holy and true God, why, then, did they live always in sin? and if they were sinners, how could they save me and all these thousands now before us?" And she added, "Oh that I may know about Jesus Christ, of whom you and this saheb have just now spoken to us, as a true Saviour!" She then asked the native preacher's and my name; and when we told her, she said to me, "Sir, I cannot go with you, my villago is at Bholua; but may you always remember me, a poor widow." I, in reply, told her that I would pray for her conversion; and I gave her tracts.

We then proceeded to their sacred tank; and while we were preaching to a crowd, brethren Johannes and Craven arrived, and joined us. We also gave away numbers of tracts to the hearers. On our way towards our lodging we gave away, also, numbers of tracts in Arabic characters, to the Mussulman shopkeepers and dealers, and reached our lodging about twelve o'clock at noon. Immediately after we had our breakfast, and a number of natives, between ten and twenty at a time, came into our lodging for books. We always spoke the word of truth first, and then satisfied them with tracts.

In the afternoon we again went to the Mela, and published the Gospel in two or three different places, and gave away tracts and Scriptures to hundreds of the poor benighted heathen, and returned to our lodging at candlelight.

14.—To-day we preached to hundreds of the poor Hindoos, both morning and afternoon, in different places, and gave away tracts and Scriptures, as yesterday; also to as many as called at our lodging for books.

15.—At daylight we went again to their sacred tank, where we preached the Gospel of salvation to hundreds of the heathens, who also received tracts and Scriptures with eagerness. Brother Johannes had, also, a long argument with a Brahmin, who came afterwards to our lodging, and conversed with the native preacher. In the afternoon, while we were going to the Mela, we met a man in the way who asked us for a copy of the Bible,—*Shaster*; but we had none to give him. On our arrival at the Mela we were surrounded by multitudes, who cried to us for books. We preached in three or four places; and, after having given away books and tracts, we repaired again to our lodging, when it was quite dark.

*Conversation with a Brahmin.*

16.—Early in the morning we again repaired to the Mela, where we preached the word of life as yesterday, to a good number of hearers, in two or three places, and gave away the last quantity of tracts and Scriptures. While on our way we met a Brahmin, who was carrying a quantity of flowers in a copper plate; and when I asked him what he was going to do with the flowers, he said he was going to make a puja, and the flowers he intended to offer to the true God. I asked him again, that if I should take the copper-plate which he had in his hand, and offer it to him as a present, what would he think of me? He smiled, and said he would think me to be out of my senses, because the plate being his property, how could I take it, and offer it to him again? "So," said I, "this way of offering the flowers to God is just the same. The flowers are the property of God, for He made them, and they are at all times before his presence, and therefore he does not require them from your hand; but he requires from you that you should learn to know him, who he is; and that you should offer to him the whole of your heart."

As we had no more tracts and Scriptures to give away, we left the interesting spot at 2 P.M., and reached home at night, ready to prepare ourselves for the service of the Sabbath.

We distributed in the Mela, altogether, about 2000 tracts, of various kinds, and 200 copies of the Gospels; and we hope and pray that the Lord will accompany the silent messengers of salvation, and the oral instruction in the truth of the Gospel which we have imparted to thousands, with the power of his Holy Spirit, to the saving of their immortal souls.

## J A M A I C A.

It has not been our custom to occupy the pages of the *HERALD* with particulars of the various forms in which the labours of our Missionaries are still violently opposed by not a few of the white community of Jamaica. Other channels exist in which facts of this nature have, from time to time, been laid before the British public; while our columns have conveyed the more appropriate intelligence relating to the proceedings of our brethren in diffusing the Gospel of Christ. We are now compelled to deviate a little from this course. Events have recently occurred of a character so extraordinary, developing, in a manner so truly painful, the demoralized condition of an influential portion of the Jamaica public, and threatening such varied mischief to the peace and good order of the island, and the welfare of those who are engaged in seeking the best interests of its population, that necessity is laid upon us to bring them under the notice of the Christian public at home.

Early in the course of the present year there was inserted, in the notorious Jamaica *Despatch*, published at Kingston, a most malignant libel on our friend, Mr. Knibb, purporting to be an account of his early life and occupations; with the addition of a fact or two, alleged to have taken place during his last visit to England. To obtain, if possible, some currency to this absurd tissue of lies, it was given in the shape of an affidavit, to which an unprincipled young sailor, of the name of Jones, was prevailed on to make oath before two of the Kingston magistrates. This poor creature ventured to call the Supreme and Omniscient Judge to witness the truth of his narrative; well knowing, all the while, that every line of it was false—whether invented by himself, or by the gentlemen who were so eager to get it ready to send home by a certain packet, it is not for us to determine. The said affidavit found its way, in this country, to the congenial receptacle of some of our Sunday papers; but its true character was so apparent that it was judged best to take no public notice of it, as Mr. Knibb's history and character were too well known here to be at all affected by such foul and senseless calumnies. As, however, long-continued impunity had emboldened his enemies to proceed to this guilty length, and the very town where he dwelt (Falmouth) was placarded with bills, in which he was stigmatised with the most disgraceful crimes, Mr. Knibb, yielding to the representations of some of his friends, indicted the parties concerned for a libel; but, though the evidence tendered was clear and conclusive, the bill was thrown out by the grand jury, and thus a shield was thrown over the suborners of perjury.

Another instance, of the same kind, has occurred still more recently. The editor of the *Cornwall Courier*, which is published at Falmouth, has long figured among the foremost and most bitter assailants of our missionaries; his neighbour, Mr. Knibb, being, as might have been expected, the especial mark of his hostility. A robbery having been committed in the town, this veracious editor not only took upon him to declare, in direct opposition to the fact, that the culprit, one Williams, was a "Baptist," but, in the same article, referring to "the first of August free offerings to Father Knibb," expressed his conviction that the "reverend father" would have no objection to receive some of the stolen checks by way of free contributions. Against this base imputation Mr. Knibb thought it right to appeal to the law for protection, and the case was tried at the Cornwall Assize Court on the 4th of July last, before the Chief Justice, Sir Joshua Rowe,



who observed, in charging the jury, " It has been clearly proved to you, by evidence the plainest and most abundant that I know of, that the character of the publication was extremely libellous." " If your opinion is the same as the opinion of the Court, you *must* find the defendant guilty." But of what avail was this to a Jamaica jury? Without the formality of retiring to consider their verdict, the libeller was declared " Not Guilty," and Mr. Knibb was left, with his injuries unredressed, and a heavy amount of legal expenses to be paid!

Who can wonder that, at these same assizes, another individual, who was made the victim of a prosecution by parties of the same stamp as these jurymen, absolutely refused to make any defence whatever, avowing his conviction, in open court, that no justice was to be expected there? Let this sentiment become rooted in the minds of the great bulk of the population, and who will venture to predict what the consequences will be?

There is still another of these disgusting cases; and it is of a nature so peculiarly revolting, that nothing but necessity would lead us to allude to it. A Mr. Grant (planting attorney on a large scale, and judge of the Assize Court,) brought actions for alleged defamation against the Rev. John Stainsby, rector of Hanover, " who has been known, for twenty years past, as one of the most exemplary clergymen that ever blessed the island," our missionary, Mr. Oughton, and Mr. Casely, a tradesman of the town. These actions arose out of a report which had reached the first of those gentlemen respecting certain gross and immoral practices on the part of Grant, into which he felt it his duty to inquire, and to ask the assistance of Mr. Oughton, as some of the parties implicated were connected with his congregation. In the course of the investigation, Grant sent two gentlemen to wait upon Messrs. Stainsby and Oughton, to make confidential inquiries; and, as the result of these inquiries, commenced his actions, which were decided by the jury in his favour, with damages against Mr. Stainsby to the amount of 2500*l.*, Mr. Oughton 2000*l.*, and Mr. Casely 1000*l.*, besides costs in each case.

Our readers will naturally suppose that, at least, there was some colour for these decisions,—that the plaintiff was, at least, purged from all suspicion of guilt. Far from it. A letter now before us, written by a party who had no interest in the case, affirms that eleven witnesses swore to distinct facts of the description with which Grant was charged; while the very witnesses brought forward on his behalf sought to vindicate his character by proving that his depravity flowed in another channel!

But enough of these heart-sickening details. The trial, we understand, will be printed, and then the British employers of Mr. Grant will have an opportunity of judging for themselves as to the conduct of their representative. But what will be the result of the successful experiment which has thus been made as to the pliancy of a Jamaica jury? It is now ascertained that, if other resources fail, a pecuniary harvest may yet be reaped from immorality and vice. More than five thousand pounds, gained at once in this new line, may tempt other adventurers into the same field, and there is little danger of finding it barren or unproductive.

The counsel employed in the defence of Mr. Oughton have advised him to carry the cause into the Court of Error there, and thence to appeal to the supreme authority in this country. These steps, will involve much expense; but, if we rightly judge, the Christian public in Britain will effectually sympathize with a deeply-injured missionary, and a no less injured clergyman, in their meritorious efforts to stem the woful tide of profligacy in the community among whom Providence has placed them. At present we can only sub-

mit this outline of facts; in our next we shall probably find it necessary to recur to the subject. In the mean time, how appropriate is the prayer of the Psalmist, *Oh let the wickedness of the wicked come to an end; but establish the just!*

### BETHTEPHIL.—REPORT OF SCHOOLS.

Mr. Dendy, under date of January 22nd, gives the following interesting detail of the schools under his management and superintendence. It will be seen that one of them is located at Maldon, a new station, where a purchase of land has been made, by the aid of kind friends at home, for the formation of a small negro village. The proof given by the children of the schools of the lively interest they take in being accommodated in the house of God, will not escape the reader's attention.

#### *Salter's Hill Day School.*

In giving a report of schools connected with this station, we first advert to the pleasing fact of the completion of the school-room which was opened on the 11th day of May, on which occasion the children of the Bethtephil and Greenwich-hill schools assembled together with those of Salter's-hill, and were addressed in an impressive manner by the Rev. David Day, of St. Mary's; after which they were regaled with suitable refreshment, and a small book or other present given to each child. In the evening of the same day a public meeting was held, when we were favoured with the presence of four special magistrates and other gentlemen, who kindly gave various addresses on the occasion.

It redounds greatly to the honour of the church and congregation, that with the assistance of a few liberal friends in the neighbourhood they have erected a spacious and substantial school building, without the aid of parliamentary grants.

The abolition of the apprenticeship was followed by a large increase in the attendance of the day-schools, but as the attendance of a large proportion of this increase could not be expected to be permanent, they were not all entered on the books; many, however, have continued to attend, and there are some of the late apprentices who did not know a letter when they entered, that are now able to read; and the progress of the children generally is, upon the whole, satisfactory.

An adult evening school, consisting of young men, who are taught writing and arithmetic, has been in operation during the last three months, and consists of 18 pupils.

The Sabbath school continues to be well attended, and we hope that the religious knowledge which is communicated will be both retained and become productive of much good.

#### *Maldon.*

The Greenwich-hill day-school has been removed to a house near the Missionary station

at Maldon, and is now under the superintendence of Mr. James Lovemore. The Sabbath-school which existed at Greenwich-hill has not as yet been resumed at Maldon, as there is not sufficient accommodation for it, but it is expected that during the year a building for chapel, school-room, and master's house, will be erected on the Mission land.

In our last report we stated that a school-room would be built at Moor Park during the last year. This we have not been able to accomplish, owing to unforeseen obstacles, but this important object is not forgotten, and it is hoped that if Providence permits us to meet another year, that progress at this place will be reported.

#### *Bethtephil Day-School*

Has considerably increased since the last annual report. The number then on the books was 92, but at the present time it stands at 155. This increase is to be attributed to the great political change in the condition of the people on the ever-to-be-remembered day, the 1st of August, 1838. The progress of the children in the different branches of education has been satisfactory. At the close of the year 1837, in the reading classes two-thirds of the children were in monosyllables; at the close of the past year 1838, notwithstanding the accession of so many new scholars, more than half the children are reading in Scripture lessons. In the cyphering department, at the close of 1837, the classes consisted only of 19, and these were in the lowest rules; at the close of the past year (1838), there were 34 practising cyphoring, some of whom have made considerable progress.

In the Bethtephil Sunday-school many are able to read the sacred Scriptures with a tolerable degree of correctness.

#### *Evening-Schools on Estates.*

The evening-schools at Moor Park, Leyden, and Guilsborough contained 164 scholars, and have been supplied during the greater part of the year, but these schools are now suspended in consequence of the removal of Mr. James

Novomoro to Maldon; but it is intended, as soon as arrangements can be made, to resume these schools. The evening estates' schools now in operation are Glasgow, Windsor Lodge, Paisley, Chatham, Carlton, Adelphi, Content, and Sunderland, and contain 322 scholars. We hope to be able to continue the efficiency of these during the present year, but it is anticipated that the necessity for these schools will not then longer exist, as it is hoped that since increased facilities are now enjoyed for our

attendance upon day and Sunday schools, with an expectation of new day-schools being opened, that these will prove fully efficient for the advancement of the education of the people.

In the three day-schools now in operation we have commenced the payment system, and in this system we intend that our schools shall stand or fall, it being our full conviction that education given as charity, as in other things, is not so highly prized as that which is obtained at some cost.

Schools.	Admitted since commencement.	Day.	Evg.	Sunday.	Teachers.
Salter's Hill	290	143	18	396	Thomas B. Pickton
Bethtephil	256	155		242	William P. Russell
Maldon		42			James Lovemore
Glasgow Estate			45		William P. Russell
Windsor Lodge			81		Ditto and James Clark
Paisley			38		William P. Russell
Chatham			28		Ditto and James Bernard
Carlton			47		Alexander Peterkin
Adelphi			42		Ditto
Content			9		James Reed
Sunderland			32		Charles H. Morris
Total		340	340	638	

Last Sabbath-day, the 20th January, galleries which will hold about 800 persons, including children, were opened for the accommodation of the increasing congregation. The children in the day and Sunday-schools, at seven o'clock, were assembled in the gallery erected for their special use, and addressed by brother Clark

from Mark x. 16—"And he took them up in his arms, put his hands upon them, and blessed them." A collection was made from the children, which amounted to 7l. 13s. 4d. (currency), towards the expense incurred by the erection of the gallery.

## ORACABESSA.

Mr. DAY, who occupies this station in connexion with Port Maria, writing on the 23rd of April last, mentions, among other particulars, a circumstance which may remind us of the continual perils to which our missionary brethren are exposed. Our thanks are due to that Almighty Friend who interposed to rescue his servant in the moment of imminent danger.

The testimony in favour of the much-calumniated negroes will not be overlooked.

I doubt not you will be glad to hear that, after many unsuccessful attempts to obtain a dwelling in a healthy situation, I have at last succeeded. I have been obliged to take it at a higher rent than I was willing to give; but no choice was left me but to take it at the price for which it was offered, or continue to reside where my life, even if it were spared, would be a sort of perpetual martyrdom.

I have, for several weeks past, been residing here in a part of a house occupied by one of the oldest, and, I may add, most consistent of our members. This place, though preferable to Port

Maria, is not healthy. I have been suffering from ague and fever, and now feel quite weak from a recent attack. The house, however, which I have now engaged, is in a very healthy spot: it is very elevated, and is distinctly seen from brother Abbott's house at St. Ann's Bar, without the aid of a glass; and it is situated within a mile of Oracabessa chapel. Here I hope to get my health re-established, and to be able to perform my ministerial duties; in which I feel increased pleasure, from the belief that they are attended with tokens of my Master's approbation.

On the day after I wrote to you last I met with an accident which might have proved fatal; and, but for the over-ruling providence of my heavenly Father, would have done so. Returning from an evening service, I had to cross the mouth of a river, into which the sea was running very violently, threatening to wash my horse off his legs, and drench both his rider and himself in salt water. To avoid this, I endeavoured to cross the river a few yards higher than the usual track; when, in a moment, both my horse and myself were almost buried in quicksands. We struggled out as well as we could; and, by the kindness of a friend who lived near, I obtained a change of clothes; but was soon after seized with ague and fever, which laid me aside for two Sabbaths, and left me quite weak for several weeks. These dangers we are often exposed to; and often, when I leave my family to undertake a journey, it is with a fear that I may never meet them again; but I am thankful and happy in knowing that I am about my Master's work; and though dangers and death often threaten me, yet,

“Not a single shaft can hit  
Until the God of love see fit.”

My dear children, through the Divine blessing, continue in tolerable health. My people continue to evince their Christian kindness and affection; and, though I am engaged in reproving, admonishing, and excluding those who act inconsistently, yet I believe the parties immediately concerned love me the more for the course I adopt towards them.

After having been very much occupied in the above necessary work, one old member, who felt the propriety of my reproofs and admonitions, exclaimed, with an emphasis for which the negro is remarkable, “Hi! minister's name Day, an him bring day come for true.”

I find that much firmness and much affection are both necessary, in order to make them know and perform their duties both as men and as Christians.

In this parish the estates' work is going on tolerably well. The people are content with moderate wages; and where they get regularly and fairly paid, perform more work than in the times of slavery, or under the apprenticeship. All the negro requires is a system of even-handed, impartial justice.

## BAY OF HONDURAS.

### BELIZE.

WE announced in our number for August the embarkation of Mr. and Mrs. Weatherall for Belize. It will be seen, by the subjoined communication, lately received from Mr. Henderson, how very desirable such assistance had become to our indefatigable brother.

I HAVE been graciously supported by my heavenly Father, so as to be able to continue the regular ministrations of the mission; not, however, without alarming symptoms of disease and bodily suffering. I feel happy in being able to go thus far, from a consciousness that my dear friends at home are employing themselves to afford me respite speedily; and the cause of the Redeemer and of immortal souls is worth enduring not a little for.

It has been my custom, for the last six weeks, to apply a blister to my chest the day after preaching, to cool a burning inward pain, which is caused by the exertion of public speaking. By the close of the week I am again healed, both outwardly and inwardly. I long for the arrival of a dear ministering brother to relieve

me a little. My medical friend cautions me, and all but insists on my desisting altogether from labour and exertion. I wish to be faithful, according to the spirit of the Valedictory Address delivered at Hackney, on my designation, by Dr. Newman. I hope I am actuated by no unworthy motive, as if regardless of any just reason for ceasing from my labours. The Lord is consulted, I trust, with a sincere desire to know his will.

I sympathise with you in your anxieties, and those of the Committee. May Divine aid be richly afforded you, and his providence “supply all your need.” I cannot think the spirit of missions can relax. Heathenism is the same as ever in its nature,—ignorance as destructive,—sin as active.

## SOUTH AFRICA.

## GRAHAM'S TOWN.

Mr. AVELINE has favoured us, under date of March 1st, with the following notice of the commencement of his labours among the natives in the vicinity of Graham's Town :—

I HAVE not written earlier, for this amongst other reasons, that I wished to convey to you my impressions of the state of matters here more correctly than at first would have been possible; and especially, I was desirous of communicating the intelligence that direct efforts were being made for the benefit of the native population around us.

Since the Kaffir war, a large number of Fingoe families have been located close to the town, their huts being grouped like so many haycocks on the surrounding hills. The Fingoes were in a state of subjection to the Kaffirs; but, having revolted, and taken part with the English during the war, they are now under British protection. They are a fine athletic race. Indeed, the native Africans generally, in this part of the continent, excepting the Hottentots, present models of grace and symmetry that a statuary might wish to copy.

Besides the Fingoes, there are very many

Hottentots; some residing at a kraal or village near the town, and others mingled with the white inhabitants. Some of other tribes, especially Bechuans, a race whose moral qualities stand higher in general estimation than most others, are also found here.

Amongst these various races we have commenced the formation of classes for Sabbath-school instruction; and I am happy to say that as many as twenty-eight, some adults, but mostly children, principally Fingoes and Hottentots, have already attended. I have visited Karega, and hope, ere long, to resume preaching there.

The congregation is much better than I had anticipated, and the church includes excellent and valuable members. Our Missionary Meeting has been held since my arrival. The Colonial chaplain, the Rev. Mr. Heavyside, presided; and the meeting was attended and addressed by the Wesleyan and Independent ministers. It went off with much spirit and interest.

## AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

It may be remembered that, in announcing the publication of the HERALD in its new shape, the Editor stated his intention of introducing occasional notices of the interesting Mission in the Burman empire, under the care of our American brethren. He has not lost sight of that object, though, hitherto, the constant press of intelligence from our own Missionaries has prevented any such insertion. Material assistance will now be afforded by the recent valuable work of the Rev. Howard Malcom, who has just visited Burmah and the adjacent countries, and has published the result of his full examination into the state of the Mission in two closely-printed octavo volumes. We purpose, in our next Number, to give an account of his visit to the tomb of Mrs. Judson, with an engraving, and a copy of Verses on the occasion, from the elegant pen of Mrs. Sigourney. In the mean while, we extract, from the Twenty-fifth Annual Report of the Parent Institution, presented at the Anniversary Meeting, held at Philadelphia the 24th of April last, the following condensed view of its present state and operations in each of the four quarters of the globe :—

MISSIONS have been established by the Board among twelve of the Indian tribes; in France, Germany, and Greece; in Liberia, among the Basas; in Burmah, among the Burmans, Karens, and Peguans; in Arracan, Siam, and China; and among the Asamese and Khamtis, or Shyans, and the Telooagoos;—total twenty-five.

Connected with these missions are sixty-six stations, including twenty-nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty-three in Asia. One mission, the Omaha, is suspended; and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of missionaries and assistants is one hundred and six, forty-three of whom are preachers, five preachers and printers, one a printer, three school-teachers, one a farmer, and fifty-three female assistants. Of native preachers and assistants there are eighty-five. Total one hundred and ninety-one, viz.,

	Miss. & As.	Nat. Prs. & As.
In the Indian missions . . .	38	10
—missions in Europe . . .	3	16
—mission in W. Africa . . .	5	
—missions in Asia . . .	55	59
	106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year; one preacher, two female assistants, and one native assistant, have retired from their connexion. One female assistant missionary has died.

The number of churches is forty-five, embracing about 2000 members; and of baptisms, reported during the year, 570.

There are sixty-eight schools reported, containing from 1200 to 1500 pupils.

Printing has been executed in fourteen languages, amounting, in the years 1836 and 1837, to 34,000,000 pp. Two founts of type and a printing-press have been added to the printing

department in Siam; and a fount of type prepared for printing in Shyan. Other founts are in course of preparation.

The receipts of the Board during the year ending April 15, 1839, were \$,88,240 73, and the expenditures for the same period, \$,110,190 74; — deficiency of receipts, \$,21,950 01.\* On the other hand, the receipts, compared with those of the previous year, have increased by about \$,25,000, and the comparative deficiency decreased by \$,21,000. A similar advance for the year to come would enable the Board to fulfil their existing engagements, and to carry on their operations as in former years. Shall the advance be made? That it can be made none will question. The churches are not impoverished, and every right effort and sacrifice impart new power. That it ought to be made is equally certain. The time is not come to restrict our operations: the work is only begun; the labourers are few. From almost every mission the cry is, Help; and helpers are waiting to be sent. Let the advance be made. Let fervent, unceasing prayer ascend to God; and let prayer lead to effort,—earnest, united, determined effort, that the treasury of the Lord may be full.

\* In sterling, Income £19,854. 3 4.;—Expenditure £24,792. 18. 4.;—Deficiency £4938. 15.

### ARRIVAL OF THE REV. E. J. FRANCIES IN JAMAICA.

OUR friends, Mr. and Mrs. Francies, arrived at Kingston, after a safe, though tedious voyage, by the ship *Kingston*, Captain Sargent. After taking part in the interesting services at East Queen-street Chapel on the 1st of August, Mr.

F. proceeded to Lucea, to take charge of the station, together with Gurney's Mount and Fletcher's Grove, both of which are connected with Lucea, and were left vacant by the removal of Mr. Oughton to Kingston.

### RETURN OF THE REV. JOHN CLARKE, OF JERICHO, WITH MRS. CLARKE AND MRS. GARDNER.

OUR friends above named arrived in London in the ship *Duke of Bronte*, on the 31st ult. Mr. Clarke's health was, in some degree, improved by the voyage, but he still continues very feeble. After a few days' stay with some kind friends at Camberwell, Mr. and Mrs. Clarke proceeded to Berwick-on-Tweed, intending to

remain there through the winter. Mrs. Gardner, with her two orphan children, has removed to Luton, where she previously resided. And the Misses Barlow, daughters of Mr. Barlow, of Annotta Bay, who accompanied our friends to this country, have since been placed in the Mission-school at Walthamstow.