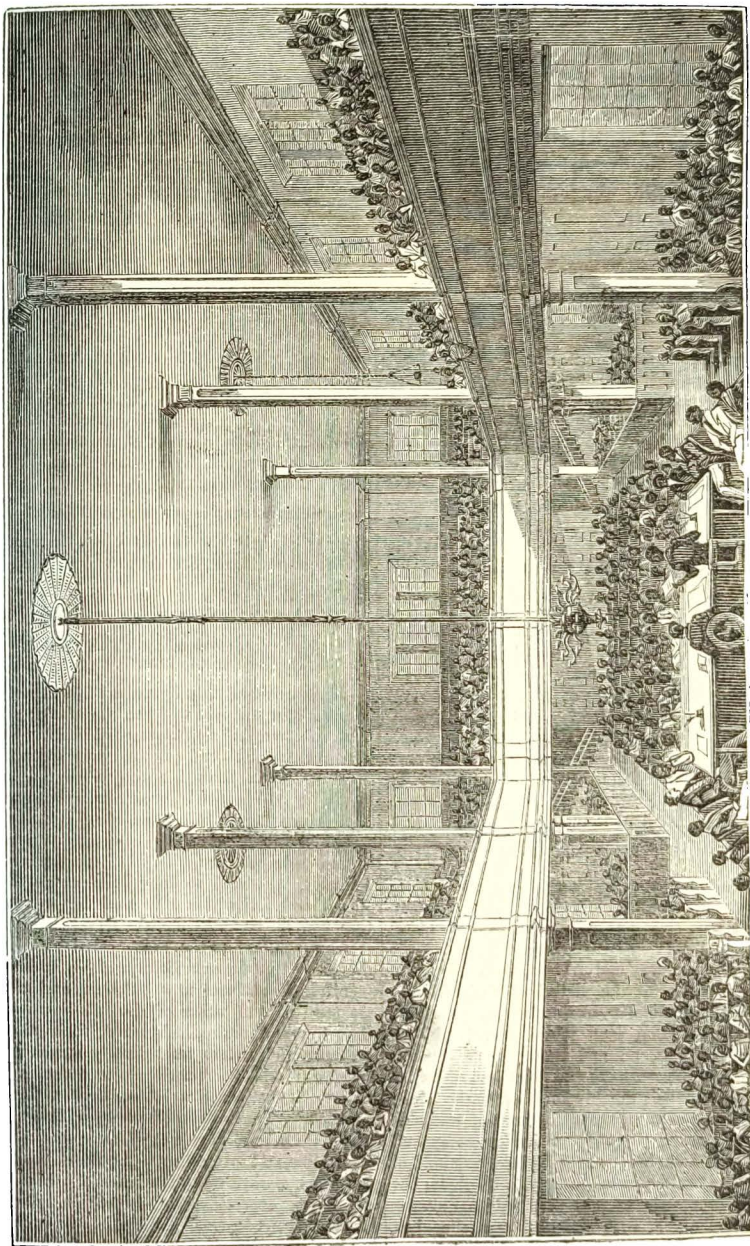


THE
MISSIONARY HERALD.



INTERIOR OF FALMOUTH CHAPEL, JAMAICA.

RECEPTION OF MR. KNIBB AND HIS COMPANIONS AT FALMOUTH.

FROM the "Baptist Herald and Friend of Africa," of the 27th of January, we copy the following account of the arrival of our missionary friends by the *Reserve*. Our readers will perceive, before the article closes, why the engraving of the interior of Falmouth Chapel was selected as its most appropriate embellishment.

Very early on the morning of Thursday, January the 7th, the coast of the eastern side of our island became distinctly visible to our friends on board the *Reserve*, who had for the last five or six days been anxiously waiting the approach to the scene of their future labours. The beautiful foliage of the rising grounds and of the richly wooded estates adjacent to the ocean, presented a most lovely and interesting appearance, as seen beneath the silent grandeur of a tropical sky, from which the moon and stars shone in their brightest lustre, and shortly afterwards, as these faded away, through the brief twilight which preceded the beams of the rising sun.

Many a silent prayer was offered that that island of the western seas, which had already been so highly favoured by the God of providence and grace, might, while receiving an accession to the number of its teachers, be yet more richly endowed with the blessing of heavenly light and truth, so that from every mountain top, shore, and valley, the varied shades of error and superstition might depart before the speedy rising of the Sun of Righteousness, and this island, filled with the sound of His praise and glory, be for salvation unto the ends of the earth.

As the missionaries passed, at five and six o'clock in the morning, Port Maria and St. Ann's Bay, two guns were fired at each place, the signal previously agreed on to acquaint the Rev. Messrs. Day and Abbott, the ministers of those stations, of the arrival of their friends. The latter gentleman, in company with the Rev. J. E. Henderson, soon joined Mr. Knibb on board the *Reserve*, and letters were brought containing the welcome and long looked-for intelligence that all the mission band on the island were living, and in the enjoyment of tolerable health. Thus, through the tender mercy and kindness of their heavenly Father, no cloud of distress was allowed to shade with its gloom the minds of those who now prepared to quit the vessel, in which, with watchful care, they had been preserved amidst the perils of the deep.

At four o'clock in the afternoon the whole missionary party, (sixteen in number) with their esteemed friend, the captain, entered the long boat, while crowds of the natives, in eager expectation, lined the shores of the beautiful harbour of Rio Bueno. Two guns, fired from the vessel before the boat quitted it, was answered at once by a shout of rapturous exultation from those on land. The Rev. William Knibb then gave out the hymn—

"How are thy servants blest O Lord,"

altering slightly the second verse, in remembrance of the circumstances attending the early part of the voyage.

"When by the dreadful tempest driven
High on the broken wave,
WE FOUND thou wast not slow to hear,
Nor impotent to save."

The singing of this hymn occupied the time required for the boat to reach the shore; there a most interesting sight presented itself. Hundreds of the black and coloured population were standing, their faces beaming with the most lively joy and gratitude, or streaming with tears, their hands clasped to heaven, in rejoicing praise to the Father of mercies, or eagerly stretched out to welcome him, their beloved friend and minister, who had so long been absent from them, and for whose safe and happy return they had for so many months fervently prayed.

Although, before the boat neared the shore, the most tumultuous feelings of joy had been manifested, all was now subdued and silent. As soon as the voices of the missionaries, in their hymn of praise, had ceased, their African brethren and sisters immediately struck up in delightful and heart-thrilling response, a few verses of affectionate welcome, written for the occasion. The voices of young children (of whom there were very many) were particularly discernible and interesting. As the whole company then walked up to the house of a friend on the shore, expressions of heart-felt pleasure became so numerous and audible, many exclaiming in the simple, joyous manner of the coun-

try, "Neber seo sich a sight before." "Neber hear of sich a ting before." The worthy captain they would not allow to depart, but held him fast, exclaiming, "Hi! neber hear of such a ting! bring dem all out safe, and don go away, and leave dem!"

After an interval of a few minutes, the concourse of Christian friends assembled in the chapel, when a most interesting meeting for thanksgiving and prayer was held, in which the deacons of the church, several of the missionary brethren previously on the island, and those now arrived, took part. All appeared rejoiced at once to give utterance to those feelings which could only be suitably expressed in adoring worship before Him whom they delighted to acknowledge as the Author and Giver of all good. At the close of this service, the new missionaries were dispersed to the houses of several esteemed friends residing in the country. Many accompanied Mr. Knibb to Mount Carfax, an interesting spot, on which a township is being formed, and where Mrs. Knibb and his beloved family were waiting to receive him, and to give the most affectionate welcome to those whom they met for the first time.

During the whole of the next day crowds continued to pour in from various distances in the neighbourhood, many walking a number of miles in order to see once more their beloved minister. In the evening Mr. K., preparing, with his family and other friends, to enter Falmouth, sixteen or eighteen mounted their horses to ride on first, and give notice of his approach to those in town. On the road, in numerous places, crowds were standing, singing with joy, dancing, and often stepping forward to stop the horses, that they might inquire for "Massa minister," and know he was well. At Mr. Knibb's house, when he arrived, a vast concourse had collected which soon filled the court, passago, and all the lower part of the house. All these seemed quite unable to express their joy at seeing him once more: they wopt, clasped him by the hands and arms in the most eager manner, often exclaiming, "Massa come—it quite true—massa come at last for true. Many say dey wish he dead or drowned before he come back; but he come—he come—quite sure — quite safe!"

Scenes somewhat similar occurred all the next day, Mrs. K. being continually obliged to send out one company that others might gain admittance.

But the most interesting sight was reserved for the Sabbath, when thousands testified their gratitude to God, and love to his house, by crowding within its walls. Three thousand were assembled within, while one thousand more filled the vestries, and surrounded the outside, though in the scorching heat of a mid-day sun. The pastor's feelings were almost as much overcome as those of his people, and welcome was given to him and to his companions by singing the hymn—

"Kindred in Christ, for his dear sake,
A hearty welcome here receive:
May we together now partake
The joys which only He can give."

After a sermon, in which Mr. K. exhorted them earnestly to seek the welfare of the Saviour's kingdom at home, in every land—but especially in their father-land, unhappy Africa—the hymn was sung—

"Yes, we hope the day is nigh,
When many nations, long enslaved,
Shall break forth, and sing with joy,
'Hosanna to the Son of David.'"

In the afternoon between 1500 and 1600 communicants surrounded the table of their Lord to celebrate his redeeming love. This was an occasion which will never cease to be remembered, especially by those who for the first time welcomed their African brethren and sisters, and rejoiced in what redeeming grace had done for them.

We can only conclude by expressing our confident persuasion, that friends of the Redeemer in England, and wherever they are found, will unite in the prayer of the universal church, that so, ere long, the kingdom of our Messiah may extend throughout all the earth, and all enemies be placed beneath his feet. Then will the declaration of our Saviour be accomplished: "Many shall come from the east, and from the west, from the north, and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of their Father."

CONTINENT OF INDIA.

D I N A J P U R.
FROM THE REV. H. SMYLLIE.

An effectual refutation.

July 1.—The people continue to receive tracts thankfully, to read, and commit part of them to memory. A few evenings ago one of the lighter sort of Brahmins (of whom there are but too many) came to my stand in the bazaar, saying, "Why do you give away so many books?"

People only tear them." He had hardly said so, when I was addressed by several young men, who came to repeat what they had learnt, and requested other books, which I most cheerfully gave them. Among those young men was a respectable young Brahmin. Hero I had not less than eight or nine witnesses present at once to prove that all was not lost. The Brah-

min who had brought me the evil tidings, left the place without saying another word. He thought to make my weak hands hang down, but our God would not allow it. There is still some hope, but it is nevertheless painful to see people read and commit to memory, and yet not embrace the truth.

Interview with a Jew.

One day a good-looking, middle-aged European Jew came to me, "to argue with me." He understood neither English nor Bengali, but a little Hindustani. He began by saying, "There is but one God." I said, "True, there is but one." He then asked, "Why then do you call Jesus Christ God, if there be but one?" I answered, "You shall hear what your own Bible says on this head: I believe the Bible, and I trust you do so too." He said he did. I then brought the Hebrew Bible, and we spent some hours over it. I pointed out a number of passages to him, and laid them before him one after another. He still, however, was on the doubting side, as I could clearly see. I asked, while he seemed musing, "Did not Moses see Jesus Christ as God?" He instantly, and firmly denied that he ever did. I then opened the Bible, which lay in his lap, and put his finger on Exod. xxiv. 10, &c.* When he had read it, I asked him what he could say to that? He instantly called aloud, and in a very fierce tone, "Oh, you take the Bible here and there, we take it as a whole. You are the seed of Ishmael; we are the true seed: our Saviour is yet to come." I begged him only to hear me, and I would convince him that we were not the seed of Ishmael, but of Japhet. I could keep him no longer to any one point, he went from one thing to another in the heat of his passion. "God has promised us rest, we never had it yet; he has promised that Canaan's seed should be our servants, we never had this. Now this is the 6000th year of the world, even this very year; you Christians know it not, but we know it. Our Saviour will come this year, and all shall know him. The English are first to take China, and then our Saviour will come and fight and subdue you, and we shall all be kings." He was in such a state of excitement, that I could not say any thing to the purpose. I was, therefore, obliged to let him go. May the God of Israel follow him, and show him his error.

* Other convincing passages are to be found in Psa. xlv.; ex. 1; Zech. xii. 10.

The way of transgressors is hard.

Poor Yusuf! This is one of the men who, two or three years ago, became Mussulmen. We had just come together for worship, and were about to commence, when I heard some one weeping with an exceeding bitter cry, as Bengali females do when they lose their only support. On inquiring, I was told Yusuf was at the point of death. In the hope of being able to assist him or his family, I immediately proposed that we should go to the house of mourning. We went, and there the poor man lay. When he left us, he was a healthy, good-looking youth, now he was so worn down with pain, and sorrow, and suffering, that he could hardly be known. He seemed to be at the point of death. I could not speak to him; he was insensible. I asked the poor woman if any one of the Mussulmen now came to see them. She answered, "When we became Mussulmen we had many to wait at our door, as long as they could get any thing to eat, for we had then some money; but since our money has been expended, and our property sold to support ourselves, (for my husband has never had a day's health since he became a Mussulman,) no one has called to see us, and we had no hope that you would come." I asked how long her husband had been speechless? "Since yesterday, about this time," was her answer. "Then he sat up for a little while; his two sisters were present, and his last words were, 'Oh, that God would spare me this once, I would go to the Padri Sahib'" (the missionary.) I was also informed that he told his wife and sisters, some time ago, he wished to join the Christians again, but they wept very much, and so prevented his coming. I find that they admire, and accept of Christian kindness and help, but are unwilling to leave the lusts of the flesh for it. I could not help remarking, and others too have been constrained to remark the same, that those who became Mussulmen, have all suffered much since they embraced that faith. Their leader, or, rather, the first whom we found it necessary to turn out, because, in defiance of all exhortation, he lived in adultery, died in poverty and wretchedness some time ago. Another one is now in jail; the other two who now remain alive, have repeatedly sent, requesting me to receive them again; but I have uniformly answered, "I will not do so till you repent, and publicly acknowledge your fault."

JESSORE.

FROM THE REV. J. PARRY.

August 4.—The Lord has graciously added another soul to his church in this place. The present subject of grace is Rangoo, a young widow, who received the sacred ordinance of baptism last Sabbath, in the presence of a large assembly of Christians and heathens. Our young friend promises to adorn her profession, as, since the death of her husband, she has always borne a

reputable character. Her late husband was converted about four years ago, at a village called Malgnji; and, had he been spared, he would have been an exemplary Christian. Rango and her mother, who is also a Christian and a widow, resided formerly at the above named village; but, about three months ago, I thought it desirable for the spiritual interests of both to bring them here, to reside in our little Christian village. For the last four years the former has had the benefit of Christian instruction and ex-

ample, and since she has been here, has daily attended Mrs. Parry to receive instruction. Under such circumstances, she has improved considerably in Christian knowledge. At the church-meeting, held last Saturday, she gave very satisfactory replies to the questions usually proposed on such occasions. The members of the church bore a favourable testimony to her conduct, and then we felt much happiness in agreeing to receive her into Christian fellowship.

D A C C A.

FROM THE REV. W. ROBINSON.

Distribution of Scriptures and tracts.

July 3.—The very wet weather, and indifferent health, prevented me from preaching last month as much as usual; but I have a few incidents to narrate, which will, I hope, fill up a letter.

A box from you, containing 629 copies of different portions of Scripture, arrived on Monday, June the 8th. Two boxes of tracts, containing nearly 10,000, arrived on the same day. Brethren Leonard, Chand, and Nenez, took each a number of the books for distribution in their different quarters; the rest, perhaps two-thirds, remained with me. The next day people began to come, and on Wednesday, the 10th, a few single Gospels excepted, all my Bengali books were gone. The next day these few single Gospels, and a great number of tracts went off. On the 12th, many persons came for books, and some stayed a long time, as though determined to weary me by their importunity, and compel me, *volens volens*, to give them books; for they would not believe that I had none, though I told them repeatedly that I had given them all away. Twenty persons would at once stand at my window, and beg most earnestly, while I could neither give them books, nor persuade them to depart without any. One poor man, after long waiting, quite lost his temper, and said, "I will write to Serampore, that the Dacca missionary will not give me any books." "Do, my friend, I will furnish you with paper." Several have since uttered similar threats. Many now, in order to get books, plead that they come from the country: this plea is sometimes true, sometimes false.

After all my books were gone, the zemindar of B., a Brahmin, called on me to request a Bible. I gave him a note to brother Leonard, that he might get a New Testament, but he made me promise that when I got the expected Bibles from Serampore, I would reserve one for him. He is a well behaved old man, and not very strongly prejudiced in favour of Hinduism. He has been heard to say that he believes the religion of the Christians to be much better than that of the Hindus.

One day a man came to my window, and said, "Sir, I want a Bengali Testament." "I am sorry that I have not one to give you; I had some, but they were all distributed in two or three days." "What! has the sea been dried up in two days?" "It was not a sea; it was only a tank." "Ah, sir, you were very liberal, but you have now become very niggardly."

On another day a poor man came to my window for a book, and though I told him I had not one to give him, he still remained. A shower of rain did not induce him to move; he stood, I think, a full hour. At last, finding he could not succeed, he walked off in sorrow.

On the 16th of June your second box arrived. Supposing it contained New Testaments, I had promised copies to many; but how great was my disappointment, and that of the expectants of large books, when not one New Testament was found in it, but chiefly single Gospels! Several persons stood at the window while I opened the box, and carefully observed its contents; when finding that they could get nothing but single Gospels, they took them.

A very respectable indigo planter had expressed a wish for a few New Testaments for his patuaris, (publicans) who were then at his house in town, engaged in settling their accounts. I promised him some; but the contents of the box not turning out as I had expected, I was obliged to beg his acceptance of fifty copies of the single Gospels, to distribute among the fifty or sixty patuaris at his house. He gladly accepted them. Chand took a part of the contents of the box. Immediately the demand at my house became so great, that on Friday, the 26th, I had not a single Gospel nor a single tract in Bengali, those for Mussulmen excepted, to give away.

These applications for books are very harassing and distressing; I suffer much in my head from them. On some days I can scarcely write a page during a whole morning; and I become so fatigued that I cannot go out in the evening, nor even do any thing to purpose at home.

The applications for tracts and portions of Scripture are more numerous than ever. The

contagion is fast spreading to the town and villages around; and I wish that, like the cholera, it may go through the country; but pray send us help, or we shall be overwhelmed.

Disputation with a Mohammedan Maulavi.

About the middle of last month a respectable Munshi had several conversations with Chand, and appeared very favourable to Christianity. He pretended, however, that he had some remaining scruples, and proposed that we should hold in his house a conference with the chief Maulavi of Dacca, on some of the points in dispute between Mohammedans and Christians. We consented, and Saturday night, June the 20th, was appointed for the meeting. We went about 8 o'clock P.M., and were introduced into a decent hall, about thirty feet by fifteen, where chairs and a table were placed for ourselves and our principal Mohammedan opponents. The great Maulavi came about half-past eight, and the place was soon filled almost to suffocation with the followers of the prophet.

When the Maulavi was seated, brother Leonard put this question to him: "What proofs can you exhibit that Mohammed is a true prophet?" He waved the question, and requested us to give him our opinion of Isaiah lx. 4—8. "What," said he, "does this passage mean?" "It is," said I, "a prediction of the conversion of the Arabs to Christianity." This reply did not please him. "Are not," said he, "Midian, and Ephah, and Sheba, and Kedar, and Nebaioth, places in Arabia? And is not this a prophecy of the flocking of the people to Mecca?" "No," we said, "it is a prophecy of the flocking of the Arabians to Zion, as may easily be learnt by referring to the 20th verse of the preceding chapter, where the subject commences: 'And the Redeemer shall come to Zion,' &c. Jesus Christ was first to come, and then his kingdom

was to be extended by the gathering of the nations—and, among others, the Arabs—into his church." "But Zion," said he, "what place is Zion? And if it is a place, why is it addressed as a person?" "Zion is Jerusalem, the place called by the Arabs, 'Bait ul Muqaddas.'" "Oh! Bait ul Muqaddas, that is Mecca; that then is the place to which the nations are to be gathered." Here, you see, was a most unfair attempt to avail himself of the etymological sense of the name given by the Arabs to Jerusalem. "Bait ul Muqaddas signifies the house of holiness; Mecca is the house of holiness; that is therefore the place intended." "No," we said, "the place is Zion, though it is, by a figure of speech, addressed as a person; and, as a further confirmation of our views of the subject, we refer you to verse 14, where Zion is again addressed by name, and termed 'The city of the Lord,' 'The Zion of the Holy One of Israel.'" Here he felt his weakness, and we felt our strength, and we kept him to this point, till he was quite tired of it. At length he turned to Isaiah liv. 1, "Sing, O barren, thou that didst not bear," &c. The dispute about this passage was carried on by brethren Leonard and Chand in Hindustani, in which language I am but a novice. The Maulavi contrived to raise a number of quibbles about the meaning of a word in the passage. Finding we could not bring him to any thing like fair argument, we proposed to leave, as it was about half-past ten. "I am ready to meet you again," said he, "whenever you please." We told him that we would consider of it, and fix a time. We afterwards proposed the next Monday or Tuesday evening for another conference; but several circumstances, not very creditable to Mohammedanism, rendered it impossible to the Maulavi to meet us again.

CHITTAGONG.

FROM THE REV. J. JOHANNES.

Chittagong has had the seeds of divine truth very extensively scattered. Distant villages and markets have been visited with the word of life. We cannot, as yet, divine with what success labour has thus been bestowed. We know, however, that his word will run and be glorified.

Encouraging signs of the times.

Last month a number of Hindus (weavers by profession,) with their leader, a fakir, called at my place, and expressed a desire to hear of the religion of Jesus Christ, saying that they had seen our books, where very favourable mention was made of his name. Brother Fink and myself gave them every possible encouragement, read and explained the Gospel of Jesus Christ, and on their subsequently visiting us, we visited

their village, an hour and a half distant from the town. Here we found about a hundred persons disbelieving idolatry—the worship of Gurus, &c., &c., and believing in one God as the only object of adoration. We had worship amongst them, in which they unhesitatingly and cheerfully joined. On our leaving them, we gave away a good number of Scriptures, with which they were highly pleased, and which they promised to read.

Almost a Christian.

Permit me to give you an account of my native teacher, Sibapersad Thakur by name, who died a few days ago. He was a Brahmin, and although not a Christian, he disbelieved and hated idolatry, and objected to many things in the shastras. He paid the highest veneration

to the Holy Scriptures, admired the character of Jesus Christ, and more than once mentioned his conviction that, in heart, he was one-eighth part of a Christian. I never met with a heathen man who reposed so much confidence in God. Once affluent, he latterly suffered considerably from adverse fortune, yet his language was, "God sees the wants of his children, and his granary is always full." This man seemed made up of humility; always delighted in conversing on subjects connected with God and religion. He was a respectable old man, above seventy years, and was freely admitted in the highest circle of Hindus; and I have more than once witnessed him amongst a number of Hindus defending Christianity. I believe if any thing kept him from embracing the Gospel, it was his numerous connexions and friends. He often told me, "Sir, your religion, from the sacrifices it entails, does not commend itself to the human heart." Latterly he kept at a distance from me, and this I solely attribute to his being greatly shaken in his faith. The last time I saw him, about a couple of months ago, I told him, "Siba, you are afraid to see me now; but I hope you will, from your superior knowledge of the religion of Christ, die a Christian." All that he said in reply was, "What, do you think I don't believe in Jesus Christ?" A week ago his son announced to me his sudden death by cholera. He said little to his friends on his death-bed by which I could have obtained an insight into the real state of his mind in his last moments. Had I been informed of his illness, I would have visited him, and pressed upon his attention Christ Jesus, and him crucified.

General aspect of things.

Last month a swinging festival took place again. The votaries of this horrid system of cruelty said that the goddess Kali had appeared, and sanctioned the deed. We visited it, preached, and distributed tracts to hundreds.

We are daily distributing some of the good books you were kind enough to supply me with. We are sometimes tired of distributing; but not so the people of requesting books. We sometimes find distributing books to be a fighting work: if you do not hold the books firm within your grasp, hundreds will fall upon you, and snatch them away. Our house is sometimes flocked with people, and the cry is, "Books, books." They will take no denial. They will not mind whether the season is favourable or otherwise; whether we are in bed, at dinner, in the midst of company; their unceasing importunity is still, "Books, books." Well, we have given them this boon, and we bear with satisfaction that they do read them, and it is known to God how far they may prove productive of good to their souls.

Our English congregation on Sabbath days continues much the same. We have from twenty to thirty in attendance. In the Bengali service about twenty-five attend, although now their attendance is sometimes considerably interrupted by the heavy rains.

I must remind you of your kind promise of supplying the station with a native preacher. This is a large and promising field. Hundreds are perishing for lack of knowledge, and a native preacher is likely to do a great deal of good.

C E Y L O N.

Extract of a letter from Mr. Harris, dated,

Colombo, Oct. 13, 1840.

The last letter I sent to England (see our number for February) was dated "Matelle," and directed to Mr. Beeby. In carrying on my correspondence, I must take up the point, or, rather, points, at which I left off, and open up some fresh projects in contemplation for the increase of missionary labour and triumph.

The eastern part of the world has peculiar difficulties in the way of spreading the Gospel. It must never be compared, but always contrasted, with the western. The negro slave is a different man, and belonging to a different branch of the great tree of human life, from those by whom this island is peopled. Although our population is mixed, none who compose that mixture have any resemblance, either moral or physical, to the African. Our success, therefore, may not be so great, numerically, as that of others in other parts of the world; but when estimated with its evident and immense disadvantages, and with its comparatively feeble and limited power, it will, perhaps, be found to yield as much occasion both for thanksgiving and hope.

The intelligence I forwarded in the above-mentioned letter had, at any rate, the merit of practical proof as to the expediency and triumph of missionary labour. The men who underrate the value, and strive to diminish the glory of Christian missions, whatever profession they may make, are either senseless or profane. Nothing but ignorance or malignity can blind the mind on this subject, and deprive it of beholding the most elevated spectacles on earth. The proud intellectualist may think a half-naked Indian as originally of a less noble bearing than himself, and that his religion, be it what it may, is good enough for him. The merchant is too intent upon his speculations, and too eager to succeed in his enterprises, to let the moral condition of the people by whom he is surrounded, weigh heavily upon his mind. While the adventurer and the seafaring man come and go, move and remove, as if life were a game, and they won most who hazarded most. If all these men, and the soldier too, despise the missionary, is it a wonder? The missionary discovers in an outcast Rhodia his brother. The greatest gain he has is in winning him to

Christ. If he adventures any thing, it is his life in the service of God, and so ready is he to offer himself upon the altar of divine love, that he will never yield to the mariner in his journeyings over the surface of the globe. Where curiosity or geographical science attracts, he finds the love of Christ attract still stronger. Where the portentous sound of war is heard, he is at hand to proclaim the Gospel of peace. Where juvenilo ambition leads the way, he holds out to its struggles "the crown of righteousness." Let God judge, then, whether the Christian missionary ought to be despised.

When I said my last report was practical, I spoke the truth. My visit to Matello ended with the baptism of twenty-nine persons; all of whom I examined, with the exception of two or three. If you can place reliance on my statement, they were fit for the fellowship of the saints. They were not hurried prematurely into an outward profession of the Gospel; most of them had been kept in suspense from the time of my previous visit, (about ten months.) Most of them had endured the storm of persecution, and it fell heavily. Most of them testified that they were "rooted and grounded" in love, and their testimony was approved. Of these twenty-nine, two were baptized by me at Kandy; the first time, I think I may venture to say, that ever Christian baptism was administered in that place. Not many years ago it was the scene of horrid butchery on the part of the last Kandian king. And the great temple which spreads out its broad base, and lifts up its ponderous superstructure, had never before had the initiatory ceremony of the Christian faith performed so near! A beautiful lake seemed to invite a baptism, and two converts from the maritime coasts being there, in the presence of many spectators, we sang a hymn, explained the nature and obligation of the rite, and buried our believing friends with Christ in baptism, that they might "walk in newness of life," and remember that baptism is not "the putting away of the filth of the flesh," but the answer of a good conscience towards God. After this was over, I administered the Lord's supper to about a dozen friends, mostly from Colombo, and made diligent inquiries as to locating myself, and conducting the printing establishment at Kandy. As this is a most important step, and will change the whole aspect of our mission, I wish to speak about it at some length, and with as much clearness, honesty, and faith as I possess.

Kandy, although not quite a central place, is nearly so. To the north-east of it, at about seventy or eighty miles distant, lies Trincomalee; from thence to Jaffna, the northern extremity, the distance is inconsiderable. On the other side, populous villages are scattered to the borders of the ocean, and a teeming multitude of inhabitants—the genuine Kandian race—offer themselves to the notice, sagacity, and industry of the Christian missionary. This part of the island, in many respects the most encouraging,

is now almost in a state of spiritual destitution. At Kandy one of the Church of England missionaries resides, but I am not aware of any other direct influence of a similar kind. Our Matello station is sixteen miles distant, and needing now, as it does, so much nursing and care, protection and inspection, this is a peculiar claim, seeming to pencil out, in something more than faint lines, the Divine will, as to the remodelling of our means and labour.

In Colombo, at the present time, there are many who preach Christ, and three printing presses within five miles. The contrast between Kandy and Colombo I conceive to be striking. One has much light, although it is too generally despised; the other has much darkness, with a great desire to possess the light. It is true, the neighbourhood of Colombo might employ many missionaries, and with success, but they should be natives, and under the superintendence of a European. To this post Mr. Daniel has been accustomed, and between his resuming it, and descending to the level of a native village preacher, there cannot, I think, in persons competent to judge, be a difference of opinion. For labour amongst the Kandians, Mr. D. is not so well adapted. Though understood in some measure here, he would not be at all there. And as the Kandian is the pure dialect, it would be well that one, just seizing the language with avidity, and examining into its niceties, with a view to Biblical and other translations, should put himself in the way of hearing it constantly spoken, and have every facility for consulting native books, to determine with accuracy what and how peculiar is the idiom. The Singhalese spoken at Colombo is so mixed with Dutch, Portuguese, and English words, that before you are aware, your composition is liable to corruption, and one of the most essential qualifications of a translator becomes impaired. These are a few of the reasons why I deem it my duty towards God, and yourselves, as well as towards the Singhalese people, and myself, to move to Kandy. Although it will be attended with more expense, the result, I doubt not, will prove its wisdom. To carry on our affairs at our present annual expenditure, or with only two European superintendent missionaries, is impossible. I am aware of the great value of competent, and in some degree, educated, native preachers, and hope to establish an institution of this kind at Kandy, and take it under my charge. Whatever expense might attend it at first, wise economy would stamp it at last; for the outfit and passage-money of one European missionary would pay for the education of five native preachers for five years, and the expense of living here is not, for a native, above one-half or one-third of what a European must expend. So that the annual charge would be regulated accordingly. In addition to this, hardly any can hope to spread the Gospel so extensively and effectually as an enlightened, educated, devoted native. Our native preachers are not educated men; if they were, they might

do much more good. Almost without an exception, their hearts are in the work, and that is why, in spite of serious disadvantages, they are so successful.

On Wednesday last we ordained another native; and on that occasion Mr. Naden, of Kotigawatta, baptized eleven persons. Those persons I examined to my great satisfaction. I have not space nor time to be minute, or I could say pleasing things, which would make my missionary friends in England rejoice. If we would labour for distant generations, as well as present,—and he is a very short-sighted mis-

sionary who does not think of his work extending so far,—we must lay a good foundation. Europeans must be given sufficient for superintendence; natives must be educated up to a certain point, to fit them for their work. Of the former, Ceylon, regarding the present state of your funds, might do temporarily with three, though not permanently with less than four. Of the latter, we are the best judges, and must employ as many as we can get. Going out as they now do, is manifestly unfair to themselves, and impolitic, looking forward to the overthrow of heathenism.

In our number for September last, we inserted, from one of the native papers in Calcutta, a candid testimony to the benevolent character of missionary labours. The interest excited by that article has led us to insert another specimen of native sentiment, called forth by the mournful catastrophe of Erromanga. Our readers need not be reminded that when reference is made to “large salaries,” given “by Government to Christian teachers,” the allusion is *not* to missionaries. The recommendation at the close of the article will prompt the wish, that the writer were better acquainted with the spirit and precepts of Him who “came not to destroy men’s lives, but to save them.”

The quotation is from the “Bhaskar,” of the 25th of February.

We adverted last week to the fact, that two missionaries had been killed by the cruel inhabitants of the island of Erromanga, who even kept possession of the dead bodies. The only fault of these two gentleman was, that they had gone to preach Christianity in that country. Our heart was pierced with sorrow on receiving this sad intelligence, for the missionaries are a class of men who have greatly benefited this country. When properly considered, it will be found that they have done more for the advancement of science than the government. We have occasionally found fault with the government for giving large salaries to the teachers of the Christian religion; it must, however, be acknowledged, that the missionaries spend a great part of their income for our benefit. In many districts, numbers of people are educated at their expense. They subscribe also largely to all kinds of general benevolent purposes. When an inundation took place on the south, and, in consequence, the inhabitants were reduced to the greatest misery, the missionaries made collections on their behalf in every place of worship. They contributed likewise much to the relief of the sufferers by famine in the N. W. provinces. Moreover, whenever any of our countrymen, who are desirous of establishing schools, apply to them for aid, the Christian gentlemen never fail to assist them to the utmost of their power. In like manner, whenever any of our indigent countrymen apply to them for support, they never turn a deaf ear to their applications, and they assist in every good work according to their ability.

The missionaries are charitable, kind, sym-

pathizing, benevolent, and veracious, and India lies under a great debt of obligation to them on account of their possession of these virtues. To injure them, therefore, or to take away their lives, is an act of monstrous inhumanity.

Although, as religionists, Christians differ from us, still, as men, they are our friends. Among the Hindus every one is not of the same religious persuasion, and there is much variance and strife among them on this account. We see that the religion of the Voisnats consists in singing the praises of Hari, whilst the votaries of the female deities worship idols, and perform various sacrifices; and yet, because they thus differ, they do not seek to take each other’s lives. Nor do the Christians ill-treat the adherents and teachers of Hinduism. If it be said that, when they preach Christianity, they revile Hinduism, and that by doing so, they irritate the Hindus, it may be replied, that the Hindus irritate Christians still more; for the former do not content themselves with reviling the Christian religion, but in many instances allow themselves to commit acts of violence against the persons of the preachers, casting dust upon them, and other improper acts of this description. In this respect, therefore, both stand upon a level—nay, the Hindus are even worse.

Let every one follow and preach whatever religion he likes best; what reason for quarrel is there in that? If any one dislikes another man’s religion, he need not to go and hear it proclaimed; and if he goes to hear it, let him confute it by fair argument. Those who act differently, and seek to inflict bodily injury on the preachers, deserve to be numbered among

the brutes. If what the people of Erromanga have done to the two missionaries who had gone to their island, were now done by Christians to the teachers of our religion, what would we say of the missionaries? Would we not soon find means to obtain satisfaction for such outrage? If we had the power, we would seize on the missionaries, and cut off their heads; and if we did not possess the power, we would petition Government to punish them with capital punishment. If such a course would be just under those circumstances, then it would most certainly be just also in the Government to act without delay in the same manner towards the cruel inhabitants of Erromanga. Until Government has inflicted capital punishment on them, our indignation will continue.

Thus far we have written on this subject, and

hope that the Government will immediately give them notice of their approaching chastisement. We are sure our readers will be pleased if they receive intelligence to that effect.

It is true, that the island of Erromanga is not subject to the British Government, but it lies in the vicinity of its dominions; and if we compare the value of the life of a political resident with that of two ministers of the Gospel, surely that of the latter will prove much higher than that of the former. If, therefore, Government have hanged the Nuwab of Ferozpoore, and if they have subdued Cabul and Candahar, and called these acts just, we are of opinion, that if they at once made themselves masters of Erromanga, and destroyed its independence, they would act with still more justice.

J E R I C H O.

WE have great pleasure in inserting an account of the congregations gathered, and, heretofore, supplied by our esteemed brother Clarke, now gone to Western Africa. It is extracted from a letter written to Mr. Dyer, by Mr. Joseph Merrick, who, with his worthy father, Mr. Richard Merrick, occupies them during Mr. Clarke's absence.

Jericho, Dec. 30, 1840.

While Mr. Clarke was in England he requested me to write you concerning the state of the churches of which he is pastor, and over which my father and I now preside; but fearing lest I might unnecessarily be obtruding myself on your notice, I did not comply with his request. As, however, Mr. C. is gone to Africa, I see it my duty to write to you.

You will, sir, be happy to learn that, since Mr. C.'s departure from this island, all the churches have continued in peace. We cannot be sufficiently grateful to the great Shepherd of the sheep for this blessing, and I hope his mercies will lead us to seek more ardently than we have yet done, the promotion of his glory. Many have lately been added to the churches by baptism, and the catechumen's lists are increasing. At this station (Jericho) we have not room for the many who come up to worship, but I am glad to inform you that we are now erecting galleries which will contain about 450 persons. The temporary chapel at Mount Hermon is also much too small. A chapel is being erected there a little larger than the one at this place. The walls are nearly completed. The church at Spring-field, St. John's, is also increasing. I expect that the chapel will, in a short time, be much too small for the auditory. The station at Guy's-hill, in this parish, (St.

Thomas in the Vale,) called Mount Nebo is also increasing rapidly. I baptized forty-one persons there last Lord's-day morning, and preached in the forenoon from Rom. vi. 4. A short time since worship was held in this district in a small house of one of the members. Soon her house became too strait for the numbers that flocked to hear the word of life, and a shed was erected in front of the house. This also soon became insufficient to accommodate the hearers. The people then erected a temporary chapel on some land which my friend, Mr. Clarke, had purchased. This building has since been enlarged, but it is yet too small to contain the people that attend. A chapel is greatly required at this station, and I am fearful that much good will be lost if one is not soon erected. You will be pleased to learn that the members and catechumens connected with this station have built the temporary chapel just spoken of, a house for their schoolmaster, two small rooms for myself or father to stop in, when we visit the station, a kitchen, &c., for all which I have not been called upon to pay more than 12*l*.

The desire of the peasantry for religious knowledge is very great, and it is much to be deplored that they cannot obtain what they so earnestly crave. Oh, that the Lord of the harvest may thrust forth labourers into his vineyard!

J A M A I C A.

MR. CLARK, writing from Brown's Town on the 15th of January, refers to the arrival of Mr. Knibb and his friends, and adds a very gratifying account of the churches under his charge. His words are:—

You have doubtless heard through other channels of the safe arrival of our dear friend, Mr. Knibb, and his companions. I had the pleasure of meeting them when they landed last

week, and on Tuesday last of attending a soul-stirring scene at Falmouth. All the brethren and sisters are well, and I think will prove great blessings to Jamaica. We were in great need

of help. Some brethren were sinking under their heavy labours, others of us felt it would not be possible for us much longer to bear up; but, thank God, more labourers have come into the harvest field. May they be preserved from every evil, long spared, and their labours crowned with success!

The past year has been the most remarkable, as regards the results of missionary labour, of any since the formation of the Jamaica mission. At the stations under the care of myself and my colleague, Mr. Dutton, upwards of 800 persons applied to us for baptism. While our hearts were filled with gratitude, we felt it necessary to be ten-fold more careful lest we should receive mere nominal instead of real Christians into the church, and so injure the cause of the Redeemer. Again and again was every individual conversed with, the most diligent inquiries were made, and the greatest care taken to ascertain whether fruits meet for repentance were brought forth. Seven hundred and twenty-nine individuals gave pleasing evidence of having passed from death unto life, were baptized, and added to the churches at Brown's Town, Bethany, and Clarksonville. I rejoice to say that they are adorning the Gospel.

We have had, during the year, to exclude one person only from the church at Brown's Town, and one from that at Bethany.

The attendances at the stations above named, a new one formed at Sturge Town, and a small station in Clarendon, average every sabbath-day about 5000 souls. In general, brother D. and myself each preach at two stations on the sabbath. We are assisted by some of our negro brethren, who conduct services very acceptably and usefully; and shall now have farther assist-

The following paragraph will not be the country, where such statements as occasionally heard.

I regret to hear that repeated attacks are made on the mission respecting the piety of our church members and the genuineness of the work which has been going on. Allow me, on these points, to say a word. I am free to confess, that the average piety of our churches is far, very far, below the perfect standard of the Gospel; but, so far as my knowledge extends, I can say with tolerable confidence it is quite equal to that of the churches in England. But, do not think that this contents us. We desire,

also in Mr. Armstrong, who has arrived to take charge of our principal day-school.

One highly interesting feature of our stations, to me, at least, is our sabbath-schools. At Brown's Town we have a regular attendance of 750 children and adults. At Sturge Town upwards of 400. At Bethany 300. At Clarksonville, 450. Mount Zion, in Clarendon, 100. I am certainly underrating the number, when I say we have 2000, about half adults, under sabbath-school instruction. A large portion can read the New Testament, and others are progressing satisfactorily. Many old people, of sixty, or thereabouts, have evinced their love to God's word by struggling on until they have learned to read the blessed book. In one day-school we have about 500 children. Evening-schools are carried on on several estates.

A few young persons of decided piety and devotedness are desirous of being employed in preaching the Gospel to their perishing kindred in Africa, and I trust the day is not far distant when many of our sable friends shall be employed in the glorious work. Our hearts have been gladdened by the cheering intelligence of the Committee having taken up the mission to Africa, and that my dear relative, Mr. Clarke, and friend, Dr. Prince, have already gone to that long neglected and benighted land.

Our people have just raised 40*l.* currency, towards liquidating the debt of the Society. In the course of the year we shall make an effort for Africa. We have a large debt, and the expenses of the stations, support of ministers and schools, &c., will fall heavily upon us. But the people are grateful for the blessings of the Gospel, and willing to consecrate their energies and property to the cause of God.

deemed superfluous in certain parts of our friend Mr. Clark refers to are still

we pray, for an outpouring of the Spirit on British Christians, that their piety may be pre-eminent. And all the brethren with whom I have conversed, see the importance of raising the standard of piety here, and, I think, are labouring with this particular object in view. The churches want to be more holy, more entirely consecrated to God's service, more prayerful and united, ere the whole population can be converted; and I am happy to add, they are all growing in grace.

P O R T M A R I A.

Our readers will perceive, by the following extract of a letter from Mr. Day, dated 23rd of December last, that while he was greatly encouraged by the blessing resting on his labours, he was, like many of his brethren, greatly burdened by the cares and anxieties of chapel building. We apprehend that few of our readers have an adequate idea of what our Jamaica missionaries have even yet to struggle with from that cause, each in his own station, without any coadjutors to share the burden and responsibility.

It is with feelings of devout and lively gratitude that I review the year now nearly closed. My health has been mercifully preserved amid much sickness, and frequent exposure to the sun and rain. Surely He that keepeth Israel has kept and preserved me, both from "the arrow that flieth by day, and the pestilence that walketh in darkness." At each of my stations there has been a considerable increase in numbers, and many more are now accepted for communion with us, and will be baptized as soon as I am able to attend to it. Nor are our numbers merely increased, and increasing, but, as far as I am able to judge, our members are endeavouring to walk conformably to the Gospel; to put to silence the ignorance of foolish men by well doing; and to recommend their religion to those who are without. Some have been excluded, and some restored, while many who were utterly careless about their souls, are awakened to attend the means of grace, and several, I believe, are seeking the Lord with all their hearts.

At Port Maria I have had much anxiety of mind and bodily fatigue, in addition to my ordinary duties, in planning my chapel, providing materials for the building, and finding a suitable person to carry on and complete the work. In all this, however, I have been much encouraged by the liberality of my people, out of their hard earnings; they have thus evinced the sincerity of their attachment both to the house of God and to their minister. I have never given them the least reason to hope for any assistance from England, in the building of this chapel; and I know that it would be almost unjust to cherish an expectation of the kind now, considering the past liberality of the Society to Jamaica in general, and its present extended operations; yet it would very much cheer our people to be assisted a little in this work, and would, I doubt not, induce them to act with even greater energy than they have done. Many ministers of other denominations are applying to the parish vestries, and to the House of Assembly, for grants to assist them in building. I cannot, and will not do this, even though our old shed should fall, and I be obliged to preach in the open air, and over my shoes in water. So that, if no aid can be afforded us, we will go on as well as we

can, and if our funds should fail us, the building must stop until they are again replenished by negro liberality. As I have referred to this in former letters, I shall refrain from any further remark, believing that if it be in the power of the Committee to assist us, they will cheerfully do so.

On this station our schools are also improving.

In consequence of my residing near to Oracabessa, I have been able to give a little more attention to that station, and my labour has been well repaid, both in the internal state of the church, and the external condition of the premises. Our number has much increased, and although the present year has been one of great expense to this station, it is nearly out of debt, and in the course of a few months, will, I hope, be perfectly clear. I have been obliged to suspend my day-school for a few weeks, until a young man, a member of the church, has acquired a knowledge of the system of instruction adopted by the British and Foreign School Society, for which purpose I have sent him to the Mico Institution at Kingston.

In Bagnal's-vale I continue to preach as often as possible. Not an acre of land is to be sold which I could build a chapel upon. I am, however, kindly entertained on a sugar estate, and allowed the use of a large shed, called a trash-house, to preach in. Here my congregation is steady, and averages at least 1000 persons, yet I cannot often go there on account of the claims of my other stations, not to enumerate other impediments, as, thirteen miles' distance, by a very bad road, crossing a river, I believe, ten times, and when there, exposed in a great measure to the soaking rain and the scorching sun, from both of which I suffered considerably last Lord's-day week, when I preached there. I have a prospect of opening a new station about half way from here (Port Maria) to Mount Charles. I have not yet visited it to preach, but believe a very large congregation might be gathered there if I could give it a little attention. But what can I do, with three large congregations looking up to me for spiritual instruction already, and, as yet, not sure of a brother missionary coming to my aid?

WESTERN AFRICA.

We have much pleasure in stating, that intelligence has reached us from our friend, Mr. Clarke. His letter bears date, off Cape Apollonia, on the Gold Coast, Gulf of Guinea, Dec. 18, and it was despatched the following day from Cape Coast Castle. Previous letters, sent off about a fortnight earlier, have not yet arrived; but we hope, in our next, to be permitted to give an orderly account of our brethren's proceedings. Mr. Clarke mentions a variety of incidents connected with their progress along the coast for upwards of 500 miles. At the date of his letter both of our brethren appear to have been in good health.
