

# THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1843).



AGRA, HINDUSTHAN.

## A S I A.

## AGRA.

The city of Agra, the metropolis of a province of the same name in Hindusthan Proper, is situated in north latitude  $27^{\circ} 12'$  and east longitude  $77^{\circ} 56'$ , being 137 miles south of Delhi and 830 miles north-west of Calcutta. It has an immense population, and is a place of great political importance. The number of members in the baptist church there, was at the time of our latest account, fifty-seven. We are not in possession of any recent intelligence from this station : but are hoping to hear of the safe arrival of its pastor, Mr. Williams, who is returning thither from a visit to this country, which his state of health had required.

## CALCUTTA.

The loss of one overland mail, and the consequent interruption of customary arrangements affecting others, have occasioned some irregularity in our Indian correspondence. In a letter written by Mr. Evans, in the beginning of August, but not received till the middle of October, he informs us that Mr. Wenger had been very ill, but was recovering. He adds, in reference to his own station, "The church and school are both prosperous. We have received eleven persons since January, and others are now waiting for baptism." In a letter dated September 21, Mr. Thomas says, "Last night two of our native brethren were set apart publicly for the ministry. The services were held in the Intally chapel, were well attended, and very interesting. Some of our independent brethren were there, and assisted. I have not time to say more. Brother Yates is rather ailing ; so are one or two others, particularly Mrs. Small : the rest are much as usual, and, *for the season*, we are all in good health."

Since the foregoing paragraph was in type, we have received some of the missing letters ; none, however, of so late a date as that of Mr. Thomas. One from Mr. Wenger, dated September 16, gives the following interesting information.

The "Herald" for September, which I hope will reach you by the present mail, will convey to you the intelligence of the unexpected death of our much loved native brother, Gunga Narayan Sil. Ten days after him, the Rev. R. de Rodt, of the London Society's mission here, a townsman and early friend of mine, equally suddenly was called to his eternal rest. These two losses have deprived Calcutta of the two best preachers to the heathen in this city—as far as the Bengali language is concerned. The latter of these losses especially, will be felt very extensively, but scarcely more keenly than the former. Mr. de Rodt was cut down in the prime of life, before he had completed his thirtieth year, at a time when he bid fair to become one of the most efficient missionaries in almost every department of labour. To me he was a friend long tried, who had stood by me in 1833, comforting and encouraging me at a time when scarcely any other friend approved of

my separation from the national church. Gunga Narayan Sil was, so to say, my right hand in the Colingah church. I therefore feel the double stroke keenly, and much need the prayers of friends in England. I am happy to say that Gunga Narayan's death seems to have produced a good effect upon the Colingah church. Some members, who before seemed to have become lukewarm, show more zeal now, and have begun to impart instruction to others. Among the congregation, too, there is a stir.

No portion of scripture can give you a better insight into the character, the frailties, and the difficulties of our native churches, than the epistles to the Corinthians. I verily believe it is next to impossible to understand these epistles fully any where else than in the missionary field. Only there it is possible to see how such inconsistent people could, after all, be considered as true believers, and fit (though imperfect) members of a church of God. My attention has lately been called to this subject by the circumstance that I have begun to expound these epistles in a familiar way, at our Wednesday evening prayer-meetings at Colingah. I may as well mention in addition, that on sabbath mornings I generally expound, in a more careful manner, a chapter of the Old Testament. I commenced with Genesis, omitting a number of chapters which seemed to be of minor importance as to their practical bearings, and have gone regularly through Exodus as far as chapter xix, which I shall explain (p. v.) to-morrow morning. Historical subjects interest the people, and abide in their memories better than systematic discourses; besides which the oriental dress of the bible narrative, somewhat different from the costume of Bengal, and yet akin to it, gives to the Old Testament a peculiar charm, and affords numerous occasions for introducing subjects suggested by the circumstances of our people. To give you an example. Last sabbath morning I spoke on Exodus xviii. The first part of that chapter would afford little scope for practical exposition in Europe; but the narrative of Moses being joined by his wife suggested to me a topic which is most important here. It

is customary in this country for married couples to live separate for a long time together, because either the husband or the wife goes to work to another locality, often at a great distance. This practice leads to much sin and misery, for alas! Bengal is a country of which the first chapter of Romans gives the truest moral description. Now I told the people that Moses had taken his wife with him to Egypt, but sent her back, probably only on account of the imminent danger of death to which he was exposed. But as soon as a convenient occasion presented itself, she joined him again. From this I took occasion to make some strong remarks on the practice mentioned above, and to tell my hearers that husband and wife ought not to live separate for any length of time, unless necessity rendered it unavoidable, otherwise sin would be the consequence. Several cases of this nature having occurred among my audience not many months before, they could easily make the application. In a similar manner the circumstance of Moses naming his sons as he did, gave me an opportunity to speak against their giving their children names occurring in Hindu mythology,—a thing very often practised among the heathen, and not quite left off even in England and other parts of Europe, where names like Phebe, Diana, &c., are used without any body's thinking of their idolatrous origin.

I mention these things, because I have little else to say that would be new to you, whilst such details may be new. Our school is going on tolerably well, but not without sundry fluctuations. In the bible we have commenced Jeremiah, though the printing of Isaiah is not yet finished.

I have received a copy of your last Report, and you will see from the "Herald" that I have made use of it. I shall, after the rains, give more Indian intelligence in it; but the fact is, during the rains every body is compelled to stay at home, so that there is a comparative dearth of communications. Mr. de Rodt's death was occasioned by an excursion he made to the Sunderbunds at this unhealthy season of the year.

## CHITTAGONG.

A work of grace among the weavers in this district, a series of persecutions which they have been called to endure, and their steadfastness in withstanding opposition from various quarters are thus described by Mr. Johannes.

You will no doubt be happy to learn that our labours among the weavers have not proved altogether unsuccessful. Although of late we experienced considerable disappointment and trials, yet the Lord has not been

unmindful of us, but has in the midst of darkness, doubt, and anxiety, afforded us the light of his heart-reviving countenance. Not long ago I mentioned our prospects as bright and cheering, and so we were warranted to con-

clude from hopeful and encouraging appearances. Our labours at first were well received and appreciated—every visit made and received afforded mutual encouragement. Our kindness was reciprocated and acknowledged. Our presence amongst them was hailed with delight. Their houses were open to us at all times, and prejudice did not bar the entrance. Their communications by letters and their personal visits to us proved their attachment to us and the gospel of the ever blessed God. But our horizon was soon overcast for a time. Our books, our conversations, and instructions wrought no small change in their minds. This was apparent to all. As long as they did not publicly declare themselves for Christ and Christianity, hostility was asleep. Hopes of their returning to their gods, gúrús, and people, were strongly entertained, at some favourable time. At some future period the bráhmans expected to reap their usual gain in the devotion of these alienated disciples. But when a course of vigorous efforts was adopted—when five heralds of the gospel—three not unlike them (save in their religious views) were sent—prejudice took alarm; Satan would not allow an easy conquest over his once faithful and warm votaries; but stirred up many to oppose the progress of the work. The poor simple weavers, who never knew what persecution was, began to feel the effects of it. Their zemindars, relatives, friends, neighbours, and gúrús all rose against them. Accustomed to visit their heathen neighbours, to eat and drink with them, now they were forbidden; their pipes' fire was not given them. They were not allowed to drink water out of the same lotá. The barbers objected to shave them. Their children were not allowed to mingle with them or play. They were viewed as pests in the community. Under circumstances of so trying a nature strong faith was required; much of the principles of the gospel to animate and buoy them up. If notwithstanding the example and presence of the Saviour many apostatized, in reference to whom he addressed his weak disciples, "Will ye also go away?" what could be expected from this weak unlettered people, who with a little glimmering light of Christianity could only "see men as trees walking?" To us these things did not seem strange. The more trial to a Christian, the more gain, more devotedness of heart to God, more zeal, more dependence on God, more abhorrence of self, more appreciation of all works, services, and endeavours, strong sense of unprofitableness, clinging, trusting more in Christ and him crucified. We knew the efficacy of faith which overcomes the world. We knew to whom belongs the exclusive work of conversion, and his pledged word to keep all whom the Father has given him, faithful and persevering to the last. In humble dependence upon God we abated not in our zeal, nor slackened in our exertions. While almost all

had deserted us, one man stood firm in his adherence. Rámcharan, a middle-aged man, who had heard the gospel for three years, and had profited thereby, came forward and declared his renunciation of all his former sinful ways and pursuits, and avowed his attachment to Christ. Our joy at this juncture was great in proportion to our disappointment, and we knew this was the Lord's doing; for such an open account of his belief in Christ, in the teeth of persecution and hostility, could never originate with man. We welcomed him, quoting the heart-cheering words of Jesus, "Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall enter into everlasting life." While measuring a spot of ground within this man's boundary, to erect a temporary place for missionary purposes, one of the hostile parties approached, and said to him, "O fool, what are you about? You are allowing these persons to encroach on your ground, who will not only deprive you of it, but take away your caste, reputation, and character." The reply made on the occasion serves to elucidate his feelings—"Am I a Christian now? I have been so for these three years." All these trials were proving, in the ordinary providence of God, the sincerity and faith of these babes in Christ. If at any time, under the prevalence of temptation, distrustful words escaped his lips, it was when one said, "As soon as they have made you a Firingí, they will forsake you." All he said was, "Sir, I have a heavy burden on my heart, and unless I am baptized I shall not rest contented; and when I join you, I hope the man's words will not come to pass." This man was not the only trophy of divine grace triumphing over human infirmities and fears. Very soon after, a relative of his bearing the same name, decided himself in favour of Christianity. Three women soon followed their example. The mother of the first Rámcharan, the daughter, and the wife of the second, came forward to share in the joys of their father, husband, and son; and as they had all heard the gospel before, and expressed a wish not to be put off being baptized, we held a church-meeting in the house of the first Rámcharan, and after singing and prayer, and other customary examination, received these five Chándgáwn converts amongst the weavers, by giving them the right hand of fellowship. On the following day, Saturday, while these five souls were leaving their village to proceed to town to be baptized in the chapel, all their neighbours, relatives, and friends came out of their houses to meet them. Some entreated them with tears to desist; others opposed their intentions with worldly counsels, others with cruel mockings, and some with tears. The elder brother of the first Rámcharan begged him to consider, and said if he would alter his resolution, he would

make him a present of fifty rupees. The Roman Catholics, who are not a few in this village, also tempted them with promises if they would join the Romish church. The Muhammadans said that their exchange of religion was one for the worse, and advised their following Islámism. All these things had no weight with them—they were fully prepared to cast in their lot with us. While another man was reviling with loss of caste, Rámcharan the first said, "Brother, when a man is your companion in the commission of the worst acts, he is not pronounced an out-cast or defiled, but when a man is desirous of forsaking all his sins and wickedness, and living a new life, you say he has lost caste. How can this be?"

On the following morning (sabbath), in the presence of a numerous congregation—Hindus, Muhammadans, and Roman Catholics, these five souls, in obedience to their Saviour's command, fulfilled an act of righteousness, by putting on the Lord Jesus Christ by baptism. In the afternoon they partook of the memo-

rials of the Saviour's love. At night these five brethren and sisters put up in the house of one of the native preachers, the distance to their village being too great to venture on foot at that hour of the night. At night the daughter of the second Rámcharan was observed to repeat these words, "Good God, was I in darkness all this while? then how happy am I, that I have discovered the true way of salvation!"

And now that the Lord has opened a bright prospect before us, I again invite your kind attention to the demands of this people. Some one must be stationed amongst them, but where are the means to erect a place to answer every purpose?

When you see all the native converts, the fruit of Carey's labours, think then of the beginning of his success. He had at first only one solitary convert, Krishna Pál. Thus we have but a few souls at Chándgawn; yet we may sing—

"We'll spread our trophies at his feet,  
And crown him Lord of all."

## DINAJPUR.

Mr. Smylie's exertions in the distribution of tracts and portions of the scripture, at a mela, or fair, are thus described in a communication addressed by him to the Calcutta brethren:

The two cases of books you sent me arrived on the 10th, and in an hour or two after their receipt one full case, selected by myself, was on its way to the melá. I followed it immediately, being anxious to have the first of the people who came to the melá; but having proceeded a few miles on the journey in the night, we were overtaken by a thunder-storm which brought with it very heavy rain. The natives who accompanied me immediately turned off the road, and took shelter in one of the houses of a farm village. I was left without to bear the brunt of the wind and weather. The pákí in which they left me was rattaned on the sides, and not boarded, as they are in general. They left me about 11 P. M., and returned about 4 o'clock next morning. I had an old boat-cloak, which has borne many a bitter blast, and accompanied me on my travels for the last fifteen years. Of this I made the best use I could, and so was by no means unhappy. I was going on an embassy for the King of kings, with full commission to lift up the standard of the cross: what my success might be I knew not, but this I knew, that the day would come when the standard would be planted, and all the people of this land be taught to keep rank under it. I remained one night at Sádámahl on my way to the melá, and two on my return. Almost

the whole of the men who left our place last year, have returned; and several of them have followed me to this station. I trust they have got a lesson they will keep in mind.

The effects of healthful discipline, established by our late worthy magistrate, could be seen here, although he is now gone. The time is not far gone, when the night used to be spent in one continued roar of *catch thief*, and firing guns and pistols, and passing the watchword from one end of the mighty concourse to the other. Until my books were all distributed, I went out about sunrise, returned about twelve o'clock, and after some refreshment returned to my work, and continued till sunset. Many were the people who told me they had read the books I gave them last year. Many said, we read, but we understand but little; and how can it be otherwise? we have no one to teach us. Others would take books with evident marks of pleasure and thankfulness, and as they received them, they would look up to me with something of a child-like confidence, and say, "Tell us how to understand the book." I have sometimes been asked the following questions: Do you know those people? have you seen them before? and where do they live? I could but answer, No, I do not know them, nor do I remember seeing them

before. The reply to this was, Why, they all appear to know you, and from what you say to them one would suppose you knew them all. To all it seems as if there was a growing confidence in people's minds, when they meet me in the *melá*. I mention these things as tokens of the breaking down of the wall of partition. When I could speak, it required so much exertion that only a few of those nearest to me could hear, and I was instantly out of breath. Numbers requested me to explain the books, and I tried it, but was obliged to give it up. What could I do in such a case as this? I would, every time I saw a few very anxious people about me, call out to them, You Musalmáns all say that you believe Moses and the prophets, we bring you nothing but what they foretold. We give you what they believed. We wish you to believe what the prophets and all of them believed, that Jesus Christ would come to die for the sins of the world. We tell you and prove to you that he is come.

I have never seen any book so much admired by the natives as the "Fruits of Drunkenness;" within the last month or two I have also frequently been asked for the "Evidences of Christianity." Those who have asked for such a work have not been able to explain clearly what they wanted; but they had seen a book or books given by me which they called the evidences of our faith. From what they said of this book, I have sometimes thought they might mean the gospel of Luke, and at others I have thought they had seen the Acts. To all appearance the bráhmans continue in the serious mood I formerly mentioned. They now ask for books in a becoming way. The Musalmán seemed greatly astonished to see the *múnshí* with me, and some of them ventured to ask me whether he had joined us. Some few asked himself, and were soon answered in such a way as to leave them in deep silence and thoughtfulness. It would be altogether impossible to remember every thing said amidst the noise.

#### A HOPEFUL CHARACTER.

I was attended and assisted two days in the fair by a Hindu who came there on business. I do believe this man has been converted some time. One would have supposed, without hesitation, that he was one of our people. When he came to me, I was seated on some bamboos above the people, so that all could see what I was doing. He took his stand at my feet. Every opportunity he could get he would read or try to make himself heard by the people. He could be heard to cry with all his might, Jesus Christ is the Saviour of sinners, and those who reject so good and wonderful a Saviour shall justly perish. He was evidently much distressed at the unbelief of the people, and asked me how it was they did not see and understand things so very evident? things he could no more doubt of

than he could of his being. What could I answer to this, but that God had blessed him above many, and that what he felt and understood was the work of God's Spirit? He intended to call on me in the evening; but his business must have prevented, for I did not see him till next day. When he got near me, he would have embraced my feet, but I never allow this. He said, You must become our *gúrú*. I answered, not in the way in which he used that word, but said, I will teach you all I know of God's word; but I myself am a sinner, and nothing more than you are. To which he answered, Ah no, not so, that is not true; you who have brought us such wonderful things, not more than we, and a sinner? I tried to convince him of this. He said, I have often wished to be with you, and unless some one becomes our head, what is to become of us? we cannot remain this way. This is not the will of God. I expected I should be able to join you with all my family; but I know not what to do: sometimes they listen with much pleasure, and I think they are all ready, and then they break out into a rage all at once, and abuse me, and order me to throw away those books which have given them so much pain and trouble. I had intended to ask his name, but forgot; he told me his house was in Rupanj. I make no doubt but he will call some day. The number of books and tracts distributed was 2123, large and small; this was all the box could contain. We have never, in any season, distributed so many large books, and yet, as we go on, the cry increases, Give us large books, that we may understand the whole.

#### MUSALMAN CONTROVERSIAL TRACTS.

It will be remembered that two or three years ago the Musalmáns around Dinájpur distributed a circular against Christianity. It seems that since then they have commenced to write and print tracts.

The Musalmáns have been handing about a work against the Christian faith. I wrote to the person in whose possession it was, requesting him to allow me to have a look at it. He did so, with a request to return it when I had seen it. I thought by getting it into my own hand, I should find out by whom it was written, and where printed and sold. But alas, how deceived was I. It has no author's or printer's name. It is a print, and not lithographed. I shall make another attempt to get a copy of it. I showed it to one of the Musalmáns here, and asked why a book without a name should be circulated in this underhand way, and hinted that we were never ashamed of owning the truth. This person said, the author intended by concealing his name to show his great wisdom. I very plainly stated that I was prepared to meet any number of them in any place they might name, if they would promise to keep to cool and reasonable argument. Promises have repeatedly been made, but no performances.

## DELHI.

Political events having attracted to Delhi a great number of persons from different parts of India, Mr. Thompson has had opportunities, of which he has gladly availed himself, to make known the gospel to many who were totally unacquainted with it. The following account is dated February 20th.

Yesterday was a day of great joy to us. I had the pleasure to baptize three persons, viz., two Europeans and a native. The latter was Thákur Dás, the goldsmith of the city, who had for two years been a candidate, and was only prevented being baptized last December by the threatened violence of his wife, who said she would throw herself into a well or forsake him.

## DISTRIBUTION OF THE SCRIPTURES.

Together with the governor-general's camp, we have had encamped west and south of the city, the Rájahs of Alwar, Bhurtpore, Dhaulpore, Beekanere, and Kotah, and the Nabob of Tonk; and I took this opportunity to visit their encampments with the word of Jesus, whose name and religion were strange news to the followers of the above Rájahs. They have most eagerly and gladly accepted of the word of the "Redeemer of the world;" and some thousands of gospels and tracts in Sanskrit, Hinduí, Persian, and Urdu, will shortly be on the way to their country, and it is to be hoped, brought into use in their domiciles.

The Bábus too, in the audit and accountant's offices, some of them educated under Mr. Penney, others acquainted with Christian books and missionaries, were very forward to obtain the word of God in Bengálí; and they too are gone away with some 500 books and tracts in their own language. I never before witnessed in the natives of Bengál such unreserved and cordial reception of the Christian scriptures, and such an eager desire for the entire bible. All castes of Bábus uniformly desired our books—their being bráhmans made no difference in the expression of their wish for our books. There is certainly a great moral change for the better about to take place in the Bengálís in the upper stations; and may the churches of Christ reap the benefit of it, by the accessions of members from this body of well-informed and now well disposed people.

I wish I could say I did all I might have done among the thousands of heathen strangers who recently visited Delhi. I feel humbled that so little was done; but I still feel thankful for the opportunity afforded of making known Christ Jesus where he was not known, and rejoice that some hundreds of persons are taking away with them the treasure of the divine word, and some few of them impressions of the truths of revelation to which they had been strangers before. One man, indeed, a well read bráhmán of Bhurtpore, offered to

stay with me, and make himself further acquainted with the gospel, but I recommended his return home for the present.

## VENERATION FOR THE SANSKRIT LANGUAGE.

It will not surprise you to find that a veneration for the Sanskrit language is universal; two pandits being offered, what I affirmed was "the word of God in Sanskrit according to the Christian faith," they on taking the gospels in their hands, took off their shoes, and stood barefoot in the open street, while they read in them. They were from Dhaulpore-bari, near Gwalior. Another Hindu from the same place, when I visited their encampment early in the morning, said, that a pandit whom I requested to see, would attend as soon as he should have "cleaned his teeth and his mouth," as he could not think of reading any thing in Sanskrit with unwashed hands and mouth.

## SUMMARY.

I have waited thus long till the people from Dhaulpore should go away, and they are now gone, and I have reason to hope that two persons in particular have taken with them deep impressions of divine truth and of the glorious gospel of Christ, however unpalatable these things may have been to their highly prejudiced minds. One of these men was esteemed as a guru, or teacher, among them. The scriptures and tracts distributed among the strangers, and very partially among the people of the city, are as follows:

	Vols.	Gospels.	Tracts.	Total.
Hindi .....	65	385	2324	2774
Urdu .....	8	95	889	992
Sanskrit .....	41	250	288	609
Persian .....	28	108	...	136
Panjábi .....	1	...	6	7
Bengálí .....	146	...	357	533
In all .....	289	868	3894	6031

Of but few of those who have taken our books, it can perhaps be said that they fully appreciate the treasure they are carrying with them to their benighted provinces, but of most it may be affirmed that they are taking the germ of gospel knowledge with them, the little seed, which is to take root and grow up into a tree, in the branches of which many a soul will take refuge under the ministrations of the Sovereign Spirit; and that the heaven of the gospel thus conveyed may now begin to diffuse itself among the mass of the people, will, I trust, be the prayer of all God's servants.

## CHINA.

Our readers will remember that a sum of £500 was voted by the Committee, a few months ago, from the Jubilee Fund, in aid of the missions of our American brethren in China; an acknowledgment of which, from the Foreign Secretary of the American Baptist Board of Missions, appeared in our number for July. We have now had the pleasure to receive letters direct from Hong Kong. In a letter written in April, Dr. Macgowan says,

Baptists cannot be considered as intruders here, for although Morrison was the first protestant missionary in China, your Marshman preceded him a long time in the same kind of labour; indeed, the translation of the word of God effected by Marshman is in some respects the best that has been made; at least, his Genesis and Exodus is considered by scholars as far superior to any that has yet appeared.

The mission of the American Baptist Board, though in its infancy, has been largely blessed by the great Head of the church. We have here four male and one female missionaries, all of whom, myself excepted, speak the language with considerable fluency. The gospel is preached daily to crowds of eager listeners, and several of the natives who have afforded good evidence of a change of heart, have been baptized. Through the liberality of her majesty's plenipotentiary, Sir H. Pottinger, ground has been granted us, whereon we have erected two chapels and two mission-houses; the expense of the buildings was defrayed by donations from English and American residents here, Sir Henry himself subscribing £50. Thus we are the first in this very flourishing and important town. The Queen's Road Baptist Chapel is the first protestant place of worship erected in China.

I purpose embarking, a few weeks hence, for Fuchou, the capital of the commercial province of Fuhkeen, in company with a brother who understands the dialect of that great province, with the view of establishing

a mission there. It is the only one of the five open ports which has not been selected by missionaries of other denominations as a field of labour, but in almost every respect it is the very point we would have selected ourselves. At the Straits, there is an English brother, Mr. Young, who perfectly understands the dialect of the province to which we are going. We have requested our Board to appoint him as a colleague for us. Possibly our society may not have the means to do so; can he look for support to your society in the event of our's not possessing the ability to enlarge its operations? He has been an assistant to Mr. Medhurst for four years, and is anxious to be employed by the denomination to which he is attached—the baptist. However, I hope we shall soon hear of his being appointed by our Board as one of their missionaries; so that if you were willing to engage him, you may not have the opportunity.

I hope you have been able ere this to procure medical missionaries for some of your African stations. I am every day more and more persuaded, that missionaries of my profession are almost indispensable auxiliaries to the cause, especially where mission families are placed in stations where other medical assistance cannot be procured. I am full of hope that, through a hospital which I am going to establish at Fu Chou Fu, I shall be enabled to commend the gospel to very many, and prepare the way for the more honourable and more important labours of the preacher of the gospel.

In a subsequent letter, Dr. Macgowan, referring again to Mr. Young, adds, "Since that time we have heard from Boston, and have been authorized to admit him into our mission, which we are on the eve of doing."

A joint letter from the Baptist American missionaries, dated Hong Kong, China, June 9, 1843, contains a gratifying testimony of the value of the Chinese version executed many years ago at Serampore, and an affecting reference to the mischief which British cupidity has wrought, and is still working in China:—

Your Marshman was the first protestant missionary who laboured specially for the Chinese. Under great disadvantages he effected a translation of the scriptures which is esteemed of high value. The present seems an auspicious moment for following up the

work which this learned and pious servant of the Lord so ably commenced.

As the noble efforts of our British brethren for the relief of the oppressed in the west have been crowned with signal success, it is hoped that the wrongs of the east will not be for-



gotten by them. Neither slavery nor the slave-trade is fraught with more evil to Ethiopia, than the infamous opium traffic to the land of Sinim. It may be that you can do little or nothing to stay this flood, which is bringing misery and death upon this unoffending people, but you possess the antidote—the gospel of Christ.

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## AFRICA.

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### FERNANDO PO.

Intelligence, which all our readers will deem interesting, has been received from Mr. Sturgeon, dated Clarence, August 14th, 1843. The following are extracts :—

Since I last wrote to you I have been called to endure a great fight of afflictions. I informed you, in my last epistle, that my dear wife was anxiously looking for a vessel to convey her to her native land. Soon after that period I applied for a passage in the *Mary* (the vessel in which Mr. Clarke and Dr. Prince left Fernando Po in the year forty-three), which was then lying in our harbour. This step was agreed to after much deliberation and prayer, and not in any degree hastily, and not till after Mrs. Sturgeon had obtained a certificate from our medical adviser, purporting that it was her duty to return to England without the least delay. But when we had made ready for her departure, and I was about to engage her passage in the *Mary*, both Mrs. Sturgeon and myself thought that the most prudent course to adopt would be to wait a little longer, as her health was partially improved. Subsequent circumstances have proved that it was not the will of God that she should leave that country, for the welfare of which in the first instance, she had forsaken her own. And so much has the impaired constitution of Mrs. Sturgeon been restored since that time, that we have altogether abandoned the project for the present. At the time that I expected to have been separated from my beloved companion, I was very ill myself. I was quite incapacitated for labour for nine weeks during the months of April, May, and June. The incessant anxiety for the spiritual prosperity of my flock, blended with my debilitated frame, tended greatly to depress my spirits. I looked upon myself as a burden to your society, receiving from its resources, without in any adequate degree meeting its demands. "With strong crying and tears," I made my supplications to him "whose ear attends the softest call;" and now is my mourning turned into singing. I recommenced my labours early in June, and from that time I have, by divine assistance, been permitted to prosecute my work without

the least interruption from ill state of health. In consequence of an increased desire to hear the word, and to walk in the ways of God, my engagements have been multiplied; but "the Lord of hosts is with us." On the 9th ult. I baptized five persons, and as one of them is the schoolmaster, and another a female who had acquired a greater notoriety as a tattler and a busy-body than for consistency, an unusual excitement prevailed in the town. A large number of young persons being present on the occasion, I made an especial appeal to that interesting portion of my hearers; and for the first time, many were seen to weep whilst hearing of the "great salvation." Nor could their parents stifle the penitent sigh, or stop the falling tear. To see both the parent and the child powerfully impressed with divine truth and divine love, surely was a scene upon which angels must have gazed with ineffable delight. The feelings then produced upon all persons have been followed with earnest prayer to him who alone is able to "make the parched ground become a pool, and the thirsty land springs of water." And now, my dear sir, I feel the impotence of my pen to give any thing like a faithful portrait of the present state of things. Were I not to leave my home to visit the people, I might be almost constantly employed in attending to the wants of those who are thirsting for the bread of life. But believing that domiciliary visitation should be scrupulously adhered to, I spend much of my time in these useful exercises; and I have good reason to believe that an amount of good has been effected which could not have been realized in any other department of labour.

I have long lamented the awful state of our youth, but knew not how to remedy the evil. To strike at once at the root of the evil, I thought that I had better begin with the parents themselves, which I did by preaching a sermon to them expressly upon the subject. For it is a lamentable fact, that when parents

see any of their children become hardened in their crimes, that it is a very common thing for them to put them under the care, or rather the tyranny, of their neighbours. But one of the worst features of the case is, that the parent exhibits the crime of the little delinquent in the most aggravating form, which being known to the child, makes him both hate and avoid his parents and his home. The child then of necessity being a stranger to filial affection, and unrestrained by parental discipline, seizes every opportunity for the indulgence of its own sinful desires and passions, and in a short time makes no mean figure in pilfering, lying, and cruelty. In attempting a reformation of these deep-rooted abuses, I deeply felt that I was touching tender ground, and could not but mingle many fears with my hopes of success. I founded my address upon Gen. xviii. 19. Impressed with the importance of the subject, I spoke plainly and pointedly; much more so than I had intended. And now for the first time in Africa, I saw, to my inexpressible delight, parents weeping over their neglect to their offspring, which so affected the children as to make streams of tears flow down their little cheeks. Parents and children weeping over their mutual failings, being a scene truly novel in this part of Africa, has produced a powerful impression throughout the town of Clarence. On the following Lord's day (July 30th) I preached to the young, illustrating and enforcing my subject by scriptural characters. The scene was one of the most imposing character. To see a large number of young persons listening with the greatest attention to the glorious truths of the gospel, and weeping over their youthful follies, who but a short time since were ignorant of the plainest duties and privileges, and altogether reckless of danger, filling up the measure of their iniquity with greediness: we say, to see this, we could not but fondly hope that those who had been so long under the peculiar curse of God, were now about to enjoy his especial blessing.

I have lately preached on the duties of husbands and wives, as the "palavers" arising from these sources are numerous. These things are no matter of surprise, as the connexions were originally formed without the most distant thought of reciprocal affection being an indispensable requisite to conjugal felicity. An idea of their views upon the subject may be obtained from the fact of several young men having put marks upon a few liberated female slaves, and afterwards claiming them for their wives, using as arguments, their having *marked* and *fed* them! Two of these young men came to me complaining of Mr. Hensman's conduct toward them, in refusing to give up the girls whom they had marked for their wives. The complainants appeared to think themselves hardly dealt with, in not being able to obtain a wife upon terms more

easy than those of getting a sheep or a goat. Having proved to them that the sable objects of their wishes were no longer marketable commodities, and pointed out to them their folly in choosing those for wives with whom they were altogether unacquainted, and of whose language they knew not one word, they left me with dejected countenances, and practically declaring, "These are hard sayings, who can hear them?" How long it will be ere these amateurs will be competent to digest Watts's "Unequal Matches," it is hard to say; but the time is evidently come when they are prepared to receive instruction upon the subject. Had I brought these abuses before them twelve months ago, in so conspicuous a manner, they would have been but indifferently received. I gave occasional hints of them, which, from their ignorance and immaturity in spiritual things, had but little effect; but gratefully observing their growth in scriptural knowledge, and advances in Christian experience, I have, in humble dependence upon the divine blessing, made a bold attack, mingled with the strongest affection, upon their degraded views of matrimonial duties and conjugal blessings, the pleasing effect of which is visible to all parties. To promote family piety, I visit one or two families every Lord's day, and read, pray, and sing with them. My reception, both by the parents and the children, has been all that I could wish. The parents express their gratitude for my visits in tears, and in affecting terms, say, "Pickaninney head too strong; when we speak to them they can't hear we; they no believe; but we make them so. First time we fog them too much, we no do good for them; and we self do too much foolish and bad: they look we, and do the same way." The tender emotions of the heart evinced by the parents on these occasions, develop how great is their present solicitude for those who will soon fill their places both in the church and in the world. The day after my public address to parents, many of them who had children under their care belonging to other parents, sent them home, saying, "The first fashion no good; we must do the word of God, which missionary tell we for good, and bring up child for God." Several young persons are now under religious impressions, and from appearances we hope that their number will soon be increased. I have formed a class of eight interesting young women, whom I meet once a week; explain to them the scriptures, show them the advantages of early piety, and affectionately entreat them to choose that good part which shall not be taken from them. As these young persons have been too much led away by two coloured females of considerable influence in the town, I have visited these said persons, and endeavoured to bring them over to our cause, by pointing out to them their sin and danger, and exhibiting to them, as strikingly as I

could, the unmeasured love of a blessed Saviour to a fallen world. They heard me with the greatest interest, and though we cannot rank them with our list of inquirers, yet I doubt not their soul-destructive influence over those now under my peculiar care, will in a great degree be frustrated; so that an important end will be answered, though not all that could have been desired. I also meet the children of our congregation (forty in number) once a week, and devote half an hour in teaching them singing and the first principles of music, and half an hour in imparting to them general and religious instruction. It is truly pleasing to inform you, sir, that there are more than twenty children and young persons, who can read the New Testament, and speak the English language moderately

well. I feel my situation at the present time to be more than commonly responsible. Much depends upon me; and much is expected from me. I am frequently engaged in examining and instructing inquirers separately, for upwards of four hours together, without the least relief. But as I feel that I can bear a larger portion of labour at the present time than at any previous period, my increasing labours give birth to greater enjoyments. Yet knowing my exposure to sickness from extra effort and more intense anxiety, I rejoice with trembling, lest I should be again laid aside from my delightful work of winning souls unto Christ, before the arrival of our dear anticipated brethren. How emphatically can we use the language of the apostle, "Dear brethren, pray for us."

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## HOME PROCEEDINGS.

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### RETURN OF MISSIONARIES.

On the second of November, Mr. Abbott, Mr. Dutton and his daughter, Mrs. Knibb and her daughters, and Miss Eastow, Mr. Phillippo's

niece, embarked for Jamaica in the Hopewell, Captain Hoseason. Mr. and Mrs. Oughton sailed on the 16th for Kingston.

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### LAUNCH OF THE DOVE.

Our schooner, for the use of the missionaries in Africa, was launched on the 11th of November, from the yard of the builder, Mr. John Laird, North Birkenhead, Liverpool. The *Liverpool Standard*, which gives a detailed account of the scene, and eulogizes highly the construction and fittings of the vessel, says,

"We do not remember to have seen a vessel of more beautiful model, or one more likely to be found a good sea boat in a gale, and a swift sailer under ordinary circumstances. She went off and plunged into her destined element in fine style, amidst the shouts of the numerous spectators, and looked beautiful when afloat."

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### VALEDICTORY SERVICES.

On Wednesday evening, October 11th, an interesting service, in connexion with the departure of Mr. Thomas Thompson and Mr. Thomas Milburn for Western Africa, as engineer and mate on board the baptist steamer, was held in Tuthill Stairs chapel vestry, Newcastle-upon-Tyne. The Rev. R. Pengilly, who conducted the services, delivered an appropriate address, which was feelingly responded to by Messrs. Thompson and Milburn, in

stating the exercises of their own minds with reference to their intended enterprize.

On Thursday evening the teachers of the sabbath-schools held a meeting, Mr. H. A. Wilkinson in the chair, when Mr. Thompson, superintendent of Hillgate branch school, was presented with a handsome writing-desk, bearing the following inscription:—

"Presented to Mr. Thomas Thompson, on his departure for Africa, by the teachers of

Tuthill Stairs School, as a token of their affectionate regard. Newcastle, Oct. 12, 1843."

On both these affecting and deeply solemn occasions, Messrs. Thompson and Milburn were commended in prayer, to the care and guidance of an allwise Jehovah, by several of the brethren,

and appropriate hymns were sung; and, as a whole, we trust the service has made an indelible impression, and that a missionary feeling will thereby be increased, and perpetuated, and evidenced by increased effort and prayer for the heathen world.

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### LETTERS RECEIVED FROM MISSIONARIES.

AFRICA .....	BATHURST .....	J. Merrick, July 21.
	FERNANDO PO .....	T. Sturgeon, August 14.
ASIA .....	CALCUTTA .....	W. W. Evans, August 16. A. Leslie, July 31. J. Thomas, May 18, July 6, Sep. 21. J. Wenger, Sep. 16.
	COLOMBO.....	E. Daniel, June 12.
	HONG KONG .....	D. J. Macgowan, June 9.
BAHAMAS.....	NASSAU.....	H. Capern, October 12.
	TURK'S ISLAND .....	W. Littlewood, Sep. 24.
JAMAICA.....	ANNOTTA BAY .....	W. Lloyd, Sep. 20.
	CALABAR .....	J. Tinson and others, Oct. 6.
	FALMOUTH.....	W. Knibb, Sep. 19, Oct. 5.
	FULLER'S FIELD .....	W. Hume, Sep. 18.
	LUCEA.....	E. J. Francies, Sep. 2 and 12. E. Woolley, Oct. 3.
	PORT MARIA.....	D. Day, Sep. 20, Oct. 6.
TRINIDAD .....	PORT OF SPAIN.....	G. Cowen, Oct. 6..

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### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to ladies at Stepney, for a case of clothing, for Mrs. Pearson, of Nassau; to ladies of the independent church, Maidenhead, for a package of clothing, &c., for Africa; to friends at Bridgnorth, for a parcel of clothing, for the same; to friends at St. Albans, for a box of clothing, for the same; to friends at Weymouth, for a chest of clothing, for the same; to friends at Keppel Street, for a parcel of clothing, for the same; to the British and Foreign School Society, for a grant of school materials, for Rev. H. Capern, of Nassau; to Mr. B. Brown, of Dunstable, for a parcel of books, for Africa; to Miss Williams, for a parcel of magazines, &c.; to friends at Berwick upon Tweed, for a parcel of "odds and ends," for Rev. J. Clarke, Africa; to ladies at Abingdon, for a box of clothing, &c., for the same; and to Miss Sarah Payne, of Chesham, for a box of clothing, &c., for Messrs. Merrick and Fuller, Africa.

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In addition to the contributions already received for the Missionary Vessel, the committee very thankfully acknowledge the receipt of a set of Marryatt's Signals and a beautiful emblematical silk flag, for the use of the Mission Vessel, from the ladies of Pembroke Chapel, Liverpool.



£ s. d.		£ s. d.		£ s. d.	
Nottingham—		Chichester—		Bradford—	
Collections—		Orchard, Mr.....		Collections—	
Public Meeting and		Forest Row .....		Public Meeting.....	
Breakfast .....		Hallsbam .....		Sion Chapel .....	
George Street .....		Hastings .....		Westgate Chapel....	
Park Street .....		Horsham .....		Shipley—	
Contributions .....		Lewes.....		Girls' Sunday School,	
Southwell—		Midhurst.....		for support of Native	
Collection .....		Newick.....		Girl, "Mercy Scott,"	
Woodborough—		Rye .....		E. I.....	
Collection .....		Uckfield .....		Sutton—	
				Collection .....	
SOMERSETSHIRE.		WORCESTERSHIRE.		Contributions .....	
Highbridge—		Blockley .....		Ditto, for Africa....	
Collection .....		Evesham.....		Ditto, for Miss. Ves.	
		Upton .....			
SUFFOLK.		Worcester .....		SOUTH WALES.	
SUFFOLK, by Mr. S. H.				Cardiganshire, &c., by	
Cowell, on account....		YORKSHIRE.		Rev. D. Rees.....	
100 0 0		NORTH OF ENGLAND, ON			
		account, by Rev. P. J.		FOREIGN.	
SUSSEX.		Safery.....		American and Foreign	
Battle .....				Bible Society, for	
Brighton .....				Translations .....	
				Netherlands Auxiliary	
				Society .....	

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of October, 1843.

£ s. d.		£ s. d.		£ s. d.	
Amerham—		Leicester—		H. D. P., for do.....	
Drayton, Miss, for		Robinson, C. B., Esq.,		Kemp, G. T., Esq.,	
Missionary Vessel ...		for ditto.....		for do.....	
0 10 0		5 0 0		10 0 0	
Ashton—		London—		Marborough, Mr., for	
Lees, E., Esq., for do.		A Friend, for do. ....		ditto .....	
5 0 0		0 10 0		5 0 0	
Beaconsfield—		A Friend, by W. L.		Westley, Mr. W., for	
A Thank-offering for		Smith, Esq., for do.		ditto.....	
a good harvest, for		0 5 0		0 10 0	
ditto .....		A Little Girl, for do...		Ramsgate—	
1 0 0		0 1 0		Daniell, Rev. J. M., in	
Bradford, Yorkshire—		Barelay, J. G., Esq.,		full of £50 .....	
Juvenile Society, Card		for ditto .....		25 0 0	
by H. F. U.....		1 1 0		Sutton, Yorkshire—	
1 1 0		Collard, Mr., Islington,		Collected for Miss. Ves.	
Bromsgrove—		for do.....		1 4 6	
Harrison, Mr. W., for		Hanson, Jos., Esq.,		Watford—	
Missionary Vessel...		for do.....		A Friend.....	
0 10 0		10 0 0		26 5 0	
Corsley—					
Taunton, Mr., for do.					
5 0 0					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.