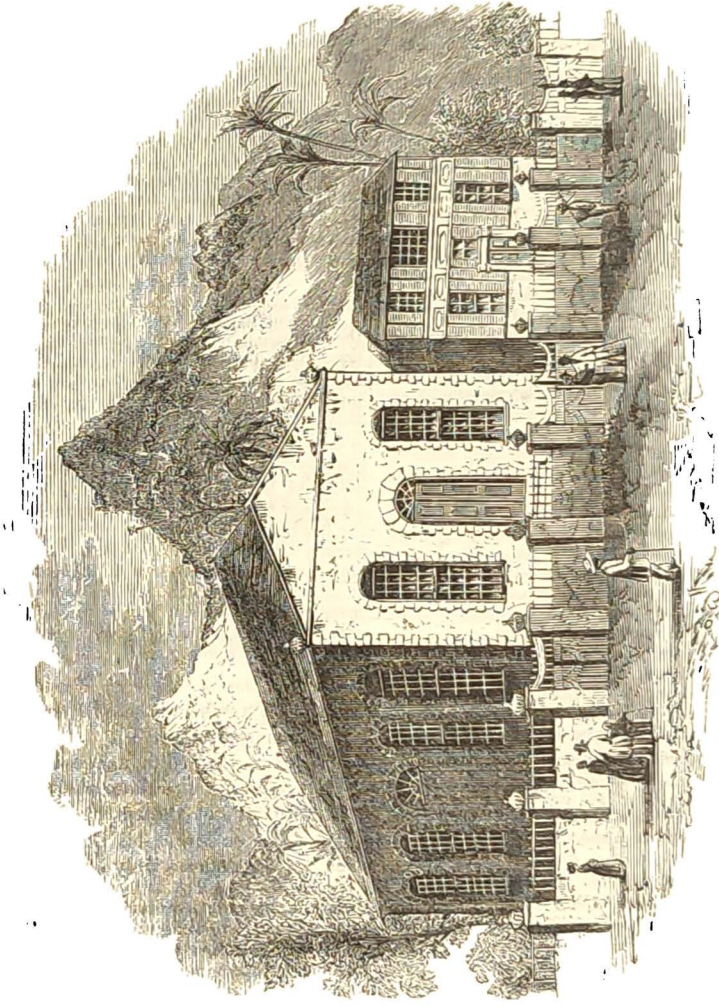


THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1844).



BAPTIST MISSION PREMISES, PORT MARIA, JAMAICA.

PORT MARIA, JAMAICA.

The Baptist Chapel at Port Maria, a view of which is given on the preceding page, was opened for divine worship in September, 1842. Its site is deemed the most eligible in the town: and the structure, which is of English bricks, is seventy-five feet in length by forty-five in width, and of sufficient height to allow at a future time the erection of galleries. The cost was about four thousand pounds, nearly three thousand of which have been paid. There is service in it every Lord's day, and we are happy to learn that it is habitually well filled. The following pleasing account has been recently received from the pastor of the church, Mr. Day:—

Since writing you last we have had a most interesting service at Mount Angus. On the 26th of May brother Hands and myself baptized seventy-two persons in the Rio Sambu, which runs around the foot of the mount on which the chapel is built. The weather had for several days been so exceedingly rainy as to render it almost impossible to move from the house, but notwithstanding this inconvenience the friends of this infant church turned out, and cut an entirely new road from the chapel to the river-side, for the candidates to walk down, as well as for a future road to and from the chapel. This road was much needed, and it was done with good will and in a short time.

We were favoured with a delightful cloudy morning. We were not inconvenienced either by the rain falling or the sun shining, during the administration of the ordinance; all was order, peace, and solemnity. The subsequent services of the day were very interesting, and I hope that from the seed then sown an abundant harvest may arise to the glory of God.

Our congregations keep up, and we are on the increase; but a great sensation is felt throughout the island on the sugar duties. The ministerial measure, if carried, will work the ruin of thousands in Jamaica; at least so it appears to us at present.

ASIA.

CALCUTTA.

In the midst of prevailing disease, by which great numbers both of Europeans and of natives have been swept away, our missionary brethren and sisters have been mercifully preserved. Mr. Evans, having found his health unequal to the duties connected with his pastorate at Lal Bazar, in addition to those arising from the Benevolent Institution, has resigned the former; but though he is much debilitated we hope that partial relaxation may suffice to restore his vigour. The following items are taken from a letter written by Mr. Thomas, July 13th:—

The intelligence from the country stations is on the whole pleasing. At some, the brethren have been tried either by the unsteady conduct of some of their people, or by the persecutions to which they have been subjected. Additions by baptism have been made to two or three of the churches, and at others there appears a hopeful process going on among the people.

The chapel recently erected at Dhaka was

opened in the course of last month, and the accounts given by our brethren of the services which were held on the occasion are very interesting. Unless appearances prove very fallacious, I think a rich harvest will after a while be reaped in that district, when the effect of the extensive distribution of the scriptures in that part of the country will become apparent.

At Chittagong great sickness has prevailed,

and of three children of brother Fink who were ill at the same time, two have fallen victims. The sickness in his family has been, by the doctor and other persons, attributed in a great measure to the locality of his residence. Several friends interfered, and urged, in fact almost compelled, him to quit it, and take another.

The Calcutta Missionary Herald mentions exertions recently made for the establishment of additional vernacular schools.

It is now some time since two vernacular schools were established at Khidderpore and Cooley Bazar, by the Lál Bazar Church, several of whose members reside in that neighbourhood. The Bengali language is the medium of instruction in the former, and the Hindi in the latter. We have lately been favoured with a brief report of both schools, which shows that a very promising commencement has been made. They contain, in all, nearly 100 boys, many of whom daily read the scriptures, and are taught, in the catechisms, those doctrines of Christianity which are essential to salvation.

The school at Allipore was established by the individual efforts of a member of the Lál Bazar Church residing there. The names of boys on the register amount to 209, mostly children of the peasantry. The actual attendance, of course, is much less.

Mr. Denham and his family have reached the Bay of Bengal in safety. A letter written by him off Cape Palmyrus, July 12th, and transmitted thence in haste, contains the following passage:—

We have suffered little from sea-sickness, and on the whole Mrs. Denham and Miss Packer, together with the dear children, have proved tolerably good travellers. The voyage nevertheless has had its dangers; we have passed some sleepless nights while "The Arab" was a speck on the world of waters, and apparently a sport to the waves; but from every danger "God delivered us." We trust that the Father of mercies has been with you and the beloved brethren at home composing the committee. Please to present our Christian remembrance: our earnest and affectionate prayers are for you and for them. We feel ourselves more than ever necessitous and weak, but his grace is sufficient. My feelings I cannot describe. The sands which skirt the bay are in sight, and the land of our voluntary exile is shortly to succeed. Past recollections rush upon me, but no regret is mingled with them. Our exile is for "Jesus' sake." May the brethren never regret having sent me! May my humble efforts in the cause of missions in India meet with the sanction of the Redeemer, and his brethren there smile favourably upon us.

JESSORE.

Respecting the persecution of the native believers referred to in our last, Mr. Parry writes thus, June 11th:—

I am sorry to say, that the cases of the poor native Christians have not as yet been decided. The magistrate ordered the Jamádár of the Nyabad Tháná to investigate the facts, and to send in a report upon them. This police officer paid particular attention to the statement of the Tálukdár's witnesses, who being his ráyats, deposed in favour of their landlord. The magistrate, on receiving the Jamádár's report, very properly passed the following order:—"If the complainants are dissatisfied with the Jamádár's inquiry, they are at liberty to petition the magistrate for a re-examination of their cases." They did so, and thus witnesses have been summoned. I am glad to find that the statement made to the Jamádár, by the Tálukdár and his ráyats, regarding the cattle and rice belonging to the poor native Christians having been sold by the collector's amín for arrears of rent, proves to be utterly unfounded. The property was never attached, nor did the amín

ever issue a notice and sell their property. This statement, however, tends to prove that the poor people have been deprived of their goods.

Four poor converts were kept in custody for upwards of a month; their legs were fastened with ropes, and they were subjected to hard labour, without being allowed to rest on the sabbath; they were supplied only with one full meal a day, and at night were locked up in a little pakka building, which was used as a privy before. The poor sufferers begged of the Tálukdár in question, to allow them one night to sleep in an open place, as they were nearly suffocated with the heat of the little room in which they were confined. He assented to their request, and providentially the Chaukidár, who was desired to watch them at night, fell asleep, and the innocent prisoners managed to make their escape. They took a very circuitous route to return to their Christian friends. Though the distance from Napará to Kadamdi, a Christian village, is not more than six or eight miles, the poor people wandered about for a day and a half, and frequently concealed themselves in bushes when they felt alarmed in observing any person whom they suspected to be in search of them. When they arrived here and related to me the sufferings they had endured, I was deeply affected, and observing the marks on their persons, occasioned by their arms being very tightly bound with ropes, and their being severely beaten with

sticks on their backs, I immediately took them over to the civil assistant surgeon of the station, a very humane and kind man, who having examined the marks in question, was of opinion that they were occasioned by the means above alluded to, and very kindly gave me a certificate to that effect, which I forwarded with the petitions of the sufferers to the magistrate. An order was passed by him on the petitions of the complainants, that a Parwanah be sent to the Dárogah of Nyabad Tháná to inquire into the merits of their cases. I hope this police officer will do justice, as it is likely he is desirous of having a good name in consequence of having been promoted lately to a Dárogahship of the first grade.

I have given you a plain statement of facts as I received them from the poor Christians, and I have no reason to doubt the truth and accuracy of the above statement. In conclusion I have only to observe, that these converts have firmly confessed the Lord Jesus Christ under all their sufferings. Had they recanted and embraced again their former religion, which was Mubammadanism, they might easily have escaped persecution. I bless the Lord's name for his mercy and grace bestowed on these poor Christian professors, who are I believe weaker than babes. Behold in the present case the efficacy of divine grace, the weakest are made strong, and the fearful bold and courageous. May grace abound towards these dear people, so that they may henceforth live entirely to the glory of God!

CEYLON.

Mr. Dawson, in a letter dated Colombo, July 22nd, gives additional particulars relating to the death of Mr. Daniel, with a general view of the prospects of the mission in that island.

My hastily-written communication of last month conveyed to you the melancholy intelligence of the death of our deservedly esteemed brother Daniel. I will now add a few particulars connected with the painful event. His short illness of a week was marked by the most patient submission to the divine will, and the most devotional frame of mind. His faith was firm—his hope strong, and, what deeply affected all around him, his ejaculatory prayers were often uttered in Singhalese. In this language he had aroused the conscience of many a dark idolater, had welcomed converts to the baptismal flood, had led the devotions of many a little company of converted heathen, had communed with them at the supper of the Lord, and, when "ready to depart," in the same language he committed his soul into the hands of his Redeemer. He was in the full possession of his faculties till

noon on Saturday, the 1st of June. His mind then began to wander, but he exhibited in a pleasing manner "the ruling passion strong in death." He was preaching to the last—dividing and sub-dividing sermons, and then appealing to his imaginary audience on the supreme importance of preparing for another world. Thus was he engaged, except at short intervals of sleep, until 8 o'clock on Sunday morning, when his work was done, and his spirit entered into rest.

The students have removed from Grand Pass, and are living with us. They are six in number; appear serious young men, behave very respectfully, and seem to have profited much under the instruction of their late beloved tutor. The academy was re-opened on the fourth of this month. I give lectures on theology four days in the week, and on science one. Of these the students take large notes,

and are afterwards examined on the subjects lectured upon. Their thirst for knowledge is great, and their attainments creditable. Mornings are devoted to theology, afternoons to history, natural philosophy, geography, grammar, arithmetic, algebra, &c. I wish to impress it upon the mind of the committee that this institution is of incalculable importance to the mission. It deserves much more attention and talent bestowed upon it than I can give, and, with our three weekly English preaching services, would afford full employment for one European missionary. I hesitate not to say, that if due regard be paid to these objects by a missionary, with keeping the accounts of the mission, no time whatever will be left him either for studying the native language or for visiting the village stations. It is therefore indispensable that the Colombo station be supplied with two European missionaries. The same may be said of Kandy, where a due attention to the printing office, including the preparation of works for the press, &c., is incompatible with a systematic visitation of the village stations, the study of Singhalese, and preparation for English preaching. Oh, that the committee could afford to send us out three or four missionaries at once! The responsibility and duties of a single missionary here are overwhelming, and present the temptation of working beyond his strength too strongly to

be resisted. To this temptation Mr. Daniel fell a prey, though his constitution was one of a thousand. If, therefore, the lives of missionaries are to be preserved (without the interposition of a miracle), the duties of two or three must not be suffered to remain on one. Every missionary who deserves the name, wishes to spend and be spent in proclaiming the gospel to the heathen; but, in proportion as he loves their souls, will he desire his life to be prolonged to continue his work among them. When faint and languid, and warned by the hand of sickness of his liability to death, he trembles not on his own account; he may have a desire to depart—but he weeps for those from whom he has the prospect of being soon removed. I write from experience, for I am myself far from well, and find my constitution gradually sinking under the influence of the climate and accumulated duties. "Arise, O Lord! plead thine own cause."

Mr. and Mrs. Davies, for whose arrival we are now anxiously looking, must be detained at Colombo for a few months, i. e., until further help be sent from England to enable them to follow out the intention of the committee by proceeding up to Kandy. Dear Mrs. Birt is gone to Kandy to continue the school, to which her whole heart seems devoted. I hear she has a good number of scholars, and has commenced a bible class. Her health is in a very unsettled state.

SUMATRA.

The writer of the following letter, Mr. Nathaniel Ward, a nephew of the late Mr. Ward of Serampore, and like him originally a printer, was sent with a printing press to Sumatra by the brethren at Serampore, in the year 1818. No communication had been received from him for several years till the following letter came to hand, which will be found interesting. It is dated Pedang, Feb. 15, 1844.

Your favour of July, 1843, reached me a few days ago, in a moment of deep distress for the death of an only brother, just removed. All communication with friends at home has been so long interrupted, that I have often felt myself an outcast from civilized life, doomed to close my days in solitude amongst barbarians, without the power to benefit either them or myself. Such have been my impressions under the dispensation with which I have just been visited. Your letter, therefore, was very acceptable, and I rejoice that it affords opportunity of renewing an intercourse by which, as you observe, we may all be gainers.

You are aware, perhaps, that when it was deemed advisable to withdraw the Sumatran mission, I remained for the purpose of pursuing the language, and securing an intelligible

version of the scriptures, supporting myself by means of agriculture. I thought such occupation, by placing me in daily intercourse with the natives, and in the constant use of their language, would be one of the best means of preparation for the work before me, while such pursuits, where Europeans had never been thus engaged, would be a further means of good to the country. All these objects have, I trust, been in some measure realized, though not to the extent of my wishes. I have secured a copious dictionary of the language, chiefly of native composition, under my superintendance, which will be highly valuable for missionary purposes; and I have at command, I believe, ample means for an intelligible version of the scriptures. I have a version of the New Testament completed, but requiring revision; and I have made repeated trials of portions of

both the Old and New Testament, from which I am satisfied means are at command for a version which shall be universally understood. The dictionary contains, perhaps, 50,000 words, including derivatives, in actual use; and the use of every word being illustrated by examples of native origin, as well as being explained by synonymes and otherwise, it will afford advantages which have never existed before for the work of translation. Having made a trip to Java some time ago, Mr. Medhurst was good enough to print for me a version of Genesis on trial, the whole of which, almost, I had to translate there, and leave to be printed after my departure, without the advantage of that thorough revision which is always most effectually given at press. This I am now trying among the natives. I left with Mr. Medhurst, also, a Life of Christ in the Roman character, comprising a harmony of the four gospels, and embracing the whole history, which I think will be pretty generally understood. He has taken it to China, intending, I suppose, to print it there.

In the various objects which have thus for so long a period engaged a share of my attention, I have expended perhaps four or five thousand guilders, and the agricultural speculations in which I have been concerned having proved altogether unprofitable, I am now reduced to the necessity of withholding every further expenditure for such objects, even a personal subsistence being a matter of uncertainty unless I remove from Pedang, and enter upon some new pursuit elsewhere.

I am sorry I can offer no prospect of an opening door for missions in Sumatra yet. The Dutch government have extended their authority to almost every part of the island, and they are not friendly to any means of enlightening the people; on the contrary, I believe their policy is to discourage every attempt at Christianizing them, as involving consequences inimical to their interests. The native Christians of Netherland's India are mostly nominal, are regarded as very low in moral character, and assuming a privilege by which they consider themselves exempt from manual labour, they become indolent and unprofitable subjects. There is also a great want of vital Christianity amongst the rulers themselves, and this leading them perhaps to ascribe the defects of the native Christians to their religion instead of to the absence of it, personal prejudices are formed against them, and the policy of government to retain the people in their actual condition is strengthened by the influence of individual feeling in those who come successively into administration.

Nor do I see any probability of change in this state of things till either the voice of truth is heard in Holland, or the chiefs of government themselves become subjects of vital religion. Sumatra and Java, and every other part of Netherland's India, except Borneo,

are closed against all foreign missions by positive enactments, and for Borneo, they are under restrictions which must render them nugatory. The only manner, in fact, in which the natives of these extensive countries can become acquainted with the word of truth is through the medium of the press, by means of compositions which for their style and character shall be at once intelligible to the ignorant and above the contempt of those who esteem themselves learned. This I regard as to a great extent still a desideratum, and were I to devote my undivided attention to it, I have no doubt I could do something effectual towards meeting it; but the fact is I am without means, either personal or pecuniary; my time and attention being too much occupied with private business, and having no longer an income which can be devoted to native assistance as hitherto.

In my agricultural speculations I have been encouraged and assisted by government, and have received a grant of land as a security for the funds employed; but from various causes they have proved unprofitable, and must be abandoned with loss. The principal reason has been the want of labour, and its expense; and this difficulty is increasing. Sumatra affords an instance of a population without labourers; their wants being few, the country thinly peopled, and the treasures of nature at every one's command, enables them to subsist almost without an effort; and labour for wages, according to their customs, is a thing unknown: indeed, there is not a word in the language for wages, except one borrowed from the Dutch. The introduction of European influence amongst them has somewhat altered their position; calls have been made on their time for making roads through the country, and for other objects of public utility. This has interfered with the regularity requisite in planting rice; the crops have failed, food has become scarce, disease has spread, and a good deal of distress is the consequence; but labour for hire is considered so disgraceful that not a man will offer himself unless he remove to a part of the country where he is a perfect stranger.

With a view to the improvement of Sumatra in agriculture, and to see how far my labours in the language might be rendered useful in Java, I made a tour some time ago over a great part of the latter island. I found the Malayan language in use there essentially the same as in Sumatra; spoken in its purity by native Malays, but less so by foreigners of every description. The distinction of high and low Malay appears to have had its origin in the Dutch version of the scriptures, which being remarkable for its literality, is deficient in idiom, and consequently often unintelligible. The portions thus rendered unintelligible are said by the ignorant, from respect to the book itself perhaps, to be in high Malay; and an idea has gone abroad that high and low Ma-

lay exist no distinct dialects. The Dutch ministers, some of whom I heard preach, and who use to a great extent the language of that version, are said to preach in high Malay, and it is a sufficient apology for being unintelligible, nay, it is a positive merit with some, that both the bible and the preachers are high Malay. The prevalence of this error is much to be lamented, as a source of ignorance and apathy in many who might otherwise become subjects of the active influence of divine truth; but I believe no wish is entertained by the Dutch authorities for a change, and any attempt to remedy the evil would be discountenanced.

The population of Java appeared to me in a high state of temporal prosperity; but this is all that can be said, for with the increase of wealth, moral depravity finds means of advancement. The government agricultural system has the effect of rendering the people more industrious and wealthy, but affords them means of gratifying their propensities to gambling and opium, with a long train of vicious consequences. Their moral welfare is not an object of the slightest consideration. Missions there are not to be thought of as long as the present system endures, and, as it appears to answer its object of profit to government, it will doubtless be extended as far as possible to every part of Netherland's India. As I have said before, all that can be done at present must be through the medium of the press; and what is thus produced should be of a character and quality to make its way without the aid of collateral support from the permanent establishment of missions. This I conceive is all that can be done for the

religious or moral welfare of the natives of Netherland's India; and if the Society think it an object of sufficient importance under all circumstances, let them empower me to act, and place me in command of funds to such extent as they may think proper, and I will do my best to render useful the knowledge and experience time and circumstances have given me. At all events, send me a general power of attorney to act as the Society's agent in all questions and transactions with government. Unless I have something of this kind to show, as I am known not to be supported by the Society, I am considered as a private individual, and treated accordingly. The dictionary I have mentioned I consider the Society's, and as I have not the means of publishing it myself, it will depend on them what is to be done with it.

Your packet, via Bengal, has not come to hand, and will probably be long ere it does, for means of communication with that quarter seldom occur. Your best way will be to send, via Batavia, to the care of Messrs. Anderson, sen., and Co., of that place, who will forward to my address. Mr. W. Anderson, the head of the firm, I hear is a baptist, and resides in London, and I have no doubt would duly inform you of opportunities.

I have seen some notice of the West India missions, and should be glad to be made particularly acquainted with them; as also with the mission to Africa, a mere report of which has reached me. They both appear objects of great interest, as opening an effectual door into that vast region, which otherwise appeared so entirely closed against every effort.

AFRICA.

BIMBIA.

In a letter from Clarence, dated June 12th, Mr. Clarke gives an account of a visit he had recently paid to this part of the African continent.

I shall now proceed to give you some account of my journey to Bimbia, and its results. Delightful letters reached us from brother Merrick, and I determined to pay him a visit as early as possible.

On Friday, May 31st, at four o'clock, P.M., I sailed with three carpenters, taking with us the frame-house given by my dear people in Jamaica. Brother Fuller and son, brother Christian and servant, and Lendeert Byl, also accompanied us. I had been threatened

with fever for some days, but on the day of embarkation felt tolerably well. It was a lovely evening, and we soon got past Point William, and left far behind us the harbour and town of Clarence. As night came on the moon shone gloriously upon the waters, and the mighty mountains of Fernando Po and Cameroons were distinctly seen. In eight hours we anchored at Mbunjisia Point, outside of the harbour at Bimbia, close by the spot of land since purchased by us from King

William. Could I fail to contrast my present voyage with my last from this place? The surf beat against the very rocks which three years ago nearly proved fatal to our fragile bark. That night of suffering, of danger, of mercy, and of enjoyment, was before me in all its details; and all the wonderful way in which I have since been led. I gave thanks in secret to my God; and sought his aid to enable me to perform the duties, and meet the dangers which may yet be before me in my course. My mind was very anxious respecting my beloved brethren. I was within a mile of Mokuku Batunggu, King William's town, but knew not whether they were sick or well, in favour or under frowns, alive or dead. As there was no hope of our crossing the bar until daybreak, I lay down upon the hard deck, and slept until Christian awoke me to say that the rain fell heavily. After a time the rain ceased, and morning came in all its grandeur. The island, the harbour, the town of Mbamba, and the luxuriant vegetation of many hills, were before us. Early we were descried from Hamby's town, and young Hamby was soon upon the deck of our vessel. He informed me that the Batu-lubo were well, and both with King William, teaching people "to savy book;" but Motu-lubo had done wrong in giving clothes to people in King William's town, and not to people in all the towns around. I quieted him by saying Mr. Merrick had given all the clothes he took with him from Fernando Po, to the people who came to school, and that I had brought many more, so that those in his town might obtain clothing if they assisted us in some work, or gave a trifle in plantains, or the like, for them. With this he seemed satisfied, and went next to tell us of a serious war-palaver in which he was a principal. The war had begun on the previous evening, and many stones had been thrown, and a loud noise made by the people in all the canoes engaged. I did not hear that any had been wounded. War caps were upon the heads of most who approached us with their canoes; but the people are too anxious to sell their oil to allow a dispute about fishing-ground territory on a mud bank at present to divert them.

As we approached slowly, towed over the bar by the people in our long-boat, brother Merrick was seen on the beach, and was in a few minutes in a canoe on his way to the "Harriet." He looked exceedingly well, and informed me he had not had a single day's sickness at Bimbia. He thought the locality cooler, and more healthy than Fernando Po; and gave the most gratifying account of his labours and prospects. On reaching the place of anchorage, we went to our island, on which King William usually resides. We saw his majesty first, seated on a stone by the seaside, sounding forth, from his stentorian lungs, orders to people in canoes at a great distance from him. On our nearing the landing he

ascended the hill, and sat him down under a shady fig-tree. He received us graciously; chairs were ordered for us, and we sat down by him for a short period. It was about nine o'clock, A. M., and although King William, or Manga, is not reputed a drunkard, yet his tumbler, half full of brandy, stood before him. He was at first a little taciturn and reserved, but very civil, and granted readily all the favours we asked at his hands. Before we parted we had a slight manifestation of confidence and affection, in his looks, and in the manner in which he shook us by the hand. Brother Fuller was with us at this interview, and was received very favourably. Brother Merrick, and his interpreter, went off to procure the king's large canoe, but the king's people loved idleness too much to be roused by any thing short of the growl of the king himself. The canoes of Hamby, Nako, and John King, were immediately at our service; and as soon as I gave "book," i. e., a note promising payment, they cheerfully took all to shore. John King's canoe was immensely large, seventy feet long, five feet wide, and four feet deep; capable of carrying over to Fernando Po six oxen, fifty goats, thirty paddle-boys, &c., and various bows and other articles. All were glad of clothing in payment. Thus we got important work done, worth £5 at least, and clothed fifty of the naked sons of Africa. One only found fault that his garment had no sleeves, and he was "big man, him be no boy." I quietly gave him another that pleased him, and we parted good friends. John King's people carried most of our boxes from the beach to the house in which brethren Merrick and Duckett reside, and came to complain that though his people had done more work, they had got no more pay than Nako and Hamby's people, who had not assisted in carrying the things up the hill. Mr. Merrick admitting all the things he said to be true, he exultingly said, "Dere now, you must FALL before me dis time." Mr. Merrick stated the value of his labour, and the double pay he had got in receiving a garment for each man; and impressed upon him the truth, that we had a right to do what we thought good with the clothing; and that as he was well paid, he should rejoice that we paid his brethren better than we had paid him, and should not think we did wrong in thus doing good to his countrymen. He submitted to this sort of reasoning, though new, and contrary to his ideas of justice.

The house given to brethren Merrick and Duckett, for present use, was constructed by Portuguese slave-traders, and was occupied by King William previous to his purchasing a frame building at Fernando Po. It has two rooms and a hull, and a narrow piazza all round. Below is a clay floor, where Kwan, one of the king's relatives, who fell in battle with the people of the Amboises, is buried. At the head and the feet of the grave are jugs

sunk, with holes in the bottoms, to receive only a short time ago this house was used for drink for the benefit of the departed head another purpose than that of instructing the man. The sides of the house, and the flooring, are in bad order, and the posts allow the house to vibrate, at every step you take, in a way which makes you fear a tornado would lay it level with the ground. In one of the rooms lie 113 shackles, plainly showing that

I laid down to rest at night on the sofa where slave captains have often slept, remembering that one of these marred our success when we, in 1841, visited this place.

WEST INDIES.

BAHAMAS.

A letter from Mr. Capern, dated Nassau, August 10th, informs us that the trial of the coloured baptist teacher at Exuma, Cleghorn Fowler, had taken place, and that after the examination of twenty-six witnesses, at the close of the third day he was acquitted. He and three of his friends were placed at the bar, to answer a charge consisting of ten counts, alleging, among other things, that they had prevented the celebration of the service of God according to the rites and ceremonies of the church of England: the place where it was attempted to perform these rites and ceremonies being the baptist chapel, and the time, one Lord's day morning when the baptist congregation had met to worship as usual. The jury returned a verdict of Not Guilty; but the expenses incurred on the behalf of the defendants have been upwards of 300 dollars, or £60 sterling. The mail being about to leave two days sooner than was expected, Mr. Capern's letter is short; but further particulars are promised.

CANADA.

MONTREAL.

The following extract of a letter from Mr. Cramp, to Joseph Gurney, Esq., will be perused by many of our friends with great satisfaction.

During the vacation I had to supply Mr. Girdwood's pulpit. The care of the "Register" devolved upon me at the same time, besides which the unpacking of my goods, furnishing my house, and arrangement of my library, called for much bodily exertion, and every moment of time was fully occupied. In addition, as you have heard, was the distressing affliction of my second son, whose death occurred six weeks after our arrival.

Blessed be God for the cheering conviction of his safety!

Our session commenced three weeks ago. On Monday evening, the 5th instant, we held a meeting in the library, chiefly to implore the divine blessing on our engagements, as also to give me an opportunity of addressing the friends of the college and the students. Next morning the business of the session began. Mr. Bosworth takes the classical and

mathematical departments. It is my duty to give instructions in theology, logic, and moral philosophy. I go to the college at nine in the morning, and remain till noon, or a little after. I return at four, for an hour's exercise in logic or moral philosophy.

On the mornings of Monday, Wednesday, and Friday, the senior class read Greek to me: we have commenced the apostolic fathers. After that, scriptural theology is studied. We have gone through some preliminary inquiries, and commenced the epistle to the Romans, which is my text-book. The plan is, to ascertain the doctrines composing the Christian system, as stated in that epistle, comparing the statements therein given with those contained in other portions of the word of God. The subject for the day is announced beforehand, and each student is expected to come prepared with scripture proofs, properly arranged. In this way we shall get a body of divinity, from the scriptures only, my wish being to establish truth before I touch controversy or human systems. Such controversial theology as it will be desirable to study will be brought under notice, together with pastoral duties, next session. No reference is made to any theological works till the subject in question has been first studied scripturally. On Tuesdays and Thursdays we read Latin, and then study ecclesiastical history. We are now engaged in an inquiry into the constitution and government of the Christian church, and shall then take a careful review of the history of the first five centuries, and a more rapid glance of the remainder.

On Wednesday afternoons all the students meet in the library, and a question is discussed. It is always some subject connected with practical religion. The junior student

speaks first, and the rest follow in succession, closing with Mr. Bosworth and myself. We find this a useful exercise.

Saturday is devoted to sermons. A text is given out on the previous Saturday, on which every student writes a skeleton. When all are assembled, I call upon one to read his skeleton, after which all have the opportunity of making remarks on it, in the same order as on Wednesday. Then a long sermon is read, written by each student in turn, and subjected to similar criticism. At the close, the remaining skeletons are brought, and privately examined by Mr. Bosworth and myself. Such are our plans.

The necessities of the province are so pressing, and the number of destitute churches so great, that the committee have authorized us to arrange a short course of study, chiefly theological, for the benefit of those young men who have already begun to preach, but in whose case the usual classical training is either unnecessary or inexpedient.

I am afraid to speak of our library. We want books in every department. It is my intention to transmit to England, shortly, a list of books, in the hope that kind friends in different parts of the country will send us some from their abundant stores.

We have just formed a French-Canadian church in Milton Township, upwards of forty miles from Montreal. The parties had been in connexion with the Grande Ligne Mission, but had long wished for a baptist church, which the Grande Ligne authorities would not consent to. They applied to us. Close investigation followed, and the result is as above stated. A colporteur is engaged, and other efforts will follow. This is a new and important opening.

THE INDIANS.

From Tuscarora village, near Brantford, Mr. Landon writes as follows:—

I have just learned that the Rev. Mr. Nellis, one of the New England Company's missionaries here, has just set off for England, and that he is the bearer of a letter from the chiefs of the Six Nations to her Majesty. One of our friends, an intelligent chief, was present at the meeting when this letter was adopted and signed. He tells me that among other things, it contains in substance as follows:—That under her majesty's protection, and through her bounty, the Indians are very happy and prosperous; that they have listened to the instructions of their ministers, and profited by them; so that they are no longer savage pagans, but civilized Christians; that by means of the schools established by

the New England Company their children are receiving a suitable education; that sectaries have come in among them to divide and scatter them, and her Majesty is implored to discountenance the sectaries, and secure to them the ministers by whom they have been so much profited.

Should such statements be made public, you will desire to know the truth. With regard to the correctness of the following statements, in general, I invite all manner of fair investigation. In the first place, then, the Indians are far from being either prosperous or happy. Perhaps at no time in their former history have they been less happy than now. Discontent, uneasiness, and fear make

up a part of the daily sensations of every adult among them. This the following brief statements will explain.

For many years the whites have been incroaching upon their settlements, possessing themselves of choice lots here and there; some by fraud, some by force, &c. When they oried to the government for protection and redress, they were told that they had too much land, more than they could occupy, and that while so large a body of rich and fertile land was lying unoccupied in the heart of the country, it would be impossible for the government to prevent squatters from forming settlements. They were, therefore, advised to surrender the whole tract (above 200,000) to government, which they finally consented to do, on the condition that a suitable portion should be reserved for their sole use. They were promised that such a reservation should be made, and that they should be faithfully protected in the enjoyment of it, free from the intrusion of all other persons. Some three years have now elapsed since these arrangements were concluded, and nothing has been done by government in their favour. No reservation has been set apart for them; no measures adopted for their protection. All is uncertainty and confusion. Industry and enterprise are at a perfect stand: You can scarcely persuade one of them to clear a plat or fence a field, because he has no certainty that he shall reap the fruit of his labour. Meanwhile, when it was known that the land had been surrendered to the crown, a prodigious number of squatters hurried to form settlements in every quarter, supposing that it would soon be offered for sale, and, as in the case of other crown lands, that actual settlers would enjoy the refusal of purchase. The Indians have observed all this. They see that government has taken no measures to prevent it, and hence their uneasiness and discontent.

But there is still another cause of complaint. The government has given licenses to such as have applied, to cut timber on the Indian land. In consequence, vast quantities of the most choice pine and oak have been taken away; and still great numbers of men are employed in that work. When they remonstrate with those lumber-men, perhaps, upon their approaching their cottages, or entering their very enclosures, or cutting choice trees reserved for special uses, they are treated with brutal insolence or contempt. Again, from the sale of lands in former years, a very considerable sum of money had accumulated, which had been invested for their benefit, I believe in the English funds. The interest was annually divided among them, and amounted, I have been told, to three or four dollars to each adult individual. Sir John Colborne, during his administration of the government here, caused this money to be invested in the stock of the Grand River Navigation Company, where it has ever since

remained unproductive; nor is it likely ever to pay any thing like a fair equivalent. Add to all this, that their annual presents, consisting of clothing and other necessary articles, have been withheld for the last year, and you will easily believe that they are not contented.

With regard to their prosperity, it will be sufficient for me to say, that last year many persons among them perished for want of food, at least if the testimony of many of themselves is to be relied on; and that at this moment the same testimony asserts that a large proportion of them have entirely exhausted their stock of provisions, though it will be more than three months before their corn will be ripe. And if the public health and public morals are to be taken into the account, I fear they are both declining. Indeed it cannot be otherwise where the bulk of a people habitually violate the physical laws of temperance and chastity.

You may ask, since the Indians are considered in law as children under age, for whom the sovereign is guardian, Why are not measures adopted by authority to suppress these destructive evils? Alas, sir, I cannot say why not; but that such measures are not adopted is evident enough to all. So far from it, that it is currently reported that the only persons appointed by government to superintend their affairs on the spot, are such whose example is calculated to perpetuate these evils.

As it regards the education of the young, it is safe to say that not one in twenty is receiving any instruction at all. I know of but two day-schools supported by the New England Company. One of them is within three minutes' walk of my own door. The average attendance at this school, for the year, does not exceed six scholars. The other is, probably, not more numerously attended. Besides these, the Methodists support a school among the Mohawks, where the average attendance may be ten or twelve. But beside the paucity of numbers in these schools, the mode of instruction is exceedingly defective. Some children have attended for six years without so much as learning to read; and others, by constant drilling, have learned to read and write with considerable correctness, who nevertheless did not understand a word of the language they mechanically pronounced. The only means of instruction they enjoy beyond what I have mentioned, is the Institution at the Mohawk village. In this about forty or fifty boys, and a smaller number of girls, are boarded. Reading, writing, and arithmetic are taught in the school, and the boys are instructed in some mechanical art. The trades, so far as I know, are waggon-makers, shoemakers, blacksmiths, and carpenters.

This is an improvement upon the day-school certainly, but still it is not suited to the wants and condition of the people. Every people, in their progress toward civilization,

become agriculturalists before they are artists. Besides, if these young men were ever so capable of managing their business when they leave the Institution, in such a country as this there is no room for them. The country is new, and thinly settled. The increase of its population depends chiefly upon immigration, but a full proportion of the immigrants arriving here from Britain are mechanics, inasmuch that the very trades taught in the institution are overthronged with experienced workmen seeking employment. What then must be the prospect for fifty young men a year turned out upon the world without friends or resources, ignorant on every sub-

ject but that of their particular craft? Success is morally impossible. They return again to their friends—enter the smoky, comfortless hut, sit down to (not the table, but) the trough in which there are boiled corn and beans; and, after six or seven years of that part of life when the appetites and habits receive their form, spent amidst every comfort, endeavour in vain to be satisfied with savage life. To relieve the cravings of unsatisfied desire they resort to the low taverns and grog-shops that abound in their neighbourhood, and it is well if they do not become the most abandoned of their tribe.

After some observations on the inefficiency of the religious instruction given by the church of England missionaries who have been among them, and the manner in which the name of God is blasphemed among the ignorant pagans through those who set up the claim of being the peculiar successors of the apostles, Mr. Landon adds,

I have nearly filled this large sheet with matter not immediately connected with our own operations. I have much more to communicate, and should probably write volume the second, and inclose it in this, but that I fear it will try your patience to read so much bad writing on such bad paper. I must, however, say a few words about our wants. We want a boarding-school connected with a farm, on the plan which I believe has been explained to you. This plan would succeed. With the divine blessing it could not be otherwise. It is just suited to their condition. It would raise up a generation of intelligent farmers, and when raised up they will have plenty of land for farms, where, with kindly advice, they would bring the knowledge they would have acquired into happy operation. During the years of youth, also, they would be secured against the vicious and degrading examples of their parents and their tribe, and placed in circumstances most favourable for learning and loving the truth. You feel some objections, I believe, to entering into any expensive undertaking for this people because they are so few. But think, my dear sir, they are the remnant and representatives of a numerous and powerful nation, or rather confederation of nations. We have stood by, unmoved spectators, while their brave and numerous ancestors have sunk down to — alas! I cannot write it. Though under oath,

as professed Christians, to save them, we have made no effort, except presenting them that poisonous cup—the soul-destroying error, that baptism is salvation. At this delusive straw many of them have eagerly grasped—and perished. Besides all this, as though impatient for their utter destruction, we have scattered among them fire-brands, arrows, and death, by introducing our vices, our diseases, and our whiskey. Under the operation of these, to use their own melancholy figure, they are melting away like snow in the spring. Every generation is at least decimated. What is done must be done quickly; and we *must do it*. The New England Company is only accelerating the catastrophe by giving poison instead of physic, the prayer-book instead of the bible, the church instead of Christ. The operations of the Methodists are limited and languid. Unless we, therefore, arise and help them "The last of the Six Nations" will soon be seen. But if we lend them the aid which it seems to me providence calls on us to do, a generation will soon rise up to call us blessed. Not only will many souls be won and sanctified to Christ, but they will be qualified to transmit his glory to the generation following. Moreover, physical benefits will follow these spiritual blessings. The people will again take root downward, and bear fruit upward, and flourish on their own native soil.

The facts relative to the Tuscarora Indians contained in this letter having been laid before the Secretary of State for the Colonies, his lordship has engaged that the attention of the governor-general of Canada shall be called to the condition of this tribe.

EUROPE.

BRITTANY.

Mr. Jones, who has recently joined Mr. Jenkins at Morlaix, expresses great astonishment at the superstitions which he finds prevalent among the inhabitants of that part of the French territory. He gives, however, encouraging accounts of the eagerness of many to receive Testaments, and of conversations occasioned by the distribution of tracts. He says also, referring to a Lord's day's labours,

After the morning service we left home, and arrived at a small village about four miles from town. Mr. Jenkins brought with him a supply of tracts, with a portion of the gospel, his own translation, to ascertain whether it could be understood by those for whom it is intended. You will be pleased to learn that it was understood by the most

illiterate. This is truly encouraging, inasmuch as it shows that the labours of our dear brother in translating are not in vain. We want Testaments to put into the hands of the people, which, by the divine blessing, may excite inquiry, and lead to a perception of the many and awful errors of the present prevailing religion.

HOME PROCEEDINGS.

JERSEY AUXILIARY.

The annual services in connexion with the Jersey Auxiliary to the Baptist Missionary Society were held at Grove Place Chapel, St. Hilier's, on the 18th and 19th of August.

On the Lord's day the Rev. W. Upton preached in the morning and evening. The services were well attended, and we trust that many, moved with compassion on behalf of the multitude who are "scattered abroad as sheep having no shepherd," resolved, in the strength of the Lord, to be more zealous in their endeavours to bring them to Jesus.

In the afternoon Mr. Upton delivered an address to the young, descriptive of the idol-

worship of the heathen; and excited much interest among the young people by the exhibition of some extraordinary specimens of the "gods many, and lords many," worshipped by those who are walking in darkness and "in the land of the shadow of death."

The missionary meeting was held on Monday, and a social tea-meeting on Tuesday evening. The prosperous state of the mission gave great satisfaction, and the addition of thirty-nine labourers to the number already engaged in the blessed enterprise, was a subject of devout thanksgiving. May the holy band be increased tenfold!

JUVENILE EXAMPLES.

We are happy in being able to report that the teachers and children of the Sunday-school at Maze Pond, London, have resolved to raise £20 a year for the support of the Native Boys' Schools at Muttra, Northern India.

In our last number we committed a serious mistake. Instead of saying that the Girls' School, Counterslip, Bristol, had raised £4 for the support of an orphan girl at Patna, we ought to have said—the bible-class in the Girls'

School had raised £4 for this purpose, and the bible-class in the *Boys' Schools* had engaged to raise enough to support an orphan boy. The £2 15s. was the proceeds of the month's contributions, independently of the exertions of these classes.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	CLARENCE	Clarke, J.	June 10 and 12.
		Prince, G. K.	May 30.
		Stewart, I.	One letter, no date, received Sept. 10.
		Sturgeon, T.	June 8 and 12.
AMERICA	MONTREAL	Cramp, J. M.	Aug. —
ASIA	AT SEA	Makepeace, J.	June 27 (all well).
	BAY OF BENGAL	Denham, W. H.	July 12 (all well).
	CALCUTTA	Evans, W. W.	July 13.
		Thomas, J.	July 13.
	COLOMBO	Dawson, C. C.	July 22.
	HONG KONG	Shuck, J. L.	May 28.
	MUTTRA	Phillips, T.	July 7.
BAHAMAS	NASSAU	Capern, H.	Aug. 10.
BRITTANY	MORLAIX	Jenkins, J.	Sept. 7.
HONDURAS	BELIZE	Henderson, A.	July 20.
JAMAICA	BETHANY	Dutton, H. J.	July 20.
	BETHSEPHIL	Pickton, T. B.	July 19.
	BROWN'S TOWN	Clark, J.	July 20, Aug. 22.
	CALABAR	Tinson, J.	July 20, Aug. 2.
	FALMOUTH	Gay, R.	July 16.
	FULLER'S FIELD	Hume, W.	July 19.
	GURNEY'S MOUNT	Woolley, E.	July 19, Aug. 5 and 19.
	KETTERING	Knibb, W.	July 19 and 20, Aug. 2.
	LUCEA	Woolley, E.	July 18.
	MANCHIONEAL	Kingdon, J.	August 20.
	MONEAGUE	Armstrong, C.	Aug. 6.
	MONTEGO BAY	Cornford, P. H.	Aug. 19.
	MOUNT CAREY	Burchell, T.	July 19.
	MOUNT NEBO	Armstrong, C.	July 7.
	OLD HARBOUR	Taylor, H. C.	Aug. 19.
	PORT MARIA	Day, D.	July 20, Aug. 14.
	PROVIDENCE	May, J.	July 26.
	SALTER'S HILL	Dendy, W.	August 15.
	SPANISH TOWN	Abbott, T. F.	Aug. 19.
		Evans, G. P.	Aug. 22.
		Phillippo, J. M.	July 23.
		Do., & Abbott, T. F.	Aug. 22.
		United Missionaries	August 22.
	ST. ANN'S BAY	Abbott, T. F.	July 4 and 18.
	STEWART TOWN	Dexter, B. B.	July 16.
		Knibb, W.	July 6.
	THOMPSON TOWN	Whitehorne, S.	July 18.
	VALE LIONEL	Evans, G. P.	July 20.
TRINIDAD	PORT OF SPAIN	Cowen, G.	July 20, Aug. 5 and 20.

	£ s. d.		£ s. d.		£ s. d.
Woochester—		NORTHAMPTONSHIRE.		By Rev P. J. Saffery—	
Collection	3 0 0	Earl's Barton—		Ackworth—	
Contribution	0 8 0	Collection, &c.	4 0 0	Howard, Luko, Esq.	5 0 0
		Phillips, Rev. T., A.S.	1 0 0	E. H., for Mission	
				Vessel	2 0 0
HERTFORDSHIRE.		OXFORDSHIRE.		Pumphroy, Mr., for	
Rickmansworth—		Henley-on-Thames—		Schools.	0 10 0
Collection	2 0 0	Collection	4 6 11	Asenby—	
Ware—		Contributions	10 19 0	Totley, W., Esq. ...	5 0 0
Medcalf, Miss, for				Baldersby—	
Africa	5 0 0			Collections	10 0 10
				Contributions	8 16 1
KENT.		SHROPSHIRE.		Bedale—	
Canterbury—		Oswestry—		Collection	1 16 6
Collections, King St.	26 7 7	Contributions, by Rev.		Contributions	1 14 2
Do., Juvenile	3 12 5	P. J. Saffery, for		Boro'bridge—	
Christian, Mr., A.S.	1 1 0	Missionary Vessel...	5 0 0	Collections	3 0 0
Irving, James, late of				Contributions	5 9 3
45th Regiment foot,		SOMERSETSHIRE.		Dewsbury—	
legacy	5 0 0	Bristol, on account, by		Contributions	2 2 6
Smarden—		R. Leonard, Esq.	85 0 0	Dishforth—	
Contributions	3 7 8			Contributions	2 5 10
		STAFFORDSHIRE.		Goole—	
LANCASHIRE.		Coseley, Providence Chapel—		Fletcher, J., Esq.,	
By Rev. P. J. Saffery—		Collection	4 0 0	for Miss. Vessel... 1 1 0	
Coniston—				Haworth, First Church—	
Collection	0 14 6			Collections	7 13 10
Liverpool, Pembroke				Contributions	14 0 0
Chapel—				Leeds—	
1st Bible Class	2 6 4	SUFFOLK.		Contributions	4 15 0
Sunday Schools, for		Stoke Ash—		Ditto, transferred	
2 <i>Hindoo Orphan</i>		Collection	1 8 0	from Colonial	
<i>Girls</i>	4 0 0	A Little Girl	0 4 6	Society	4 1 0
Tottelbank—				Do., for Miss. Ves. 2 10 0	
Collection	2 18 9			Do., for African	
Harbottle, Mr.	1 0 0			Schools	1 0 0
Ulverstone—		SURREY.		Pontefract—	
Contributions	0 17 0	Dorking—		Contributions	0 18 3
Do., for Schools...	1 0 0	Jackson, Mrs.	10 0 0	Do., for Schools... 0 5 0	
				Ripon—	
NORFOLK.		WARWICKSHIRE.		Contributions	4 0 0
Kenninghall—		Birmingham, on account,		Topcliffe—	
Collections	17 5 3	by Mr. J. H. Hopkins	140 0 0	Dresser, J., Esq. ...	6 10 0
Contributions	3 9 7	Coventry, by Mr. R.			
Do., in Guiltcross		Booth	56 10 0	SOUTH WALES.	
Union Workhouse		Rugby	3 0 0	Narberth—	
School	0 3 6			Collection	5 5 0
Norwich—		YORKSHIRE.		Pembroke Dock, Bethany—	
Friend, by Rev. W.		Shipley—		Collection	5 3 0
Brock, for Rev. W.		Aked, Mrs., transferred		Contributions	1 19 6
Knibb's Schools	10 0 0	from Colonial Soci-		Pembroke—	
Do., by do., for Rev. J.		ety	1 0 0	Collections	4 10 0
Clark's Schools	10 0 0			Pisgah—	
				Collection	1 10 0
				Tenby—	
				Collections	1 10 7

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the *Mission House*, Moorgate Street, in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.