



THE TOOTH OF BUDDHA.

## CEYLON.

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THE DALADA, or tooth of Buddha, is an object of intense veneration by the natives of Ceylon. It is considered the palladium of their country, and the sovereignty of the island is supposed to be attached to its possessors. "It is a piece of discoloured ivory," says Major Forbes, "slightly curved, nearly two inches in length, and one inch in diameter at its base. Its other extremity is rounded and blunt, and diminishes in size. The sanctuary of this relic is a small chamber in the temple attached to the palace of the Kandian kings; and there the six cases in which it is enshrined are placed on a silver table hung round with rich brocades. The largest, or outside cover of these caskets, is five feet in height, formed of silver gilt, and shaped in the form of a dagoba—the bell-shaped buildings raised over the relics of Buddha. The same form is preserved in the five inner cases, which are of gold; two of them, moreover, being inlaid with rubies and other precious stones. The outer case is decorated with many gold ornaments and jewels, which have been offered to the relic, and serve to embellish its shrine." On a small table in front the people lay their offerings, and having seen the Dalada, they prostrate themselves and depart.

At wide periods of time it is removed from its dwelling place, and exhibited with great pomp and ceremony to the people. Major Forbes thus describes the ceremony, of which he was an eye-witness. "On the 29th May, 1828, the three larger cases having previously been removed, the relic contained in the three inner caskets was placed on the back of an elephant richly caparisoned; over it was the Ransiwige, a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple-gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads, and then bent forward, at the same time uttering in full deep tones the shout of Sadhu: this swelled into a grand and solemn sound of adoration." After parading the town the relic was conveyed to a temporary altar, where it was uncovered and exhibited.

Such is an example of the degrading superstitions of the people among whom our brethren labour.

## MATURA.

Mr. ALLEN, writing from this station under the date of August 14th, continues to lament the indifference of the people to the word of God. He has lately commenced preaching to a congregation of Burghers, who are Presbyterians, amongst whom one inquirer has already appeared. The detail of missionary toil and privation endured in a tour beyond Matura to proclaim the everlasting gospel, will be interesting to our readers.

Last month I started, with the native assistant, on a little missionary excursion through the interior, which we accomplished in the week; unable to absent ourselves for a sabbath. The circle was perhaps over 100 miles. The success of that effort may not be known probably till we look at it in the light of eternity. The first day's walk, besides being long, was wearying on account of the rain that had previously fallen, and rendered the paddy fields difficult of passage. There was no way left for me but to travel native

fashion, that is, bare the length of the leg. Our object was to reach a bazar, some twenty miles in a direct line from Matura, time enough to address the people; but delayed by groups of people at the different rest-sheds, we did not reach it before five o'clock in the evening, when the people had left for their homes, hastened probably by heavyish rain that fell during the last hour of our walk. Worn and worn, for we had been on the road from six in the morning, preaching, talking, reading, &c., we slept in a native house; at least I tried, but did not succeed from bugs, fleas, and innumerable creeping things. We summoned the household, and as many as we could beside, and preached to them of Christ and his salvation, and I shall not soon forget the daring defiance hurled at the majesty of heaven by the oldest man of the assembly.

#### *Our lodgings.*

Next morning, as soon as it was light, we prepared to depart, pursuing the same course as we went, preaching, reading, distributing tracts wherever we could. This, perhaps, was the most successful day as far as meeting with people was concerned. Many times during the day assemblies varying in numbers from ten to fifty, were addressed on the great concerns of the soul. And so we went on our way till we came to a village at six o'clock in the evening. The Buddhist temple, or the Wallouwa or Gentleman's House, must be our resting place. You would possibly smile if you could see the building thus distinguished. The people, however, were very unwilling to take us in. The master, a boy of sixteen just married, was full of anger, and refused to allow us to rest even in the shed in which we sat for a moment or two. We were, however, tired, had eaten nothing all day, and were in the direct track of elephants, and without a prospect of a lodging any where else, and I felt very unwilling to give up possession. All the opposition, however, arose from the expectation of friends that evening on a wedding visit, and when it was found they did not come, the people grew civil, and allowed our request, and gave some rice to my fellow travellers. I satisfied my appetite with a bit of bread and a slice of salt beef I carried with me. At this place the cruel habit of dragging the sick to the jungle to die or recover, as may be, prevails. We tried, as usual, to teach them better, and to lead their minds to the great concerns of the soul. We left a New Testament and some tracts with them, and in the morning went on our way.

#### *Next day's journey.*

Spending the day as before, until after a long and difficult walk through a mountainous country, the course of the torrent being the path-way, we reached the extreme point of our course—the border of the Kandian coun-

try. There we rested at the house of the late Modliar, who was a convert to Christianity, the fruit of the labours of a Wesleyan missionary who was once located there. His wife and son, a young man about eighteen or twenty years of age, occupy the place, though the young man is frequently in Matura, and hears me preach there. Here again we pressed the gospel most earnestly on the household, and all that we could assemble that night and the following morning. This was the only comfortable resting-place we found during the journey.

After a treat of a cup of coffee in the morning, the only time we broke our fast in the morning, we left on the homeward route by another road. The day was spent in the usual way, chiefly preaching in rest-sheds. The villages were empty, the people being employed in their fields. At one shed we found forty-five men. They were preparing the place for the Buddhist priests to read Bana in, so I asked them if I should read a little of the Christian Bana to them, to which, after consulting the elders, they consented. I then read to them the Spiritual Guide, an excellent tract for purposes of that kind, and Mr. Sylva afterwards addressed them. After spending an hour with them, we left tracts, and proceeded, continuing the same things as opportunity afforded until the evening, when we sought the headman's house. There we preached to all we could muster, and continued talking and reading with them until late in the evening, and were glad to lie down in the verandah for the night.

#### *The last day's work.*

At day-break we started through a long tract of elephant forest, meeting with few or no people until noon, when we came to an Aratchy's house. There we rested a little, and requested him to collect the men of the village for us. After preaching he gave a little rice. We left him a Testament, and the people some tracts, and departed. The road offering but few facilities for preaching, beyond the groups that we met at the boutignes and rest-sheds, I made up my mind to reach home if possible that night, especially as there was not a place that offered a rest or any thing else beyond plaintains or wild bread fruit, and things of that kind. My last crust was gone; I finished it at the Aratchy's house with a draught of water. Well, after thirteen hours of walking, preaching wherever we could, we reached Matura between seven and eight in the evening, tired, dirty, and, as far as I was concerned, skinned by the sun in such parts of the body as were exposed, looking very unlike a padre, the name by which we go in this country. I suppose the native preacher never had such a day's march in his life, and assuredly it was the longest I have taken in this country,

though I have at times walked thirty miles. We are none the worse for it now.

There is nothing to repay any one for a journey of that kind but the thought that the gospel was declared to many who had never heard it, and little messages of mercy were sent in various directions through the tracts that we gave away. Many besides who listened to us had before heard us in the bazar of Matura, and inquired for more of the books they had received on such occasions. Our hope is that in some cases they may be made the means of salvation to the poor deluded and idolatrous people.

*The fair.*

During the present month I have had opportunity of addressing again and again more Singhalese than I have ever seen assembled in any place. About three miles from Matura, at Dondru-head, pilgrims from every part of the island were daily presenting offerings to their gods, for they have many, and I was very unwilling to let the season go by without attempting their good, though all

others keep aloof, having settled it in their minds that no good can be done on such occasions, and whilst the people are thus engaged. Whether they are right I do not pretend to determine, but it really seemed to me a duty to try. I went, having laid my account with all kinds of treatment, and bore solemn testimony against their abominations, and presented the truth as it is in Jesus. I would have given all I possess for a Singhalese tongue and a ready one; but though not able to speak readily, I can read tolerably well, and have a rather powerful voice. With that, then, and the tongue of the assistant, the people were somewhat disconcerted, and abandoned for the time some of the follies they were practising, and in their presence some of the priests themselves were silenced. They raised to be sure the ancient cry, "Great is Diana of the Ephesians," and some would have proffered a little violence; but we had the truth, and gave it to them freely. Whether real good will result is all unknown to us, but I am satisfied that an effect was produced. We did what we could.

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COLOMBO.

The health of our missionary brother Mr. DAVIES, has improved, and by Divine blessing the work of God continues to prosper in his hands. He writes:—

For the last few weeks I have been conversing with two Mohammedans at the Leper's Hospital. Our native preacher of the Hendella stations visits the lepers once every week. About six months ago these two men renounced the religion of the false prophet, read the scriptures, listened to our instruction, seemed affected by the truth, and asked to be baptized. One of them is a native of Malaya, but came to Ceylon in childhood; the other is a Bengali, but came to this country

about seven years ago. Both were brought up strict Mohammedans, and had never heard of Christ till they came to the hospital. In order to ascertain if they were penitent converts I have conversed with them frequently, and with much satisfaction. I mention these cases because the conversion of Mohammedans in Ceylon is more rare than the conversion of Jews in England. Indeed, as far as I can ascertain, not more than two or three cases have occurred for the last fifty years.

The testimony of Dr. Duff to the prospects of Hindooism on the continent of India is important. Mr. DAVIES says,

Dr. Duff has lately been in Ceylon on a missionary tour. He had overstayed his appointed time in Southern India, so that he had but three or four days to spend in Ceylon. Sir J. E. Tennent kindly invited me to dine with the doctor one evening, which was the only opportunity I had of seeing him, and ascertaining his opinion on the state of missions generally from Calcutta down to Ceylon. His long experience in India renders his judgment on this matter valuable. I was

glad to find that he found the various missions which he had visited in an increasingly healthy state, and that heathenism was gradually giving way. His account of the Syrian churches anciently planted on the Malabar coast, and respecting which I was anxious to have some certain information, was not very encouraging. He had visited them, and satisfied himself that they were in all respects, but the acknowledgment of the pope, papists.

The continued decline in the income of the Society rendered it necessary that early in the present year steps should be taken to reduce the expenditure. Our missionaries were accordingly acquainted with the necessity of the case, and we now lay before the members of the Society Mr. DAVIES's reply, one of the earliest

that has been received. May we not express the hope that this painful alternative will yet be averted; and that by a revived spirit of prayer and benevolence the brethren's hands be lifted up, and the enlargement of the Redeemer's kingdom proceed?

Your letter demanding £200 further reduction I received by last mail. It has been forwarded to my brethren, but as yet I have not heard their opinion thereon. However, some things connected with it seem to me certain. I regard it as a *permanent* reduction as far as England is concerned, and there is no hope of making up any part of the deficiency in the island; indeed there is no prospect of the mission being more self-sustained than at present. We have no alternative, therefore, but to make a permanent reduction of our stations here. For the last three years I have been endeavouring in this division of the mission to reduce expenditure without breaking up any *stations*, under the hope that in time the funds would again increase, or at least further reductions would not be demanded. But now it is impossible to pursue this mode of reduction any further. The schools and the salaries of native agents have been brought down to the lowest point, so that henceforth the reductions must be made by wholesale, i. e., some *whole stations* must be given up, and the district of country in which they are must be abandoned.

This will be a most discouraging step. It will destroy the confidence of the natives in the permanence of our cause, and scatter the members we have in such abandoned places; for it is impossible to keep together native churches by occasional visits. It will be losing the results of *thirty years'* labour and expense, for the larger portion of the reductions will have to be made in *Colombo* stations, as they are the more numerous.

Most of these stations have been occupied since the time of Mr. Chater, and all of them long before any at Kandy or Matura were thought of. They are not only of older date and larger number, but have a much greater number of converts. Yet their abandonment is inevitable—inevitable if we divide our funds between *three European* stations.

#### *Importance of maintaining native agency.*

We have been always dwelling upon the importance of a native agency. We have expended much labour and money in training a native agency. We have brought that agency into work, and now we must turn it adrift. I am speaking of native *preachers*, not schoolmasters. Indeed were I to abolish every school in my stations it would not be equal to the proportion of the reduction I shall have to make; but they cannot be all abolished; they are indispensable at every station as auxiliaries. I have twenty-two schools, which cost only about £90 a year. Ten thirteenths of the sum you allow will be expended upon the three European missionaries, so that the amount left for native agency will be a mere trifle; and if this be divided between three stations it really will not be worth the Society's while supporting a European at each place.

In my humble opinion, if it be thought desirable to keep three Europeans in the island under such circumstances, instead of their being at three separate places, it would be far better to abandon one of the three European stations, and to place two missionaries at Colombo. Kandy is a comparatively recent station, with a total number of about thirty members, and but one fixed out-station (Matella), and two or three schools, yet it is kept up at a great expense. Matura is still more recent, and has but twenty-one members and ten schools. Till Mr. Dawson's removal thither, three years ago, it did not cost more than £90 a year. So the effect of these reductions is breaking up old and settled stations at Colombo, to carry on new ones at the other stations. The subject is very important, and whatever decision we come to, it will have a very discouraging effect upon the native Christians.

It is most painful to the Committee, under such circumstances, to urge on our brethren further reductions. In the previous year, from this cause, *twelve* schools were abandoned, while the additions to the churches were most encouraging. Forty-five natives were baptized in 1848, and the number of candidates for baptism increased from twenty-four to seventy-two. About fifteen stations, on which are dependent 136 villages and estates, are occupied by our missionaries and their assistants, numbering in all forty-nine persons, at a total expense of less than £1700. There are in communion, 451 members. We earnestly appeal to the churches of Christ, whether any portion of this "field which God hath blessed," shall be permitted to be again overrun with the dark superstition of the worshippers of Brahma and Booth?

## INDIA.

## CALCUTTA.

Under the date of August 7th, the Rev. J. THOMAS informs us, that although not without ailments, all the brethren continue at their posts. Mr. and Mrs. SALE have reached their station. He suffered from fever by the way, and was very low when he reached Barisal, but has since recovered, and is full of hope from the appearances of things among the people. He adds, "There have been additions by baptism to the churches at several of the stations, and I hope shortly to baptize again at Bow Bazar."

## SERAMPORE.

For the following interesting narrative we are indebted to the pages of *Evangelical Christendom*. It is contained in a letter from Mr. DENHAM to Dr. STEANE, dated June 20, 1849.

CONVERSION AND DEATH OF KASI PODMA  
CHOUDEE.

Since the date of my last, we have been called to sustain an affecting loss in the sudden removal of a student, a Brahman, whose character and worth, together with his solid acquirements, had excited a hope in our minds that he would one day become, if not a distinguished, yet a truly useful man, and his energies be employed on behalf of his benighted countrymen. His death took place on Friday, the 20th of April, and under circumstances, the recital of which will, I am sure, call forth your sympathies and prayers for us, that we may be instruments of raising up and enlightening many such, who shall afterwards become devoted servants of our Lord and Saviour.

The narrative of the removal of my young friend will not be regarded as altogether devoid of interest by the youthful members of your congregation. I pray that it may be the means of stimulating their energies and their efforts on behalf of those of their own age in India.

*Kasi's youth.*

I regret to say that I know but little of his early history. My acquaintance with Kasi Podma Choudree commenced a little more than three years ago. Had a thought crossed my mind that we should have been called to part with him so early, and under circumstances so affecting, I should have availed myself of the opportunities he gave me when, after college hours, he frequently called for conversation. I have said above that I knew him partially before the management of the college school fell to me. He would occasionally look in upon me and ask questions,

and hold conversations on religious subjects. When I became connected with the college, he entered the first class, and frequently read with me in the order of duty. I cannot say that I observed striking talent in him at this time, nor even for some months afterwards. He was, however, extremely diligent in the discharge of his duties, and showed much respect for Christianity, and much personal respect towards me.

*Kasi's progress.*

About the close of the year 1847, I noticed some indications of a growing change; there was an alteration in manner, coupled with an insatiable thirst for knowledge and undisguised conviction of the superior advantages of Christianity over every other system. The inquiries to which this gave rise were in unison with the peculiar bent of his own mind; metaphysics, and subjects which required thought, seemed to engage his whole attention, and he eventually became one of the clearest thinkers and closest reasoners in the class. His mathematical powers were also very respectable. In a word, his whole demeanour was quiet and staid—his judgment well balanced. At times he was vivacious enough, but his cheerfulness was tempered with wisdom. Of the quiet shrewd remarks he would make, at the expense of Hindooism, I could give you some amusing examples. But to return. About the time of the last Pooja, in honour of the goddess Durga, October, 1848, he became more free and communicative on religious topics. After an hour or two's conversation, he expressed his determination not to spend the season of the festival at home; his abode, being the residence of a wealthy native, was crowded at such times with idolatrous visitors and hungry

Brahmans, who never lose an opportunity to annoy a youth like Kasi, suspected of holding the idols in contempt. It was at this time he told me his difficulties, and expressed his anxiety that his wife, a young thing, perhaps twelve or thirteen years of age, might be taught to read; to which, I believe, she was not averse. Having furnished him with suitable elementary books for her, he left for his own village, near Santipore, where, I believe, he had some small property. This poor child, his wife, according to the laws of Hindooism, is now a *widow for life*. No Hindoo would think of marrying a widow, were she ever so young, and though her dowry were thousands of rupees.

#### *Kasi a Christian.*

At the expiration of the festival he recommenced his studies, and continued to prosecute them without interruption till the time of his death. It was during the early months of the present year that I began to feel more satisfaction with respect to his religious views. Often and often he paced the roof of my house with me, and laid his difficulties before me; he felt his mother and his young wife had strong claims upon him, and his hope was, that God, to whom he had committed his way, would direct his steps, and in time remove his difficulties. The moment, dear sir, a Hindoo embraces Christianity, that moment he is stripped of every thing. British subject he may be, but no law exists sufficiently powerful to meet the disabilities under which he labours when he becomes a Christian, or to secure to him the undisturbed possession of those rights which are, or should be, inalienable. In the eye of law such a man is dead, and the thought of such *civil death* exercises an indescribable power over the Hindoo. There are thousands of young men who despise Hindooism, but who are bound to their connexions by caste and ties of family. Kasi, however, had spirit enough, provided his way had been clear to move, or I could have advised him to do so consistently; my own view was, that a few months would enable us to decide what was to be done. To make this poor youth's case intelligible to a European is next to impossible. Hindooism, to be known, must be seen, not only on the soil, but in its practical workings at home. Humanly speaking, he had no way of escape, but to throw himself on me for protection and support, which he was unwilling to do, unless the door of his friends was closed upon him. He could then have come to me with safety. His secret desire was to have entered my senior class, and have studied theology; and, should he prove acceptable, to give himself to the work of the ministry. This, no doubt, would have been the case, as his address was good, and he possessed considerable aptitude for speaking and teaching;

but, while we were thinking on these things, a sudden providence severed him from all his anxieties, and separated us from our beloved young friend, though, we believe, but "for a season."

#### *Kasi's illness.*

It was on the morning of the 20th of April, that he sent to the college to inform us that he was very ill. He had been to Calcutta, and was seized with cholera there. Having sought temporary relief, he made the best of his way to Serampore, and sent word as soon as he arrived. The moment we heard of it, Mr. Ledlie, our head master, was commissioned to visit him without delay, for Kasi was much attached to Mr. Ledlie, and was greatly indebted to his kind instructions. I gave him the usual cholera medicine, and begged Mr. Ledlie to administer it himself, and to stay as long as his Hindoo friends would permit him. On seeing Mr. Ledlie enter the room where he was lying, notwithstanding he was surrounded by his Brahman friends, he threw his arms round him, and expressed his thankfulness. Mr. Ledlie administered part of the medicine, and conversed with him on the state of his soul, during which Kasi asked him, in presence of all assembled, to read and pray with him; he himself praying audibly—in this the hour of extreme sorrow—for mercy and forgiveness, expressing his reliance on the merits and mercy of our blessed Redeemer. Mr. Ledlie remained as long as allowed by the Hindoos present, who appeared every moment more and more urgent for his departure; so much so that, in his presence, they began to cover his body with a red powder, which is customary among Hindoos at such seasons of death, in order to write the names of their idol deities on his person. Mr. Ledlie begged them to desist, and encouraged the dying youth once more to look to Jesus; and when he left him, promised, if he were spared, to see him again. He saw him about seven in the evening, but Kasi was too far gone to converse with him.

#### *Kasi's death.*

I would willingly leave unrecorded what ensued, for the honour of our common nature; what agonies of mind he underwent is known to him who has, doubtless, welcomed his ransomed spirit to "everlasting habitations." He is now far beyond all malice, and pain, and sorrow. It was now quite evening—and the evenings are really cold in India; still, notwithstanding, the dying sufferer was removed, and exposed to the chilling dews of that river's banks *from whence no sick traveller returns*. Two of my young men, his fellow-students, interposed and entreated their friends to let him die in peace. They were bidden to be silent, and their entreaties regarded with scorn. He was now speechless, sinking

rapidly under the power of the disease; yet, raising his sunken eyes, and summoning his remaining strength, he clenched his hand and pointed heavenward with one finger. My informant, a Koolin Brahman, inquired "what his wish or meaning might be?" He pointed upward a second time—"seeming to wish us to understand that there was one God, and *only one God.*" Though in health he was a beautiful youth to look upon, his appearance was now hideous—red powder and idolatrous marks covered his body, and profuse cold damps were upon him. In this condition he was carried to the ghat, or to the funeral pile. The wood was heaped together, and his body cast upon the pile with the utmost brutality, the Brahmans leaving him with expressions of contempt, saying, "he was not worthy the last rites of incremation." A young man, I am told, was left to kindle the funeral pile; but before his body was half burned, threw it on the strand to the impure and greedy animals which prowl the banks of the Ganges nightly in search of prey.

#### Remarks.

To record some of the details of the removal of my young friend and pupil has been a painful task, for I knew and loved him, and had watched over him and marked the influence of truth in its workings on his mind, and encouraged a hope that he would eventually devote those talents God had given him to the service of the Redeemer. I have been careful to verify every sentence contained in this letter, and have taken it from the lips of those who witnessed the whole scene. Mr. Ledlie's statement I have already

With the preceding letter Mr. DENHAM sends two essays, written as college exercises by this young man; one at least of which we hope to lay before our readers on a future occasion. To the important closing remarks of the editor we beg to call particular attention.

We cannot let this occasion pass without asking if the preceding narrative does not suggest some very important matter for the reflection of British Christians? We refer especially to that part of it which relates to the social and civil disabilities which a Hindoo incurs if he embraces Christianity. These disabilities are so great that they amount to a practical prohibition of the Christian profession. Our intelligent correspondent does not hesitate to say that they constitute a sort of CIVIL DEATH, and he speaks of them as *exercising an indescribable power over the Hindoo.* We know it may be said that the disciples of Christ in heathen countries, and converted from heathenism, must be prepared to make sacrifices and endure persecution; and that the existing state of things in India, in relation to this point, may even be salutary, as supplying a test of the sincerity

given. Kali Das Moitree, and two young men, Kasi's friends and fellow-students, also Brahmans, were present nearly the whole time. Brihmo Mohrm Prendit, another Brahman, confirmed the report that was abroad when interrogated by me the following day.

I leave the disposal of these few lines to you, dear sir; make what use of them you please. Should you deem them calculated to arrest the attention of your young friends, and should mention poor Kasi's death to them, ask them to remember and pray for the youths of the colleges and schools in India, that the Spirit of the living God may descend upon them and those who labour for their welfare.

Though these hastily-written lines have extended beyond the limits I prescribed to myself, I must add one sentence. You may remember, some years ago, at the time the intelligence of the death of William Pearce reached England, you gave your congregation an extract from a letter of our beloved brother, Dr. Yates. I well remember that evening, dear sir, and how greatly that intelligence affected me. I put up a fervent supplication to Almighty God that, if consistent with his will, I might spend my days in his service among the heathen. *He has answered my prayer.* Who can tell what stranger may be among you again, when you call the attention of the youthful part of your auditory to the death of this young Brahman? May not some devoted young man among you, whose heart has been given to God and to his people, determine, in Jehovah's strength, to consecrate himself, body and soul, to Jesus' glorious cause in India:

of profession, and as deterring it when it would otherwise be made from sinister motives. But we look at the matter from another point of view, and ask whether it comports with our British sense of religious liberty, and of the rights of conscience? It is to be remembered that India is a part of the British empire, that Hindoos are British subjects, and that the British authorities are, in fact, the parties ultimately responsible in the case. It lies within their power legally, as it is certainly incumbent upon them morally, to remove these impediments out of the way of the new convert; and, if the matter be not taken up by those to whom in a legislative capacity it belongs, British Christians ought generally to turn their attention to it, and require that NO HINDOO SHALL SUFFER WRONG FOR BECOMING A CHRISTIAN.



Our brother, Mr. FINK, who now labours permanently at Serampore, forwards the following gratifying intelligence:—

You will no doubt rejoice to learn that on Lord's day, the 1st of July last, fifteen candidates were baptized in Serampore, namely, two East Indians, one of them a grandson of the late Rev. Mr. Fountain, baptist missionary who came out to Serampore in 1796, and seven young men and six young women, natives. Thus the Lord has graciously smiled on the united labour of his unprofitable servants at Serampore. May he, by his Holy

Spirit, make his servants more diligent, and more and more humble; and may he pour down on us and on the poor benighted natives more of his Holy Spirit, by whom alone our labours are blessed, and sinners converted unto God. And may his servants always ascribe to him, "Not unto us, O Lord, not unto us, but unto thy name give glory, and for thy truth's sake."

### MONGHIR.

Our missionary brother, Mr. PARSONS, in the following letter details the general progress of the truth at the station of which he has charge.

The immediate occasion of my writing at the present time is our having received from some kind, but unknown friend, the first five numbers for 1849 of "Evangelical Christendom." They were directed to dear brother Lawrence and myself conjointly, and we would feel obliged to you if you would allow us, in our joint names, to make our thankful acknowledgment of the present in your next Herald, by your kindly inserting a few words to that purpose.

Brother Lawrence has also been favoured with a copy of the "Christian Times," containing an account of the annual meetings connected with our denomination. Gratifying as it is to read the lively and earnest addresses of the speakers, it is still more occasion of regret that while the necessities of the heathen, and opening doors of usefulness, call for so large an extension of Christian effort, our own and other societies have the greatest difficulty in sustaining even present exertions, and are reluctantly compelled to contemplate the possibility of having to narrow their sphere. Oh, may this be graciously averted! May you be entrusted with the needful funds; and may the Divine blessing so accompany the labours they are employed to sustain, that the gospel may sound forth to a much wider extent than ever.

#### Mission Work.

Our native brethren, with the exception of Hurreedas, who is too far advanced in life for itinerating labours, are away from home, engaged in the proclamation of the truth. Soodeen has been for about two months with Mr. Kalberer of Patna, who requested to have one of our brethren to assist him for a time in preaching in the populous bazars of Patna, and in conversing with those who from time to time resort to his house for that purpose. Soodeen is now delayed in returning by the illness of his mother-in-law, whom

it does not appear prudent to remove at present. Nainsukh and Bundhoo have gone by boat in the direction of Bhaugulpore, to preach in the villages by the way, and in Bhaugulpore itself. Dear brother Lawrence was intending to have set off next week to visit the villages on the Gunduck, but the detention of Soodeen at Patna renders it uncertain whether he will be able to go quite so soon.

#### A backslider restored.

I am happy to say, that during this month one individual, who was excluded from the church long ago for misconduct, has been received again, having professed repentance, and evinced for a considerable time such a spirit and conduct as encourage us to hope his profession is sincere. He is an old man, whose name, Teekadas, you may recollect having seen in our communications. He was formerly a fakeer, of the Seo-narayunee, a very licentious sect, but I trust he is now a true follower of Jesus, though no one, considering the weakness of human nature, and the way in which so many years of his life were spent, could wonder that he should find a great struggle with former habits in adopting the pure principles of the gospel, and that during the struggle he should experience a temporary fall.

Our inquirers all continue in that character, and none of them, so far as I am aware, has acted inconsistently with it, although, from reasons varying in the several cases, prudence dictates our not complying just yet with their eager desire to be united with the church.

#### Translations.

When brother Leslie had completed his translation of the Gospels and Acts, interleaved copies were sent to many of the brethren for their remarks to be made. I went regularly through my copy, marking every

place where I thought any alteration was requisite. Brother Leslie has now requested me to go through the remainder of the New Testament in the same way, and I have commenced with the Romans. I hope to tell you in my next that my "Barth" is finished, and I intend (p.v.) to beg your kind acceptance of a copy to be placed in the Mission Library.

I hope, if spared, to go forward, in conjunction with Mr. J. Christian, who revised "Barth" for me, in the same direction. We propose to translate "Serle's Christian Remembrancer" next, as fast as limited opportunity will allow, only in this case Mr. Christian is to be translator and I reviser.

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### ADDITIONAL BAPTISMS.

From the Oriental Baptist we glean the following particulars:—

*Sagor.* On the first sabbath in June, two young men were baptized at this station on a profession of their repentance towards God, and faith in our Lord Jesus Christ. The newly baptized are scholars in the sabbath school.

*Muttra.* The Rev. T. Phillips was privileged to immerse, on a profession of faith in the Lord Jesus Christ, his first convert at Muttra, on Sabbath the 8th July. May many be soon induced to follow this good example.

*Jessore.* Eighteen converts were immersed on a profession of their faith in the Lord Jesus Christ, at Sátoriyá in Jessore, on Lord's day, the 1st July. The season was peculiarly interesting.

*Narsigdarchoke,* a station to the south of Calcutta; a native brother was baptized here by the Rev. Mr. Lewis, on the third sabbath of July.

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## AFRICA.

### BIMBIA.

From a recent letter from Mr. NEWBEGIN to S. M. Peto, Esq., we learn a few additional particulars relative to the sufferings of the persecuted Inangge, whose affecting history was given in the last Herald. Her brother sent a message with her to King Bell, that he must not send her back. After travelling all night, exposed to the rain, she reached Cameroons the next day, benumbed with cold. She was not at first treated harshly, but sent among Bell's women. On the evening of next day she was brought to the great house by three women, where she was subjected to the violent assaults of King Bell.

He thought he could now command her at his will. But whenever he has sent for her, she has refused to go near him. He has shut her up in a miserable hut, and would not allow any of our friends admission. He declares that he will smoke her eyes (I use his own words) until she consents. God grant that may never be! He says, that if she holds out long, he will sell her as a slave to a distant country, a thing which has already happened. But the man is pursuing this line of conduct because she has become a Chris-

tian, and he has admitted as much. His own son advised him to return her; but he will not, because the missionary has "spoiled her head." How it will end we know not. We shall try to prevent her being sold as a slave; but if the persecution continue, the probability is she will sink under it, for she has a tender constitution. May God give her grace to stand firm in her time of trouble! Persecution is about to be fierce. We may yet suffer from the rage of the heathen, but we fear not. Remember us at the mercy-seat.

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## WEST INDIES.

### HAITI.

We have been favoured, from a private source, with the following extract from a letter lately received from Mr. WEBLEY. His trials are many, and the unsettled

state of the island throws great obstacles in the way of missionary labour. Amidst many personal afflictions and sufferings, our dear brother continues to toil on, and will, we doubt not, eventually reap the harvest for which he has sown. It would greatly gratify the Committee, and strengthen his hands, could another labourer be sent forth to his aid. Let prayer arise to the Lord of the harvest for this.

You are doubtless familiar with the blood-thirsty scenes that transpired here during the greater part of last year. You have perhaps heard subsequently of the march of the president of Haiti against the Spanish part of the island, which is a distinct republic, and governed by a different president. You have perhaps heard, too, of the splendid failure by which that enterprise was characterized, and of the four thousand that have perished through fatigue, and famine, and the sword. For nearly six months past we have been suffering the ravages of extreme want. Native produce and foreign supplies have alike failed, and an awful famine stalks abroad. We ourselves have great difficulty in obtaining provisions, both from the extravagant price at

which they are sold, and from the great lack there is of every thing eatable. But besides all this, my dear wife has enjoyed very poor health almost ever since I have been here. Miss Clark, too, an assistant in our school, is frequently ill, and my own health is fast failing under the pressure of mental anxiety and of bodily exertion. The people too, although the hand of God presses very heavily upon them, are still profoundly indifferent in respect to eternal things, and I sometimes almost despair of success amongst them. However, our little Christian band of nearly twenty, that by the grace of God I have been instrumental in gathering together and of forming into a church, remains faithful.

## JAMAICA.

We have been favoured with the following interesting and important extract from a letter recently received from the Rev. J. CLARK, of BROWN'S TOWN. The state of religion in the parish of St. Ann's, and the means of grace supplied, and the numbers of the population attending them, very much exceed similar statistics in the civic or rural districts of this country. The severe trials of our brethren, however, require our sympathy and prayers, while we cannot but regret, that uncontrollable events have thrown a shade over the prosperity of the churches in Jamaica, and apparently jeopardized their existence. May these trials only burnish into brighter lustre the gold that has become dim!

I am inclined to think that a worse opinion is formed at home of our religious condition than we deserve. It is true that we have enough to mourn over; still we are not left without comfort or hope.

If we compare our state with what it was seven years since, we are ready to exclaim, "How has the gold become dim, and the fine gold changed!" Then thousands were crowding to us to inquire, "What must we do to be saved?" We had few to exclude from our fellowship. Iniquity seemed to be paralyzed, or to hide from the observation of men. Now sin abounds again, exclusions are numerous, and few comparatively are awakened to concern about their soul's salvation. Still I doubt whether religion is in a more depressed condition than it appears to be in other places. Some persons, who have had an opportunity of comparing the state of our churches with those of England and America, say that the advantage is on our side. Never were our congregations larger, while our churches are

in peace, and are favoured with some additions to their numbers.

I have just been inquiring into the religious statistics of the parish of St. Ann, the results of which may interest you. The parish is larger than the island of Barbadoes, and nearly the size of your county of Middlesex. It contains a population of about 30,000, for whose religious instruction there are thirteen missionaries of the Baptist, Wesleyan, and London societies, and six clergymen of the Church of England. There are twelve baptist chapels, ten Wesleyan, two Independent, and six of the Church of England; thirty in all, or one for every thousand of the population, and furnishing accommodation for about 18,000 persons. The average attendance at these places of worship is reckoned at 12,000 at the least, to which must be added 6000 for those detained at home from sickness and other causes, so that 18,000 may be fairly set down as regular or occasional attendants on the means of grace. We must allow, in ad-

dium to these, I presume, 6000 for young children and aged persons, who cannot attend at all, which will leave 6000 of our population as neglecters of public worship, and I fear openly irreligious persons.

Out of the 18,000 attendants at the various churches and chapels, about 7500, or one fourth of the whole population, make a profession of religion.

I am far from saying that all who profess religion are really possessors of it. But when it is remembered that little more than twenty years ago nearly the whole population of the parish were in a state of heathenism, utterly ignorant of the way of salvation by Jesus Christ; that seventeen years ago the work of evangelization, which had been recently commenced, was interrupted by persecution, and

one, if not both of the missionaries (for there were only two, one Wesleyan and one Baptist), were driven away, and every chapel burnt or pulled down by the persecutors; and having witnessed the mighty change which has been wrought amongst the people during the last fourteen years, I cannot help exclaiming, with heartfelt gratitude, "What hath God wrought!"

Were it not for the poverty which has smitten us, and which prevents the employment of the necessary agency, I should hope to see our churches flourish again; and even now I do not despair. God will not leave us. He can, and I believe he will, bless us again by pouring out his Spirit upon us, and reviving his work.

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## HOME PROCEEDINGS.

It is with great regret that we announce, that in consequence of the serious illness of his wife, Captain MILBOURNE has been obliged to resign the command of the "Dove," and to return to this country, on his way to Jamaica. He met the Committee, September 18th, and stated that while he was perfectly willing to fulfil his engagement with them, and return to Africa to navigate the "Dove," if necessary, he would prefer finally to terminate it. On which it was resolved, "That the Committee sympathise with Captain Milbourne in the relative affliction which has necessitated his return from Africa, and that they, under the circumstances, accede to his wishes."

Captain Milbourne sailed for Jamaica on Tuesday, October 16th. We sincerely hope he may have a prosperous voyage, and that Mrs. Milbourne's health may speedily be restored. The mission in Africa has sustained a severe loss in the removal of one whose piety, fidelity, and zeal, have endeared him to his colleagues in the work. Arrangements for the management of the "Dove" have been made by the brethren on the spot, which there is every reason to expect will be satisfactory.

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## YOUNG MEN'S AUXILIARY TO THE MISSION.

The Annual Meeting of the members and friends of this important and interesting auxiliary was held in the Library of the Mission House, on Tuesday, October 9th, G. T. Kemp, Esq., in the chair. Appropriate resolutions were moved and seconded by Revs. R. W. Overbury, F. Trestrail, J. Curwen, J. Bigwood, J. H. Hinton, and M. Olney. There was a large attendance, and we hope the efforts of our young friends to diffuse the missionary spirit among the children in our Sunday schools, their teachers, and their parents, may be eminently successful. Already there has been some good fruit gathered.

This is not a *separate organization* for raising funds, but simply an auxiliary, sanctioned by the Committee, acting in concert with them, in frequent communication with the secretaries, and seeking to aid the funds of the Society by extending and deepening the missionary spirit among the young—a class of persons

extremely difficult to work upon ordinarily, but easily accessible, we think, to those of similar tastes, sympathies, and age, and of earnest decided piety.

The following extracts from the Report will be read with interest.

The Association, whose first anniversary we have now met to celebrate, was called into existence by a few Sunday school teachers of this metropolis, who feeling a deep interest in Christian missions, were desirous that some organization should be effected to diffuse amongst Sunday school teachers, Sunday school children, and through them, the parents of the children, such information as would be calculated to awaken their interest and sympathy on behalf of the heathen. It was, therefore, resolved, in humble dependence on Divine assistance, to form the "Young Men's Missionary Association," with the view of inculcating that zeal and Christian devotedness so characteristic in the founders of modern missions.

While the labours of the Committee during the past year have been much occupied in obtaining information, devising plans, and preparing for future efforts, they cannot review that portion of time without feelings of devout thankfulness to God for the success that has crowned their humble exertions.

Being desirous to interest young men and Sunday school teachers in the Association, and believing that a more vivid impression of the wants of the world was needed, they sought, by means of lectures, to disseminate information calculated to deepen the missionary spirit in those who attended their delivery; and it is with pleasure they report the general good attendance at the first course of lectures, which were delivered by Revs. C. M. Birrell, F. A. Cox, D.D., LL.D., Joseph Angus, M.A., F.R.A.S., John Aldis, John Branch, and Francis Tucker, B.A., to all of whom they would tender grateful thanks for their kind and gratuitous services. It is hoped the second course will be as numerously attended, and prove a lasting blessing to the cause of Christ.

The reading room is furnished with papers and religious literature, both European and American, not obtainable at other institutions. The library is well selected (containing about 2500 volumes), and is accessible to members upon certain conditions. The primary object of this department is to enable young men to furnish their own minds with missionary literature, and so to acquire information suited

to prepare them for the delivery of addresses in sabbath schools and at juvenile missionary meetings.

The importance of some well defined plan of operation, in connexion with juvenile efforts, has long been felt. The attention of the Committee was early called to this matter, and after careful consideration, they resolved to issue a circular containing suggestions for the formation and management of juvenile auxiliaries. This they have done, and have forwarded a copy of such circular to each Baptist minister and superintendent of Baptist Sunday schools throughout the kingdom, with the hope that the friends of the cause may more clearly see the great importance of interesting young people in Christian missions.

They have also, through the secretaries of the Society, written to the missionaries for an account of all the schools under their superintendence. When such return is complete, it is the wish of the Committee to make it a ground of appeal to the Sunday school teachers and Sunday school children of the denomination.

A museum has been commenced (which will be the property of the Baptist Missionary Society), to which the Committee hope to receive donations from friends throughout the country, as well as from missionaries in foreign parts.

The Committee, in conclusion, would desire to express their obligation to the Committee of the Baptist Missionary Society for their kind co-operation during the past year.

They aim to diffuse missionary information, to deepen and perpetuate a true love to Christ and his cause, and to extend the Redeemer's kingdom. While pursuing their labours during the past year, one of their number, Mr. Samuel Nicholson, has been removed by the late pestilence. This visitation, the Committee feel, calls loudly upon them, and all young men, to consecrate themselves with renewed vigour to the service of God; and they would earnestly entreat the prayers of their brethren, that God would bless the Association, and raise up, qualify, and send forth young men to labour in the missionary field, that the "desert may soon rejoice and blossom as the rose."

### YOUNG MEN'S MISSIONARY ASSOCIATION.

In consequence of an engagement in the north of England and Scotland, the Rev. Frederick Trestrail will not be able to deliver the second lecture in the Mission Library, on Wednesday evening, November 21st; his place will be kindly supplied by Rev. JOHN ALDIS, of Maze Pond. Subject: "Ireland, its Malady and Cure."

The Monthly Missionary Prayer Meeting of the Association will be held in the Mission House, on Wednesday evening, November 28th, to commence at eight o'clock. Young men are entreated to attend.

### WHY IS IT THAT THE MAJORITY OF OUR YOUNG MEN STAND ALOOF FROM THE MISSION?

This is surely an interesting inquiry, and at the present juncture a most important one. That they do so stand aloof will not be disputed by any one who has read the annual reports, visited the auxiliaries, or attended missionary meetings. And if it were otherwise, if the love, and the zeal, and the prayers of all our young friends had been consecrated to the mission cause, should we have had to mourn over the abandonment of fields ripe to the harvest, to sympathize with faithful missionaries languishing and almost desponding for lack of help; to behold, year by year, an ever recurring debt and crippled funds? Would not youthful energy and youthful enthusiasm have impressed their influence, powerfully, irresistibly, on every church, in every sabbath school, at every fireside? We fear it must be confessed that, with a few worthy exceptions, they are not thus consecrated, and therefore are not thus blessed.

If such is the fact, what are the causes and what the remedies? The causes are probably numerous and varied, yet perhaps four may serve as types of the remainder.

First. The missionary enterprise has lost the charm of novelty.

There was a time when the mission work was new, its perils untried, its success problematical; and therefore its proceedings were watched, by some at least, with eager interest. But now it is an oft-told tale; and the trials and the encouragements are supposed to be known to us all, and the whole subject is so simplified and systematized, that the romance and the excitement have disappeared. True, this ought not to interpose in the path of duty, and every child of God will strive against it, yet still our fallen nature is ever prone to prefer new paths and even new duties.

Secondly. Our missionaries are not personally known to our young men.

The names, indeed, of those honoured brethren who have been toiling for many years in the vineyard, are as familiar as household words in our churches, but that is all. Those who knew them on this side the ocean are now the fathers and the pastors; to the children their features and their voices, their gesture and their tones, are all unknown. And how great is the influence of these in winning sympathy and love, let those say who have watched the glowing eye and listened to the fervid tones of our beloved Knibb in some of his heart-stirring appeals to young men.

Thirdly. The claims of the mission are not sufficiently enforced, we fear, from the pulpits.

We would touch on this point with all delicacy and respect, but we shall surely not offend any of our beloved pastors when we assert that there are some churches who only hear of the mission on the recurrence of the anniversary services, and many where the allusions, though more frequent, are cold and formal, and without earnestness. In such cases it may excite regret, but hardly surprise, if the young feel actually as little interest as the pastor apparently does in the unaccustomed topic.

Fourthly. The mission is too frequently forgotten in our public devotions,

“Restraining prayer we cease to fight;”

and assuredly the enemy will triumph over us if we neglect a throne of grace. Yet if the pastor and the church habitually leave the mercy-seat without one prayer for the perishing heathen, for the toil-worn missionary, for his feeble, trembling converts, is it not probable that in the closet exercises of each member they will be equally overlooked and disregarded. And if not remembered then, how will they be likely to be cared for amidst the cares and distractions of daily life? The young men of such a church can hardly be expected to abound in missionary zeal.

But if these are amongst the causes, they themselves suggest the appropriate remedies.

1. Let all our public intercessions breathe a missionary spirit; let every prayer-meeting be in proper degree a missionary prayer-meeting; and young men might assemble themselves together at stated periods, as is the case with the association in London, for special prayer on behalf of the perishing heathen.

2. Let the duties of the young be clearly stated and faithfully enforced from the pulpit; let our Saviour's great commission be often dwelt upon; let the promises be fully and affectionately pointed out. Every church should recognize the truth, that to be a prosperous, it must be a missionary church.

3. Let intercourse with our missionaries be commenced and maintained by affectionate Christian correspondence. Let us make ourselves acquainted with their joys, their sorrows, their hopes, their fears; and though we cannot meet on earth, let our hearts be thus bound together in sympathy and love.

4. Let efforts be made to diffuse a more

accurate and specific knowledge of the various missionary fields; their geography, climate, productions, scenery; their inhabitants, laws, customs, traditions, idolatrous worship, &c. Let the requirements of each be fully stated and understood, the progress that has been made and the remaining obstacles; and let there be a clear and full array of all the facts and incidents which elucidate these topics.

Then might we hope to elicit the thoughtful, earnest sympathy of those whom we especially wish to interest, to enlist in the glorious cause their energy and their talents, their influence and their prayers; and, by the divine blessing, might ere long be permitted to mark the coming dawn of that bright day, when all the world shall become the kingdoms of our God and of his Christ.

JAMES.

It is respectfully requested that where it is practicable the friends in the country ordering Missionary Cards, &c., will at the same time kindly mention the name of a country bookseller, and his London agent, through whom the parcels may be sent, or such other mode of transmission as may most economise the funds of the Society.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Newbegin, W.	June 18.
	CLARENCE	Yarnold, J. R.	July 5.
	GRAHAM'S TOWN	Hay, A.	June 26.
AMERICA	NEW YORK	Wyckoff, W. H.	August 12.
ASIA	BARISAL	Sale, J.	July 26.
	CALCUTTA	Thomas, J.	August 7.
		Wenger, J.	August —.
	CHITOURA	Smith, J.	July 14.
	COLOMBO	Davies, J.	August 15.
	MATURA	Allen, J.	August 14.
	MONGHIR	Parsons, J.	July 31.
	SERAMPORE	Denham, W. H.	August 6.
		Fink, J. C.	August 6.
BAHAMAS	GRAND CAY	Rycroft, W. K.	August 12.
	NASSAU	Capern, H.	August 28.
HAITI	JACMEL	Webley, W. H.	September 8.
HONDURAS	BELIZE	Henderson, A.	August 9.
JAMAICA	BROWN'S TOWN	Clark, J.	August 15.
	CALABAR	Tinson, J.	August 17 & 18.
	KINGSTON	Oughton, S.	September 7.
	NEW BIRMINGHAM	Milliner, G.	July 30.
	STEWART TOWN	Dexter, B. B.	August 13.
TRINIDAD	SAVANNA GRANDE	Cowen, G.	August 22.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1849.

Annual Subscriptions.		£ s. d.			£ s. d.			£ s. d.			
Thornton, Miss S.	1	1	0	Reynolds, Miss.	2	0	0	St. Andrew's Street—			
Wyatt, Mr. J.	0	10	6	Trotter, George, Esq., Trustees of	5	0	0	Collection	60	0	0
Donations.				CAMBRIDGESHIRE.				Contributions	5	5	11
Edmonstone, G., Esq.	5	0	0	Cambridge—				Do., Sun. School	10	0	0
From a fund at the disposal of Messrs. B. Baker, S. Green, and R. Saunders	10	0	0	Contributions	50	17	0	Zion Chapel—			
				Do., for Debt	2	0	0	Collection	8	18	3
								Contributions	0	15	6
								Caxton—			
								Contributions	0	10	6

