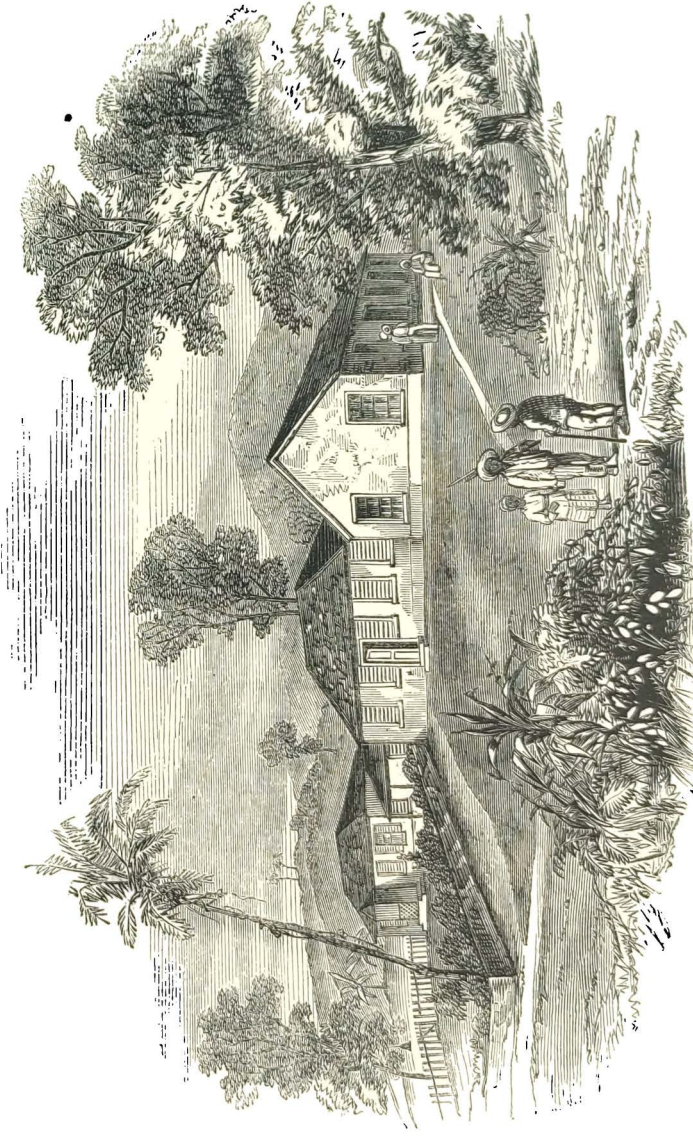


THE MISSIONARY HERALD.



STURGE TOWN, JAMAICA.

The Missionary Herald (Nov. 1852).

MORE MISSIONARIES REQUIRED FOR INDIA.

In a former number of the *Herald* some details were given of the extent to which missions in India had succeeded in supplying the wants of that great country. There were labouring in 1850 no more than four hundred and three Protestant missionaries for its one hundred and fifty millions of inhabitants. It must not however be supposed that these are uniformly spread over the land. *Many parts are entirely neglected*, while those which are occupied are very scantily supplied with the messengers of mercy.

India is a great congeries of countries and peoples speaking diverse languages. There are differences of race to limit the labours of Christ's servants. A missionary in Bengal preaches to a population altogether different from that of Scinde, or Tanjore, while if located in the first of these countries, he is more distant from the last than London is from St. Petersburg. The following tables will give a clear idea of area, population, languages, and respective numbers of missionaries, so far as recent accounts present them.

BRITISH POSSESSIONS.

	Area. Sq. miles.	Population.	Principal languages.	Number of Missionaries.
Bengal Presidency, including Bengal, Behar, Oriasa, Assam.....	173,000	35 millions	Bengali Hindui Uriya Assamese	102; namely, 69 for Bengal, 12 for the 8 millions of Behar and 21 for Orissa and Assam.
Agra Presidency, or North Western Provinces, including Bundelkund....	170,210	28 millions	Hindui Hindustani	59.
Presidency of Madras, including Mysore	126,000	18 millions	Tamil Telugu Canarese	145.
Presidency of Bombay	68,000	8 millions	Marathi Guzerathi	26.
Punjab.....	65,000	4 millions	Punjabi Hindustani	5 lately sent.
Scinde.....	50,000	1½ million	Scindi	1 lately sent.
Ceylon.....	25,000	1½ million	Tamil Singalese	38.

TRIBUTARY AND ALLIED STATES.

Oude.....	24,000	6 millions	Hindui Hindustani	None.
Sikim.....	4,000	½ million	Nepalese	None.
Rajpoot, Jyepore, Marwar, Indore, Bhopal, and other principalities in the N. West....	120,000	17 millions	Hindustani Hindui	None.
Scindia's territory, called Gwalior.....	33,000	4 millions	Ditto	None.
Guikowar's territory, called Guzerat.....	25,000	2½ millions	Guzerathi	6.
The Nizam's territory called Hydrabad in the Deccan.....	89,000	10 millions	Tamil Canarese	None.
Berar or Nagpore.....	57,000	3 millions	Marathi	2.
Sattara, Sawantwari, Kolapur.....	12,000	1½ million	Ditto	1.
Travancore and Cochin.....	6,500	1 million	Malayalim	19.

INDEPENDENT STATES.

Daudputra territories...	30,000	1 million	{ Hindui Hindustani	{ None.
Nepaul.....	36,000	2 millions	Nepalee	None.
Butan ..	20,000	1 million	Mixed dialect	None. }

FOREIGN POSSESSIONS.

French Possessions.....	530	210,000	{ Bengali Telugu	{ None.
Portuguese.....	1,200	500,000	{ Malayalim Portuguese	{ None.

From these tables it will be seen that the presidencies of Bengal and Madras alone take three-fifths of the missionaries employed, while other countries are left entirely without the gospel. But in these presidencies millions of the people never hear the gospel. In eight districts of Bengal proper, inhabited by fourteen millions of souls there is no missionary whatever: while in five others, with seven millions, there are only eight. If now we turn to some of the most important cities, with two or three exceptions, the destitution of the means of grace will appear exceedingly great.

	Population.	Language.	Number of Missionaries.
Calcutta and the suburbs	800,000	Bengali	37.
Madras	700,000	Tamil	25.
Bombay	230,000	Marathi	13.
Dacca	200,000	Bengali	2.
Benares	300,000	Hindui and Hindustani	11.
Agra.....	120,000	Ditto	12.
Moorshedabad and Berhampore.....	120,000	Bengali and Hindustani	2.
Midnapore	70,000	Bengali	None.
Delhi	150,000	Hindustani	None.
Patna	200,000	{ Hindui Hindustani	{ One.
Lucknow.....	300,000	Ditto	None.
Saugur.....	70,000	Ditto	None.
Bareilly	65,000	Ditto	None.
Surat	160,000	Guzerathi	None.
Allahabad.....	70,000	{ Hindui Hindustani	{ 4.
Mirzapore	55,000	Ditto	3.
Poona.....	100,000	Marathi	One.
Ahmedabad.....	100,000	Ditto	None.
Joudpore.....	60,000	Hindui	None.
Jeypore	300,000	Ditto	None.
Hydrabad in the Deccan	200,000	Tamil	None.
Nagpore.....	80,000	Marathi	2.

Besides these cities, India has a countless number of towns and villages, with a population ranging from five thousand to thirty thousand; places where large weekly markets are held, or where pilgrims assemble in great crowds on festivals.

The number of missionaries in India bears no proportion to the number supplied to some other parts of the world. The Sandwich Islands, with 80,000 inhabitants, have thirty-one missionaries. New Zealand, with 100,000 has forty. The population of the South Sea Islands under instruction is 800,000, and is taught by 120 missionaries. The West Indies, with their two millions and a half of souls, are supplied with the means of grace by no less than three hundred and fifty servants of

Christ. On the other hand, there are towns and villages within fifty miles of Calcutta, with 30,000, 20,000, and 10,000 inhabitants, that never saw a missionary till the present year, and were so unknown that no map gives accurately their position or size. In the whole presidency of Agra, containing fifty-four thousand villages and large towns, and peopled with the finest races in India, there are only as many missionaries as are engaged in the small negro settlements on the west coast of Africa. Entire regions are wholly desert. Not a solitary herald of the cross is found in them. Many of the finest and most populous parts of the country are wholly neglected, or if a missionary is supplied, it is at the rate of one to a million. Dinagore, a district with a population equal to that inhabiting London, has but *one* missionary. It is thus a missionary writes home to his friends: "I rode 250 miles in a straight line through a populous country, passing through many villages every three or four miles, and seeing many others in all directions, and occasionally coming to considerable towns, *but in all that district there was not a single Christian missionary*; not one person from whom a heathen might hear the word of life. My road lay parallel to the sea coast, and at no great distance from it, but I might have gone inland for 100, 200, or 300 miles, and except in one place have found the whole land equally wanting in Christian teachers."*

But it must be remembered that while many obstacles exist in other lands, there are scarcely any now in the missionary's path in India, other than those necessarily incident to the work. All parts of the country are open. Every town is accessible to the servant of Christ. He may journey in every direction without obstruction or danger

to life, and everywhere meet millions prepared to listen with respect to the message he bears. The most difficult portions of the preparatory work are got through. Dictionaries and grammars of the vernacular languages are completed. The scriptures are translated into almost every dialect, and a broad foundation is laid for a Christian and christianized literature. Prejudices also are giving way, and the power of caste is destroyed.

Education too has borne its part in awakening the native mind. Many thousands have had their faith in the religion and science of their fathers irretrievably shaken. The worst customs and rites of the Hindoos are suppressed, and a wide-spread spirit of inquiry has been excited.

The festivals are less numerously attended. Hundreds of thousands have dwindled down to tens, while a dull and abashed spirit has seemed to pervade the throng. "Multitudes are convinced that Christianity is the only religion that will bear investigation, and the time is not distant when multitudes will embrace it." In this opinion the missionaries of every denomination concur.

With these wants and these encouragements before us, what is the duty of the churches of Christ in this country? Surely neither men nor means can be wanting, if Christians are alive to the obligations that press upon them. Thousands daily emigrate from our country for other climes, prompted by the desire of bettering their earthly condition, and, for the most part, with very indefinite prospects before them. They sever the dearest ties. They encounter the greatest hardships. They give themselves to the most arduous toil, and that for the mere attainment of wealth. Can we suppose that higher motives will not lead many of our younger brethren to consecrate *their*

* Life of Rev. H. W. Fox.

lives to God? While others labour for the "meat that perisheth," are there not some of our youth ready to lay aside every consideration of life for the glory of Christ and the welfare of men? What should hinder this? Every motive urges to its accomplishment. The work of Jesus in India was never so full of promise as at the present moment; never could it be carried on with less peril to life or health.

And the heathen are perishing. Crimes of every hue are committed in the name of their gods. Deities of the vilest character dominate over their hearts and minds. They are shrouded in the darkness of ignorance and superstition. They are Satan's captives. The most monstrous rites are practised as worship. Men and women are degraded lower than beasts; while eternity rolls on its mighty flood laden with an irrevocable doom.

Is there no pity for the perishing?

And the means, too—cannot they be found? Who can traverse our country

without being struck with unerring signs of prosperity, of a growing commerce, of increased production, of accumulating wealth. Yet how small a part finds its way into the treasury of the Lord. In no sense has the liberality of the churches kept pace with their prosperity. Former years have witnessed more zeal, and more generous support to our missionary society than it now enjoys. It is only required that a more conscientious attention be given to the wants of India, a more devoted spirit manifested for the welfare of our heathen fellow subjects (and let it not be overlooked that by far the larger part of our Queen's subjects is heathen), a more prayerful search be made after duty before God, and the abundant means that God is now pouring into the lap of England will, in some large and more sufficient measure, be devoted to the extension of the Redeemer's kingdom.

He who gave the talent says—"Occupy till I come."

INDIA.

CALCUTTA.

The case presented in the following letter from our brother WENGER is highly illustrative of the state of feeling now appearing among the natives of India. The increasing frequency of conversions excites the enmity of the ungodly, and the adherents of the false gods are greatly disturbed by the evident progress of the gospel. The date of the letter is Aug. 5th:—

A fortnight ago, July 23rd, a native brother came to me from Mr. G. Pearce, bringing with him a young inquirer of a respectable caste, though not a Brahman. On conversing with the young man I found that he had read the gospel of Matthew, and was deeply impressed with the superiority

of Christianity over Hinduism. He was acquainted with the great outlines of the gospel, and avowed his determination to cast in his lot with the Christians. The next day, Saturday, I saw him again, and was equally pleased. His relatives, with whom he was living, had however discovered his inclination to Christianity, and appeared determined to prevent him from embracing it. Next morning, sabbath, he was locked in by them, but succeeded in getting away to his Christian friend and accompanied him to chapel. To prevent future difficulties the two, accompanied by another brother, started that afternoon for Bansberiyá, a village about thirty miles above Calcutta, in order to fetch his wife, if they could get her, who was living there at her father's house. They arrived on Monday. The young man went to his father-in-law's house, without avowing himself a Christian, and

obtained the consent of the family to take away his wife. But it was thought necessary to wait for an 'auspicious' day, which was ascertained to be Wednesday. On Tuesday his father-in-law received a letter from his Calcutta relatives, giving him notice of the young man's propensity to Christianity. He was immediately treated as a prisoner, but allowed to see his wife, who after some talk said she would not object to share his new religion.

Next morning he succeeded in slipping away from his keepers and rejoining his Christian friends, who were waiting for him at a distance; as the circumstance that they had cooked on the boat instead of the bank had betrayed their Christianity, and rendered it advisable for them to go somewhere else, as they saw they were watched. That evening they again arrived at Calcutta, thereby greatly relieving my mind and that of others. The first Christian friend of the young man had previously (on Saturday) secured another house in an out of the way part of Intally, which it was hoped the inquirer's relatives would not discover. It was the only feasible plan that I could devise for his safety. The following sabbath, August 1st, he attended worship, and witnessed in the morning a baptism, and in the afternoon the Lord's supper.

I now began to hope that there was no more fear of his being kidnapped, but I was mistaken. On Wednesday evening—the eve of brother Pearce's departure—we had a prayer-meeting at my house, to commend our sick friends to the gracious care of the Lord. The company broke up at ten. I took the proofs of the Bengali Testament and worked at them for an hour, fearing lest I should have little time to devote to them next day. In fact I almost always sit up at work till past eleven.

The alarm.

At a quarter past eleven I was just rising to go to bed when a rap was heard at the door. I found some Christians from Intally. They told me Jacob's house was surrounded, and had been since eight o'clock, by people who wanted to get hold of the inquirer. I took my walking stick and accompanied them to the spot. I could only see about a dozen men, but I know not how many were lurking about in concealment. My first move was to enter the house. The door was locked behind me and we united in prayer. Afterwards I went outside alone, and talked to the people, endeavouring to persuade them to go home, and to come for an interview with the convert to my house on Friday. However, nothing would do but they must see him and converse with him. They assured me over and over again that they intended no harm. At last I went in, and told the young man to come near

the door and converse with them. The door was opened so as to be left ajar, the young man stood just within, and I stood in front of him outside, making them keep at the distance of about a yard and watching carefully that they should not rush in and seize him.

Persuasions.

One of them then spoke to him in a manner, which, if the speaker had been sincere, I should say would have been admirable. He told him it was not right to embrace a new religion without having first instituted a thorough comparison of its merits with those of the old one, and so forth. He then said, "Will not you come home to see your mother again, and to hear what we all have to say on behalf of the religion in which you were brought up?" Thus worked upon, he promised to go in the evening, but requested to be left undisturbed for the rest of the night. I then went in again, the door was locked, and as it was past one A.M. I made up my mind to go home. The people outside also were dispersing, and when I went out to go away, all who were visible went away likewise, some of them accompanying me a few hundred yards, as I was escorting some native Christians returning to their home on the mission premises at Intally, who were somewhat afraid of being beaten unless I went with them. After taking leave of all, I went by a circuitous route once more towards Jacob's house, and had the satisfaction of seeing all quiet. Perhaps I might have taken the young man with me then, but I knew that the neighbourhood was watched, and I had told our enemies where my house was, so that any how it was not advisable to take him, especially as I did not wish to have brother Pearce disturbed in his feeble state, and after the excitement connected with the prayer meeting and the taking leave of friends. It was more than half-past one when I arrived at home.

The abduction.

Next morning at eight I learnt that the enemies had come again in the night, but not deeming it prudent to break into the house at night had gone off after a brief parley. But about sunrise they had returned in greater numbers, entered the house, dragged the young man from under the bed where he was concealed, and carried him off, not in the sweetest mood. To me they had been all politeness, with the exception of one person who was somewhat in a passion. I know not what has become of the poor young man since. His widowed mother lives at Chandernagore, the French settlement, and he will probably be conveyed to that place. If so, I am not without hopes that he may escape and find out

Sujaat Ali and Mr. Manuel, who are both staying there at present on account of their health, and whose whereabouts he is acquainted with. I believe that if his intellect is not tampered with by narcotic drugs, he will embrace the first opportunity to get away; but time will show. He appeared to me to be sincere, and he eagerly sought instruction from his Christian friend during the week which he spent with him. To appeal to the authorities in such a case would probably be altogether useless; our hope must rise higher than the magistrate's court.

Missionary movements.

Yesterday evening brother Lewis, Mr. Seymour, and myself, with two native brethren, accompanied Mr. and Mrs. Pearce on board the Essex, and took our leave of them off Garden Reach, after commending them once more to the Lord. By this time they are probably near the mouth of the river. They both hope and wish to return; but that is an uncertain contingency. The Lord will do what is best. It was pleasant and yet sad for my wife and myself to have them under our roof the last ten days. Brother Lewis takes charge of Intally, and I of Lukhyantipore and Khari, in accordance with the wishes of all the brethren.

Mr. and Mrs. Jackson left us on the 17th July by steamer, and we see from the papers that they passed Patna on the 29th. We had them in our house and greatly enjoyed their company. Mr. and Mrs. Makepeace left in a country boat on the 27th July.

A great work done.

I was able yesterday to put into brother Pearce's hands the complete Bengali New Testament, excepting the title and table of contents. The last two pages, however, were only a proof-sheet. So this great work, on which I have bestowed a large amount of labour, whilst brother Lewis also has done the same, is now all but finished. May the Lord's blessing rest upon it. The Krishnagur missionaries have not yet forwarded their long promised manuscript translation of the gospel of John to the Bible Society's committee, so that it is probable that for some years longer our version will continue to be the only one in circulation.

Since the above was in type we have received the continuation of the above narrative from our brother WENGER, and also its sad termination. The incident will well illustrate the trials of the missionary life, how often hope runs high, and is suddenly checked in its

bright anticipations. Oh! that the Spirit of God were more abundantly poured out on the labours of our brethren!

Having a little leisure, I sit down to give you the continuation of the history of the young man, commenced in my last.

He found his way back yesterday, and gave the following account of what had happened to him since Thursday morning last, the 5th inst.

At the moment of being dragged out of Jadob's house, one of his captors gave him a hand blow with the fist, but after that they abstained from beating him,—a degree of moderation which could not be expected, and which I regard as an answer to prayer. He was removed in the first instance to a house at Intally; but the owners of it not wishing to be served with a writ of *habeas corpus*—which they expected would be taken out—the captors, by a very circuitous route, conveyed him back to his former residence in Toltollah, near the Mohammadan College, and again entrusted him to the care of his uncle, in whose house he had been living for some years. He was locked up in a room, and a number of books—vile tales and poems—were given him to read. This fact shows the nature of Hinduism. In the parley which his captors had with me, and afterwards with him, the night before, they urged the propriety and duty of his reading some books in defence of Hinduism, or some of the Hindu shasters and their commentaries, before coming to a decision. But when they had got him into their power, they put into his hands the ordinary books, forming the staple of popular Bengali literature, and simply calculated to excite the vilest sensual passions. On Saturday he saw from his place of confinement (the window opening upon the street) two native Christians passing by. To one of them he intimated by signs that he would make his escape as soon as he could. Of this I heard on the sabbath after the morning service. To the other he managed to give a verbal message, which, however, was not delivered till Monday. On Saturday evening he succeeded in getting out, and having a little money by him got into a conveyance and went off to the river side, where he embarked for Chaudernagore, about twenty miles up the river. There he arrived on sabbath morning, found his way to Sujaat Ali's and Mr. Manuel's lodgings, settled with them to go down to Calcutta in their company on Monday, and then attended divine service, which Sujaat Ali conducted in the presence of about forty persons. Not long afterwards he was imprudent enough to go out into the street alone. He had not been there many minutes, before some of his relations—many of whom reside there, and

who were fully acquainted with all recent occurrences—discovered him and carried him off to their house. They sent for his father-in-law and some others of his wife's relatives, and all exhorted him to desist from his purpose. To secure him, they again locked him up, and on the Monday took him down with them to Calcutta, and once more handed him over to his uncle for safe custody. I ought to remark here, that many of the male inhabitants of the villages and towns on the banks of the Hooghly, attend office in Calcutta during the week, but go home over the sabbath, as on that day all government offices (except the post-office), and nearly all the offices of European merchants are closed. (When I first came here, thirteen years ago, the custom of keeping the sabbath was much less prevalent than it is now.) On Monday morning they generally return to town. Our friend, Nunda Nath—that is the young man's name—was again locked up all Tuesday. But it seems that on Wednesday he was left more at liberty. Though still a prisoner in the house, he succeeded in finding his way to the flat roof of a low apartment, adjoining the street. He jumped down a height of six or seven feet, got into a palankeen, and had himself carried to Jadob's house. But Jadob advised him to seek another and safer place of refuge, and sent him to the Colinga chapel, where Sujaat Ali, who had in the meanwhile returned from Chandernagore, was equally surprised and delighted to see him again, after having missed him at Chandernagore on the sabbath; this return took place yesterday about noon. Since then there has been no disturbance; but it remains to be seen, whether his relatives will find out his place of refuge, and make a third attempt to recapture him.

I have, of course, seen him repeatedly since. I wish I could say that he is a converted character. I see no reason to doubt his sincerity; but his knowledge of the gospel is very imperfect. He knows very little English, but reads Bengali fluently. As he is the only child of his widowed mother, and belongs to a family possessed of considerable property, I do not see that the hope of filthy lucre forms any part of his motives. His intellect is not so acute as that of many other Bengali youths, but he is not deficient in common sense, and expresses himself very well. Probably his motives are of a mixed character; a desire to get rid of the stupid forms of Hinduism, to enter into what to him must appear a new world, and to learn English better, may constitute a part of them; but he seems very anxious to obtain a clearer knowledge of the gospel.

He made his escape without any thing in the world, except the clothes on his back. He is not acquainted with any trade, for a trade is below the caste to which he belonged. His uncle used to employ him in copying

letters and accounts in Bengali. The question now is, how to support him, and what to do with him afterwards. I have thought of Serampore; but I should like first to know more about him, and if I see that he is a fit character, to baptize him. This will require some time. Perhaps I can tell more—may it be of a satisfactory character—three weeks hence, when I shall despatch this letter. All these things I mention to you in full, mainly in order that you may see how ill prepared we should be for very numerous accessions to Christianity from young men of this description. Such difficulties occur in almost every instance, and can scarcely be understood, unless illustrated by the minute details which are connected with an individual case.

Aug. 18.—Since the date of the above notice, Nunda Nath has been going on well. He seems really in earnest about his salvation, and anxious to grow in the knowledge of the gospel. I see no reason to doubt his sincerity, and our native brethren, who generally are very correct judges of such matters, are also perfectly satisfied on this point.

Aug. 21.—On the evening of the 19th, when no further apprehension was entertained, Nunda was going to call on Jadob, who was very ill, and on the way was met by eight or nine of his former acquaintances, who carried him off, or rather compelled him to go with them to Toltollah, to a house very near his uncle's residence. The latter, with many other relatives, was then called, and a heart-rending conversation took place; affection (accompanied with large offers of money and other comforts) alternating with rage in the minds and the language of the relations. They stated, however, that they did not wish to run the risk of having a writ of *habeas corpus* served upon them, and that he might therefore go where he pleased, either to his relations, or to his Christian friends. On his deciding for the latter, they let him go; but as he was descending the staircase to go into the street, some of them beat him with their shoes, a punishment which is more of an insult than of an affliction—very much like kicking a man out of a house. In fact, it is possible that they literally kicked him out. He came back to Colinga immediately and his mind continues steadfast.

It should be borne in mind that the defecation of a member of such a family involves all his relatives in disgrace. They are looked upon as having lost caste, and can only regain it at a very heavy expense. As such fines are very profitable to brahmans and others, they are not likely to be remitted. This is one great reason why the difficulties of young converts are so formidable.

Sept. 3.—On Tuesday, the 24th of August, I started for the south, whence I returned on the 1st inst. On the very day of my departure, Nunda Nath disappeared, together with such books, &c., as he could lay his

hands upon, whilst he left some debts unpaid. A sad, and I confess unexpected conclusion of this affair. He effected his escape without communicating with any one, so that I know nothing further.

— DACCA.

Our brother BION mentions in his letter, dated August 28th, the following case of an individual, who while convinced of the truth of the gospel, yet hesitates to put on Christ. Many similar cases have of late appeared in various parts of India.

I am glad to say that our preaching here in town and in the neighbourhood is always attended with good and attentive congregations; but we have no inquirers for Christianity. There are many, I dare say, among the higher classes, who are thinking about the gospel, and even stand on the bazars to hear us, but they have no courage to come forward. I lately had an attorney in my house, who often visits me. I was surprised at his knowledge and correct views of the plan of salvation. He keeps the sabbath day; prays to the Saviour; defends our religion among the Hindoos when it is attacked; is a subscriber to a Bengali periodical, and reads the scriptures diligently; but when asked openly to confess Jesus, he draws back, saying, "Who will support me?" He has a good living as an attorney, is reckoned among the better classes, as a mild, sharp, and intelligent man; is called the Christian baboo; yet at present there is no hope of his making a public profession. I have also a door opened in the

cantonments, where I have a weekly English service. Three from the band were baptized by me during the last and the present month, but I am sorry that this regiment will soon remove, and thus any further success among them be cut off. We shall soon have another baptism. A member of the church of England has offered himself to brother Robinson as a candidate for baptism. He is a very influential gentleman, one who has spent a great part of his salary upon missions. Two years ago he was partly the means of a closer inquiry about baptism on mine and brother Supper's part. While we were still connected with the Baale society, he invited us now and then to his house, and afforded us much valuable assistance in our work. He will, however, not become a member of our church, but his open profession will, in some way, vindicate the step we took, which caused so great an alarm here and abroad.

Our brother has had to endure some acts of hostility from the members of his old congregation. His adoption of baptist sentiments seems to have strangely excited their enmity, and they have endeavoured, though happily without success, to injure their former teacher.

— WEST INDIES.

JAMAICA.

The following extracts from recent letters give a general view of the state and prospects of the emancipated negroes, and of the churches with which our brethren are connected. If darkness seem to cover the island, there are, nevertheless, gleams of a brighter day.

Mr. CLARK writes under date of August 23rd:—

A fact worth considering.

Will you kindly hand the enclosed to Mr.

Kelly, our coloured brother from America, and pay him £5 for his "case," as a token of the sympathy of my people for him in his trials. I have also an equal amount for Africa, which I wish to make a little more before I send it you. You may wonder at our people raising these sums, when they can scarcely support their own institutions; but I find, that to draw out their sympathy and liberality for others, does not diminish their contributions for home objects. It is little however these can do at present for either one or the other. Scarcity of employment, low wages, shortness of provisions, and long continued sickness, have drained their resources.

Hopes and fears.

The small-pox is now spreading in the Bethany and Clarksonville districts. Other parts of the island are also severely afflicted. Estates are being abandoned; the white population are fast leaving the island; and the people are getting poorer and poorer. Still, I am not without hope. When things get to the worst, they will take a turn (at least for the natives), and I anticipate brighter days for Jamaica. But the struggle in the meantime is a severe one. May God enable us to persevere. We have his promise, that if we sow in tears we shall reap in joy.

I am exceedingly glad that so much attention has lately been called to the subject of native agency. It has been very gratifying to me since my return to find several young men in my churches who give promise of usefulness as pastors and teachers; and I believe this is also the case in others. In our brother East we have a worthy successor of brother Tinson. His heart is in his work. He labours indefatigably, cheerfully, and hopefully, and is just the man we needed for the post.

I never had more to trouble me or to encourage me than I have had since my return. I have had disputes to settle; charges to investigate; reproof to administer; members to exclude; till I have been almost broken down. On the other hand, I have seen proofs of sincere and ardent piety—in the holy walk of numbers; their patience under afflictions; and their Christian affection towards myself, which have filled my heart with gratitude to God. I have upwards of fifty candidates for baptism. The congregation here yesterday was one of the largest I ever beheld, and the services were of a very solemn character. During the week we had several alarming shocks of earthquake, which I attempted to improve by preaching from Acts xvi. 26: "Suddenly there was a great earthquake," &c.; calling attention to its results in the conversion of the jailor and his family, and earnestly enforcing the important lessons which such visitations teach us.

Our Engraving represents the station at Sturge Town, under our brother CLARK'S care.

Under date of August 13th, Mr. J. E. HENDERSON says:—

I have lost, since the first appearance of cholera, at least four hundred persons connected with the two congregations. The long continuance of small-pox in the neighbourhood has reduced many of the survivors to a state of poverty, from which they will not speedily recover.

Temporal destitution, and Spiritual prosperity.

My congregations continue very good, and opportunities for usefulness are opening on every hand. I baptized fifty-eight persons three weeks ago, and have as large a number left who profess to be anxious about their souls. Our schools are attended better than we could expect, as the measles are very general throughout the neighbourhood; they do not prove fatal in many cases, but coming so speedily after the cholera and small-pox, they add to our distress. The island is now in a most impoverished condition. All eyes are upon our delegates; and should they fail in obtaining relief, I suppose we shall be pronounced irretrievably ruined. It is indeed a sad pity to see so beautiful and fertile a colony going to decay for the want of enterprise and capital. Should we not again be visited by the pestilence, I do not think the circumstances of the people will get worse—perhaps they may improve. We are very anxious about our brethren at home. I suppose May, Gould, and Hodges will not return. How are their places to be supplied? You will say, by native brethren. I am afraid, however, that suitable persons cannot be found, and that forcing unsuitable ones into important spheres of labour, may be productive of disasters little thought of. We have certainly great encouragement from the manner in which those who have left the Institution are conducting themselves, to persevere; but I feel that there is a danger of pushing the thing too far. Those with whom I am acquainted seem to be working well, and God is blessing their labours.

We beg to call attention to the following extracts from a letter addressed to Dr. Hoby by Rev. J. HUME of Jamaica, dated July 20. Our friends will be able to form a somewhat correct idea of the great difficulties which surround our brethren in that island and of the main cause of them. Mr. HUME has had the aid he asks for sent to him by the last mail. The case was too pressing to admit of a moment's delay. The balance of the Cholera Fund, which yet remains unappropriated, is very small; that of the "Special Fund" still less. Calls for help are still heard, and we hope they will not be in vain.

The circumstances of this island are more depressed than ever, and especially, I think, in this an interior parish. In our immediate neighbourhood, out of five sugar estates only

one remains in partial cultivation. Coffee properties have also around us been abandoned. Not one in ten of the people connected with my station have any work on the estates at all. They are mostly driven to grow provisions for the market, and now through a failure in their crops, from a desolating wind, and also through the check given to the cultivation of their fields by the ravages of cholera, they for some weeks have had nothing to carry to market, and but little to eat. Always at this season they suffer a little during the interval between the going out of the old provisions and coming in of the new; but never do I remember the interval so long as this year, nor so much hunger endured.

We are still at our post; and though faint at times and often discouraged, still we trust, not without success, we pursue the great end of our residence here.

My own health has suffered of late, and my strength is at present much reduced, yet I hope to recruit again.

The abundant rains that fall at present and often flood the rivers that encircle us, have much affected the attendance on worship. The schools also suffer severely from prevailing epidemics; but, notwithstanding these temporary checks, we have abundant cause for gratitude that we do not labour in vain.

Above fifty have applied for baptism, and I expect about one half may be accepted.

TRINIDAD.

PORT OF SPAIN.

Mr. COWEN gives us the following particulars of the work in which he is engaged, under date of August 25th:—

Progress in the right direction.

We have to thank our God for continued mercies. We are still pursuing with all our ability the one great object. Our little churches and congregations in these parts are on the whole promising. I am endeavouring to carry out your idea, and indeed my own too to a certain extent, of a native pastorate. Since Mr. Inniss left us for Demerara, where he is now endeavouring to raise a baptist interest, the next best qualified among the brethren have been occupying a more prominent and useful part than heretofore. I visit them all in turn, a sabbath at each place, and find something to encourage me at each station. At Mount Hopeful my heart is often cast down at the sad spectacle of vice and darkness in which the people love to live. Yet I am not without hope here also. Some favourable turn will come. It is a great matter to be all ready in the field, ready to seize upon favourable opportunities of doing good.

Rome the same every where.

I am closely watched by an Irish priest in the neighbourhood, who makes it his business to denounce me and my place to any persons he may see on their way to my house for instruction, especially if they be Romanists. There are a few whom he cannot intimidate, and among them are two young men upon whom he lately exerted all his ghostly influence to fright them from the pursuit of scriptural and useful knowledge. They were christened in

his church, he said, and so claimed them as the property of the true church here and for ever. He was told they had been christened in the Romish church, but they never derived any benefit from the connexion; were retained in darkness and ignorance of which they were now ashamed, and determined no longer to be so deluded. After denouncing me as of the devil, and the bible they were reading at my house as not God's book, but one Protestants had made for themselves, the priest brought his thundering harangue to a close, by proposing a question which he thought would check these incorrigibles in their heretical course viz., "even though you are acquiring knowledge, what will it profit you if you gain all knowledge and lose your souls? I suppose you have read something like that in your bibles?" After this he parted from them, leaving them to their wayward course.

Glams of light and life.

A little after they were with me relating the particulars of their encounter with this guide of the blind, and more determined than ever to gratify the mental and moral wants of their nature, which had just been raised from the grave of hereditary ignorance and spiritual thralldom to one of life and anxious inquiry. Since my last I had the pleasure to immerse one believer in Jesus our Lord, and, I trust, one or two more are on their way to Him for the deliverance and peace they need. Yet darkness covers the land and gross darkness the minds of the people; and generally speaking, there is no leaning towards, or inquiring after God, but a wide-spread rebellion and rejection of all the claims and invitations of the gospel. We are indeed grieved to hear of the sad news from Hayti and Africa.

How greatly our Trinidad cause has been favoured in this respect at least that your agents continue, God helping them, to the present day.

We subjoin a letter of later date, September 3rd, from Mr. COWEN, giving further information of the progress of the work of God in this important island. The account of the baptism will be found to be peculiarly interesting.

It is my pleasure to report since my last the immersion of three believers in the Lord Jesus, which took place on last sabbath, August 29th, in the presence of a large number of the labouring class. The morning of the above day set in with promise of good weather throughout, which is quite a treat at this season of the year, when we are so frequently deluged, our roads rendered impassable, our ravines swollen and dangerous, and not a few of our wooden bridges entirely swept away.

The road.

On this occasion I had to travel a road or rather trace, which is intersected in several places by a deep and dangerous ravine after heavy rains. Three temporary bridges have of late been thrown over this ravine, so that when not covered with water, one can ride this road now without having the discomfort and trouble of dismounting and scrambling over as best one could according to ancient custom. Knowing the trace I had to travel, I was thankful to have the prospect of a fine day before me, which was also some guarantee that I should meet a congregation, which is not always the case when the weather proves unfavourable. Under this feeling I started from home with a bag of clothes tied to my saddle as a change.

The meeting.

On reaching the place of meeting I found the house already filled in every part, which in Trinidad is rarely the case, so that it was with difficulty I could reach the spot from which I was to address them. Seeing very many persons outside who could not enter I proposed to remove to the open air under the shade of a large stool of bamboo that most gracefully was waving its plumes in the breeze not far from the house. We were not long in transferring ourselves from the heated enclosure to the cool and roomy space outside. The people all quietly seated, our song of praise was raised to the "Father of mercies, the God of all grace, comfort, and consolation," after which I directed their attention to, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." The truths advanced were

heard in the most solemn and becoming manner; but we were soon warned by a cloud to the windward to return again for shelter to the house. In a little the rain began to pour and all my hopes regarding the weather were fled. As we were all assembled however, I did not feel it so much as if it had commenced before the people were mustered. I soon saw we were in for an awful day's weather. The lightning flashed rapidly and almost with scorching vividness. The thunder burst with awful grandeur over our heads, reverberating its weighty peals and rolling them along in quick succession till in the distance they ceased to be heard. No language can describe the torrent of rain that descended, accompanied with a strong wind which swept before it trees, &c., during the space of about two hours.

An interesting prayer meeting.

During the time the elements abroad and around us were thus contending and showing forth the majesty of Him who holds the winds in his fist and the waters in the hollow of his hand, who openeth and no man shutteth, and who shutteth and no man openeth, who—

— "Moves in a mysterious way
His wonders to perform,
Plants his footsteps in the sea,
And rides upon the storm,"

we were inside as many as could be crammed into the house and all standing, for the seats remained outside, praising and supplicating his great and glorious name. I never was at such a prayer-meeting before in Trinidad. Several of the brethren were requested successively to engage in prayer after singing a verse or two of a hymn, but no sooner had we bowed ourselves before the gracious throne of our prayer-hearing God than a hundred voices might be heard more loudly than the brother called upon, and all earnestly uttering the language of the publican, "God be merciful to us sinners." There was evidently some element at work in the hearts and minds of the people that day above all the times I ever met them before. And although it would be much more pleasing to see them melt and yield under the still small voice of grace and love, and to be more deeply moved by the precious word of God than by an occasional agitation of nature, either above or beneath them, yet to most of the persons then present the bible is a sealed book from their inability to read it, and therefore the volume of nature, as showing the mighty power of the Godhead, is the only one palpable to their senses, and his voice in the elements the chief one that reaches their hardened feelings and stupefied minds.

The baptism.

The storm over, we all turned out for the water, and after a most disagreeable slide down

a slippery declivity we reached the ravine below, now swollen far beyond its usual dimensions. In the sacred name of Father, Son, and Holy Ghost, I baptized the three believers, upon a confession of their repentance towards God and faith for salvation and eternal life in our Lord Jesus Christ. We scrambled back again up the hill in the best manner we could, the whole party singing as they streamed through the woods,

“We went unto the water
To see where Jesus lay.”

By the time I had changed my clothes the house was again filled and about twenty baptized children of God were around the table of communion with our risen Lord. One of the newly baptized was formerly a member

of the Romish church; but it would seem as if the Lord in mercy had brought her to a knowledge of the truth by showing her her condition as a poor sinner and the way of salvation through his finished work. The recital of what she experienced in her mind was very simple, but satisfactory. It was clearly the language of the spirit. With her was baptized her husband, a young man who until lately was of a wild turn, though the son of one of our members. “No preaching, singing, or praying,” he said, “could move him, till the Lord showed him his real state, and inclined his heart to trust in him.” The third party immersed was the husband of an interesting female added to the church a short time back. But some of our stations are dark and dead, affording little encouragement, yet the set time may come to favour them.

HOME PROCEEDINGS.

The past month has been, like its predecessor, a busy one in regard to public meetings. We have heard good tidings of them generally. Mr. BAYNES, of Nottingham, has visited Liverpool, Bolton, and other places in Lancashire; our brethren in those districts affording very efficient and cordial support. Mr. W. B. BOWES has visited Brighton; Mr. T. GOULD, with Mr. KATTERNS, Hampshire; Mr. WHEELER, Plymouth, and other places in South Devon; Mr. G. H. DAVIS and Mr. TRAFFORD, Wallingford, in behalf of the society. Mr. UNDERHILL and Mr. EDWARDS of Nottingham have visited Newcastle, Sunderland, and their vicinity.

Mr. CAREY was prevented, by a sudden and severe attack of illness, from fulfilling his engagement in Lincolnshire. We are happy to state that he is much better, and ere long will, we trust, be restored to his usual health. The friends of the mission will deeply regret his illness, but it will be a satisfaction to those who may have heard of it, to know that he is progressing towards recovery.

It is, perhaps, now generally known

that the committee have had before them a plan for consolidating and extending the mission in Bengal. This subject engaged their most prayerful and prolonged consideration at the recent quarterly meeting. It was thought desirable that not only Bengal, but the *whole* Indian mission should be consolidated and enlarged. The following resolutions were passed by the committee—

“Resolved, I. That in the opinion of this committee, it is in the highest degree desirable that the operations of the society in India should be consolidated and extended.

“II. That a sub-committee be appointed to consider and report on the best means of effecting this most important object.

“III. And that the papers prepared by the secretaries be referred, together with the reports of the deputation to India, for consideration to the sub-committee.”

To carry out this project, the greatest exertions of pastors, deacons, treasurers, secretaries of auxiliaries, and collectors will be needed, as well as of the committee and officers of the society. It cannot be completed without an income of £24,000 a year, and will, probably, require not less than eighteen or twenty new missionaries. It is hoped

that many may be found in India, that Serampore College will furnish some devoted brethren, while the rest will be supplied by churches at home. It is a large and bold measure certainly. But it is absolutely necessary. Large measures are often the wisest; and boldness, combined with prudence, great faith, large hopes, and deep devotedness, distinguished the founders of the mission. Let us on whom their work now devolves but give ourselves earnestly to prayer, and we too shall have the same divine guidance and support that they so richly enjoyed. We invite the earnest attention of our friends to this subject. When the committee have carefully gone through the details necessary to an accurate estimate of what is required, the fullest information will be given. In the meantime the object is thus briefly stated, that it may engage the hearts and minds of those to whom the mission is dear.

Some months ago a conversation arose in committee on a correspondence with some of our brethren respecting grants from government in aid of schools, and it was thought desirable to institute inquiries whether any grants had been received by the missionaries of the society for such a purpose during the last ten years. A sub-committee was appointed, and they directed a circular to be sent to each missionary with the view of obtaining precise information on the subject. Those inquiries were sent, and replies have been received. The sub-committee reported to the committee that no such grants had been paid to any missionary of the society during that period. It was previously understood that this was the case; but it is satisfactory to have that general impression confirmed by suitable evidence. This has been done, and without doubt the friends of the society will receive the information with great pleasure.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Saker, A.....	July 12.
	CLARENCE.....	Saker, A.....	July 6.
AMERICA	NEW YORK	Wyckoff, W. H..	October 2.
ASIA	BENARES	Heinig, H.	July 28.
	CALCUTTA	Fink, J. C.	August 7.
		Thomas, J.	August 7.
		Wenger, J.....	July 3.
	COLOMBO	Allen, J.....	August 14.
	INTALLY	Pearce, G.	July 31.
	KANDY	Davis, J.	August 13.
	SERAMPORE.....	Denham, W. H..	August 6.
		Robinson, J.....	August 7.
BAHAMAS.....	NASSAU	Capern, H.....	September 9.
BRITTANY	MORLAIX	Jenkins, J.	September 21.
HAITI	JACMEL	Webley, W. H. .	September 27.
JAMAICA	ANNOTTA BAY	Jones, S.	August 23.
	BROWN'S TOWN.....	Clark, J.	August 23, Sept. 23.
	CALABAR	East, D. J.	Aug. 20, Sept. 7 & 13.
	HOBY TOWN	Henderson, J.E..	August 13.
	MONTEGO BAY.....	Hands, T.	September 23.
	MOUNT ANGUS.....	Teall, W.....	August 12.
	PORT MARIA	Day, D.....	July 30, Sept. 10.
	ST. ANN'S BAY.....	Millard, B.	September 21.
	SPANISH TOWN	Phillippo, J. M..	August 26, Sept. 26.

TRINIDAD	PORT OF SPAIN	Cowen, G.	August 25.
	SAVANNA GRANDE	Cowen, G.	September 3.
VAN DIEMAN'S LAND.	LAUNCESTON	Dowling, H.	April 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The Committee of the British and Foreign School Society, for Copies of their Annual Report, for the *Missionaries*;
 The Committee of the British and Foreign Bible Society, for a grant of Bibles, for the *Jamaica Theological Institution*;
 The Ladies of the Working Society, Mare Street, Hackney, for a box of useful articles, for *Miss Harris, Haiti*, and a package of useful articles, for *India*;
 Miss Huntley, Bow, for a parcel of magazines (four years);
 Rev. C. J. Middleditch, Frome, for fifteen copies of the Annual Report for 1851.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1852.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS.		DEVONSHIRE.		Tetbury—	
JUVENILE MEETINGS—		Kilmington	2 4 10	Collection	2 17 11
Bloomsbury Chapel	} 3 14 9	Upton	1 4 0	Contributions	1 19 1
Holywell Mount				HAMPSHIRE.	
Walworth, York Street				Andover—	
Annual Subscriptions.		ESSEX.		Juvenile Association, for <i>Bundhoo and</i>	
Evans, James, Esq., by		Braintree—		<i>Sooden, Monghir</i>	
“Record”	2 0 0	Collections	7 17 6	7 12 0	
Farrington, Mr. B., Cork	1 1 0	Contributions	5 7 9		
Hoby, Rev. Dr.	10 10 0	Less expenses	13 5 3		
Parnell, Mr. W.	1 1 0		1 1 0		
Donation.			12 4 3	LANCASHIRE.	
Friend	0 10 0	GLOUCESTERSHIRE.		Liverpool—	
MIDDLESEX AUXILIARY.		Avening—		Continental Society, for <i>Morlaix</i>	
Highgate, by Miss Hatch	1 10 0	Collection	1 10 9	for <i>Pembroke Chapel</i>	
BEDFORDSHIRE.		Contributions by	0 10 1	80 0 0	
Leventon—		boxes	0 10 1	New Church—	
Halgh, Mrs.	2 0 0	Do., Sunday School	0 5 9	Collection	10 5 10
BENKSHIRE.		Cutsdean—		Less expenses	0 9 10
Reading, additional, on		Collection	2 0 0	9 16 0	
account	8 16 6	Kingstanley—		Sabden—	
BUCKINGHAMSHIRE.		Collection	4 17 0	Collections	
Gold Hill—		Contributions	10 11 10	Contributions	
Collection (molety)	1 3 6	Do., Sunday School	1 15 2	Do., Sunday School	
		Shortwood—		Do., Village	
		Collections	12 2 6	0 13 4	
		Contributions	25 7 6	Tottlebank—	
		Do., Sunday School	6 16 5	Collection	3 18 6
		Less expenses	44 6 5	Contributions, for	
			2 4 0	<i>Native Preachers</i>	
			42 2 5	0 10 0	
				NORFOLK.	
				Fakenham—	
				Fyson, J., Esq.	
				10 0 0	

