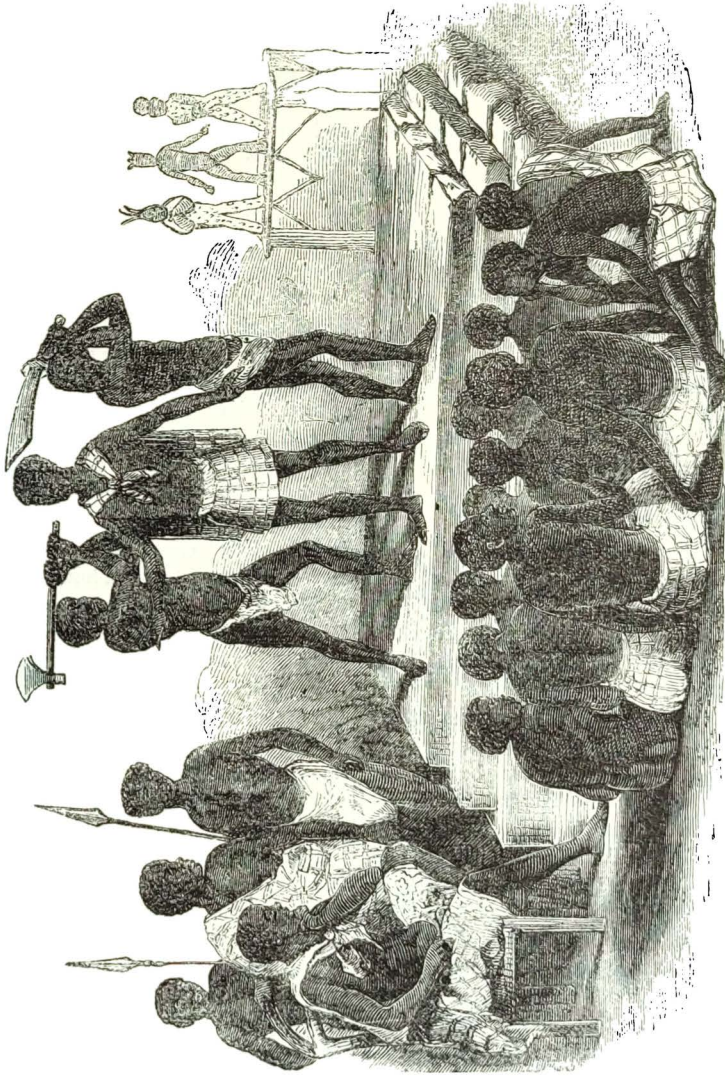


THE MISSIONARY HERALD.



AN AFRICAN SACRIFICE.

THE MISSION FIELD.
EARLY BENGALI TRACTS.

At the very commencement of his missionary labours in Bengal, Dr. CAREY saw the importance of giving the word of God to the people in their own vernacular tongue. On his passage to India he assisted Mr. THOMAS in the translation of the book of Genesis into Bengali, and within three years of his settlement in India, while largely occupied in the duties of his situation at Mudnabatty, he had nearly finished the New Testament. The value set upon this work by Mr. THOMAS and his companion may be understood from the warm expressions of the former. "I would give," said Mr. THOMAS, "a million pounds sterling, if I had it, to see a Bengali bible. Methinks all heaven and hell will be moved at a bible's entering such a country as this!"

In 1795, however, the friends at home suggested that it might be worth while to print some little abstract of scripture history and doctrine. A considerable period of time must of necessity elapse before the word of God could be ready for distribution. But CAREY could not be turned aside from his great work. He probably would have scrupled to incur the expense of printing anything before the means of publishing the scriptures had been secured. Gradually a press was bought, and conveyed to Mudnabatty, the natives regarding it as the god of the English. Then came Mr. WARD and his companions, and by the time Serampore had become the head quarters of the mission, type was obtained, without which neither bible nor tracts could be printed. The New Testament was put to press the 18th March, 1800, and as rapidly as possible the whole of the sacred volume was clothed in the vernacular form.

Tracts could now be printed. At first a few Christian hymns which had been prepared in Bengali at various times, left the press, then the Ten Commandments, with Christ's exposition, and some gospel texts. Mr. WARD thus describes what appears to have been the commencement of tract distribution. "In this country it is common for a few of the lowest of the people to take up the trade of ballad singers, or beggars, for they have no written or printed books to sell. This morning, at a place in the town where four roads meet, brethren CAREY, MARSHMAN, and I, made our stand, and began singing *our* ballad. People looked out of their houses; some came, and all seemed astonished to see three Sahibs turned ballad singers. The people seemed quite anxious to get the hymns which we gave away. The brahmins are rather uneasy. Towards the close of the year a tract was issued "to usher in the bible," called *The Gospel Messenger*. It consisted of a hundred lines in Bengali verse. Its writer was Ram Ram Basu, a Kayasth, who had been as early as 1788 convinced of the truth of Christianity through the instructions of Mr. THOMAS, whose Munshi he was. Basu, however, never gave up caste; he knew the truth, he despised the superstitions of his forefathers, but to the last was ashamed to join himself to the people of God. He feared reproach. But the little book he wrote, the first thoroughly native tract printed in Bengali, became the origin of many similar works. The poem has been enlarged, and re-written, it has been translated and re-translated, and has more than once changed its name; but in every form has been the means, under God's blessing, of awakening convictions in

many minds, and of leading them to Christ.

In August of the same year Dr. CAREY was engaged in preparing for the press, in the Bengali language, a "Letter to the Lascars," written by that holy man and fervent supporter of the mission, the Rev. SAMUEL PEARCE of Birmingham. Mr. PEARCE wrote it near the end of his life, when greatly suffering, with a view to its translation, for distribution among the Lascars in English ports. Dr. CAREY altered it a little so as to render it proper to be addressed to all Mussulmans. He also wrote to Dr. RYLAND expressing the intention of translating a tract of his entitled, *A Message from God unto Thee*. It is not, however, known whether this purpose was accomplished.

Another tract was written by Ram Basu, described by WARD as "a most cutting piece in verse against the brahmins." An interesting reference is made by Mr. THOMAS, under date of November 20th, to an event that filled the hearts of the missionaries with joy. He had been sent for to set the arm of a Hindoo, Krishna Pal, afterwards the first baptized convert. The patient's mind was softened by the affliction. Mr. THOMAS writes, "I directed him to Jesus Christ, and continued my discourse about an hour. We printed 600 copies of the above tract, in the hope of its being further useful." Thus within twelve months after the settlement of the missionaries at Serampore, they were able to write that "thousands of small evangelical tracts" had been distributed. Great eagerness was often displayed to obtain these little heralds of peace. Sometimes "the papers" were rejected and despised, or received with suspicion; at others the distributors were pressed on every side, and obliged to retire to their boat to escape importunity.

At the commencement of 1801, a

tract written by Mr. WARD, and entitled *The Missionaries' Address to the Hindus*, was translated into Bengali by Dr. CAREY. This tract was obtained by Petumber Singh, a man prepared of the Lord to receive the gospel. It was given to him in the Sunderbunds by Mr. WARD, and led him to Christ. He sought out the missionaries, and until his death in August, 1804, was a faithful and valuable coadjutor in the mission. A copy of the tract in his own handwriting was found among his papers after his decease; so great was his attachment to a paper which had conveyed to him the news of a Saviour. Petumber was an accomplished Hindu schoolmaster, and shortly after his baptism he wrote a tract in verse called *The Sure Refuge*, the good effects of which were extensive. At the time of his death three persons had been baptized who were regarded as the first fruits of this his first tract.

About this time an attempt was made by parties connected with the British government to stop the circulation of the tracts. The exposure of Hinduism contained in the papers of Ram Basu excited the anger of some natives, and in November, 1801, an English police officer called Mr. WARD to account for distributing them. An examination, however, proved that the tracts did not touch on civil affairs, and the disposition to obstruct their circulation was removed.

In the next year *A Short Summary of the Gospel* was prepared by CAREY, who mentions that 22,000 vernacular tracts had been distributed up to that time. Various other tracts were also prepared by Dr. MARSHMAN, and at the instigation of Mr. WARD, Ram Basu again employed his pen on a life of Christ in Bengali verse. It was a poetical harmony of the gospels, and was called *The Immortal History of Christ*; a work of nearly 250 pages, 16mo. It was

found very useful in the early years of the Orissa mission. Petumber Singh also wrote two other tracts, and at the time of his death was assiduously employed on a metrical life of Christ.

The progress of the mission was at that time very cheering. Many had been baptized, whose conversion was chiefly owing to the distribution of tracts and of the sacred scriptures. At least a million copies of tracts and pamphlets of various sorts had been distributed in every direction in 1806, and many indications proved their usefulness and

power. It was now that another attempt was made by the government to stay the circulation of tracts, under the plea that the prejudices of the natives were interfered with, and the danger to the government that would thence ensue. For the future, tracts were to be submitted to official inspection before printing, which appears to have led to the preference shown for some years to tracts consisting of selections from scripture.

We shall resume this interesting subject in the next Herald.

INDIA.

MONGHIR.

A missionary's life, its incidents and trials, will be well illustrated by the following communication from Mr. PARSONS. His reference to the kind acceptance in this country of the plan for extending our East Indian mission is echoed by all our brethren. Churches at home, with churches in the field of missions, are united in their supplications at the throne of grace that God will speedily call forth devoted men for the work. May our prayers be speedily answered!

We are heartily glad that your noble plan for the enlargement of the Indian Mission meets with encouragement. And if the Lord of the vineyard incites the hearts of his people to supply the means, we hope and trust his powerful grace will raise up the men. This is our prayer; and we have repeatedly impressed it upon the minds of our brethren and sisters, both European and native, to strive together with us in prayer for this favour. I regret that I am not able to mention any one, who would be likely to make one of the new labourers. But I would hope that he who provided for Gideon three hundred companions of faith and courage, will supply to the society twenty men, full of the Holy Ghost and of faith, to engage in the spiritual contest in India. Many thanks for the promise to attend to the arrangements on account of our dear boy and the fancy articles.

An interesting visit.

Fukeerchund is the name of a gunsmith, and an intelligent man, who, among his own people, rose to be esteemed a Muhunt, or teacher, in the Kubeerpunthee sect, to which he was attached. He always cultivated intercourse with the native brethren, and was pleased to see any of us to converse with him at his workshop. Lately, his chief objection used to be, "If Christianity be true, why does not Christ turn all our hearts to himself?" From the Affghanistan Gosain, who was here a long time, he received medicine, and his arguments seem to have removed some of his remaining objections to Christianity. He now, and his son with him, profess to be Christians in all but baptism and breaking caste, and he has Christian worship in his house twice a week, conducted by one or other of our native brethren. He not having been at chapel for a fortnight, Shujatali wished to visit him at his house, but that being too far for him to walk, I took him in my conveyance. Fukeerchund was delighted to see Shujatali, and told him he considered it an act of great kindness on his part to come so far on his account. Seats were procured for us, and Fukeerchund's nephew was set, perforce, to fan Shujatali, though the favour was politely declined. Fukeerchund informed us that it was slight indisposition which had prevented his attending divine service.

An oriental discussion.

Meanwhile, several of the neighbours assembled; upon which Shujatali introduced the gospel by remarking to a workman, who

had laid down his file to listen, "You, with your file, make rough iron smooth, and increase its value thereby. Have you found a way to file off the irregularities of your heart?" As the man seemed at a loss to reply, Shujatali proceeded, "Your bathings, and invocations of your gods, and other forms of worship, are like so many files, with which you seek to remove the roughness and unsightliness of your hearts, but you will never be able. Would a tool of soft iron make any impression on the best tempered steel? No: and so assuredly your gods and their worship will avail you nothing. Christ is the only file, which will ever impart a polish to your heart." With the air of an excuse for not receiving Christ, the man observed, "I am an unlearned man: I do not even know my letters." "Never mind," replied our brother, "God has given you wisdom to understand and follow a useful business, and will not refuse you the wisdom necessary to salvation." Shujatali now addressed himself to the many who had by this time collected, asking them what interest they felt in such subjects, and was answered by a young man who brought forward one of the ordinary quibbles of the Hindoos, but was soon silenced by the mild arguments of Shujatali, and the assurance of his neighbours that it was vain for him to attempt to argue here, so he had better keep silence. One out of a few respectable and intelligent neighbours, who had been invited, as they came, to sit inside the shop near Fukeerchund, now addressed him with some argument having reference to the "Four Joogs," or ages of the world. To this Fukeerchund replied, "You talk of the four Joogs or ages, and you say the first of them was the 'age of truth,' when no sin existed. Have the goodness to prove to me that such an age ever was. In that which you call the 'Age of Truth,' there were four incarnations, who came to avenge theft and impiety: and the Shasters say that it is only when righteousness fails, and sin prevails, that Vishnu becomes incarnate, to destroy sinners, and establish religion in the earth. How then comes it to pass that in the 'Age of Truth,' there were four incarnations, and in this fourth age, the age of wickedness, as you say, there has been none as yet? How can you establish your doctrine of the four ages?"

The sermon.

There followed more discussion for a time, till we thought as many of the neighbours had collected as were likely to come, then Shujatali took the opportunity to read, with explanatory remarks, a part of the third chapter of the gospel by John, insisting, by the way, on the difference between the new birth here spoken of and those numerous births which the doctrine of the transmigration of souls leads them to expect to undergo, and on the proof of Christ's Godhead from

the statements of the 13th verse; but more especially dwelling on the contrast between all their pretended incarnations, who, as the Shasters say, all came to destroy sinners, and this true incarnation, who came to seek and save the lost. Many, who had come out of curiosity to hear a discussion, went away during Shujatali's discourse, which he concluded with an affectionate exhortation to those who remained, founded on the contrast he had been drawing. He had just closed when an old Brahman, whom from his appearance I suppose to be the officiating priest of some families in the neighbourhood, came up, shouting to Fukeerchund, that all the world now declared him a Christian: to which Fukeerchund replied, "If all the world combine to bestow that benediction on me, so much the better." Shujatali had some discussion with the old man, in the course of which he called in question the fact of his being a brahman at all, giving as his reason a sentence from the Shasters, in which it is asserted that all brahmans are at birth Shoodras, that by the performance on their behalf of certain rites they became dwij, or twice-born, by studying the sacred books they attain the dignity of Bipras, but not till they know Brahm, the Supreme, are they Brahmans. "Now," rejoined he, "how can you pretend to the knowledge of the Supreme, when in the morning you go to the river side, make up a morsel of clay in your hands into a representation of Shiv's obscene image, and chatter incantations to it; and then, forsooth, throw it away into the water?" The old brahman, however, was more inclined to joke than to give any serious consideration to the truth. After some time, Shujatali offered up prayer with and for those who were present, and we took our leave. I purposely was a hearer only on the occasion, as this was Shujatali's first visit, and might not be often repeated. On the whole, it was pleasing to see Fukeerchund, in the midst of thirty or forty of his adult neighbours, not shrinking from an avowal of his attachment to Christianity: but he, and others in a similar state of mind, whom we know, need our prayers very much, that they may come out and be separate, not in place, but in practice from all that is heathen, and may be open and acknowledged accessions to the Saviour's lowly band in this stronghold of Satan's power.

July 22nd. After a considerable interval, I now take my paper to complete my letter. We feel very grateful to the Lord for his kindness in giving our dear boy so favourable a passage, and permitting us to hear even sooner than we dared to hope of his safe arrival in happy England. O may your kind wishes, which so accord with our own anxious desires, be fulfilled on his behalf! We are anxious to hear something about the articles which were sent for

sale on account of the Missionaries' Boys' School,—whether they were in time, and acceptable. We rejoice to hear further good accounts of the success of your plan for the enlargement of the mission here. We desire to join our earnest prayer with yours for the Lord to supply the necessary labourers. They will need courage, patience, and faith; but all these the Holy Spirit can abundantly supply, and oh! He and He alone can pour down showers of grace on this hitherto barren soil, which shall make it as luxuriant in plants of grace, as the literal soil is of vegetation at this season. We perfectly sympathize in the interest you feel in the movement among the Calcutta native churches, and anxiously desire it may succeed and prosper to the full. To see a community of Christian Hindoos, acting independently of foreign aid, yet in humble submission to the dictates of Christ's word, and without selfishness or envy, presenting by their consistent conduct a good example to their heathen neighbours, would be, to your missionaries in this land, one of the greatest joys they could experience. Their great imperfections seem often discouraging: but we rest our hopes on the word of God, and the power of the Holy Ghost, and we dare not doubt that the Spirit of God can raise up even minds that have been enslaved and debilitated by the influence of ages of superstition, to the nobility of genuine Christian character.

Disappointment.

I much regret to say that the result of our visit to the inquirer, Fukeerchund, has been for the present the very opposite of what we could have wished. On that occasion, some of his neighbours raised a rumour that he was accustomed secretly to eat with the Christians

when he came to visit them. They said they got the information from my servant, who was holding the horse outside during our interview. Whether it was so, or whether they circulated the report without any foundation, for the purpose of intimidating Fukeerchund, at any rate the result was that his family raised a great uproar. The female members of it, after their common practice, began to threaten their own lives,—one running to the well, another seizing a hatchet,—in order thereby to coerce Fukeerchund to their wishes. Terrified by this disturbance, Fukeerchund yielded to the remonstrances of his neighbours, and, while he said he should persist in reading Christian books, and retain his faith in Jesus, promised that he would not visit the Christians, nor allow them to visit him. He has sent a friendly message once or twice to Nainsookh, but has put a stop to the worship in his house, and our hopes of his openly embracing the true faith at present are frustrated. Others, who seemed in a similar state of mind, have also drawn back. This is very saddening to our spirits. We look round on thousands, for whom our anxious interest is excited, and whom we know to be acquainted, in some measure, with gospel truth, and feel a sorrowful and painful surprise, if I should not rather say, dismay, when we inquire within ourselves, "Is there not one of all this mass who will believe our report, and to whom the arm of the Lord shall be revealed? Is there not one, to whom the loveliness of Jesus shall be so manifested that he shall be willing to take up his cross and follow him?" And with inward anguish we turn to the mercy-seat and cry, "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, to make thy name known to thine adversaries."

HOWRAH.

Mr. MORGAN has kindly communicated a lively description of a missionary's day of labour. Our friends will be able to realize its scenes and its events, its toil and difficulty.

Come then with me and see one day's work. I write from experience.

It wants an hour of daylight, the cook is boiling a cup of coffee; the physical is the basis of all things here. We start with a load of books up the embankment, before us there is a rice field some two or three miles broad. By the time you are across, you are saturated above and below with the dew, and I hear you exclaiming—is there no path? It is really no joke to walk over these fields.

Here is a village; after some time out come the people, then loud and long preaching, the Bengalee can make nothing of the still small voice. Now let us go over the next rice field, preaching again, the same in other villages on the way home. It is now ten o'clock, we return nice and crisp, the sun has taken away the dew, but the feet are still wet. To breakfast, the boat moves on to the next village. It may be near the river, it may not, but we must find it; the sun is now hot, and when you return to the boat you feel the application of cold water to the forehead very refreshing.

In the afternoon we go out again, as much inland as possible, the same process as the morning, and back to the boat at dusk. For an hour or two you feel comfortable, then

you begin to feel cold and stiff, feverish, hot about the forehead; the dew, the sun, and the loud preaching have done their work; to bed or rather to the blanket, no sleep; there are eight or ten men who have been doing next to nothing all day, talking, singing and quarrelling. Put a pillow over your head to deaden the sound—tried. Let us suppose that you have had a month of this work, how do you like it? I had no idea it was such hard work.

The difficulties.

Let us now look at the land route, the whole of lower Bengal is the delta of the Ganges, the soil alluvial. It has been converted into rice fields by a series of embankments, generally parallel with each other. These embankments are the roads for men and animals, they are not wide enough for carriages. To travel this way there are many things necessary, such as tents, bullocks to carry them, also others to carry books and provisions, in fact every thing that you want; a bullock is six-pence a day, you must have a train of men and bullocks. How is the missionary to go? We must walk with the bullocks, or else get a palkee. Should he walk his preaching will be very small. We come to creeks and rivers, to cross them the bullocks must be unloaded and let them swim over, and the men will cross twos and threes in a very small boat, this is slow work.

There is a third mode, and that was adopted by me to a certain extent last cold weather. In the boat I take a palkee with me, and having come to a given place, I hired bearers to take me to some large places ten or twelve miles inland, each palkee must have eight men, at six-pence a day each man, that is four shillings a day; then men as a general rule cannot make more than twenty miles a day, that is ten each way, sometimes

with me they made twenty-four, but then I was obliged to walk many a mile. It is killing work to the poor men, no roads, no paths, it is in reality a steep chase. In this case the missionary must be out from daylight till night, taking provisions with him, and should he remain out all night he must sleep under the trees in the palkee.

Worth noting.

It is then evident that in preaching the gospel in Bengal, we have not only to contend with great moral difficulties, but with great physical difficulties. Every thing connected with India is great. First the climate, great heat, great rains, dews so great that I could not venture out of the boat at night, without a cloak, and more insidious, and destructive of health than either rain or heat.

We have next the great physical difficulties of travelling, wearisome to the last degree, the difficulties of finding any accommodations and food, the Hindus cannot breed fowls because they are unclean, and can only be had of Mussulmen. I have known my boatman spending half a day foraging the country for a few vegetables, and fish, and after all obliged to fall upon my stock.

The amount of personal and exhausting labour on the part of the missionary, is much greater than people at home will credit.

The expenses are very great: suppose I were to take a boat and palkee, there will be eight or ten men with the boat, eight with the palkee, two men to carry books, my own servant to boot, say twenty men at sixpence a day, that will come to ten shillings, independent of the personal expenses of the missionary.

The same may be predicated of our success, when it will become so great as to produce astonishment and wonder.

CEYLON.

KANDY.

The various matters referred to in the following letter from Mr. DAVIS will, we are sure, be regarded as full of interest and promise. Some months since we recorded the formation of a native church in Calcutta, with its pastors independent of the Society's funds: it will be seen that in Ceylon the first step has been taken towards the same end. In this way will the gospel become an indigenous plant in the countries whither missionaries have gone, and

rooting itself in the habits and interests of the people, be, under God's blessing, perpetuated. Mr. DAVIS's letter is dated August 5.

Since my last, we have been favoured with a visit from that holy, devoted, and self-denying brother, Mr. Cassidy. Mr. Allen accompanied him, and I think I may truly say the visit was an especially sanctified means of grace to us all. We met at intervals, day by day, and conversed, as I think, most interestingly and profitably respecting all matters relative to the mission in particular, and the kingdom of our Redeemer in general.

You who, in our native land, are favoured with an abundance of Christian converse, can scarcely enter into my views and feelings in relation to the visit of our brother to this isolated part of the vineyard. But you cannot fail to be pleased to learn that we thought and talked much respecting the best means of obtaining efficient help at the least possible outlay. What effect these meetings had upon us will be best told by our future course; but this I may say, we were all agreed that a strenuous effort should be made to economize, and that the native preachers and members of our churches must be taught by our example, as well as by precept, the duty and privilege of self-denial for the sake of Christ.

Native Pastors.

Almost immediately after brother Cassidy left us, and while I was making preparations for long jungle tours, our native pastor, Mr. J. Silva, resolved upon removing to his wife's native place, Matura, where he now preaches, to use his own phrase, on his own account. If you ask, How is the Singhalese preaching carried on, and the church superintended? It gives me pleasure to reply, In our difficulties, God most graciously and fully provided for us. After considerable thought and consultation with friends, our brother Hendrick Perera, Mohandiram, came to the conclusion that it was his duty to take the oversight of the church; and this without any remuneration, or being at all dependent upon the funds of the society. His help was most timely, and is very efficient. His learning is very considerable for a native, and his influence of the best kind. He studied at Cotta, for the position of native catechist, in connection with the church mission, but has been connected with the church in Kandy many years. I think this a real and an uncommon instance of devotedness to Christ. Indeed, I scarcely know whether any native at any time has taken a similar step. If it were proper to do so, I would suggest that a few lines be written to him from yourself to encourage him in his truly arduous work. He would appreciate them, and is well able to reply in an interesting manner respecting his motives and his work. All we require at present to supply the place of Mr. Silva is an assistant to Mr. Perera, whose duty will be to visit from house to house in Kandy, and accompany me in my journeys into the interior, and to the stations.

Increased effort, and reduced expense.

You will perceive from the enclosed account of receipts and expenditure, that we are aiming to increase the agency in connection with us at the least possible expense, and that this year, as well as the next, we hope to work the whole field equally well, with an outlay of £100 less from the general fund. It is for you to decide whether this £100 shall be laid out in this district, in penetrating the jungle, and carrying the gospel to the Kandian villages, or whether it shall be devoted to the benefit of some other locality. It will enable me to set up the standard of the Redeemer in the beautiful valley of Doombera, where there is a large population, and little, very little, done to lead the natives to God. Next month, D. V., I intend to visit Doombera, to pioneer a little; but if we are to attempt "great things," you must allow me to draw very nearly as much as we have been in the habit of doing.

You will be interested to learn that my dear wife's school is succeeding exceedingly well. We have nearly forty girls in regular attendance, and they present a pleasing mixture of European, Singhalese, and Portuguese.

A good beginning.

Finding the girls' school succeed so well, and being very much urged to try a boys' school, I was tempted to reply that, provided the necessary expenses could be raised in Kandy, and for the most part, from the parents of the children, I would do something in it. Without going into the details, it may be sufficient to say, the schools have become, in little more than two months, a rather considerable establishment; the attendance being seventy-two,—thirty-five boys and thirty-seven girls, of almost every shade, age, and capacity. Hitherto the current expenses have been met, and the greater part of the expense incurred in fittings, books, desks, &c., &c., has likewise been met by donations from the parents and friends.

It is my opinion, that should the children receive a really good education, these schools would give us a position and an influence in this part of the island which may be highly subservient to our grand object. We cannot but remember that there is no good boys' school in Kandy; that the most promising lads are sent to Colombo for education, and not unfrequently to the Puseyite college. For what could parents do? Such considerations as these have led many of the parents to pledge themselves to do their utmost to support a good boys' school.

WEST INDIES.

TRINIDAD.

Although the Committee have not been able to fill the vacancy occasioned by the decease of their lamented fellow labourer, Mr. COWEN, the work of grace which had begun just previous to his departure has been continued. Mr. LAW'S health is, however, far from good, and it is most desirable that he should be relieved of the additional labour which has fallen upon him. His letter is dated August 25.

Since my last letter to you, I have had a severe attack of bilious fever, from which, however, our heavenly Father soon delivered me. Still I have fever less or more every day, which makes me often very weak and useless. Do send a missionary soon.

Baptisms.

I have lately visited the stations at Savanna le Grande, and found two of the churches in a flourishing state. At the third company the word of the Lord seems to have free course; there are many inquirers and some conversions. At this place I baptized seven persons on a creditable profession of faith in Christ Jesus; was truly delighted with a class of bible readers in connection with this church. At Sherringville there is a great awakening among the people in relation to divine things. The members of the church meet almost daily for prayer and supplication. Many sinners are being convinced of sin, and some have found peace through the blood of Christ. At this place I baptized five converts. There was at all our meetings a manifestation of the gracious presence of our God and Saviour.

Inquirers and converts.

Last week I paid a visit to Coura. After a long journey found a beautiful little village in the great forest, and a small but interesting little church, which seems to have had lately a time of spiritual refreshing. I had three meetings; four persons having given satisfactory evidence of being "born again," were baptized in the name of Jesus. Among the inquirers there are some Roman Catholics. One old woman, who has been devoted to Rome all the days of her life, has cast off the yoke of bondage, and waits to be baptized "in the name of the Father, Son, and Holy Ghost." The Lord has also opened the eyes of an intelligent young man, who, although a Romanist, has been assisting in the sabbath school. Since my return, one of the brethren here has written me as follows—"There is a great crying for redemption in Christ Jesus in our village. There is a fire kindled that will never go out. There are seven candidates for baptism." I need not say that these manifestations of the gracious power and presence of God amongst us greatly cheer and strengthen me amidst all my labours and trials.

Our new house of worship is finished so far as the walls and roof are concerned. We have borrowed about 1,300 dollars, but we shall need about 500 dollars more than we have. The building will cost nearly 1,000 dollars more than I expected. We will make another call on some of our friends here for further aid. Could you not obtain from some friend or friends the sum of £50? Do try. It is for the cause of God in a dark land.

We cheerfully urge upon our friends the call on their liberality presented by the closing passage of the above letter.

WESTERN AFRICA.

BIMBIA.

The coloured missionary has continued to labour at this interesting station amid the discouragements of loneliness and comparative want of success. But the horrors of savage life constantly presenting themselves in the vicinity, are frightful and deeply afflicting. Only the gospel of peace can renovate the wild and sanguinary men whose enormities are described in the letter below. They call loudly on the Christian and philanthropist to hasten, if possible, to

stay the ravages of fatal superstition and fearful ignorance. Mr. FULLER writes under date of July 24, as follows:—

Times with us at Bimbia are indeed those of the greatest anxiety, yet I commit all things to the hand of the Commissioner who has decreed that his gospel must be preached to all nations; the work is all his own, and in his own time will bring to pass his design.

You will, I suppose, know that this is now the rainy season. The inconvenience of the weather has put every thing behind, and in a great manner stopped the attendance on service. During the last month, I have scarcely been enabled to get out among the people, and sometimes with the greatest difficulty attend the usual services; but in the disastrous state of things, I still pray that the divine Head will interpose, and in his mysterious providence draw the curtain of darkness from the eyes of the poor heathen, and pour in the light of his truth upon them.

A cruel murder.

It is painful for me to state that the long-silent horror of blood has during the last month made its way into the hearts of the natives. On June, the third sabbath day, the noise of drums was heard, a canoe made its appearance at the point, and what was this noise? The drum was telling the horrible tale of their cruel deed. It was too awful a sight for me to witness, but those who saw it, said that a man's head, newly cut off, was at the bow of the canoe. It was the head of a poor innocent creature taken by a man by name Ngganda or Dick Bumbi, and for no just cause, but simply for what they call a hero. This was soon after followed with a grand festival, the particulars of which I am unable to give. O that the time would soon appear when the bloody deed of cruelty and warfare shall be abolished from off the face of the earth. On the following sabbath morning, I endeavoured to impress the awful

deed upon the minds of those who attended from the words, "Whoso sheddeth man's blood, by man shall his blood be shed;" and I am glad to say they were very attentive while I spoke. Having given such painful news, I may just say a few words of a conversation I lately had with one of my female inquirers.

We began with the curse pronounced upon Canaan, comparing it with the practice of the Isubus in giving and taking his father's wife, pointing out the fulfilment of that curse; after which we skipped over to her state of mind. In the mean time I asked her the following question, which she answered with freeness in her native tongue. "You have been an inquirer for about two years, during which time I have laid before you your exceeding sinfulness in all your former practices, and have pointed you to the Saviour; now have you any belief that your sins are pardoned?" "Yes; for it was for that purpose Christ came into the world!" "But do you believe you are in any way a new creature?" "Yes, from an inward disgust for all former habits and country fashions, and an inward love to the word of God!" But on whose part do you believe you have become a new creature? on your own righteousness! or whose?" "Through Jesus Christ's." With many other questions we kept up our conversation for an hour, then imploring a blessing on each of us we parted that evening. I am indeed thankful for the little corn upon the little hill, and look with hope that it shall yet shake like Lebanon.

I am glad to say that of late I have thought it wise to have some other part of the scripture for use in the native tongue, and I immediately begun with the Gospel of Mark, which I have now gone through, only wants printing. I now wait permission from Mr. Saker; if you and he will allow me to do so, I shall be glad, and if permitted by you, I should like to reprint Matthew, making a few alterations which are perceivable to me, and then go on till I get the four Evangelists in one book.

HOME PROCEEDINGS.

Since our last notice Mr. TRES-TRAIL and Mr. STOVEL have visited the West and North Ridings of Yorkshire, and during an extensive tour were greatly aided in one part of it by the Rev. H. S. BROWN of Liverpool, and in the other, by esteemed brethren residing in the district. Mr. UNDERHILL attended a series of meetings in Sussex

and Lincolnshire, in which county Mr. EDWARDS of Nottingham was his colleague. The Revs. H. CAPEKN of the Bahamas, and S. HODGES of Jamaica, represented the Society to the churches in the counties of Monmouth, Glamorgan, Pembroke, and Carmarthen. Mr. HANDS, from Jamaica, joined Mr. SPRAGG in Worcestershire. During October Mr.

TRESTRAIL traversed the district of East Gloucestershire, Mr. UNDERHILL and Mr. GOGERLEY of the London Mission, Huntingdonshire, Mr. PEARCE and Mr. ALDIS, Durham and Northumberland. Mr. PEARCE, accompanied by Mr. TODD of Salisbury, have gone over Hampshire and the Isle of Wight, and Mr. CAREY St. Albans and the district round. Meetings in behalf of the Society have also been held at Barton Mills, Soham, West Row, and Isleham, attended by Mr. LORD of Ipswich, Mr. CANTLOW of Isleham, and other neighbouring brethren. Mr. BONNER has visited Brighton. Mr. UNDERHILL has also taken Plymouth, Kingsbridge, and Dartmouth, and Mr. LANDELS and Mr. ALDIS East Lancashire. Other meetings have been held, of which no definite account has reached us.

It will be seen from this that much ground has been traversed, and very many churches visited. What has been the general character of the meetings—whether the missionary spirit has been animated or otherwise—whether what was cold and languid has been revived—whether churches which have hitherto done little or nothing, have been induced to take up the cause in earnest—or whether a deep and importunate spirit of prayer has prevailed, we cannot tell. Of some we can speak; and in encouraging language. Many were good and devout; others cheerless, and wanting in animation. The collections in most instances have been better, but in few, so far as we know, was there a spirit of enthusiasm such as we have seen, and felt too, in bygone days.

Still there were some things to awaken hope. In many places auxiliaries were either formed where they did not exist, or where they have become languid, have been revived and quickened; while perhaps in all a degree

of interest more or less deep was manifested in the plan adopted for enlarging and consolidating the Indian mission. Much more, however, may be done, and done easily. We do not find the admirable suggestion thrown out by a friend two years ago, and to which we have often adverted, of A LORD'S DAY MISSION BOX in families, has been generally adopted. Monthly missionary prayer-meetings want more life, spirit, and interest. More might be done among the young. We are surprised to hear that in some quarters "objections on principle" exist against enlisting, as contributors, the scholars in Sunday-schools! But in those cases where energy has been thrown into such organizations, the happiest results have followed. We were surprised and gratified to hear, in one instance, during a recent journey, of the schools connected with a church raising nearly £40, and the secretary in reading the report stated, on behalf of the children, "that they would rather give than beg."

It is useless to conceal the fact, but it is a fact, that the churches, *as such*, have not taken up this work. The annual meetings are held, auxiliaries may exist, both adult and juvenile, and subscribers may be obtained. But the affairs of the mission, except in a few rare instances, have not been considered a part of the business of the church. In those cases where churches have so regarded them, the good effect has been surprising. Not only have contributions greatly increased, but the spirit aroused and the effort awakened have been, most refreshing. Most earnestly do we press this matter on the attention of pastors and deacons, not for the sake of the mission only, but also for the sake of the churches themselves.

POSTSCRIPT.

Since the foregoing was sent to press, we have received letters from India, and they convey some distressing intelligence. Mr. THOMAS writes, Sept. 5,—“For more than a week we have been daily looking for the death of Mrs. WENGER. She has been brought exceedingly low, and it is a wonder that she is still alive. After giving up all hope concerning her, the doctor now expresses himself as sanguine of her recovery. She improved yesterday a little, and but a little, and to-day has gained somewhat in the right direction; but what the result may be we must wait to see. Mrs. WENGER’s illness will put it out of Mr. WENGER’s power to write to you by this mail.” May the hopes here expressed of Mrs. WENGER’s recovery be realized. In the meantime we commend the suffering family to the sympathy and prayers of our readers.

The tidings from Serampore are even more painful. Mr. THOMAS, in the same communication, observes, “that Mr. DENHAM has been called to pass through the waters of affliction. At one time only two of his family, himself and one of his daughters, were on their feet, the rest all prostrate. Mrs. THOMAS and myself were up there last week, and were distressed to see Mrs. DENHAM so unwell. I fear that now the excitement of waiting on her child is over, she herself will be laid up for awhile. I am also sorry to say that Mr. TRAFFORD is far from being in a healthy state. I would have urged him to come to Calcutta for medical advice, but that he could not leave Mrs. TRAFFORD in her present circumstances.”

Mr. DENHAM writes under date of Sept. 2, and after expressing regret at the long interval which had elapsed between this and his previous communication, observes, “When you have

learned the cause, you and the members of the Committee will, I know, feel for us, and sympathize with us. I do not usually trouble you with private matters or details of ordinary trials, but at this time I know not how to write without mentioning my own anxieties and home cares.” And then referring to the pleasure he had expressed in welcoming a fellow labourer in the college, and the high hopes with which they unitedly commenced operations in May last, he adds, “Nor would these hopes have suffered disappointment, but extreme and enfeebling sickness came again and again on our brother, then on Mr. ROBINSON, then on Mrs. DENHAM, on my youngest child, and subsequently on two others. I cannot write, therefore, as I have done; indeed while I write I am all but heart-broken. It may be before I post this, that the sufferings of our youngest child will have ended.” And so it proved to be; for in a note at the bottom of the page, he says, “Her sufferings terminated this afternoon, Sept. 3, at five p.m.”

These trials have not been confined to the family circles of our brethren; for, in a subsequent part of Mr. DENHAM’s letter, we read, that “not a class in the institution, hardly a family in the station, but has more or less suffered. Among our native neighbours death has been fearfully prevalent. The year has been one of great trial; but the last six weeks have been accompanied with such incessant anxiety, that I do not remember to have undergone, except on one or two previous occasions that ended in death. When sickness and domestic trials like these keep a man’s eyes waking night after night, at so trying a season as the rains in Bengal, the tale may be written or told, but none but those who have

passed the trial can realize the gloom and depression it inevitably occasions.”

What can we add to these affecting communications? Dear friends, if you believe in the power of prayer, let it ascend to God, that he will graciously support the sick and sorrowing, and sanctify these strokes of discipline and bereavement to their spiritual good. Nor may you forbear to ask, that lives so valuable may be spared for yet greater usefulness in the mission field.

From a private friend we learn that Mr. JACKSON, of Agra, has had a serious attack and has been brought low by fever and dysentery, which had confined him to his bed for three weeks. We hope the disorder has now passed away. But such attacks are a serious interruption to mission work; for more time perhaps, is needed, after the sickness has passed away, to *recruit* the shattered health than the period of the illness itself.

In connection with these tidings, we beg seriously the earnest attention of the members of the society to the report of the sub-committee appointed some months ago, to inquire where brethren could be found willing to devote themselves to the work in India, presented to the Committee at the quarterly meeting, Oct. 19, to the effect that they had no one at present to recommend to them! Now this has not been from want of inquiry and correspondence. Quite true, in some cases, that health prevented the offer of service. But it is equally true, and most painfully so, that there have not been those offers of service which might have been reasonably expected.

The Committee have deeply deplored this state of things. They have had a special meeting for prayer to God. We hear that many churches, in one or two districts, have also united for this purpose. But we are constrained to confess our deep conviction, that there is

neither the concern felt which there ought to be, nor the manifestation of that spirit of importunate prayer which the subject demands, and without which we cannot hope that “the Lord of the harvest will thrust out more labourers into his harvest.”

A friend from the north asks, “What has befallen the denomination that only *one voice* has responded to the call of the Committee for twenty more missionaries for India?” While he will be glad to learn this is not literally true, for the reason before assigned, still is it not lamentable that only one has yet been sent forth?

We have some good grounds to hope that the necessary funds may be raised. There is a steady increase in the permanent income of the Society; not perhaps in the ratio which some of the more sanguine among us expected, but enough to justify the *hope* already expressed. But the interest taken in this great project is not so profound and intense, nor so general, as we fondly anticipated. What can be done to awaken the spirit we want? Surely it is a personal affair after all. The Committee are not responsible for its absence. Any agency which they may employ cannot call it into existence. To whom then, under God, are we to look? Oh! if the churches, as such, would but take it up. If associations, when they meet, would but make it a subject of their deliberations, and the object of their prayers. If the heads of families would present it often at the throne of grace, when they assemble for prayer, some good result would surely and speedily follow.

The effect on the interests of personal godliness, and on the spiritual condition of our churches, a subject which at this moment awakens deep anxiety in many serious and thoughtful minds who long for the revival of true religion in our midst, would be decisive and immediate.

For a long time, the additions to the churches, in many associations, have been fearfully small. Godly ministers mourn over the comparatively little success which attends their preaching in the conversion of souls. There should be "great searchings of heart" among us all, to seek out the cause of the almost universal want of prosperity. Temporal prosperity the nation has enjoyed for many years. Does this prove a hindrance to the Lord's people? Let them regard the signs of the times. There are tokens of peril too plain to be hidden. Already great alarm is felt. Let the disciples of Christ take warning in time, and fly to the refuge of the mercy-seat, and while there humbling themselves before God, seek his grace to quicken within them the almost dying embers of divine love.

Meanwhile let it never be forgotten that the experience of half a century has placed it beyond dispute, that vital godliness, and the prosperity of the churches, go hand in hand with the cultivation and growth of the missionary spirit. That spirit embraces objects near as well as remote, neighbours around us where we dwell, as well as perishing heathen abroad—in a word, *all* the interests of the kingdom of Christ. May the prayer of the Psalmist, and the spirit which called it forth, be ours: "Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

ACKNOWLEDGMENTS.

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

Miss Elizabeth, for a box of useful articles, for *Rev. R. Bion, Dacca*;
Mr. Harrison, for a parcel of school materials and medicines, for *Rev. J. Sale, Barisal*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from September 21
to October 20, 1853.**

Donations.		£ s. d.	LONDON AUXILIARIES.		£ s. d.	OLNEY—		£ s. d.
Boyce, Mr. Thomas,			Buttlesland Street, Hoxton—			Collections.....	8 2 2	
Trustees of the late...	£0	0 0	Collection	3 17 0		Contributions	6 11 0	
Gurner, W. B., Esq.,			Eagle Street—			Do., Sunday School	0 6 10	
for Kctring Chapel,			Sunday School, by Y.		CAMBRIDGESHIRE.			
Jamaica	5	0 0	M. M. A., for Schools	2 5 0	CAMBRIDGESHIRE, on			
Sunday School Teacher,			John Street—		account, by G. E.			
one penny a day	0	15 0	Contributions, for		Poster, Esq.			
Thank-offering	20	0 0	India	114 15 6	41 3 1			
Tritton, Joseph, Esq.,			BUCKINGHAMSHIRE.		CORNWALL.			
for School Room, Haiti	3	3 0	Brill—		Camborne—			
Legacy.			Dodwell, Mr. E.....		Anon			
Kettle, Mr. Robert, late			2 0 0		Redruth—			
of Glasgow.....	449	4 2			Anon			
					1 4 0			

* The Contributions acknowledged in last month's Herald should have been stated to be from August 21 to September 20. The error arose from the printer's neglect.

	£	s.	d.
CUMBERLAND.			
Cockermouth—			
Banks, Mr., A.S., three years	3	0	0
DEVONSHIRE.			
Tiverton—			
Friends, for Mrs. Fowler, Bahamas	1	15	2
DURHAM.			
Houghton le Spring, by Mr. H. Angus—			
Collection	1	13	0
Contributions	1	18	0
GLOUCESTERSHIRE.			
Chalford—			
Collection	2	0	0
Kidderminster—			
Collection	2	11	0
Do., Prayer Meetings	0	13	4
Contributions	4	8	4
Do., Sunday Schools	1	18	10
Stroud—			
Collections	12	5	7
Contributions	6	17	11
Do., Juvenile	3	1	7
	33	16	7
Less District expenses	4	11	1
	29	5	6
LANCASHIRE.			
Bolton	20	12	5
Bootle—			
Collections	8	18	4
Contributions	2	4	8
Cloughfold—			
Collections	9	0	0
Colne—			
Collections	6	3	4
Contributions	6	3	8
	12	7	0
Less expenses	0	4	6
	12	2	6
Haslingden, Pleasant Street—			
Collections	7	8	3
Contributions	2	11	9
Liverpool—			
Byrom Street—			
Sunday School, for Schools	2	1	6
Myrtle Street—			
Collections	110	0	0
Contributions	72	14	8
Proceeds of united Tea Meeting	5	13	0
Pembroke Chapel—			
Collection, Public Meeting	32	12	0
Do., Juvenile, do.	6	12	7
Contributions	100	0	0
Do. Sun. Schools, for Native Christian Institution, Intally	5	16	1
Walnut Street Sunday Schools	0	9	9
Padiham—			
Collections, &c.	4	0	0

	£	s.	d.
PRESTON.			
Preston—			
Collections	12	11	6
Contributions	9	18	6
	22	10	0
Less expenses	0	15	0
	21	15	0
SADDEN.			
Sadden—			
Collections	7	18	5
Contributions	10	4	2
Do., Sunday School	8	14	10
	26	17	5
Less expenses	0	9	11
	26	7	6
LEICESTERSHIRE.			
Leicester, on account, by Mr. Jas. Bedells	£	100	0
LINCOLNSHIRE.			
Holland Fen—			
Collection	0	17	1
Contributions	0	10	3
Horncastle—			
Collections	5	17	9
Do., Horsington (moiety)	1	6	7
Do., Mareham le Fen	1	16	0
Contributions	7	3	6
Lincoln, Mint Lane—			
Collections	9	19	8
Contributions	14	10	5
Do., Sunday School	0	18	2
	42	10	5
Less expenses	7	12	0
	35	7	5
NORFOLK.			
Norfolk, on account, by Mr. J. D. Smith	£	250	0
NOTTINGHAMSHIRE.			
Basford, New—			
Collection	5	0	0
Loscoe—			
Collection	2	17	1
Newark—			
Collection	2	16	10
Contribution	1	0	0
Nottingham—			
Collections—			
Derby Road	20	8	5
Park Street	7	3	6
Public Meeting	4	7	4
Contributions	58	12	11
Do., Juvenile Society—			
George St. School	4	7	11
Park Street	6	9	6
Woodborough and Calverton—			
Collections	3	0	5
	116	3	11
Less expenses	8	5	3
	107	18	8
SOMERSETSHIRE.			
Bristol—			
Sherring, R. B. Esq., for Mrs. Fowler, Bahamas	1	1	0

	£	s.	d.
TAUNTON.			
Taunton—			
Collections	6	5	2
Contributions	12	1	6
Do., for India	5	0	0
Do., Sunday School, Silver Street	0	13	2
	23	19	4
Less expenses	0	13	0
	23	6	4
SUFFOLK.			
Eye, Second Church—			
Contributions	6	10	4
Do., for India	2	0	0
Suffolk, on account, by Mr. S. H. Cowell	80	0	0
SURREY.			
Dorking, by L. Vitou—			
Contributions, for Africa	5	0	0
Do., for India	0	10	0
SUSSEX.			
Battle—			
Collection	2	11	6
Contributions	1	8	6
Do., for India	6	0	0
	10	0	0
Less expenses	0	7	0
	9	13	0
Sussex, on account, by Rev. J. Stent	28	10	0
WORCESTERSHIRE.			
Pershore—			
Collections	11	18	3
Contributions	32	1	9
	43	18	0
Less expenses	0	10	0
	43	8	0
Worcester—			
Collections	17	5	1
Contributions	22	3	6
Do., Juvenile	11	8	5
	50	17	0
Less expenses	1	5	6
	49	11	6
YORKSHIRE.			
Barnoldswick—			
Collections	11	11	6
Bingley—			
Collection	2	0	0
Contributions	0	5	1
Do., for Native Preachers	1	6	2
Blackley—			
Collection	1	4	0
Bradford, United Juvenile Service	6	1	0
Bradford, First Church—			
Collection	28	18	10
Contributions	10	10	0
Do., Sunday School Class	0	4	1
Proceeds of Breakfast	0	17	7
Bradford, Second Church—			
Collection	17	11	5
Do., Public Meeting	7	12	6
Contribution	0	10	0

