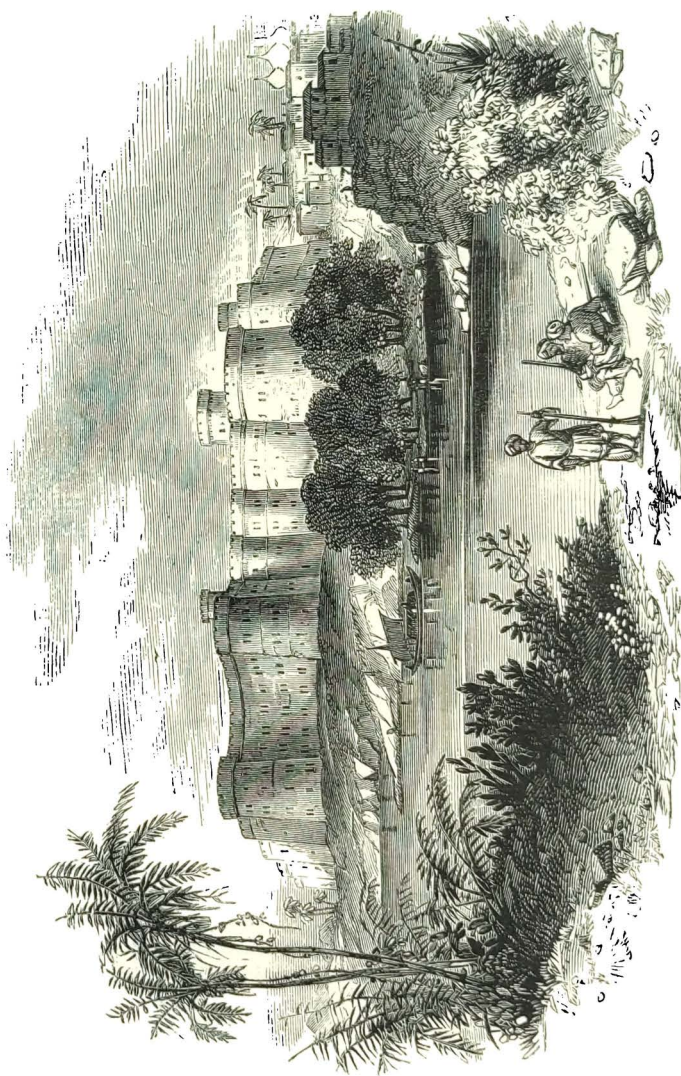


# THE MISSIONARY HERALD.

The Missionary Herald (Mar. 1854).



HYDERABAD, SCINDE, INDIA.

## THE SANDWICH ISLANDS A CHRISTIAN NATION.

"THE people of the Sandwich Islands are a CHRISTIAN NATION, and may rightfully claim a place among the protestant Christian nations of the earth!" Such is the language in which the American Board of Commissioners for Foreign Missions announce the result of their labours in the southern seas. Not but that there is much weakness and an imperfect civilization yet existing. Many of the people have to be brought under the power of the gospel, and much remains to be done to give the inhabitants of Hawaii a foremost place among protestant and civilized lands. Still so great has been the advancement, that the most powerful states of Christendom have recognized its independence, and the time has also arrived when Christians may recognize it as a Christian nation. Its government, constitution, laws, institutions, and people, are Christian in the same sense in which they are in our own country; and the appropriate work of a foreign missionary society—that of propagating the gospel among the unevangelized—has been completed. The mission is dissolved. The pastors and the new institutions of the island are placed on the footing of a Christian land, and the Christians of America render only such aid as is required in their own country for home mission purposes, or for portions of the country imperfectly supplied with the means of grace. In but little more than thirty years from the first landing of the missionaries this great work has been accomplished, and the church of Christ rejoices over the once desert place now beautiful as the garden of the Lord with fruits of righteousness and peace.

Our readers will peruse with gratitude and encouragement the following condensed statement of this blessed

work from the annual report of the board for the present year.

"The mission to the Sandwich Islands left the United States, October 23rd, 1819, and first saw the islands early in the following April. God prepared their way; for one of the strangest of revolutions had occurred before their arrival. The national idols had been destroyed, the temples burned, and the priesthood, tabus, and human sacrifices abolished. All this, however, was merely a removal of obstacles. It really did nothing to improve the character of the people, nor could it alone have ameliorated their conditions. Without any religion, the nation would have quickly perished. The change resulted, indeed, from no good motive. The dissolute young ruler, who brought it about, aimed only to enlarge the range of his sensual pleasures. It created no desire for the gospel, no welcome for the mission, no taste for any of their instructions.

"The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was all in ruins, and so was every individual man. Society could not exist at a much lower point. Even the language was unwritten, and of course there were neither books, schools, nor education. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice there were of course none, and not even a conception of such things in the native mind. Property, life, everything was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

"But that people has now become a Christian nation. Not civilized, in the

full modern acceptation of the term. Not able perhaps to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed; and its municipal and civil institutions are in their infancy. In this sense, the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches; and not less than sixteen hundred new members were added to these churches during the past year. During that year, five thousand pounds were contributed in those churches for the support and propagation of the gospel. The nation recognizes the obligations of the sabbath. Houses for Christian worship are built and frequented as among ourselves. Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The bible, translated by the labours of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January, 1822, there have been issued nearly two hundred millions of pages.

Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the constitution, promulgated by the king and chiefs in the year 1840, declares, 'that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of his word;' and that 'all the laws of the islands shall be in consistency with God's law.' What was this but a public, solemn, national profession of the Christian religion, on the high puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other Christian government in the world. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution with secure titles among the people, are in constant progress.

"John Quincy Adams, ten years ago, was ready to welcome this people to the general family of Christian nations. He says:—

"It is a subject of cheering contemplation to] the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human

race, as a separate and independent community.'

"The best of all testimony, however, is that of our own (American) missionaries on the islands.

"Our little mission church, as originally formed,' say the brethren, 'has expanded into a community of large churches, who build their own chapels, support their own pastors either in whole or in part, send Christian missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the present posture of things among a people who, thirty years ago, were dwelling in the depths of degradation and vice. Such is the blessing God has been pleased to confer on this nation, through the power of his word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and the churches of our native land.'"

Nor has the cost of this intellectual, moral, religious, and social creation been large. The board has expended about £170,288; the Bible Society, £8,645; and the Tract Society, £4,958; in all, £183,891. The exploring expedition of the United States squadron to

the south seas cost more. It is not even the expense of building a line of battle ship and keeping it in service one year.

The separation of the native churches from American sympathy and aid is not absolute. The board has wisely resolved to aid the churches for a season. While entirely maintaining their *native* pastors, it is only in part that the churches will be at present called upon to support their *foreign* pastors. Eight of these the churches will entirely support, leaving twelve only partially dependent on the funds of the board. It is gratifying to find that the native Christians have promptly met the claims upon them for the maintenance and propagation of the gospel, and that the native pastors are greatly respected and prospered in their work.

Thus the great Head of the church is pleased to cheer his people in their enterprise of faith, and to give them abundant testimony of his approbation of their work. May these delightful results be speedily multiplied, until all lands, and the isles of the sea, shall rejoice together before the Lord in the gracious display of his mercy and love. His providence and his word concur in the exhortation, "Be not weary in well-doing; for in due season ye shall reap, if ye faint not."

## THE EXILES OF MADEIRA.

### THE EXODUS.

At the time of Mr. Hewitson's arrival in Madeira, under the auspices of the Free Church of Scotland, only some twenty or thirty Portuguese had renounced popery. There were, however, a very large number of persons deeply impressed with the truth who were in the constant habit of reading the Scrip-

tures, and had given up confession. As Mr. Hewitson was not burdened with the restrictions laid upon Dr. Kalley, he began immediately to draw around him a small number of the converts and inquirers. The ordinances of the gospel were administered in secret. But the word of the Lord prevailed. On every

hand the truth spread, and very many were learning to read that holy volume, whose promises cheered the persecuted and wrought a childlike faith in the hearts of those who believed.

The meetings at last attracted the attention of the priests and authorities, and were given up. The people were then invited to visit Mr. Hewitson individually, two or three at a time. Great numbers availed themselves of the opportunity, taking their turns throughout the day to converse with their teacher on the things of God. The second communion service took place on the 20th of April, 1845, when sixty-one persons commemorated the dying love of Christ. It was a solemn service, after sunset on the sabbath evening. The sweet calm of the fading day was in full accordance with the exhortation of the servant of God, and the holy peace which filled every heart of these hidden ones of the Lord. These seasons of refreshment prepared the little flock for the stormy days at hand.

Their place of meeting began to be watched. A few persons suspected of attendance were arrested and examined. On the 10th of May, a woman was put into prison for teaching her neighbours to read the bible, and a man was imprisoned at Santa Cruz for the like offence. The ire of the priesthood was rapidly rising, and the bishop declared his resolution, aided by the authorities, to put down all dissent from the church of Rome. Various acts of persecution occurred; and many were cast into prison. Yet, in spite of all, the word of truth won its way, giving light and life to the perishing. In July, placards were affixed to the church doors, announcing that every recusant must confess or attend church within ten days, on pain of imprisonment. Mr. Hewitson's own position became imperilled; he was threatened with judicial proceedings; yet under cover of the

night he continued to hold his meetings. The feast was kept in secret, in his dining room, with closed doors and windows; but, among the little band, were three prisoners, out on parole, through the kindness of their jailor, in whose heart the Lord had inspired pity.

The increasing peril attendant on any kind of public meeting now induced Mr. Hewitson to form a class, numbering fifteen or sixteen persons, which he might train as teachers of their countrymen. This expedient was eminently useful. The disciples met in smaller bands in various places under the guidance of these trained and selected brethren, and were edified. But dangers always attended them. By December, the prisoners in jail were twenty-eight in number—their crime, a deadly one in the eyes of the papacy, the reading of the word of God and social prayer. In three instances banishment to the coast of Africa for seven years was only avoided by a timely flight to Demerara. One of the class, visiting an imprisoned friend in the gaol at Santa Cruz, was himself detained, and put on his trial on the charge of denying the real presence of Christ in the host.

With the hope of gaining for the converts a longer period of repose from open persecution, Mr. Hewitson left the island in May, 1846, for a few months. Previously to this, however, he ordained six elders and several deacons to conduct the meetings and regulate the business of the church during his absence. But the hour of the enemy was at hand.

“On the morning of sabbath, the 2nd of August,” writes Mr. Hewitson's biographer, “there assembled in the house of an English family betwixt thirty and forty of the converts, to listen to a pastoral letter from Mr. Hewitson, in addition to their ordinary exercises of prayer, and praise, and reading of the word. Meanwhile a

ruffian rabble had been mustered by one of the canons of the cathedral church.

“As the little congregation was about to retire, the rabble had arrived at the gate, headed by the canon in full canonicals, and shouting defiance and revenge. The first to leave the house was Senhor Arsenio de Silva the elder, who had been conducting the worship. The instant he appeared, the canon thrust in his face an image, bidding him kiss it, and ‘adore his God!’ Heaping on him all manner of abusive epithets, he knocked off his hat, as a means of inciting the mob to personal violence. With great difficulty Arsenio escaped along with three or four others who had come out behind him.

“Till eleven at night the house was besieged by the mob at the instigation of the canon and several other priests who were present, and under the connivance of the civil authorities. At last, towards midnight, the smashing of the windows and crash of the bludgeons on the door, announced that the money and liquor of the enemy were fearfully doing their work. Amidst the yells of the mob, the cry was still heard for admittance, when Miss Rutherford, addressing them in that calm, gentle, temperate, yet firm and dignified manner, which distinguished her conduct through the night, begged them to withdraw, urging the danger they were incurring by so acting in violation of the law. ‘Nao ha leis pelos Calvinistas’ (There are no laws for Calvinists), was the instant reply, showing that the impression produced by the long preceding course of authorised persecution was, that Christians were outlawed by the fact of being readers of the word of God: with a further threat that if the doors were not immediately opened, they would burn the house to the ground! Another smash of windows followed. As each blow fell upon the windows and door, and resounded

through the house, a shudder passed over the invalid’s weakly frame. Meanwhile, Miss Rutherford and Clarke, her English maid, were exerting themselves to conceal the poor Christians from the anticipated murderous attack. They consisted almost exclusively of harmless, quiet, inoffensive women! But they were [protestants; they had not been to mass, nor had they lately paid the fees of confession; and so their sex was no protection from the bludgeon of the ruffian! They were marked out by the priesthood for vengeance, and the end was to justify the means. For their greater security they were hurried into the kitchen, at the remote end of the house, that being the apartment likely to be last reached by the assailants, and from which there was a stair-door down to the garden. The seats were then removed from the room in which the meeting had been held; bibles and bonnets were put out of the way, so that no additional cause for excitement might inflame the rabble as they entered. Still crash succeeded crash, and blow succeeded blow!

“After a few more crushing blows, the door of the house flew open; still none dared enter. Soon after midnight, just as arrangements were completed above, lights were distinguished on the staircase, and almost immediately they entered the drawing room. Off this room was the invalid’s chamber, and thither the rioters directed their course. Six or eight of the ruffians, preceded by boys carrying lights, flashing in their faces, daringly entered the room, and demanded the Portuguese, placing, by this act of reckless cruelty, the life of a defenceless invalid lady, guiltless of crime, in the most imminent danger. They were informed that the Portuguese were not there, and would not be given up; and they were desired, moreover, not to come further into the sick lady’s room. They whispered together for a

few minutes, and then went grumbling and muttering away. A guard being left in the drawing room," continues the tragic story, "they proceeded in search of their victims—a rather tedious process, by the way, in a house with twenty bedrooms and six sitting rooms, besides a chapel and closets of all kinds. At length, we heard the yell of triumph,—the victims had been found. Resistance was not thought of, but they were all on their knees in prayer to God. One was seized—his head laid open to the bone, and himself thrown over the banister to the ground. Here the mob were beating him with clubs, and dragging him out to be murdered in the garden, 'For it is a less crime,' said they, 'to kill him there.' At the very moment of opening the door by which to drag out their intended victim, the police and soldiers entered, thus catching them in the very act of outrage and intended murder in a British subject's house. The mob were asked by what authority they had entered that house, to which they replied, that 'they did not care for authority or law.' Two of the ruffians were then secured, marched off, and lodged in jail."

On the following Lord's day Dr. Kalley's house was attacked, sacked, and the contents burnt, Dr. Kalley and his wife barely escaping with their lives to a British steamer in the bay. Many of the converts fled from their homes to the mountains. Some were caught, or their hiding places discovered, and were cruelly beaten. Two hundred took refuge on board an emigrant ship, to seek in another land a refuge from the fury of their adversaries. Their destination was Trinidad. Soon after three hundred and fifty more followed. Ultimately, the number of exiles sent to Trinidad and to the other West India islands, rose to about eight hundred.

In the midst of these direful afflictions these poor oppressed ones bore a noble testimony for Christ. An English resident who was also forced to fly to the steamer to save his life from the wild rage of the priestly mob, thus writes of them:—

"This ship is to take away two hundred of your flock to Trinidad. Seventy are already on board. The sound of the hymns is very sweet as it rises from the hold. It is a great privilege to be near them in this time of need, and to see that their faith does not fail. They never speak against their persecutors—they only mention them with pity. Sometimes I overhear them in prayer, praying for their enemies, and for those who have turned back again to the Casas d'Idolatrie. They have all been in hidings on the mountains—their houses broken up and pillaged; and many of them have nothing left but the clothes they wear. Alas! now the door in Madeira seems closed indeed—your flock scattered in other lands."

We shall not follow these "witnesses" into their exile. They have not been uncared for. In Trinidad and in Illinois, Mr. Hewitson and Dr. Kalley have visited them, and organized them into churches. The love of some was found to have waxed cold; but very many were found cleaving to the Lord with purpose of heart, and walking in the fear of God.

But alas! for Madeira. How dim is the light become, which in tender mercy the Lord permitted to shine in the dense darkness of its superstitious attachments to Rome. A few in secret still seek after God and sigh for the day of redemption; but popery is triumphing over the desolation it has wrought. It has made a desert, and calls it a fertile land. "How long, O Lord!"

## JAMAICA.

CALABAR COLLEGE, FOR TRAINING NATIVE YOUNG MEN FOR THE GOSPEL MINISTRY.

The anniversary of this institution was held on Tuesday and Wednesday, the 6th and 7th of December, when the students were minutely and carefully examined in the several branches of literature and science to which their attention had been directed during the year.

The following ministers were present, most of whom took part in the interesting duties of the occasion, viz., the Rev. Messrs. J. M. Phillippo of Spanish Town, J. Clark of Brown's Town, B. Millard of St. Ann's Bay, J. E. Henderson of Waldensia, E. Hewett of Mount Carey, St. James's, W. Teall of Lucea, Hanover, T. Gould of Clarendon, E. Fray of Refuge, A. Brown of Kettering, R. Dalling of Stacey Ville. The Rev. Messrs. W. Dendy of Salter's Hill, and R. Gay of Falmouth, it was much regretted, were not present during the early part of the proceedings, being prevented by the inclemency of the weather.

Several other friends of the institution connected with churches more or less distant from Calabar also favoured the institution with their attendance.

On the first day, after prayer offered by the Rev. Thomas Gould, the Rev. J. M. Phillippo conducted the examination of the first and second classes in the Latin and Greek languages. In Latin, the first class had read during the year the first book of the *Æneid* of Virgil; the second the construing exercises of the Charterhouse grammar, and the life of Miltiades, in Cornelius Nepos. In Greek, the former part of the first book of the *Anabasis* of Xenophon, and the latter part of the first chapter of St. John. In Hebrew, the first class had read nine chapters of the first book of Samuel, and were interrogated in the

first and second chapters by the Rev. Benjamin Millard.

The students collectively were also closely exercised by the Rev. B. Millard in English grammar and composition; in natural science, and in arithmetic, to mensuration and the rule of three in decimals, by the Rev. J. M. Phillippo, and in physical geography, by the Rev. J. Clark.

These various exercises occupied the whole of the first day, and were closed with prayer by the Rev. William Teall.

On the second day, after the Rev. R. Dalling had invoked the Divine benediction, Mr. Bennet, the senior student, read an essay on the "Intercession of Christ," after which the Rev. J. Clark was the presiding examiner in mental science, and the Rev. J. E. Henderson, in the evidences of Divine revelation.

An essay was next read by Mr. Duckett, a student of the first year, on "Christian Watchfulness," which was followed by an examination of the several classes in Scripture "exegesis, analysis of scripture, scripture geography, and Jewish antiquities, by Messrs. Millard, Gould, and Clark.

Mr. P. O'Meally, who also had been but one year in the institution, concluded the series of subjects of examination by reading an essay on effectual prayer.

In the afternoon of the day, according to previous announcement, a public meeting was held in the large room of the college, presided over by the Rev. J. M. Phillippo.

The service was commenced by singing an appropriate hymn given out by the Rev. D. J. East, the president of the institution, and by prayer offered by the Rev. Ellis Fray. A series of brief theological papers were then read in



succession, by three of the senior students ; by Mr. Pinnock, on "Christ our substitute," by Mr. Campbell, on "Union with Christ," and by Mr. Steele on "Christ our example." These exercises, which gave great satisfaction, were followed by the singing of another hymn adapted to the occasion, after which the chairman delivered the concluding address, which embraced advice and counsel to the students, encouragement to the president, and an appeal to the congregation for their increased aid in the support of this truly valuable and important seminary.

The president of the college then rose and addressed the meeting under deep emotion, excited by some passages in the address of the chairman, and by the cheering results of the examination. Another hymn was sung, and, after prayer offered by the Rev. A. Brown, the congregation, which was numerous and respectable, notwithstanding the unfavourable state of the weather, separated, expressing their great pleasure and satisfaction with the proceedings.

The manner, in which the young men passed through the whole of the exercises prescribed, especially such as related to the critical elucidation of the sacred scriptures and theology in general, reflected honour on the care, attention, and ability of their respected tutor, as well as credit on their own diligence and perseverance. They were evidently well grounded in what they had been taught, performing their exercises with correctness, and replying to the interrogatories with which they were pressed, readily and with perspicuity, intellectually, rather than mechanically ; thus supplying an additional demonstration of the fact that, though skins may differ, yet intellect, as well as affection, dwells in black and white the same. The essays that were read on the different theological subjects afforded very

favourable specimens of style, reflection, and research. The students altogether displayed, indeed, in proportion to the opportunities they had enjoyed, such substantial and gratifying attainment as merited the warmest commendation of the examiners and friends present.

It was additionally gratifying to the friends of the institution to know, that both the scientific and literary information acquired, was regarded by the young men as only subservient to that higher kind of knowledge which it is their one great object to attain, in order to be better qualified for their future work in winning souls.

At the same time the results inspired the most gratifying hopes that, under the continued influence of the God of all grace, the young men who are favoured with its advantages, will reflect credit upon the institution by becoming consistent and able ministers of the New Testament, and honoured means of diffusing the genuine spirit of Christianity among the churches which they may be called to serve.

The evening was occupied on general business of the denomination, and particularly in reference to general education, on which latter subject an admirable and elaborately written paper was read by the Rev. J. M. Phillippo, and cordially approved.

On Thursday morning the annual meeting of the general committee of the Calabar institution was held in the library of the college house, the Rev. J. M. Phillippo in the chair.

An abstract of the report of the proceedings, together with the receipts and disbursements of the past year were read, from which it appeared that, though everything connected with the institution in every other respect was as satisfactory as could have been anticipated, increased funds were necessary for its continued support and its increased efficiency, as well as to satisfy

demands arising from some necessary repairs of the premises and other extraordinary circumstances; the seminary having no resource but what is supplied by voluntary contributions of its friends in Jamaica and in England.

It was also stated that sixteen young men had been educated in the college from its first establishment, nearly all of whom were occupying important spheres of labour in the island as pastors and teachers; that six are now availing themselves of its advantages, and that others had applied for admission for its privileges.

After various arrangements were concerted for the future government and benefit of the institution, a proposal was made to add to the theological seminary, a normal or high school on liberal principles, for the training of teachers and for the advancement of scholars of

promise as to attainments and character from common schools, and for the benefit of private individuals of the higher class, in the various branches of literature and science; and thus to combine the advantages of both institutions at inconsiderable expense, just as is done in many of the colleges of the European continent and in America. The proposal, after an interesting discussion, was entertained, and a committee appointed to mature a plan for consideration, at a general meeting to be held in February next.

The foregoing report has been sent to us by Mr. Phillippo; and we have inserted it because many friends in this country subscribe liberally to the institution, and because all our readers must feel interested in its success as a means of supplying a native pastorate for Jamaica.

## FOREIGN INTELLIGENCE.

INDIA, AGRA.—Mr. Robert Robinson, son of our late venerable brother, the Rev. W. Robinson of Dacca, has long desired to devote himself to mission work, and twice offered himself to the Committee with the cordial recommendation of the brethren in Calcutta, some months ago the Committee invited him to take the charge of the station at Dacca. The last mail brought the pleasing intelligence that Mr. Robinson, who gives up a valuable employment in the civil service, has cheerfully responded to the call, and will proceed to Dacca as soon as he can bring his present engagements to an end. He says, "I esteem it a peculiar favour that I am permitted to enter upon the labours of my revered father." Perhaps by this time Mr. Robinson has entered on his work. If so, may the Lord greatly prosper him. Thus there is one vacancy filled up.

CURWA.—Mr. Supper is busily occupied in putting matters at this station into order. The death of a missionary, especially when his place is not at once supplied, is sure to give his successor much to do. He laments

the low state of piety among the members of the church, his work among them is, therefore, more the work of a missionary than of a pastor. He adds, however, "I am happy to say the work among the heathen community usually cheers me more. I am frequently going to the bazar and usually have a good number of people, who listen for one or two hours with attention. The same is the case in the villages around us. There being many brahmins, we have now and then some dispute, but it is not with the same bitterness as I have seen it in other places. The people have heard much. Mr. Chamberlain is still remembered by those more advanced in years, Mr. Carey was often with them with his good Bengali, and Mr. Williamson is known all over this part of the country. The mission stations also of Burdwan, Kishnagore, and Berhampore, do much to remove the prejudices of the people, and diffuse the knowledge of our religion among the people. But the saving power of all comes from the Lord, and to us it belongs to draw down His blessing by fervent prayers."

**MONGHIA.**—Mr. Lawrence writes, "It is still a day of small things with us. Our converts come in, after long intervals, by ones and twos only. We hope the Lord is still with us. During the past year there has been an addition to the church of five persons by baptism, three natives and two Europeans. There has been no painful case of exclusion, none have withdrawn, none dismissed; one only has been removed by death. The present number of members, of all classes, is seventy-two. The native Christian congregation has somewhat improved, and I hope will continue to increase."

**JESSORE.**—By a letter from Mr. Sale dated January, we find that he has removed to Jessore from Barisaul, as directed by the Committee, and has fully entered on the duties of the station. He has visited all the stations, examined into the state of the little churches in it, and as far as possible put their affairs in order. "We have plenty of preaching room on all sides of us, and are putting up some places in the cheapest manner so as to get the girls' school started again. Mrs. Sale much regretted leaving her school at Barisaul, and has now to begin entirely anew. Not so strong as she was, and having three little ones to care for, she begs that some pious intelligent young person may be sent to sustain her in her solitary toil, for when I am not at hand it is solitary indeed."

**CEYLON.** *Colombo.*—Nothing of a very exciting nature has marked the labours of the missionary agents during the past year. There has been advance in some directions. A few have been introduced to the fellowship of the Pettah church. Several of its members are seeking the extension of Christ's kingdom in the various localities. One member supplied the pulpit on Lord's day morning before the arrival of Mr. Carter, to allow me to go into the Jungle during that part of the day. Considerable effort was also made to raise subscriptions towards the support of a pastor in the hope the Committee would assist to send them one. In the native churches a few changes have taken place. Only one had added to its members, though there are many candidates, and many have been importunate for admission. But great caution is necessary in such matters. Mr. Allen has for-

warded a long and interesting letter from Mr. Silva the native pastor of Matura, who is labouring with great self-denial, having no support but what the people afford. One sentence only can we extract, but it is an index to the whole. "I can give my testimony that the Lord is kind. I do not remember having asked any man for support since I came here. But the Lord has inclined the hearts of the people to bring needful supplies. At times when I have had nothing to procure the next meal, something has been sent in just in time, and proved 'that man's extremity is God's opportunity.'"

**JAMAICA, SPANISH TOWN.**—Mr. Phillippo writes:—"The packet brought me the gratifying intelligence that my kind friends had at length succeeded in assisting me in my difficulties to the extent desired; and no language that I can employ could convey to them the full expressions of my heart for their kindness. Irrespective of difficulties I must expect to share in consequence of the depressed state of the country, I am as contented and happy as I can hope to be on this side eternity. I never before received so many external tokens of courtesy and good will. One thing adds to my happiness at the present time, my second son is, I trust, decidedly pious, and has strong desires for the work of the ministry. May God direct his way. Brother Hume was with us yesterday, January 25th, on his return from England in good health and excellent spirits."

**FALMOUTH.**—From Mr. Gay we learn that a large immigration of Portuguese had taken place there, as many as three hundred families; many of them have since died, and many more are totally disabled. "It is a murderous system. They cannot labour on the soil, but they can lie beneath it. And so it has been since the days of William Knibb who unsparingly denounced it. A thousand more are coming to be landed and distributed in Trelawny. Could you not get the Committee of the British and Foreign Bible Society to give me a grant for their use, as many of them can read, and it would afford an introduction to the gospel?" We are glad to add that on application to the British and Foreign Bible Society a grant was at once made, and forwarded to Mr. Gay.

SAVANNA LA MAR.—We have received a long and interesting statement, from Rev. John Clarke, respecting the churches under his care. It gives a clear and distinct view of their condition and progress. From this statement we learn that at Savanna la Mar and Fuller's Field, with their out stations, there are in fellowship 910 members, 281 inquirers, added by baptism 128, which, with those received from other churches and restored, make the clear increase 172.

This is very encouraging, and though we are well aware that our brother has had to struggle with great difficulties, yet here is a rich reward, and the prospect before him is rich in promise.

HAITI, JACMEL.—At date of last advices Jan. 27th we are glad to learn that Mr. Webley, and the mission family were all well. By next mail we hope to have intelligence of the station in full.

## HOME PROCEEDINGS.

THE meetings held during the past month have been numerous. Mr. Underhill, Rev. H. Dowson, and Dr. Hoby have visited Scotland, the two former taking the district from Dundee to Edinburgh, and thence westward to Glasgow and Irvine; the latter, Aberdeen, Huntly, and Aberchirder in the north. Up to the time of going to press the accounts we have received have been very cheering. In addition to the collections made in the chapels of our own denomination, meetings have been held and sermons preached on behalf of the Society in free churches, united presbyterian, and independent chapels. On Lord's day evening, the 19th ult., a united prayer meeting was held at Elder Street chapel, Edinburgh, at which nearly all the pastors in the city were present and took a part. The deputation speak of it as a truly refreshing and delightful service. Mr. Pearce and Mr. Trestrail advocated the Society's claims at Tottenham and Eagle Street, and with Mr. Carey at Kingston; Mr. Pearce also accompanied Mr. Trestrail to Brentford; the latter also preaching on the Society's behalf at Hemel Hempstead and Eagle Street.

The brethren accepted for India are steadily pursuing their studies under Mr. Pearce, and making satisfactory progress in the language. In this way they are, in fact, doing their work before they enter on their future field of labour; and when they arrive there, will enter upon it under circumstances more favourable than most of those who have preceded them.

### FINANCES—IMPORTANT.

As this is the last month of the financial

year, we again beg respectfully to remind the pastors and deacons of the churches, and the officers of auxiliaries, that the accounts of the Society close on the 31st of March; and that all monies to be acknowledged in the next annual report must be received at the Mission House on or before that day.

It will conduce to the facility and correctness of making up the contribution lists for the report, if our friends can supply us with full particulars, with the names of contributors alphabetically arranged; and should any remittances have been already made, of which particulars have not been furnished, we shall feel obliged by their transmission without delay.

### ANNUAL SERVICES.

It will be a great convenience to the secretaries if the pastors of London churches who may have engaged with brethren to preach on behalf of the Society, in London, Lord's day, April 23rd, would communicate the names of the brethren thus engaged, and the services they take, whether morning or evening, or both.

Mr. Trestrail has to acknowledge the receipt of £116 12s., "collected by Mr. Cowell and friends at Faversham, to be devoted, by the request of the subscribers, to educational purposes in connexion with the labours of the Rev. W. H. Denham of Serampore."

### RETURN OF MISSIONARIES.

Mr. Makepeace, having sought the advice of the first medical gentleman in Calcutta, and that advice having been decided as to

the necessity of his return to Europe, at last, with deep sorrow, resigned every hope of labouring in India, and embarked with his family on board the "Southampton," Dec. 27. We should hope that by this time they are half way on their passage home.

Mr. Thomas informs us that a passage had been taken for Mr. Phillips in the "Monarch," which was expected to leave January 28. We fear that Mr. Phillips is not likely to arrive in time for the annual meetings. May He who holds the winds in his fists and the waters in the hollow of his hand, give to our brethren a safe and prosperous

voyage.] We trust our friends will not forget them in their approaches to the throne of grace.

It gives us pleasure to state also that Mrs. Law, wife of our esteemed missionary in Trinidad, arrived in safety by the last West India mail packet. She had suffered a good deal on the voyage, but was somewhat better on her arrival. She is at Manchester with her friends. May the change of climate soon restore her health, which has been very seriously affected by a residence in the tropics.

### FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., Dec. 23.  
CLARENCE, Saker, A., January 4.  
AMERICA—NEW YORK, Wyckoff, W. H., January 25.  
ASIA—AGRA, Jackson, J., Dec. 20, Jan. 6; Robinson, R., Jan. 6; Makepeace, J., Dec. 16 and 27.  
CALCUTTA, Thomas, J., Dec. 17, Jan. 4, 5 and 6.  
COLOMBO, Allen, J., Jan. 11 and 12.  
CUTWA, Supper, F., Dec. 20 and 31.  
FUTTEHPORE—Edmonstone, G., Jun., Dec. 27.  
\* JESSORE, Sale, J., January 2.  
KANDY, Davis, J., Dec. 24, Jan. 11.  
MONGHIR, Lawrence, J., Dec. 27; Parsons, J., Dec. 2.  
BRITANNY—MORLAIX, Jenkins, J., Feb. 3 (2 letters), 10 and 13.  
HAITI—JACMEL, Webley, W. H., Jan. 27.

JAMAICA—ANNOTTO BAY, Jones, S., Jan. 6.  
BROWN'S TOWN, Clark, J., Jan. 9.  
FALMOUTH, Gay, R., Jan. 24.  
KINGSTON, Ashburne, A., and others, Jan. 10; Curtis, W., and others, Jan. 10 and 26; Holt, E., Jan. 10; Oughton, S., Jan. 10 (2 letters) and 25; Thompson, J., and others, Jan. 10.  
PORT MARIA, Day, D., Jan. 9.  
SAVANNA LA MAR, Clarke, J., Jan. 18.  
SPANISH TOWN, Allwood and Oughton, Jan. 10; Gould, T., Jan. 25; Phillippo, J. M., Jan. 26.  
SPRING GARDENS, Milliner, G., Dec. 23.  
STURGE TOWN, M'Laggan, W. L., Jan. 2.  
TRINIDAD—PORT OF SPAIN, Law, J., Jan. 9 and 25.  
VAN DIEMAN'S LAND—HOBART TOWN, Johnston, K., Nov. 26.  
LAUNCESTON, Dowling, H., Sept. 20.

### ACKNOWLEDGMENTS.

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

Miss Elizabeth, for a box of useful articles, for *Mrs. Sale, India*;  
Mrs. Pownall, Tottenham, for a parcel of crochet work, for *India*;  
Mrs. Nash, Denmark Hill, for a parcel of magazines;  
Mr. Thompson, Chancery Lane, for a

parcel of magazines, for *Rev. J. Trafford, Serampore*;  
The Religious Tract Society, for a grant of four copies of its Commentary (in part), for *Native Teachers, India*;  
Miss Thompson, Leamington, for a silk robe, for *Africa*.

### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from January 21, to February 20, 1854.*

Annual Subscriptions.											
£	s.	d.	£	s.	d.	£	s.	d.			
Benhain, J. L., Esq.	4	4	0	Burls, Miss J.	0	10	6	Collins, W., Esq.	5	5	0
Burls, Miss	1	1	0	Cartwright, R., Esq.	5	5	0	Cozens, Mrs.	1	1	0
				Christian, H., Esq.	1	1	0	Goodings, W., Esq.	2	2	0

		£ s. d.	£ s. d.	£ s. d.
Gouldsmith, Mrs.....		10 0 0	<b>BUCKINGHAMSHIRE.</b> Amersham— Contributions, by Young Gentlemen at Mr. West's School, for Boys' Boarding School, Italy ..... 5 2 0 Chesham— Contributions, for Native Preachers... 1 0 10 Colnbrook— Collection ..... 2 7 6 Crendon, Long— Contributions, by Mrs. Rose ..... 1 10 0 Wraybury— Collection ..... 1 0 10 Contributions by boxes 1 9 2	
Hancock and Rixon, Messrs. ....		1 1 0		
Jay, A. T., Esq. ....		2 2 0		
Moore, Mrs. ....		2 2 0		
Do., for Africa .....		1 1 0		
Phillips, Mr. ....		1 1 0		
Rawlings, D., Esq. ....		4 4 0		
Ridley, S., Esq. ....		1 1 0		
Rippon, Mrs. ....		5 0 0		
Smith, W., L., Esq. ....		2 2 0		
Smith, Mrs. W. L. ....		1 1 0		
Smith, Miss .....		1 1 0		
<i>Donations.</i>				
C. R. ....		3 0 0		
Lucas, Mr. G. ....		0 10 0		
Tollemache, The Hon. Frederick .....		10 10 0		
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>				
Bloomsbury, on account, by Mr. Edmund Pew- tress ..... 115 0 0				
Devonshire Square— Contributions, by Miss E. Browne, for Na- tive Preachers ... 0 10 6				
Hammersmith— Contributions, quar- terly, by Mr. John Hill .....		7 7 2		
Highgate— Contributions, by Miss Hatch .....		3 12 11		
John Street— Senior Bible Class, for Demetagoda School, Ceylon.....		4 10 0		
Poplar, Cotton Street— Contributions, by Mr. D. Cumming, for Native Preachers ... 1 2 0				
Regent Street, Lambeth— Farran, Major ... A.S. 2 0 0				
Salters' Hall— Sunday School, by Y. M. M. A., for African School ..... 15 0 0				
Spencer Place— Contributions, by Misses Powell, for Native Preachers 1 8 6				
<b>BEDFORDSHIRE.</b>				
Luton, Old Meeting— Contributions, two quarters'.....		5 0 0		
Sharnbrook— Contributions, for Native Preachers ... 0 13 0				
<b>BERKSHIRE.</b>				
Sindlesham— Contributions, by Mr. Brant, for Native Preachers .....		0 5 0		
Windsor— Collections.....		6 1 10		
Contributions .....		11 3 1		
Do., for India .....		2 10 0		
Do., Sunday Schools		3 1 11		
		22 16 10		
Less expenses		0 9 3		
		22 7 7		
<b>CAMBRIDGESHIRE.</b>				
Landbeach— Contributions, for Native Preachers ... 1 4 7				
Waterbeach— Collection .....		1 15 8		
Contributions .....		1 10 3		
Do., Sunday School		0 9 1		
<b>CHESHIRE.</b>				
Higher Bebbington, near Birkenhead— Contributions, for Native Preachers ... 0 12 2				
<b>CORNWALL.</b>				
Calstock— Contributions, for Native Preachers ... 0 3 8				
Saltash— Contributions, by Miss J. Westcott, for Native Preachers ... 1 3 8				
<b>DERBYSHIRE.</b>				
Walton on Trent— Contributions .....		2 5 0		
<b>DEVONSHIRE.</b>				
Bampton— Contributions .....		0 19 6		
Bideford— Angas, Miss, for India 50 0 0				
Devonport, Morice Square— Sunday School, for Native Preachers ... 0 12 1				
Kingsbridge— Collection .....		4 15 0		
Contributions .....		5 6 0		
Do., Sunday School		0 15 6		
		10 16 6		
Less expenses		0 5 3		
		10 11 3		
Modbury— Contributions .....		1 14 0		
Do., Ringmore .....		0 6 0		
Do., for Native Preachers .....		0 18 0		
<b>DORSETSHIRE.</b>				
Dorchester— Sunday School, for Native Preachers ... 1 14 2				
Weymouth— Juvenile Society .....		8 0 0		
<b>ESSEX.</b>				
Loughton— Contributions, by Miss Gould .....		3 16 6		
Sible Hedingham— Sunday School, for Native Preachers ... 1 1 4				
<b>GLOUCESTERSHIRE.</b>				
Eastington— Sunday School, for Native Preachers ... 1 3 0				
Gloucester— Sunday School, for Native Preachers ... 2 6 0				
Woolaston, Park Hill— Collection .....		0 8 0		
Contributions .....		0 10 0		
Wotton under Edge— Rogers, Mr. John.....		1 0 0		
<b>HAMPSHIRE.</b>				
Andover— Collections.....		6 9 8		
Contributions .....		27 12 1		
Do., Juvenile Work- ing Association... 8 4 9				
Do., Infant Class ... 0 1 6				
Do., for Native Preachers .....		2 0 0		
Proceeds of Tea Meet- ing .....		2 14 0		
		47 1 10		
Less expenses		1 7 3		
		45 14 7		
Ludgershall— Collection .....		0 13 7		
Romsey— Contributions, for Native Preachers ... 0 16 4				
<b>HEREFORDSHIRE.</b>				
Bromyard— Contributions, for Native Preachers ... 0 4 6				
Gorsley— Sunday School .....		0 7 0		
Ledbury— Contributions by boxes		1 0 6		
<b>HERTFORDSHIRE.</b>				
Ware— Contributions .....		1 11 6		
Do., for Native Preachers .....		0 8 6		
Watford— Contributions, on ac- count, by Rev. J. P. Hewlett .....		3 3 0		
<b>HUNTINGDONSHIRE.</b>				
Ramsay— Collections (moiety)... 3 0 2				
Do., Public Meet- ing, for India ... 9 2 10				
Contributions .....		14 13 4		
Do., for India .....		20 10 0		
Do., for Native Preachers .....		0 15 5		
Proceeds of Tea Meet- ing, for India .....		4 10 4		
		52 12 1		
Acknowledged before and expenses.....		40 6 1		
		12 6 0		
Spaldwick— Contributions by box		0 5 0		
Do., for Native Preachers .....		1 4 6		

	£	s.	d.
<b>KENT.</b>			
Borough Green—			
Contributions, for			
Africa.....	7	14	0
Do., Sunday School,			
for do.....	1	1	0
Proceeds of Tea Meet-			
ing, for do.....	3	0	0
Chatham, Zion—			
Collections.....	9	18	2
Contributions .....	3	15	3
Do., Sunday Schools	1	8	8
	15	2	1
Less expenses	0	10	6
	14	11	7
Eynsford—			
Contributions, for			
Native Preachers ...	1	18	7
Maidstone—			
Allnut, Mrs.....A.S.	1	1	0
Tonbridge—			
Contributions, by Miss			
Baker .....	2	0	0
<b>LANCASHIRE.</b>			
Burnley—			
Collections.....	8	1	0
Contribution .....	5	0	0
	13	1	0
Less expenses	0	10	0
	12	11	0
Inskip—			
Contributions .....	4	9	1
Do., for India .....	1	0	0
	5	9	1
Less expenses	0	0	3
	5	8	10
Liverpool—			
Byrom Street—			
Contributions .....	1	10	0
Do., for India ..	5	0	0
Do., for Breton			
Itinerant.....	2	0	0
Myrtle Street—			
Contributions .....	27	18	6
Proceeds of Tea			
Meeting .....	4	12	0
Pembroke Chapel—			
Contributions, half			
year .....	114	4	7
	155	5	1
Less expenses	2	5	0
	153	0	1
Rochdale—			
Contributions, for			
Native Preachers ...	1	18	2
Tottlebank—			
Contributions .....	7	7	2
Do., for Native			
Preachers .....	1	4	4
<b>LEICESTERSHIRE.</b>			
Leicester—			
Woolton, Mr. Thos.,			
the late .....	1	0	0
Charles Street—			
Contributions, for			
Native Preachers	2	1	0

	£	s.	d.
<b>LINCOLNSHIRE.</b>			
Brockslesby—			
Contributions, for			
Native Preachers ...	0	13	0
Grimsbys—			
Sunday School, for			
Native Preachers ...	0	10	9
<b>NORFOLK.</b>			
Bacton—			
Contributions, for			
Native Preachers... 0	10	0	
Swaffham—			
Contributions, for			
Native Preachers ...	1	10	0
Tittleshall—			
Contributions, for			
Native Preachers ...	0	10	0
Upwell—			
Contributions, for			
Native Preachers ...	0	10	0
<b>NORTHAMPTONSHIRE.</b>			
Burton Latimer—			
Contributions .....	1	10	0
Grendon Hall—			
Collection .....	5	0	0
Middleton Cheney—			
Contributions, by box	2	5	0
Do., Sunday School	0	11	6
Do., for Native			
Preachers .....	1	10	0
Weston, near Towcester—			
Contributions, for			
Native Preachers ...	0	10	0
<b>NOTTINGHAMSHIRE.</b>			
Newark—			
Sunday School, for			
Native Preachers ...	0	12	6
Sutton in Ashfield—			
Contributions, for			
Native Preachers ...	0	7	6
<b>OXFORDSHIRE.</b>			
Milton—			
Collections.....	3	7	0
Contributions .....	1	18	5
<b>SHROPSHIRE.</b>			
Bridgnorth, balance.....	1	10	0
Dawley Bank—			
Contributions, for			
Native Preachers ...	2	0	0
Wellington—			
Contributions, for			
Native Preachers ...	0	11	9
<b>SOMERSETSHIRE.</b>			
Bath—			
Ricketts, Mrs. ...A.S.	1	1	0
Bridgwater—			
Contributions, for			
Native Preachers ...	1	0	0
<b>STAFFORDSHIRE.</b>			
Stafford—			
Contributions, by Miss			
Corfield .....	0	10	0
<b>SUFFOLK.</b>			
Eye—			
Contributions, for			
Native Preachers ...	2	12	10
Stradbroke—			
Collection .....	4	10	4
Contributions .....	4	1	6

	£	s.	d.
<b>SUSSEX.</b>			
Forest Row—			
Contributions, for			
Native Preachers ...	0	17	0
Midhurst—			
Contributions, for			
Native Preachers ...	1	6	9
<b>WARWICKSHIRE.</b>			
Birmingham—			
Contributions, for			
Haiti School Room	1	10	0
Leamington—			
Contributions, by Rev.			
James Clark .....	7	7	0
<b>WILTSHIRE.</b>			
Chapmanslade—			
Collection .....	1	0	0
North Bradley—			
Collection .....	4	8	0
Salisbury—			
Lindee, Mrs.....A.S.	1	1	0
<b>WORCESTERSHIRE.</b>			
Astwood Bank—			
Collection .....	5	6	2
Contributions .....	0	6	4
Do., Sunday School	0	4	6
	5	17	0
Bewdley—			
Contributions, for			
Native Preachers ...	0	7	11
Kidderminster—			
Contributions, for			
Native Preachers ...	1	1	6
Shipston on Stour—			
Contributions .....	0	15	4
Do., Sunday School	0	6	0
Do., for Native			
Preachers .....	3	17	0
Stourbridge—			
Dorricut, Mr. & Mrs.			
Joseph.....	2	2	0
Worcester—			
Trotman, Miss ...A.S.	9	10	6
<b>YORKSHIRE.</b>			
Bedale—			
Contributions, for			
Native Preachers ...	0	16	0
Leeds—			
Contributions, by Miss			
Pullen, for Native			
Preachers .....	0	4	6
Shipley—			
Contributions, for			
Trinidad Chapel ...	10	0	0
Slack Lane—			
Contributions, Juve-			
nile .....	0	15	0
<b>NORTH WALES.</b>			
<b>FLINTSHIRE—</b>			
Bodfari—			
Collection .....	1	6	6
<b>SOUTH WALES.</b>			
<b>BRECKNOCKSHIRE—</b>			
Brecon, Watergate—			
Contributions, for			
Native Preachers ...	2	13	7
Llangors—			
Collection .....	0	10	6
Pontestyll—			
Collectiou .....	0	8	1
Contributions .....	2	12	6

