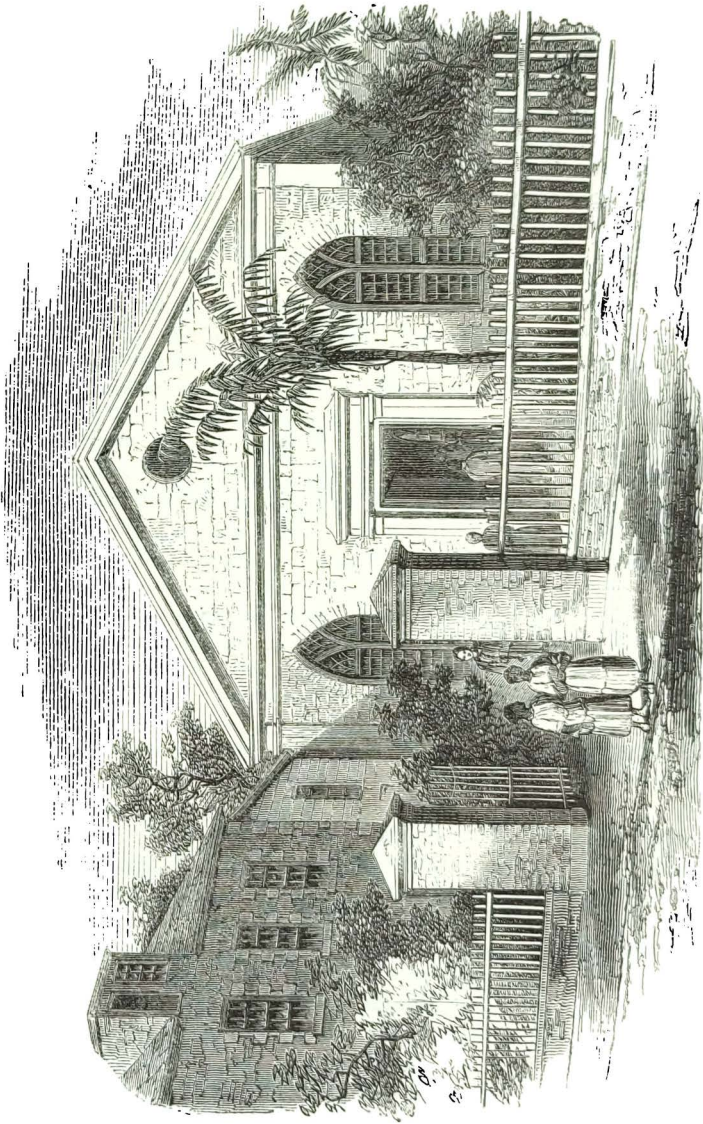


THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1854).



CHAPEL, PORT OF SPAIN, TRINIDAD.

MISSION IN TRINIDAD.

WITH AN ENGRAVING.

The mission in this beautiful island was commenced in 1843, by the late Rev. G. Cowen, whose highly esteemed efforts were quickly followed by the formation of a church, and the establishment of stations in the districts of Port of Spain and Savannah Grando. The society purchased at the beginning, from the Jubilee fund, an excellent house of stone, the partitions and flooring of cedar, which had been used by the trustees of the Mico Charity for a school. Divine worship was carried on in this building, and the upper part was used as the missionary's residence. Mr. Law reached Trinidad towards the end of 1845, and took charge of the station at Port of Spain, where he has since continued, abundant in labours, and not without encouraging tokens of the divine blessing.

The church slowly increased. The inhabitants, with the exception of a few English residents, are Roman Catholics, many of whom add to the superstitious practices of popery, the darker and degraded rites of Obeahism, and other African enormities. In 1849 an accession of members was obtained from among the refugees from Madeira, so that the number of persons in church fellowship has gradually risen to thirty-six.

A considerable increase in the number of attendants on public worship rendered the house inconveniently full, and it became necessary to provide, if possible, for the accommodation required. Encouraged by the liberality of the people, a piece of ground was obtained, and the foundation stone laid by the governor, Lord Harris, early last year. The dimensions of the building were fixed at sixty feet long by forty wide.

It was opened for divine service on

the 26th March last, when a sermon was preached in the morning by our esteemed missionary, Mr. Law, and another in the evening by the Rev. G. Brodie, presbyterian minister. On both occasions the place was filled with attentive and devout auditors.

At a public meeting on the following evening, Mr. Law entered into the details of the cost and mode of erection. Inclusive of the pulpit and other necessary furniture, the erection has cost rather less than £1000. The head mason and carpenter were both black men, and by the island press are said to deserve "the highest credit; for more faithful, substantial, or better executed work of its kind was never turned out of hand in the town." What with loans and the donations of the friends, together with a grant of £100 from the society's funds, there remained but 200 dollars to be collected for the immediate liquidation of the debt due to the workmen.

Since its erection no small stir has arisen in the town, occasioned by the presence of a nuncio from the pope. He pretends to be clothed with divine authority. From morning to night the streets are thronged with Romish devotees, attending the numerous masses performed. The annual festival of Corpus Christi was observed with unusual pomp. All that priestly arrogance, presumption, and blasphemy could effect, was freely used to impose this system of delusion on the ignorant people. Here are some of the nuncio's vaunting words:—

"The echo of all ages has repeated these same words, *Visum est Spiritui sancto et uobis*, in the assemblies of the pastors and the successors of the apostles, for the purpose of sanctioning by them their decisions and

their decrees, as the decisions and the decrees of God. After this, let the bible be appealed to. This holy book in our hands, we defy the Reformer—be his name Luther or Calvin, Henry the VIII. or Gustavus Wasa—we defy him to say as much and upon the same authority. They are only isolated, solitary men, who have separated themselves from the body which Jesus Christ has established in union and in unity. They are not with Jesus Christ, because they do not unite in his name.

“The church being immortal, the succession of the vicars of Jesus Christ shall also be immortal. Peter shall live in his successors, Peter shall speak in his chair. As soon, therefore, as Rome has pronounced a decree on a controversy concerning the salvation of souls, the cause is at an end.

“At one time newspapers, periodicals, novels, pamphlets, and other works, teemed with articles predicting and trumpeting that Christianity had outlived its time, that the religion of Jesus Christ was dead or in agony, that the last sacraments were soon to be administered to a dying God. It was added that the popedom was expiring, that its jurisdiction would soon be an anachronism, that the pontifical chair, already worm eaten, was crumbling under its own weight. Never has the pulsation of that heart, the voice of the pastors who govern the church, communicated greater energy to all its members. A religious impulse is pervading all classes of society. Prisons become again a school for courage, magnanimity, and virtue; the honour of sanctifying their chains, and of being shut up in them as faithful disciples of our Saviour (1 Peter, c. iv. 16), that honour which the apostle Peter awarded to the first Christians for the glorification of God, has been won by a Droste de Wischering of Cologne, a Marilley of Fribourg (Switzerland). In exile, a Franzoni of Turin and a Marongiu of Cagliari have again exhibited the fortitude of an Athanasius and of an Eusebius, while, like John Chrysostomus, Mosquera of Bogota has, in exile, breathed his last. The intrepid spirit of Vicari of Fribourg (Grand Duchy of Baden), incapable of flinching at the threats of power, and exhibiting the vigour of youth, notwithstanding the weight of years, recalls

to our mind Basilius braving the might, and eliciting the admiration, of an emperor. The shores of China, Tonquin, Cochin China, are deeply marked with the blood of those modern apostles, characterising themselves as the true representatives of their prototypes in the apostleship; and from the ashes of these new martyrs the most flourishing churches are rising.”

“The dark condition of the people,” says Mr. Law, “and the presumptuous wickedness of the priests make me very sad. Just now little can be done by tracts, as they are generally torn as soon as received. The people seem mad with false religious zeal.” Especially is a missionary able to speak French, required for the great mass of the population.

Nevertheless, all is not dark; bright spots appear here and there. The little churches of Christ continue to prosper. The missionary reports himself to have spent some delightful days at Sherringville, where three persons were joined to the Lord. The following passage from a recent letter presents to us an interesting picture of missionary life:—

“The rainy season has set in, the roads are bad, and in some cases the rivers are swollen so as to make it very difficult to get on through the country. In crossing one of these rivers, the other day, I had to sit on a man's neck and balance myself the best way I could. However, I always try to go on my way rejoicing. The Lord is our refuge and strength, a very present help in trouble. Next week I go to spend a few days in Couva, and the week after I shall visit the other stations in the Savannah Grande district.”

Mr. Law adds the following remarks on the opening services of the chapel:—

“The opening services were deeply solemn and interesting. The Rev. Mr. Brodie, the Scotch minister, preached one of the sermons. He and his people worshipped with us the whole day. On the Monday evening following there was another meeting, when interesting speeches were delivered, as well as a

statement given of the expense, &c., of the building, from which it appeared that the entire cost would amount to nearly five thousand dollars; there was then a pressing debt to workmen of two hundred dollars, which has been reduced to one hundred. This has been a most serious undertaking. It is well we do not know beforehand all the expense and trouble of such works, otherwise they would never be engaged in. Our new and beautiful house was filled on all these occasions, and we had a special manifestation of the presence and glory of our God and Saviour in our midst. The building is pronounced by all to be one of the most handsome and substantial erections in Port of Spain. The architect, Mr. Black, deserves great praise

and our special thanks for his superintendence, which he gave gratuitously with great good will. We made him a present of a handsome family bible, as also a copy of Brande's dictionary. J. P. Tuttleby, Esq., has been my right hand man in carrying on the work, and James Wilson, Esq., has done very much in collecting and giving money to finish this house of prayer. But unto the name of God be all the praise and honour and glory. This is the Lord's doing, and it is marvellous in our eyes. Oh that this house may be the birth-place of many souls! Oh that the church which worships within these walls, may be enriched with all the graces and gifts of the Spirit of God!"

MEMOIR OF THE LATE REV. WILLIAM ROBINSON, OF DACCA.

BY HIS SON, THE REV. J. ROBINSON, OF SERAMPORE.

My father was born of poor but pious parents, at Olney, in the county of Bucks. Of his early life much need not be said. It is sufficient to observe that he manifested no great intellect as a lad; on the contrary, his mind appears to have been so dull that his father, despairing of being able to bring him up to his own trade, that of a lace-pattern maker, apprenticed him to a shoe-maker. Yet his advantages, though not many, were great; his master was a pious man; and he enjoyed besides the unspeakable privilege of sitting under the ministry of those two excellent men, whose praise is in all the churches of Christ, the Rev. John Sutcliff and the Rev. John Newton. Under the ministry of the former my father was brought, before he had reached his eighteenth year, to feel the importance of divine things and his need of an all-sufficient Saviour. He was now led to read the Scriptures, in order to find a sacrifice sufficient to atone for his guilty undone soul; to seek a Saviour who could save to the uttermost; and a hope upon which eternal concerns may safely

rest. Such a sacrifice, such a Saviour, and such a hope he found; and from that day to the day of his death the scriptures became his delight. My father was baptized in the river Ouse, on the 14th of March, 1802, after a sermon preached by Mr. Chamberlain, who was then on the eve of leaving for India.

What first induced him to turn his attention to the ministry we cannot tell. But with Mr. Sutcliff for his pastor, and that in a place so near to Northamptonshire, a county in which it pleased divine grace first to light the fire of a missionary spirit, and connected with a church which had already sent out some noble missionaries into the field it is not a matter of surprise that, having talents for the ministry, he should turn his attention to the heathen. On his first discovering this desire to his pastor he met with but little encouragement; yet being a kind, though cautious man, he kept his eye upon him. At length seeing that since his baptism he had made great improvement, and believing that his talents were calculated

to make him useful as a minister, he first took him, at the request of the Society, under his own tuition; and then, somewhere about the autumn of 1805, sent him to Bristol. There his stay was very short. Scarcely had he been there six months before he was requested to prepare to go out to India, in the *Benjamin Franklin*, which was then shortly expected from Rotterdam; its pious owner having generously offered to take two missionaries to Serampore free of expense to the Society. Accordingly on Wednesday, the 12th of March, 1806, Mr. Chater, afterwards a missionary to Ceylon, and my father, were solemnly set apart to the ministry in the baptist chapel at Oxford, where Mr. Hinton was then pastor. The service was opened by Mr. Coles, of Bourton. Mr. Sutcliff delivered the introductory discourse, and received a short account from each of the candidates of his motives for engaging in this work, and the leading principles which he intended to inculcate. He then descended from the pulpit, and by prayer and imposition of hands, in which the other brethren joined, solemnly set them apart to the work and committed them to God. Dr. Ryland then addressed them from Acts xxvi. 17, 18. Mr. Fuller followed with a discourse from 2 Chron. xx. 20. Mr. Morris concluded with prayer. In the evening Mr. Sutcliff delivered a discourse from 1 Chron. xxix. 5, latter part. The opportunity upon the whole was interesting and impressive. Shortly after this my father married Miss Elizabeth Walker, a member of the church at Olney, and bidding adieu to his parents and brothers and sisters, whom he never saw again, he departed to London. While the vessel was detained there, Messrs. Fuller and Sutcliff went up, and several prayer-meetings were held previous to the departure of the missionaries; and on the 12th of April they set sail for India,

with the prayers and blessings of many.

The vessel arrived off Calcutta on the 23rd of August, 1806. Passing by the difficulties to which my father, in common with many of the missionaries who came out in those early days was subjected, it is sufficient to say that the Governor of Serampore took him under his protection; and he was permitted to remain in India upon condition that he did not take up his residence on British ground. At Serampore, therefore, my father remained, occasionally preaching in Calcutta, till December, 1807, when he preached his first Bengali sermon to a stated congregation; and in the following month he proceeded to join his friend Mr. Chamberlain at Cutwa. Here he continued for three months, labouring with no less diligence than his colleague; each of them standing for five or six hours at a time, day after day, preaching to the heathen, or walking together many miles to visit distant villages; living in a tent, or spending the night beneath some shady tree; in season and out of season, morning, noon, and night, they were at their posts, diligently engaged in the great work to which they had devoted themselves.

In March, a proposition was made to my father to undertake a mission, either to Bootan, Assam, Orissa, or Burmah. This last place had already become the scene of missionary efforts; Assam and Orissa were easily accessible from Bengal; and he therefore chose Bootan. Here he felt, however, that his knowledge of Bengali, in the study of which he had laboured for a year and a half, must be lost to him; the difficulties to be surmounted were numerous; and he did not feel *quite* satisfied that it was the path of duty. Yet, as his elder brethren seemed to think so, he resolved to go. On arriving at the borders of Bootan he found that the country was torn with intestine broils, and being told that owing to the jealousy of the ruler it

would be dangerous for an Englishman to enter, he returned. In the following year he made another attempt; he felt that the undertaking was arduous, and the responsibilities it involved were almost too great to be undertaken by a single individual, yet he trusted in the Lord, saying, "He can enable a worm to thresh a mountain." This second attempt appeared to promise more favourable results; he had an interview with the Kátmá, or chief man of the place, and obtained permission to build a house at Bárbári, on the borders of Bootan. As there were many there that understood the Bengáli, he was enabled to preach among them, and his congregations on a sabbath-day in his house frequently amounted to between forty and fifty, of whom he speaks as attentive hearers. Scarcely, however, had he built his house than he was attacked with a malignant fever, which brought him to death's door; alone, without medical assistance or one Christian friend near him, he was obliged to send to Dinagepore for help, which was readily afforded; and he returned to Bengal to recruit his health. In the following year, 1810, he made a third attempt, accompanied this time by his wife and children, one of whom he buried at Dinagepore on his way up. Scarcely had he made arrangements for beginning the study of the Bootan language than he had another attack of the same fever; he recovered; but while he was yet convalescent his wife and children fell dangerously ill of it, and he had but just time to bring them down to Dinagepore for medical aid when, in her case, it ended fatally. She died happily, on the 29th July, and was buried at Dinagepore. He then came down to Serampore, where he left his children under the care of Mrs. Marshman; and taking with him a Mr. Cornish, then a probationer for missionary labours, for his companion, he

returned. Again had they scarcely begun to enter upon their labours before their house was one night entered by a gang of nearly a hundred robbers, armed with spears; my father nearly lost his life in making an attempt to defend himself; the servants were murdered; but by a Providence almost miraculous, he and Mr. and Mrs. Cornish escaped into a field, which, as it afterwards appeared, was the only place where they could have been secure. They were robbed of almost everything they had, except a few pieces of wearing apparel, which they found the next morning strewed about the house and stained with blood. They were obliged to return to Dinagepore to obtain a few necessary articles. Mr. Cornish was discouraged, and never went back to Bootan. My father, however, made another attempt, and this time went up higher than before; but he was told that permission would never be granted him to settle in Bootan, and the mission there was given up.

On his return to Serampore he found that the Government was as much opposed as ever to his residing within the Company's territories; but on its being represented to Lord Minto that he had expressed a wish to go to Java, his lordship said he did not like to interfere with affairs there, but would not prevent his going thither. Accordingly, having in January, 1812, married his second wife, Miss Margaret Gordon, he very shortly after embarked on board the *Margaret*, an unseaworthy vessel, which was obliged to put back. Nearly a year elapsed before he met with another opportunity of proceeding to his destination; but on the 2nd March, 1813, he embarked on board the *Trowbridge*, and arrived at the scene of his future labours on the 1st May. It will be remembered that this was not long after Java had been taken possession of by the English. In Batavia, the capital,

there were five of his Majesty's regiments, and one of the East India Company's European regiments. In one of these, the 59th, there were some who had sat under the ministry of the gospel in Bengal, and had joined the Lall Bazar church in Calcutta. In Batavia there was no clergyman but the Dutch minister, and my father without any difficulty obtained permission to preach to the men of the regiments stationed there. Of his labours among them the following brief account was given a few days since by an aged friend, who himself was one of the fruits of his ministry there:—"Your father laboured among them incessantly and with assiduity. He preached on the sabbath in a long and wide upper-room in the barracks, which, being empty, the military authorities permitted him to use for a chapel; there he used to have from 1500 to 2000 hearers every sabbath. Nor were his labours fruitless; some four or five hundred having been brought under deep concern for their souls, some of whom afterwards joined the baptist church. Some further idea of the good done may be formed from the following circumstance. When the 59th regiment was about to remove from Batavia, the colonel one morning invited your father to his house, where in the presence of all the officers of the regiment, he offered him his most cordial thanks for the good he had been the means of effecting among the soldiers; he said they were formerly a turbulent, clamorous set, and given to drinking, but since they had sat under your father's ministry they had become sober, quiet, and peaceable."

Will you permit me here to quote from my father's own letter to Dr. Marshman? "Things have been going on well among the soldiers; our congregation continues to increase; and the number of persons seriously inclined has likewise much increased. Indeed, I have every encouragement in my work among

the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances it is a pleasure to preach the gospel, for I go to the place of worship fully expecting to do good to the souls of men, and, blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: all seem to hear as for eternity."

But English preaching was not my father's principal object; which was, to proclaim the everlasting gospel to the natives of the island. To do this, however, he found three new languages must be learned—the Dutch, the Malay, and the Javanese. In the last of these he could not be proficient without removing into the interior; and this he was unwilling to do, because it would defeat another object, that of relieving the funds of the society by doing something towards his own support; and this every missionary, in the early days of the mission, was expected to do.

It will be remembered that my father arrived at Java on the 1st May; on the 26th he writes, "I now feel that I have a great deal of work on my hands. Learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers and sometimes visiting the sick in the hospital, furnish me with so much employment that I have no leisure for anything but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish that I may go to heaven from Java." A sentence afterwards rendered remarkable from the circumstance that it was the means of leading the justly celebrated William Knibb, of Jamaica, to devote himself to the ministry.

While prosecuting the study of the

Malay, my father found that the Malay Bible which had been printed in Holland, was by no means intelligible to the people themselves; and he felt it therefore a duty, as soon as practicable, to commence a new translation of the New Testament. Though his studies were much impeded by sickness, he was enabled to preach in Malay in somewhat less than a year after his arrival; and he was allowed the use of the Dutch church, where the Malay Christians and Dutch Malays used to flock to hear the word of God preached in their own tongue. In 1814, the Batavian Bible Society was formed through the exertions of the Governor, and my father was appointed translator.

In 1815, a fresh trial awaited him. Java was restored to the Dutch. The Dutch governor at first professed to allow liberty of conscience among all classes, and my father was enabled therefore to continue his labours. Of the nature of those labours we have the following testimony of an anonymous writer, dated in June, 1815:—"Brother Robinson has suffered much from ill health, but God has been good and gracious in delivering him from his distresses, and has restored him so far that he preaches six times in a week; once in English, and five times in Malay in four different places, to the Dutch, the Portuguese, and the Malay Musulmáns. I do assure you he labours very hard; more so than I have ever seen or heard of any other man. I think it is too much for one missionary."

On the 3rd of July, the same year, however, my father was told he must either resign the church or not say anything to the native Christians on the subject of baptism; and, as he could not conscientiously comply with this requisition, he resigned the use of the church. In December, he was informed that the Dutch clergymen had presented a petition to the governor against dissensions

in the church; in other words, against baptists being permitted to labour there. In reply to this, my father said he was determined to preach wherever God might open a door, without regarding what man might say. At the same time he wrote to the society at home requesting that a deputation might be sent to wait on the king of the Netherlands, with a petition entreating that the baptists in Java might be permitted to prosecute their labours without molestation. Such a deputation was sent, but apparently with little effect. Having baptized a Dutchman on the 2nd August, 1816, he received information that two petitions had been sent up to government, one from the native Christians and one from the council of the Dutch church, requesting that he may be prevented from baptizing; and on the 22nd he received an order from the president of the magistrates prohibiting him from administering the ordinance upon pain of punishment. In the midst of all these troubles and annoyances and afflictions he continued his labours with unremitting zeal; and before the end of 1818 he had prepared for publication a number of tracts, the life of Bunyan, and a Malay hymn book containing 113 hymns, some of which were in imitation of those in common use, but a large majority were entirely original. These hymns, he says in a letter to Mr. Lawson, had cost him much painful study for two years.

But the reader would desire to know something of the fruits of his labours among those for whom so much of his time and strength were spent. "Of this," he says, "I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half grown shrub. Plants of luxurious growth are not to be found here." Yet that many were brought to the knowledge of the Lord there is equally true. In May, 1816, the whole number in

communion in Java was twenty-four. Several others were, during his stay, added to the church, and among the rest a Chinese, whom he baptized on the 26th of September, 1819. Many others, who never were baptized, were brought to a saving knowledge of the truth through his instrumentality; and many from Java will be his joy and his crown of rejoicing in the day of the Lord Jesus.

(To be continued)

FOREIGN INTELLIGENCE.

INDIA, BENARES.—In acknowledging a grant of £50 from the committee for the support of his schools, Mr. Heinig urges the importance of an English teacher for the chiefest school, in order to enable him to give the time its superintendence requires, to daily preaching in the streets and bazars. The addition of Mr. Gregson to this important station will release Mr. Heinig from some of his numerous engagements, and permit him to do that which he so earnestly desires. The girls' school, under Mrs. Heinig's care, is prospering. She has now fifty girls in daily attendance. At their own request they are being taught to sing, and in other respects, are making very good progress. By a recent mail, we learn with deep regret the almost sudden decease of Mrs. Heinig. This interesting class will therefore need another teacher, to whom it may be permitted to gather fruit where Mrs. Heinig has so diligently sown.

DINAGAPORE. Mr. Smylie, early in February, left home for a preaching excursion, and returned at the beginning of March, on account of the prevalent high winds, bearing a fine sand which penetrates into every open crevice of the clothes and body, causing great discomfort and irritation. Although Mr. Smylie has passed thirty-seven years in India, he has not been able to overcome the effects of these parching, withering winds. From his journal we select the following incidents:—

“To-day we were abroad by five a. m., and were soon on our way to the great Moypaldiggy. Strange enough, on our arrival we found an old man sitting on the bank of the tank, who talked much to us about Dr. Thomas; or Doctor, as he called him, the natives don't know his name. He said ‘I myself did not know him, but my father and grandfather were both in his service, and

were always talking of him; he was a very holy man, and at all times ready to serve the poor, by day or night. The moment any one came to his bungalow, or as the man called it, the doctor's Chowarroe, that is four roofs, or a roof of a house in four parts, that moment the Doctor was on his way to the sick man. On the way to the sick man's house he would ask the man who called him, how long the patient had been ill? one week, or month, or year; whatever the time was the man was sure to be cured. Then he would heal him; whether man, woman, or child. Every body knew and loved the doctor; he kept open house on the sabbath day for all who would attend; he went away and never returned. After all he he was a good man, and the first who came here. He made the factory; there stood his house on that hill.’

“We met a youth who brought us to a man at least seventy or eighty years of age. This old man told us he had known Mr. Thomas; he told us that the doctor talked Bengali well, and was always among the natives, that he never did any work on the sabbath; he said the doctor could heal all disorders, no one ever came in vain to the doctor, every body knew and loved him. We tried to explain the way of salvation to the old man, but his mind was exceedingly dull, we urged him to pray to Jesus Christ, he seemed pleased with the instruction, and though old, asked again and again how he could be saved.

“We passed along the west side of the great tank this morning, and crossed over the paddy fields to Kan Mohamed's, a wealthy native, and a zealous Musalman. He and his brother declared the Koran so wonderful a work that it could not be the invention of man. Here we could say, that the wisdom of man is foolishness with God; and as he had never read any other book he could not tell whether the Koran was the best writing or the worst. Having argued two hours with the Moonshee, he asked us the object of our visit, and what fault I had to find with the Koran. Our visit was one of friendship, to show him that the Koran did not show the way of salvation. The Moonshee was not at all pleased, and roared out, ‘God is one God and he has no fellow, and Mahomed is his

prophet.' In reply it was said, this burst of passion was of no use, it was no evidence that the Koran was true; that the Koran did not show how man's heart could be renewed, or cleansed from corruption, neither did it show how Satan was to be overcome, nor God reconciled. We were not less than two hours with Kan Mahomed (or the ear of Mahomed). We preached in other places, the people were very attentive.

"We went to another village; here we found a tremendous image of Ram. Before this we preached, and condemned it, showing them it was sinful. The people urged us to come again to-morrow.

"This morning we thought better to visit the villages to the east than to go to Mohangunge, to the people who requested us to return when we were leaving them yesterday.

"The village we entered first we were welcomed and soon seated (walking to me is very fatiguing); they were very attentive, and expressed great delight at the idea of Jesus Christ being our Mohajon; his having overcome sin and Satan drew forth many joyful expressions; the new heart also pleased them much, and we left them talking over these things.

"In the evening six or seven young men came from Mohangunge to urge us to go there to-morrow; we promised, God willing, to go.

"This morning we hastened to fulfil our promise to the young men of Mohangunge, who called last evening to urge us to go over there.

"Crossing the paddy field we soon reached the spot. We found a number of men ready to listen, and a great many boys and lads from a school, which is held hard by. The people of the place are all kindness; they immediately asked how they were to be saved, and what they are to do. We soon satisfied them on these points, and they promised to believe on Christ, and to destroy an immense idol they were having made.

"Yesterday afternoon several young men came from Sakargunge to invite us to go there; they said, 'You have now been here two years, but never come to our village.'

"Passing ditches, dusty roads, and paddy fields, we arrived at Sakargunge; we were led into the mandel's house, where we found seats prepared for us. As I was taking my seat, I saw Kan-Mahomed (Mahomed's ear), seated in an out of the way corner inside. This told us we were likely to have something unpleasant to do. Although there were about thirty or forty Moslems gathered together here, Kan-Mahomed asked us for a bible. I was sorry we had none to give; however, we promised to give him one as soon as we could get them. Rising from the great pillow on which he was reclining, he said, 'I would with pleasure take you by the hand, if you Christians would not eat swines' flesh,

and drink liquor.' Had Mahomed seen the answer to this, he would not have allowed it to leave his heart; for a greater set of drunkards never existed than the Musalmans, if they do not drink English rum, they smoke gunga to a very great extent; they drink too, but our friend had never thought on the many ways Musalmans get intoxicated without being known, simply because it does not set them raving like fools and madmen. "However, this does not help you, we are not here to sit as judges on other men's actions, we begged you to give us two or three substantial witnesses that God gave the Koran, such as can say—we were present, and saw the Koran or any part of it given." Here he mentioned as witnesses Shike-freed, and some one by name Abu Bekr, thinking this fraud would not be detected; it was a beggarly way of trying to prove a book he well knew has no witness. The reply was, 'These personages lived long after your prophet, but neither the one nor the other say in their writings they were present, or saw the book come from heaven.' 'Well, I'll give you a proof,' and at this he roared out, 'God is one God, and there is not another, and Mahomed is his prophet.' In this silly way he continued for some time, and eventually gave up in great despair.

"We passed on to another village, entered the court-yard of a Musalman's house, and seated ourselves on the roots of a mango tree, which projected a little way above the earth. Our hearers, with one or two exceptions, old men, were very attentive. Paul addressed them. The poor old men said, 'We fully believe, we feel persuaded that is the truth, there is none to teach us, and these great ones will not, what can we do?' It is a very common saying, 'We hear you only once or twice, how can we understand?'

SEWRY, BIRBLOOM.—During the cold season, Mr. Williamson has been occupied in journeying through the country. His chief route, occupying five weeks, was to and from Calcutta, in a direction seldom if ever before visited. From two to four villages a day were visited, and good audiences obtained. The scripture and tracts were also distributed amongst them. After this, another journey was undertaken to the annual fair at Kendoolce. The abundance of tigers near the Bhaugulpore hills constrained the missionary to take a different route to that intended. As it was, they were one night greatly alarmed by the presence of one near the tent. The fair at Boklipore has also been visited. This is a celebrated shrine, second only in sanctity to that at Deoghur. The hot springs are attributed to the astonishing power of the debtas,

or gods. Five persons have been admitted to the fellowship of the church. Another Hindoo family, professing Christianity, have taken up their residence among the native Christians. This is the 10th example since the Missionary's residence at Sewry, of an entire family renouncing Hindooism for the gospel.

SERAMPORE.—Several additions have been made to the church at this station. Four were baptized in March. Two were Hindoo females; one is the Moonsiff of Serampore; the fourth is a young man of piety and promise from the senior class. Several young men and others are inquiring concerning their souls. The work at Barrackpore continues to go on in an encouraging manner.

CALCUTA.—Mr. Robert Robinson, lately accepted by the committee for mission service at Dacca, and one of the earliest and most earnest students at Serampore, was ordained to the work in the Circular Road Chapel on the 15th March. The brethren Wenger, Leslie, and Denham took part in the service. The young minister was addressed on the solemn responsibilities of his office by his brother, Mr. Jehu Robinson, of Serampore. Mr. Robert Robinson, two days after, proceeded to his destined sphere of labour. May he reap abundantly in a field so long sown by his aged parent and predecessor.

POONAH.—The congregation on sabbath mornings continues full, but is much smaller in the evening of the day, though not discouragingly so. Some inquirers have presented themselves, and some melting effects have been seen among the European soldiers quartered in the city. Mr. Cassidy also spends much time among the heathen, in which he is assisted by Veda Naik, the native preacher. With some hearts the work of God appears to be reaching its crisis. These out of door employments have somewhat retarded Mr. Cassidy's work of translation. He hopes shortly to renew it.

CHITTAGONG.—The proposed increase of the mission in Bengal has given great joy to the native brethren at this station. It is their frequent prayer that God will enable the new missionaries to bear the trials and hardships of a missionary life with patience, and render them eminently successful in the Lord's vine-

yard. There are at Kalikapore about a dozen candidates for baptism, and the progress is very encouraging at this purely native station. Their poverty constrains the missionary to assist them in their need; for their confession of Christ is sorely tried by persecution and reproach, and sometimes the loss of all things.

MONGHIR.—While Mr. Lawrence and his native assistants were gone into one direction to preach the gospel, Nainsukh and Bandhu proceeded in another. During their absence the station enjoyed the services of the Shujatali. Mr. Parsons has completed in Hindi the translation of a Bengali tract, written by Mr. Mundy, entitled, "Hindoo objections refuted." The tract will be printed by the Agra Tract Society. Mr. Parsons has also been gratified by receiving printed copies of the Gospels and Acts in Kythee, printed from his revised manuscript. He hopes to avail himself of the suggestions of brethren to render the translation yet more perfect, which it is intended shortly to reprint in the Devanagree character. On two recent occasions there have been additions to the church, four persons, Europeans, in all. Mr. Parsons has kindly favoured us with a translation of the journal of the three native brethren, Nainsookh, Soodeen, and Bundhoo, written on a tour to the Peerpointy mela, and in the district of Purneah. From it we select the following extracts:—

"On Sunday, we were all day on the Bararee ghaut, at Bhaugapore. A wedding party came there, consisting of a great number of people, and when we began speaking to them, at first some Zemindars derided us, saying, 'as you have degraded yourselves, so you wish to degrade us.' Afterwards, a Brahmin took a book, and when the people dissuaded him, he replied, 'Do but think a little. If this religion were not true, why would these people take such pains, and spend so much in books? From this it appears it is a true religion.' After this many persons took books, even those who were at first mocking us.

"At Colgong, we went into the bazar, and many assembled and heard attentively while we preached to them. On the ghaut is a temple of Kallee, where many Brahmins were sitting, to whom we spoke, and they admitted without controversy that the matter of our preaching was true, and that nothing but sin was to be seen in the world: but they

objected that the time was not come to adopt Christianity, and said when the time was come men would willingly follow it.

"When our boat was put to opposite the mela, and we were returning to it after speaking in Kantnigger, two young men met us belonging to a regiment, which was proceeding in boats from Dacca to Cawnpore. One of the young men asked us if we were preachers of the gospel, and we told him we were. He then informed us there were some members of a baptist church among the musicians of the regiment, and offered to introduce us to them, if agreeable. It was evening, and the boats were at a good distance, but we had a great desire to meet with believing brethren, so we went with them. We had to pass two small brooks in the way. On reaching the boats, we found two brethren and two sisters who appeared to be zealous disciples of the Saviour. They welcomed us very cordially, and said that the Lord had no doubt directed us to them, for they had not seen any fellow believer for a long time to have worship with them. They spoke very freely of Christ, and seemed very glad, and we remained with them till late at night. Brother Nainsookh gave an address and prayed, after which we sang many hymns. They were so pleased with the hymns, that they would gladly have copied them out, had there been time. When we left them, two or three of the party accompanied us as far as the brook to testify their pleasure at our visit.

"Wednesday and Thursday, one brother remained at the tent, and two went to preach

at convenient places in the bazar. During the latter day, a byraggee, or fakcer, came to hear us. Having learned that our books were for sale, he refused one which we offered him gratis, saying that it would be meritorious in us to give, but sinful in him to take it. Then he went to a raja, and begged pice to buy a gospel, but was refused. He applied to others with no better success. Next day, therefore, he came with a small carpet, offering it as the price of a book. When Nainsookh gave him a testament, and also returned his carpet to him, he was very thankful, and went away invoking blessings on us.

"On returning to our boat, we heard that a mela in honour of Mahadeo was about to take place at the neighbouring village of Deema. Thither therefore we proceeded, taking a boatman with us to carry books. We found about 300 persons collected, many of whom gathered round us as soon as we went, and the books we had taken with us were soon distributed. We were surprised to see the Punda, or priest in the little temple of Mahadeo, sitting with a gospel in one hand, which he was intently reading; while with his other hand he was at the same time receiving the pice, which were offered. There was also in the mela a Khakee fakeer under a tree, whom the people honoured very much. He came to us to request a book as soon as he heard of our being present, and seemed very glad to obtain one. We afterwards visited him at his seat under the tree, when he received us respectfully, and heard the gospel from us.

HOME PROCEEDINGS.

The publication of the Report, and the account of the annual meeting in recent numbers of the Herald, have prevented our noticing the meetings which have been held for the past three months. In May Messrs. Trestrail and Haycroft were the deputation to the East Somerset and Dorset Auxiliary, the former joining, on his return, the brethren Hinton, J. J. Brown, W. Landels, and T. F. Newman, at Bristol, to attend the annual meetings in that city, and at Keynsham. Mr. Underhill, with the Revs. G. Pearce, and Hugh Stowel Brown, visited the churches in Norfolk, Mr. Pearce taking Northamptonshire when his other engagements were completed, where he was joined, for a part of the

time, by Mr. Hands. At Luton, Mr. Phillips attended a meeting at Union Chapel.

Owing to severe and unexpected illness, Mr. Philipps was prevented from fulfilling all his appointments in Cambridgeshire in June, and Mr. Griffiths of Acerrington, who was to have been his colleague in that journey, having fallen ill at Nottingham, our friends at Cambridge were placed in great difficulties. Mr. Bailhash of Stepney Collogo went down for the Lord's day, and kindly consented, though at considerable personal inconvenience, to remain over for two or three days to attend meetings in the vicinity, Mr. Trestrail assisting him at the meeting in Cambridge. Mr. Philips and Mr. Aldis,

with W. B. Gurney, Esq., visited Amersham and places adjacent in behalf of the society.

During this month also the various juvenile meetings were held in the Metropolis, and, as far as we have heard, the attendance was gratifying.

The only arrangements which we have to report for July are those of Langham for Mr. Phillips, and Stroud, Gloucester, Shortwood, Tetbury, and Stanley, for Mr. Trestrail and Mr. Hands.

We have good reason to believe that these meetings have been encouraging. In very many places the receipts have been larger, and the organization so necessary to a steady and augmenting income, improved. Still much remains to be done in this way, and we cannot too earnestly press this subject on the attention of pastors and deacons. Most assuredly until it be taken up generally by *the churches*, as a part of their proper business, the work will be incomplete. Where it has been so taken up, the result has been highly gratifying. As yet we have heard of no case proving a failure, where the experiment has been tried; on the contrary, it has materially increased the funds of local auxiliaries, and deepened and extended the missionary spirit.

DEPARTURE OF MISSIONARIES.

A considerable number of friends were invited by Mr. Gurney to take tea on the 23rd ult., to meet the brethren who were about to embark for India. A valedictory service was held at Denmark Place chapel, at seven o'clock, when Rev. J. Aldis gave them an affectionate parting address, to which Rev. George Pearce most suitably replied on his own, and their behalf. The devotional services were conducted by Revs. W. Salter, of Amersham; J. Leechman, of Hammersmith; T. Thomas of Pontypool, and F. Trestrail. The attendance was large, and the spirit pervading the whole was solemn and impressive. On the following Monday they met the Committee, when the Rev. J. Russell gave them a brief address expressing the Committee's confidence in them, and Rev. W. B. Bowes commended them to God in prayer. Each member present then took an affectionate farewell of them. On the following day Mr. Trestrail

accompanied them to Portsmouth, whither several relatives had gone to bid them good bye; and having made the necessary arrangements, saw them on board in the evening. Early the next morning, the vessel got under weigh, and a gentle but fair wind soon springing up, she was out of sight at nine; and thus have our friends commenced their voyage with most beautiful weather. As its beginning has been propitious, may it continue so to the end. The friends at Kent Street were holding the usual week-night service, and the Rev. Joseph Davis, the pastor, who had kindly called on the brethren, made them and the mission the subject of his address, and many prayers were presented for the divine blessing.

Mr. and Mrs. G. Pearce, who are about to sail for India on the 10th of August, earnestly request the assistance of the friends of female education on behalf of the support of a Native Christian Female Boarding School, which they hope to establish in Calcutta early in the ensuing year. They will be accompanied by Miss Packer, a lady who goes out to superintend the Institution in connexion with Mrs. Pearce. Miss Packer's support is guaranteed by special arrangements in this country, but for the support of the children little provision has yet been made. It is hoped that a school of fifty children will be raised, the annual cost of which will be about £150, or £3 per child. Contributions, therefore, towards this important object, whether in money or in articles for sale, will be most thankfully received.

We have great pleasure in reporting that Mr. Sampson, senior student of Bristol College, who for many years has been cherishing a deep desire to go forth as a missionary to the heathen, was, on the same day as the other friends took leave, unanimously accepted for the mission in India. He will not however be able to leave until December. Shall we not by that time have others to go forth with him? We hope so.

In connection with the Norfolk meetings, a designation service was held at Ingham on the 18th of May, to commend to God's blessing and care the Rev. J. Diboll. Mr. Underhill described the field of labour to which Mr. Diboll was about to depart; the

Rev. J. Venimore asked the usual questions, to which, most satisfactory replies were given by Mr. Diboll, and then besought the divine blessing on him and his family. A faithful and earnest charge by the Rev. T. A. Wheeler, concluded the services of the evening.

It will gratify our readers to know that we have heard from Mr. and Mrs. Diboll. By a letter dated Teneriffe, June 1st, we learn that they had arrived at Madeira, in little more than five days, and that up to the time of writing the weather was most propitious, and their progress rapid. By this time, if no unforeseen hindrance has occurred, they must be safe at their destination. What a relief and encouragement to our over-worked, toil-worn, indefatigable brother Saker, their arrival will be! Mr. Diboll says, "We long to be at our destination; pray for us, and believe us ever yours in Christian affection." May this simple but hearty appeal, so truly characteristic of him who makes it, not be forgotten! Nothing can be more comforting to missionaries, next to the blessing of God, than the conviction that they share in the sympathy and prayers of the church at home.

The Committee have had before them for consideration for some time past, the changes consequent on the determination to consolidate and extend the mission in India, and the best mode of carrying them out. The settlement of the brethren who are gone, and those who may hereafter be sent forth, the proposed establishment of a training school for boys at Serampore, and one for girls at Calcutta, the arrangements necessary to be made at Serampore in reference to the education of students for the work of the ministry, and other matters of great importance, connected with the press, and the general conduct of the mission, are some of the more prominent. It has long been felt that correspondence would fail to effect these changes. The presence in India of some one duly qualified to effect them, and who was moreover thoroughly acquainted with the wishes of the Committee and enjoying their confidence, was felt to be indispensable. The sub-committee, to whom the subject in its entirety was committed, recommended that one of the Secretaries should be requested to go; and after due

deliberation, the Committee resolved, at their last quarterly meeting, to request Mr. Underhill to undertake the mission, who has since informed them that he was willing to comply with their request. The Committee have received this communication with great satisfaction. Mr. Underhill is expected to leave on the 20th of September. He will probably be absent not less than two years.

This step has not been hastily determined on. If it should be said, "Can it be necessary, considering the recent visit of the brethren Russell and Leechman?" it must be remembered that theirs was a mission for the most part of inspection and inquiry. They brought home a large amount of most valuable information. Not the least result is the proposal to send twenty new missionaries into that wide field. Their visit has rendered the one now decided upon necessary. Had they not gone, it is not likely that the Committee would have been led, at least for a long time to come, to take the steps they have taken. In fact, this visit is a corollary to that. Theirs was one of inquiry into the state and prospects of the mission. This is intended to carry out what they, in fact, suggested, and what appears to the Committee necessary to give full effect to the future management of the Indian mission, guided, as they have been, by the information which the visit of the deputation supplied. Mr. Underhill will have an arduous duty to perform. But we doubt not that he will receive aid and wisdom from on high. We entreat the prayers of the churches on his behalf, that he may have a prosperous journey, be kept in health during his absence, and when he has fulfilled his mission, be brought back in safety and peace.

It will be the earnest endeavour of the Committee to conduct the affairs of the mission during the absence of one of the Secretaries with the present staff, if possible; some aid will of necessity be required. But they will wait until the exigency arise, and do the best to meet it.

Meanwhile, we must urge our friends to continued effort. Six new missionaries will entail an increased outlay for outfit, passage-money, and support, of at least £2000 for

India alone this year. The Committee have gone no farther than the answer to their appeal, as shown in the income of the past year, fully justified. The appeal was made and accepted before they took a single step in the increase of pecuniary obligations. They think, therefore, that, having relied on the in-

tention to *continue* the help promised, they can fairly look for the funds necessary to meet the liabilities now incurred. It rests with the churches now to determine whether the executive shall proceed to the full accomplishment of the scheme for extending and consolidating the mission in India.

FOREIGN LETTERS RECEIVED.

AMERICA—CONCORD, U.S., Dempster, J., and another, April —.
 NEW YORK, Colgate, W. and Co., June 14.
 ASIA—BARISAL, Page, J. C., April 28.
 BENARES, Heinig, H., May 14, 25 and 28.
 CALCUTTA, Thomas, J., May 13 and 31.
 COLOMBO, Allen, J., June 7; Carter, C., May 16.
 DINAGEPORE, Smylie, H., May 3.
 FUTTEHPORE, Edmonstone, G., May 13.
 KANDY, Davis, J., May 19.
 POONAH, Cassidy, H. P., May 19.
 BAHAMAS—GRAND CAY, Littlewood, W., May 1.
 NASSAU, Capern, H., May 10.

BRITANNY—MORLAIX, Jenkins, J., July 12.
 HAITI—JACMEL, Webley, W. H., June 25.
 JAMAICA—ANNOTTA BAY, Jones, S., June 9; Millard, B., June 24.
 BROWN'S TOWN—Clark, J., June 9 and 24.
 CALABAR, East, D. J., June —, and 13.
 FOUR PATHS, Gould, T., June 7.
 KINGSTON, Oughton, H. L., June 10; Oughton, S., June 26 (2 letters).
 MOUNT CAREY, Burchell, H. C., June 8.
 ST. ANN'S BAY, Millard, B., June 9.
 SPANISH TOWN, Harvey, C., June 24.
 ST. DOMINGO, PUERTO PLATA, June 1.
 TRINIDAD—PORT OF SPAIN, Law, J., June 9 and 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Young friends at Melksham, for a case of useful articles, for *Mrs. Davis's School, Kandy, Ceylon*;
 Mrs. Hassall, Clapham, for a package of books and magazines;
 The Juvenile Missionary Working Society, Battersea, for a parcel of clothing, value £7, for *Haiti*;
 Mrs. Sandifer, for a parcel of magazines;
 Sunday School Class, Steep Lane, for a box of clothing, &c., for *Mr. J. J. Fuller, Bimbia*;
 Mrs. Whitley, for a parcel of magazines;

Ladies at Hammersmith, for a case of clothing, &c., for *Serampore Schools*;
 Ladies at Hastings, for a box of clothing, for *Benares*;
 Mrs. Reynolds, Slaughter, for a parcel of magazines;
 Friends at Norwich, by Rev. T. A. Wheeler, for a box of clothing, &c., value £37, for *Rev. W. Littlewood, Grand Cay, Bahamas*;
 Sunday School, Keppel Street, for a box of useful articles, for *Grand Pass, Ceylon*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to July 20, 1854.

	£ s. d.		£ s. d.		£ s. d.
Annual Subscription.		Buxton, Sir E. N., Bart.	25 0 0	Smith, Mrs., Hamper	£ s. d.
Hassall, Mrs.	1 1 0	Guiney, W. B., Esq.,		M.II, for <i>Haiti School</i>	
		for <i>Jamaica Normal</i>		<i>Room</i>	1 0 0
		<i>School</i>	5 5 0	Smith, Mr. C. K., do.	
Donations.		Keup, G. T., Esq., for		for <i>do.</i>	0 10 0
Bible Translation Soc-		<i>Jamaica Institution</i> ...	5 0 0	Trotter, the late Mr.	
ety, for <i>Translations</i>	250 0 0	Smith, W. L., Esq., for		George, Trustees of...	20 0 0
		<i>India</i>	10 0 0	W. R., by "Record"...	5 0 0

LONDON AUXILIARY.		LIVERPOOL, Continued—		WILTSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Buttlesland Street—		Ladies' Negros' Friend Society, for <i>Mount Carey</i>		Bradford—	
Collections.....	3 18 2	10 0 0	8 0 0	Collection	1 6 4
BEDFORDSHIRE.		Do., for <i>Clarksonville</i>		Contributions	14 7 4
Luton, Union Chapel—		NORTHAMPTONSHIRE.		Do., Sunday School	5 5 9
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Swanbourne—		Kislingbury—		Calne—	
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CAMBRIDGESHIRE.		Milton—		Contribution	1 0 0
CAMBRIDGESHIRE, on		Collection		Do., Sunday School	0 9 0
account, by G. E. Foster, Esq.	90 0 0	Contributions, Juvenile		27 12 6	
CORNWALL.		Proceeds of Tea Meeting		Less district expenses.....	
Camborne—		1 9 0		2 13 7	
Anon	0 10 0	Less for Baptist Irish Society		24 18 11	
Redruth—		1 10 0		WORCESTERSHIRE.	
Anon	1 0 0	14 14 1		Bewdley—	
DEVONSHIRE.		Towcester—		Contributions	
Bideford—		Collections.....		Do., Sunday School	
Angas, Miss	5 0 0	Contributions		4 19 7	
Windeatt, Mrs. W....	1 0 0	Do., Sunday School		0 15 11	
Tavistock—		Proceeds of Tea Meeting		SOUTH WALES.	
Windeatt, Thos., Esq.	1 0 0	4 3 9		GLAMORGANSHIRE—	
Windeatt, Miss	1 0 0	Less expenses		Lancavan	
HAMPSHIRE.		22 10 0		2 0 0	
Portsea—		SOMERSETSHIRE.		MONMOUTHSHIRE—	
Contributions, by Rev. C. Room		Beckington—		Llanthewy—	
1 1 3		Collection		Collection, &c.	
HERTFORDSHIRE.		4 15 0		3 0 0	
Watford, on account ...		Bristol, on account, by G. H. Leonard, Esq.		RADNORSHIRE—	
3 5 6		275 0 0		Rock	
LANCASHIRE.		"A Bristolian," for <i>Jamah Sah, Native Preacher, Calcutta.</i> ..		2 12 0	
Liverpool—		15 0 0		SCOTLAND.	
Ladies' Negros' Friend Society, for <i>Jamaica Institution</i> ..		Laverton—		Edinburgh—	
15 0 0		Collection		Wemyss, Mr. & Mrs.	
Do., for <i>Brown's Town</i>		1 15 0		Elgin—	
10 0 0		Paulton—		Missionary Society, for <i>India</i>	
		Contributions		2 19 6	
		7 18 6		FOREIGN.	
		Stogumber—		AFRICA—	
		Collection		Graham's Town—	
		2 9 4		Nelson, Thos., Esq., A.S.	
		Wells—		3 3 0	
		Collection		INDIA—	
		1 11 0		E., Mr. and Mrs. (one third of £50)	
				16 13 4	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Pursar, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Devan, Tritton, and Co., Lombard Street, to the account of the Treasurers.