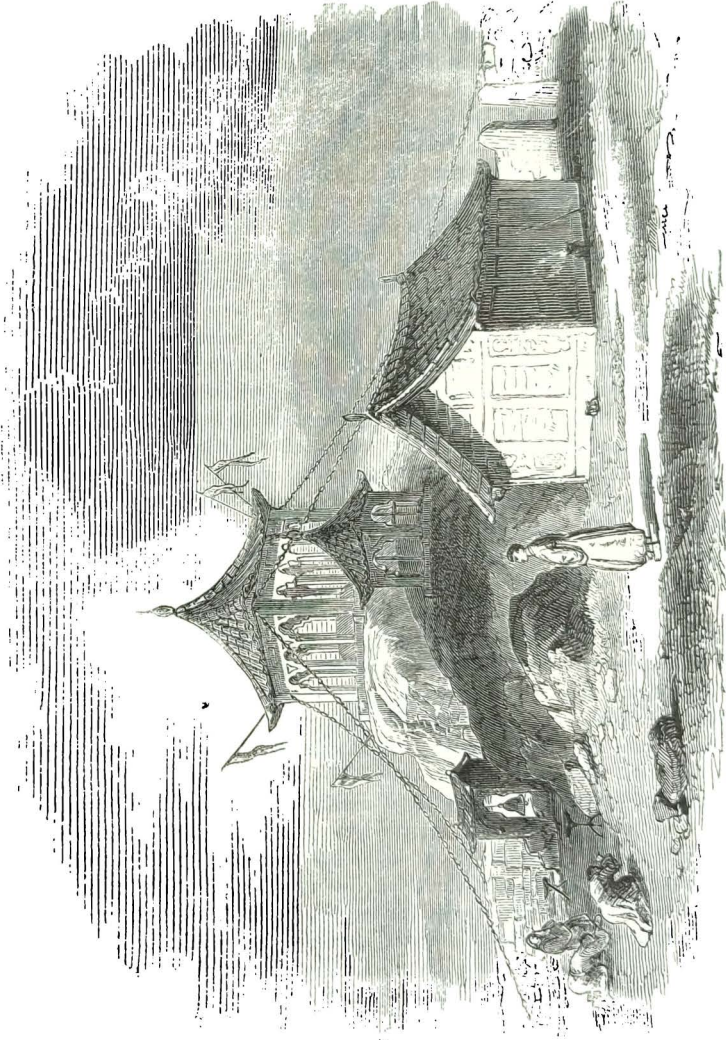


THE MISSIONARY HERALD.



ADAM'S PEAK, CEYLON.

ADAM'S PEAK, CEYLON.

Our engraving for the present month is a representation of a heathen temple on the summit of a mountain in Ceylon, called Adam's Peak.

The height of the peak is 7420 feet above the level of the sea, and its summit, of an elliptic form, seventy-two feet in length by thirty-four in breadth, is surrounded by a wall five feet high. Immediately within this a level space of irregular breadth runs all the way round; and the centre is occupied by the apex of the mountain, a solid granite rock about nine feet high at the highest part. On this is the Sri Pada or sacred footstep.

Whether this much-cherished memorial is rightly attached to Saman, the tutelary Buddhist deity of the district of Saffragam, it is now held by the Buddhists as a memorial of Gautama Buddha. The Malabars and other Hindoos maintain that it was Siva who left the impression of a monaster footstep, and call it Sivano-lipadam. By the Mahomedans it is claimed for Adam, and called Baba-Adamalai. They believe that Adam, whose height was equal to a tall palm-tree, after having been cast down from Paradise, which was in the seventh heaven, alighted on a peak in the Isle Serendib, or Ceylon, and remained standing on one foot, until years of penitence and suffering had expiated his offence, and formed the footstep. That Eve, on the contrary, fell near Jedda, or Mecca, in Arabia; and that after a separation of two hundred years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found his wife—the mountain being thence named Arafat; and that he afterwards retired with her

to Ceylon, where they reared their offspring.

This venerated memorial is five feet seven inches in length, two feet seven inches in width; and the slight similitude it bears to the shape of a foot is produced by a margin of chunam, or plaster, coloured to imitate the rock. It is upon this moulding that the yellow metal case, which is profusely ornamented with gems of plain and coloured glass, is fitted, before the usual time of the pilgrims' arrival. A temple, built of wood, surmounts the rock, and is kept in its position by several strong iron chains, fastened to the stone, and also to the trees which grow on the steep sides of the cone. The roof is lined with coloured cloths, and its margin decked with flowers and streamers. This wooden temple, three feet high, is dedicated to Saman. A pansala, or priest's house, six feet square, built of mud, a small temple for offerings, three feet square, and one large and one small bell, the former cracked, complete the catalogue of objects discoverable on the summit. The bell is struck by each pilgrim as many times as he has made pilgrimages to the Peak. A beautiful pagoda is said to have once stood on it, but there is no trace of such an erection now discoverable.

The devotions of the pilgrims are assisted by a Buddhist priest, according to a prescribed ritual. It is customary, at the conclusion of the ceremony, for relatives, young and old, to salute one another, and the usage is accompanied with symptoms of the liveliest affection. Each pilgrim makes a small offering; these are placed on the sacred impression, and removed by a servant. They are the perquisites of the chief priest.

EARLY HISTORY OF THE ORISSA MISSION.

It has sometimes been suggested to us that an occasional paper on the missions of other societies, and more particularly those of the general baptists of this country, and of the baptists in America, would be both acceptable and useful. In this suggestion we entirely concur; and as our attention has recently been directed to a paper by Rev. J. Buckley (whom we had the pleasure of knowing before he went forth as a missionary), to the Orissa mission, we think our readers will be interested in the following account of that mission abridged from a paper prepared by him, and published in the Repository of last year.

We are the more disposed to do this by a remark in the short letter which precedes the account, in which Mr. Buckley says, "In preparing it I have again and again thought of our Lord's words, 'This which this woman hath done shall be told for a memorial of her.' So I think justice and generosity require that what the Serampore missionaries did for Orissa should be told for a memorial of them." And we afterwards learn that the passages given as quotations are extracts from our own periodical accounts. So far indeed it is an account of the efforts made by the Serampore brethren in Orissa, on whose labours the brethren of the general baptist body have so effectually entered, and prosecuted with so much success.

When the nineteenth century commenced its eventful course, Orissa was closed against the gospel: but it shortly after pleased Him who "putteth down one and setteth up another," to deliver the people from the oppressive yoke of the Mahrattas, and to bestow the government of the province on a nation whose military triumphs have often been succeeded by the establishment of

a kingdom which cannot be moved. This auspicious event occurred in September, 1803. Soon as the illustrious and immortal men, whose names will ever be associated with Serampore in the annals of the evangelization of India, heard of the triumphs of the British arms at Cuttack and Pooree, they earnestly desired to translate the word of God into the language of the newly-acquired province; and to communicate to its idolatrous inhabitants the gospel of the grace of God. Nor were the desires which they cherished for the benefit of this long-neglected land allowed to slumber. Four months only after the province had been ceded to the British, the following entry occurs in Mr. Ward's journal:—"Jan. 21st, 1804. Brother Carey has taken a moonshee (*i.e.* pundit) this week, to begin translating the scriptures into the Orissa language;" and in a united letter to the society in the following April the missionaries remark, "The late successes of the British arms in India have put the country of Kuttak, and a large part of the Mahratta dominions into the possession of the English, we thought this an opportunity not to be neglected, and have therefore begun a translation into both these languages, which goes on regularly, and will, we trust, in a reasonable time be accomplished." In Kuttak the Oriya is the language of the people. The last remark illustrates the disinterested benevolence of the missionaries.

They observe in the following year: "We have long had it in our minds to station a brother in Orissa, near to the temple of Juggernaut. We think of doing this in a short time." But after being silent on the subject of Orissa for three years, they say in March, 1808,— "We have not been unmindful of our

former resolution relative to sending a brother into Orissa, or some of the parts adjacent; but from particular information recently obtained, we are constrained to conclude that the way for the gospel in these parts is at present shut up, which in fact was simply this, that the rulers of British India evinced determined hostility to the propagation of Christianity. The then governor-general, Sir George Barlow, sent a verbal message in 1806 to Carey to the effect that as the government did not interfere with the religious prejudices of the natives, it was their wish that he and his colleagues would not do so. How different the estimate which enlightened and Christian men, to the end of time, will form of the benevolent and self-denying labours of Carey; and of the conduct of the governor who prohibited him and his associates from preaching the gospel. Carey has already a renown wide as the world, though he sought it not, while the name of the governor who opposed the missionaries, and established the pilgrim tax at Pooree is little known, except in the annals of the government of India. In the following year a still more determined and wicked effort was made to hinder the gospel of Christ; but by this time Sir George Barlow had ceased to be governor-general, and on a respectful memorial being presented to his successor, Lord Minto, the proceedings were stayed, though it was not till the renewal of the charter in 1813 that full toleration was enjoyed. On account of the extreme jealousy of the authorities, the missionaries were more careful in sending particulars of their labours to the society. Still, Orissa was not forgotten in their prayers and efforts; and early in 1808 they sent out two native brethren to distribute tracts, and make known the word of the Lord in the province.

It is interesting to notice that the

first Hindoo who was honoured to make known the gospel in Orissa was Krishna Pal, the first fruits of the baptist mission, and the author of the pleasing hymn translated by Mr. Ward, which is a favourite with many,—

“O thou my soul forget no more
The Friend, who all thy misery bore.”

In 1809 the missionaries report with thankfulness, a circumstance of immense importance to the best interests of Orissa. A treasure infinitely more precious than Orissa's sons and daughters had ever known, was now prepared for them. *The New Testament was translated and printed in the Oriya language.*

The desirableness of establishing a mission in Orissa was now increasingly felt, and in the same year that witnessed the completion of the New Testament they invited one of their members (John Peter) to enter on the work, and appointed as his associate a Hindoo brother, named Krishna Das. This important step was taken, as they state, “after much deliberation and earnest prayer.” A few particulars of these two friends, the first Christian labourers located in Orissa, may with propriety be given.

John Peter was born in Bengal, and his parents, who were Armenians, resided in Calcutta. According to the custom of the Armenian church, he was immersed in his infancy, but his parents were wholly ignorant of spiritual religion, and their son grew up a dissipated and wicked young man. He had obtained a little knowledge of religion from reading the New Testament and some English catechisms; but he knew not the grace of God in truth. While in this state of careless indifference, various troubles befel him, which, by the good Spirit of God, excited anxiety respecting his soul; and this anxiety led him to the house of prayer. A Bengalee sermon by Mr.

Ward, at the Lal Bazar chapel, Calcutta, affected his heart. He gladly received the word, and was baptized. Soon after his baptism he began to exercise his abilities in Bengalee preaching, the brethren heard him with surprise and delight, and spoke of him as "the most eloquent and pathetic Bengalee preacher" there was in the mission. As the Oriya bears so close an affinity to Bengalee, it was thought he might be usefully employed in Orissa, and would speedily acquire the language. In a narrative written with much simplicity and humble piety, he observes: "When it was first proposed to me to go into Orissa to preach the gospel, I felt pleased with the idea, but was reluctant to leave my friends and my native place. I prayed earnestly every day on this subject, and God in mercy delivered me from those unpleasant feelings. I also felt much concern as to what might befall me in Orissa if the people should persecute me for preaching the gospel; but the following passages relieved me from all my distress on this head: 'Fear not them that kill the body,' &c.; 'He that loseth his life for my sake,' &c. I now feel a pleasure in the prospect of going to Orissa."

On Peter's arrival in the province in January, 1810, he settled at Balasore, and describes the moral desolation that surrounded him in these words: "The state of this country is deplorable in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets, especially on the river side. Hundreds are going, almost every day, to worship this great idol." He adds, "I proclaim the gospel to them, and invite them to believe in Christ: I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ, showing that he came on purpose to save sinners, and is able to do so effectually: I endeavour

to prove that they are all in need of a Saviour; that without Christ none can go to God; and that without his atonement there is no forgiveness." But the people had little disposition to hear, and none to regard his message. But while seeking the salvation of the natives of the country, he did not neglect opportunities of benefiting others through the medium of the English language. There were more at Balasore in those days to be benefited by such labours than at present. His first success was from these efforts. John Slater, a European soldier, was baptized in less than four months. The next month three others were baptized from the regiment, one of whom was the drum major. They are described as very zealous in the cause of God, and as being constrained by the love of Christ to devote themselves to his service. The drum major, whose name was William Smith, appears to have been especially diligent in making known to others the mercy which the Lord had revealed to him. Soon after his baptism, it was said, "Brother Smith talks of Jesus to the sepoys." No doubt he talked of Jesus to the members of his own family as well as to the sepoys, and talked to purpose too, for the following month his mother and his wife, with two others from the regiment, were baptized and added to the church. Before the close of the first year, the church had increased to sixteen, but none of those added were Hindoos.

Other additions were made in the two following years, so that before the close of 1812, more than thirty members are reported; but before this time, many of them had removed with the regiment to Cuttack; and though most of them held fast their integrity, they were but nominally connected with the church at Balasore. Such removals and changes are discouraging and painful; but so-

ciety in India is constantly changing, and the only hope of gathering a church that will remain, is to gather it from the bleak wilds of heathenism. Peter left Orissa for Calcutta in 1817, having laboured in it more than seven years; but the last four years the additions were few and small. It appears that he secured, especially at the commencement of his course, the esteem of the Europeans and Indo-British, and that he was very useful to many of the latter class; but of the results of his labours among the Oriyas, so far as they can be ascertained, fidelity forbids our saying much that is encouraging. Peter refers again and again to the dark and discouraging prospect presented whenever he went among the heathen; and on one occasion, after describing his encouragements in other respects, he adds, "What shall I say concerning the natives? I mourn for them daily. But few of them call on us; they seem afraid to hear the doctrines of Jesus."

The painful part of our story in relation to Orissa's first evangelists remains to be told; and faithfulness requires that it should be told without reserve. The bright scenes of Peter's early ministry were beclouded before he left Orissa. He fell into the snare of the devil, the slave of strong drink. When he removed to Calcutta, he was affectionately received by the Serampore missionaries, who were not aware of his disgraceful conduct. They employed him for a time as the Bengalee preacher at Bow Bazar chapel, Calcutta, and he indulged in secret his intemperate habits; but his sin afterwards was revealed. He was, of course, excluded from the church. After a time, penitence was professed, and it was trusted with sincerity. The unhappy wanderer from the path of holiness was restored to the fellowship of the church; but it was felt, and very properly so, that he could not be restored to his office. At

this he was much displeased; and soon after, professing that he had changed his religious sentiments, he united with the church of England, and was employed by, it is believed, the Propagation Society, as a catechist to the natives. Again he grievously fell, and again was dismissed from his post. Of his subsequent course and its close, though diligent inquiry has been made, nothing has been ascertained with certainty. Such is the melancholy history of Orissa's first evangelist, whose early career was so bright with promises and whose ability and eloquence as a preacher were so great, that he has often been styled, "The Robert Hall of Bengal." May we all remember the words of Christ to his disciples, the same night in which he was betrayed, "Watch and pray, lest ye enter into temptation."

It would be interesting if we could furnish particulars of the subsequent Christian course of those who formed the first church of Christ in Orissa, but the members were soon scattered in different parts of India; and it is likely that ere this, most of them have fallen asleep. Still a little is known of three of the members, which it appears desirable to record for the information of the friends of the mission. Mrs. Rennell and her sister, Miss George, were baptized by Peter in April, 1812, and to these friends a brief reference may be made, as they are still approved members of the church at Cuttack. They are the only members now in the church who have belonged to it from the beginning. They were both of the Romish persuasion; and suffered much persecution and reproach when they were baptized, but they bore it patiently and joyfully. When Bampton and Peggs came to Cuttack in 1822, they were the first to join the church which was then formed; their names appear in the church book among the seven who in that year constituted the

church; and, so far as the records of the church testify, they have never been brought under church reproof. It may be interesting to add, that Mr. Rennell, the husband of the former of these friends, was the first baptized by our brethren after their arrival in Orissa; and I believe also, the first member of the church removed by death.

The holy activity and usefulness of Smith, the drum-major, have been already referred to, and the subsequent accounts of him are not less pleasing. It is stated that he continued to grow in the knowledge and experience of divine truth; and was instant in season and out of season in speaking of Christ to others, especially to the natives. When the regiment removed from Balasore to Cuttack, he diligently employed himself at the different places where they halted in making known the gospel, and in distributing scriptures and tracts. He talked with byraggees and brahmins about the love of Christ till he wept; and his soul, he says, was refreshed by the consideration that the Spirit of God was working in these heathen lands. He has left a description of his march, and it is one that would be highly creditable to any missionary. Indeed, in the best sense of the word, he was a missionary, although not set apart to the work by the appointed and appropriate solemnities. On his arrival at Cuttack, he began with much earnestness to preach the gospel to the heathen. He furnishes some affecting particulars of the great Juggernaut festival in 1811. The number of pilgrims that passed through Cuttack was immense. When the idols were brought out, the press was so great, that the multitude trod

one upon another, and a hundred and fifty were killed. Numbers destroyed themselves by falling under the wheels of the ponderous car; and many perished in consequence of famine. It appears to have been a scene of heart-rending horror, the like of which has been rarely witnessed even at that most revolting shrine.

As a large proportion of those baptized at Balasore now resided at Cuttack, meetings were regularly held for mutual edification and instruction, at which Smith often delivered a word of exhortation to those who were gathered together. Nor were these labours in vain. When Peter visited Cuttack in December, 1811, two were baptized from the regiment, the fruit of Smith's labours. This was, doubtless, the first time the ordinance of believers' baptism was administered at Cuttack. Blessed be God, it has often been administered since. Mr. Smith is described by one who knew him in Orissa, as an excellent preacher, and as a man whose holy walk and steady adherence to the truth, rendered him an ornament to his Christian profession. He continued to be connected with the regiment for three or four years, after which he was accepted by the Serampore brethren as a missionary, and wholly devoted to the work in which he so much delighted. This zealous servant of the Lord, the second baptized believer in Orissa, still lives, and has, in connection with the baptist mission, for thirty-four years been engaged in the work of Christ at Benares, a renowned seat of brahminical learning and Hindoo superstition.

(To be continued.)

THE FIRST OF AUGUST, 1854.

From many letters recently received, we are enabled to lay before our readers some account of the manner in which

the anniversary was observed, of the ever-memorable day which ushered in the freedom of the coloured population

in the British colonies. There seems to be no abatement of interest in regard to it. The young people, most of whom never felt the galling yoke of slavery, regard it with feelings as fervent and joyous as those who once did, but who now exult in the blessings of freedom.

In no part of the west is this day more devoutly kept than in the Bahamas. Mr. Capern informs us that it was a day of joy, especially to the young. "There are some here who would be glad for the day to be forgotten, but it seems to me very proper to keep alive the remembrance of it. A large amount of labour is entailed upon ourselves at the mission house in making preparation for it, and we feel this the more as it occurs at the hottest season of the year. Our numbers exceeded my expectations, as the most active and persevering efforts are being made by the episcopalians to get hold of the youth of the colony."

We have read a very interesting account of this festival in one of the Bahama papers, and as the editor, as far as we know, is not immediately connected with our mission here, it is all the more gratifying. It is as follows:—

"In the afternoon the children of the sabbath school connected with the baptist mission under the charge of that able and indefatigable minister of the word, the Rev. H. Capern, assembled at Bethel chapel, and, accompanied by their teachers, went in procession to Zion. While on their way thither, they presented a very *gala* appearance, there being among the children no want of bright ribbons and brighter looks. Their march was enlivened by singing at intervals parts of cheerful hymns, among which we noticed particularly the one beginning with 'Slavery has fallen to rise no more.' On arriving at the town chapel they

broke up and dispersed over the grounds, where they enjoyed themselves with playing at various games; and we were much amused with the eagerness with which they scrambled for the groundnuts which were thrown to them by Mr. George.

"After pleasing themselves in this way for some time, they were called to take their seats at the tables which were prepared for their accommodation, and it was amusing to see the rush at the entrance. As soon as they were comfortably seated, the good things prepared for them were distributed by the teachers, and having sung a grace, they fell to upon the viands with remarkable alacrity and perseverance. The teachers had certainly a hard time of it to keep up the supply, the celerity with which they managed to despatch what was placed before them was truly astonishing. All things, however, must come to an end, and they were at length satisfied.

"The cloth being removed, several appropriate hymns were sung, and we could not fail to remark the decided improvement made in this delightful art since the last anniversary, although there were about four hundred and twenty children present, many of whom are very young, we could hardly detect any one out of time or tune, and the harmonious blending together of so many voices had a very pleasing effect.

"After three cheers for her majesty, the lieutenant-governor, &c., &c., and three groans for slavery, they were dismissed and went happily away.

"To the Christian and philanthropist, the proceedings of the afternoon must have been very gratifying, it being evident that the fact of four hundred and twenty children in one denomination being under regular gospel training must affect for the better the future spiritual and moral interests of the community.

"TEACHERS' TEA DRINKING.

"After the children had separated from the mission house, evidently pleased to the full with their treat and the proceedings of the afternoon, the teachers of the sabbath school collected for a tea-meeting; after which several of the male teachers detailed their experience of the difficulties or comforts they had met with in their highly important work throughout the past year. They were then addressed by several gentlemen in a manner which seemed to interest them much; these were the Rev. H. Capern, their excellent pastor, the Rev. Dr. Maclure of St. Andrew's church, and Messrs. Rae, Stevenson, and George.

"The topics handled were various, but for the most part bearing on the responsibility which devolved on them in the view of the position in which they now stood as compared with that of past times, the importance of the sabbath school, and especially the duties and obligations of the sabbath school teacher in reference to the spiritual interests of the children under their care, and of the necessity to this end of the teachers themselves being personally partakers of the divine grace."

A young friend at Spanish Town, Jamaica, connected with Rev. J. M. Phillippo's church there, and to whom we are indebted for an interesting account of their late missionary meeting in aid of the Society's operations in Africa, and the college at Calabar, which appears under the head of Foreign Intelligence, informs us that on the morning of the day the ordinance of believers' baptism was administered by Mr. Phillippo in the river which flows through Clair Park Pen, near Spanish Town. The attendance was larger than on any previous occasion. Great numbers came from the town and country during the night, so that at six o'clock in the

morning there could not have been less than twelve hundred persons present.'

A thanksgiving meeting was held at daylight, as is customary on these commemorations of the abolition of slavery. The booth which had been erected proved too small to accommodate all the friends, consequently the candidates were addressed outside. They were seated in a circle under one of the wide spreading trees, and the spectators stood around, and formed an interesting group. They then proceeded to the river side, where Mr. Phillippo delivered an impressive discourse on the subject of baptism, and scripture proofs were given for administering it to such as made a profession of their faith in Christ.

After singing and prayer, the candidates, forty-two in number, were baptised. Great order prevailed, and every one listened with interest and attention to the addresses which were delivered. The situation was a most favourable one, as the bank sloped down gradually to the water side, thus affording all an opportunity of viewing the striking and beautiful scene before them. Interesting and beautiful, indeed, must such a scene have been to any one; but to those who knew what slavery was, who had witnessed the degradation and cruelty ever attending it, who knew what perhaps these very people, had they lived a few years ago, would have suffered for openly professing their love to Christ; but more especially to our brother Phillippo himself, who had witnessed such things, and who is now almost a veteran in the good cause in Jamaica, and who could rejoice over these believers thus giving themselves to God and to his people as freed men in the Lord, such a scene would excite emotions too deep and thrilling for words to express.

Though not connected with these festive commemorations, it may not be

amiss to add, that this band of forty-two believers were received into the church on the following Lord's day. The chapel was crowded, many strangers were present, and the services created quite a revival among the people of the congregation especially. May our friends there, often witness these encouraging proofs of the divine blessing on the labours of faithful men in making known the gospel of the kingdom.

We now turn our eye to the western coast of Africa, and a similar spectacle may be seen. Very cheering must it have been to our warm-hearted brother Diboll to witness, what he himself, in a few graphic sentences, so well describes.

It seems to have been the intention of the people at first to hold a prayer-meeting, continuing through the previous night, but Mr. Saker thought it best to induce them to close that service at ten, which they did. On the Lord's day morning the prayer-meeting commenced at half-past four. At six the bell rang for morning service, and groups of persons were seen wending their way to the mountain stream. Here much preparatory work had been done, and several hundred persons, many of them dressed in white, were seated in order, according to an excellent arrangement, and the pulpit in the centre. Many hearts were devoutly engaged with the Lord for a blessing on the events of the day. Our dear brother Saker offered prayer, and the pastor delivered a discourse from Acts ii. 41, 42; after which eleven persons were baptized. One of these was the pastor's daughter, the only white person that has ever been baptized here!

"In the afternoon these eleven persons were received into communion at the Lord's table. This was one of the days of the Son of man. May the Lord give us many such. Since then thirty persons have been to me to speak about their souls, some of whom are in a very hopeful state, besides two who are under discipline, and seek to be restored."

The preceding pages will afford our friends some general idea of the way in which these Christian children of Africa commemorate the day of their civil freedom. It is most gratifying to see them making the service one of so truly a religious character. We may hope that the conviction will be deepened every year, that the preaching of the gospel has been the main instrument in breaking their bonds. May they do all that in them lies to help the faithful ministers of the word to break up a bondage far more terrible and disastrous.

And how cheering to the friends of missions to see so many instances in which this darker slavery has been destroyed, and who signalize their remembrance of the temporal gift by proclaiming their reception of the greater and the nobler, and publicly giving themselves to Jesus and to his church. While we endeavour to picture to our mind's eye these scenes of deliverance and joy, and sympathize with those who have been the means of bringing them to pass, let us not only rejoice that God has put upon us the honour to help in such a work, but determine that fresh efforts shall be made, and more fervent prayer offered, for a divine blessing on all missionary institutions.

FOREIGN INTELLIGENCE.

The news that several missionaries were about to depart for the east gave great joy to our brethren labouring there. As might be expected in such a case, one brother hopes a labourer might be sent into his district, and another puts forth the same plea. These representations will not be unheeded. One great advantage of them will be the valuable information they afford of the most destitute localities, and as they pro-

ceed upon the principle of concentration of future efforts, a principle which the committee have adopted, and intend, as far as possible, to carry out, we neither regret the number nor the urgency of the appeals which have been made. We can only again urge upon the churches the necessity of renewed efforts, that the supply of the necessary funds may justify the committee in carrying forward, with all vigour and

speed, their scheme for "consolidating and strengthening the Indian mission" to an early completion.

POONAH.—At this station our esteemed brother Mr. Cassidy continues to labour, and with considerable encouragement. As he visited many places during his visit to this country, and very many of our friends who had the pleasure of intercourse with him have expressed to us the great interest they took in his labours, it will afford them no small measure of satisfaction to hear of his welfare. Having lately laid before the committee, a plan which he had in his mind of taking a farm, and teaching the natives how to cultivate it, and thus exciting within them a desire for improvement, as well as cherishing habits of industry, he asked for a grant to aid him in this undertaking. This the committee felt compelled to decline, and the secretaries were directed to explain to Mr. Cassidy the grounds of their refusal, while expressing for him the deep regard which they felt towards him. To this communication Mr. Cassidy replies,—

"While I feel very thankful to the committee for the pains they have taken to consider my proposed farm, and to you for the trouble you have so kindly taken to explain matters to me, I admire the principle on which they have based their decision, and heartily approve of all they have said. The resolution throws a sacred halo around the expenditure of funds in India, which I pray I may sustain by constant attention to the single object of speaking the truth in love. Oh! that I had more heart to this work.

"For the farm project I am now agitating for information and a plan. Lectures on agricultural chemistry, about to be delivered in the government college here, I am thinking of having translated, in order to carry the information to those who can apply it.

"I have the prospect of building a chapel here. The design has been made out, and I have applied for a site. The chapel is estimated at about £400, but it will perhaps cost a little more, and will seat four hundred persons. I know not whence the funds for it are to come, but I have printed an appeal, a copy of which I enclose,—

"*An Appeal for funds to erect a place of worship at Poonah, for the use of the Baptist Mission.*

"The congregation attending divine service on sabbath mornings, in connection with the baptist mission, numbers between two and three hundred souls. The other

religious meetings in this mission are not so large. All those who attend, do so of their own accord. Good results have followed these meetings.

"The Masonic hall has been rented at forty rupees a month, for the purpose of holding some of these meetings. Others have been, and must continue to be held in other places, to suit the convenience of those who cannot come to the hall. Yet there are meetings which lose their object, unless held in a public and central spot, and as the Masonic hall cannot be always accessible to the public, meetings which cannot be held elsewhere, must be abandoned.

"It is absolutely necessary, therefore, that a plain building be erected, which shall be wholly consecrated to the service of God, in which such meetings may be held, the public library of the mission opened more widely to the view of the public, and the missionary visited by some who cannot now call upon him.

"A plain building has been computed at 4,075 rupees, and a site has been granted by government for it, near the staff-sergeant's quarters.

"Subscriptions will be received by Messrs. Holder and Co., booksellers, Bombay, and by Messrs. Monnett and Co., Poonah, and by HENRY P. CASSIDY, Baptist Missionary.

"Poonah, Aug. 6th 1854."

"If India can be persuaded to erect her own buildings, this shall be paid for by subscription. I fear, however, I shall be compelled to draw on my allowance. I told the congregation if they would give me £100, I would give £100 more, and beg the rest. I hope for the best, but half fear I shall have to build it all myself. I am now looking out for an employment which may enable me to do so without retarding my missionary duties. A professorship in the Government College appears opening, and I am seriously thinking of applying for it. This would entirely save your funds. Five years of it would serve my purpose admirably, and the college would not repent my services during that time.

"I cannot forbear mentioning my lively sense of the uniform kindness of Colonel Havelock (Mr. Marshman's brother-in-law). Though appointed to the Bengal presidency, he takes a deep interest in this mission, and contributes largely to its maintenance.

"The Friday evening meeting of children was entertained last (August) at tea, with an examination of the instructions remembered from the weekly addresses. A few who came to me twice a week, to learn vocal music, were also examined. A goodly number of visitors assembled, and expressed their satisfaction at the attainments displayed. About one hundred children were present.

"The peace of God enrich you with all its blessings and graces. Success attend all

your labours of love. You have a vast engine of blessedness in your hands. Heaven's eye direct you. The eye gives the heart. May you read it more clearly than ever."

It is almost superfluous to add to these interesting extracts, that we trust Mr. Cassidy will have some expressions of sympathy from friends in this country. Most glad shall we be to receive contributions towards his new chapel. To send out donations for this purpose will be a great delight, and they will cheer our devoted and self-denying brother in his arduous work.

WEST INDIES.

JAMAICA.—The recent accounts from Jamaica intimate that the cholera has somewhat diminished, though its ravages have far from ceased. What is most felt now, is its effect on the churches and congregations, whose numbers are seriously diminished. The widows and orphans left nearly entirely destitute, will long be a source of great anxiety to the brethren. We are glad to announce that Mr. Hodges returns to Jamaica, having accepted the call of the church at Stewart Town, and friends in the country subscribing to pay his passage thither; with Mrs. Knibb, her two daughters, the youngest not having, we regret to state, derived much benefit from her sojourn in this country. We are sorry to learn by a recent letter from Mr. Hewett, that Mrs. Burchell's health is rapidly declining, and she seems fast approaching the final scene, on which, however, she looks with the calmness and hope of a believer who has a good hope through grace.

The account we have received of the annual meeting at Spanish Town in behalf of the Society's operations in Africa, and the Collegiate Institution at Calabar, is one of deep interest, and among other things tends to show that there is no lack of interest among the churches in these great objects.

“On Lord's day, July 16th, a sermon was preached by the Rev. J. O. Beardslee (independent), in the afternoon an address was delivered to the children by Rev. William Claydon to a large number of children and adults, Mr. Claydon also preached in the evening.

“On Tuesday evening the public meeting was held. The large chapel was filled at an early hour, and was so thronged that numbers were unable to find admission. The

Hon. E. Jordan, mayor of Kingston, was announced to take the chair, but being prevented by his magisterial duties, his place was courteously and ably filled by the hon. the speaker of the House of Assembly. There was also present a larger number of the more respectable inhabitants of the town than on former occasions.

“After singing and prayer, his honour opened the meeting by a very interesting and impressive speech. Addresses were also delivered by the ministers and gentlemen of various denominations who were present. The meeting continued to a late hour, but being well sustained to the very last, no sign of impatience was manifested. Altogether, a more deeply interesting and important meeting could hardly have been imagined.”

BAHAMAS.—After adverting to the jubilee services, which Mr. Capern remarks were “as good as ever,” some account of which will be found in the preceding pages, he goes on to state:

“I am sorry that I have little reason to believe that God is glorified by the preaching of the word. We look about in vain for those who tremble at it, and, pierced to the heart, inquire, ‘Men and brethren, what shall we do?’ Much seed falls by the wayside, much into stony places, some among thorns, but, alas! little into good ground. I could indeed baptize candidates, but I fear they are not true believers. But the change in general, in the views entertained respecting both baptism and sprinkling, within the last few years, is very striking. There is not half the rage there used to be to get children sprinkled. Nor do those who call themselves baptists hold, as formerly, that baptism is ‘the finishing of their work,’ for so I have heard them speak of it, when seeking to be received as candidates.

“Letters came to me yesterday, Aug. 10, from the church at Ragged Island, earnestly requesting me to visit them as their leader is dead, and they have no one to preside over them. The deceased was an aged, and I hope a good man. He was killed by lightning, in his room, and was not found until he was nearly burnt to pieces. He was found on his knees, and not until some hours after the storm abated; and, strange to say, not a particle of anything in his house, not even his bed things, was touched by the fire, and he kneeling by his bedside!

“Exuma is 130 miles, and Ragged Island 300 miles, from Nassau. This time of the year, in consequence of calms and head winds, the vessel may take twelve or fourteen days to reach the latter. I think I shall defer my visit until the hurricane months are over.

“You have long been cherishing the hope that our churches in this colony would be

self-supporting, and I have at times myself felt sanguine that your wishes would be realized. But I fear the day is far distant. All our native pastors are complaining that little is done for them by the churches. I informed you in my last that the church at the northern end of Long Island had invited brother M'Donald to come and take the oversight of them, and had offered to raise him about £9 a year. At Governor's Harbour, where he has been labouring for the last nine years, the people cannot raise him so large a sum as that. Last week I received a letter from our native brother, J. A. Harman, who is at Grand Bahamn, in which he says, "The deacons called the church together, and spake over the matter, and the whole amount of what the church would do is £12 5s.' This is the sum which six churches offer to contribute. They are situated in three different islands, and to visit them hundreds of miles must be travelled, and expenses incurred. I trust the way to our end will become more clear ere long."

TRINIDAD.—We regret to learn by letters from Mr. Law, by the last mail, that cholera had broken out in the island, but the disease had, up to the time of his writing, September 8, appeared in a mild form, and was confined to the poor, ill-fed part of the people, and those who live in dirty yards, and badly ventilated houses. Mr. Law says:—

"In Port of Spain and neighbourhood about thirty persons die daily. I have seen several fatal cases. Some of our people have been attacked, but are now recovering. I need not say that I am doing all I can for the poor, the sick, and the dying. My means of help are small, but in an emergency like this I must go beyond my means. The community, generally, are terror-stricken. God's people are calm and happy, for they know and feel that God does all things, and that he does all things well.

"The Romish priests are especially active in going about deceiving both the living and the dying. The nuncio declared some time ago, that the cholera would not come while he remained in Trinidad. But now that it has come, he says it is to force all the people to become Romanists; hence this fearful visitation is made the means of destroying the souls of the people.

"My time is occupied from morn till night in going about among the people. My work is chiefly in town just now. At night I sometimes feel almost dead. I am, however, amidst all, strong and well in body, and very happy in mind, from a sense of the presence and love of God. I have just been riding through the town. It appears there were more than forty deaths yesterday. This morning the doctors say things are very bad, while the chief druggist in town says there is rather a lull."

We are glad to find that our friends at Pembroke Chapel, Liverpool, have subscribed between £60 and £70 towards the cholera fund, and we have received from two anonymous friends donations of £20 and £5. But as a grant has been made to Mr. Hodges to enable him to take out a supply of medicine, and to afford relief to the destitute on his arrival in Jamaica, and help must be sent to Mr. Law at once, we trust our friends, whose means enable them to meet such cases of special exigency, will lose no time in forwarding subscriptions.

FRANCE.

MORLAIX.—Mr. Jenkins informs us that the help which the Committee has afforded has inspired the hearts of the persecuted with gratitude and joy. From a journey into the country he learned that the teachers remained firm in the Lord's work. Though teaching to read has ceased for the present, they visit the people to converse with them on the things of God. Should the case in the Court of Cassation be gained in favour of the itinerating school, the number of scholars will greatly augment. Persons threatened to be expelled their farms, on account of religion, continue to stand fast. Mr. Jenkins expresses his hope, that ere long, the grand obstacle to the distribution of the scriptures in Finisterre will be removed. Meanwhile let our friends remember these persecuted brethren in their supplications before God.

HOME PROCEEDINGS.

We have to report a goodly number of meetings during the past month. Mr. Carey has visited Somersham, Warboys, Woodhurst, &c., and with Mr. Bowes and Mr. Millard, Brighton; the latter has also been to

Bridgnorth, Broseley, Shrewsbury, Oswestry, Wem, and other places in Salop. Mr. Makepeace has, with Mr. Birrell, taken Reading, and then he went on to Liverpool and Rochdale, whence he will visit the

churches in Hampshire. Mr. Phillips has gone through the Northern Auxiliary, Newcastle, Shields, Durham, &c., Hemel Hempstead, and thence to Plymouth, Devonport, and Kingsbridge, in South Devon. Mr. Trestrail attended the annual meeting of the Juvenile Auxiliary at Lewisham Road, and, accompanied by Mr. Wheeler, meetings at Pembroke, Tenby, Narberth, Haverfordwest, Carmarthen, &c. Some of these meetings have given a good report, and remittances have been encouraging. In others the accounts have not been so favourable. But, as trade has not been prosperous in the north of late, we were somewhat prepared for this. We hope the very bountiful harvest will correct commercial depression, and that our supplies will soon augment.

We had the pleasure of attending and taking part, early in October, in the sixth annual meeting of the Young Men's Mission-

ary Association in aid of the mission. Dan. Pratt, Esq., of the "Patriot," presided, and the meeting was addressed by Edward Miall, Esq., M.P., Revs. W. Vince of Birmingham, Clement Bailhache of Stepney College, and W. G. Lewis of Westbourne Grove. The gentlemen who have hitherto acted as honorary secretaries have been compelled, from the pressure of other engagements, to resign their office. But the Committee have secured, under mutually satisfactory arrangements, the services of Mr. John Templeton, who has consented to give up some secular engagements, and to devote the time thus previously occupied to the duties of this office. We cordially wish our young friends success in their efforts, which we have reason to believe have contributed to augment those funds of the Parent Society which have been derived from the free-will offerings of the young.

MR. UNDERHILL.

We have great pleasure in stating that we received a letter from Mr. Underhill, dated September 25th, off Cadiz, all well, and Mr. Gurney subsequently heard from him on his arrival at Malta; and while writing this, a letter has come to hand, dated Alexandria, Oct. 4th, at which time our friends were in good health and spirits. The voyage had, up to that time, been most pleasant. The ample accommodations on board, and the attention of the

servants, and great comfort of the ship, made the passage a most enjoyable one. Besides which, the company of many pious persons, intercourse with Dr. Anderson and his colleague, and Mr. Marshman, much added to the pleasure of the social circle. Before this reaches the eye of our readers, our friends will have either reached, or be very near to their destination.

FINANCES.

We must again urge upon our Treasurers and Secretaries of local Auxiliaries, the need in which we stand of speedy remittances. The Treasurers are necessarily *considera-*

bly in advance. Recent drafts on the funds have been very heavy indeed. Help now is much more valuable than at almost any other season of the year.

ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than

they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

NEW SERIES OF THE JUVENILE HERALD.

Desirous of meeting the wishes of our young friends as far as possible, the Committee have resolved to issue a new series of the Juvenile Herald, in January next. They have secured the services of the Rev. S. G. Green, B.A., of Bradford, a well known and successful writer for the young, as editor. The work will be printed in a new type, and with improved embellishments. It will be published, as heretofore, by Messrs. Houlston and Stoneman, and our kind and constant friend, Mr. Heaton of Leeds. We urge

upon superintendents and teachers in our schools the duty of aiding in the endeavour to secure a very enlarged circulation. The committee of the Young Men's Missionary Association have promised their cordial aid, and as no effort will be spared to impart fresh interest to the new series, we earnestly invite the hearty support of our friends. Communications for the editor may be addressed direct to Bradford, Yorkshire, or to the care of the secretary at the Mission House.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to
October 20, 1854.

ANNUAL COLLECTION.		DURHAM.		LEICESTERSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Sermon to Young Men, Poultry Chapel, by Y. M. M. A., balance	0 12 1	South Shields— Mc Kay, Mrs., for <i>India</i>	5 0 0	Leicester, on account, by Mr. James Bedells	220 0 0
<i>Annual Subscription.</i>		Sunderland— Angus, Mr. W., for <i>Jamaica Institution</i>	5 0 0		
Newton, Mrs.	0 10 0	Bethesda, &c.	20 0 0	LINCOLNSHIRE.	
<i>Donations.</i>				Grimsby— Collection	4 0 0
Cartwright, R., Esq., for <i>Jamaica Institution</i>	5 0 0			Contributions	1 0 0
Friend, by Mrs. Abrahams	0 10 0	GLoucestershire.		Horncastle— Collections	6 14 0
H. M.	2 2 0	Avening— Collection	1 1 10	Contributions	6 7 8
N. C., for <i>India</i>	30 0 0	Contributions	0 5 2	Less expenses	13 1 8
Do., for <i>West India</i>	20 0 0	Do., Sunday School	0 5 9		0 16 6
<i>Cholera Fund</i>	20 0 0	Coleford— Collections	6 17 4		12 5 2
"Thank-offering to God for the last balance sheet"	5 5 0	Contributions	6 10 0	NORFOLK.	
		Eastcombes— Collection	2 2 0	NORFOLK, on account, by Mr. J. D. Smith	200 0 0
LONDON AUXILIARIES.		Eastington— Collection	2 15 6		
John Street— Contributions, on account	50 0 0	Contributions	1 16 2	NORTHAMPTONSHIRE.	
Milton Street— Sunday Schools, by Y. M. M. A., for <i>Cryton Schools</i>	1 12 10	Do., Sunday School	2 4 6	Brayfield on the Green— Collection	1 5 9
Romney Street— Sunday Schools, by Y. M. M. A.	2 13 3	Kingstanley— Collection	4 11 0	Contributions	0 2 6
Walworth, Horsley Street— Collections	5 17 9	Contributions	10 11 3	Do., Sunday School	0 7 6
Contributions	2 3 5	Do., Sunday School	2 5 0	Guildenborough— Collection	4 16 0
	8 1 2	Shortwood— Collection	13 6 1	Wollaston— Ward, Mr. J.	10 0 0
Less expenses	0 3 6	Contributions	28 19 6		
	7 17 8	Do., Sunday School	4 8 7	OXFORDSHIRE.	
BEDFORDSHIRE.		Acknowledged before and expenses	23 9 6	Chipping Norton— Contributions, by Mrs. T. Bliss	15 0 0
Luton, Old Meeting— Collection	4 15 0		64 10 2		
BERKSHIRE.		HERTFORDSHIRE.		SHROPSHIRE.	
Reading, on account	26 12 0	Markyate Street— Collection	2 8 2	Bridgnorth— Collections	12 2 2
Wantage— Collection	11 9 3	Contributions	2 0 4	Do., Sunday School	15 16 10
Contributions	9 19 6	Do., Sunday School, for <i>Native Preachers</i>	1 11 6	Boys	1 0 3
Do., Sunday School	0 11 9			Less expenses	28 19 3
	22 0 6	LANCASHIRE.			0 11 1
Less expenses	1 5 6	Accrington— Collections	11 7 1		28 8 2
	20 15 0	Contributions, Juvenile	10 10 2	SOMERSETSHIRE.	
CAMBRIDGESHIRE.		Do., Sunday Schools and Bible Class	0 14 5	Clevedon— Contributions, by Mr. Stephen Reeves	0 12 0
Cambridge— Foster, R., Esq., for <i>Chitoura Chapel, &c.</i>	2 0 0	Burnley	8 0 0		
Haddenham	4 15 6	Cloughfold— Collections	15 8 10	STAFFORDSHIRE.	
				Wolverhampton— Fleming, Mr. W., A.S.	1 1 0
CORNWALL.		Less district expenses	4 9 5		
Camborne— Anon	0 10 0		41 11 1	WARWICKSHIRE.	
Padstow— Contributions	0 10 0	Liverpool, Pembroke Chapel— Collection, for <i>West India Cholera Fund</i>	67 8 0	Birmingham, on account, by Mr. J. H. Hopkins	44 17 0
Redruth— ARON	1 1 0	Manchester, on account, by Thomas Bickham, Esq.	150 0 0	H. H., A Thank-offering	5 0 0
		Sabden— Collections	7 18 6	Do., do., for <i>West India Cholera Fund</i>	5 0 0
		Contributions	7 9 1		
		Do., Sunday School	7 13 11	WILTSHIRE.	
				Shrewton	4 1 0

