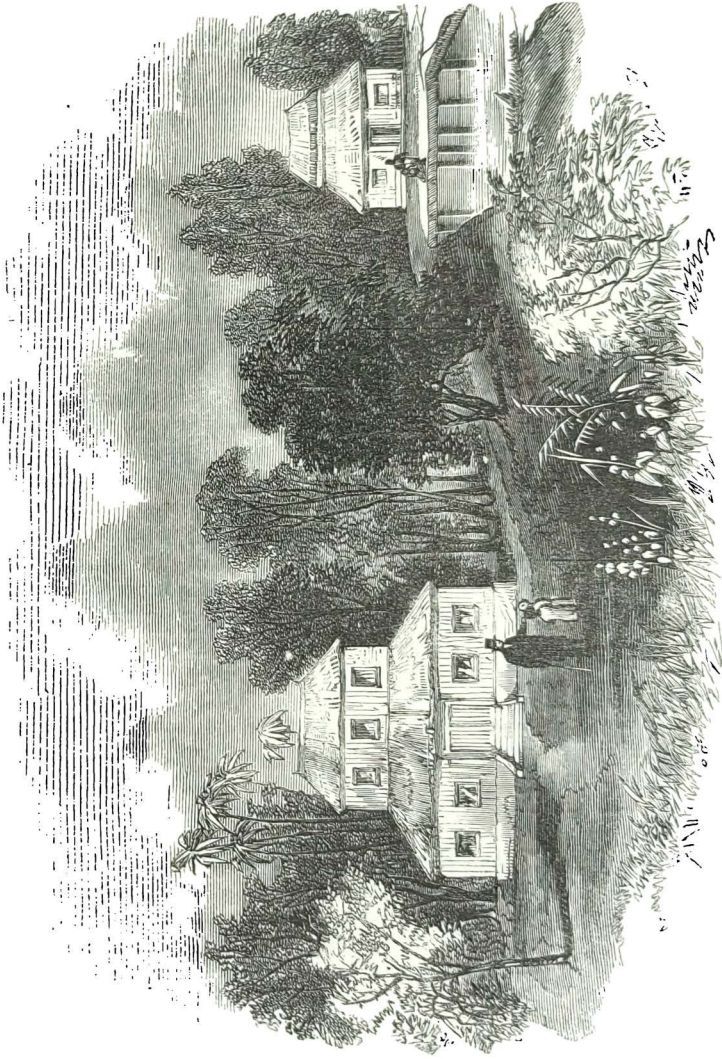


# THE MISSIONARY HERALD.



RAJAPORE CHAPEL, BACKERGUNGE.

## EARLY HISTORY OF THE ORISSA MISSION.

*Continued from page 171.*

Krishna Das in his heathen state was a shop-keeper, and possessed an understanding superior to most of his countrymen. He visited many of the Hindoo holy places, and examined many of their shastres, but he knew not the way of life. The particulars of his conversion are peculiarly interesting, and show in a most encouraging manner what important consequences may result from giving away a few tracts, or a copy of the word of God. One day, Mr. Ward, accompanied by a native brother, Krishna Pal, went to Ramkrishnapore, a short distance from Calcutta, and after preaching or conversing a little with the people, gave away a few tracts, and a copy of the New Testament. In giving the Testament, the missionary said it was for the use of the whole village, that the man who could read the best was to keep it, but it was to be on condition that he read it to his neighbours. Krishna being the best reader obtained the precious treasure; and for nearly two years carefully read it, sometimes alone and at other times with his neighbours. When the missionary saw the Testament again, it had been read so much that it was well worn out. The tracts, too, were very carefully perused, and occasioned "no small stir about this way." Nor did the good end here. The day that "salvation came to the house" of Krishna Das was a most memorable one to his family. His wife became an heir with him of the grace of life, and two of his sons "sold themselves," as he expressed it, "at the feet of Jesus." Others in the village at the same time, and by the same means found the pearl of great price, and cheerfully parted with all to procure it. As Krishna Das appeared a man of intelligence and stability he was elected

a deacon of the church at Serampore; and having for a brief period "used the office of a deacon well," he was appointed to the still more important work of preaching the gospel. To this work he was solemnly set apart by the imposition of hands and prayer.

He removed to Orissa in 1810, and remained a little more than three years. when sickness compelled him to return to Bengal. He is spoken of as a fervent, impressive, and popular preacher, and his conduct is said to have been, in a good degree, consistent with his holy profession. A few months after leaving Orissa he finished his course at his native village. During his last affliction, Mr. Ward, from whose hand he received the precious book that guided him to Christ, often visited him, and could not but think that the work of grace was much deepened in him; he showed great tenderness of spirit, and childlike simplicity, much fervour of devotion, and a strong cleaving to the doctrine of Christ. In the midst of sleepless nights he spent much time in singing Bengalee hymns, and in calling on his Lord and Saviour; and he failed not to exhort all around him to cleave to the Lord with purpose of heart and to depart from all iniquity. The last words he uttered were, "Christ alone is my light and salvation."

Let the reader admire the grace that was displayed in this Hindoo Christian, once a devotee of the hateful idol whose name he bore—then "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God," then the faithful deacon, the impressive preacher, and to the end of life the steadfast disciple of the Lord, abhorring idolatry from his very soul.

How precious the gospel! and how

unspeakably important are the efforts made to communicate its undying blessings to those that sit in darkness and in the region of the shadow of death! Reader, may your dying experience be like his who said, "Christ alone is my light and my salvation."

The Orissa scriptures and tracts, prepared and printed at Serampore, produced, by the blessing of the Most High, very important and gratifying results; and it is the design of this paper, in justice to honoured brethren who preceded us in efforts for the moral cultivation of this heathen wilderness, to state, so far as can be ascertained, the results of their important labours.

When our brethren first entered Orissa in 1822, they found the following printed books and tracts in the language: \*—1st. The Oriya Bible, by Dr. Carey, in five vols., 8vo. 2nd. A Vocabulary, Oriya and English, by a native. 3rd. A Poem of 110 pages, on the Christian Religion, by a Bengali Christian. This was the tract entitled, *Chreestaza beburana Amroot*, or, the Immortal History of Christ. 4th. A tract by Mr. Ward, on the stopping of Juggernaut's car at Serampore. 5th. Another tract, upon the folly of the worship of Juggernaut. 6th. Scripture Extracts, (one leaf.) A copy or two of another tract has been found in Orissa. Mr. Peggs, who furnished this list, added, "Behold, dear brethren, the whole of a *Christian Oriya Library* on the arrival of your missionaries in Orissa." But it is obvious to remark, that while it was not improper to express regret at the scantiness of the Christian publications they found on their arrival, it would have been highly becoming to record their thankfulness to God that they found in the language of the country, the most precious of all treasures, the Word of God—which liveth and abideth

for ever. How few missionaries on entering a new and important field of labour have been equally favoured! Let the reader refer to the history of the missions in Bengal, Burmah, the South Seas, and other countries, and he will be satisfied of the propriety of this remark. Thomas, after labouring for some time with Carey in Bengal, said with characteristic ardour, "I would give a million pounds sterling, if I had it, to see a Bengalee bible. O! what an inestimable blessing will it be to these millions. The angels of heaven will look down upon it to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a bible entering such a country as this." Much preparatory work, *in this department*, had been done; and soon as they acquired a little of the language they could go forth armed with the panoply of divine truth to face the mighty foe. It will be seen that the first success which gladdened the hearts of the labourers in Orissa, and which enkindled a transport of joy among the churches at home, was connected with the Christian Oriya Library which has just been mentioned.

It has already been stated that Carey published the first edition of the Oriya Testament in 1809. It was a volume of 976 octavo pages, and the cost of printing, paper, &c., was estimated at £437. Two other editions were published, one in 1817, and the other in 1822. The entire scriptures in Oriya were completed in 1815, and it is worthy of passing notice; and it is a fact with which probably few of our readers are acquainted that *the Oriya was the second of the languages of India into which the whole word of God was translated by the Serampore missionaries*. The first Oriya bible was much blessed in the early history of the mission. All our elder converts were much indebted to Carey's bible in the early stages of their Chris-

\* See Report for 1827.

tian course. This was the book which Divine grace taught them to prize, when brought out of darkness into marvellous light, and of which the dutiful reader could say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." The disclosures of the final day may reveal many evidences of the usefulness of the first Oriya bible with which we are, at present, unacquainted; but enough is now known to enable us to add, that it was blessed in that interesting and remarkable manner in which those who are conversant with the annals of biblical translations know, that *first translations* have often been. It appears to have been used in the mission from the commencement of our operations till 1840, when the revised version of the New Testament by Mr. Sutton was completed. This was followed in 1844 by the completion of the Old Testament, and by a second revision of the New Testament in 1845. Carey's bible is still used by the pastor of the church, and by one or two of the elder native preachers: but the other brethren, European and native, use the revised version in their ministrations.

The Oriya tracts, prepared at Serampore, were signally blessed of God. On this point a little detail may not be improper.

The *first* tract was written by one of the brethren at Serampore, on the folly of the worship of Juggernaut; and was designed to direct the reader to the one living and true God. The Serampore missionaries were in the habit at that time of preaching the gospel and freely distributing religious tracts in various dialects at Gunga Sangor, a place of religious resort, and where an annual festival is held which is very numerously attended. On one of these occasions an Oriya pilgrim received this tract, who afterwards gave it to Gunga. He read it; it shook his

confidence in idolatry, and led him to test the divinity of the idol in a way with which, so far as I am acquainted with missionary literature, is unexampled. He had read in the Shastres of sages who had obtained, by abusing and even beating the object of their adoration, the blessing which they had in vain implored with prayers and tears; and he felt that he could not denounce the religion which his ancestors from time immemorial had regarded, without putting the divinity of his god to the last proof. He was not wholly free from superstitious dread when he made the bold attempt to arouse the lethargic deity: he had many fears that his daring presumption might enkindle the dreadful ire of the god, and that he might be struck dead on the spot; but the trial convinced him that "an idol was nothing in the world." It does not appear that he received much *direct Christian knowledge* from this tract, but it excited an important and blessed influence in destroying his regard for idolatry and preparing the way of the Lord. This tract was published in 1818, in the interval between Peter leaving Orissa, and the arrival of our brethren, and furnishes pleasing evidence that the Serampore missionaries never lost sight of the evangelization of Orissa till other brethren arrived who were fully devoted to the work. It was received by Gunga probably about 1824. The identical tract, which is much worn and incomplete, is in the possession of Gunga's pastor. It has a representation of Juggernaut on the first page.

The *second* tract which Gunga received was the Immortal History of Christ. This tract was first prepared in Bengali, and it is said by a native Christian, but I suspect from its excellence, that the European assistance rendered was not inconsiderable. A pleasing story is told of its translation into Oriya. A pundit from Orissa went

to Serampore for the purpose of seeking employment: to test his ability in the language Dr. Carey gave him this tract to translate, and, heathen as he was, he produced, it is said, the Oriya version. This appears to have been about 1816. It is a little book of 170 pages: it contains much important Christian truth, and may not unfitly be called, a harmony of the gospels in verse. I have heard Gunga say, that it was invested in his mind with a sacred character when he first read it, on account of being in the Bhagabot metre (nine syllables to a line). His first correct information of gospel truth was obtained from this publication, and he found it much more easy to understand than the scriptures which he afterwards received. I have no doubt that some of the texts which he so readily repeated to the delight of the missionaries, as, "Not every one that saith unto me, Lord, Lord," &c., "Except a man be born again," &c., he had learned from the pages of this epitome of the history of Christ. Several years later this publication was exceedingly useful to Sebo Sahu and Lakshman Das. While perusing it together they came to a versification of the words, "Men love darkness rather than light." "Ah! brother," said Sebo to his companion, "this darkness is sin," and as they thought of its dire ravages both the inquirers wept.

The *third* tract which claims special attention in this narrative is the catechism, or Das Agya, *i. e.*, the ten commandments, the name by which it is designated in the memoirs of our native ministers, and by which it is generally known in Orissa. It was not received at so early a period as the two which have been mentioned, but was more extensively useful than either. It was first written in Bengali, by Mr. Pearson of Chinsurah. No certain information can be procured respecting the first Oriya translation of it; but I infer from the

early period at which it was in circulation in Orissa, that it must have been translated as well as printed at Serampore. It contains, in a lucid and instructive manner, the elements of Christian truth; and is the tract from which the gooroo expounded to his astonished hearers, some of whom soon became wiser than their teacher, the great things of the law of God. It does not appear too much to say, that probably no single tract in a heathen land has been more remarkably blessed than this.

This narrative would be incomplete if some reference was not made to other Oriya tracts which have been translated by the brethren in Orissa, from Bengali tracts previously published at Serampore; but, lest the patience of the reader should be too severely exercised, it will only be needful to enlarge upon one, "The Jewel Mine of Salvation," which is far too important to be omitted in this enumeration. It is, perhaps, the most popular tract we have in the language, and has been, the most widely circulated. This tract was first published in Bengali more than forty years ago; and the wicked one seems to have had a particular spite against it on its first publication. It was then called, "The Gospel Messenger." In the controversy on the question of missionary toleration, before the renewal of the Charter in 1813, this tract was largely referred to by the friends and the foes of missions. One of the infidel anti-missionary writers of that period styled it "An Address from the Missionaries in Bengal to the Natives of India, condemning their errors, and inviting them to become Christians;" and devoted a considerable part of his pamphlet to an exposure of its alleged mischievous tendency. Another virulent opponent of missions, Major Scott Waring, described it as so inherently bad, that he should not have wondered if all the Hindoos who received it had

thrown it into the Ganges; and deplored that it had been so "profusely circulated," even among the native troops. But the obnoxious little book had a commission to convey heavenly light to many pagan minds, even in another language, and the dark machinations of the evil spirit could not suppress it. It had been widely circulated in Bengal for a quarter of a century before it commenced its useful course in Orissa. These are but specimens of many instances of usefulness that might be cited, for few of the reading population in Orissa have for some years past renounced idolatry, without being more or less indebted for their religious knowledge to this valuable tract.

In closing these papers the reader is requested to notice that the Serampore missionaries commenced the translation of the Scriptures into Oriya, as soon as the province was ceded to the British, and before the conquest of it was completed—that this object was diligently prosecuted till the whole word of God was published—that their

agent laboured in the country for seven years—that when he removed, they continued to print and publish tracts in Oriya, and that when our brethren arrived in India, and sought advice from them as to their future sphere of labour, they all exhorted them to settle in Orissa; and when they were ready to depart, a prayer meeting was held at which each of the brethren engaged, and as one of our missionaries remarks,

"They wished us in His name  
The most divine success."

It is not, therefore, too much to say, of the immortal trio at Serampore in relation to Orissa, they did what they could. While, however, the meed of praise to these excellent men is cheerfully awarded, let it not be forgotten that in "gathering fruit into life eternal," the labours of the missionaries in the field were not less necessary, nor less crowned by the great Master. "Herein is that saying true, one soweth, and another reapeth." Happy day when "both he that soweth, and he that reapeth will rejoice together."

## FOREIGN INTELLIGENCE.

### INDIA.

Just as we were making up the Herald for press, the Indian mail came in, and brought a letter from Mr. Underhill, dated October 14, off Aden. The passage up the Nile from Alexandria to Cairo had been pleasant and interesting; that across the desert, a journey of sixteen hours, to Suez, not so fatiguing as was expected. Down the Red Sea, for nearly 1200 miles, the heat was excessive, sometimes nearly 100 degrees in the shade. But our friends had been able to bear it, on the whole, tolerably well. We have every reason to expect they arrived in Calcutta about the 4th or 5th Nov. whence we hope shortly to hear from them.

We have also heard from Mr. Gregson and his companions, off Cape Town, Sept. 12, at which place they arrived, after a pleasant and rapid passage of fifty-six days from Portsmouth. There had been much sickness on board among the passengers, but at the date of Mr. Gregson's letter, they were all in good health again.

HOWEAK.—Mr. Morgan, writing in June,

informs us that he had, during the cold season, taken his usual journey into the country districts. It may not be improper again to remind our readers, that *all* the missionaries in India spend several weeks in the year in this way. The journeys not only occupy this large portion of their time, but stretch away to great distances. Many large villages and towns are visited, and preaching services are held three and four times during each day, and after these services tracts are distributed, and copies of the word of God, in whole or in part, sold, and in some few necessitous cases given away. The seeds of truth are thus widely scattered, and our brethren are often cheered by evident tokens for good.

"Since my return," says Mr. Morgan, "at the close of the cold weather, I have been engaged in my usual work, preaching about, attending to the schools, having four services every Lord's day, and though the weather has been unusually hot, through mercy, I have not failed once. Since our arrival in India we have not had such heat. On a

Sunday afternoon I have had to preach at 4 o'clock, when the thermometer has stood at 98, with closed doors.

"It is not in my power to report any great success. As a denomination in India, we are dying out. There was a time when the baptists stood prominently before the public, but for some time we have been disappearing, and we have none to supply the place of the wealthy and influential men who existed among us. It is, therefore, of some importance to keep our English chapels open. The following fact may give you an idea of the influence of English preaching in this place.

"For many years I had not only to preach, but to lead the singing. A few months ago it was thought an instrument would be a good thing. In a few days from sixty to seventy pounds were collected. We are by no means strong, but the Episcopalians and Scotch friends helped us nobly.

"The journal of my cold weather work, I published in the Oriental Baptist. I have many pleasing assurances that it has been read with interest. A short time ago I saw it in one of the Bombay papers which much surprised me: Some are better known at home than here; but I would rather that men bear testimony of me here. Mr. Denham informed me a few days ago, that two persons came before the church at Serampore, who stated that their first impressions were received in Howrah. This is Monday, and so hot was it yesterday that I was obliged to change my clothes six times!"

JESSORE.—The intelligence that Mr. and Mrs. Anderson were appointed to this district, afforded the liveliest satisfaction to our devoted friends Mr. and Mrs. Sale. It is probable that Koolnah will be their destination, a place of increasing importance, and one very convenient for the work of superintending the churches in the Sunderbunds. Our friends regret that such an arrangement, if finally agreed upon, when Mr. Underhill has visited Jessore, will deprive them of the more intimate association which they would have if all resided in one place, yet, for the purposes of the mission, this seems, at present, the most suitable.

"The kind assistance," Mr. Sale observes, "rendered us by Mr. Thomas, was indeed very welcome. Our chapels, where there could be said to be such a thing, were not only in a disgraceful state, even according to the native standard of decency, but were positively useless as places of worship in the rains. We are now getting some decent places in the principal stations, though I fear the money we have received will not

enable us to do as much as is necessary in the villages.

"There is another matter which causes us much anxiety. The services at Jessore have been held in a bungalow, the funds having been supplied by the Serampore mission. Its walls are almost entirely of mud, its roof of bamboo and thatch. Twenty years' service has left it very much decayed. I fear another storm will bring it down. The appearance of the place is repulsive, and I feel certain that it has done much to destroy the respect which we once had here. Something must be done shortly, and we do beg to be allowed to put up a neat, substantial place, which will cost, with economy in all things, about £150.

"I quite agree with the opinion you have expressed as to native Christians helping themselves. I do not fail, I trust, to impress on their minds the duty and privilege to give of their substance and strength to the Lord who bought them. But the response has not been very gratifying at present. The people are all very poor. Artisans, in the sense in which you use the term, are scarcely to be found. They are generally weavers, or agricultural labourers, and both classes find it hard work to live. It may be that we have mistaught them; but certain it is that the people have the habit of relying on the Sahib for everything.

"I am far from despairing of the people, however: it seems to me that a firm, kind, consistent course of instruction, and *judicious aid*, will do much to correct the wrong habit of thought, which is now so injuriously prevalent in the churches of Bengal. We are here, however, to publish the truth, and not to establish a sect. Though if our views are true, the sect will eventually be established. I very much doubt, at present, whether the work which is going on *outside* our churches is not more holy, more genuine, and, therefore, more truly hopeful, than the greater part of that action which proceeds, month after month, according to the custom of the baptist denomination, among those who have been baptized. I trust the time is coming when conversions, among those who give up caste, will be the rule and not the exception.

"We sadly want a good boarding school for native Christian boys. Our schools for Hindoo and Mussulman boys are going on well, only we cannot supply them with *books*, as well as we could wish, for want of funds. Mr. Sale's school is also in good working order. There are now twenty-one girls in it, twelve of whom are orphans. The behaviour of some inspires the hope that they feel the value of the religious instruction they receive. We have been much gratified to find that some of the girls, of their own accord, formed a kind of little class, with Mary, a Christian woman who assists Mrs. Sale, to study the Companion to

the Bible, in Bengali. May God bless what they read and learn."

#### WEST INDIES.

HAYTI.—We have received a very long and most interesting letter from Mr. Webley, and regret that want of space prevents the entire insertion of it. The following extracts are the more important portions of the communication:—

"Never, dear brother, had we, perhaps, so much cause for devout gratitude to God as at the present time; never so much reason to regard this field as white unto the harvest. For several months past, in spite of a deluge of impiety in the town, we have been enjoying a sort of revival in the church. The zeal of our people seems to have acquired a new impetus, and their anxiety for the welfare of souls, a new intensity. Their attendance at the 'house of prayer' has been more regular, and their intercessions with God more important.

"I have often known them weep audibly when pleading with God for the salvation of sinners, whilst, for several sabbath evenings past, the most hardened have been melted to tears under the impressions of the word. Some who, from shame, withheld those tears within the chapel, could no longer restrain when they got outside. Add to all this, that since the formation of our little church, no case of immorality has occurred amongst us, no member been excluded, no brother or sister been brought under discipline. During a period of nearly eight years we have enjoyed a state of peace, of brotherly love, of mutual forgiveness and of heart piety which has, perhaps, scarcely had a parallel in the history of missions.

"Indeed, the strict rectitude of character and the decided piety of life of our little band furnish a frequent topic of conversation amongst the town's people, and present a striking contrast to the wickedness of the masses. This state of things, too, is the more remarkable as existing at a time when every species of vice seems rampant around us, and when the reputation of so many families is being stained by the sad conduct of one or more of its members. I have conversed recently with foreigners who have resided in this country for more than twenty years, and who have assured me that never at any period of their residence here, have they seen so many acts of flagrant immorality transpire in one small town, and within such a short space of time. Here immorality and impiety begin with the so-called spiritual guides of the people, who turn their dwellings and even their churches into houses of ill fame, and with a description of whose lives I could neither stain my paper nor wound your sense of delicacy.

"The emperor, instead of the pope, being at the head of the Romish church in this country, priests of every grade of immorality find an asylum here. They are usually excommunicated either before they arrive here or immediately after, and do not scruple to give themselves up at once to every sort of licentiousness, which, beginning with them, descends into every grade of society. Do not suppose that I give you these details at random. I speak from experience and from sad observation. Do not think, either, that I write thus from any change of feeling towards this poor people. Far from it. I love them with all their faults, and love them very sincerely. If I did not, and with nothing but their vices to recommend them, I might long ago have wished to be transferred to some more inviting field of labour.

"But the purity of the church is not our only source of encouragement, for scarcely has a week fled for some time past, without some new spring of hope opening up and flowing into already a sea of joy; without some new-born soul inquiring the way to the 'wicket-gate.' This fact may be, perhaps, best illustrated by the recital of a few circumstances that have recently transpired.

"A dear child in the school was examined and received for church membership about four years ago, and was just on the point of being baptized, when her father so violently opposed her wishes, that we deemed it prudent to allow her to stand over till such time as, by the laws of her country, she should be able to act independently of her parent. Since that time her dear mother has had to pass through floods of domestic sorrow, which has terminated in her divorce from her husband, and in her own union to the church of Christ. Strange to say, notwithstanding her separation from her husband, she entertained such a high regard for his opinion, that she still opposed her daughter's baptism. But not less strange is it that God, whose ways are not as our ways, should have lately laid her on a bed of sickness and brought her almost within sight of the gates of death; that in that position she should have sent for me to say that she feared the hand of God was upon her because she had opposed her daughter's union to the church; that she now gave her full consent to that union; and that, with the divine blessing, her dear child should be amongst the first of those who should next put on their Lord. We prayed and wept together, but our tears were those of mutual joy; and so, having commended them to God, I returned home with a very glad heart.

"Another and very decided Christian, who for years past has resisted all our overtures to bring her into our ranks, has lately had a dream, in which, strange enough, she was present at a Christian baptism. Her decision is now taken, and she only awaits her restoration to health to experience, in all its glowing



reality, what she only previously saw in her dream.

"Another and very interesting case is that of a mother and her two sons, who for some months past have been secretly but anxiously inquiring their way to Sion, with, we trust, their faces thitherward. I have often had occasion to visit them in my week day rounds, and have seldom found them without their bible, either open in their hands or very near them whilst at work. As to the old lady herself we have reason to believe that she is decidedly converted, and that ere long she will openly put on a profession of her Lord. May we not hope too that all three, so hopefully already seeking the salvation of their souls, may ultimately decide for God, and say, 'We will go with you, for we perceive that the Lord is with you!'

"Another hopeful circumstance I may mention is that of three more dear children from the school, two of whom board in the mission family, whilst the third resides with her parents. In these three cases we have a striking proof of the force of Christian example, and of the power of the 'prayer of faith.' The last-mentioned child has a father, a mother, a sister, and two brothers, all members of the church. She has for years given evidence herself of true piety and of decided conversion to God. Three years ago she was proposed for baptism; but, being then only seven years of age, she was deemed by some of the members to be too young fully to understand the duties and responsibilities of membership, and has therefore stood over with the hope that she would grow in grace as she grew in years. Nor have we been deceived in that hope. Indeed, her conduct has been so uniformly Christian, that I think ere long, she will be united to us. The second of these children has just lost a fond mother; and the fact of her dying without hope of salvation is not only a source of constant grief to her, but an appreciated motive for self-consecration to God. Years ago she gave us great hope, but her catholic friends, fearing her conversion to protestantism, removed her from our family. She has now returned to us; and, as we often read, and pray, and converse with her, and so often find her bitterly weeping for sin, we look upon her as a future jewel for the Redeemer's crown. The other child is a relative of our valued and mutual friend, Mrs. Job; and she will learn, with very sincere pleasure, that we have

lately had much cause to hope that at last her dear cousin seems to be seeking after God.

"Did I not fear wearying you I might mention many other cases, such as that of an old man who was baptized in the States at the age of nineteen, and was a member of the church of Christ for nearly forty years; and who, after years of backsliding, has now returned to the fold of Christ and been received amongst us. That of another old man who, six years ago, wished to join us, but met with such violent opposition from his friends and family that he stood aloof from us; he is now a constant hearer and inquirer. That of our two school-masters, who seem to be not far from the kingdom of God. That of the wife of the mountain priest, an account of whose baptism I gave you in a recent letter, who now attends regularly with her husband and has been proposed for baptism.

"I was about to conclude without asking you to magnify the Lord with me for a very signal deliverance from sudden death. The fact is just this. A Roman catholic priest, passing through the town on his way to the States, called a few days ago to see me. The resident priest of the town, with whom he was staying, was so indignant and enraged at this mode of procedure, and insulted him so grossly on his return to the house, that he resolved no longer to remain with him. He came, therefore, and solicited my hospitality. I need hardly say that this was no sooner asked than granted. But, on returning to remove his effects, his life was placed in such peril by the onset of his drunken confrère that he thought it best to go at once on board a vessel in the harbour, that was to sail in a few days for Boston. Fearing to go alone, he asked me to accompany him. I did so; but on arriving alongside of the vessel, and in stepping out of the boat on to the vessel, I caught hold of a rope that, unfortunately, was not tied to the rigging, and was precipitated into the sea. Fortunately, I could swim, so that my principal danger was from the numerous sharks which infest our bay. No sooner had I succeeded in gaining the edge of the boat and raised my body out of the water than a heavy sea threw the boat violently against the side of the vessel, so that I was again in danger of being jammed between the boat and the vessel. Providentially my friend had regained by this time his presence of mind, and just at the moment of peril drew me into the boat."

## HOME PROCEEDINGS.

It is known to some of our readers, but not generally perhaps, that the secretaries of the missionary societies, resident in London, meet during the autumnal and winter months

at the different mission houses for prayer, fraternal intercourse, and to discuss topics of common interest. These meetings are most pleasant and profitable. At the first for the

present season, which was held at our own mission house, each one present, as is customary, gave a brief view of the mission with which he was connected, for the past year. Very delightful was it to hear from all, an unusually encouraging report.

The London Jews' Society find no great difficulty as to funds or agents. Their greatest difficulty is to provide for their converts, who are at once cut off from all means of livelihood among their former friends, and looked upon with suspicion by Christians.

The funds of the Church Mission were reported to have been affected by the cry that went forth, that not money, but men, were wanted. An appeal was sent forth, to correct the mistake, which was nobly responded to. At the present time the institution at Islington was never so full of brethren prepared to go forth to labour. In New Zealand the mission was particularly flourishing. Sir George Grey, the late governor, bears noble testimony to the usefulness and success of the missionaries of every society labouring there. The change in the people is most marvellous. He had often bivouacked at night among them all over the colony, and in every instance that he did so, he always heard the sounds of prayer and praise, and in their petitions fervent desires were uttered on behalf of their sovereign the Queen. We also learned that there is a spirit of inquiry aroused among the Mahomedans in Turkey, many of whom not only readily read the scriptures, but freely enter into controversy on the respective merits of the Bible and the Koran. A very remarkable fact was stated, that at Agra the Mussulmans were primed with objections against the bible as distributed by missionaries, by the Romanists resident there! In Tinnavelly the people were contributing liberally to the endowment of various churches, and supporting, at their own expense, evangelists to go forth to preach the gospel among their benighted fellow countrymen.

We were much gratified to learn from the secretaries of the Wesleyan Mission that Australia and Polynesia were now separate and independent ecclesiastical organizations, and for the most part self-supporting. The most

powerful chief in Fecjee had embraced Christianity, with very many of the people. In India, they too had noticed the growth of an enlarged spirit of liberality. In Mysore a large school had recently been erected, towards which £200 had been raised on the spot, Hindoos and Mahomedans joining in the subscription! Some painful accounts were given of the revival of the slave trade on the coast of Africa (the details may be seen in the Wesleyan Missionary Magazine for the past month), owing, it is stated, to the withdrawal of so large a portion of the squadron in consequence of the war. On the other hand it was stated, and the fact deserves a record, that one tribe would not allow a slave ship to trade on their coast, because they had entered into a treaty with Admiral Bruce, on the part of the British government, and would not break it!

The secretaries of the London Missionary Society informed us, that the accounts from China were not quite so favourable. Religious opinions seemed to be running into fanaticism. Yet the insurgents were freely circulating the scriptures. In the city of Amoy there was a native church consisting of about sixty members, men and women meeting in common; a new thing indeed in China. A more degraded and brutal population could not be found in the whole earth than in Polynesia a few years ago. Now their whole character is changed. At Erromanga there were three native teachers, and one had given up the club with which he had struck the fatal blow which killed Mr. Williams. Bitterly indeed does he repent the act. "But I did not kill the missionary. I knew him not as such then. White men had been here and brutally used my wife and children. I vowed I would destroy the first white man who set foot on these shores. Williams was the first." This man has given good evidence of a change of heart. At Madagascar Mr. Ellis had much intercourse with the native Christians. It seems now, to be universally regretted that the government had given up the northern part of the colony in South Africa, to the Boers, who are fast reducing the natives to a form of slavery.

With respect to India, all present were enabled to give a good account. We also

presented some facts relating to the past year, which added to the general feeling of gratitude for the divine mercy and blessing to the church of Christ, engaged in its various sections, in different parts of the world, in extending the knowledge of the gospel.

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### MEETINGS.

We have not much to report on this subject. Doubtless many have been held; but where, and by whom attended, we have not been advised, except that Mr. Makepeace has finished his tour in Hampshire, and Mr. Phillips his visit to South Devon. Mr. Millard has advocated the claims of the Society at Waltham Abbey, and the brethren Leechman and Birrell in Nottinghamshire.

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### ANOTHER MISSIONARY ACCEPTED.

We have sincere pleasure in stating that the Committee have accepted for mission service the Rev. T. Evans, pastor of the church meeting in the Tabernacle, Pontypool. Mr. Evans spent a large part of his early life at sea. Long before he gave up his employment to enter the college at Pontypool, he had a strong desire to give himself to the work among the heathen. Latterly this desire has become too strong to be repressed, and he offered himself to the Committee, who, after considering various testimonies respecting him, and a lengthened interview at their meeting of the 7th, accepted his offer, and appointed him to Chitoura, to unite with Mr. Smith, who has long prayed for a fellow labourer, in carrying on the work there.

As there is no suitable vessel sailing to

Calcutta before Christmas, and that would land them there at one of the worst seasons of the year, the Committee have resolved that their departure shall be deferred until the spring of next year. Meanwhile the brethren will have the advantage of instruction in Hindee and Bengali, by the Rev. George Small, formerly of Benares, which will enable them to acquire the elements of these languages before they go, and pursue their study of them during the voyage.

They will go out in the "William Carey," for our ever kind friend, Mr. Jones, the owner, has again offered free passages for any missionaries we have to send, which will be equivalent, in this instance, to at least a gift of £300. Surely such incidents are very encouraging, and should stimulate the wealthy to like generous gifts.

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### 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.

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### 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.

FOREIGN LETTERS RECEIVED.

<p>Off CADIZ, Underhill, E. B., Sept. 25.                  Off ALEXANDRIA, Underhill, E. B., Oct. 4.                  Off CAPE TOWN, Gregson, J., Sept. 12.  <b>AFRICA</b>—BIMBIA, Fuller, J. J., July 20.                  CLARENCE, Diboll, J., July 20 and 26,                  Aug. 4 and 7; Saker, A., July 25, 26,                  and 28, Aug. 7.  <b>ASIA</b>—CALCUTTA, Thomas, J., Aug. 18,                  Sept. 4 and 18.                  COLOMBO, Carter, C., Aug. 21.                  KANDY, Davis, J., Sept. 11.                  MEERUT, Nicholls, W. H., Aug. 21.                  MONGHIR, Parsons, J., July 11.                  POONAH, Cassidy, H. P., Aug. 29, Oct. 13.                  SEWRY, Williamson, J., Aug. 26.  <b>BAHAMAS</b>—GRAND TURK, Littlewood, W.,                  Aug. 17.                  NASSAU, Capern, H., Aug. 11 and 14, Oct. 9.  <b>BRITANNY</b>—MORLAIX, Jenkins, J., Nov. 9                  and 11.  <b>HAITI</b>—JACMEL, Webley, W. H., Aug. 20,                  Oct. 27.</p>	<p><b>JAMAICA</b>—ANNOTTA BAY, Jones, S., Oct. 23.                  BROWN'S TOWN, Clark, J., Sept. 23, Oct.                  9; Henderson, J. E., Sept. 9; Hewett,                  E., Sept. 9.                  CALABAR, East, D. J., Sept. 9 and 20,                  Oct. 3.                  GURNEY'S MOUNT, Armstrong, C., Oct. 20.                  KINGSTON, Graham, R., Oct. 9; Oughton,                  S., one letter, no date, received Oct. 4,                  Oct. 10; Oughton, H. L., Sept. 9;                  Spraggs, W., and others, Oct. 11;                  Whitehorne, J. C., and others, Sept. 10.                  MONTEGO BAY, Henderson, J. E., Oct. 9.                  PORT MARIA, Day, D., Sept. 23.                  SAVANNA LA MAR, Clarke, J., Oct. 16.                  SPANISH TOWN, Phillippo, J. M., Sept. 9,                  and 26.                  ST. DOMINGO—PUERTO PLATA, Oct. 7.  <b>TRINIDAD</b>—PORT OF SPAIN, Law, J., Sept.                  8 and 25, Oct. 10.</p>
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ACKNOWLEDGMENTS.

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

<p>Mr. E. Hancock, Bath, for a parcel of                  magazines (4 years);                  The Juvenile Missionary Society, Lew-                  sham Road, for a case of clothing, for  <i>Rev. A. Saker, Africa</i>;                  Mrs. Spicer, Bourton, Dorsetshire, for a                  parcel of magazines;</p>	<p>W. B. Gurney, Esq., for two copies of the                  Rev. Andrew Fuller's Works, for <i>Rev.                  J. Diboll and Mr. J. J. Fuller, Western                  Africa</i>;                  Rev. James Clark, Leamington, for his                  "Outlines of Theology," two volumes,                  for the <i>Jamaica Institution</i>.</p>
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The Rev. Geo. Small desires us to acknowledge two collections at Boxmoor, by Rev. B. P. Pratten for 1853-4, for the schools at Benares, amounting to £9 4s. 6d.

CONTRIBUTIONS,

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

Annual Subscription.	£ s. d.	Legacies.	£ s. d.	£ s. d.
Bartlett, Rev. T., Marn- wood .....	1 0 0	Schwartz, Mr. Andrew, late of City Road .....	19 19 0	<b>BEDFORDSHIRE.</b>  Wilden— Collection, &c. .... 4 0 0
<i>Donations.</i>		Tombs, Mrs. Jane, late of Stoke Newington...	5 0 0	
Boyce, Mr. Thos., Trus- tees of the late .....	50 0 0	<b>LONDON AUXILIARIES.</b>		<b>BERKSHIRE.</b>  Wallingford— Collections..... 12 8 5 Do., Warboro ..... 0 6 10 Do., Dorchester ... 0 5 0 Contributions ..... 17 7 0 Do., Juvenile..... 5 11 1
F. T., for <i>West India Cholera Fund</i> .....	0 5 0	<b>Blandford Street—</b>		
G. H. R. ....	5 0 0	<b>Ladies' Auxiliary, for</b>		
Gurney, Joseph, Esq., for <i>West India Cholera Fund</i> .....	5 0 0	<b>Mrs. Salé's School,</b>		
J. E., by "Record" .....	2 0 0	<b>Jessore..... 5 0 0</b>		
Moore, Mrs., for <i>West India Cholera Fund</i> ...	0 5 0	<b>Brixton Hill, Salem Chapel—</b>		
N. W. ....	5 0 0	<b>Collections after Ser-</b>		
Stanger, Mr. S., box by	0 6 3	<b>mons by Rev. Dr.</b>		
		<b>Steane and Rev. J.</b>		
		<b>Hirons..... 15 1 0</b>		
		<b>Walworth, South Street—</b>		
		<b>Sunday School .. 0 5 6</b>		
		35 16 4		Less expences 1 13 0
		34 3 4		

£ s. d.		£ s. d.		£ s. d.
	Windsor—		Broughton—	
	Lillyerop, Rev. S., for		Collection .....	5 8 7
	West India Cholera		Contributions .....	6 7 10
	Fund .....	0 10 0	Do., Sunday School	1 8 5
				13 4 10
	<b>BUCKINGHAMSHIRE.</b>		Less expenses	0 1 0
	Buckingham—			13 3 10
	Contributions .....	3 0 0	Wallop, Lower—	
	Gold Hill—		Contributions, by Miss	
	Contributions, by Mrs.		Coombs .....	2 12 0
	Ives .....	2 10 0		
			<b>KENT.</b>	
	<b>CAMBRIDGESHIRE.</b>		Sevenoaks—	
	CAMBRIDGESHIRE, on ac-		Collection (part) .....	5 10 6
	count, by G. E. Fos-		Contributions .....	10 7 6
	ter, Esq. ....	93 2 0	Smarden—	
			Contributions .....	2 1 0
	<b>CORNWALL.</b>			
	Falmouth, on account...	13 0 0	<b>LANCASHIRE.</b>	
			Ashton under Lyne—	
	<b>DEVONSHIRE.</b>		Collection .....	2 12 0
	Plymouth, George Street—		Less expenses	0 15 6
	Collections.....	35 2 6		1 16 6
	Upton—		Haslingden, Ebenezer—	
	Collection .....	1 10 0	Collections.....	7 10 2
			Contributions .....	7 11 2
	<b>ESSEX.</b>			15 1 4
	Loughton—		Less expenses	1 4 6
	Contributions, by Miss			13 16 10
	Gould .....	8 17 6		
			Preston—	
	Waltham Abbey—		Contributions .....	15 14 6
	Collection .....	4 3 0	Less expenses	0 15 6
	Contributions .....	8 2 9		14 19 0
		12 5 9		
	Less expenses	0 6 9	<b>LEICESTERSHIRE.</b>	
		11 19 0	Arsby—	
	<b>GLOUCESTERSHIRE.</b>		Collections.....	6 14 0
	Tetbury—		Contributions .....	4 10 0
	Collection .....	3 0 0	Do., Sunday School	1 0 0
	Contributions .....	2 5 3	Blaby—	
	Do., Sunday School	0 3 0	Collection .....	2 10 9
	Wotton under Edge—		Contributions .....	1 9 3
	Contributions .....	4 0 0	Cosby—	
			Collection .....	0 17 2
	<b>HAMPSHIRE.</b>		Foxton—	
	Andover—		Collection .....	1 10 0
	Collections.....	5 5 11	Leicester, Belvoir Street—	
	Contributions .....	17 4 10	Collections.....	39 12 7
	Do., for India .....	6 0 0	Do., Public Meet-	
	Do., for Native		ing .....	12 18 2
	Teachers, Bundhoo		Contributions .....	83 15 8
	and Sodeen, Mon-		Do., Sunday School	1 0 11
	ghir .....	15 0 0	Do., do., Harvey	
	Do., Juvenile Work-		Lane .....	2 2 4
	ing Association...	6 15 1	Proceeds of Sale of	
	Proceeds of Tea Meet-		Fancy Articles .....	10 0 0
	ing .....	2 3 2	Leicester, Charles Street—	
		52 9 0	Collections.....	16 4 1
	Less expenses	1 8 0	Contributions .....	41 18 3
		51 1 0	Do., for India .....	10 0 0
	Beaulieu—		Monks' Kirby—	
	Collection .....	2 18 0	Collection .....	2 5 0
	Contribution .....	10 10 0	Contribution .....	0 18 0
	Do., for Native		Oadby—	
	Preachers .....	6 0 0	Collection .....	1 13 8
			Contributions .....	0 6 6
			Do., Sunday School	0 9 1
			Sheepshead—	
			Collection .....	10 7 0
			Contributions .....	6 0 0
			Sutton in Elms—	
			Collection .....	4 16 8
			Wetherbrook—	
			Contribution .....	1 0 0
				283 10 1
			Acknowledged before	
			and expenses .....	233 6 7
				30 12 6
			Over-remittance ...	0 3 0
				30 15 6
			<b>LINCOLNSHIRE.</b>	
			Lincoln, Mint Lane—	
			Collections, &c.....	28 5 11
			<b>NORTHUMBERLAND.</b>	
			North of England Aux-	
			iliary, on account, by	
			Rev. T. Phillips .....	10 0 0
			<b>SHROPSHIRE.</b>	
			Brosely—	
			Collection .....	1 1 4
			Contributions .....	0 5 3
				1 6 7
			Less expenses	0 3 9
				1 2 10
			Colebrook Dale—	
			Contributions, for	
			Jamaica Schools ...	16 0 0
			Less expenses	0 9 6
				15 10 6
			Dawley Bank—	
			Collection .....	1 5 10
			Contribution .....	1 1 0
			Wellington—	
			Contributions .....	1 13 6
			Wem—	
			Collection .....	1 9 6
			Whitechurch—	
			Collection .....	2 11 0
			Do., Ightfield.....	2 10 0
			Contributions .....	3 3 0
			<b>SOMERSETSHIRE.</b>	
			Frome, Sheppard's Barton—	
			Manning, Rev. S., for	
			India .....	20 0 0
			Taunton, Silver Street—	
			Collections.....	4 0 1
			Contributions .....	12 13 6
				16 13 7
			Less expenses	0 13 0
				16 0 7
			Winscombe—	
			Contributions, Juve-	
			nile .....	3 10 0
			<b>STAFFORDSHIRE.</b>	
			Bilston—	
			Contributions .....	0 12 6
			Do., Sunday School	1 1 7
			Coseley, Darkhouse—	
			Collection .....	4 0 0
			Contributions .....	2 11 0
			Do., Sunday School	1 4 5
			Coseley, Providence—	
			Collection .....	4 11 8
				14 1 2
			Less expenses	1 7 3
				12 13 11

SUFFOLK.		YORKSHIRE.		MONMOUTHSHIRE—	
£ s. d.		£ s. d.		£ s. d.	
SUFFOLK, on account, by Mr. S. H. Cowell ..... 60 0 0		Barnsley—		Magor—	
Eye—		Collection ..... 1 1 1		Sunday School, for Native Preachers ... 0 18 6	
Contributions ..... 8 19 0		Contributions ..... 1 13 8		St. Mellon's—	
Somerleyton—		Less expenses 2 14 9		Collection (1853-4) ... 0 15 3	
Collection ..... 5 16 1		2 9 9		Contributions (do.) ... 2 2 1	
Contributions ..... 6 18 10		Lockwood—		Less expenses 8 17 4	
Do., for Mrs. Preece's school, Calcutta ... 2 1 10		Collections ..... 7 8 0		0 0 4	
		Contributions, Juve- nile ..... 6 17 4		8 17 0	
SUSSEX.		Less expenses 14 8 4			
SUSSEX, on account, by Rev. J. Stent ... 85 17 4		0 10 6			
Battle, Zion Chapel—		13 14 10		Pembrokeshire—	
Collection ..... 6 5 3		Milnes Bridge—		Blauenconin—	
Contributions ..... 3 0 2		Collection ..... 7 0 0		Collections ..... 1 8 9	
Do., for Native Preachers ..... 0 10 3		Less expenses 0 10 6		Contributions ..... 4 18 0	
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Forest Row, Bethesda—		Less expenses 8 7 6		Contributions ..... 4 10 6	
Collections, &c. .... 3 7 6		7 17 0		Do., Sunday School 1 4 0	
Less expenses 0 8 0		NORTH WALES.		Harmony—	
2 19 6		DENBIGHSHIRE—		Collection ..... 0 12 6	
		Llangollen, on account 5 0 0		Contributions ..... 4 7 0	
WARWICKSHIRE.		SOUTH WALES.		Honeyborough—	
Alcester—		CARMARTHENSHIRE		Collection ..... 0 9 9	
Collection ..... 6 3 7		Newcastle Emlyn—		Llangloffan—	
Contributions ..... 1 6 8		Collection ..... 0 17 8		Collection ..... 1 12 6	
Less expenses 7 10 3		Contributions ..... 2 2 6		Contributions ..... 8 9 6	
0 10 0		Do., Sunday School 9 0 10		Moleston—	
7 0 3		GLAMORGANSHIRE—		Collection ..... 1 12 0	
Stratford on Avon—		Cardiff, Tabernacle ..... 11 13 9		Narberth—	
Collection ..... 7 4 0		Swansea, York Place—		Collection, &c. .... 10 4 2	
Less expenses 0 10 10		Collection (1853-4) ... 4 7 6		Pembroke—	
6 13 2		Contributions (do.) ... 3 9 0		Collections ..... 2 9 8	
		Less expenses 7 16 6		Contributions ..... 1 10 4	
WORCESTERSHIRE.		0 1 0		Pembroke Dock, Bethel—	
Cradley—		7 15 6		Collections ..... 4 5 11	
Collection ..... 3 10 0		Ystraddyfodog—		Contributions ..... 1 5 0	
Netherpton—		Collection ..... 1 6 10		Do., Juvenile ..... 8 12 1	
Collection ..... 2 15 7		Contributions ..... 0 10 0		Pisgah—	
Stourbridge—		Less expenses 1 16 10		Contributions, 1853-4 3 3 5	
Collection ..... 3 16 11		0 0 4		Do., 1854-5 1 1 9	
Contributions ..... 1 7 4		1 16 6		Tenby—	
Less expenses 11 9 10				Collections ..... 3 6 0	
1 2 3				Contributions ..... 1 14 0	
10 7 7				SCOTLAND.	
				Glasgow—	
				Macleod, Mr. A., jun., for Poonah Chapel 1 0 0	
				IRELAND.	
				Ballina—	
				Collection ..... 2 2 9	
				Coleraine—	
				Contributions ..... 1 10 0	

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 Trestail 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 Purser, 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, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.