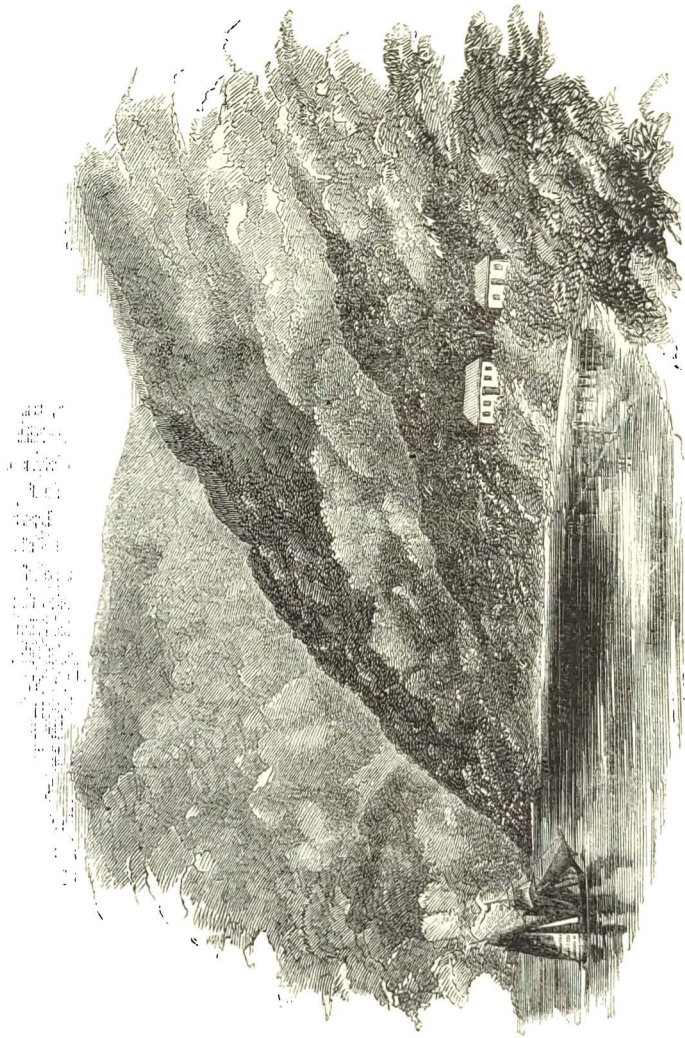


# THE MISSIONARY HERALD.

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LIVERPOOL COTTAGE, JACMEL ; BAPTIZING PLACE.

## HAYTI.

The mission in this island began in 1843, when, in compliance with the urgent request of friends who had been connected with Christian churches in America, Mr. Littlewood, the Society's missionary in the Bahamas, landed at Port-au-Plat, a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. He found several emigrants from the American slave states, who, though free, were denied their rights on account of colour. Most of these were baptists.

During the following year it was twice visited by the brethren Rycroft and Littlewood. But the members of the little church had been so active and consistent, and such a measure of blessing had been granted to them, that thirty-four persons were baptized and added to them during the year. A Sunday school had been opened, which at this time contained forty-eight children. The revolution in Hayti had disestablished popery and placed all religious bodies in a position of civil equality.

In 1845, the political agitations of the country hindered the progress of the cause, and an order from the authorities compelled all the American brethren to leave the island. It was, however, during the close of this year that Mr. and Mrs. Francies, accompanied by Miss Harris, landed at Jacmel, a town containing about 10,000, and the surrounding district 60,000 inhabitants, the whole without any protestant teachers or schools. They were courteously received by the authorities, and bibles and school materials admitted duty free.

The prospects of this mission were

much clouded in the succeeding year. Mr. Francies died, and his colleague in the work was compelled to return through ill health. Miss Harris was left alone, but continued, much to her honour, though at the expense of personal feeling, the services on the Lord's day and week evenings, till she was joined by Mr. and Mrs. Webley.

For the three following years the little band continued their assiduous labours in preaching and school efforts with some encouraging tokens of success, Mr. Webley, however, suffering from severe illness. In 1851 he was joined by his brother, who was, however, obliged to leave in a few months, being utterly prostrated by severe illness. Miss Harris was obliged to return from a similar cause, and shortly after Mrs. Webley died. Miss Harris at once went out for a short season, until Mr. Webley should have somewhat recovered, and Mr. Gould, who was on his way to Jamaica, stayed there for a few weeks; a gentleman on board the packet, though an entire stranger, offering, when he heard the facts, to bear the additional expense from his own purse. How the mission has prospered since may be gathered from the letter published last month. With that letter in mind, our friends will look on the picture on the preceding page with all the more lively interest.

Mr. Rycroft removed from Turk's Island to Puerto Plata, on the north side of the island, in 1852, to resume the labours which had been begun years before, of which we have spoken in the first paragraphs of this paper, and though struggling with great difficulties, has not laboured in vain.

BRIEF NOTICE OF THE LIFE OF REV. WILLIAM CAREY,  
MISSIONARY AT CUTWA, BENGAL.

BY REV. EUSTACE CAREY.

William Carey was the second son of the late Dr. Carey. He was born at Moulton, Northamptonshire, on the 22nd of June, 1789, and sailed with his father to India, together with his elder and younger brothers, Felix and Peter, in 1793. He appears to have been thoughtful from a child, and to have been the subject of religious impressions when only seven years of age. They were however but transient, and a change of heart was not effected until the year 1800, when his father and family were removed to Scrampore. Mr. Ward, one of the four newly arrived missionaries, was distinguished, among other excellencies, by his affectionate and fervent concern for the salvation of the children of his brethren. Both Felix and William were early employed in the printing office, which being under Mr. Ward's direction, he found many opportunities of conversing with them, and uniting in devotional exercises. By these means he soon gained their affection; and pleasing evidences of piety were manifested by both of them. William, in his religious anxiety, sought relief and comfort by communicating with some chosen friends of his father, both in India and in England. A short letter from Mr. Thomas, and an extract of one from the venerable Andrew Fuller, one of the founders of the Baptist Mission, and its first secretary, addressed to him at this period, will be interesting to those of our friends who take pleasure in the recollections of our missionary history.

That from Mr. Thomas is dated, Dinagepore, March, 1801, and is as follows:—

“DEAR WILLIAM,—I received your letter, and thank you for it; and quite agree with you, there is no friend like

God, nor any to be compared to him; and to him will I pray for you, though I know not that I dare ask everything you mention for you; but we must pray in faith, according to his word, and in his word we must find a ground for our prayers, and then our petitions shall be granted. Yes, dear William, I will for ever join you in asking his Holy Spirit, and rejoice that you desire it. He is the cause of all fruitfulness, and of all holy living. He is the cause of any holding out to the end, and so being saved. It is he only that reveals in the heart such great things as never can be found out by the wisdom of man, nor calculated by his ingenuity; but are discovered to his people by revelation of that Holy Spirit, which our glorified Saviour is shedding down on them to this day; the effect of which upon man is, invariably, a ready sense of his own vileness, incapacity, and folly, with a full persuasion of his entire dependence on the free favour of God, for every crumb of mercy and goodness, through Jesus Christ, whether for his body or his soul, for himself or for others. Cleave to him, William, till he reveal himself to you, in a clear, satisfying manner, according to his holy word. Watch as well as pray, and pray as well as watch. Watch your own doings,—watch your tongue, your temper, and behaviour towards every one that offends or pleases you. Moses was denied an entrance into the land of Canaan for speaking unadvisedly with his lips, though he had a great provocation to it. See that you do not grieve that Holy Spirit in the day which you have asked for in the morning, nor quench that light by your common doings which is afforded you by the means of grace. But in all your ways

acknowledge him. When you watch well, you will discover many failings to turn into prayer; and when you pray well, it will issue in a double guard over yourself that you do no evil; and then Jesus will increase your dependence and hope on him, who is a rewarder of all them that diligently seek him.

"Give my love to all my brethren and sisters.

"Yours in the Lord,  
"J. THOMAS."

Mr. Fuller wrote, Nov. 23rd, 1802 :—

"I lately received a few lines from you with much pleasure and satisfaction. It cheers our hearts to hear of the children of those whom we love being brought to love Christ. I rejoice for your own sake, as it is a matter of infinite importance for you to be converted, and to become as a little child, without which you could not enter into the kingdom of God. Nor would you have been of any use in this world, but a mere cumberer of God's ground, to be cut up at last and cast into hell. But if you have put on the Lord Jesus Christ, and walk in him, you will be blessed and be a blessing. I hope I shall soon hear of your being baptized, and that you will study to please God, and your parents, and all your friends about you. . . . Our society have agreed, as a testimony of their affection towards you and your brother, to make each of you a present of Mr. Scott's Bible with an exposition. I hope you will read much in it. It is from the bible, my dear William, that the man of God must be thoroughly furnished unto all good works. If ever you be a missionary, or in any way serve the mission, it must be by your understanding, believing, and loving the bible, that you must be fitted for it. Accept my warmest wishes and prayers for your temporal and spiritual welfare."

In April, 1803, he was baptized, and soon after began to devote himself to the work of the mission. In 1804, a heavy bereavement having befallen Mr. Chamberlain, then labouring at Cutwa, it was deemed desirable, for a time, that some one should be associated with him, and Mr. William Carey was selected for this purpose; and his affectionate sympathy and attention tended greatly to console his afflicted brother, for whom he ever continued to feel the truest admiration and regard. In 1805, Mr. Carey was engaged in missionary excursions to Tamluk, Dacca, and Chittagong. This journey was abruptly terminated by the magistrate of Dacca desiring them to desist, until he should obtain instructions respecting them from the government authorities in Calcutta. This journey, however, though reluctantly shortened, proved not to have been taken in vain; for, ten years later, when Mr. Carey again visited Chittagong, he found there an active Christian, whose conversion was traced to his receiving a tract and a copy of the psalms on the former occasion. In 1806, he was restrained from missionary excursions in consequence of the adverse position which the government assumed at that time towards the mission, and occupied himself at Serampore, partly in preaching, and partly in giving due attention to the natives who came thither to prosecute their religious inquiries. During the three succeeding years Mr. Carey occupied himself in various efforts to spread the gospel, and confirm the faith of native converts. He took a journey to Goamalty, accompanied by Krishna Paul and Sabuck Ram, two early Bengalee converts, and who were very excellent preachers. He was also the companion of Mr. Robinson in a journey to the Bootan country, where it was hoped a mission might have been established; but owing to the disturbed state of the

district, after a second attempt, the purpose was relinquished.

Until 1810, Mr. Carey resided at Saldamahal amongst a few native Christians, associated with the church at Dinagepore, superintended and generously sustained by Mr. Fernandez. Opportunities for usefulness at that place were few, and the success being small, he retired from the station, August, 1810, taking leave of the converts with many tears. After remaining some little time at Serampore, he entered, before the close of the same year, upon the final and by far the most important sphere of his labours.

Cutwa had now been occupied as a missionary station for six years by Mr. Chamberlain. It was a populous town, and in the centre of an important district, and contiguous to scenes of popular resort, every way favourable to extensive and laborious efforts for making known the gospel. The natives were at first rough, tumultuous, and sometimes abusive; but in due time he subdued all opposition, conciliated the esteem of great numbers, established a native church of no inconsiderable strength, and brought into the native ministry some brethren who, for their adaptation to the work, conversation, and efficiency, have, perhaps, never been surpassed. After occupying this station for six years, and witnessing these and other happy results of his labours, he retired from that part of the field to break up new ground in the higher regions of the country, and of still greater promise.

It devolved upon Mr. Carey to succeed to this station, and carry on the labours so painfully commenced, and which were prosecuted with so much ardour and success by his predecessor. At first, and for some time, he appears to have been all but overwhelmed with the painful sense of his own incompetency to answer the demands of the

work which now devolved upon him, and with the disparity which he felt to exist between himself and the honoured brother who had receded from it. His complaints and bewailings were, however, much in excess of their just cause, for though he never preached in English, as Mr. Chamberlain had done, he could not be deemed inferior to any one then on the field in his ability for native work; and it is questionable whether any one in India, from the first day of our mission until now, ever used the native language, in preaching and in expounding the New Testament records, epistles as well as gospels, with equal ease, copiousness, idiomatic accuracy, spirit, and effect. Under his first depression he sought succour and comfort from Mr. Chamberlain, who had passed through the same experience, and who responded with much tenderness. "You say 'the work is great;'" It is so. But, remember, that your divine Master requires no more of you than you are able to do. I wish that you may possess faith, and 'in patience possess your soul.' Remember that God does not commonly perform his wonders in haste. Only wait in the exercise of faith and patience, and doubtless you will see the mercy of the Lord in the land of the living. May the grace of our Lord Jesus Christ be with you." Things soon brightened and assumed a cheering aspect, upon which Mr. Chamberlain addressed him in the language of congratulation and comfort. "It affords me great satisfaction to hear good things concerning the little flock under your care;" and again, "I rejoice in your prospects, and hope that you will find the work good wages. I can assure you that I have ever found it so. All my discouragements have sprung from myself." He continued, with little diminution, the different branches of missionary labour on which he had entered. At the morning de-

votions, he allowed any of the heathen neighbours to be present who pleased ; and after the religious exercises were concluded, he dispensed medicine, and gave advice to the sick ; so that the expectation of sharing these benign attentions, and of obtaining relief from their physical sufferings, brought many under the instructions of the divine word. The valuable publication from which the materials for this brief notice of Mr. Carey are derived, the *Oriental Baptist*, states, that "in the bazars of Cutwa and the neighbouring town of Dewangunge, he preached regularly, and that he had a good congregation at the river side. He also visited many idolatrous festivals, where advantages were afforded for distributing tracts, and proclaiming the gospel to strangers from distant parts of Bengal." Schools were established in various places under his superintendence, and an active band of native itinerants, some of whom were very superior men, were constantly employed under his direction.

For the space of forty-two years, with slight intermissions, these labours were prosecuted. The numerical amount of conversions realized to the faith of Christ during this extraordinary period of his labours, cannot be precisely known, but it is reasonable to believe it could not have been small ; whilst influences must have been exerted in many places, and over a wide range of country, favourable to the speedy and successful results of succeeding labourers.

It is not pretended that the latter part of Mr. Carey's career was distinguished by an equal amount of success with that which attended his earlier course, and he himself, it is affirmed, was sensible of the fact, and much deplored it. Such disparity is not infrequent in the history of ministerial labour, long continued in the same lo-

cality, even at home. Besides the general reasons that might be assigned for such a fact, it deserves to be remarked, in Mr. Carey's case, that through the space of thirty years he was a great sufferer from asthma, a disease which must have rendered journeying, with its attendant inconveniences in rural districts, and a low, damp country like Bengal, extremely trying. And this complaint grew upon him as life advanced, so that the same amount of labour, as that to which he was competent in early life, was impracticable.

The circumstances marking the closing scene of Mr. Carey's life are described by the Rev. C. B. Lewis, of Calcutta, in the publication above referred to.

"For many years before his death, Mr. Carey was accustomed to pay an annual visit to Calcutta. Towards the close of 1852, he thus came to sojourn amongst his beloved relatives for the last time. He was then in infirm health, and it was apparent that his constitution was breaking up. Still little apprehension of his immediate removal was entertained. On the 7th of December he was present at the meeting of the Calcutta Missionary Conference, and it gave unfeigned pleasure to all the brethren assembled, to welcome among them one who had been so closely identified with the Baptist Mission from its commencement. At the beginning of January, 1853, Mr. Carey returned to Cutwa, where, in less than a week after his arrival, he became exceedingly ill. His sufferings were very severe, and were greatly aggravated by his submitting to a surgical operation at the hands of an unskilful native doctor. He endured all his sufferings with exemplary patience ; and the love of Christ evidently afforded him strong consolation. He knew whom he had believed, and

was cheered by the prospect of a speedy removal to his happy presence. He died a little before 10 o'clock on the night of the 3rd of February, and exchanged the sufferings and anxieties of earth for the blissful abodes of redeemed saints above. His remains were committed to the dust on the evening of the next day, when a large concourse of natives, both Christian and heathen, assembled as spectators. Mr. Williamson of Birbhum addressed both classes at the grave, taking as his motto, John xi. 11,—‘Our friend Lazarus sleepeth.’ Deep sorrow for his removal pervaded the assembly. May the event be sanctified to many.

“Mr. Carey possessed a tender and affectionate heart, deeply interested in the welfare of all connected with him. The spiritual state of his relatives and friends was, as his journal shows, a matter of the deepest concern to him. His views of himself were ever humble; indeed, his mind was often almost over-

whelmed by the consciousness of his imperfections as a Christian and a missionary. His hope for eternity rested solely upon the atonement, while the love of the Redeemer was the object of his highest admiration, and called forth his grateful praise. Especially of late, that love was the constant theme of his discourses to those who attended his ministry.

“May the truths which our departed brother disseminated throughout so many years at Cutwa, be fostered by divine care, and made to produce a large harvest of souls. Another missionary has now entered upon the station Mr. Carey occupied, and greatly shall we rejoice if it shall hereafter appear that Christ has sent him there, not only to work successfully himself, but to reap that whereon he has bestowed no labour;—to gather in the ripened results of the toils, and disappointments, and faith, and prayers of those who have gone before.”

### THE EXTINCTION OF INFANTICIDE.

The subject of infanticide in India has lately excited deep attention among the authorities there, and the “Friend of India” has contained of late several articles upon it, and of which we shall make a free use in the following observations.

Few persons in this country, except those who, in some sort, have made Indian affairs their study, can duly estimate the great difficulty which has arisen from the government having had to contend with crimes which are national customs. Suttee, infanticide, and thuggee are among the most remarkable, and in the course of years they have spread over whole races, and have become part of the daily life of organized communities. The efforts of government wholly to put them down, have not

failed because of the magnitude of these crimes, but because there are no common aids to authority. The entire people is guilty; and consequently, if information be sought, no one will give it, since no one thinks anything evil is to be disclosed.

In this country natural affections are stronger than social prejudices, and proofs of good character and great criminality are not often united in the same person. Hence European experience is of little value in dealing with these anomalies. “A respectable Rajpoot, who governs his estates with an ability which extorts the admiration of the collector, has murdered his female children, and would have assisted to burn his mother alive, but for the law. The wife who would kill herself rather

than allow a European to see her face, and towards whom her sons express the deepest respect and affection, has consented to the slaughter of her own children. The manner in which a native retains occasionally, amidst great virtues, a criminal side to his character might form one of the most curious chapters in psychology."

In consequence of inquiries set on foot by the government in 1851, infanticide was found to prevail, more or less, in the Umballa, Ferozepore, Jallunder, Hoosheempore, Lahore, Mooltan, and other districts; in fact, over a tract of country as large as an European kingdom. It was not found to be practised by the inhabitants, but chiefly by men of great wealth and influence, and by the Rajpoots, generally very poor, but among whom the custom is one of immemorial antiquity. The higher the rank, the more certain are the female branches of destruction. It is believed, however, to have affected all classes. Among the higher ranks, the motive is simply pride. They must marry their female children, and to their equals. They must also give very large fortunes. It was found that one chief gave his daughter seven lakhs of rupees, another ten, and another gave a niece one, she being married to a poor Brahmin of the plains. A lakh of rupees is equal to £10,000 sterling. To avoid this inconvenience, they slay their female children. It is a question between the father's wealth and the daughter's life.

Moreover, the principle of consanguinity is pushed to the wildest extreme. Almost every Rajpoot is a relative of every other, and those descended from a common ancestor consider themselves blood relations after the lapse of centuries. Down to the last degree of relationship marriage is forbidden. "Every Rajpoot Campbell considers himself not only kinsman of the Duke of Argyle, but within the prohibited degrees."

Among the Bedees, the descendants of Durm Chund, the grandson of the great Nanuk Gooroo, who are the Levites of the Punjab, a different set of motives prevails. They murder on tradition, and occasionally add a shocking ceremony to the crime. The child is buried; a piece of sugar is put within its lips, and a hank of cotton in its hand, and the father cries—

"Eat your goor and spin your thread,  
But go and send a boy instead."

Whatever may be the motives, it is now a well ascertained fact that in hundreds of families in the Punjab there has been no daughter brought up for generations; that in thousands, infanticide is a custom to which no member would hesitate to allude, and that all over the district there is a disproportion in the number of females not to be accounted for by our ordinary causes, and in certain parts of it this disproportion rises to a height which implies the extinction of the female sex.

Taking advantage of the new feeling of abhorrence of the crime springing up among the people, the government have made it generally known that they regard infanticide as a crime, and one which must be abolished. They have in some districts summoned all the chiefs, and induced them to pass formal resolutions respecting marriage. In others a census is to be taken of births, distinguishing between males and females; and we learn, by recent intelligence, that "the warfare against the darker crimes is everywhere proceeding, and everywhere successful." Even from Orissa, where the practice of offering human victims was once as prevalent as in Carthage, its almost entire suppression has been effected.

Hitherto the difficulties in the way of the government, the editor of "The Friend of India" justly remarks, have been almost entirely moral. The moral



sense and the natural affections are alike dead among the Hindoos. Thuggee and infanticide flourished because their perpetrators did not regard them as crimes. In Bombay, the criminal races, like the gipsies in Europe, looked upon theft and fortune-telling as their natural occupations, which they were born to do. In Orissa, there were not only these moral difficulties, but a formidable physical one. The guilty parties inhabited fastnesses which could scarcely be penetrated. They laughed at law, for they were without its pale. They despised threats, for they could not be enforced by an army. To offer them money was useless, for they believed the crimes to be the highest earthly gain; and moral suasion is vain among a people "who would consider a missionary an acceptable offering to their gods." In spite of these difficulties the government has triumphed by bringing the moral influence, derived from irresistible physical power, to bear upon the crime.

In this last named territory the infected district stretches down the coast from the Orissa mountains far into Madras, over a country as large as Wales. It was formerly semi-independent, and a part of two presidencies: but in 1845 was created a separate agency. From that moment the practice of human offerings rapidly declined. Every clan obeys its own chief, and each was informed that his future welfare depended entirely on his efforts to repress crime. The majority consented, but many broke their promises. In some districts the people became turbulent; but their chiefs were protected. An armed force was sent through their jungles. Others feared if children, purchased for slaves, were saved, they would incur the wrath of their deities. Their fears were quieted; and when guarantees were obtained for the lives of the children, they were left to labour. In

others, young women, retained as concubines to be afterwards sacrificed to the gods, were married to the chiefs, and thus saved from all danger to their lives. In only one instance, and that to repel an attack, did troops actually fire, and this act of severity produced the best effects. In Boad, where the slaughter of children was carried to an enormous extent, and bits of their flesh, cut from the living body, were strewed on the fields, as a sort of miraculous manure, the practice has ceased to exist. In Chinna Kemediy mountains, the present public sentiment is thus recorded:—

"Each chief was invited freely to express his sentiments. Many did this without hesitation, saying that when we first came among them they were like beasts in the jungle. . . . They now saw that our only object was to stop human sacrifice, not a fowl nor any thing else was taken, not even a fence injured, by the people of the camp. . . . It was no use resisting the orders of the great Sicar. . . . In two or three places it was asked, 'What are we to say to the deity?' They were told to say whatever they pleased. Spokesman said, 'Do not be angry with us, O goddess! for giving you the blood of beasts instead of human blood, but vent your wrath on that gentleman who is well able to bear it. We are guiltless!'"

Here, then, the very source of the crime has been attacked. The people have been relieved of a severe money pressure caused by the purchase of victims. They are enlarging commerce, and are cultivating yearly more ground. The natural instinct which forbids the shedding of unnecessary blood, and the natural affection of parents for their offspring, are recovering their force. In eighteen years, the period over which the operations noted above have spread, a crime, the worst known, has been uprooted, nearly thirteen hundred human beings have been saved from a horrible death, and an entire people

have been induced to give up a practice sanctioned alike by antiquity and superstition.

It is not possible to say how much missionary labours have rendered the praiseworthy efforts of government more easy of success. Let it never be forgotten that while Orissa has been for ages, and still is, the stronghold of the worship of Juggernath, it was one of the first districts into which the Serampore brethren carried the gospel. Some account of their early labours, and of the native brethren they sent there, we endeavoured to set before our readers in recent papers. They could not have been in vain. One thing is certain, that all over

India the progress of law, social order, commerce, civilization, has kept pace with the spread of Christianity; and it is not too much to say that in all those districts where the missionary has most laboured, the government have found their measures to improve the people most successful. We rejoice that the government is now pursuing a course which candid minds must approve; and the contrast between what India was and what India is now, is not greater than between the spirit of the government now and the spirit of the government in the days of Fuller, Carey, Marshman, and Ward.

## FOREIGN INTELLIGENCE.

### INDIA.

**MONGHIR.**—In a letter dated July 11th, Mr. Lawrence, after giving a general account of proceedings since his previous communications, furnishes reports of the visits of the native preachers to various places in the districts. We extract a few particulars which strikingly illustrate the nature of these labours, as well as the success which often attends them.

“During the months of February and March, the brethren Nainsukh, Sudin, and Bandhu, were itinerating in the Tirhoot district. Our brethren travelled nearly sixty miles up the river Kasi. They found many large villages, some of them appeared never to have been visited by a missionary. With few exceptions they were received in a very encouraging manner.

“On their return towards the Ganges they left their boat, and travelled by land to Purneah, preaching in all the villages by the way. They were treated with great civility, being sometimes invited to take a seat in the shops, and preach to a large crowd, within and without. One instance which they mention, shows that good impressions may be sometimes made upon the most unpromising hearers.

“A shopkeeper invited Nainsukh to come and preach to him and his neighbours, and while asking the latter to come and hear the word of God from a good man, he said, ‘I

know this man to be a man of God, and one that teaches the truth, and I will tell you how I come to know. Some years ago, I saw this man at Caragola, and heard him tell the people what was very good. But then I greatly abused him. I expected he would have abused me; but he did not speak an angry word, and only entreated me, in words of love, to seek the salvation of my soul. Now I am convinced that this is a man of God, or he could not have borne such ill-treatment with patience. I am very glad now to have an opportunity of hearing him again. Come all of you and listen. I assure you this man will tell you something that will do you good.’ The brethren had an excellent opportunity of declaring the gospel. The shopkeeper was much pleased, and thankfully received some books, and invited the brethren to visit him again, whenever they came to Purneah. In a few of the villages where they set up their tent, the people continued to visit them all day long, so that they had scarcely time to cook and eat their food.”

Mr. Parsons, who writes about the same time from Monghir, furnishes much the same sort of intelligence. Almost every where, on these itinerating journeys, the brethren were well received, and an evident desire to hear was characteristic of the people whom they addressed. We have only room for one extract, which exhibits the power of religion in a season of severe personal affliction, in

the case of a family which under the circumstances described is very striking.

"The Christian sister, who was visited by a severe attack of cholera, is a member of the native church, as are also her daughter and son-in-law. The latter is the son of Hingun Misser, the first native baptized in Monghir. The frailties and weaknesses of native Christians are not unfrequently a source of regret to those who have their welfare at heart. It is, therefore, the more pleasant to record any striking evidence of the power of religion over their principles and conduct. I think the conduct of this family, under the stroke of affliction, worthy of mention. The patient herself is much beloved for her mild cheerful temper; and her activity renders her assistance very valuable to son-in-law and daughter, in their rising family. She was not brought to Christ till late in life, and her husband still remains in ignorance. Not being able to read, her knowledge of Christianity is very limited. It is, therefore, a pleasing fact, when she was so far reduced as to speak of her death, and to anticipate it as near, that she was devoid of fear and distress, and prepared to commit her soul to Jesus. It was also gratifying, while it was deeply affecting, to see her children, though unable entirely to suppress their feelings, constantly acknowledging the hand of God, and their acquiescence in his appointments, and striving to console their weeping eldest boy, who is much attached to his grandmother, by sweet scriptural considerations. After some days' painful suspense, the Lord was pleased to lighten his hand, and gradually to raise our sister up again."

CEYLON, THUMBOWILLA.—Mr. Carter gives an interesting account, in a recent letter, of his first visit to this station. The church was originally formed by Mr. Daniel, and now consists of fourteen members. It was visited occasionally by the late Mr. Davies, but, since his removal, has been left to the care of a reader, who visits it and preaches there once a fortnight. Mr. Carter's attention was called to it, by the report of the reader, that the Romanists were about to commence operations there, and had decoyed one of the members, an old man, who had formerly rendered good service to the cause. Mr. Carter adds:—

"I embraced the first opportunity of visiting them, and exhorted them to be steadfast, and to receive nothing which was not in accordance with the word of God. The Romanists forthwith proceeded to disperse our little band, and to rob them of their

place of worship. Their first step was to gain over the member I have named, there was then no difficulty in persuading him not to suffer our people to meet in the place which he himself had provided for their use. But the people immediately built themselves another place, which, though not so good as the former, is larger, and quite sufficient for the purpose.

"On the day I visited them the old man came to the door of the chapel, and said that it was perhaps not right, as he belonged to another religious body, to come into our chapel. We, however, persuaded him to do so, and I had a long conversation with him in the presence of the people. He informed me that eight priests came one day to survey the place, and choose a piece of ground for a chapel, and having found him out, talked much with him, but persuaded him that as neither Christ nor his apostles were married, it was impossible that they could be the teachers of the way of God in truth who violated the ordinances, and were so much conformed to the world.

"In preaching I adapted my sermon to the circumstances. The congregation was large and attentive, and I talked long and seriously with them, both before and after the service. It is a cause for rejoicing that this little band, almost entirely deserted, have been consistent in conduct, and have kept up the ordinances among them now for many years. The old man's son, who is a member of the church, was formerly the teacher employed by the Society, but latterly he has taught the children a few hours each day gratuitously.

"In consequence of the prevalence of fever and small-pox, our congregations and schools have been much thinned. Mr. Pereira, one of our native preachers, was attacked last March, and brought to the borders of the grave. He is now slowly recovering, and beginning to resume his labours."

#### WEST INDIES.

JAMAICA.—The accounts received by the last mail have been, in some respects, most distressing. The cholera has again broken out in many parts, and the brethren are very urgent in their appeals for help. Mr. Day writes from Port Maria; "The cholera has continued its ravages among our people, and in different parts of this parish. I am still hearing of one, two, three, and sometimes more, suddenly taken off in a neighbourhood, from which it was supposed to have departed. . . . The effect on our numbers will be very serious, and notwithstanding the addition by baptism of *one hundred*, we shall have to report a decrease at the end of the

year! The effect on our finances is also very serious, several who had promised liberally towards the chapel debt have died, and some have been bereaved of husband, wife, and children."

To show how reasonable the relief sent out is, even to the brethren themselves, when they are instructed to apportion a part of the grants to their own necessities, we subjoin an extract from the same letter. "For the last five weeks I have been very ill, first with fever, and then with rheumatism, from which I am still suffering. Mrs. Day has also had a most severe attack of fever, which laid her aside just as I was recovering. Your letter came just in the depth of our trouble, and at a time when cruise and barrel were nearly dry. Be assured that the grant was not more valued for its pecuniary relief, than for the kind sympathy it evinced. How many merciful alleviations of our sorrows do we sometimes experience!"

Mr. Gay writes, "The cholera has at last reached Trelawney, and broken out with great violence in Falmouth and adjacent villages. The dead cart is again busy about our streets, and almost every night makes three or four trips to the burial ground outside the town. Reports are continually reaching me from the country of distressing cases. Late on Saturday I visited one house, in which there were five orphan children, *whose parents had both died and been buried in twelve hours*. I have continual applications for help, but beyond a little medicine I can do nothing. . . . I have already lost several members; but I hope not to have again the sad experience of the last visitation. We then lost nearly 200; and have never recovered from the shock."

Mr. Gould writes from Waldensia, "cholera is now in this town. Twelve deaths have already occurred. The people have no one to look to but myself; there being no other minister of any other denomination. The district is densely populated. I have employed a dispenser of medicine to visit the people. I must return to Four Paths for two or three weeks, where there are several poor orphans looking to me, whom your former grant enabled me to assist. Many cases of great need I have been compelled to turn

away, and more than one poor orphan has perished for want of proper sustenance."

Similar letters have come to hand from the brethren Phillippo, J. E. Henderson, G. R. Henderson, and E. Hewett. It is needless to multiply extracts. They all tell the same tale of distress and woe. The committee, at their meeting December 12th voted £10 each, to seven brethren. In consequence of the war no packet went on the 17th ult. but one will sail we hope on the 2nd inst. By this orders will go to these brethren to draw for these sums. These grants will, however, pretty nearly exhaust the fund. Hence the need of prompt assistance. We can only say to our friends, what you do, do quickly.

Meanwhile it is gratifying to find the brethren speaking in hopeful terms of the state of their churches. Very large additions have been made during the past year, and there are many numerous bands of inquirers. Let us hold up the pastors' hands until these calamities are overpast. The few lines which we have quoted from Mr. Day's letter prove how much such sympathy and help will do to accomplish this, and how deeply affected and encouraged they are by the assistance already afforded.

The following brief facts from a recent letter from Mr. Clarke, of Savanna-la-Mar, cannot fail to gratify his personal friends particularly, and they will be read with interest by all who rejoice in the prosperity of the Saviour's cause. "I have under my care about one thousand members and inquirers; besides the hundreds more to whom I declare the word of life. My flock is scattered over an extent of forty miles. . . . I have three chapels and two preaching stations in the parish. My health is good, but I am now in my fifty-third year; and for a man, in all the energy of youth, the district is too large to do justice to the people. . . . I am greatly cheered by success both among the African and Creole, and I have two Coolies who profess to inquire after the truth. One said he was a Brahmin in his own country. I gave him a volume of the old testament in Oriya. All the Bengali Gospels and Acts are given away. If you can collect any tracts in Bengali, Hindusthani, or Nagri, I should gladly try

to use them for the good of these poor people. The Coolies seldom come to chapel, but are very civil and polite when they call at the house. Some of them write, and are well educated and intelligent men. I mentioned in my last the baptism of twenty-six Africans, and have three more small baptisms before me, of which I will write when they take place." If any of our readers should happen to have any such copies of scriptures,

or tracts, as Mr. Clarke speaks of, we shall be glad to forward them. Strange indeed that a missionary in the west should be, in part, doing the work of one in the east. The fact is however one of much interest, and should the truth reach the heart of these poor Coolies, they may, on their return to India, be useful in diffusing the knowledge of Christ there.

## HOME PROCEEDINGS.

We have to report only a few meetings this month. Mr. Phillips has visited Dublin, Bedford, and Amptill on behalf of the Society, and with Mr. Trestrail attended a meeting at Shacklewell. The latter, also, attended one at Shouldham Street, Paddington. Mr. Phillips gave a course of three lectures on India, in the library, at the request of the Committee of the Young Men's Missionary Association. They were full of valuable and interesting information on a great variety of topics, imparted in a clear, striking, and graphic manner. Mr. Middle-ditch has advocated the Society's interests at Gamlingay and Gransden. He informs us that the proceeds were small, but still an improvement on recent years.

Our brethren who are accepted for mission work in India are pursuing their studies with all due diligence, under the Rev. George Small, and we are glad to know with encouraging success. Like those who have preceded them, and whose safe arrival this number announces, they will be prepared to enter on their work immediately on their settling down in the spheres of labour assigned them.

By the kindness of W. L. Smith, Esq., we were favoured with a sight of a letter from Rev. Geo. Pearce, dated Cape of Good Hope, Oct. 2, where they had arrived after a very rapid and pleasant voyage of fifty days

from Portsmouth. They fully expected to arrive in Calcutta about the end of November, and we hope ere this have joined those who preceded them in the "Hotspur." Something has now been done in good earnest towards the completion of the Indian scheme.

When this meets the eye of our readers another year will have passed away, and a new one have begun. The circumstances of the nation are different now from what they were when we last adverted to this topic. Then war was only threatening. It was still hoped that peace might be preserved. Now it has come, and the attention of all classes is turned to the scene of carnage and strife. We trust the friends of missions will not allow their minds to be drawn aside from a nobler contest by far, nor in the whirl of excitement forget their solemn responsibilities. Difficult times are times when Christian courage and liberality are often more strikingly displayed, than in the quiet times of prosperity and peace. We look to our churches with some anxiety, but with hope. Hitherto our finances have kept up tolerably well. But with the enlarged expenditure, which has been sanctioned by them, we shall regard the three following months with some anxiety. May the support rendered justify the committee in completing their great intention for India!

## MR. UNDERHILL.

We have received the gratifying intelligence by the last Indian mail, of Mr. Underhill's arrival in Calcutta on the 2nd of November, "after a very pleasant and favourable voyage." A few extracts from

his letter will be acceptable to all our readers. Writing from the Bay of Bengal in anticipation of his arrival, under date of October 31, he says:—"You will have heard of our safe arrival at Ceylon last Thursday,

the 26th. It was a very wet day, but wishing to see Mr. Allen, we started about ten o'clock for the shore. The small bay of Galle is very beautiful. Coral rocks rise in all directions, and on some of them there have grown up the most exquisite trees and plants. Cocoa-nut trees in tall graceful rows, line every part of the coast, and we could not but delight in the outlook, though compelled to seek shelter under cloaks and umbrellas. As we stepped out of the boat on the little wooden jetty, among a crowd of half naked people, making the most astounding din, we found ourselves in the presence of brother Allen, who had just come down to go on board, had we not landed. We immediately adjourned to the hotel, an old Dutch house, built in oriental fashion, with verandahs, lofty rooms, open corridors, and large windows.

"The heavy rain kept us in doors all day, except for a brief period, when we walked through the town to the lighthouse rock. We were, however, greatly amused with the people who crowded before the hotel, offering all sorts of jewellery, tortoise-shell work, and ebony bowls for sale. They look a very intelligent and shrewd set of people. The town is exceedingly neat and clean; the houses very convenient and good. After dinner we returned to the ship, and soon after sailed. We reached Madras on Sunday afternoon, too late to go on shore, even if we had not been deterred by the frightful surf. Some of the passengers ventured, but were much frightened, and glad to return safe. At midnight the anchor was lifted. Monday

was a pouring day, but yesterday it was very fine, and to-day too.

"At the time I write, we are about 350 miles from the mouth of the Hooghly. The captain gives us hopes of reaching Calcutta on Thursday by the afternoon. Although the voyage has been a very pleasant one, we are very glad at the prospect of finishing it. I forgot to say we bid good-bye to our American brethren at Galle. Their society has been very grateful to us, and has greatly relieved the tedium of the voyage. I will add a postscript at Calcutta.

"By God's mercy we have arrived in safety and good health. We dropped anchor in Garden Reach, on the 2nd, about one o'clock; and were soon boarded by our brethren Thomas, Wenger, and Lewis. They gave us a hearty greeting, and then conducted us on shore, and to our present lodgment with brother Lewis at Intally; where we are most hospitably and kindly entertained. I am happy to say all the brethren here are well.

"As we went up the river, we passed the 'Hotspur,' not quite near enough to distinguish our missionary brethren; but in the evening they, too, arrived safely, and next morning I greeted them at Mr. Thomas's. They are all quite well, and have had a very good passage; indeed, they seem to have been improved by their voyage: The weather is warm, but as the cold season is just commencing we anticipate a pleasant time. Thus, through your prayers, and by God's loving kindness, we have arrived so far auspiciously on our great work."

### 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.

### FOREIGN LETTERS RECEIVED.

OFF CAPE GUARDAPUI, Underhill, E. B., Oct. 17.	BENARES, Heinig, H., Oct. 6.
AFRICA—CLARENCE, Diboll, J., November 2; Saker, A., Nov. 1.	JESSORE, Parry, J., Oct. 18.
AMERICA—FREDERICTON, Spurden, C., Nov. 18.	KANDY, Davis, J., Oct. 24.
ASIA—ADEN, Underhill, E. B., Oct. 14.	MONGHIR, Lawience, J., Oct. 4.
CALCUTTA, Thomas, J., Oct. 4 and 18; Underhill, E. B., Nov. 4.	BAHAMAS—GRAND CAY, Littlewood, W., Nov. 8.
	NASSAU, Cnpern, H., Nov. 10.
	JAMAICA—ANNOTTA BAY, Jones, S., Nov. 9.
	BETHSALEM, Sibley, C., Nov. 14.



