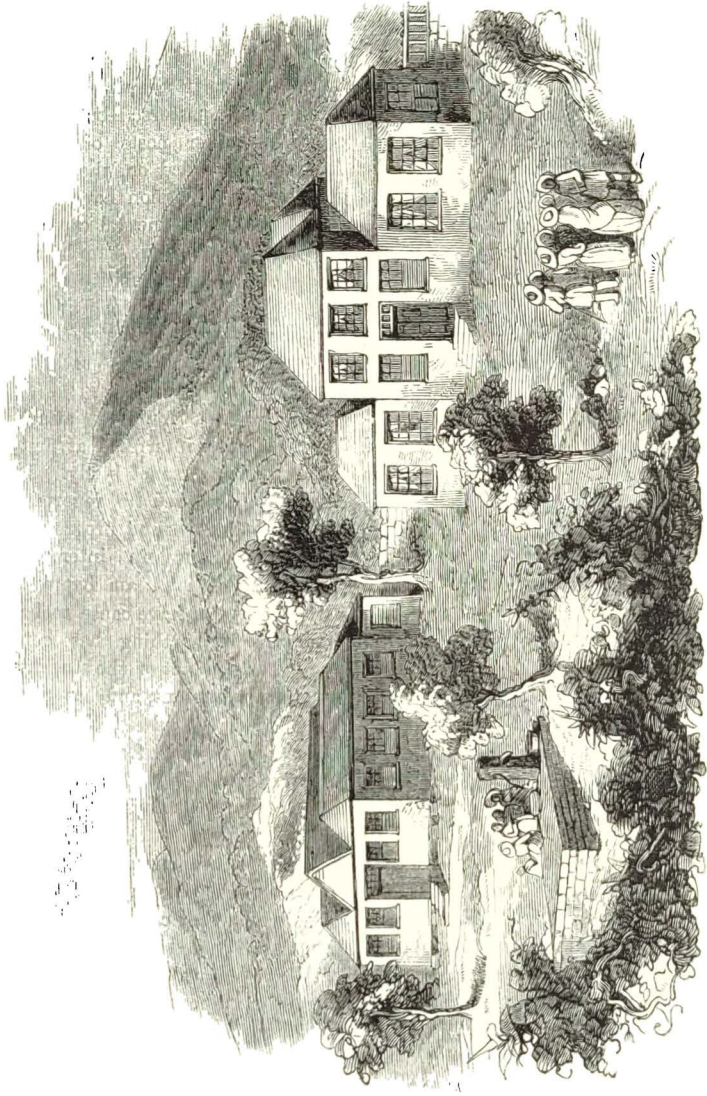


# THE MISSIONARY HERALD.

The Missionary Herald (Mar. 1855).



CALABAR, JAMAICA.

## CALABAR, JAMAICA.

As the pictorial illustration in the present *Herald* is designed to give a view of the College for the Education of a Native Ministry in Jamaica, engraved from a sketch by Miss Tinson, a few remarks on its origin, progress, and present condition, will not be unacceptable to our readers.

So far back as 1840 the design of founding such a seminary had been seriously entertained by the Jamaica brethren, and cordially approved by the Committee. And when this desire was somewhat matured, the late Rev. J. Tinson, of Kingston, was selected as the first tutor. We apprehend it was originally intended to place any candidates for the ministry whom the churches might recommend under his care, to reside with him in Kingston. But subsequently it was resolved to purchase a property and buildings adapted to this purpose, and Calabar was finally fixed upon, being well situated in reference to the churches in the island, and also in a salubrious district.

When the Committee had to appropriate the large sum which had been collected during the society's jubilee year, they voted £1175 towards the purchase of the premises and a library at Calabar, and Mr. Tinson was elected to the office of tutor by the unanimous voice of his brethren in the island, and with the full concurrence of the Committee at home; they engaging to support the tutor, the pastors in Jamaica, on behalf of their churches, undertaking to meet the other expenses of the institution. This arrangement has continued to the present day; while it is proper to remark that several of our more wealthy friends in England have, from time to time, kindly given donations to assist in maintaining it in full efficiency.

The institution at first opened, we believe, with ten students. Others were added subsequently. Several of these brethren are now honoured and useful pastors; others, as might naturally be expected in such an experiment, and in the peculiar condition of society in Jamaica, were, on trial, found wanting in the necessary qualifications for pastors; but they are occupying other posts of usefulness. As time has rolled on, the candidates applying for admission have been of a higher class as to mental capacity and attainment, and there can be now no doubt of the practicability of sustaining such an institution, and of its adaptedness to the wants of the island, for these have been satisfactorily proved by the results.

Mr. Tinson's frequent attacks of illness seriously interfered at first with the regular course of study. But as his health improved his reports of the piety, intelligence, and progress of the students, increase in interest. He writes in 1845: "I am happy to say that hitherto we have cause to be very thankful. Everything has gone on well. The conduct of the students has been very consistent, and has given me great satisfaction." Sickness again laid the tutor aside for a time in the following year, but the report was satisfactory; and during the five successive years the Committee were gratified by the encouraging accounts of the general prosperity of the institution which they continued to receive from the respected tutor.

"We have now," he observes in 1849, "an institution such as the Baptist Missionary Society has been sighing for almost from its birth—a seminary for training young men expressly for the work of the ministry, not missionaries'

sons, nor native-born whites, but *bond fide natives*, black and coloured men, who in due time will be able, by God's blessing, to carry on the work here irrespective of foreign aid; and other things being equal, they will have the advantage of Europeans in respect to climate, constitution, and habit."

On the death of Mr. Tinson, which took place the following year, the Committee purchased his library and furniture, and added them to the college property. They had then to select a successor, Mr. Dendy in the mean time giving his services, as far as they could be spared from his other official duties, to the instruction of the students. Eventually the Committee secured the services of the Rev. D. J. East, who entered on his work in a most cordial spirit, and in deep sympathy with the primary design to raise up a native ministry. He has prosecuted his labours with great success, secured the affections of the students, the thorough confidence of the pastors and churches in the island, and proved himself to be eminently qualified for the post which he has hitherto most honourably filled.

By the last mail we received an account of the examination of the students, which took place on the 6th and 7th of January. We cannot give our readers a correct impression of the present state of the institution so well as by laying before them the chief particulars of the report.

"The object of the establishment," says the writer, "which it is presumed is now generally known, is, as much as possible, to render this country independent of Europe for a supply of well trained and faithful ministers of the gospel; and also to qualify a race of holy and devoted young men for missionary work in Africa." About fourteen of the Jamaica pastors, several of whom had been students in the college, together with several laymen interested

in it, and delegates from different churches around were present, and took part in the public and private duties of the anniversary.

"Each day the business commenced with suitable devotional exercises. Mr. Phillippo conducted the examination in classics, algebra, arithmetic, and scripture exegesis; Mr. Clark in the political geography of Europe, natural science, and mechanics, and Whateley's Rhetoric; Mr. Hewett in Biblical Interpretation; Mr. Gould in the Evidences of Divine Revelation; Mr. J. E. [Henderson in Systematic Theology, and the course of lectures delivered by the President of the College; and Mr. Teal in Porter's Lectures on Preaching. Mr. Steele, one of the senior students, read an essay on 'Faith in Christ the turning point of Salvation,' Mr. Campbell on 'The connection between faith and good works,' and Mr. O'Meally on 'Salvation wholly a work of grace.'"

The examination was minute in its details, as well as wide in its range; and the particularity of the examiners brought out clearly the fact that the young men possessed a real practical knowledge of each subject. The essays which were read, were not only highly creditable to their writers, but some of them excited surprise on account of their logical arrangement, their chaste and simple style, and truly evangelical sentiment. The results of the examination not only exceeded expectation, but proved that the young men possessed minds capable of high attainment, and had diligently and faithfully used the facilities afforded them for improvement.

We close our notice of this important and most useful institution, in the words of the Report from which the particulars of the examination have been taken. "While, however, the friends and supporters of the institution present could not withhold the expression of their

approbation from the young men for their good conduct and proficiency during the year, they at the same time could not but feel their deep obligations to the esteemed president, well knowing that the efficiency and high position which the establishment has attained is mainly owing to his patience, his untiring energy, and general accomplishments.

"Not only was everything connected with the conduct and attainments of the students of a highly gratifying nature, but also everything relating to the external appearance of the premises generally, and the domestic arrangements. The buildings were greatly improved by the recent repairs; and

the neatness, order, and prudent economy everywhere manifested, reflected great credit on the resident managers.

"In whatever view the institution is contemplated it cannot fail to be deeply interesting to every friend of Jamaica. While it tends to draw forth the long dormant talent of her sons, and affords them the means of honourable competition with their brethren of more favoured fortune in relation to literary acquisitions, it will necessarily exert a very important influence on her social, moral, and religious character, thereby presenting a powerful claim upon the countenance and support of all classes in this island and in the mother country."

#### INDIAN MUNIFICENCE IN SUPPORT OF IDOL SHRINES.

The Rajah of Sutteala, a district in Northern India, has lately paid a visit of ceremony to Calcutta, where he has been received with honours almost regal. The *Friend of India* gives some particulars of his journey toward the south, by which we learn that he was under covenant to the Company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Buddinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to this occurrence,

on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Ragpore had been, for many years, urged by the Gywats, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him hither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine, or what space it covered.

But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors, and merchants, were by no means uncommon. Indeed, one hears, from time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their

victims than Christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The mere practical question is, ought it to be so? Every one of our readers will, we doubt not, say no! But is every one prepared to act upon that decision? We fear not. And yet every one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul. Believing that where these are wanting, appeals for enlarged pecuniary contributions will be but feebly responded to, we would earnestly beseech every one who reads these lines, to lay the few broken hints they express solemnly and seriously to heart.

## OBSERVATIONS ON THE ORIGIN AND PROGRESS OF THE MISSION AT CHITOURA, NORTHERN INDIA.

BY J. W. URQUHART, ESQ.

Having been a fellow labourer with our missionary brethren in Upper India for many years, and an eye-witness of the commencement and growth of the good work at the station of Nistarpore (Town of Salvation), built for the converts near the heathen village of Chitoura, permit me to offer a few remarks explanatory of its progress and importance.

In 1845, consequent on the divine favour resting on the preaching of the gospel and distribution of the scriptures for several years previous, an unusually large number of natives of

the *Corri*, or weaver caste, belonging for the most part to the village of Chitoura, were simultaneously led to forsake their idols, and profess their faith in our blessed Redeemer. A marked peculiarity in these conversions, of which we had previously no such example in Upper India, was not only the number, but the desire of the converts to maintain themselves as heretofore by their trade of weaving.

Hitherto the individual converts from the ranks of Hinduism or Mahomedanism, threw themselves entirely for support on the missionary, whose

confidence and liberality they too often abused. It was therefore, and justly, deemed an evidence of a sincerer faith, and an indication of a deeper work of grace, that those of Chitoura were desirous of working with their own hands for the maintenance of themselves and families.

It was over such an interesting community as this that Mr. Smith, in the providence of the Lord, was called to take the oversight. For several years afterwards Mr. Smith was busy in rearing the outworks of the Chitoura mission, in the erection of a chapel, school-room, range of houses for the converts, workshop or factory for their weaving, and a bungalow for his residence, the entire funds for which were raised in India. But amidst the many difficulties, trials, disappointments, and anxieties with which he had to contend, and which would have damped or destroyed the energies of a man less devoted to his Master and the love of souls, Mr. Smith never lost sight of the important principle of *self-support and self-dependence* on the part of the converts, amongst whom the missionary acted not only as a pastor and school-master, but as a weaver, mechanic, engineer, tradesman, doctor, magistrate, judge, and jury; incongruous, but absolutely necessary avocations, without which—the becoming all things to the circumstances and wants of his flock—the mission at Chitoura could not have been consolidated; thus, as in the cases of Moffat, Williams, and others, exemplifying that a missionary of the cross to the heathen, is not merely the herald of salvation, but the pioneer of civilization.

One of the chief difficulties in the way of the converts supporting themselves, was the refusal of their heathen neighbours to traffic with them. They were shunned as polluted outcasts with whom no intercourse, even on business,

could be held. The missionary was in consequence obliged to obtain a market for the cloth at distant stations, and chiefly among European residents. In this important matter he has been successful, and the tent cloth, sheeting, towellings, &c., of Nistarpore, are now well known marks in those parts.

Native looms throughout India are of the rudest description. The workshop of the native weaver forms a part of his hut, his kitchen, bed, &c., being on one side, and the loom on the other. The beam from which is suspended the warp and weft, is the rafter which supports the thatched covering of his humble dwelling. The weaver, while at work, sits on the ground, with his feet in a hole of the earthy flooring, where between his toes are held the strings by which he raises or depresses his *gear*, while with either hand he throws and catches the *shuttle* in its progress.

That cloth of any serviceable kind should be woven with such machines must be surprising; but the surprise will be intensified by the consideration, that the celebrated Dacca muslins of antiquity, fine as the gossamer, are believed to have been fabricated with no better implements!

But the poor weavers of Northern India are immeasurably behind their ancestors in the south, and seem to have made no advancement in the art. Not only is their loom rudely constructed, but their cloth (*guggi*) is coarse to an extreme. As might be expected, their work progresses very slowly, the result of a long day's labour seldom exceeding four yards of an average width of two feet.

To obtain for the converts a superior loom of British make, by which they might weave daily a larger quantity and a better cloth, was the next effort of the missionary. Accordingly two Scotch and an English loom were pro-

cured, and by the assistance of a practical English weaver they were set up and the brethren instructed to work them. Not the least step in advance was the construction of a number of looms from the British models, with considerable improvements to suit the climate and country, and which paved the way for the supersession, among the converts, of their own primitive machines.

Until this period a warping mill was unknown and unheard of in Northern India. Such a machine was also procured from Scotland; but here it may be asked, how do the natives get up their warp? not without a vast amount of labour even in a country where that commodity is cheap. Without entering into a lengthened explanation it may be sufficient to say, that the task requires the united efforts of the weaver, his family, and often of his friends, for some days, and entails on them a pedestrian excursion equivalent to several miles. The method may be thus stated. A number of thin bamboo slips are stuck a few feet apart along a distance of thirty or forty yards, and the thread is passed continuously between the rods by the warpers running round and round them with their spindles until the whole is completed.

When the heathen, on an anniversary occasion, turned out by hundreds to witness the *tamasha*, or entertaining spectacle of their converted brethren working the European weaving machines, the warping mill performing its gyrations "as a thing of life," and winding off the threads from a score of bobbins at once, called forth a profundity of obeisance amounting almost to an act of worship.

A machine for spinning cotton thread is still a desideratum at the mission station. Agra is one of the cotton marts of Upper India, and its district produces a staple of a superior kind. I feel con-

fidant, therefore, that were they in possession of even an ordinary machine for spinning cotton, the Christian weavers of Nistarpore would, from their position in a cotton producing locality, not only revolutionize the cotton weaving of Upper India, but exert a moral influence on the surrounding country, which would tend to remove many barriers that now impede the progress of Christianity. Much in this respect has already been accomplished. The heathen in the neighbourhood of the mission station especially cannot disguise from themselves the fact that Christianity is a remarkable quickener and elevator in regard to, at least, temporal interests and concerns. They see their late brethren working with extraordinary machines which never before entered into their philosophy, nor are to be found described in the *shastres*. They see them weaving twice, often three times the quantity of cloth, of a better quality, in a given time than they can accomplish. They see them, moreover, better clothed, fed, and sheltered, and find them and their children living with that sobriety, peace, and harmony, which is in striking contrast to their own heathenish and devilish practices.

The natives of India, more than perhaps any other people on earth, require to be convinced by stubborn facts and results. As if in opposition to the feeling that having swallowed greedily absurdities and monstrosities for ages past, they will now receive or believe in nothing which is not tangible and practical. Christianity, to such a people, must not only be presented in its spiritual freedom from all earthliness, but exhibited in its benign contact with the every day engagements and business of life. Such a scene is presented at the mission station of Nistarpore. How it is affecting the neighbourhood I have already noticed,

and now leave the following extract from the letter of the zealous missionary further to explain :—

“The mission here is prospering ; we have just got our report out, and as it can go by the sixpenny book post I shall have one sent to you. During the last year the village has increased from 112 to 153 inhabitants. We have had our yearly feast in the weaving shop, which was very neatly decorated with evergreens. In the middle of the day I married two couples, and we had upwards of 500 people present from

the villages to witness the ceremony. At six o'clock all our people sat down to a good dinner, and enjoyed themselves very much, after which we had a missionary meeting. Mr. Williams was in the chair, and the speeches were by our native preachers. The day was one long to be remembered, and I trust will not be the last of the kind. The weaving is going on well ; and I have just received an order for 7000 rupees' worth of tents for the lieutenant governor's camp, which will be a good opening for our cloth.”

## FOREIGN INTELLIGENCE.

### INDIA.

CALCUTTA.—Each successive mail brings tidings from Mr. Underhill. Last advices are dated Dec. 2, from which we make the following extracts :—

“I have spent three or four very pleasant days at Serampore, chiefly observing all that I could, and endeavouring to obtain a clear comprehension of the work being done. And first as to the college. With its general appearance you are familiar, its noble size and proportions, and that it forms but a part of the plan projected by its eminent founders. It is now in perfect repair. This has been chiefly effected by the persevering efforts of our excellent missionary, Mr. Denham, and by the generosity of Mr. Marshman ; and it is hoped that the endowments of the college are now amply sufficient to keep it in the admirable order in which every part now appears.

“I spent one morning in Mr. Denham's theological class. This is taught in the vernacular only, and consists of four young men, members of churches, whom he is preparing for preachers. One great difficulty he has to overcome is the want of class books in the Bengali, adapted for such a class ; he is, therefore, obliged to translate every lesson before the class can take it, and some of these lessons he has printed as the class proceeds. I will transcribe the lessons which they have been engaged on during the past year, premising that two of them have not joined the class more than nine months.

1. Scripture lessons.—Books of Deuteronomy and Jonah ; part of McEwen on the Types ; Eadie's Lectures on the Bible ; the chapters on conscience in Wayland's Moral Philosophy.

2. Poetry.—Milton's Paradise Lost, 1st book.  
3. Bengali Grammar. 4. Pearce's Elements of Geography. 5. Arithmetic, to the rule of three. 6. Short papers in the form of essays, in their own tongue. Besides this they attend some of the classes in the college school. My examination gratified me. I asked many questions on the subject of sin, its nature, guilt, &c., and found they well understood it, and had thought for themselves upon it. On the whole it is an auspicious beginning of the plan the committee have so much at heart, the good training of a native ministry in their own tongue. I cannot but hope that all our missionary brethren will unite in sustaining this class, and in looking to it for a supply of native assistants. At present each missionary finds his own native preachers, and trains them as he can. This class is entirely supported out of the annual grant of the society.

“Besides this, however, there is another class, comprising both natives and others in European habits, being educated in English under Mr. Denham, several of whom are looking forward to missionary employment. These are supported by the Ward fund. Most, if not all of them, are instructed by Mr. Trafford and Mr. Johannes, or, in other words, they are mixed up in the general classes of the college, and receive religious instruction both from Mr. Denham and Mr. Trafford. I shall not now speak further of them, as I have arranged for an examination on my visit next week.

“The Serampore church, besides its other engagements, maintains a native missionary at Barrackpore, on the opposite side of the river. Many encouraging conversions have taken place there among the sepoys, some of whom have found in Burgwan a fellow



countryman. This worthy brother is a Sikh, and is related to the late rulers in that country. On his conversion at Delhi, through the instrumentality of our late brother Thompson, he was obliged to flee for his life, and found a refuge among our brethren. He is a very superior man, and still retains the dress of his country, and much national feeling; he has been made very useful. I am thankful to say, through the divine mercy, we are quite well. The weather is like our fine summer weather, and very pleasant."

MONGHIR.—Mr. Lawrence writes under date of Oct. 4, and encloses a long account of a preaching tour, by the native preachers Sudin and Nainsukh, during which they visited more than twenty-three large and populous villages. Their reception, on the whole, was most encouraging, though it greatly differed in different places. The whole report is too long for insertion here. A few extracts will give a good idea of the character of these truly evangelistic labours. Mr. Lawrence, however, observes, in reference to Monghir and the surrounding district,—

"There are several in Monghir who are convinced of the truth of Christianity, who daily read our scriptures, sing our hymns, and pray in the name of Jesus Christ, and who do not hesitate to acknowledge that they do these things. But they are still held in bondage by their family connexions, and are afraid to identify themselves with our native Christians, though they now and then exchange visits with them. I am thankful to say we have all been favoured with health and strength enough to attend to our usual engagements during the rainy season. We hope soon to be able to make another journey to Hajibore Mela.

"After leaving Monghir," say Nainsukh and Sudin in their journal, "and passing over a large swamp, we came to the village of Sukhtiya. Here we took our seat under a large tree, and began to speak to the people of the village, all of whom came out together, and listened to the word of life, and with evident pleasure. We proceeded to Dakraha, and spoke to the shopkeepers in several parts of the bazar. Some of them listened with much seriousness, and said one to another, 'See, this is indeed the way of salvation, and happy is the man who can accept of and walk in this way.'"

Having passed through several villages where they had large and attentive congregations, they came to Mogulance, and they say,—

"Here was a rich shopkeeper who listened

to us. He has several sons, young men, who conversed with us and took some books. At night he sent a servant to call us to his house, but rain came on and we could not go. In the morning the servant came again, and we went with him to his master's house. A large number of the people of his house and of his friends were collected together. A discussion ensued in which the eldest son took a principal part, and asked us many questions; he listened very attentively while we gave an account of the birth of Christ, what he did while he lived on earth, his miracles, his death, his ascension to heaven, and all that he did for the salvation of sinners. His father was not present at first, but on being called he came, when his son said to him, 'This way is very excellent.' We afterwards had a long conversation with the father on the entrance into the unseen world after death. We gave him a copy of the gospels, and, on taking leave, all seemed pleased with our visit.

"At Bhawanipur we went from *house to house*, and conversed both with men and women, wherever we could find them. At another village, having seated ourselves, a great number of people came around us, and listened most attentively to our preaching. If any one attempted to interrupt us another would tell him to be quiet, and listen to the word of the Lord, from which they might learn the way of salvation. At the Ghaut, in Gondrialah, we observed a sound of persons; we thought it would be well to remain there some time and speak to such as were coming and going; many people heard with evident seriousness. We spoke to several pundits and gave them copies of the scriptures.

"Arriving at the next village, a large place, we took our seats under a bar tree, near to the bank of the stream. A great many of the village people came out, and a number of Bengali pilgrims, with whom we conversed on divine things, and gave them some books. These Bengali people sang a hymn of their own which drew around us all the people of the village, men, women, and children; this afforded us a favourable opportunity of declaring the gospel to the women. During the remainder of the day the people remained with us: no one opposed. We gave away books, as some of them could read very well. Several came to us after night-fall and sat a long time, listening with evident satisfaction; after leaving us some of them remained at a little distance conversing about what they had heard, for we could hear distinctly what they said.

"Through this journey we have been enabled to visit many villages and preach the good news of salvation to many thousands of hearers. It is worthy of remark that a great many women were among them,

and often came out of their seclusion on purpose to hear us. It appears that the people are willing to listen, and that in general they hear remarkably well; but their hearts are not ready to receive gospel truth. We are led, however, to hope that as the people are willing attentively to listen to the gospel, it will not be long ere it will please the Lord to give them a heart to receive and understand it."

AGRA. Mr. Williams of Agra, after expressing his satisfaction at the prospect of an increase to the band of Indian missionaries, observes, under date of Oct. 27 :—

"We have recently had the great annual Hindoo festival called Vissi-dasmi, the anniversary of the victory of Ram over Rawan, the monster king of Lanka, having ten heads and twenty arms! I remember saying once to some bearers, while they were dragging me along in a carriage, and when they had got into a bad part of the road, and could hardly get along, 'Why don't you call for Rawan with his twenty arms to help you? Do you really believe that such a being ever existed?' They laughed heartily at the joke, and confessed they had no faith in such a demon at all. This opened the way for my speaking to them on a more important subject, to which they listened attentively.

"At the same time of the above festival, we have had the Muharrane of the Mahomedans, their first month held sacred on account of Husain, son of Ali, who was killed by Tazid. The whole scene is acted over every year by a sect called Lunnies; another sect called Sheas, not agreeing, in all particulars, on this subject, often oppose them in some way or other. A fight ensues, many are killed or wounded on both sides. Not a single year passes without blood being shed, more or less. For the last ten days this *Tamasha* has been carried on, with the firing of guns, and beating of drums, to the no small annoyance of the Christian part of the population. I mention all this to show you, that these false systems of religion have yet a very strong hold on the minds of the people in these provinces, and the great need there is of more faithful men to show them a more excellent way.

"I visited Muttra a little more than a fortnight ago, and preached several times to large congregations in the city, and examined the school. This important station ought not to be left without a missionary for a single month; and I would strongly recommend the committee to send one there as soon as possible. Delhi, too should be taken up again by the society, as it presents a noble field for missionary labour.

"Things with us here progress much as usual. The gospel is daily preached by the native agents and myself in various places,

and we have attended several fairs held in the vicinity of Agra. Hundreds have heard from us the glad tidings of salvation; the school is doing pretty well; we have about 180 boys in daily attendance; I am there almost every day. My plan is to rise very early in the morning, go out and preach to one, two, or three congregations, as my strength will admit; then return to the Benevolent Institution, and read the scriptures with the boys in Oordoo, Hindi, and English, asking questions and explaining as we go on. I am glad to say that many of the grown up lads have made considerable proficiency in the knowledge of scripture. May we not hope, that the truths of the gospel thus instilled into the mind, in childhood, will produce their fruit in days to come!

"There are indeed many drawbacks and hindrances connected with the schools in the country, which do not exist in regard to schools at home. Such for instance, as the prejudices of the children themselves, the opposition and counteracting influence of the parents, and sometimes the same from the paid teachers. It is, in short, *up-hill work*; but still Christian schools have done much good in various localities, and with the blessing of Heaven will do much more. I am happy to say that Mr. Jackson and family are pretty well; they are at present at Chitoura; we have had a dreadfully hot season, but thanks to a gracious Providence, an abundance of refreshing rain. The weather is moderately cool, and I hope soon to go out on a preaching tour as in former years. Such tours are conducive to health, and they afford an opportunity of making the gospel known to many of the perishing heathen who may never have heard it before."

DINAGEPURE. Mr. Smyliq states, when writing under date of November 7 :—

"This has been and still is one of the most extraordinary seasons ever known: at this time the weather is generally cool, clear, and pleasant; not so now: for seven or eight days past the sky has been overcast sometimes like one solid cloud, not allowing the sun to appear; occasionally so dark as to prevent our work. Indeed one day it was so dark that we were obliged to light candles to enable us to take our food. The sickness is such that none now living have ever heard of or seen the like.

"During the past cold season we visited nearly *three hundred villages*, in all of which we preached. In some few places once, but generally we preached twice in each. The native missionary, my companion, has been, for some time past, laid up; nor is there much likelihood of his being of service this year. Would that I had more strength and more means at hand.

"I have just learned that Mr. Underhill has arrived in Calcutta. We hope to see him in Dinagapore for a time: may his visit do much good. One thing I know, he will see many places open to labourers, such as Rungpore, to our left; Rampore, Beaulah, to our right; and Purneah, to our rear, all very promising fields."

### CEYLON.

#### KANDY.

Mr. Davis informs us, under date of Nov. 23rd, that his own and Mrs. Davis's health had derived great benefit from their temporary sojourn at Ellia, whence by this time they are returned to their usual residence.

"Of late," he observes, "we have endeavoured to gain free access to the native women of Kandy, and to some extent we have been successful. But perhaps no part of our work requires greater patience and more earnest perseverance. In our locality we have been almost defeated by the active hostility of the papists, who found us in the very midst of a portion of their professed adherents.

"We have obtained permission to visit the females confined in the Kandy jail, and hope to do good to these ignorant, superstitious, wretched creatures. They have generally listened with great attention, and are very grateful for Mrs. Davis's visits. It is not certain that I shall be allowed free access to the whole of the male prisoners; but by special application I can, now and then, see some of them. Availing myself of this privilege, I visited a professed Buddhist sentenced to death for the murder of a child, and we have reason to hope he received the grace of God in truth. We tried by various means, to test his sincerity, and ascertain the real state of his mind. But as you may suppose, we rejoice with trembling; but the day will reveal it. May we then find abundant reason to rejoice, that we have been called to preach the gospel in this heathen land."

### WEST INDIES.

TRINIDAD.—We are sorry to announce that the accounts lately received of Mr. Law's health are very unfavourable. Ten years of arduous toil in a tropical climate have seriously affected his health; while his incessant efforts to alleviate suffering during the recent visitation of cholera, and the exposure consequent thereon, together with an attack of the disease itself, have rendered a return to this country indispensable. Mr. Law, with a self-devotedness that must

excite strong feelings of sympathy, has himself expressed no desire to be released for a time from his duties. But the committee have anticipated him in this matter, and have resolved to afford him an opportunity of returning to England at once, leaving it wholly in his own hands to make the best arrangements he can to provide for carrying on the work during his absence. This resolution was sent to Mr. Law by the last West Indian mail, and we trust a few months' sojourn in a colder climate will replenish him with new strength, prolong his truly valuable life, and fit him for many years' further labour in a land where he has been eminently useful. In a few months we may hope to see our esteemed brother among us.

JAMAICA.—Recent accounts from this island are very varied. In some parts, sickness, sorrow, and want still prevail; in others the calamities seem to be well-nigh over-past. Some few changes have taken place in the position of the brethren. Mr. Claydon, who for some few years has been labouring in St. Elizabeth's, chiefly supported by the contributions of the churches, as a sort of Jamaica home missionary, has, through the inability of the churches to provide for the support of two brethren in that large and populous district, and in compliance with the advice of the brethren, accepted the invitation of the church lately under the care of the Rev. T. Gould, who has been invited to take charge of Waldensia station, with which request Mr. Gould has complied, being urged to do so by the advice of all his neighbouring brethren.

We have read the following account of some interesting services lately held at Spanish Town, which has been forwarded by Rev. J. M. Phillippo. For, though Jamaica is no longer a part of the field occupied by the Society, yet we are sure that for many years to come our readers will love to hear how the good work goes on there.

"You will be pleased to learn that we have had another addition to our church at Spanish Town by baptism. The number was forty-three, chiefly young, intelligent people, who have long been on the list of inquirers.

"The ceremony took place in the Rio Cobre, about half a mile from Spanish Town,

in the vicinity of a beautiful spot of Ensom Pen, which the proprietor kindly allowed us to occupy for the occasion. The chapel premises were thronged on the previous evening, when I held a service suitable to the close of the year. At three o'clock on the following morning the chapel doors were again thrown open, when the chapel was immediately filled to overflowing, numbers remaining outside, both in the chapel-yard and in the streets, unable to gain admission. I addressed all classes present, on the necessity of immediate personal dedication to God, in connexion with an exhortation relative to the subsequent engagements of the morning. At half-past four o'clock, at which time the service was concluded, all moved in the direction of the river-side. The number of people was immense. Myself and family overtook them on the road, which was so densely thronged the whole way that we passed with great difficulty, while the whole mass, as they moved briskly on, were as silent as at a funeral. Having reached the spot before daylight, and the spectators having arranged themselves on the banks of the stream, which sloped gradually down to the water's edge, the interval was occupied in singing several appropriate hymns, the utmost order and seriousness still prevailing. At about six o'clock I emerged from the rustic booth that had been constructed for my convenience, and commenced the solemnities of the occasion by the usual preliminaries of singing, prayer, and an address. The number of persons who presented themselves before me on a similar occasion in August last was great; but now it seemed as though the whole town and neighbourhood had poured forth their population to the spot. On fronting them from the river's brink, they seemed to be a compact mass of heads upwards and on each side, as far as my eye

could reach, while numbers climbed the trees, whose branches overhung the stream, and others were on the opposite shore; thus creating altogether a most deeply interesting spectacle.

"The address concluded, and which was listened to throughout with an interest and attention that could not have been exceeded, I immersed the number mentioned, in the name of the sacred Trinity. I had previously requested that none of the spectators should move from their places or make the least movement for the purpose, until I emerged from the water on the conclusion of the ceremony, and pronounced the benediction. This request was implicitly obeyed; not one stirred from the spot or broke the universal silence, until I gave the signal that the solemn service was concluded; when they moved away, with the same decorum and order as they had exhibited in coming, and during the whole ceremony.

"The circumstances altogether were certainly deeply solemn and impressive—such also in some respects as a few years since I could not have anticipated; whilst I have reason to hope that many present were spiritually benefited: many were in tears.

"On the following sabbath, which was the first of the month and of the new year, the newly baptized were to be united to the church in Christian fellowship, and introduced for the first time to the table of the Lord. The congregation was again very large. Numbers were present whose minds were impressed while at the water-side, and who had never been in a baptist place of worship before. Many who had been undecided added their names to the list of inquirers; and many who had backslidden promised a renewed dedication of themselves to God and to his cause.

## HOME PROCEEDINGS.

During the past month Mr. Carey has been present at the following meetings: Chatteris (Wesleyan Reform Chapel), Kings-ton, and Tottenham, in which latter places Mr. Millard was his companion, who also with the secretary attended a meeting at Eagle Street, and subsequently visited our friends at Dunstable on the Society's behalf.

We had the pleasure of attending a large gathering of friends invited to meet the brethren going to the East, by the Committee of the Young Men's Missionary Association, in the library of the Mission House. The Rev. J. Aldis presided, and after prayer by the Rev. J. Russell, opened the business of the evening in a most suitable and touching speech,

followed by Mr. Trestrail, Mr. Cole, Mr. Easty, jun., W. H. Watson, Esq., and Rev. Geo. Small. The brethren Sampson, Mackay, and Evans responded, and the meeting separated. We have heard only one feeling expressed by friends present, a feeling of deep gratification, and of a conviction it was a meeting for good. We cordially congratulate our young brethren in the success of their arrangements, and the kind and effective response given to their invitation.

The "William Carey," in which ship our friends go to India, Mr. Jones again feeling it a privilege to offer the society a free passage for them to Calcutta, is appointed to sail on Thursday, March 1st. While our readers

are looking over these lines they may be leaving their native land. Surely many, very many fervent prayers will go up from devout minds to Him "who holds the winds in his fists, and the waters in the hollow of his hands," for their safety during the voyage, and that when they reach their appointed spheres of labour they may be successful preachers of the cross, and be long preserved in vigour and health to proclaim the glad tidings of salvation.

Mr. and Mrs. Sampson go to Calcutta, and will most likely labour on the north side of the city, and have charge of the station at Dum Dum. Mr. and Mrs. Evans are appointed to Chitoura, where they will be gladly welcomed by our toiling, over-wrought missionary, Rev. J. Smith. Their presence there will be all the more welcome, as Mrs. Smith is obliged to return to England for the restoration of her health. Mr. Mackay is to go to Agra, but whether he remain there, or take charge of Muttra, will depend on the decision of the brethren in those districts, when Mr. Underhill, who proposes to be there about the same time that Mr. Mackay may be expected to arrive, shall have the opportunity of consulting with them on the arrangements most needed for the successful carrying on of the work.

Before these statements are read, a public

designation service, appointed to be held at Liverpool on the day previous to the departure of our brethren, will have taken place. As we shall have to go down at the request of the brethren there, and by direction of the Committee, to take part in the service, and to see that every arrangement possible is made for the comfort of the missionaries during the voyage, we hope to have a good account to give of the service in the next *Herald*. May the divine presence and blessing be richly enjoyed!

The Rev. T. Phillips, who has laboured for ten years in Northern India, and who returned some few months ago for the restoration of his health, has resigned his connection with the society. We shall be glad to hear of his future comfort and usefulness in any sphere which the providence of God may open to him.

In forwarding the contributions from Salisbury, Mr. Hands mentions the following interesting circumstance. On the Lord's day evening, while Mr. Makepeace was preaching, thieves entered the house of Mr. Thorne and carried off the contributions of the former part of the day, with a considerable sum besides, belonging to himself. One of our active friends speedily collected the whole amount, persons of all classes, including the Bishop, having contributed most liberally.

#### POSTSCRIPT.

Our friends are aware that all contributions intended to appear in the Report must be in the treasurer's hands on or before the 31st of March, on which day the financial year ends, and the accounts close. We shall be much obliged if local treasurers and secretaries will make every effort to send remittances *speedily*.

It will conduce to the facility and correctness of making up the contribution lists for the Report, if our friends can supply us with full particulars, with the names of contributors alphabetically arranged; and should any remittances have been already made, of

which particulars have not been furnished, we shall feel obliged by their transmission without delay.

If our country brethren who intend to be in town during the mission week will kindly apprise us of their intention, their names shall be immediately placed on the list from which the pastors and deacons select their preachers for the mission Lord's day. And it will be a very great convenience if those who are engaged will inform us where, and at what times they are fixed to preach for the society, in London, on that day.

#### 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.

<p>AFRICA—CAPE OF GOOD HOPE, Carey, J. H., Nov. 14.                  CLARENCE, Diboll, J., Nov. 27, Dec. 23 ; Saker, A., Nov. 11 &amp; 28, Dec. 2 &amp; 29.                  AMERICA—FREDERICTON, Spurden, C., Dec. 30.                  ASTA—AGRA, Williams, R., Nov. 27, Jan. 8.                  BARISAL, Martin, T., Jan. 4.                  CALCUTTA, Anderson, J. H., Dec. 14 ; Pearce, G., Dec. 18 ; Thomas, J., Dec. 19, Jan. 6 ; Underhill, E. B., Dec. 13.                  CHITTAGONG, Underhill, E. B., Dec. 29.                  COLOMBO, Allen, J., Jan. 13.                  DACCA, Underhill, E. B., Dec. 19.                  DINAGEPORE, Smylie, H., Dec. 26.                  JESSORE, Parry, J., Jan. 4.</p>	<p>KANDY, Davis, J., Jan. 13.                  MATTAOKOOLY, Carter, C., Jan. 15.                  POONAH, Cassidy, H. P., Jan. 1 &amp; 15.                  SERAMPORE, Robinson, J., Nov. 17.                  BAHAMAS—NASSAU, Capern, H., Jan. 13.                  BRITTANY—MORLAIX, Jenkins, J., Feb. 9.                  HAITI—PORT AU PRINCE, Webley, W. H., Jan. 12.                  JAMAICA—CALABAR, East, D. J., Jan. 22.                  KETTERING, Knibb, M., Jan. —,                  SAVANNA LA MAR, Clarke, J., Jan. 8.                  SPANISH TOWN, Phillippo, J. M., Jan. —                  ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., January 18.                  VAN DIEMEN'S LAND—LAUNCESTON, Dowling, H., Sept. 1.</p>
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CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from January 22, to February 20, 1855.*

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>			Hammersmith—	<i>BERKSHIRE.</i>	
Carter, Mr. J. ....	2 0 0	Contributions, on account... ..	13 9 8	Sindlesham—	
Douglas, James, Esq.,		Spenser Place—		Contributions, for	
Edinburgh .....	5 0 0	Contributions, by Mr.		Native Preachers ...	0 1 0
Francis, Mr. John .....	1 1 0	Powell, for Native		Sunningdale .....	8 1 7
Gurney, W. B., Esq. ...	100 0 0	Preachers .....	2 5 0	Windsor—	
Do., for India .....	50 0 0	Do., Sunday School	3 7 7	Collections.....	5 0 0
Gurney, Henry, Esq. ...	5 5 0	Do., do., for Jessore		Contributions .....	13 9 2
Hatfield, Mr. Robert,		School .....	2 10 0	Do., for India .....	0 10 0
Luddington .....	1 1 0	Do., do., for Benares		Do., for Poonah	
Rook, Mrs., 1853 & 1854	2 2 0	School .....	10 0 0	Chapel.....	0 10 0
<i>Donations.</i>			Staines--	Do., Sunday Schools	2 13 8
Allan, T. R., Esq. ....	5 0 0	Collection .....	3 14 8		
Bible Translation Soci-		Contributions .....	4 2 0		
ety, for Translations	200 0 0			Less expenses	0 7 0
C. M., for West India					
Cholera Fund .....	1 0 0				
C. R. ....	1 0 0				
N. C., for West India					
Cholera Fund .....	20 0 0	Walworth, Lion Street—			
Do., for Jamaica Nor-		Female Auxillary, on			
mal School .....	10 0 0	account, by Mrs.			
S. X. V., by "Record"	40 0 0	Watson .....	19 0 0	<i>BUCKINGHAMSHIRE.</i>	
Tomlin, Mr. Jas., box		Wild Street, Little—		Brill—	
by.....	1 2 0	Sunday School .....	0 2 0	Dodwell, Mr. E. ....	2 0 0
<i>Legacies.</i>				Mursley—	
Ceell, Miss Sarah, late				Humphrey, Mr. Thos.,	
of Watford.....	13 10 0			Stear't's Hill Farm,	
Cooper, Mr. William,				box by.....	1 0 0
late of Frome .....	134 16 8			Olney—	
Grubb, William (a work-				A Friend .....	1 0 0
ing man), late of					
Loughton .....	10 0 0				
<i>LONDON AND MIDDLESEX</i>					
<i>AUXILIARIES.</i>					
Croiner Street—					
Sunday School, by					
Y. M. M. A., for Dia-					
gama School, Ceylon	3 5 0				

	£	s.	d.
Cham—			
Contributions .....	1	0	6
Do., Sunday School .....	2	9	0
	3	9	6
Less expenses .....	0	2	6
	3	7	0
Wisbeach—			
Contributions .....	3	10	0
Do., for Translations .....	0	18	0
<b>CHESHIRE.</b>			
Birkenhead—			
Contributions .....	0	11	3
<b>CORNWALL.</b>			
Calstock—			
Contributions, for Native Preachers ...	0	3	6
Launceston—			
Contributions, for Native Preachers ...	0	8	0
St. Austell—			
Contributions, for Native Preachers ...	0	16	9
<b>DERBYSHIRE.</b>			
Loscoe—			
Collection .....	1	17	0
Walton on Trent .....	2	5	0
<b>DEVONSHIRE.</b>			
Bampton.....	1	7	0
Dartmouth—			
Contributions, for Native Preachers ...	1	4	6
<b>DURHAM.</b>			
Houghton le Spring—			
Collection .....	2	4	6
Less expenses .....	0	4	6
	2	0	0
Rowley and Shotley Bridge—			
Contributions, for Native Preachers...	0	14	6
South Shields, Barrington St.—			
Collections.....	5	1	2
Contributions .....	26	15	0
Do., Sunday School .....	0	7	9
Proceeds of Missionary basket .....	7	0	0
	39	3	11
Less expenses .....	0	17	2
	38	6	9
<b>ESSEX.</b>			
Loughton—			
Contributions .....	3	16	6
Romford—			
Contributions, by Miss Pearce, for Native Preachers .....	1	2	0
<b>GLOUCESTERSHIRE.</b>			
Bourton on the Water—			
Sunday School, for Native Preachers ...	1	18	0
Eastington—			
Sunday School, for Native Preachers ...	1	10	0

	£	s.	d.
Stroud—			
Collections.....	10	0	0
Contributions .....	6	3	8
Do. Juvenile .....	3	6	4
	19	10	0
Less district expenses .....	8	19	0
	10	11	0
<b>HAMPSHIRE.</b>			
Lee, I. W.—			
Contributions, by Master D. H. Payne, for Native Preachers .....	8	2	0
<b>HEREFORDSHIRE.</b>			
Bromyard—			
Contributions, for Native Preachers ...	0	5	9
<b>HERTFORDSHIRE.</b>			
St. Albans, on account	10	10	0
<b>KENT.</b>			
Smarden—			
Collection .....	1	2	4
Contributions .....	1	0	0
Tunbridge Wells—			
Contributions .....	0	5	7
Do., for Native Preachers .....	1	13	10
<b>LANCASHIRE.</b>			
Liverpool, Myrtle Street—			
Contributions .....	133	8	11
Do., Juvenile, for Puerto Plata School .....	5	0	0
Do., do., for Savanna la Mar School .....	5	0	0
Liverpool, Pembroke Chapel—			
Contributions .....	80	0	0
<b>LINCOLNSHIRE.</b>			
Horncastle—			
Collection, Hornington (moiety) .....	1	15	0
Contribution .....	0	5	0
Collection, Mareham-lefen .....	1	6	8
	3	6	8
Less expenses .....	0	8	10
	2	17	10
<b>NORTHAMPTONSHIRE.</b>			
Gulleborough—			
Contributions, for Native Preachers... ..	0	18	5
Middleton Cheney—			
Contributions, for Native Preachers ...	1	1	0
<b>NOTTINGHAMSHIRE.</b>			
Nottingham—			
Contributions, additional .....	8	2	6
Woodborough—			
Contributions, for Native Preachers ...	0	10	2

	£	s.	d.
<b>OXFORDSHIRE.</b>			
Oxford—			
Warne, Joseph, Esq., A.S. ....	2	2	0
Rollright, Great—			
Contributions, for Native Preachers ...	1	5	1
<b>SOMERSETSHIRE.</b>			
Donnington Wood—			
Collection .....	0	15	3
Masebrook—			
Collection .....	1	3	6
	1	18	9
Less expenses .....	0	3	3
	1	15	6
Wellington—			
Ellis, Mr. ....	0	10	0
<b>SOMERSETSHIRE.</b>			
Bridgwater—			
Contributions, for Native Preachers ...	1	18	6
Burnham .....	1	1	4
<b>SUFFOLK.</b>			
Horham .....	6	2	0
Ipswich, Turret Green—			
Collections .....	6	0	0
Contributions .....	7	6	10
Lowestoft .....	18	2	0
Stradbroke—			
Collection .....	3	11	2
Contributions .....	3	15	6
	44	17	6
Less expenses .....	0	13	0
	44	4	6
<b>SUSSEX.</b>			
Midhurst—			
Contributions, for Native Preachers ..	2	8	4
Do., Sunday School .....	0	6	2
<b>WARWICKSHIRE.</b>			
Leamington—			
Contributions, by Rev. James Clark .....	7	7	0
<b>WILTSHIRE.</b>			
Damerham and Rockbourne .....	7	0	0
Salisbury—			
Contributions, for Native Preachers ...	0	16	4
<b>WORCESTERSHIRE.</b>			
Blockley—			
Reynolds, Mr. John, for West India Cholera Fund .....	1	0	0
<b>YORKSHIRE.</b>			
Bradford, First Church—			
Contributions byboxes .....	0	8	6
Dewsbury—			
Contributions, for Native Preachers ...	0	15	6
Long Preston—			
Collection .....	4	0	0

