



CHOLTRY OF 999 COLUMNS AT MADURA, A RESTING-PLACE FOR PILGRIMS, &c.

SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF
MISSIONARIES.

IN the *Herald* for August we published a statement respecting the Society's financial position and prospects. It was done partly for the purpose of making our churches fully aware of the pecuniary responsibilities devolving on the Committee; and partly for the purpose of indicating some methods of raising the income to a level with those responsibilities.

Among these latter topics, that which is the subject of the present article was referred to, and the following brief remarks may be properly quoted: "It has been suggested that we might follow the example of other societies. For instance, the claims on the Widows' and Orphans' Fund increase yearly; but the income arising from that fund does not. Why not appeal to the churches for a sacramental collection—say the first Lord's day in January—the proceeds to be devoted to that object? Surely no appeal could be more appropriate, and we believe no appeal would be more readily responded to."

Having heard, from various quarters, expressions of approval of what is suggested in the preceding sentences, and the time having arrived when the appeal, if made at all, must be made now; we recur to the subject in the hope that it will be kindly considered, and its claims considerably and freely met.

The first time that the members of our churches meet to commemorate the love of Christ in a new year, is likely to be one of deep interest to them. The review of the past, so humbling, as far as they themselves are concerned, so encouraging as far as the goodness of God, during the past year is considered, the hope for the future awakened, by these and many other considerations,

cannot fail to produce great tenderness of spirit, eminently favourable to a generous consideration of the circumstances of the WIDOWS AND ORPHANS OF MISSIONARIES.

These are sad words. They recall the remembrance of many loved and honoured brethren, no longer on earth, to whose voice we once listened with delight—whose toils and sufferings we, in sympathy shared, and over whose death we mourned. We cannot forget their bereaved wives and children! Where can we remember them more suitably, than when partaking of the memorials of His love, who, when encouraging his disciples to the exercise of pity, told them that, amidst the wonders of the last great day, such acts and sympathy for the suffering would be remembered and rewarded—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto ME."

The income derived from our Widows' and Orphans' Fund is just £590. In 1855, there was paid the sum of £680; and in 1856, £820; and the amount will increase just in proportion as our agencies are enlarged. To prevent, therefore, the ordinary funds of the Society from being thus seriously drawn upon, as last year, to the extent of £230, is the present appeal made.

It must never be forgotten that the great bulk of the property from which the income of this fund is derived, was the product of the self-denying labours of the Calcutta brethren. They generously surrendered the property acquired, on the condition that it be invested, and that from the proceeds, help be afforded to the widows and orphans of deceased missionaries, they simply reserving a *prior* claim for theirs, in case of decease. The fund

was subsequently increased by donations of kind friends; but little or nothing has been added to it of late years.

Pastors, deacons, and members of churches, in connexion with this society, we appeal to your sympathy and love, on behalf of the widows and fatherless children of departed missionaries! Our proposal is, that the first Lord's-day in January, this subject be earnestly pressed on your consideration, and that you then, by *increased* contributions, effectually help us in this thing. Far be it from us to interfere with the primary duty you owe to your poorer members, who have the first claim on your sympathy. We only ask that those who are willing, may have an opportunity of making some addition to their usual contribution, and that the amount thus contributed, over and above the average of the ordinary collection, may be appropriated to the fund for the relief of the widows and orphans of

faithful missionaries, who have been removed from their fields of labour.

We very earnestly entreat the kind co-operation of the pastors of our churches, in this expression of sympathy and love. If they will add to this appeal the force of their own influence and advocacy, they will find a ready response on the part of their people. Thus will the ordinary funds of the Society be relieved from a heavy pressure, while the widows and orphans, too often lost sight of, when their husbands and fathers are no more, will be remembered. They will be comforted too, while the contributors themselves will be benefited by the exercise of their Christian benevolence and love.

We respectfully request that all remittances, made on this account, be specially mentioned, as for the Widows' and Orphans' Fund, and that they be sent to the Mission House as early as possible in the ensuing month.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—By a recent mail we have received intelligence of the decease of two of our brethren labouring in this district. A few particulars respecting them, condensed from the accounts which have reached us, are due to their memory; for they were good men, and faithful, and true.

On the 30th of August, died Charles Subhru, native preacher at Dum Dum. He was a Telinga Brahmin, who first heard the gospel as he was passing through Bengal on a pilgrimage. He was baptized by the Serampore missionaries in 1819, and in 1822, he was stationed by them at Dum Dum, where he has since lived and laboured in the gospel. In his earlier years especially, he appears to have been very useful, and his character throughout a long residence at Dum Dum has been such as to gain him the full confidence of the missionaries with whom he has been associated, and the cordial esteem of all his neighbours. His last illness was very painful, and protracted through

several weeks; but his heart was fixed, trusting on God.

On the 10th of September, Mr. J. C. Fink was, in a most sudden manner, removed to his rest. He was born in the island of Ternate, in the year 1796, where his father held a command under the Dutch government. On that island being taken by the English, he was placed with a medical gentleman for instruction. At Batavia, about the year 1815, he was brought to the knowledge of the truth through the Rev. W. Robinson, late of Dacca. Coming to Calcutta, he joined the Lall Bazar Church in 1816; and desiring to be useful to the heathen, he applied to the study of the Bengali language. When that church formed a missionary society within itself, he was one of the seven young brethren who offered themselves to labour gratuitously as they could find opportunity. When Mr. Peacock died in 1820, he was so impressed with the state of the Mugs, that he came to Dr. Marshman, and declared himself willing to go and reside, with his family, among them. Dr. Marshman desired Mr. and Mrs. Fink seriously to weigh the matter, and to speak

to him again, which he did soon after, declaring Mrs. Fink's desire thus to devote herself to the service of the Redeemer.

Our departed friend was sixty-one years and ten months of age when he died; and he laboured, in connexion with the Serampore and Baptist Mission, for nearly thirty-seven years. He was not distinguished for learning or eloquence. His excellences were such as the spirit of God alone produces, and those taught of God can alone fully perceive and appreciate. He was remarkable for a simple, strong, and unwavering faith; for great simplicity of character; for singular trust in divine providence; for a genuine, deep, and powerful missionary spirit; and for great patience under very protracted and severe suffering. The graces of his character appeared to great advantage when brought low by the attacks of his tormenting complaint, to which he was subject for many years. His sick-room was a school of spiritual instruction. Though naturally disposed to be impatient and irritable, yet, when brought into circumstances which, in one destitute of divine grace, would provoke irritation, his spirit was most docile, and his temper placid and gentle. Even in the decline of life, when infirmities pressed heavily upon him, the prevailing tendency of the inner man was distinctly observable. Shortly before he died, when prevented by great debility from pursuing his loved employ, he was seen once to weep like a child, because unable to go out to speak to the poor heathen of the way of life.

As a missionary he went *among* the people, penetrating into the centre of Mug society, and gained astonishing influence among them. Besides the ordinary trials of his position, he underwent some peculiar tests of principle, one of which may be mentioned. About the time of the failure of the Serampore mission the only means of support left to him and his nine children, were £8 a month, which he realized as a per-centage allowed him by government for collecting the revenue of Akyab. The commissioner of Arracan, knowing his mastery of the Burmese language, and intimate acquaintance with the character and manners of the people, offered him an appointment of £600 per annum; which, though in these straitened circumstances, he nobly refused, esteeming poverty for Christ, "greater riches than the treasures of Egypt."

BARASET.—Our readers are aware that one of the most important steps taken in our Indian mission since Mr. Underhill has been there, was the ordination of Ramnarayan Nath, and Chandra Mohun, as *missionaries* to this district. From the Oriental Baptist we extract the following particulars from

their *first* report. It will be read with all the liveliest interest, being the relation of a *new* movement, and if the blessing of God be vouchsafed, most important results will arise out of it.

Having now been stationed for three months in Pergunah Anorpur, Zillah Baraset, we desire to report briefly what we have seen and what we have been able to do, and trust that our brethren will read the account with pleasure.

The day after we arrived here, it having become generally known that two Christians had come to preach the gospel in Baraset, a great number of people crowded to us from many villages around the station, amongst whom were to be seen, high and low, rich and poor, old and young; and from the early morning until ten o'clock at night, they were coming to talk with us and to make inquiries about our religion. We, of course, received all, with friendship and respect, and preached the truth freely to them, answering their questions according to the testimony of the scriptures. We also gave books to those to whom we considered it desirable to give them, and to some others we lent them. The people came to us from a variety of motives, as is usual,—some to make trial of our knowledge and ability to dispute, some to see us, some to get books, and some, we hope, with a sincere desire to learn what Christianity is. Almost all, however, listened to us with interest, and many have begun to read the scriptures in English and Bengali. Some say, that God has been very kind in thus sending his servants to impart to them the knowledge of the way of salvation, just as before He had provided for them the means of obtaining worldly knowledge, in the schools which have been established amongst them. We hear, too, that the lads who have taken books from us, are reading them with very great attention; so much so, that when they have prepared their lessons for school, some of them prefer the pleasure they derive from the Christian books before their ordinary recreations. This has been matter for remark by their parents and by the family teachers. These boys often talk together about what they are reading, and discuss the meaning of any knotty passages, and if they cannot satisfy themselves that they understand aright, they come in little companies to us to ask for the requisite explanations.

A considerable number of people were collected to hear us one afternoon, and with them was a pundit. We had a long discussion with this man; and the company broke up in the evening. Two lads of ten or twelve years old, were present with the rest. It appears that they were very close friends, and that one of them had been treated rather harshly by his father that day, so they came

together and sat down to listen. When the people dispersed, they went off together to some other place, having, apparently, made up their minds not to return home. Their parents therefore sent to us, supposing that they were still at our house. We told what we knew of the lads; but this did not satisfy them, and they sent again and again to us about them. At last, about ten o'clock at night, a number of people, carrying lights and accompanied by a jamadar, came to our house, making a great disturbance and declaring that these two lads were secreted with us. We told them, if they could not believe us, to search for the children in the house; but gently remonstrated with them for giving us so much annoyance. The people and the jamadar then made search in the house, and as no trace of the missing boys was to be discovered there, they at length went away. The next day several respectable persons heard of the trouble which had been given us, and they reproved the jamadar so strongly, that he endeavoured to excuse himself by making many false assertions. This made his case all the worse, and he was sharply censured. This affair has resulted in securing us most respectful treatment from all our neighbours, and we have never been molested since.

In Baraset and Elo there are as many as four hundred Brahmin houses, and a great number belonging to other castes. There were three English schools here, but now there is not one. There are, however, a Bengali school for boys and two others for girls; and there is an hospital supported by charity. The education given in the schools is very good. There is an English magistrate in this zillah, and a native deputy, and both administer justice in an excellent manner. The Hindoos here are divided into two kinds, Vedastists and Puranists. The principal man amongst the Vedastists is very intelligent and well-informed, and we have often had long conversations with him. He purchased a copy of the Bengali bible, and the book of Genesis in Sanscrit from us, and is reading them, and freely admits that the discovery of the true religion is a matter of the highest moment. Another young man bought a bible, and reads it constantly. We have also had friendly intercourse with the first and second masters of the Government school, with the barrack-master, and with the native doctor. All have shown some interest in the truth we endeavour to make known, and have borrowed English books from us for perusal.

We go every morning and evening to the bazaars and markets which are held round about, and preach the gospel to such as will listen to us. In these places we meet with a large number of Mussulmans, and generally obtain a most attentive hearing from all. The people take tracts gladly and read them,

and we often discuss religious matters with them, when they usually express themselves as satisfied with our replies, and so depart.

To the north-east of Baraset is a large Mussulman village, called Kázipara, in which is the grave of a *Pir*, called Ekdil Sahib, where a considerable melá is held once in every year. We have preached to the Mussulmans in this place, and have been well received by them. We had supposed that the *Pir's* tomb was a very splendid monument, but it turned out to be a very ordinary one. The people of this place bear but a bad character, still we have had much conversation with the principal men, and have been invited to come to them often, that we may more thoroughly make them acquainted with our religion. Beyond this village, there is a very great market held twice a week. We go there constantly to preach, and though at first the Mussulmans made much disturbance and hindered us in our work, all such opposition has now happily ceased, and they hear the gospel in silence with great attention.

Two young men have shown a wish to join themselves to us; but hitherto we have not been able to receive their advances with perfect confidence, lest we should be deceived in them.

Since our arrival here we have distributed about 750 tracts.

We have now to beseech all our brethren that they will continually pray for us, that we may be upheld and endued with grace from above, so that by our words and our conduct, we may be as a light to the idolaters and Mussulmans who live around us here. We shall be thankful also for such advice as may be offered to us by brethren of greater knowledge and experience than ourselves.

WEST INDIES.

TRINIDAD.—We are glad to announce that Mr. and Mrs. Gamble have safely arrived at their future home. The voyage seems to have been pleasant and prosperous; and our friends enter on their work in good spirits, and with right feelings. The particulars will be found in the extracts we make from Mr. Gamble's letter, dated Port of Spain, October 24th:—

Through the blessing of our Heavenly Father, we arrived here in safety and in health, on Saturday, the 18th of October, after a calm, pleasant, and quick passage of thirty-six days. We should no doubt have made the passage much quicker, had there been stronger breezes; but they were very light after we got to the westward of the Azores. However, we are truly thankful to the God of all grace that we were so merci-

fully delivered from the dangers of the mighty deep.

Mr. Law, with some of my relatives, came off to the vessel, and conveyed us and our dear little ones on shore. Mr. Law had very comfortable apartments, and all that was necessary, prepared for us in his own house, where I am now writing this letter, and where we are very agreeably located. We have not yet visited the mission, as I have been fully occupied in getting my goods landed and cleared through the customs. Nor have I been idle, with respect to preaching, &c. On sabbath, I took part in the sabbath school, in Port of Spain, after which I went to Dry-river, and there collected a few of the most ignorant and debased under the roof of an old forsaken house, and preached Christ to them. For the most part, they were attentive; but one or two would interrupt by unmeaning answers, evidently being partially inebriated with rum. Notwithstanding, I spoke to them the word of life, leaving the result in the hands "of Him, who worketh all things after the counsel of His own will." I afterwards addressed the children and adults (for you know that it is quite common to see adults in the same class as children), who had been taught by their teacher, in the school-room, while I had been speaking at some little distance. On Monday, the prayer-meeting is held in the new chapel, which, by the way, is a very substantial and pretty one, and a great acquisition to the Society, and a means of effecting great good, as some object to worship, unless in a building entirely devoted to religious worship. The attendance was very good. I forgot to say that, on sabbath, Mr. Law preached as usual three times, twice in English, and once in Portuguese. The Portuguese service following directly upon the English, is surely too much for any man, much more for Mr. Law, who is not now so strong as he was, yet he appears not to have any choice or any alternative in the matter. On Tuesday night, I preached at Dry-river. There was a good attendance; and I trust a blessing was given to each and all. On Thursday night, Mr. Law preached as usual. His calm, holy, and fervent manner is most delightful to witness, and is doubtless productive of much good. Oh! to be impressed with the solemnity of our vocation,—to feel that we are God's servants, and that we stand between the living and the dead, to show the way of life—*eternal life!*

We hope to go down to the mission shortly, to see the good people there, and to arrange matters for our removal; for although very happy here, and not, I trust, altogether useless, yet *that* is our field of labour, and there we desire to be that we may do what we can to dig, to plant, to prune, and to water. May the Holy Ghost, the source of comfort, go with us, and dwell with us, and make our feeble efforts instrumental in converting sin-

ners, and in teaching and perfecting the Lord's people!

Since I last wrote to you, I have read and re-read your very kind letter. We were very sorry that we had not an opportunity of seeing you on the morning that we left. The Mignonette left so early, that we had great difficulty in getting on board at all.

BAHAMAS. INAGUA.—On receipt of the following communication, dated September, which arrived too late for the last *Herald*, we placed the particulars before the Christian public, through the medium of the *Freeman*, *Nonconformist*, *Patriot*, and *Christian Times*; the editors of those papers kindly giving prominence to the communication. But as many of our readers do not see these publications, we deem it right to insert extracts from Mr. Littlewood's letter here. It will gratify our readers to know, that, up to the present date, we have received from various friends, donations to the amount of nearly £80 to help the sufferers in the time of their trouble, as well as to assist Mr. Littlewood in repairing the damaged mission-premises.

I have now to tell a tale of woe. A hurricane of the severest character swept over the island last Monday, spreading devastation in its rapid flight, and leaving ruin in its track. It seemed that nothing could resist its shock; stone buildings, such as the church and school-room, were unequal to the immense pressure. The American consul's house, with many others around it, fell in the early part of the gale,—in every direction from the mission house, a scene of ruins meets your view. Our two chapels are down, and I was obliged to hold service in our house yesterday. Both the Wesleyan chapels are in ruins. Over a hundred dwellings are down, about seventy of which are totally destroyed. My outbuildings are blown away, and a great many of the chapel shingles are lost. I am not aware that the property of one of my members has escaped uninjured, but on the contrary, their houses, with a few exceptions, were shivered to atoms. All are sufferers alike, and none can help the other. The salt season—never worse—is broken up, and the people are out of employment, with but little to eat, and but ill-protected: sickness of a fatal character is anticipated. Should I fall, remember my motherless babes. The question arises, what shall we do for a chapel? the walls are uninjured, and a roof would be put on them immediately, had we the means and material. I do not ask help of the committee,—kindness so great as theirs must not be imposed upon; besides, I hope it may

not be necessary to do so, but help is much required, and cannot be obtained here. Our outhouses must be re-erected, and the chapel built. Would you, dear brother, recommend our case to the consideration of the churches? I would make a personal appeal were it practicable. A few pounds from the wealthy would be of immense service to us in our distress,—and then what are our poor people to do with their houses gone, ground-provision destroyed, and clothing lost. Think of our destitution,—imagine our state. Behold the father with his family kneeling round the ruins of his former house, blessing God for having spared the lives of his dear ones. I have, in company with the church clergyman and magistrate, paid each family a visit, and we were much pleased with the humble Christian spirit exhibited by every sufferer. I trust that good may come out of the evil. Not considering my own house safe, I took refuge in a strong substantial stone building, which proved one of the unfortunate ones, whilst the deserted mission-house suffered but little damage, exclusive of the out-buildings. Seven lives were lost, and many persons seriously mutilated. What reason I have to thank God not one in our family are numbered with the sufferers! Consider our obligations to God, and bless and praise him with me for his mercy and goodness to us in the time of trouble.

In a subsequent letter, Mr. Littlewood informs the Committee of the progress made in the repairs. He has received help from various quarters, in some cases quite unexpectedly. It is striking to notice how often calamity unites people in friendly feeling and sympathy, who ordinarily are too much disposed to stand aloof from each other.

You will be glad to learn that our chapel is in a fair way of being finished. I hope to begin the pewing next week, and to open it for divine service within a month from this. It may surprise you to hear that I now hold service in the school-room belonging to the episcopal church. The Rev. W. H. Stromborn, church clergyman, from whom I have ever received much kindness, generously offered me the use of it; although it is within twenty yards of the church, our congregations are large, the room is densely crowded, and many remain quietly outside.

J. B. Burnside, Esq., has been very considerate; as soon as he was aware of our intention to finish the chapel, he placed a gang of workmen on the streets leading to it, which they are macadamizing very nicely. Merchants, mechanics, and others, have rendered us good service. At one of our public services, I invited the carpenters to assist gratuitously in shingling the chapel. At an early hour on Monday morning, nearly every

one belonging to the place was on the roof, and in ten hours the shingling was completed. Had you been here and seen the excellent dinner prepared for the men, and the present sent to myself, you would have concluded that our efforts were highly appreciated. I had hoped to have seen Mr. Capern ere this. He has promised to visit me.

We are greatly encouraged in our work, and I hope good is being done. A person of whose conversion I scarcely entertained any hope, joined the class a few weeks ago. He seemed deeply impressed at the time; yesterday he called to say that he was going to Boston, but could not leave without thanking me for the sermons he had heard of late: he hopes soon to be back, and will, I trust, continue faithful to the end. The sabbath school has greatly increased, and is doing good. One of our members hearing of a vessel being on the rocks on Sunday morning, spoke of going on board her to work; his little boy about four years old, said, "Father, this is the sabbath, don't go, father, go to chapel with me;" the little pleader was successful, and the father accompanied him to the house of God. We want more faith, more looking to Christ, a greater dependence upon the Spirit, and oh, pray for our increased usefulness, for the cause of God, for Christ's honour and glory.

JAMAICA.—We have been requested by Mrs. Oughton, who feels a warm interest in this undertaking, to insert the following extract from one of the island papers. We understand Mr. Harris's people are very poor, but very zealous, and deserving of sympathy and aid. He has repeatedly asked Mr. and Mrs. Oughton to assist him during their stay in this country, but they naturally feel some delicacy in soliciting aid for such an object. Mr. Harris is a coloured brother, and who for twelve years was a teacher in connexion with our mission. We shall be glad to hand over any contributions which may be sent to us, to Mrs. Oughton, who will gladly send them forward:—

On the 1st August, the foundation stone of a new chapel was laid by Wm. F. Henderson, Esq., M.D., at Stokes Hall, St. Thomas in the East. The devotional part of the service was conducted by the pastor, the Rev. H. B. Harris, in the old building; after which, the congregation retired to the spot where the stone was to be laid. The 592nd hymn in the Selection was sung; and, after the usual ceremony was performed, the Doctor in a very neat speech urged upon the people the necessity of increased diligence

for the completion of the building; the first stone of which was just laid.

The Rev. John J. Porter, of Buff Bay, offered a very impressive prayer, after which Mr. Thomas Austin delivered an appropriate address. A collection was made, which amounted to £4 15s.; and the people separated highly delighted with the interesting service, and the prospect of soon having a neat and substantial place of worship in the place of their old temporary building, which is fast falling into decay.

On the following Sabbath the ordinance of Christian baptism was administered by the Rev. H. B. Harris, (the pastor of the church at Belle Castle,) before a large and respectable gathering, to ten persons, in the White River, on Williams-field estate.

The Rev. Mr. Porter addressed the audience on the *mode* of Christian baptism, and the Rev. Mr. Harris on the *subjects* of Christian baptism. We hope some good was done on that solemn and interesting occasion—that not a few went home to consider deeply the subject, and their interest in the salvation by Jesus Christ. On the same day a plain and practical discourse was delivered to the new members at Belle Castle Chapel, by Rev. Mr. Porter, taken from Rom. vi. 3, 4. We felt it a joyful season, and could not refrain from saying to ourselves it was good for us to be there.

A F R I C A.

CAMEROONS.—The tidings from the stations on the continent recently received, are gratifying. When Mr. Saker wrote previously, he was suffering from severe recent illness, though then recovering. Now he writes, all well. The work too appears to be making progress. The account which he gives of his success in bringing parties who had been guilty of outrage, to acknowledge their fault and promise amendment, is very striking as illustrating the moral power a missionary exercises among semi-barbarous tribes. The letter which follows is dated September. No day is mentioned, but we presume it was somewhere about the end of the month.

I would write you to-day at some length giving an account of our continued toil, and of our hopes and disappointments, but I question very much if that would be any gratification to you, or any encouragement to continue your wonted sympathy and help to this dark field. If I could give you assurances of larger success, I would willingly do it in this hour, which I can now devote to writing. Such as I have I will give you now, and also a brief account of a disturbance of our work recently at Bell's Town, and which, I hope, is now ended.

Last Sabbath week, at the close of the afternoon service, the home of our resident at Bell's Town was invaded by a rabble incited by some superstitious practices, and the wife dragged from the house, her clothing all torn off, and she carried away into the bush; another woman also being with her—having waited a few minutes after the service—and who was also more ill-treated than the first. As soon as the news reached us here, Johnson accompanied by some of our chief members, went to the king, and continued in their demand for the liberation of these Christian women till midnight. They succeeded so far as to have the women placed in the house of the king's nephew, who with his wife are members of our church.

The next day, a second meeting was had with the chiefs of this disgusting superstition, and then contrary to the king's advice, yea, of his command too, they persisted in demanding payments, and to free the women from further annoyance, Johnson at last agreed to pay them in cloth to the extent of their demand. When informed of this, I was very sorry, and sent a message to the effect that the cloth must be returned.

Two days since, I went to the king, and gave him and his chiefs distinctly to understand that they had now violated the treaty made with her Majesty's government, in injuring the natives for attending the means of grace,—that they had also broken faith with me in violently, and without cause, entering my premises, and dragging unoffending women from it, besides doing her personal injury, and other evils too long to write. These they had done, and had also demanded payment of Johnson, to prevent their doing more violence. For all this I should now seek redress, unless they, the chiefs of this outrage, would pay me a good sum of cloth, to recompense these injured women; beg pardon for the injury, and promise that henceforth no one shall be molested in their efforts to attend the means of grace. Silently they received this message, and I left them, saying, I must have an answer the next day. Yesterday morning, I heard that the principal aggressor had threatened to beat or kill me, if I went there again. I chose to regard this as a greater evil; and this morning called early at the king's home, to say, that since such a threat had been given, I would not attend to receive their reply, but should expect him and his chiefs to wait on me. To-day they have been, and they acknowledge the wickedness of their proceedings, and agree to pay the fine I impose to these women—what else I wish if I carry the matter no further.

Thus we are permitted to enjoy a moral triumph, a feeble and unprotected worm, in the midst of five thousand heathen, contending and triumphing over them. Why is this? Verily, it is that the conscience of the mul-

titude is on our side. God constrains them all to bow to the words of a solitary teacher, and great is the rejoicing in the town to-day, that I have promised to be their friend still. Yesterday was gloom and sorrow; to-day, one of joy. Well it is for us when our triumph is gladness for the multitude. This evening I attend to receive the acknowledgment of the offending chief.

For some time past, several timid ones have been deterred from attending the meeting by the violence they expected to meet with. Twice has the house been broken open, and the resident's clothes stolen. Once he himself was stopped by masked men and beaten cruelly. In all these cases no clue could be found to single out the aggressor. Lately they have got bold, and in open day, and on the mission-ground, have done as stated. Henceforth, I hope these evils will cease; and we hope yet for larger success among the poor and timid of that people.

All our fightings with the wild rabble here at these towns have long since ceased, and we earnestly hope will never be renewed. And here too, we are still favoured with success. Yet here, as well as at Bell's Town, with such a multitude, we must expect there will be some who hate us, or the work we do. It is not possible to love that thing, or those who bring it, which is destined to bring to an end their cherished superstitions. Yet our great mercy is, that God restrains the evil, and permits the good seed to grow and bring forth fruit.

Cheering tokens of good gladden us day by day. Soon, oh, soon, may Qualla bow to the sceptre of Jesus!

As to health, I am glad to report all well. Fuller and all at Bimbia better.

FRANCE.

MORLAIX.—The prospects in Mr. Jenkins's mission continue encouraging. In spite of opposition and threats now and then some of the people boldly avow their desire to hear the gospel and read the bible. These quiet gatherings in a remote farm-house, described in the following letter, are clear indications that the word of leaving some of the people's hearts. Threats of prosecution are again heard, and Mr. Jenkins has been kindly warned by a Christian friend. Past experience will enable him to avoid this threatened attack.

"I will begin my letter to you with an account of my last preaching excursion in the country. It was more interesting and encouraging than usual. On Saturday, 25th ult., I left home, and reached Cosker, twenty-seven miles off, where I held a meeting in the evening at the teacher's house.

"I have to remark that until of late the colporteur Omnes lived, having a small farm. He was a comfort to the teachers, and so were they to him. However, as his lease was to expire next year, he took another farm above three leagues off, and removed thither last year. We were sorry to see our esteemed brother going so far to live, and we entertained some fear lest he should have to suffer in consequence of this change, as his means were small, and that the gospel was not known in that part. It is also true that the priests even spoke publicly in church against him, denouncing him as a man of bad religion and a propagator of bad books, warning all the people to shun him, and have nothing whatever to do with the heretic. This did not discourage our friend, and he spoke as much as he could in defence of what he is and what he does as a Christian. As Omnes possessed not a horse, he had verbally arranged with his landlord, who is a farmer, to assist him in ploughing his land, on condition of his repaying this service by the labour of his sons. In the beginning things went on well, but the priest succeeded the landlord against his inoffensive tenant. Omnes one day met his landlord, who told him he could have no more interchange of labour or dealing with him, as the priest opposed it. The reply of our friend was, "Well, you are not obliged to assist me, but we shall continue friends all the same." It is worthy of remark that a strong farmer came to our friend and told him he would lend him money to buy corn, or anything else he required, and receive it back when it would be convenient. The man said he had rendered that service to another person on that farm, who had done well and paid all back. However, the landlord is now coming around again, and our friend is better off than before, and he is blessed in his family to a greater degree than formerly. In that family the New Testament is read and Breton hymns are sung, and the neighbours come to see them and hear things. Our friend says we must send a teacher into that neighbourhood. Surely ours are not the Lord's ways.

"Sabbath morning, the 26th, I went with eight friends to see Omnes and hold a meeting at his house. Very soon after we arrived, a young man and his sister entered, having walked seventeen miles that morning to follow us to this place. This young man is become zealous for the gospel, and has abandoned Romanism. He has been the means of disposing his father to have a meeting at his house, and it was arranged it should take place the following Tuesday evening, though I had never seen his father, but I knew him to be reputed a quiet and respected man. Having noticed this interesting circumstance, I continue my narrative. Between one and two o'clock, many people being come together, the meet-

ing commenced by our friend Boloch, the scripture distributor, reading the first part of Matt. xiii., and making a few remarks on verses 31—33, after which we sang. Then I preached from Matt. xxviii. 18—20. The house was full of people, and they were attentive to the word. After closing my address, several—especially those who were come late—requested I would speak again to them. I gladly complied. We went out into the farm-yard, as it was very hot, and that we suffered from want of air in the house. There I addressed the people again. We had some conversation with the farmers on the errors of Romanism. This was a good meeting, quiet and orderly, and I had the privilege of preaching the gospel in a neighbourhood where I had never been before, about forty miles from home. We returned to Cosker after the meeting.

“Monday, I visited some friends in the neighbourhood of Cosker, and in the evening held a meeting in the house of one of them.

“Tuesday, I went four leagues to preach at the house of the father of the young man mentioned above. I arrived at the place by half-past five o'clock in the evening. There were several persons outside waiting, and on

entering, I found the house pretty full of people, and the son with a New Testament in his hand, having been reading to them until I should come. I preached from John iii. 16, and the people were very attentive and respectful. This was a precious meeting. I cannot think these favourable occasions to proclaim the Saviour will remain without producing saving effects. The good father of the family, a widower, was present with all his children, seven in number, one of whom is married. They very kindly entertained me and gave me a bed for the night. This man is a mason; he also holds a little land. The son whom I have mentioned exerts himself to make known the New Testament, and he has written three letters in Breton to the priest of his parish on the New Testament, to ask him why he does not preach it, and why he opposes it, but he has not answered. This is priest-like. The letters were written in a good spirit and proper language, and their contents were superior to what one could expect of a young man in his position. He is desirous a teacher should be sent to this neighbourhood, being persuaded such a step would succeed. The following day I returned home.”

HOME PROCEEDINGS.

MEETINGS have been plentiful during the past month. Indeed, we have had some difficulty in supplying the wants of our friends in regard to deputations. The secretary, with Mr. Denham, has been down to Lowestoft and Somerleyton. The latter has also visited Lewisham, Bloomsbury, Westbourne Grove, and Waltham Abbey; the former in company with Mr. Manning, Salisbury, and Downton, and with Mr. Allen, St. Albans; Mr. Smith, of the Mission-house, taking Wantage and Wallingford. Mr. Allen and Mr. Phillips have been into Pembrokeshire, taking Carmarthen on their way home; while Mr. Oughton has been engaged at Ialeham, Soham, and places adjacent, Eagle Street, and Clipstone. Mr. Smith, of Chitoura, has been our representative to the Bedford district, whence he, with Mr. Fishbourne, visited Nottingham, Collingham, and other churches in that vicinity, finishing his month's engagements in Dublin.

For sometime past much attention has been excited in regard to Australia. Friends there have offered, by letter in the Magazine some months ago, £200 towards the expenses of

any one sent out to inquire into the state of the churches. The whole question has been brought before the Committee by the Committee of the Birmingham Auxiliary. Careful and anxious consideration was given to it in successive meetings, and the Committee had the advantage of the knowledge and experience of Mr. John Saunders, formerly of Sydney, and Mr. Born, a merchant of Melbourne, a member of one of the churches there. The Rev. J. Tayler has long had his mind directed to Australia, and the Birmingham Committee strongly recommended the Committee to send him out. Mr. Tayler had a conference with them, when a resolution was adopted encouraging Mr. Tayler to go thither. As many friends in Birmingham and elsewhere are prepared to assist in defraying the expenses of outfit and voyage, the cost to the Society will be small. The proposal is now before our brother, and we trust he will be directed by Divine Wisdom in his determination. Should he go, we have great confidence in the success of his efforts to organize the little scattered bands which are in the colony, so as to develop their resources and direct

by judicious counsel, their efforts; and we feel sure that ere long they will materially help us in our missionary undertakings. Mr. Tayler will, moreover, help them in the selection of pastors, and thus a bond of union and co-operation, not now existing, will soon be created between our society and these numerous but small churches scattered through South Australia.

Since the Indian intelligence was sent to press, we learn from Mr. Thomas, of Calcutta, that Mr. and Mrs. Sampson had returned from Monghir, greatly improved in health, and that there was at date of writing, no idea of a return to England. Mr. Morgan was no better; but we hope he is now on his way home, as the letter directing him to leave as soon after its receipt as possible, must have reached him nearly a month since. Of Mrs. Anderson's health, Mr. Thomas speaks seriously. She was coming up to Calcutta for

advice in October, and if physicians there ordered her home, she would leave directly. Perhaps she may be on her way; Mr. Anderson, however, much to his honour, remains at his post. These are 'painful sacrifices'; but the true missionary knows how to make them.

Mr. Lewis informs us that the Government have ordered the case of the Barisaul Christians to be heard before three judges of a superior court. We shall wait the result with anxiety, for much depends upon it. At the time he wrote, it was generally thought in political circles in Calcutta, that the Indian Government would refuse the prayer of the memorial presented by the Calcutta Missionary Conference. If so, that Committee will at once appeal to the Home Government to send out a Royal commission. Indeed, this latter step, on the whole, would be most satisfactory.

NOTICE.—THE HERALD.

IN consequence of the change of Publishers of the Baptist Magazine, the Herald will, on and after January 1st, issue from the same houses, viz., Messrs. Pewtress and Co., and Messrs. Heaton and Son. It may, however, be ordered as usual, thro' any bookseller. We hope to effect many improvements in the

typography and general style of getting it up. It has contained some very important intelligence during the past year; and we shall be glad if our friends will exert themselves to procure for it a wider circulation. Would that all who take would READ IT!

CHRISTMAS AND NEW YEAR'S CARDS.

WE beg to remind our young friends that the time is come for an appeal to them for the contributions which they have given for *special purposes*, for some years past. We do not think it wise to change the object of them, for it seems desirable that the minds of our young people should be familiarized with it. Their contributions are therefore again solicited for the support of NATIVE PREACHERS.

The cards will be ready early in the month, and will be issued about the 10th instant. They will be sent to those who have hitherto collected for this object. But if there be any who have not as yet aided in this good work, we shall be most gratified to send them cards, on their application to the Mission House. It will give the officers of the society peculiar pleasure to receive such applications, and to attend to them promptly.

ACKNOWLEDGMENTS.

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

Mrs. Whitechurch, Camberwell, for a parcel of magazines;
W. Cooke, Esq., M.D., for copies of his work, "Mind and the Emotions," &c.
Friends at Leeds, by Mr. John Stock, for a case of clothing, &c., value £44, for *Rev. C. Carter, Kandy*;
Mr. W. Parnell, Lewisham, for a box of clothing, &c., for *Rev. A. Saker, Cameroons*.
Sunday School Union, by Y. M. M. A., for a parcel of books, &c., for *Rev. J. Gregson, Benares*; ;

Thomas Young, Esq., Camberwell, for a book for *Rev. G. Pearce, Alipore*;
Miss Bayly, Ramsgate, for two parcels of magazines;
Ladies' Working Association, Hanley, for a box of clothing, &c., for *Rev. J. Diboll, Fernando Po*;
Mr. Wing and friends, Earl's Colne, for a case of clothing, for *Inagua, Bahamas*;
Friends at Cross Street, Islington, for a case of clothing, for *the same*;
Friends at Hastings, for a bale of clothing, for *the same*.

FOREIGN LETTERS RECEIVED.

AFRICA—Saker, A., one letter, no date, received Oct. 9.	SERAMPORE, Underhill, E. B., Aug. 20; Sept. 6 and 17; Trafford, J., one letter, no date, received Nov. 21.
CAMEROONS, Johnson, T. H., Sept. 27; Saker, A., Sept. —.	BAHAMAS—GRAND TURK, Arthur, J., Oct. 18; Hutchings, Joseph, Oct. 24; Maxwell, J., Oct. —; Rycroft, W. K., Oct. 18; Williams, B. and others, Oct. —.
CLARENCE, Diboll, J., Aug. 26.	INAGUA, Littlewood, W. Sept. 1, Oct. 4; NASSAU, Capern, H., Aug. 11; Davey, J., Aug. 11, Sept. 10.
FREETOWN, Carr, J. C., Aug. 24.	FRANCE—AUXERRE, Vines, S., Aug. 20.
AMERICA—PHILADELPHIA, Beecher, J. S., Nov. 17.	HAITI—JACMEL, Lilavois, J. J., Sept. 10, Oct. 11 and 28; Webley, W. H., Oct. 26.
ROCHESTER, U.S., Freeman, Z., Sept. 25.	JAMAICA—CALABAR, East, D. J., Sept. 12 and 26, Oct. 10.
TORONTO, Carter, J., Oct. 4.	KETTERING, Knibb, M., Sept. 22.
WOLFVILLE, N.S., Baiss, J. W., Sept. 18.	MONTEGO BAY, Reid, J., one letter, no date, received Sept. 15; Henderson, J. E., Oct. 21.
ASIA—AT SEA, Keity, G., Sept. 27.	MOUNT CAREY, Hewett, E., Sept. 22.
BENARES, Gregson, J., Aug. 12 and Sept. 23; Heinig, H., Aug. 20.	PORUS, Duckett, A., Aug. 26.
CALCUTTA, Lewis, C. B., Sept. 8, Oct. 8; Thomas, J., Sept. 8 and 22.	TRINIDAD—PORT OF SPAIN, Gamble, W. H., Oct. 24.
COLOMBO, Elliott, C., Sept. 30.	
CUTWA, Parity, J., Aug. 20.	
DAOGA, Bion, R., Aug. 28.	
HEWAHELTA, Davis, J., Sept. 27; Oct. 10.	
JESSORE, Sale, J., Aug. 20.	
MONGHIR, Sampson, W., Aug. 29.	
POONAB, Cassidy, H. P., Aug. 12.	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 20, 1856.

£ s. d.	£ s. d.	£ s. d.
ANNUAL SUBSCRIPTIONS.		
Bond, John Nelson, Esq. (2 years)	4 0 0	
Gurney, Joseph, Esq., for Serampore College ..	50 0 0	
Smith, Rev. James, jun., Newmarket (late of Soham)	0 10 6	
Upward, Mrs.	1 0 0	
DONATIONS.		
Anon. for Relief Fund, Inagua, Bahamas ...	1 0 0	
Buxton, Sir E. N., Bart., for Rev. John Clark's Schools, Brown's Town, Jamaica	15 0 0	
Edger, Mrs. and Miss, Uxbridge, for Relief Fund, Inagua	2 0 0	
Friend	0 10 0	
Me	0 5 0	
Parker, G., Esq., Hackney, for Relief Fund, Inagua	1 0 0	
Powell, John, Esq., for do	2 2 0	
Reynolds, Mr. John, Piffeld, for Mrs. Allen's School, Ceylon	1 0 0	
Small, Rev. G., Croydon, and Friends, for Benares Schools	7 0 0	
Stacey, Miss, for Relief Fund, Inagua	1 0 0	
Welch, Mr., Merton, for do	2 2 0	
Woolley, G. B., Esq., for do	3 0 0	
W. S.	1 0 0	
LONDON AND MIDDLESEX AUXILIARIES.		
Bloomsbury Chapel, on account, by S. R. Patison, Esq.	35 0 0	
Brixton Hill, Salem Chapel—Contributions, for Relief Fund, Inagua 17 14 0		
Buttesland Street—Sunday School, for Rev. A. Saker, Africa ..	5 5 0	
Homerton Row—Sunday School, by Y. M. M. A., for Ogulboda School, Ceylon	0 11 0	
Islington, Cross Street—Collection, for Relief Fund, Inagua	12 0 0	
Poplar, Cotton Street—Contributions	2 4 3	
Regent's Park Chapel—Contributions, on account	21 3 11	
Shadwell, Rehoboth Chapel—Sunday School, for Nassau Schools	4 2 0	
Soho Chapel—Sunday School, by Y. M. M. A., for Kottaville School, Ceylon ..	0 1 6	
Walworth, Lion Street—Female Auxiliary, by Mrs. Watson	12 10 0	
BEDFORDSHIRE.		
Bedford, Rev. H. Killen's—Collection	1 12 0	
BUCKINGHAMSHIRE.		
Brill—Dodwell, Mr. E.	2 0 0	
CAMBRIDGESHIRE.		
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	77 10 4	
CORNWALL.		
Calstock and Metherill—Collection, Public Meeting	3 12	
Do., Metherill	0 12	
Contributions	3 14	
Do., Sunday School, Calstock	0 4	
Do., do., Metherill ..	0 8	

	£	s.	d.
DEVONSHIRE.			
Bampton—			
Pomeroy, Mr. Wm., for Relief Fund, Inagua	0	5	0
Barnstaple—			
Shoobridge, Rev. S....	1	0	0
DORSETSHIRE.			
Pool—			
Collection	6	1	6
Contributions	1	15	0
Do., Sunday School	1	1	10
	8	18	4
Less expenses	0	7	0
	8	11	4
GLOUCESTERSHIRE.			
Blakeney—			
Collection	3	11	10
Contributions	1	12	6
Coleford—			
Collections	8	10	1
Contributions	11	14	11
Stroud—			
Collections.....	12	5	4
Contributions	6	9	0
Do., Juvenile.....	3	14	11
Woodside—			
Collection	4	6	1
Wootton under Edge, on account.....	15	0	0
Contributions, for Re- lief Fund, Inagua..	2	0	0
	69	4	8
Less expenses	6	3	8
	63	1	0
HAMPSHIRE.			
Broughton—			
Collection	0	1	5
Contributions	7	3	9
Do., Sunday School	1	0	0
	14	5	2
Less expenses	0	5	2
	14	0	0
Jersey—			
Contributions, by Miss Cowen.....	0	10	0
Newport, I. W.—			
Collection	4	4	0
Contributions	2	10	10
Do., Sunday School	1	11	0
	8	6	7
Less expenses	0	12	7
	7	14	0
Nilton, I. W.—			
Collection	1	5	3
Contributions	1	1	0
	2	6	3
Less expenses	0	6	3
	2	0	0
HEREFORDSHIRE.			
Ledbury—			
R. A. K.....	0	8	0
Ryeford—			
Collection	0	14	0
Contributions	0	9	0

	£	s.	d.
HERTFORDSHIRE.			
St. Alban's—			
King, Mr. J.....	0	10	0
Watford, on account, by Rev. J. P. Hewlett...	10	0	0
KENT.			
Lewisham Road—			
Contributions, Juve- nile	1	19	0
Do., for Ceylon	10	0	0
Do., for Chitoura	10	0	0
Sevenoaks—			
Collection, part	7	0	0
Contributions	7	14	0
Do., Sunday School	0	2	6
LANCASHIRE.			
Heywood—			
Collection	4	0	0
Liverpool, Pembroke Chapel—			
Collection, Public	35	8	3
Meeting	6	16	6
Do., Juvenile	1	10	0
Contributions	1	0	0
Do., for Relief Fund, Inagua	1	0	0
Do., Juvenile, for Intally	3	0	0
Do., Sunday School, for do.....	15	11	11
Rochdale—			
Collections.....	67	0	4
Contributions	161	13	9
Do., for India	50	0	0
Do., Sunday School, West Street	8	13	0
	287	7	1
Less expenses	3	18	6
	283	8	7
LEICESTERSHIRE.			
Leicester, Belvoir Street—			
Contributions, by C. B. Robinson, Esq., for Relief Fund, Inagua	6	0	0
LINCOLNSHIRE.			
Alford—			
Collection	1	14	6
Lincoln—			
Collections.....	11	4	10
Contributions	13	17	11
Do., Sunday School	1	4	11
	26	7	8
Less expenses	1	1	6
	23	6	2
NORFOLK.			
Fakenham—			
Fyson, Jos., Esq., for Relief Fund, Inagua	5	0	0
NORTHAMPTONSHIRE.			
Northampton—			
Hamson, Mr. T., for Ceylon Boarding School	0	5	0

August last, under the head of "Donations," as from A. P., should have been as follows:—			
	£	s.	d.
Harrison, Mr. T., for Native Preachers...	0	5	0
SHROPSHIRE.			
Wem—			
Contributions, Juve- nile	2	1	0
Less general expenses, 2 years	0	11	9
	1	9	3
SOMERSETSHIRE.			
Bristol—			
Tribe, Mr. W., for Re- lief Fund, Inagua..	2	0	0
Horsington—			
Bridgman, Rev. D., for do.....	0	5	0
Isle Abbots—			
Collection	0	16	4
Contributions	0	15	2
Taunton—			
Collections—			
Silver Street	2	3	6
Do., Public Meet- ing	3	5	1
Octagon Chapel ...	1	10	0
Contributions	8	18	4
Do., Sunday School, Silver Street	1	6	6
	17	3	5
Less expenses	0	13	0
	16	10	5
SURREY.			
Norwood, Upper—			
Mason, Miss	2	0	0
SUSSEX.			
Battle—			
Contributions	6	7	5
Less expenses	0	9	0
	5	18	5
Hastings—			
Collections.....	16	18	6
Do., Sunday School	1	16	3
Contributions	12	15	8
Do., Sunday School, for N. P.....	1	8	7
Do., for Relief Fund, Inagua	9	15	6
WARWICKSHIRE.			
Birmingham, on ac- count, by J. H. Hop- kins, Esq.	65	5	8
Coventry—			
Collections.....	14	6	3
Contributions	46	14	2
Do., Sunday Schools	15	18	3
Franklin, Mrs. W., for Relief Fund, Inagua	5	0	0
Stratford on Avon—			
Collection	7	5	2
Contributions	1	7	8
	8	19	10
Less expenses	1	12	6
	7	0	4

* * * The sum of Five Shillings, acknowledged in the Herald for

