

THE MISSIONARY HERALD.



A FEMALE PEASANT, CEYLON.

PROHIBITION OF RELIGIOUS TORTURES IN INDIA.

THE subject of torture in our Oriental Empire has of late very much engaged the attention of the public at home. We are glad now to find that tortures, as a part of the superstitious practices of the people, are consigned to the same fate as infanticide and suttee. The progress of civilisation and the effects of an improved administration of public affairs, have doubtless contributed to these results; but far more is to be attributed to the wide-spread influence of the gospel. In these changes we behold some sure signs of our success.

The following remarks are taken from the columns of "The Christian Times;" and no apology is needed for reproducing them to our readers, since they relate to the great cause in which they are so deeply concerned.

So far distant are we from the scene of action, that even in this dullest season, when there is no domestic question moving to engage general attention, people scarcely make any account of an event in India which deserves the most grateful notice. Mr. Duncan Davidson, magistrate of Poonah, a district of the Bombay Presidency, has been instructed to issue a proclamation for abolishing the custom of swinging by the hook, and of self-wounding by swords, practised from time immemorial by the heathen devotees. For some time past, as it appears, the enlightened part of the Indian community has become sensible of the revolting barbarism of such practices; the Government, aware of this improved state of public opinion, caused an inquiry to be instituted, and the result of this inquiry is Mr. Davidson's proclamation. Henceforth, any one attempting to swing or to be swung by flesh-hook, or to drive swords through the fleshy parts of his limbs, will be taken into custody by the police, and suffer the consequences, whatever they may be, of disobedience to authority. A discretionary power as to the penalty seems to be left with magistrates, and we must hope that if the voluntary sufferers do not desist from wounding their persons, and hazarding their lives, for the sake of sprinkling their own sacred blood upon the spectators, proper measures will be taken to compel them to have pity on themselves. This proclamation does great honour to the Indian Government; and, not to speak of the prevention of suttee and infanticide—customs which were long treated as tenderly as if they had grown virtuous and necessary with lapse of time—we very lately heard that, at the request of the Indians themselves, young widows, no longer burnt, indeed, but perpetually doomed to a compulsory widowhood, were released from that obligation, and may now become members of society. After this wise exercise of the prerogative of sovereignty, the Government of India is now removing another of the customs which had been revolting to humanity. Against those customs the tide of public feeling had begun to set in, and their disuse during a few years will no doubt be sufficient to render any return to them impossible.

But what changed the opinion of the most intelligent natives? and what created any intelligence among them? Undoubtedly that is owing to the influence of Christian missions; and if it had not been for missionaries, councils and magistrates would never have thought of abolishing these various forms of suicide and murder. In Rome gladiatorial shows abounded in spite of Ciceronian refinement: so, in our Eastern empire, a merely secular civilisation would have not only left human sacrifice rampant in all its forms, but also devised new methods of gratifying multitudes with religious cruelties on a far larger scale. One by

one the Government has cut the ties which attached it to idolatry, and the spectacles and institutions which most effectually kept alive a blind fanaticism among the masses of the natives, have been in secession put out of the way. Indifference to positive Christianity, after this, would be most fatal, inasmuch as the millions of India, without a ritual, without feasts, and almost without a priesthood, would sink into pure atheism, with no God to swear by, nor even a demon to be feared. A humanitarian policy would never elevate such people into a position worthy of subjects of Great Britain, and the intelligent portions of Indian society would only despise their rulers as abolitionists of an old religion, without heart or principle enough to provide them with a substitute.

The practices now made unlawful in the Poonah District, and we may hope in every other district of all the Presidencies, so far as they have existed, were not occasional manifestations of religious fury, but compulsory inflictions. Fifteen families of Poonah were set apart and maintained for the express purpose of being thus tormented at the great festivals, and the offerings then made to the individuals mutilated went for the maintenance of those families; and, no doubt, the same authority which makes this mode of maintenance unlawful, will take proper measures to assure the supernumerary swingers against starvation, until the necessity of such provision ceases. So far good. The career of Reformation is fairly opened, and even the sluggish masses of Hindoostan are moved onward with it. The benefits of British rule are now felt in the bosoms of retrieved families, and the inquiry as to what further will be done cannot but wax louder and louder. The sacred families may not henceforth live upon the price of their own flesh and blood; but will the gentlemen of the civil service be willing, in any degree, to subsist on the agonies and groans of tortured tax-payers? Torture by hook is prohibited, and so must be forbidden torture by stone. The Indian must no more swing by his dorsal muscles in the air for the sake of religion, and, of course, he is no longer to be crushed down into the earth, with his back broken, for the sake of revenue. Some expedient may be struck out for making this mode of tax-gathering unnecessary; and the magistrates who so far bestir themselves as to purge the religious festivals of cruelty, even in spite of certain priestly interests and strong popular prejudices, will no doubt be vigilant and magnanimous enough to hazard some trifling inconvenience, if, at that cost, their hands can be cleansed of *all* blood-guiltiness. So much may now be expected, as, no doubt, it is sincerely desired. The act just reported is not isolated, but part of a great effort for elevating the population of India nearer to our own level, and must inevitably be sustained by many other acts, until the object is attained.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—ALIPORE.—We have received a letter from Mr. Underhill, dated November 21, a few days after his return from Burmah. We are glad to learn that in point of health the journey has proved beneficial, though he begins to feel the effect of a tropical climate, and is anxious to finish his work and come home. In accordance with the resolutions of the Committee, Mr. Underhill will at once proceed to wind up all his affairs, and will leave Calcutta

by the last mail in February, somewhat earlier than was expected, and will in all probability reach home by the middle of April. His presence at the anniversaries will be a great advantage; and we are glad that this object can be secured and his work out there done too.

"I confess that I should like to meet the subscribers in their Annual Meeting, as being the most facile means of spreading through the denomination a true and clear apprehension of what has been done. If my return be delayed I could not leave India before the beginning or end of May. This would bring me into the hottest season of the year in Calcutta, and expose us on our return to the intolerable heat of the Red Sea. This for my own sake I am anxious to avoid. Before I left for Burmah I was feeling the effects of climate, producing a continual low headache, and I shall be glad to escape the trial of another hot season, both for myself and my wife. All this will, I think, be sufficient to justify the change in the time, while in all other respects I shall be able to see the wishes of the Committee carried into effect. . . .

"Mr. Parsons is now in Calcutta; but will leave in a week or so. As Mr. Jackson is on his way down, I am anxious that Mr. P. should go up as soon as he can.

"Brother Morgan is in a very precarious state indeed, and we begin to fear he will not live to embark. The doctors wish to keep him here till January that he may escape your cold spring weather. I think that there can be little doubt but that Mr. Kerry must occupy Howrah.

"And now for a little good news. The Sudder Dewanny Adawlut, that is the supreme court of appeal in civil cases, has given an opinion condemnatory of the judges' decision in the Baropakhyia case. I must explain that the case of our native Christians could not be appealed by us to the Sudder, as the criminals being acquitted they could not be tried again. But the Sudder Court (Supreme Court of the Mofussil) possesses the power of calling for the papers in any case, reversing the decisions of the inferior courts, and of expressing an opinion upon them. It is not a judgment, because the cause is not reheard or argued; it is an opinion. It does not reverse the sentence of the criminal court; but of course deprives it of all

value, or confirms it as the case may be. Now at Mr. Holliday's instance, the judges of the Sudder have called for the papers in the Baropakhyia case, and have unanimously decided that Mr. Kemp's judgment is not accordant with the evidence, and that he ought to have sustained the conviction of the magistrate. The effect of this decision will be of great value in Barisaul, for the adversary is beaten, and the way will be open for the poor people to recover their land and property. It will be perhaps of greater value at home. Any member of Parliament bringing forward the case as a specimen of Bengali justice, and Bengali courts, and Bengali police, is safe from the reply that the case is not true. The highest court of Bengal has affirmed that injustice and outrage have been committed upon these poor people, and you have an indubitable proof of this state of things in this part of India. Do, then, push it on, for the sake of the public weal. We may now perhaps obtain the just rights of these few poor Christians; but thousands upon thousands of ryots suffer in this way, and can get no redress. Nor would these poor Christian ryots get it, but for our interference. I will try to obtain from the Lieut.-Governor a copy of the opinion. If I succeed, I will send it to you. You are, at all events, now quite safe from contradiction. It has pleased God to vindicate these oppressed and needy people, and to clear the good name of our missionary brethren from reproach. To Him be the praise!

"I intended to have written you a sheet on things in Burmah. But time is not to be had for it. If I can write one by next mail I will do so. I am thankful to say that we have returned in renovated health. A few little ailments have departed, and we are enjoying both the salubrity of the season and the very kind hospitality of Mr. Pearce. His work seems to prosper with the blessing of God. He and Mrs. Pearce and Miss Parker are in excellent health."

CEYLON.

COLOMBO.—We have to announce, that, after a protracted struggle, Mr. Davis has been obliged to yield to medical advice, and leave for England. We are grieved, too, at the continued indisposition of Mr. Carter, who suffers from relaxation of the throat, and is unable to preach. In other respects his health was somewhat improved, at date of last advices. He was at Colombo when

Mr. Davis wrote, uniting with him in making the necessary arrangements for conducting the mission until Mr. Allen's return. Dr. Elliott continues his most valuable services in carrying on the public services at the Pettah chapel, and superintending the affairs of the church. Mr. and Mrs. Allen will probably be able to leave early in April, and return, we trust, in thoroughly reinvigorated health, for a long course of active labour in a field where they have been so eminently useful.

"You will be grieved to learn that we are preparing to leave Ceylon in the ship *Raven's Craig*, which will sail the latter end of the present month. Under existing circumstances it has cost me much to decide on such a step; but the opinions and reasonings of the four medical men, whom we have consulted, have compelled me to lay aside my objections, and believe it my duty to embark as speedily as possible. Our sojourn on the hills was, I fear, an aggravation of my disorder, and before we could reach Colombo, Dr. Elliott in his kindness, had attempted to secure us a passage in the *Fortitude*, but was unable to agree with the captain, respecting cabin accommodation and price. The accompanying extract from a letter from Dr. Elliott to myself will furnish you with his opinion, in which the other medical men fully concur.

"The only advice I can offer in reply to yours of the 17th, just to hand, is, to return to Colombo for the purpose of preparing for the voyage to England. It would be only tempting Providence to remain longer in conflict with its climate, which, if not submitted to by a retreat, may take means to insure a complete victory. Submit then to the will of your Heavenly Father, who knows what is best for his own cause, and his willing servants."

"Brother Carter will take charge of all matters respecting the mission, and Dr. Elliott, with the Wesleyans, will continue the preaching at the Pettah. Some further particulars I shall be able to send by next mail, when everything will be settled. Mrs. Davis is tolerably well, and resigns her charge with extreme reluctance."

AFRICA.

FERNANDO PO, CLARENCE.—The last and previous mails from Clarence have brought us very varied intelligence. In the mountain the natives have had one of those annual gatherings at which the most fearful licentiousness is indulged, and the poor unhappy women cruelly treated, of which Mr. Diboll recently gave so affecting an account. He has done what he could to repress the vile practices, and as his letter will show, not without a measure of success.

"... I have been twice to the mountain since my last, and have found things a little improved. The children are allowed to come to school more regularly, and some persons are beginning to question the propriety of wearing charms against sickness. A young man came to tell me that he had been to his Moh Man (Devil Priest) for a remedy against pain in his knees, when a piece of grass was tied round his neck to cure him. The young man objected that the pain was not in his neck but in his knees. The debate was strong, and ended in his tearing the charm from his neck, and coming to me for medicine. I have lately had some good opportunities of speaking to the king and his chiefs, in the presence of these Devil men, on the folly of trusting to lying vanities, and the propriety of turning to the living God. They listen with much attention, acknowledged the

truth, but feel much difficulty in breaking from ancient customs.

Native Ignorance.

"I had a company of young women come to my house a few days since, to whom I preached Christ and salvation by his blood; they listened attentively, but seemed not to comprehend the subject. The next day they came again, and so furnished me with another opportunity to exhort them to repent and turn to God. Oh, that I had stronger faith! Our young sister who has been at Fish Town three months, is not labouring in vain; but she must soon be succeeded by some other person, who has enjoyed greater advantages than herself. The people at Robola are inquiring with much earnestness, when I will go and carry out my original design. To such inquiries I can make no reply.

We have several persons about us of whose piety we have no doubt, and who are somewhat familiar with the language; but they are not persons of mental energy or activity, and so they make but little progress; we cannot use them at present. We are crying to God for help in this matter, and I think we are looking for an answer.

"There are some towns a few miles from us, where *New Companies* are shortly to be made, and of course the people are contemplating a repetition of those abominations that have characterised their race, and of which I wrote you last year. These places I must soon visit. The eyes of Robola and Bannapa are upon me, and they are saying that they shall judge of my love to themselves by my manner of dealing with those towns. My visit may involve an expenditure of two or three pounds, to which I hope no objection will be made, seeing it stands in such intimate connection with my mission here. Oh, pray for me, that all my steps among this people may be under the direction and blessing of Heaven!

"At Clarence we have our alternations of joy and sorrow. On the last Lord's day in June we baptized the three persons of whom I wrote to you, and we are not without hope of some others. We at the same time mourn over a case of delinquency of no ordinary character.

"Our schoolmaster came to me last Friday after the morning diet, and told me that at the end of that day his connection with the school would terminate; a young merchant in the town having offered him £18 a year more than we were giving him. I said but little, intending to enter into it myself. On Sunday evening he came and acknowledged that he had done great wrong to God and to me, and told me that he had resolved to stay with the school one month. I consented to his doing so. During that month I have to seek another master for the school. At present I do not know where to look. If I send for one to Cape Coast, or Sierra Leone, and pay for his coming, soon some merchant might, by a great

offer, induce him to leave me. Our comfort is that God never dies, and that his government never ceases; we are looking to him.

"Since writing under the last date, I have been again to the mountain, and there again had my mind much pained at what I saw. I took an early morning-walk, hoping to find some persons to whom I might bear glad tidings. I found an assembly of a hundred men, and the number still increasing. They were all standing in a semicircle, with a priestess in their midst, engaged in attaching charms to their persons. These consisted of leaves and grass, either stuck into their armlet, or tied round the neck; then with a tuft of grass, the dirt at the roots of which was rounded into a ball, holding the grass in her hand, she with the roots touched the whole line of men, beginning from first, to the last; these having all been duly attended to in this way, the grass was put into the hand of the king, who in return administered the precious element to herself. This done, the rush of the women and children, to receive the magic touch, was surprising. Then followed a mixture of oil and ashes, which was rubbed over the chest and forearm of each, with some mysterious touches on the toes and shoulders; then followed yellow paint, with which the men were marked with a line down the forehead to the end of the nose, and with circles on their thighs. All this was done in a short time; the activity of the woman was beyond all comparison.

"I went into their midst and cried, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners!' After preaching to them about fifteen minutes, I returned to the house in much pain of body and mind, occasioned by what I had seen.

"I shall be glad when I shall be able to stand foot to foot with the priests without an interpreter. Do pray for me that I may be more fitted for the great work in which I am engaged."

We furnished some particulars of the late interference of Spanish priests at Fernando Po. We had not space for the whole account, and we subjoin the remainder. From Mr. Saker's statements, it will be seen how he met the attack, and for the present foiled it, by pleading, and successfully, that the arrangement entered into with the Spanish Commissioner, when the previous attempt to suppress the mission was made, was *the law of Spain*, and could not be set aside except by the authority of the Spanish Government. This authority was evidently wanting. Mr. Saker has acted with consummate prudence, and his mild but unflinching firmness is admirably displayed. Our friends at Clarence have been strongly advised to consult Mr. Saker in every emergency, and to be guided by his counsel. We may hope that this assault, as the former one, may end as it began. Meanwhile, our friends are ready to

leave for the continent, if need be. May God graciously grant to them all wisdom and patience!

"I will copy here as an appendix to my letter of yesterday, the paper I read at the church-meeting respecting the priest's proceeding for our removal.

"On Saturday morning last, an official communication was sent to us from the Governor, the design of which is evidently to forbid our completing the chapel, and which is one of the objects of my present visit. The letter is very darkly conceived, but its object is plain to us. (The letter I then read.) On the subject of messages from the priest.

Defensive Proceedings.

"Monday evening, five o'clock.—A messenger has just left us who was sent by the priest, charged with a message to us to this effect:—That this being a part of the Spanish dominion, and the constitution of Spain recognising but one religion—namely, the Roman Catholic—therefore our worship could not henceforth be allowed, nor could we longer be permitted to reside in the colony. The new missionaries (*i. e.*, the Spanish priests) would now take our place among the people.

"In answer to the question whether the arrangement made by M. Guillenard, the Spanish commissioner, in Dec., 1845 (by which one missionary was permitted to reside in the town and preach the word of God), was now annulled, the messenger said he did not know.

"The whole circumstance was then explained to him, and he was desired to communicate the same, and inquire if the arrangement made by the commissioner with the inhabitants of the town was now cancelled.

"Nine o'clock, p.m.—The messenger has returned to say that the law of Spain could not allow two religions, that the arrangement made by M. Guillenard was only temporary, and intended to last until the priests could arrive; that now after long delay they being installed, there was no farther need of us, and therefore we must close our place of worship and leave the island.

"This not being satisfactory to us, it was

explained to the messenger, that inasmuch as the commissioner was duly accredited, and he had acted throughout as the recognised authority of the Government of Spain, his permissions and arrangements here had all the force of law. The supreme Government doubtless had power to annul or alter the laws at present binding on the community here; yet we were in ignorance of such an exercise of power, and the messenger was specially requested to make known to us the intentions of the Government of Spain, and that until the arrangement made by the commissioner was abrogated by authority, we should certainly continue our worship, and we wished to know if such a law was to be promulgated as would cancel the commissioner's permission.

The Blow, for the present, warded off.

"To this there was no answer, but we learn privately that the priest acknowledged he had no power to annul the regulations emanating from M. Guillenard, but that he was to return to Spain by the next mail, and immediately on arriving there he would obtain and send a positive order for our instant dismissal, and that then no further time would be allowed us to remove any of our property, not even a day.

"Whether you will think the above of sufficient importance to make any request to our Government for the preservation of our property, I must leave to you. I do not think any great difficulty will come out of it, but if it be needful to claim protection from the consul here, I shall not hesitate. In this visit, knowing the hostility of the Governor, I thought it best to make known to the consul that my visit and residence here are only in a civil capacity, as the agent of our society for the preservation of property, and in any way assisting our missionary resident. This at once takes away the power of sending me off the island as a missionary.

"Constantly remember us in your prayers. Peradventure God will bless us the more for these lowering clouds."

WEST INDIES.

JAMAICA. — MOUNT CAREY. — We learn from Mr. Hewett, that the money required for sending to this country Mr. Pinnock, the Calabar student, whom the Committee has resolved to see with a view of determining his going to Africa, has been raised—that the missionary anniversaries have been good throughout the island—and that he thinks more has been raised for Africa,

Calabar, and the Normal school, than for some years previously. We shall rejoice if these hopes are realised, as affording some indication of a revival in the churches, and that the cloud which has so long rested on many of them is at length passing away. But Mr. Hewett's letter contains some affecting tidings regarding an event which has long been expected, but which, now that it has come to pass, occasions deep and wide-spread sorrow. He writes to tell of

THE DEATH OF MRS. BURCHELL.

"I take the earliest opportunity of informing you of the decease of our dear friend and relative, Mrs. Burchell. For seven years she has been, as you are aware, the subject of painful affliction, and during the last five months entirely confined to her bed. She died on the 6th of the present month, and was buried on the 7th. Her remains rest in a grave by the chapel at this station, and near the scene of so much that was interesting in her beloved husband's labours—until the resurrection day. This event, though long expected, has cast a gloom over the mission in this island; those of us who survive are led again to consider the fact that we too must die; the founders of the Jamaica Mission are now all removed, with but one exception, and we their unworthy survivors must soon follow. The funeral service was deeply solemn, though not very largely attended, in consequence of the short time allowed for making the occurrence known, and also because of the distance at which most of the people reside from us. At the request of the dear deceased she was carried to the grave by the deacons of the churches, and the pall borne by four black young women who have been brought up at Mount Carey, members of the church, and who attended her very much during her protracted sickness. Brothers Dendy, East, Henderson, Fray, and Pinnock, took part in the service held in the chapel and at the grave; and those who came to mourn found it good to be there.

"The members of your Committee know something of her character and labours; yet few, perhaps, are fully acquainted with the elevation and force of character which she exhibited during a residence of more than thirty-two years in this island, and in seasons of almost unparalleled trial and persecution. The churches in this land, and

especially in this locality, have lost one of their oldest and best friends. Indeed, how much the peasantry of this island owe to her in the influence she exerted over her departed husband's character and labours, as well as arising out of her own personal and devoted efforts for their good, they will never know until all secrets are revealed. It will be satisfactory to you to hear that her end was peace; though there was not the ecstacy with which some of the people of God are favoured. In her experience there was the calm confidence of one who knew that her Redeemer liveth, and whose salvation was secure in him. For two days before death the dear sufferer was unable to speak; but repeated conversations before that period, added to a life of holiness and consecration to God, amply suffice to assure us that now all is well; that the change, too, has been one of the most glorious imaginable. The conflict is over—the victory is won—to her "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." As you may suppose, we feel the bereavement very much. To lose a friend in the midst of friends is painful enough; but how much more is it distressing when they are so rare and few, as in this far-off land! A void has been created in our hearts that will long exist. My dear wife especially feels the loss of so valued a parent and friend, and I shall much miss her who was as faithful in reproof, as persevering in labour, and as wise in council. Dear brethren, pray for us, that our faith fail not—our numbers are being reduced—the ministry is failing—what is to become of the churches? But the great Shepherd will provide; in this we have confidence, however the under-shepherds may fail."

TRINIDAD.—There was no opportunity of informing Mr. Law of Mr. Gamble's acceptance for mission work prior to his sailing. As Mr. Law has been for some time earnestly entreating for help to be sent to him, the unexpected arrival of Mr. Gamble, who was the bearer of letters announcing his appointment to Trinidad, will account for the warmth of his expressions in reference to it. It is very gratifying to receive this continued intelligence of the prosperity of the mission under Mr. Law's charge.

"I need not say with what delight your last letter and the bearer thereof were received by me. I cannot but render special thanks to God in raising up brother Gamble to be a minister of the gospel of the grace of God.

"Mr. G. remained in Port of Spain for a few weeks, and while here cheered us by his devout spirit, earnest desire to be useful, as well as by the very acceptable character of his preaching. He is now settled in his new sphere of labour, seems quite happy, and, with God's blessing, will

be very useful. On the occasion of his first visit to the various stations, I accompanied him, and introduced him to the people. The new missionary received a cordial welcome everywhere.

"The cause of God continues to prosper; since I last wrote to you four individuals have put on Christ by baptism; and there are many seeking the way to Zion. . . .

"Thanks for your kind inquiries after Mrs. Law; I am sorry to say that she has not her health in Trinidad. She joins me in Christian love."

The following extracts from Mr. Gamble's letter, dated Nov. 21, will show that he is entering on his work in right good earnest. He has gone back to the place where he received his first religious impressions, to labour with the missionary whose preaching first led him to seek for pardon through the cross of Christ. Inured to the climate, knowing the manners and habits of the people, accustomed to their modes of thought, yet having some experience of men and things in this country, and the advantage of two years' training in Stepney College, we may reasonably hope for a long career of devoted, useful missionary life. Mrs. Gamble is of like mind with her husband, and we hope both will be long spared to co-operate with their *friends* as well as associates, Mr. and Mrs. Law, in promoting the good of the people.

"I am now through God's goodness settled at the mission, the scene of my present and future labours. After remaining about a fortnight in Port of Spain, Mr. Law and I came down to this place on Monday, the 3rd of November, which was occupied with the journey. We spent the two following days in visiting some of the stations. On Tuesday we visited the church at New Grant, about five miles from the mission, also called the 1st Company. You doubtless know the origin of this name. At the close of the last American war, several companies of black soldiers who had served in the war were disbanded, and as a reward for their services grants of land were made to them. We also visited a new station in Indian Walk. On Tuesday we went to the main station in Indian Walk, or 3rd Company, where Mr. Law administered both ordinances—that of the Lord's Supper and that of Believer's Baptism. Two were baptized and added to the church after they had been examined by both of us. They had, however, been frequently examined previously, and were approved of by the leaders and the church. We also visited the same day the station called the 5th Company. On Thursday Mr. Law returned to Port of Spain in order to be present at his week-evening service, and I remained the rest of the week, that I might preach at Montserrat, or 4th Company, a station about six miles from the mission, in a different direction from all the rest, and

such a road that you can form no idea of what it is. Dr. Angus knows what the roads are in this land of mud and rain. When I got there I was tired enough of plunging up to the mule's knees in black slush. We had, however, a good meeting; I found a well-conducted Sabbath school of between forty and fifty children reading and sewing. After school the congregation assembled, consisting of about one hundred people, the greater part of whom were the members of the church. I preached there, and afterwards came back to Savannah Grande, the station at which we reside, and preached at four o'clock to about forty people, which was a large number, as the building had been almost entirely closed since Mr. Cowan's death, for Mr. Law seldom found an opportunity in his country visits of preaching there.

"On Tuesday I returned to Port of Spain, to make preparations for finally leaving for Savannah Grande.

"We left Port of Spain on Friday, the 14th November, remaining that night at San Fernando, which is the second town of the island, distant about twenty-five miles from the capital. The next day by the help of a carriage, lent to us by a kind friend, and horses and mules, we and our dear children got safely to the mission premises. The next day, Sabbath (16th), I commenced my stated labours, which is to preach at the various stations in rotation, and preaching every Sabbath at Savannah Grande. I have now fairly commenced my

labours, and may the God of all grace make them effectual in the conversion of sinners and the instruction of his people! There are in all six stations to be attended to, | some of which require my help more than others, and these I shall most frequently visit."

BAHAMAS.—NASSAU.—We were gratified to receive, by last mail, a letter from Mr. Capern, from whom we had not heard for three months. Though we have sent an account of the hurricane, as it affected Ragged Island, to the weekly press, we insert what Mr. C. says respecting it, for the information of our readers who may not have seen that account. We have received various donations for the relief of the sufferers, £70 of which have been forwarded to Mr. Littlewood, and £20 to Mr. Capern. Mr. Littlewood's health is a good deal impaired, but the change so kindly suggested by Mr. Capern will be beneficial, as a visit to Nassau some twelve months since completely restored him, when he was suffering far more seriously than now.

"Not having written to you for the last three mails, it behoves me now to give you some account of my movements of late. Mr. Davey having charge of this and the sub-stations on this island, I need not say anything respecting them, as you doubtless receive from him the required particulars.

"On August 29 I left this for Ragged Island, one of our most distant stations. Arriving there, soon after we had cast anchor, a boat put off to us from the shore, and having come alongside, we were informed that the island was in a state of general distress, caused by a hurricane of tremendous violence which had visited it a few days previous to our coming. When I landed, I found the state of things to be as had been described; for out of about a hundred buildings which the island contained, fifty-two had been blown down, and nearly all the rest more or less injured. A number of families were rendered houseless, and had lost the few comforts they possessed. I found our chapel in ruins, as also a small church, the only places of worship on the island. I spent fifteen days there, preaching and holding Bible classes. We had of course to meet in private houses.

"As it was important to repair the damages which our chapel had sustained as soon as possible, and no materials could be obtained for this purpose on the spot or island, I got the people to contribute salt to enable me to return to Nassau and purchase scantling and board. Salt is their staple export. They gave me between six and seven hundred bushels. Nearly a half of this quantity was given by *Episcopalians*. I mention this to show that a friendly spirit is evinced towards us by those who do not hold our views.

"From Ragged Island I went to *Exuma*, where our native teacher, F. M'Donald, labours. I found here at the principal

station a good congregation and a numerous Sabbath school. But our brother, not seeing his efforts crowned with success, is discouraged, and expresses a wish to be removed to some other island.

"From *Exuma* I returned to Nassau, where I sold the salt above mentioned, and purchased the materials required for re-roofing the chapel, and was intending to sail again for Ragged Island, when I had an attack of fever, which deranged my plans. For three weeks I was laid aside. A chance then offering for returning to Ragged Island, I embraced it; and the people having the materials for the work, and our friends at Nassau having liberally contributed money in aid of the object, as well as for the relief of the more helpless and destitute of the sufferers—Mr. George setting a good example by a donation of £5—I made arrangements for the performing of the work, as soon as the people should be at liberty to commence it. By this time I hope they have completed it, and can again, as they were wont, go up to the house of God in company.

"As the vessel in which a passage was kindly given me to Ragged Island was bound next for *Inagua*, where our brother Littlewood is located, I went thither. It was my first visit to the island, and nearly the only one in the colony inhabited to which I had not been. I was sorry to find our excellent brother in ill health. He had, I believe, been making too large demands on his strength in endeavouring to finish his new chapel, and get it ready to be opened for worship on the ensuing Sabbath-day. I was there six days, during which time he had repeated attacks of fever. His arrangements for the Sabbath were, to have had a baptismal service about sunrise, preaching morning and night, and the ordinance of the Lord's Supper in the afternoon, at which the newly-baptized would have been received into the fellow-

ship of the church. But only the preaching services were held, Mr. Littlewood being unable to administer the ordinances in consequence of fever, and I had strength to do no more than take the preaching services. The congregation was very good; it was made up of all the religious parties on the island. And I was glad to be assured that the sectarian spirit, which was at one time too rife in this colony, met with but little countenance there. The chapel is a neat, commodious place. The costs up to this time had been about £240. May God glorify the Gospel of his Son, which will be proclaimed there in the conversion of sinners, and the building up of those who believe in their holy faith! . . .

"I proposed to him while I was there to return to Inagua in January, and that he

should visit Nassau, taking his two small motherless children with him, in order that he might put them under the care of some one who would pay them the attention they need. Their present nurse is a poor one, nor can a suitable one be found there. The arrangement will, I hope, be carried into effect, as I believe the change would be beneficial to his own health; it would also give him the opportunity of consulting with Mr. Davey about our out-island teachers and churches. Present plans, I fancy, will be somewhat changed. And it is important that the two brethren who are to be in the colony should take counsel together, and adopt such measures as the entire sphere of labour may appear to require, and which they feel persuaded they can carry into effect."

FRANCE.

MORLAIX.—Mr. Jenkins is quietly and steadily pursuing his work, though obstacles rise up on every hand. Here and there some of the restrictions placed upon him and the teachers are partially removed; but personal liberty, in matters of religion, is almost unknown in France, except in connection with Romanism; and, in respect to it, priestly and secular power, bind the people hand and foot. In spite, however, of every obstacle, a few people will read, and inquire, and attend meetings. As these increase in numbers, restrictions must give way. It is slow work; but if the agents are persevering, those who support them must be patient too, and not relax in any effort needful for their help.

"Since I wrote to you last we have had two interesting meetings. The first, a Breton meeting, when our Breton friends from the country came together, and that the Lord's Supper was administered among us; and the second, a general meeting (in French), held October 4, 5, and 6, when the pastors of Brest, Quimper, and Lorient, attended. Rev. J. Williams, Quimper, presided at our prayer-meeting on Saturday evening. Sabbath morning Mons. Cbalal, President of the Consistory, Brest, preached. Mr. Williams preached in English in the afternoon; and Mons. Planta in the evening. Mons. Chabal preached again on Monday evening; and thus closed our general meeting, which was considered by us all to be a blessed one, as to cordial union, good preaching of the Word of God, and numerous and attentive auditories. Monday was devoted to fraternal conferences, connected with what is called the Society of the General Interests of Protestantism in Brittany. This society has rather a great name; but its real work is chiefly to support our little monthly periodical called *Le Bulletin Evangelique de*

la Basse Bretagne; it contributes also to entertain a bond of union between evangelical Christians in this country. In our conferences we had again under consideration the long stop put to the distribution of the Holy Scriptures in this department by the prefect's refusal to grant authorisation to the Biblical colporteur. In order to remove, if possible, this difficulty, I had procured from M. de Pressensé French Bibles and Testaments, stamped at the General Office in Paris, knowing the prefects in the departments would not, most probably, refuse authorisation to sell books thus stamped. I had tried to have Breton Testaments stamped in the same way, and I have done so since, but as yet without success, though not hopeless. It was fully approved among us, that as soon as the stamping of the Breton Testament could be obtained, our Breton colporteur and Scripture reader, Bolouh, should renew the demand for authorisation. I trust we shall succeed in this attempt, and that our distribution of Scriptures and tracts will be more extensive next year than hitherto. Not long ago I received from the Paris

Tract Society a grant of above 4,000 French tracts, with a part of them stamped, so that we have had no difficulty in obtaining at St. Briene authorisation to distribute them. Breton tracts also go with the others. Thus we gradually remove difficulties. There is not a little trouble to remove them. I remember the time when there was none of all this. Our trust is in the Lord, who has commanded us to do the work and go forward. . . .

"Not long ago I was invited to St. Briene, on the occasion of an Agricultural Congress for Brittany, by a French gentleman, who is a friend to the gospel, though of a devoted Catholic family, and he himself brought up in the strict observance of that religion. His intention was to assemble Protestant friends to see what could be done to advance evangelical religion in the country. I had the pleasure of conversing a good deal with him, and he was quite of opinion, like myself, that the lending of religious books should be encouraged, as likely to be of great use, especially among the higher classes. M. le Tier, to whom I had written, went also to St. Briene, but, rather unfortunately, I missed seeing him.

Nevertheless, his visit was useful. He spoke to the adjoint-maire about presenting copies of the excellent controversial work, called *Les Conférences de Genève*, to some of the notables of the town, such as the prefect, etc. This gentleman had no objection to present the books except his position; however, he gladly accepted of one of them. M. le Tier then proposed the thing to another friend of his—namely, the advocate who pleaded the case of the teachers—and he willingly engaged to give the books away. M. le Tier ordered at once a dozen copies for the purpose, and half a dozen for himself. . . .

"As to the threat with regard to our meetings, I have not heard more about it. It is, I have no *doubt*, a threat directed by the priests. . . . They are uneasy, and preach much against us. Despite of all that, there is a way for us to work, and we are going forward as usual. We keep within the law as well as we can, for we are not to expect favours from the authorities. As the Imperial Procurator of Guingamp told me the other day, 'Keep within the law, for we are obliged to execute it in case of violation.'"

HOME PROCEEDINGS.

THE report of meetings during the past month is very meagre. Of those which may have been held, and in regard to which we have not had the appointment of the deputations, no account has been sent to us.

We have received tidings by the shipping agents of the *Queen*, in which Mr. and Mrs. Kerry embarked, of their safe arrival, all well, in Madras Roads on the 12th of December last.

It will be gratifying to our friends that the appeal on behalf of the Widows and Orphans' Fund has been very generally responded to. We have received upwards of £300, and we are given to understand that many churches have not yet sent up the collections they made. The letters accompanying the remittances have been most gratifying—from the poorer and smaller churches especially. If it be proper to express any feeling of disappointment, it is in regard to some of the more considerable churches who have made no response at all. It is not yet, however, too late.

IMPORTANT NOTICE.

TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the last Annual Members' Meeting will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—That no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof."

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nominator may place on his list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be the one submitted to the members at their annual meeting, and is intended to supersede the former plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its Executive; which, because of inability to attend the annual meetings of subscribers, they have never, or rarely enjoyed.

FOREIGN LETTERS RECEIVED.

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| AFRICA—CAMEROONS, Fuller, J. J., Nov. 28; Saker, A., Nov. 29. | NASSAU, Capern, H., Dec. 8; Davey, J., Dec. 9. |
| CLARENCE, Diboll, J., Nov. 25; Wilson, J., one letter, no date, received Jan. 8. | BRITTANY—MOBLAIX, Jenkins, J., Jan. 15. |
| AMERICA—ANDOVER, U.S., Stotts, S. D., Dec. 16. | HAITI—JACMEL, Lilavois, J. J., Dec. 27; Webley, W. H., Dec. 10 and 27. |
| MONTREAL, Davies, B., Dec. 15. | JAMAICA—BROWN'S TOWN, Clark, J., Nov. 22, Dec. 8. |
| ASIA—ALIPORE, Underhill, E. B., Nov. 21. | CALABAR, East, D. J., Dec. 6. |
| BENARES, Heinig, H., Nov. 8. | FOUR PATHS, Claydon, W., Dec. 10. |
| CALCUTTA, Anderson, J. H., Nov. 22; Lewis, C. B., Nov. 8; Thomas, J., Dec. 8. | KETERING, Knibb, M., Dec. 9. |
| COLOMBO, Davis, J., Nov. 15 and 29. | KINGSTON, Whitehorne, M., and others, Dec. 11. |
| KANDY, Carter, C., Nov. 12. | MONTEGO BAY, Reid, J., Dec. 6; Henderson, J. E., Dec. 9. |
| MONGHIB, Lawrence, J., Nov. 17. | MOUNT CAREY, Hewett, E. Nov. 20, Dec. 8. |
| SEWRY, Williamson, J., Oct. 13. | SAYANNA LA MAR, Clarke, J., Nov. 26. |
| BAHAMAS—GRAND CAY, Rycroft, W. K., Nov. 6. | TRINIDAD—Law, J., Nov. 8. |
| INAGUA, Littlewood, W., Nov. 1. | SAYANNA GRAND, Gable, W. H., Nov. 24. |

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to the following:—

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| Friends at John Street, by Mrs. M. Martin, for a parcel of clothing, for the <i>Bahamas.</i> | R. Harris, Esq., Leicester, for a parcel of Magazines. |
| | Mr. John Peck, Cretingham, for a parcel of Magazines. |

		£	s.	d.			£	s.	d.			£	s.	d.
Taunton, Silver Street—		1	9	6	Bridlington—		0	6	0	Cardiff, Bethany—		2	0	0
Collection, for <i>W. & O.</i>					Collection, for <i>W. & O.</i>					Collection, for <i>W. & O.</i>		2	0	0
Taunton, Octagon Chapel—		0	16	6	Halifax—		2	0	0	Cardiff, Tabernacle—		5	10	5
Collection, for <i>W. & O.</i>					Collection, for <i>W. & O.</i>		6	1	0	Collection		15	2	4
Wells—		1	6	2	Hebden Bridge—		1	0	0	Do., Sunday School		3	0	0
Collection, for <i>W. & O.</i>					Collection, for <i>W. & O.</i>		0	10	0	Contributions		7	0	0
STAFFORDSHIRE.					Hunslet—		0	10	0	Dinas Colliery, Zoar—		0	15	2
Bilston—		4	13	8	Collection, for <i>W. & O.</i>		0	8	6	Collection, &c.		0	15	2
Contributions		5	12	9	Keighley—		0	13	6	Maesteg, English Church—		3	15	6
Do., Sunday School		1	2	0	Collection, for <i>W. & O.</i>		3	15	0	Contributions, by		2	0	0
Do., Bible Class		1	4	7	Leeds, Great George Street—		0	15	0	boxes		0	0	0
Do., for <i>N. P.</i>		1	4	7	Collection, for <i>W. & O.</i>		0	15	0	Swansea, York Place—		2	0	0
Do., for <i>African Female Teacher</i>		3	3	0	Leeds, South Parade—		0	15	0	Collection, for <i>W. & O.</i>				
Less expenses		17	17	5	Millwood, Todmorden—		0	15	0	MONMOUTHSHIRE—				
		0	14	5	Collection		1	0	0	Abergavenny, Lion Street—		0	10	0
		17	3	0	Preston, Long—		2	2	0	Collection, for <i>W. & O.</i>		0	8	0
SUFFOLK.					Ripon—		0	10	0	Llanfihangel, Crucorney—		0	8	0
Aldringham—		0	18	0	Earle, Mrs. (A.S.) ...		2	2	0	Collection, for <i>W. & O.</i>		0	19	3
Collection, for <i>W. & O.</i>					Rotherham—		0	10	0	Llangibby—		1	16	10
Eye—		1	11	6	Collection, for <i>W. & O.</i>		1	0	0	Llanthely, for <i>W. & O.</i>		1	16	10
Collection, for <i>W. & O.</i>					Sheffield—		1	0	0	Pontypool—		1	1	0
Ipswich, Stoke Green—		2	10	0	Wilson, J., Esq., for		0	17	0	Phillips, W. W., Esq.,		0	11	0
Collection, for <i>W. & O.</i>					<i>Bahamas Relief</i>		1	0	0	Collection, for <i>W. & O.</i>		1	17	8
Ipswich, Turret Green—		0	13	0	<i>Fund.</i>		0	17	0	Do., for <i>N. P.</i>		3	18	3
Contributions, Sunday		0	2	6	Sutton-in-Craven—		1	0	0	Less expenses		0	0	6
School, for <i>Inagua</i>		0	2	6	Collection, for <i>W. & O.</i>		0	17	0			3	17	9
Do., for <i>Relief Fund,</i>					Wakefield—		0	17	0	Twyn Gwyn—		10	6	5
<i>ditto</i>		0	2	6	Collection, for <i>W. & O.</i>		0	17	0	Contributions				
Otley—		1	3	0	NORTH WALES.					PEMBROKESHIRE.				
Collection, for <i>W. & O.</i>					ANGLESEA—					Monach-Logdhu—				
SURREY.					Holyhead—					Bethabara—				
Norwood, Upper—		6	2	11	Collection, for <i>W. & O.</i>					Collection				
Collection, for <i>W. & O.</i>					CARNARVONSHIRE—					Collection				
SUSSEX.					Llandudno—					Contributions				
Hastings—		3	3	6	Collection, for <i>W. & O.</i>					Do., Sunday School				
Collection, for <i>W. & O.</i>					DENBIGHSHIRE—					Bethel—				
WARWICKSHIRE.					Denbigh—					Collection				
Rugby—		1	3	0	Contributions, for					Tenby—				
Collection, for <i>W. & O.</i>					<i>N. P.</i>					Collection, for				
Stratford on Avon—		0	14	6	MONTGOMERYSHIRE—					Scotland.				
Collection, for <i>W. & O.</i>					Newtown—					Aberdeen, John Street—				
WILTSHIRE.					Collection, for <i>W. & O.</i>					Collection, for				
Calne—		1	4	0	BRECKNOCKSHIRE—					Auchencrain—				
Collection, for <i>W. & O.</i>					Brecon—					Contributions, by Mrs.				
Damerham—		0	10	0	Jones, Mr.					Gibson, for <i>N. P.</i>				
Contributions, Sunday		0	10	0	Bryn Mawr, Tabor—					Elgin—				
School, &c., for <i>Bahamas Relief Fund</i>		0	10	0	Collection, for <i>W. & O.</i>					Urquhart, Mr. Alex.,				
Devizes, Second Church—		4	10	0	Hay—					for <i>W. & O.</i>				
Collection, for <i>W. & O.</i>					Collection, for <i>W. & O.</i>					Do., for <i>N. P.</i>				
Westbury, Penknapp—		0	5	0	Llanely—					St. Andrew's—				
Collection, for <i>W. & O.</i>					Collection					Collection, for <i>W. & O.</i>				
WORCESTERSHIRE.					Pantyeelyn and Salim—					Westray, Orkneys—				
Evesham, Mill Street—		1	1	0	Collection, &c.					Leslie, Mr. Robert ...				
Collection, for <i>W. & O.</i>					3					15				
Upton-on-Severn—		1	0	8	GLAMORGANSHIRE—					IRELAND.				
Collection, for <i>W. & O.</i>					Aberavon—					Banbridge—				
YORKSHIRE.					Collection, for <i>W. & O.</i>					Collection, for <i>W. & O.</i>				
Barnsley—		0	16	4	Bridgend, Ruhama—					Moate and Athlone—				
Collection, for <i>W. & O.</i>					Collection					Collection, for <i>W. & O.</i>				
Bradford, Second Church—		5	17	4	Contributions					0				
Collection, for <i>W. & O.</i>					1					17				
Bramley—		1	10	0	Less expenses					0				
Collection, for <i>W. & O.</i>					0					5				
					1					16				
					10					10				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Merton Peto, Bart., Treasurer; by the Rev. Frederick Trostrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Maccaudrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the