

THE MISSIONARY HERALD.



MUD VOLCANO, TRINIDAD.

THE MISSION FIELD.

It is proposed, from month to month, to indicate in a few brief paragraphs, the chief features of the great missionary enterprise, more especially as developed in the operations of our own Society, adding thereto such notes and incidents as may be of general interest and requisite for a comprehensive knowledge of the subject.

From several of the missionary stations we learn the addition of converts to the church of Christ. Thus at Sewry, Mr. WILLIAMSON has baptized a young man of Christian parentage; and at Dandhoba, in the Barisal mission, one woman has been admitted to the fellowship of the church. At Cawnpore two men of H. M. 70th Regiment have been baptized by Mr. WILLIAMS, in addition to nine others already reported.

The very interesting circumstances detailed in the last Herald as happening at Comilla, near Chittagong, have resulted in the baptism of eight of the converts before Mr. JOHANNES' departure, and at his next visit our brother hopes to baptize eight others, who meanwhile are under instruction. That the gospel should have penetrated into this remote district, and have made no inconsiderable progress among the people, unaided by any European agency, is a peculiar feature of this case, and one that has of late marked many of the missionary reports. So decided has been the Christian character of these people, that it has awakened a large amount of opposition, and they are at the present time called to endure much oppression and persecution for righteousness' sake. The sufferings of these native Christians chiefly arise from the hostility of the zemindars, or landholders.

Our German brother, Mr. BRON, has returned to Dacca, the scene of his

labours before his connection with the Society. It has been his privilege to baptize five of his former flock, four men and one woman, and eight others are candidates. The event attracted much attention among the Hindoos and Mahommedans, numbers of whom in boats witnessed the immersion.

Few of our readers are perhaps aware of the magnitude of the missionary operations carried on in our Eastern empire. For more than fifty years missionary agency has been constantly increasing, and with it the blessed results. It is not, indeed, more than thirty years since it can be said that missions have been efficiently prosecuted in India and Ceylon, owing to the obstructions thrown in their way by the government. But the little one has become a thousand, every year adding its impetus to the enlarging host. The principal stations of twenty-two English and American societies, are *two hundred and sixty* in number, at which labour *FOUR HUNDRED AND THREE* missionaries. Of these *twenty-two* are ordained natives.

This array is increased by *five hundred and fifty-one* native preachers, whose itineracies embrace every available spot in which to proclaim the everlasting gospel.

The results of the labours of this large number of missionaries are seen in the formation of *three hundred and nine* native churches, containing *seventeen thousand three hundred and fifty-six* members or communicants. Of these it would appear that at least *five thousand* were admitted to the privileges of Christian communion on satisfactory evidence of conversion, such as is practised among the dissenting churches of Great Britain.

The benefits of Christian instruction are not, however, confined to this body of converts. They form the nucleus of

a native Christian community, comprising *one hundred and three thousand* individuals, who regularly enjoy the blessings of biblical instruction, and are constantly under the eye of the missionary, and from the midst of whom continually come forth many to confess the name of Christ.

Equally delightful and extensive are the labours of our brethren among the youthful population. There are in India and Ceylon 1345 day schools with 83,700 boys in them, instructed in their native tongue. Seventy-three boarding schools contain 1992 boys, who are chiefly the children of native Christians, and are kept under the direct control of the missionary. There are also one hundred and twenty-eight day-schools, with 14,000 boys and students, receiving a sound scriptural education in the English language.

The education of girls has not reached this extent, owing to the peculiar difficulties of the work, arising from the forms of Eastern social life. Yet there are three hundred and fifty-four day-schools, containing 11,500 girls; and ninety boarding schools, with 2,450 girls. They are chiefly taught through the medium of the vernacular language.

We must not omit from this brief summary of what the Christian church is doing in Hindostan and Ceylon, all reference to the work of biblical translations. The translation of the word of God lies at the foundation of modern missions, and towards the execution thereof the earliest attention of missionaries of all denominations has been given. If the Serampore versions are omitted from account, it appears, that the *whole Bible* has been translated into ten languages, and the New Testament into five others. Besides which, the foundation of a Christian literature has been laid, and numerous tracts published to spread far and wide on their light pinions the seed of life eternal.

The total cost of this vast machinery during the year 1850 was £187,000; of which £33,500 were contributed by the Europeans resident at the various scenes of labour.*

Who can contemplate this vast work without emotions of intense gratitude to God? Let us gird up our loins, for assuredly, in due season, we shall reap if we faint not.

Yet great as is the work already done, the work to be done is vastly greater. India alone has a population of at least one hundred and fifty millions of souls, and incidents are perpetually rising up to stimulate Christian zeal and compassion. Here and there Sutteeism continues to be practised, although the perpetrators and accessories are punished for the murder. A Suttee but recently occurred at Dhoolia Talvoka, in the presidency of Madras. The poor woman was resolute in her determination. Twice before she said that she had died with former husbands, and she looked forward to two more transmigrations of her own and her husband's spirit. She prophesied that the British rule was near its close, and so incited the people's zeal. At last the sad event was consummated, and she was consumed as a holocaust to the demon of superstition.

Another sacrifice was lately offered at the shrine of Doorga, in Benares. The man bathed, went through his devotions, and then bowing himself before the image of the goddess, cut his throat with his talwar.

At a spot between Benares and Jaunpore, a boy was stolen and his throat cut, that his blood might be sprinkled upon a rich and dying man, who, it was supposed, would thus escape the Brahman's curse that was hurrying him to the grave.

Thus side by side run the river of

* For the numbers given above we are indebted to the November number of the Calcutta Christian Observer.

death and the river of life ; but how great the volume of the former to the latter !

Will not our readers anew gird up their loins to the work ?

Our Western African mission continues to enjoy the tokens of God's blessing. The health of Mr. SAKER and Mr. WHEELER is good ; that of Mr. WHEELER, indeed, is thoroughly established ; while the instructions of the mission brethren are bearing happy fruit.

The letter we subjoin will give a cheering view of the work in dark and popish Trinidad. Wherever that system

of error prevails, Romanism is found alike injurious to the temporal and spiritual progress of the people. It blights the fairest prospects, and eats out the moral heart of a community. The physical features of the island seem conformed to its spiritual ones. Every where are found numerous traces of volcanic agency. Its mud and asphalt lakes evidence the constant working of subterraneous fires, producing sterility in many parts of the island. Our engraving represents one of these natural phenomena, which render Trinidad so interesting to the geologist.

INDIA.

CALCUTTA.

LABOURS OF NATIVE PREACHERS.

It is a long time since any details concerning the labours of the native preachers employed by the Baptist Missionary Society in Calcutta were laid before the public. The following piece was written in Bengali by one of these brethren, KOILAS CHANDRA MITTRA, and we print it in the hope that it may prove interesting to our readers. The instances of actual conversions given in it are but few, yet it will be seen from it that the efforts of our native brethren are productive of considerable good in enlightening the minds of their countrymen, and impressing them with the excellence of the religion of Christ. Recent occurrences in native society have shown that the truth has had a powerful effect upon many who are still professed Hindus ; and we are encouraged to hope that shortly the seed so long sown in faith will spring up and be abundantly fruitful. The details which follow will go far to prove that the native preachers have done their part in bringing about the appearances in

which we rejoice, and we trust will induce the friends of missions to support and to increase this important agency.

A sense of duty induces me to give an account of the labours in which my brethren and myself have been engaged during the past few years.

The parts of Calcutta in which we have preached the gospel are to the east of the city—Koreya, Dharramtalah, Baitakkhana, Free Church Street, Sialdah bridge, Belyaghatta, Jan Bazar, Narikeldanga, &c. At all these places we preach regularly, and, as occasion requires, hold conversations with our hearers. But besides this, we visit the inhabitants of Baliganj, Dhacura, Batchtolah, Tengrah, Gobra, and Chingrihatta, and other neighbourhoods, and preach the gospel to them. We sometimes also visit the Belyaghatta merchants, and hold religious conversations with them. In the winter, we have sometimes taken trips to distant places, where we have preached the gospel and distributed books. We trust that a brief account of some of the effects which have resulted from these efforts will tend to encourage our fellow labourers, to cheer those who pray for the enlargement of the kingdom of our Lord, and to induce those who contribute money for the promulgation of the gospel not to shut their purses, but to continue to give cheerfully. It is written in the scriptures, "In the morning sow thy seed, and in the evening

withhold not thy hand: for thou knowest not whether shall prosper, either this or that." From these words the friends of the gospel may take encouragement, for, although much has not been effected hitherto, yet we thank God for the change which *has* taken place; inasmuch as some whose minds were formerly like the barren soil, are now becoming fertile.

Happy effects of preaching the gospel.

For instance, at Gobra we had two fixed places for meeting, where every week we were accustomed to go, and people assembled themselves to hear us. On one occasion, when the crucifixion of our Lord Jesus Christ was described, one of them burst into tears. In this way they continued to hear us very attentively for a long time; now, however, we are at a loss to know whether they have removed. I asked an old man who lived near the residence of these people, when I saw him first, who Jesus Christ was? He replied, "The Lord Jesus Christ is my Saviour; this I know, for although I am not acquainted with you, yet I have from time to time profited by your instructions." We afterwards went to an old woman who resided by herself, in the northern part of the village, and spoke to her of the birth, miracles, and death of our Lord Jesus Christ. On this she said, with a sorrowful countenance, "You have told me what I never heard before! No one has ever preached to me these tidings of salvation which you have now brought! What present can I make you for this? I have nothing to give but an iron straw-knife; if you will have that, I will give it to you." She was told that our Saviour had said, "Freely ye have received, freely give." This woman afforded much reason to expect that if she had lived a little longer she would have professed herself to be a servant of Christ; even now we trust that the Lord is wiping away her tears. In like manner the truths of the Christian religion are preached in various places both among rich and poor, and people confess that no one is able to refute what we say, because it is all true; while others say, "If we inquire among ourselves even, we can plainly see that among the gods and goddesses there is none who is able to save us."

More examples.

A year ago, we went one day to Tiljala, to see a respectable man whose name was Mitra; he asked us who we were? We replied that we were Christians. Hearing this he received us with every mark of kindness; gave us his own hukā to smoke, heard us with attention, and admonished others who were present to listen, and added that they all needed to have their sins forgiven.

A Hindu young man, who for a long time sought Christian instruction, had received from me a tract entitled "Account of Pil-

grimages." It happened that a neighbour of his, a Hindoo widow, wished to make a pilgrimage to Jagannath at Puri; when this young man came to know it, he immediately went to her and succeeded in convincing her of the uselessness of pilgrimages. His remarks had such an effect upon her mind, that she has never since thought of making any pilgrimage.

Converts.

At Koreya many Muhammadans come to hear us. Formerly they would abuse us and make great noise, but they do so no more. Although comparatively few Hindoos come to hear us at this place, yet one of those who heard us, being convinced of the truth of the gospel by our preaching, came forward with his wife to embrace Christianity. They were prevented from joining us by our inability to make provision for their support on leaving Hinduism; they therefore had recourse to the missionaries of another denomination. One of our regular hearers at another place was remarkable for the attention he displayed, and we gave him a bible; he also came to us at home for instruction. We were expecting that he would be baptized, but he was shortly after obliged to remove to another place, in consequence of obtaining a new situation, and I did not know whither he had gone, till one day I met him, and he told me that he had been baptized at Mirzapur church, and had been afterwards appointed to labour as a catechist.

At Sialdah, Belyaghatta and Baitakkhana many hear our preaching and receive tracts and gospels from us, and one young man from Sialdah was baptized. So also another man named Kaderbax was baptized, as the fruits of our preaching. If our society had the means of sustaining inquirers we should probably have received more accessions: for though well assured of the truth of Christianity, many men shrink from enduring the loss of all things that they may win Christ.

Almost Christians.

We meet from time to time with young men who confess that the Christian religion is true, but say that they cannot embrace it. The following example may be given. One day a very respectable and wealthy man, a resident at Khidirpur, invited myself and a friend to his house, engaging to prove to us the falsity of our religion, and convince us of the truth of Hinduism. On our arrival, the Babu and his friends received us very kindly; but instead of attempting to refute Christianity, he commenced talking in quite a different way. He said that as God has no beginning nor end, and cannot be seen or understood, his service was impossible, &c. We replied that though we ourselves can discover nothing certainly concerning God, yet, as far as He has made himself and his

will known to us, so far we are bound to love and serve him. This he did not dispute, and after hearing us he confessed that the Christian religion is without doubt true, but that it was a matter of great difficulty to embrace it. When we left, his nephew followed us to our house and remained with us till eleven o'clock at night, bringing forward his doubts concerning Christ, and asking us to solve them. We endeavoured to remove his difficulties and gave him as many scriptural proofs as we could. In the end he was quite satisfied, and said, that there was no religion which inculcated morality so pure as Christianity, and that no other religion makes known the way of salvation.

There was a Babu residing in Taltala who used to invite us to his house; and for some time we visited him on Sundays, and expounded to him the truth regarding the death of Christ and the atonement, and he listened to us with the greatest interest. One day we inquired of him the cause of his desire to become acquainted with Christianity, and he told us that his mind had been greatly impressed by accidentally witnessing the patience and gentleness which a preacher of

Christianity had manifested at the Jan Bazar chapel, when grossly abused and insulted by a Mussalman. He felt that a religion which could produce such effects must be the true one. The influence of this babu's guru, who was much displeased by our visits to his house, at last induced him to break off his intimacy with us; but even after this, he assured us that his opinion of Christianity and his wish to embrace it remained unaltered.

Similar instances might be brought forward to show that many are now favourably disposed towards Christianity, and are willing to avail themselves of opportunities to become acquainted with its truths. It cannot be doubted that some secretly believe, and that many prayers are presented through Jesus Christ, by men who are thought to be heathens. We deplore the lack of firmness and faith which such secret converts display, but still we rejoice that the truth is thus making its way secretly and surely, in spite of all opposition and unbelief, and look forward to the day when its victories shall be manifest and the kingdom of Christ be established.

SERAMPORE.

In our September *Herald* an intimation was given that certain important questions had been before the Committee in relation to the future management of Serampore College. Some time ago the views of the Committee were communicated at length in reply to letters from Mr. MARSHMAN, which were afterwards fully considered and discussed with Mr. MARSHMAN by the members of the deputation on their recent visit to India. It was one of the several important questions that called for their attention. On their return they laid before the Committee a very full report of their interviews with Mr. MARSHMAN, the Revs. J. DENHAM, J. THOMAS, and others of the Calcutta brethren, at the same time presenting the conclusions to which they had been led. Very anxious consideration was given by the Committee to their report at the meeting in August last, and at its close the following resolutions were agreed to as the basis of future co-operation with

the Council of the College, subject of course to the final decision of Mr. MARSHMAN on the part of the College Council.

By the last mail Mr. MARSHMAN'S reply has been received, addressed to one of the Secretaries of the Society. It appears that the proposals of the Committee meet with his cordial and entire approval. He says, "The resolutions of the Committee have the entire and cordial concurrence of Mr. THOMAS, Mr. DENHAM, and myself. We shall proceed to operations with as little delay as possible. The all but unanimous decision of the Committee in a matter in which we are so deeply interested, has infused new life and spirit into us, and we hope to be able to show the high sense we entertain of their kindness and consideration by rendering the institution a real blessing to the country." After referring to the investment about to be made of a considerable sum to meet the quadrennial repairs of the

College buildings, Mr. MARSHMAN concludes his letter by saying, "For the present I confine myself to a simple acknowledgment of the receipt of your communication, and an assurance of the entire satisfaction and the sincere pleasure which the decision of the Committee has afforded me."

It is with pleasure, therefore, we now lay before our readers the document thus agreed upon; from which it will appear that a building of noble proportions, every way adapted for scholastic and collegiate purposes, founded by the illustrious missionaries of Serampore, Carey, Marshman, and Ward, for the education of native youth, and the training of an evangelic ministry for the churches of India, will henceforth, as in time past, continue to be an auxiliary to the operations of the Baptist Missionary Society. Thus will be completed that union of effort between the Society and Serampore which was so auspiciously commenced in 1838.

Extract of Minutes at Special Meeting of Committee, August 13th, 1851,

"Various minutes relating to the question of Serampore College were read, and it was resolved,—

"That this Committee, on carefully reviewing the correspondence in relation to Serampore College, and the report of the deputation to India, repeat the expression of their best wishes for the prosperity and success of the College, and their desire to co-operate with the Council in diffusing religious knowledge among the natives of India, by availing themselves of the use of the College buildings at Serampore for the purpose of training an indigenous ministry.

"To facilitate this important work, and to prevent future misapprehension, the Committee deem it desirable to enumerate the principles on which they are ready to co-operate with the Council at Serampore, and trust that the concurrence of the Council in these principles may render future co-operation practicable and efficient.

"1. The Council offers to the Society the use of the College buildings at Serampore, including residences for a theological tutor and for theological students, without any

expense to the Society, or any liability on the part of the Society to keep the College buildings in repair; the secular classes of the College to be open to the theological students without charge.

"2. The Council of Serampore College is, and will continue, an independent body, as constituted by the Charter; the exclusive responsibility of the management and direction of its affairs resting with the Council.

"3. The College having been established for the double object of training up labourers in every branch of missionary work, and of imparting secular instruction, on Christian principles, to the natives of the country, the missionary department shall be rendered auxiliary to the operations of the Baptist Missionary Society.

"4. That the College Council is at liberty to elect its members from among the Missionaries of the Baptist Missionary Society, with the object of establishing a cordial concert and co-operation between the College and the Society.

"5. The Society appropriate a sum not exceeding £500 a-year to this department, inclusive of the allowance now paid to Mr. Denham, which allowance will continue to be paid to him as heretofore, through the Treasurer of the Society in Calcutta; so that the difference between the allowance and the annual contribution is the amount to be paid to the Treasurer of Serampore College; this sum to be devoted to the support of students for the ministry, who shall be selected in such a manner as the Committee of the Society may from time to time direct.

"6. That the department of secular education be continued under the direction of the College Council, to the extent to which funds can be provided, independent of the Ward Funds in England and America, and the Society's Annual Contribution; and that the Society be not considered in any measure responsible for, or connected with, this department of collegiate duty.

"7. That the youths, whether in European or native habits, who have completed their education at the College in the missionary department, be employed at the discretion of the Committee, and in accordance with the wants and resources of the mission.

"8. The Council agrees to leave in the hands of the Society, with the concurrence of the Trustees, the future dividends of Ward's Fund, which are to be devoted in accordance with the terms of the Deed; this sum to be in addition to the Society's amount contributed.

"9. The Society is at liberty at any future period, should circumstances appear to it to render it necessary, to withdraw from all connection with the College, by withholding the annual contribution."

DINAGEPORE.

Some pleasing indications are given in the following letter of Mr. SMILIE, dated September 27th, of the leavening progress of the gospel in the district around his station. It is evident that the native mind is becoming more and more accessible, and the people are more ready and willing to hear the gospel than at any former period. The labours of the native brethren are among the most efficacious means that can be employed, and we trust that able men, taught of God, are being raised up among the native converts, every way adapted to carry forward the kingdom of our Lord.

The invitation.

You know until lately we had no native missionary in Dinagepore, and now we have one only; when your letter came to hand he was out at Jar Bany, some thirty or forty miles to the north-west. We were invited to go out to this by a respectable Musalman, who has been more than once with us in Dinagepore. In his invitation he said he wished us to go out and spend a few days among his neighbours, to try how they would receive the word, hinting, that if they could only be made willing, he would unite with those who would join us. The native missionary states that after spending a few days with them (during which time he was much engaged), he read and explained the word, and had prayer with them. After all, they said, we need to be instructed, and unless some one was placed among us for this purpose, it would be impossible for us to understand of ourselves, and unless we understand we cannot embrace Christianity. This, though not what we could wish, is a great advance on the self-perfect Mussalmen. Two of their young men said they would immediately follow the native missionary to Dinagepore, and remain with us a few months for instruction, and to see and learn our ways; all they wanted was support. This, though a very fair and very pleasing offer, is what we cannot comply with now.

Another invitation.

Another invitation was made by a man who came from Ghor-a-Ghat, some fifty or sixty miles to the south. The last trip has laid up the native missionary with fever, so the south invitation must remain as it is for a time. I would indeed rejoice could we send out a few men to this, and a few to that vil-

lage, to remain a few days or weeks. The day will come, and may be before I put off this frail and worn-out carcass, when the natives will, of themselves, by God's Spirit, run to and fro with the word. Where God's Spirit really is in deed and truth, his people don't need to be driven. We want the wind to blow from the four winds upon these dry bones, and on some green ones too, then the multitude will everywhere preach the gospel.

A bazar incident.

This evening, while engaged in the bazar, I was addressed by a young Musalman as follows:—"Sir, you will make very little of the people here, they are too worldly to be soon converted, but were you to go among the Batanees, I feel persuaded you would soon make converts. I know them, and I would advise you to try. However, that you may not go without some cause, I will go among them for the next six or seven months and try them. Should I meet with encouragement, I will return to you about the setting in of next rainy season, and take you with me to the places where the people are most likely to receive the word." I have known this Musalman for some years; when I first met him he was indeed a bitter character, but time and, I trust, the Spirit have told upon him. His residence is at Puch-a-Ghor, about ninety miles north of this. He has long been engaged in collecting raw hides for the European market. He is employed by some Persian merchants. His calling leads him all over Batan, where cows' hides are cheapest; hence his offer to try the Batanees, and then let me know and take me with him. For the last few years I have regularly had one or two calls from him; sometimes he has caused me much pain and prayer. The other evening, while engaged in the bazar, he came up, placed himself on my right—I had stopped to breathe—when my old friend took up the subject with as much ease and simplicity as if he had been taught in the first college, and preached Christ, proving what he said by referring to the Old and New Testament. I shall not try to tell what I felt at the time and since; those who have laboured in birth till Christ was framed in the soul don't need to be told, and those who have not could not understand if they were.

A missionary's work.

Schools are all we can make them at present. We have no books but such as the Tract and Bible Societies publish, and few of these. My week day duties are the schools, and nightly reading and explaining God's word. This is every day and every night. I hope the day is coming when every native Christian will have his little band of heathen,

hungry souls around him. Sometimes, lately, I have had such little groups. We cannot always have them. When I have the pleasure of such, then the school, the bazar, or some other duty must be laid aside. Remember us in prayer.

SEWRY BIRBHOOM.

The work of God at this station progresses, though but slowly. Recently three persons who had been excluded from the church, were re-admitted to its privileges, while last month a young man, of good education and exemplary in his conduct, had been baptized and received into fellowship. Mr. WILLIAMSON adds, "We have two families that joined us some time ago from the heathen, consisting of three adults and five children. The children attend the school. The adults frequent divine worship, but have not yet made much progress in Christian knowledge. We hope, however, though without any apparent signs at present, that the means of grace will in due time be blessed to their conversion. Gospel knowledge appears to be on the increase around us, accompanied with an increasing conviction of the vanity and sin of idolatry, and of the truth of the Christian religion."

WEST INDIES.

TRINIDAD.

We are happy to present to our readers, from the pen of our missionary, Mr. LAW, the interesting communication below. Although the opposition is great in Trinidad to the spread of evangelic truth, yet the labours of our brethren are far from fruitless. In addition to their direct efforts, Mr. LAW is engaged in publishing from time to time a series of tracts on the chief doctrines of the gospel, exhibiting them in contrast to the errors, superstitions, and idolatries of Rome. Peculiarly interesting is the account rendered of a portion of the refugees from Madeira, whence they were driven by the persecutions of the Roman Catholic clergy. After referring to the want of more labourers, Mr. LAW proceeds:—

Conversions.

The success attending our present labours encourages us to persevere, and, if possible, to increase our exertions to make known the glorious gospel of the blessed God. Although the general attendance is not great at our

place of worship in this town, yet our little church has lately experienced a season of refreshing from the divine presence; a spirit of prayer and supplication has been bestowed upon the members; the Spirit of God has been shed down upon us, and several individuals have been brought to a saving knowledge of the truth of the gospel. Since I gave you an account of the conversion and baptism of a young man who was lately a slave in America, a brother of his has had his heart opened by the divine Spirit, and been led to make a public profession of the name of Jesus by baptism. Two of Africa's children, also, who have been long inquiring the way to Zion, have lately given us reason to believe that they have been made the children of God by faith in Jesus Christ; hence they have been baptized and added to the church. A young couple, who have for some time been attending our meetings and assisting in the sabbath schools, have been led to repent of their sins, and to believe in the Lord Jesus, and, constrained by the love of Christ, they have been baptized into the name of the Father, the Son, and the Holy Ghost. At the baptism of this interesting pair I gave an address on the spiritual and doctrinal character of Christian baptism, the substance of which has since been published for general circulation among our friends, that they may better understand the nature of their baptismal engagements. These conversions and

additions to our numbers we regard as manifestations of the divine presence and blessing. Thus our hearts have been refreshed, our spirits invigorated, and our hands upheld in the work of the Lord. Besides, I may here state that our prayer meetings are well attended, at which we have the enjoyment of the presence of the Lord. Also our people are becoming deeply interested in the society's operations; hence every month the most part of them give promptly and joyfully their money to support and extend the gospel, according as the Lord prospers them in worldly affairs.

The Portuguese Refugees.

You ask, "What has become of the Portuguese refugees?" A large number of them have gone to America, but there is a good many of them still in Trinidad. Every sabbath forenoon, immediately after the English service, I preach a sermon in Portuguese, when about fifty or sixty are generally present. I have also a Portuguese meeting on the Wednesday evening. These services are very pleasing and refreshing. I have all along felt a deep interest in these people. Their sufferings for Christ in Madeira endear them to my heart. Their persecutions were cruel in the extreme; being constrained, however, by the love of Christ, and upheld by the power of God, they rejoiced that they were counted worthy to suffer for the name of Jesus. They gloried in the cross of Christ, and rejoiced in carrying theirs after Christ, which they regarded as their joy and their crown. The accounts they give of the abominations and lying wonders of Romanism are enough to fill every Christian, as well as every lover of human freedom, with deep and eternal hatred towards the "mystery of iniquity." Some of them who suffered imprisonment for Christ, have a distinct and lively remembrance of being visited by a Jamaica missionary, who must have been the late William Knibb, from the description they give of him. They could not understand his language, but his looks and tears of love and sympathy with them in their sufferings they well understood, and still remember with lively interest.

Their history in Trinidad.

These dear people were driven from their homes and their country because they loved the bible—because they preferred the word of God to the Roman priesthood. Their persecutors were determined to destroy them, or hunt them out of the country. They did the latter. When they took refuge in Trinidad, about five years ago, as there was no Portuguese minister here, they identified themselves with English Christian people in this town. In Madeira, Dr. Kalley had been the chief instrument in the hand of God in leading them to a knowledge of Jesus Christ.

Latterly, however, the greater part of them was formed into a church by the late beloved Mr. Hewetson, of the Free Church; hence, on coming here, the majority of them attended the Presbyterian church. A number of them, however, regularly attended our meetings, and, although they did not understand our language, they felt that God was among us, so that they entered into the spirit of our worship, and felt that it was good to be there. When we attended to the memorial of our Saviour's death, they expressed a desire to celebrate with us his dying love. They were at once referred to the New Testament law of baptism.

Their baptism.

On this subject they commenced to search the scriptures for themselves. They soon saw that infant baptism was not in the bible, and that it was, in fact, a piece of popery. Taught by the word and Spirit of God, they soon saw and felt it to be their duty and privilege to be buried with Christ by baptism. Hence, on sabbath morning, at nine o'clock, on the 8th of November, 1846, *Maria Rosa, Roxa Correi, Maria de Freitas, Maria Julia, Francisca dos Santos, Francisco de Freitas, and José dos Santos*, seven in all, were baptized into the name of the Father, the Son, and the Holy Ghost. Being satisfied as to the personal religion of these individuals, and that they understood the spiritual nature of the ordinance of baptism, I had no hesitancy in acting as I did. I have just spoken to some of them of that memorable morning; their faces beam with joy when they think of it. One says, "That was a happy day." Another says, "I stole my clothes that day; O how happy I feel when I think of my baptism into the name of Jesus." From this time one and another came to me with their Testaments in their hands, with all the passages thereof well marked that had any relation to the mode, the subject, and nature of Christian baptism. I could not but say, with Peter, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Hence, they were baptized in the name of the Lord.

Another convert.

A Portuguese Christian woman, who has been attending our meetings for about two years, and whose heart the Lord has opened to receive the truth, was baptized on the first of the month. For conscience' sake she has suffered much persecution, with the threat of being abandoned of man, or of having her head cut off, if she dared to be baptized; she delayed not, however, to yield obedience to the law of her Lord and Redeemer; rejoicing in being counted worthy to suffer for the name of Jesus.

These people's identifying themselves with

the baptists in Trinidad has caused much un-
casiness among their Christian brethren of the
Free Church; still we strive to keep the
unity of the Spirit in the bond of peace.
When Mr. Hewetson visited this island as the
pastor of these Christians, although he found
that a number of them had become baptists,
he loved them none the less for it, be-
lieving that what they had done was the re-
sult of faith in what they believed to be the
will of God and of love to Jesus. As a
further proof of the Christian feeling on the
part of the baptized Portuguese towards their
pædobaptist brethren, they have lately con-
tributed about ten pounds to assist them to
build a place of worship. May brotherly love
continue and abound among them more and
more. May their whole energies be conse-
crated to the honour and glory of God! I
should like to see one or more of them fitted
by nature and grace to go back to Madeira or
Portugal, to preach the unsearchable riches
of Christ to their brethren who still sit in the
region and shadow of death.

The Press.

The press, which the friends at Haverford
West gave us, is still employed in sending
forth little messengers of mercy among the
inhabitants of this dark land. Thousands of
tracts are thus sent forth to denounce the
errors of popery, and to make known the
love of God in Christ Jesus. The seeds of
eternal truth are thus sown, and God will, in
his own time, cause the fruit to appear. We
need money to purchase more printing mate-

rials, as well as about one pound per month
to keep the press in operation.

A holy alliance.

You will be glad to hear that all the truly
evangelical ministers and others in the island
have formed themselves into a kind of "holy
alliance" against the common enemy, and
for the glory and honour of their common
Lord and Saviour. To support "The Guar-
dian," is one object of this union of brethren.
"The Guardian" is intended to refute pa-
pist errors, and preach Christ and Him cru-
cified. Thus the Christian people in Trinidad
are striving together "for the faith once deli-
vered to the saints." May the Lord bless
our individual and united efforts for his cause
and glory!

From a letter received from Mr.
COWEN, dated October 24, we learn that
he has recently baptized two persons,
one an aged female, the other an indivi-
dual connected with the Sherringville
station. It appears that the authorities
still persist in introducing Coolies into
the island, who not only by their cheaper
labour diminish the just remuneration
of the native population, but bring with
them the heathen superstitions and
observances of India.

JAMAICA SPECIAL FUND.

It seems desirable to record in the
pages of the *Herald* the resolutions of
the Committee in reference to the forma-
tion of a Special Fund for the assist-
ance of Jamaica brethren. They have
already been forwarded to the churches
throughout the country, accompanied
by an explanatory statement of the
condition of the churches in Jamaica
formerly connected with the Society,
and in some instances a kind and ready
response has been made.

Since the reception of the grant of
£6000, in 1845, many difficulties, that
could neither be foreseen nor avoided,
have risen up to hinder the develop-
ment of that independence the Jamaica
churches then attained. Great com-

mercial distress has fallen upon the
planters, and consequently on the la-
bourers who make up the congregations
of our brethren, so as painfully to reduce
the rate of wages, and at the same time
their ability to maintain the cause of
Christ. These difficulties have been
aggravated by the recent visitation of
cholera, which appears indeed not yet
to have ceased its ravages.

Much declension has also manifested
itself from the profession of the gospel,
so as still further to diminish the
numbers of those able to sustain it.
Many brethren have either died, or
have been constrained by health, or
other causes, to leave the island.

The earnest and reiterated appeals of

the brethren for aid have led to the adoption of the course laid down in the resolutions below.

Donations and subscriptions to the Special Fund will be devoted in moderate amounts to the aid of those brethren whose churches are unable to support them without extraneous assistance, and likewise to give the brethren, whose health after years of relaxing toil in a torrid clime may require a restorative change, the means of obtaining it where their churches may be unable to afford it.

In carrying out these objects, every requisite care will be taken not to trench on the independent and scriptural rights of the churches, and to maintain inviolate the principles laid down in the resolutions of the General Meeting of 1845.

At the Quarterly Meeting of the Committee of the Baptist Missionary Society, held at 33, Moorgate Street, October 15th, 1851, W. B. GURNEY, Esq., in the Chair,—Resolved:

"1. That the ministers and churches in Jamaica, in connexion with the Baptist Missionary Society at the date of 1842 and 1845, were declared able to sustain their own operations independently of the Funds of this Society. This declaration was made in 1842

by the members of the Association of the Jamaica Churches, who resolved that, after the 1st of August, no further drafts should be made on the Parent Society, except under very peculiar circumstances. In 1845, on the acceptance of the grant of £6000, it was resolved by the Society at home, and the brethren in Jamaica, 'That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society;—special exceptions being made in the case of the Calabar Institution, and the return or decease of any missionary sent out by the Society. The Committee therefore earnestly resolves that this declaration of independence, both as to the pecuniary support of the pastors in Jamaica, and as to all the operations and proceedings of the churches, should be strictly and permanently maintained.

"2nd. That, inasmuch as recent depression in the commercial condition of Jamaica, and the fearful ravages of cholera in that island, within the last few months, have greatly lessened the pecuniary means of the churches, and placed many of our esteemed brethren, their pastors, in great exigency, it seems essential to the continued existence of some of those churches, that their pastors should be aided by pecuniary exhibitions, to a moderate amount, and for a limited time.

"3rd. That an appeal be made to the constituency of the Society to create a Special Fund, which, in contradistinction from the General Funds of the Society, shall alone be available to meet cases referred to in the foregoing resolutions."

We have now only to commend this object to the kind and generous consideration of our friends.

THE KAREN MISSION

ON THE TENASSERIM COAST.

The following account of this very interesting mission of our American Baptist brethren, from the pen of one of the missionaries, will be perused by our readers with very great pleasure. Few modern missions present features of greater interest, arising from the peculiar character of the people, and from the great success that has attended the labours of Christ's servants.

"Who would not be a Christian?—
His triumph is begun. 'Tis his to hail
Amid the chorus of a world convuls'd

A new creation rising. 'Mid the gloom
Which wraps the low concerns of states and kings
He marks the morning star: sees the far east
Blush with the purple dawn."—CONDOR.

Twenty-three years ago Maulmain was but a wilderness. The ancient city of the Talang king had passed away, and naught remained but the moss-grown walls to mark the once proud seat. Beautiful nature, unheeded and unsung, revelled alone in her own wild magnificence. The sun poured his resplendent rays over the time-worn pagodas that ranged the peaks of the bordering mountain; the broad Salwen swept silently past, spotted with junks and war-boats; the eastern Sylvia, with orioles, blue-winged rollers, and pretty little sun birds made the green

pipal bowers vocal with their liquid notes; while beneath, the sweet wild flowers opened their dewy petals, and the flowering trees, the plumiria, the mechelia, and acacia, spread all round the wildest fragrance.

Such were the rural charms of this lovely site; yet amidst them all were heard the blowing of the wild elephant, the growl of the bear, the hiss of the spectacled cobra, and the pawing of the royal tiger; while within the villages of the district were fighting, shooting, racing, and dancing, mingled with savage yells, and the nerve-killing sounds of the musical bands through the day, and the slow death requiem with the sepulchral notes of the great horned owl, or the sharp, quick shot of mountain robbers often broke on the stillness of night.

The country in every direction was intersected with wide rolling rivers, and long winding nullahs, reaching far off into the dense dark jungles, up and down which the wild Karens, from their airy basins and deep ravines, were often seen gliding silently and fearfully along in their numerous little fishing boats.

The Karens were a people then unknown to the white foreigner; probably not one of all that numerous race on the Tenasserim coast had seen one gleam of gospel light, or heard one lisping of the glad tidings. The whole of Amherst, Tavoy, and Mergui provinces, covering an area of thirty thousand square miles, with a population of more than a hundred thousand, besides multitudes sitting in the purple glens of the far off Yoma mountains, were all wrapt in the labyrinthine folds of night's thickest curtain. Idolatry, superstition, and ignorance held stern their iron sway. From the fine shaded waters of the Thoung-yeen on the north, to the sands of the Paekchan on the south, and from the blue ocean that washes its granite-bound shore, to the Siamese mountains, that sweep its eastern horizon, all was heathen darkness. Except the light but just sprung at Amherst, not one glimmering ray had broken the centennial gloom of this night-land.

Such was Maulmain and its environs, when a British man-of-war was seen mooring off shore, and Sir Archibald Campbell, fresh from his victories, appeared, bearing the British standard, and planted it on the summit of pagoda hill.

"For I do see a change all rainbowed in the far-off future."

"Where will your spirit dwell after death?"

"Don't know; either in a state of punishment or reward."

"Do you expect to pass through both states?"

"Yes: when I die I shall be punished for all my bad deeds and rewarded for all my good."

"What kind of punishment do you expect?"

"Cannot tell; I shall go to one of the four great states of punishment, and after having suffered there, I may be born again in this world."

"If born here again, what do you expect to be?"

"If born here, I may be a beggar, or an ugly female, or a beast, or reptile."

"What kind of reward do you look for on account of your deeds of merit?"

"Nigban is the great reward I desire; but I may go first to Natpie," (the Nat country.)

"What is the happiness there enjoyed?"

"There, everything grateful to the eye, the ear, the taste, the smell, the touch, springs up spontaneously as soon as desired. There they have thousands of attendants, and hundreds of heavenly wives."

"And if you are so fortunate as to meet the god, and enter Nigban what will be your happiness there?"

"In Nigban there is no materiality, no intellect, no sensation, no perception, no will, consequently no desire for anything—no care for anything; all is rest and peace."

It was but a short period after Sir Archibald arrived in Maulmain that the devoted Boardman was walking one morning on the green flowery slope fronting his cottage, in converse with a tall dark pson of the Burman soldiery of Martaban. Between him and this man the above dialogue may be supposed to have just taken place, when the teacher's attention was arrested by the approach of a man leading towards him three little boys. They were Karen boys, and were orphans. These lads were taken under the missionary's charge, and this was the commencement of the Karen schools in Burmah, and aside from "Ko-tha-byu" was the beginning of the Karen mission in the Tenasserim provinces.

Nearly one generation has passed away, and that loved missionary, with his noble companion, and other congenial spirits, have ascended the mount, and are folded in the arms of their adorable Saviour. But mark the change that has come over this pagan land!

It is the "crimson fall of evening." Enter that little boat, and scud along the Gyne's silver-coloured waters. But listen! what melodious strains break over the sleeping wave! It is a Karen prayer-meeting held in a little green expanse on the reed-bound shore! The tawny natives are tuning their untaught notes to the Christian's God—their great Creator. Louder and richer the song swells up amidst the palm groves—then wildly dies upon the wave, sweetly, tremulously!

Pass on up the Hunderaw, the Dahgyne; enter that shady velle at the mountain's base. A house of God appears, bosomed in the tall bamboo. And what? Are these all Christ's disciples? Yes, a multitude are pouring

forth, crowding every path and lane! Quiet-ness and order mark them, cheerful content beams from every countenance, and love fills every breast. Pass up the Atteran—the Salwen; cross over that arid plain to the dark base of that towering mountain. It is sabbath, and evening, Worship is ended, and all have retired to their rural homes. Note the stillness of the day—no sound of the axe or rice-pounder—no trampling of buffaloes,

or boisterous glee of children. Wind round among the mango trees, and observe the neatness and propriety of each little group. But stop! music is in the air—from north—from south—from east—from west—meeting and mingling in the airy blue of heaven! Float on! float on! sweet undulating strains! Thou breathest of a better land, and I would not break thy wild sweet melody!
To be continued.

FOREIGN LETTERS RECEIVED.

ASIA.....	CALCUTTA.....	Peartce, G.	October 7.
		Thomas, J.	October 7.
	COLOMBO	Allen, J.....	October 15.
	DINAGAPORE	Smylie, H.	September 27.
	SERAMPORE	Marshman, J. C.,	October 20.
	SEWRY.....	Williamson, J.....	October 1.
AUSTRALIA	LAUNCESTON.....	Dowling, H.	June 20.
BAHAMAS.....	NASSAU	Capern, H.	October 14.
BRITTANY	MORLAIX.....	Jenkins, J.....	Nov. 20, Dec. 4.
JAMAICA	BETHTEPHIL	Henderson, G. R.,	October 23.
	FOUR PATHS	Gould, T.	October 22.
	MOUNT CAREY	Hewett, E.	October 23.
	MOUNT HERMON	Hume, J.....	October 23.
	ST. ANN'S BAY	Millard, B.	November 10.
	SALTER'S HILL	Dendy, W.	October 21.
	STEWART TOWN.....	Dexter, B. B.....	October 20.
TRINIDAD	PORT OF SPAIN	Law, J.	October 28.
	SAVANNA GRANDE	Cowen, G.	October 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at John Street Chapel, for a case of clothing, &c., for *Africa*;
- Mrs. Joseph Sarl, for a parcel of magazines;
- Juvenile Missionary Society, Union Chapel, Manchester, for a box of clothing, &c., for *Africa*.

The Rev. John Clark, of Brown's Town, Jamaica, desires to acknowledge the gift of a bell for *Refuge Chapel, Jamaica*, kindly presented by John Purser, Esq., of Dublin.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1851.

£ s. d.			£ s. d.			£ s. d.						
<i>Annual Subscriptions.</i>												
Barnes, R., Esq.....	1	1	0	Bible Translation So-				Kemp, E. J.	20	0	0	
Barnes, Mr. R. Y.....	1	0	0	ciety, for <i>Translations</i>	200	0	0	for <i>Debt</i>	1	1	0	
Hauks, Mr. William ...	0	10	6	Friend	0	3	6	N. C., for <i>Mount Hopeful</i>				
Weymouth, Mr. H.,				Gillman, Mrs.	5	0	0	<i>Chapel, Trinidad</i> ...	10	0	0	
Scilly	1	1	0	Gurney, W. B., Esq.,				Do., for <i>Turk's Island</i>				
				from a fund at his				<i>Chapel</i>	10	0	0	
<i>Donations.</i>									Do., for <i>Haiti</i>	10	0	0
Ailan, T. R., Esq., for				disposal under the				W. R., per "Record"...	5	0		
<i>Widows and Orphans</i>	5	0	0	will of the late Mrs.	250	0	0					
				Priestley								

	£ s. d.
<i>Legacies.</i>	
Currie, Mrs. Janet, late of Glasgow, less expenses	2 5 0
Dinwiddle, Mrs. Mary, late of Glasgow, with interest	55 9 10
LONDON AND MIDDLESEX	
AUXILIARIES.	
Battersea—	
Juvenile Association	3 0 0
Bloomsbury Chapel—	
Juvenile Association, for <i>Haiti School</i>	5 0 0
Eagle Street—	
Juvenile Association, for <i>Schools</i>	1 2 6
Hope Chapel—	
Juvenile Association, for <i>Fernando Po School</i>	2 16 1
Kennington, Charles Street—	
Collection	3 1 0
Poplar, Cotton Street—	
Juvenile Association, for <i>Hanwell School, Ceylon</i>	6 0 0
BEDFORDSHIRE.	
Dunstable—	
Contributions	3 17 6
CAMBRIDGESHIRE.	
Cambridge—	
Contributions	59 12 7
DEVONSHIRE.	
Torquay—	
Collection	1 8 6
Contributions	4 1 0
	5 9 6
Less expenses	0 8 6
	5 1 0
ESSEX.	
Walton on the Naze—	
Two friends, for <i>Haiti Chapel</i>	1 0 0
GLOUCESTERSHIRE.	
Tewkesbury	14 7 6
HAMPSHIRE.	
Beaulieu—	
Collection	2 3 8
Sunday School	0 4 4
Broughton	14 11 0
Niton, I. W.—	
Collection (less expenses)	1 15 0
Portssmouth, Portsea, & Gosport, on account... ..	50 0 0
Ryde—	
Collection (less expenses)	3 10 2
Contribution	0 10 0
Do., Sunday School	0 11 0
HEREFORDSHIRE.	
Ledbury—	
R. K. and A.....	0 3 6

	£ s. d.
HERTFORDSHIRE.	
Markyate Street—	
Collections	2 14 2
Contributions	2 5 7
Do., Sunday School, for <i>African Schools</i>	4 0 0
	8 19 9
Less expenses	0 4 0
	8 15 9
KENT.	
Dover, Salem Chapel—	
Collection	17 17 10
Contribution	5 0 0
	22 17 10
Less expenses	3 13 6
	19 4 4
Folkstone—	
Collections.....	6 13 0
Contributions	3 10 8
Do., Sunday School, for <i>Madras Schools</i>	4 11 0
Woolwich, Queen Street—	
Juvenile Auxiliary, for <i>Chittoura School</i>	10 0 0
LINCOLNSHIRE.	
Burgh—	
Collections.....	11 11 0
Horncastle—	
Collections.....	7 11 7
Contributions	6 6 11
	13 18 6
Less expenses	1 17 0
	12 1 6
Lincoln—	
Collections.....	10 17 6
Contributions	20 12 0
Do., Sunday School	1 2 9
	32 11 6
Less expenses	1 19 6
	30 12 0
NORTHAMPTONSHIRE.	
Wollaston—	
Ward, Mr. John	10 0 0
NOTTINGHAMSHIRE.	
Basford, New—	
Collection	5 0 0
Carlton Hall—	
Scott, Elizabeth, box by.....	0 17 4
Collingham—	
Collections, &c.....	7 14 8
Contributions	24 1 7
Do., Sunday School	0 6 0
Newark—	
Collections.....	10 7 5
Contribution	1 0 0
	11 7 5
Less expenses	0 12 2
	10 15 3

	£ s. d.
NOTTINGHAM—	
Collections—	
Derby Road	16 17 2
George Street	14 15 3
Public Meeting.....	8 5 10
Contributions	41 11 4
	81 9 7
Less expenses	3 4 3
	78 5 4
Sutton in Ashfield—	
Contributions, additional	0 2 0
OXFORDSHIRE.	
Banbury	3 0 0
SHROPSHIRE.	
Bridgnorth—	
Collections.....	13 0 6
Contributions	17 19 11
Do., Sunday School boys.....	1 12 0
	32 12 5
Less expenses	0 15 6
	31 16 11
Pontesbury—	
Collection	1 2 6
Shiffnal	1 10 8
Wellington—	
Contributions	8 9 0
Wem	1 10 9
SOMERSETSHIRE.	
Friends at W., 2 years	2 0 0
Do., do., for <i>Africa</i>	1 0 0
Bristol, on account, by Mr. George Thomas... ..	96 4 2
Horsington—	
Collection (society) ...	1 3 6
Winscombe—	
Proceeds of Tea Meeting and Juvenile Contributions	6 1 0
STAFFORDSHIRE.	
Tamworth—	
Collections.....	6 0 0
SUFFOLK.	
Botesdale	1 4 4
Bradfield	0 15 3
Bury St. Edmund's—	
Collection	13 2 6
Contributions	11 3 0
Do., Juvenile Association (society)...	6 17 7
Do., Young Men's Bible Class	2 6 4
Do., Sunday and day Schools	3 8 1
Charsfield—	
Collection	1 2 3
Contribution	1 0 0
Clare—	
Collection	3 0 0
Contributions	3 1
Eye—	
Collection	2 4 4
Contributions	6 15 2
Do., Sunday School	0 14
Grundisburgh—	
Collection	1 6 10
Contributen	1 0 0
Horham	5 7 8

		£	s.	d.			£	s.	d.			£	s.	d.
Ipswich, Stoke Chapel—					Lewes—					Miln's Bridge—				
Collection	11	0	2	Collection and Contri-						Collection		3	15	0
Do., Public Meeting	5	18	3	butions		20	5	6		Rawden—				
Contributions	0	18	6							Collection		3	0	0
Do., Juvenile Assoc-				Less expenses		21	10	6		Contributions, Juve-				
ciation	11	8	0			1	11	6		nile		3	7	6
Oceold	0	13	0							Do., Sunday School		1	4	9
Otley—						20	5	0		Rishworth		1	12	10
Collection	2	15	0	WARWICKSHIRE.										
Contributions	1	10	0	Alcester—						SOUTH WALES.				
Rattlesden	2	7	0	Collection		12	0	11		BRECKNOCKSHIRE—				
Stoke Ash	1	16	10	Contributions		2	9	6		Builth—				
Stradbrook—										Collection				
Collection	3	1	1	Less expenses		14	10	5		Contribution				
Contributions	3	16	0			0	18	0		Less expenses				
Do., Sunday School	0	18	4			13	12	5		1				
Sutton	1	16	11	Stratford on Avon—						1				
Waldringfield	0	16	0	Collection		7	2	4		7				
Walton	4	17	6	Less expenses		1	12	0		1				
Wattisham	4	0	10			5	10	4		3				
	131	4	3	WORCESTERSHIRE.										
Acknowledged before				Aitch Lench—						CARMARTHENSHIRE—				
and expenses	79	13	7	Collection		3	0	0		Newcastle Emlyn—				
	51	10	8							Collection				
				Upton on Severn—						Contributions				
SUSSEX.				Collection		4	15	9		Do., Sunday School				
Battle—				Contributions		5	11	3		Do., Sunday School				
Collection and Contri-				Do., Sunday School		0	7	6		Less expenses				
butions	5	11	4			10	14	0		10				
Ebrighton—				Less expenses		0	14	4		10				
Collection, Bond St.						10	0	2		Westmancoote—				
(part)	5	2	0	Collection		1	12	3		Collection				
Do., Public Meeting	8	3	6	Less expenses		0	3	0		1				
Contributions	15	3	2			1	9	3		1				
Do., Bond Street				YORKSHIRE.										
Sunday School ...	0	19	9	Keighley—						Collection				
	29	8	5	Collection		2	2	10		Contributions				
Deduct for Baptist						1	10	2		1				
Irish Society, £5,				Less expenses		0	3	0		1				
and expenses, £1						1	9	3		1				
19s.	6	19	0							1				
	22	9	5	ERRATUM.										
Forest Row—				The Legacy of £5, acknowledged in the December Herald as from Mrs. Elizabeth										
Collection	1	11	0	Perry, late of Wotton under Edge, should have been from Miss Elizabeth Perrin, late of										
				Kingswood.										

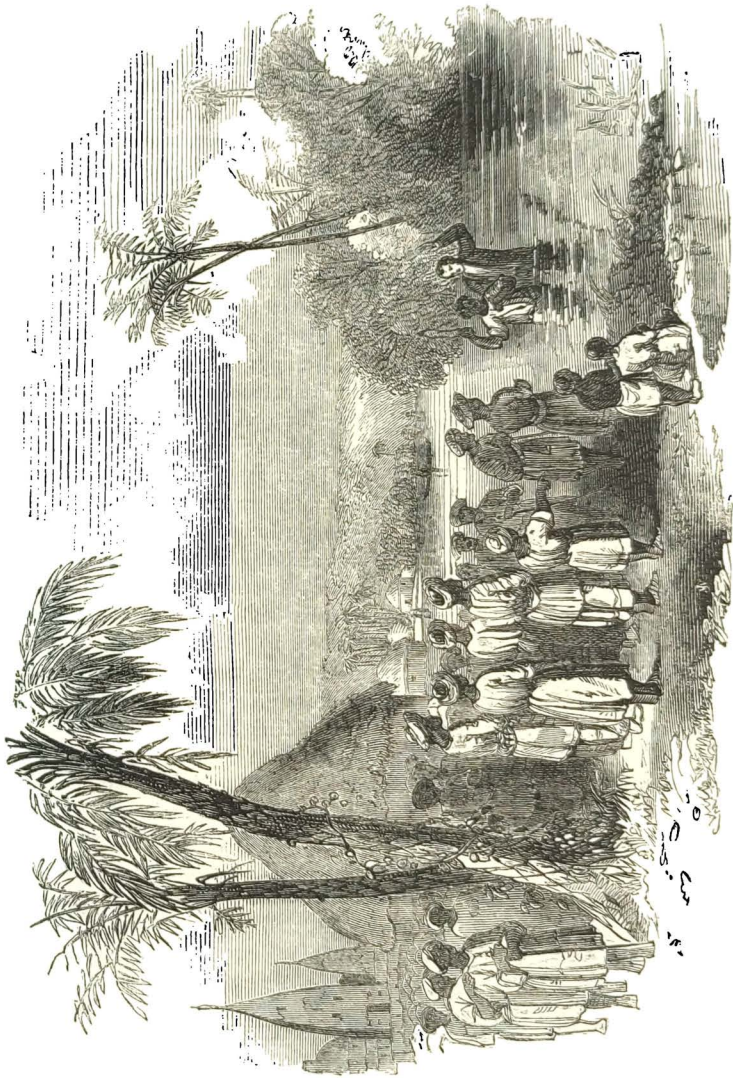
ERRATUM.

The Legacy of £5, acknowledged in the December Herald as from Mrs. Elizabeth Perry, late of Wotton under Edge, should have been from Miss Elizabeth Perrin, late of Kingswood.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (Feb. 1852).



A GOOD CONFESSION.—See page 21.

THE MISSION FIELD.

THERE is a point of contrast of some interest between the commencement of the kingdom of God under apostolic ministrations, and that of modern missionary enterprise. *Then* the whole world was open to the messengers of Christ, and they could journey everywhere proclaiming the gospel. When Thomas and Carey began their labours in India, every part of the heathen world was closed to them. It was because no other locality would admit them, that the directors of the London Missionary Society chose the islands of the South Pacific as the place of their evangelic toil. But not among the least of the blessings resulting indirectly from missionary zeal is the fact, that *now* every heathen land except Japan is accessible, not only to the preacher of the cross, but to all the ameliorating influences of a true civilization. The efforts of the first twenty-five years were naturally slow in manifesting their results. Languages had to be acquired, the Bible to be translated, countries to be explored, prejudices to be removed, governments to be rendered tolerant if not favourable. Scarcely twenty-five years can be said to have been fairly employed, in producing the astonishing results given in our last number, in India alone. Two-thirds of the missions existing in Hindostan have been established less than twenty years, and several even less than ten. The following table, presented to the missionary conference in Calcutta a few years ago, shows the accelerated rate at which the increase of converts proceeds as time goes on. There were accessions to the Christian church from :—

1793	to	1802	of	27	persons.
1803	to	1812	of	161	„
1813	to	1822	of	403	„
1823	to	1832	of	675	„

1833 to 1842 of 1075 persons.

1843 to 1844 of 485 „

The zeal of the Christian church has, however, stirred up opposition as well as allayed it—opposition from those false systems which are perversions of the gospel. Romanism and Anglicanism have, too, their emissaries in the field, and aim to sow tares among the seed of the kingdom. Thus in India there has been for some years every effort made to introduce the English establishment, with its parochial arrangements and charges, its cathedrals and ecclesiastical courts, its exclusiveness and priestly pride. Bishop after bishop has striven to effect this object, and to parcel out the empire of India as its own. If, in some things the government of India has been found obstructive to missionary efforts, in this matter it has proved itself wise and politic.

“From the time,” says the *Friend of India*, “when the episcopate was established in India, it has been the constant aim and the earnest endeavour of the episcopal authorities to divide the metropolis into parishes. But this has steadily been resisted by the government, from the very obvious necessity of preventing the introduction of those parochial rights, privileges, and prerogatives that exist in England, and which would be altogether out of place in a country where every clergyman, as regards his appointment, his removal, and his allowances, occupies the position of a military chaplain.”

There is therefore no established religion in India, except idolatry may be so considered, where the government supports the priests and temples. But this abomination is about to cease altogether. We observe, however, with regret, that while the government of India, in compliance with the urgent solicitations of

the public, both abroad and at home, is about to break off all connection with idolatry, the new Governor of Ceylon is about to resume it. Three years ago, by an official letter of Sir E. Tennent, the Ceylon government formally broke with the Buddhism of the island. By Lord Grey the step was emphatically approved. Yet the present governor has resumed the practice of appointing the priests; an oppressive system of service on the temple estates has been thereby re-introduced, and the temples themselves are adorned by forced labour.

Missionary intelligence from India continues of a cheering character. Our present number contains an interesting account from our German brother, Mr. BRON, of the baptisms he has been permitted to administer at Dacca; while Mr. JOHANNES' letter gives us some interesting details in continuation of the information already presented of the striking work going on at Comilla. One of the pleasing scenes there referred to is depicted in the engraving on our first page.

From Jamaica the intelligence of the

spiritual condition of the people is full of satisfaction. But the dark gloom of suffering and pestilence still broods over the island. In various places cholera has re-appeared, and its direful effects are aided by the prevalence of small pox in a form of great virulence. Those circumstances give increased urgency to the letter of the Rev. J. CLARK, which will be found in a subsequent page.

The usurpation successfully executed by Louis Napoleon in France has already, in some places, proved its enmity to the gospel. The very valuable labours of the Rev. N. ROUSSEL, in Charente, have been stopped, and there is every probability of a general onset on Protestantism by the jubilant priests of Rome. Our brother JENKINS is at present unmolested, and his assistants are still permitted to carry the Bible from place to place.

Thus, chequered as is the scene of missionary operations, yet in them all may we discern the great Head of the church overruling all things for its good, and preparing the way for his glorious and righteous reign.

INDIA.

DACCA.

Under date of Oct. 31, 1851, our German brother, Mr. BRON, gives us a very encouraging report of his labours. After referring to the advantages he had gained by his brief residence at Serampore, and his subsequent marriage to a daughter of our aged brother ROBINSON, he proceeds to recount—

His success.

You must have heard that our good Lord blessed my feeble endeavours in winning souls to him, and that I have had since the last four years a native Christian congregation of forty souls. After our baptism, however, nearly all of them left us, and seemed resolved never to return. I am, therefore, very happy

to tell you that most of them begged to regain their membership. Four of them were baptized last February in the presence of Messrs. Leechman and Russell, and on the 12th inst. I had the happiness to immerse other five believers in the river at my out-station, Dayapur. I held an address from the boat to the congregation, to which some Hindoos and Musselmans attended. After this I immersed them upon a profession of faith in our Lord Jesus Christ, and administered the Lord's supper after preaching a sermon in my bungalow. It was a day of much blessing to me, and I hope to all who were present.

There are eight or ten more candidates for immersion at Dayapur, all of whom (with the exception of one) are of my former flock.

I delayed their baptism for a good reason, but I hope the Lord will grant me the

pleasure of re-admitting them very soon into our flock.

His labours.

My work here is chiefly in Bengali. Brother Robinson and myself take turns in preaching on the sabbath both in English and Bengali, and when brother Robinson is not able to take his turn I preach for him.

On Tuesdays I have a regular expounding of the scriptures with the native preachers, to which also all other members attend.

On Thursdays I have a Bible class in English with the children of the native Christians, which is also attended by the children of brother Robinson.

On Wednesdays we intend to continue the weekly service in English which has been interrupted during the last few months on account of having no audience.

Besides this I have the boys for an hour daily to teach them singing, that our worship in Bengali and English may, by and by, be benefited in this point also, which is most desirable and I think necessary.

Two young lads of my flock at Dayapur I have taken under my care here to give them instruction. They are promising boys, and accompany me in my journeys, distributing books and singing with me in the bazars to collect people for hearing the word. At evenings I accompany one of the native preachers to preach in the streets and bazars in town, which preaching is really most encouraging as we have nearly always good and attentive hearers. By saying this I would not rouse any sanguine feelings, the people are still deaf and dead; the Spirit of God must awaken them, and not less stimulate the preachers also, that we may truly say, 'the hand of the Lord is with us.'

Last sabbath we had again a blessed day. My dear wife with her sister were baptized upon a profession of faith in our Lord Jesus. The former had, a year since, struggled with many fears and doubts, but happily the Lord answered our prayers at last, and triumphed over every obstacle. The chapel was very well attended both morning and evening. I preached in Bengali before a mixed congregation, brother Robinson held an address in English at the water side and then immersed his two daughters. Thus you will praise the Lord with us, and magnify his name. I hope sincerely that the Committee will not hesitate to keep up Dacca, and, if possible, send my old fellow labourer here also, that we may both, as we did before, do the work of evangelists.

I have not opened any school as yet, my

uncertain situation prevented my doing so, but I cherish the hope, and if God permits, to commence with this branch after the cold season.

Yesterday I visited again with brother Robinson our out-station, where we found things in pretty good order, and settled some matters connected with the ground there. Next week I shall for eight days visit a very large melah at Munshi bazar, where, it is said, 40 or 50,000 people will flock together from all the adjacent districts. We hope to blow the trumpet of the everlasting gospel to many hundred souls, and distribute the word of life more widely than we did before.

After this trip I intend to travel through and into the Tipperah district, and make known the all-sufficiency of the atonement of our Lord Jesus. There are somewhere some people apparently near the kingdom of God, may they be fully rescued from the wrath to come, and become devoted followers of the Lord. I will not fail to give you some report of our itinerations.

The field.

Dacca is the capital of whole East Bengal, surrounded by a great population; the capital of the eastern and northern districts of Bengal, extending from Chittagong and Tipperah on the east, as far as Purneah on the west, a country of at least 70,000 square miles of land, with a population, it is supposed, of about eighteen millions of immortal beings, and is occupied with but two or three missionaries. The seed has been widely sown in all the adjacent districts, as Dacca itself, Tipperah, Silhet, Mymensing, Pubua, and Furreedpore, and it cannot but germinate in the hearts of these multitudes. Everywhere Supper and myself have been received in a most encouraging manner in our journeys in the preceding years; the attendance at the English services is gradually increasing; two small native congregations collected, and other things call on us to go on and not to abandon the field. There is a Romish bishop with some priests and nuns here, who exercise not an unimportant influence upon several Europeans, they seem to be trying to get a firm footing here. Shall, then, the truths as they are in Jesus be taken away from this wide and inviting field? I hope not. I rather trust the Committee will strengthen this place by another brother, and I would be happy to spend my life for the gospel with my former colleague Supper, who has nine years since been my intimate friend and brother in Christ, my fellow student at Basle, and fellow labourer and sufferer in Bengal.

CHITTAGONG.

The interesting facts relative to the work of grace proceeding at Comilla, are further detailed by Mr. JOHANNES, as follows:—

A new church formed.

[18th Sept. 1851.—Before I left the village from which I last wrote, I felt it my duty to administer the rite of baptism to four men and four women, and thus form the first Christian church at Comilla. The other eight candidates are placed under instruction; and I hope that when I next visit the place I shall also baptize them. It is my firm persuasion that this church will, under the divine blessing, prosper; for from the disposition of the people I am convinced that God is carrying on his own work; and now that I am away from them my heart is among the people there, and to instruct them in the things of God will constitute one chief end and employment of my life.

After the baptism of these few followers of Christ, I entreated them to recognize their obligations as Christians, and ever to bear in mind their lost and ruinous condition by sin, and that nothing under the sun would deliver them from suffering, sorrow, and death but a firm belief in a crucified Saviour—that from the day of their putting on Christ by baptism to the day of their death, the work of repentance and grace must progress in their souls—that they must live by faith which will overcome the world, surmount difficulties, and make them meet for the inheritance of the saints in light.

The converts instructed.

The night preceding their baptism, myself and the brethren employed ourselves in singing hymns and exhorting the people to continue steadfast and faithful unto the end. I told them that their happiness was great in the manifestation of God's distinguishing favour towards them, while thousands in the villages around were sunk in gross darkness, and knew not the value of this great salvation—that as Christians they must now live up to the standard of the gospel, walk in love, and be conformed more and more to the image of Christ—be meek and lowly in heart—have the mind which was in Christ Jesus—then and then only they were likely to enjoy the great peace of the gospel and fellowship with God and his Son Jesus Christ—happy under all the vicissitudes and trials of life, and triumphant in the anticipation of the glorious period when they shall enter into the joy of their Lord. I also told them that they must not forget to keep their hearts with all diligence and continually to strive and pray

to have their sins washed away in the blood which cleanseth from all sin. The four female candidates more than once expressed their happiness in their high calling of God in Christ Jesus; and told me that they were fully convinced in their minds that they had now known the true love of God and the way of peace.

A good confession.

Early in the morning of the 15th of August, these eight persons made a public profession of their faith in Christ. It was a very affecting sight. While offering up a prayer, the women followed, repeating every word after me, and that most earnestly and devoutly. Whilst in the water Bishwanath, one of the Brahmans, pulled off his Brahmanical thread or paita from his neck (long his companion there, and roughly flinging it in the water), said, "Thou hast long deceived me and the world. I have now done with thee for ever for the sake of Christ whom I now own." The second Brahman, Benikanta, also followed his example. I appointed a teacher to instruct the people in reading and writing. From the day of my arrival, I commenced giving instruction in Bengali, and before I left, the four women came to me and said that they could repeat a part of the alphabet. I encouraged them to perseverance and promised to send them books. This I did on my arrival at Chittagong. I also left the native preachers there to attend the court, and to return and inform me of the result of their petition before the magistrate. Some of the men who have come from them inform me that no order has as yet been passed. You will be happy to hear that I have not neglected this infant church. My preachers are sent regularly to remain there for a month, two by turns, and the people are always coming backwards and forwards. I have now two young men, very hopeful, whom I have set to work, they are under my immediate instruction, and are two of the eight candidates.

I must add that the brethren who had suffered oppression were completely deprived of their house, weaving materials and apparatus, and that I ventured partially to relieve their wants by allowing them a few rupees to provide themselves for future usefulness.

3rd October, 1851.—The brethren at Comilla are still suffering even more greatly from zemindari oppression. The complaint which they had lodged in the magistrate's court has been dismissed. This was owing to their non-attendance. They had remained at Comilla till they had spent their last pice, when they were compelled to return home. I believe the case must be instituted *de novo*,

and this I am unwilling to do, as it is expensive, vexatious, and trying. When I am present on the spot, I shall see some of these Hindu zemindars and try a more conciliating mode of going to work.

You will be glad to hear that some of the native converts visit me at Chittagong very frequently. I have now two with me under instruction.

SEWRY BIRBHOOM.

Under date of Dec. 2, 1851, our excellent brother WILLIAMSON furnishes the following reply to some inquiries as to the qualifications and labours of the native agents under his direction. We give, first his own letter, and then extracts from the journal to which he refers. They will be read with interest,—the first as a most valuable testimony of one best able to judge, to the activity and zeal of the native brethren engaged in the work; the other, as affording a fair illustration of the efforts made by them in diffusing the light of the gospel among their benighted fellow countrymen:—

You are naturally desirous of knowing something of the character and qualifications of those who labour with me in the gospel. Whether as teachers or preachers, I have much pleasure in saying, that though they are not learned men, nor men of eminent piety, they are nearly all pretty well educated, sensible, intelligent men, and, I trust, possessed of necessary, though not extensive, religious attainments. They are also so useful to me in the mission, that I know not how I could dispense with their services. For many years they have cost the society nothing, their salaries having been paid out of funds collected at this station. At present four assistants are employed as teachers and preachers of the gospel—two in preaching only, and two more as schoolmasters as well as preachers—chiefly at home. I have heretofore, at different times, transmitted to the society extracts from their journals, and have now the pleasure of sending enclosed an account of a few weeks' itinerancy with me, from which we have just returned. The translation is as literal as the English language will well admit of, and the account is concise, in order to occupy as little room as possible.

Nov. 8th. We (Saheb, Sonaton, and myself) set out for Loopoor mela. On our way we spoke to the people in the market of Poorindoopoor, and in the villages of Hatti-

kora, Grogoria, and Pama, telling them that they could not be saved by those from whom they expected salvation, seeing they were themselves sinners, but only by the Lord Jesus Christ, who has wrought out salvation for all who believe on him. Many people, at every place, listened in silence.

9th, Lord's day. We preached in the villages of Neturee, Mongoldi, Lebura, Resubpoor, and Kosba. We said generally, that the worship of idols is exceedingly displeasing to God, because they are made by men's hands; none can make God, who is the Creator of all things, and the only proper object of worship. Generally, large, attentive congregations.

10th. Visited to-day the villages of Bandoga, Kendanga, Bolobpoor, Soorool, Raypoor, and Mirzapoor. Pretty good congregations of quiet hearers, except at Raypoor, where some opposition was manifested, and one of our tracts torn. Our chief subject was salvation by Christ only.

11th. We preached in the mela and market of Loopoor, making known the love of God in sending his Son to save a lost world; many hearers.

12th. Both morning and evening we went, some of us into the mela or fair, and others to the neighbouring villages. Some observed that they could not forsake the religion of their fathers, to which we replied, that the gods, being sinful beings, could not save their votaries; but that Jesus, who is perfectly holy, could; to which they assented.

13th. We adopted the same method as yesterday, speaking of the miracles and sacrifice of the Son of God, the only foundation of our hope.

14th. In the fair we insisted chiefly on the one great sacrifice for sin, effected by the Lord Jesus Christ (who is god in human nature), contrasted with the inadequate propitiation of human invention.

15th. In the mela and Hator market, we said that Christ has shed his precious blood as an atonement from sin, that we sinners might be reconciled to God. Many seemed to approve of what was said.

16th, Lord's day. Addressed the gospel to several congregations in the villages of Loopoor, Chundurpoor, Mirzapoor, and at the fair. Among many other things, we observed that mankind, having lost the knowledge of God, had reduced themselves to a

miserable condition in this world, and exposed themselves to still greater suffering in the next; but that God, seeing their lost and undone state, had come in human nature to save them, and is graciously calling them to himself, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

17th. In the morning Saheb and I went to Bhedin, while Sonaton remained in the fair; when in the evening we all addressed the people by turns.

18th. Both in the fair and market we endeavoured to exhibit the gods as corrupt and unable to save their worshippers, and Jesus as the only true Saviour. Some tried to argue the subject with us, but were soon silenced.

19th. In the morning, after delivering two or three addresses, we took our leave of the mela, which was not very full of people, having, like several other fairs in this district, greatly fallen off of late years. Leaving Loopoor, we spoke the word of God at Gutgan, Dhansona, Jemoli, Upper K'hara, and Middle K'hara.

20th. To day preached Christ Jesus, the great and only Saviour of sinners, in opposition to the gods of the heathen, at Lower K'hara, Itindu, Ekhadara, Modhobpore, and Singhu.

21st. Spoke the word of God at Singhu, Bijra, and Bahira, in all of which places we were well received with the exception of the last mentioned, where, after Saheb had spoken awhile, we were hooted almost out of the village, two wicked brahmans having set the people against us, vociferating "Hori Bol," in which all joined.

22nd. In Sienne and in Loopoor market, to which place we had returned, we made

known the gospel of salvation to perishing sinners, hardly any gainsaying.

23rd, Lord's day. At Kamarpara, Dooronda, Rumnogger, and in Elambuzar Nat; spoke chiefly on the sin and danger of idol-worship.

24th. Made known the way of life through the Lord Jesus Christ in Elambuzar and four neighbouring villages.

25th. Discoursed on the necessity of receiving Christ, forsaking sin, and serving God. Visited five more villages in the vicinity of Elambuzar.

26th. On our way from Elambuzar to Doobrajpoor, we spoke of the efficacy of the death of Christ, in the villages of Pair, Ghooria, Sonmoome, Lonet, Gara, and Podmo.

27th. This day addressed various groups of people at Binoone, Rengna, Gopaulpoor, and Hetumpoor market. In some of these we obtained only a few hearers. In one village Saheb disputed sometime with a musulman on the authority of the Koran.

28th. In the large market of Doobrajpoor, addressed crowds of people on the infinite mercy of God in giving his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. Sometimes a little disputation.

29th. On our way home from Doobrajpoor spoke to the people on their eternal well-being, in four different villages; generally well received.

In this tour we distributed 420 tracts and 107 portions of scripture. During our absence from home, Jadob and Beni made known the gospel to the poor on Lord's days to the prisoners in the gaol, and to the people in the Bazar. Gave away thirty-two tracts and ten gospels.

CEYLON.

The last mail brought the pleasing intelligence of the safe arrival of Mr. and Mrs. DAVIS at Ceylon—an event not more gratifying to themselves than encouraging and pleasant to our long-overworked brother, Mr. ALLEN. The following are extracts from letters dated Colombo, Dec. 15, 1851.

Mr. DAVIS writes:—

Having been guided and protected by the hand of our almighty and faithful God we anchored in Colombo roads, safely and in health, on the morning of the 10th inst., after a favourable voyage of seventeen weeks.

Our very kind friends Mr. and Mrs. Allen have welcomed us to their home, where we

expect to remain for the present, to reap the advantage of their knowledge and experience. We found Mrs. Allen looking very well, but Mr. Allen appears to need rest, and is evidently debilitated. We are highly pleased with the new Pettah chapel, and the large attentive congregation worshipping therein.

My time has been principally occupied in getting my luggage from the vessel, preaching for Mr. Allen at the Pettah, and conversing with the native preachers and teachers. During the next month I shall be able to visit many of the stations, and will then endeavour to carry out the plan you suggested, of collecting the native teachers, in order to attempt some improvement in their mode of imparting instruction.

Mr. ALLEN welcomes his colleagues:—

We have an answer to our prayers in the

arrival of the Severn, bringing in health and strength brother Davis and his wife. Having watched the approach of the vessel for some time from our verandah, at day-light, I started at six A. M. to bring them off. They have had a pleasant voyage, and seem glad that they are on shore once again, though far away from the land they love, as I suppose we exiles do in every case. I trust we shall find in them all that we have looked for,—missionaries of the cross in truth.

Brother Davis took the Pettah services yesterday, and for once I sat as a listener, yet though I trust mine was a profitable position, as indeed all must have thought, I would rather have been occupied in preaching elsewhere; I do not like idle sabbaths. I say not this because I wished to occupy the place he did, but simply because I feel a preference for doing the Lord's work actively. It was to me a high privilege to hear the brother beloved, and for the sake of these people I could strongly wish they might hear him constantly. It was well too, for rest is needful. I am tolerably well, but have no great physical strength, it has been exhausted and needs a little renewing. As soon as they are settled and tolerably acquainted with the various parts of the work it is desirable that

we, that is, we who have borne the burden and heat of the day, should avail ourselves for a month or so of Kandy and its cooler climate. By the next mail we shall be able to acquaint you with any definite arrangements we may see fit to make. As yet we have not done any thing in the matter, the mail of to-day preventing. Brother Davis will no doubt write you of the voyage. He looks likely to wear well, and sincerely do we hope the climate will suit him. We have had quite a sick house, more than twenty at one time with fever. My own children have all been ailing, and need to breathe the mountain-air. The Davis' will remain with us at present, and so one rent will be saved to the mission. You may be sure we feel thankful enough that they have been permitted to land in safety and in health, and have no doubt you will join with us in praise to Him whose providence is over all; we owe him praise for his goodness to us and to them; us he has preserved and strengthened for the work that devolved on us, and them he has conducted safely hither. May they be strong to labour, may their bow abide in strength, and the arms of their hands be made strong by the mighty God of Jacob.

WEST INDIES.

JAMAICA.

The Rev. J. CLARK, of Brown's Town, has addressed to the Secretaries of the Society the following letter. It is with pleasure we give it a place in the *Missionary Herald*, commending the Special Fund formed to aid our brethren, to the generous sympathies of our readers:—

DEAR BRETHREN,—

On behalf of myself and brethren, allow me through the medium of the Herald to return our grateful acknowledgments to those esteemed friends who have so nobly and generously responded to the appeal on behalf of our Jamaica mission, and to express my earnest hope that their example will be extensively followed, so that those beloved brethren who are toiling in the midst of affliction and distress may have their hearts cheered and their hands strengthened by the manifested sympathy of their Christian friends at home.

As in many parts of the country information is desired respecting our mission, allow me also to request the insertion of the fol-

lowing brief statement in the pages of the Herald.

It is generally known, that after a season of almost unexampled spiritual prosperity, our churches have had to pass through one of trial, during which they have been sifted as wheat; but painful as the process has been, the result we trust will be to the glory of God.

Two years ago they were in a state of deep depression. The Spirit of God appeared to be grieved, and his converting and sanctifying power restrained. Many of our people, however, were afflicted at the low state of Zion. They humbled themselves before the Lord, and with earnestness and importunity implored him to revive his work in our midst. In some few churches there seemed to be an immediate answer to prayer, but generally lukewarmness prevailed amongst professors of religion, and the impenitent grew more hardened in their sins.

God at length visited us, but it was in judgment. He sent the pestilence which speedily swept over the island, and cut down one tenth of the population.

Then the churches were aroused from their slumbers, blacksliders returned with weeping

and supplication to their injured Saviour, and sinners fled from the wrath to come and sought refuge in Jesus.

In the district in which one brother labours, one thousand five hundred persons were in a few weeks summoned into eternity, and amongst them nearly two hundred members and one hundred and fifty inquirers in connection with the churches under his care; but such was the concern awakened, that upwards of five hundred individuals came to him professing repentance, and expressing their desire to be received into the church of Christ.

Similar results followed this awful visitation in almost every part of the island; and although we lost, it is believed, not far short of three thousand of our church members, and large numbers of inquirers, attendants and sabbath scholars, their places were immediately filled up, and thousands who had long been indifferent to the claims of the gospel crowded to the sanctuary.

When I was about to leave the island, I requested an esteemed brother to give me a brief account of the revival, with which the churches under his care had been favoured. From his reply I make the following extracts:—

“The deep depression under which the island had so long groaned, had perhaps been as severely felt in this neighbourhood as in most parts. Congregations fell off to a great extent; the church rapidly declined in numbers, and the sabbath-school was almost abandoned by the teachers.

“Man’s extremity, however, is God’s opportunity. When I was brought to feel that I was powerless, he graciously took the work into his own hands, and before we were aware, he made himself manifest amongst us in all the plenitude of his mercy.

“About the beginning of 1850, several persons came to me anxiously inquiring what they must do to be saved. Some of these were young people who had been in our schools, but whom in the course of years I had forgotten.

“In April, a week having been set apart by the Western Union for several services, a series of meetings was held on successive evenings to pray for different classes of characters. To these plain and pungent addresses were delivered, by which recent impressions appeared to be deepened, while it is hoped that new ones were made on the minds of not a few. Our prayer meetings from this time were better attended; our class meetings, which had been broken up, were revived, and at all our stations a death-like solemnity rested on our sabbath congregations, so that I began to hope that the Spirit of God was at work in the midst of us.”

In May of that year, fifteen, and in October thirty-eight persons were baptized by our brother.

“In December,” he continues, “a still larger number were about to be added to the church, when the cholera broke out in the neighbourhood with dreadful fury, spreading terror, dismay, and death on every side. It is hoped, however, that this visitation was overruled for good, not only in producing conversions in many, in strengthening them where they previously existed, and in driving some souls to the cross, but in arousing old members from their slumbers and inducing them to do their first works.”

When the scourge was removed from the district, forty-two more were baptized; and on the following month thirty-six, and on the succeeding one forty-two more were added to the church, making one hundred and seventy-three, in little more than a year, between eighty and ninety of whom had been in the day or sabbath-schools, and more than one hundred of them children of church members.

Since I have been in England I have learnt that the good work is still progressing at those stations; that sixty persons were recently baptized, and that there were an equal number of candidates, most of whom have probably by this time been received into church fellowship.

A native brother, formerly a student at Calabar, and now pastor of one of the churches of our lamented brother Knibb, lately wrote me, “There is a glorious work going on here. The chapel is crowded every sabbath. The inquirers’ and backsliders’* classes are increasing every week, and there is not a day without young persons coming to talk with me about their souls. There is every thing to encourage, and God has blessed me very much. Help me to praise Him for his goodness towards me.”

But for the fear of making this communication too long, I might quote intelligence of a similar character from letters I have received from other missionaries. One has lately baptized sixty persons; another between seventy and eighty; another nearly one hundred; and, indeed, there are scarcely any of our brethren—European or native—but whose hearts have been cheered in the midst of trials and difficulties by large additions to the churches under their care.

But God has not yet removed his chastening hand from Jamaica. The cholera still prevails. In the district of Green Island there have recently been several hundred deaths. Montego Bay and other parts of

* Large numbers of backsliders having returned, it was thought necessary at all our stations to place them under the care of an experienced Christian, to converse with them from time to time, to watch over their conduct, and, as far as practicable, to ascertain whether they were bringing forth fruits meet for repentance, before they were restored to church fellowship. Hence the term, “Backsliders’ Classes.”

the parishes of St. James and Trelawny, have been re-visited, and great numbers have died. By the last packet I received intelligence that it had broken out at Brown's Town and Sturge Town, and there was reason to fear that the desolating scourge would spread in localities hitherto exempt from its ravages.

Another awful disease has broken out in some parts of the island. Mr. Dexter, in a letter I lately received, says, "You will be sorry to learn that the small-pox is still raging fearfully, not only in this district, but in every part of the parish. At Duncans, the deaths have been numerous. At New Birmingham, also, many have been taken off, while almost all have been visited by it. To say three out of four would not be a sufficient proportion. At one spot—and all within a stone's throw—you may stand surrounded by the dwellings of five widows, all members of the church. In the Plantain Walk, at Stewart Town, just below our house, there are sixteen cases now, one lying dead, and another every moment expecting to die."

I cannot but regard these repeated and painful afflictive dispensations as proofs of the Saviour's regard to the Jamaica converts—to try the faith of some, and to call others from their wanderings; for, "As many as I love," he says, "I rebuke and chasten; be zealous, therefore, and repent." And therefore must the prayers of God's people still be lifted up, that they may continue to be sanctified, and that our beloved people may come forth from the furnace as gold seven times purified.

These trials, however, in connection with the commercial and agricultural distress which is still severely felt by all classes of the community, render it impossible for the people at some of our stations to support their pastors; and certainly there never was a time when the earnest efforts of self-denying, holy men were more needed than now, to comfort the suffering, to instruct the anxious, and to improve these visitations to the spiritual good of the whole community. It is, therefore, most important that our already broken ranks be not further enfeebled by other brethren being compelled to retire from their work because of inability to obtain support for themselves and families.

The Wesleyan society find it necessary to expend nearly £7,000 per annum on their Jamaica mission. The London and United Presbyterian societies are wisely and liberally supporting theirs. The church establishment is maintained at a cost of about £40,000 annually. And surely there are friends in our own denomination who will furnish the comparatively small amount needed to sustain one which Coultart and Tinson, Knibb and Burchell, and other men of like spirit, lived and died to establish and extend, and which has been as richly blessed as any missionary effort in modern times, numbering not less than 25,000 members, besides many thousands of inquirers, sabbath-schools, and attendants.

I remain, dear brethren,
Faithfully yours,
JOHN CLARK.

FRANCE.

MORLAIX.

The letter from the Rev. J. JENKINS, giving the particulars of the work of evangelization in his department, is as follows. It is dated Jan. 9th.

A good work stopped.

I enclose a letter from Mr. Roussel, which I received a few days ago, by which you will see that his interesting and promising labours in the Charente have been put a stop to by the Prefect of the Department. This is greatly to be regretted. I need not dwell on this painful fact. It appears evident that the present state of political affairs in France adds to the power of the clergy, and so far is destructive to religious liberty. It is not easy to know what will be the future state of things in this country. We desire justice, liberty, order, peace, union, and prosperity; but we see the opposite evils gaining ground;

and such are the ignorance, corruption, vice, and impiety which prevail, that we despair of seeing that happy state of things which would rejoice the heart of every good man. I am inclined to think that the Lord has in reserve his heavy chastisements for the sins of nations and their rulers. The Ninevites will condemn the nominally Christian nations of Europe. Nevertheless our duty is to labour to accomplish good. I am glad to say we have not been affected by the late political events; so we continue our labours as heretofore. We have even the prospect of doing more good both in town and country.

Our Breton colporteur Omnes has recommenced selling the scriptures and distributing tracts in the Cote-du-Nord.

The work done in another way.

The other colporteur Georget, who has no authorization to sell the scriptures, has just

commenced a work which is likely to be very useful. Some time ago we printed a small book to teach reading Breton. It struck me not long ago that Georget could make himself useful by going about the neighbourhood where I preach in the country, to teach children and adults to read, making use for that purpose of the Breton reading book and the New Testament. He is fairly qualified for this work, and lives in that part of the country, while, on account of bodily infirmity, he is not able to do hardly any other labour. Last month he commenced, and soon had thirty-six pupils. As soon as the priest perceived this work going on he visited himself the families, anathematized against Georget, and forbade them to receive him to give lessons on pain of being refused absolution and communion. In consequence of this the number of scholars was reduced to twenty-

eight. But Georget was not to be frightened or discouraged by these priestly proceedings, he continued his labours, and when I heard from him a short time ago he had forty pupils. I am persuaded this is an excellent way of doing good in this country, it is the Sunday school brought into daily use here, and we have decided our friend will make a trial of going on with it for three months at the expense of the congregation at Morlaix.

Our friend Humbert, who, as you know, has been unable to be of great service for want of a Prefect's authorization to sell the scriptures, has in view something to do that is likely to give him the means of providing for himself, and also to do much good in the work for which he came here. As this is not certain of success, I only mention it at present as likely to be realized. If this plan will succeed I will give you later further details.

THE KAREN MISSION

ON THE TENASSERIM COAST.

Continued from page 14.

Go southward—traverse the Ye, the Tavoy, and long Tenasserim, and you find that along all these rivers, from mouth to source, with nearly every tributary stream, the gospel has been effectually preached, disciples baptized, churches constituted, chapels erected, assistants sent forth, jungle schools established, and, we trust, souls saved. From the adjacent islands, the Siamese mountains, and the Thong-yeen valley, converts have also been multiplied. The deep glens, and dark ravines have often witnessed the baptismal ordinance, and reverberated with songs of heavenly praise.

The strong citadels of superstition have begun to fall; many who have from time immemorial sacrificed to nats and demons, and danced around the bones of their ancestors, have looked forth from the labyrinths of superstition and idolatry,—have seen the beacon light hung out over the ocean of heathenism—have fled to it for safety, and “run into the strong tower.”

Both tribes of this rude untutored race have received a written language, with a considerable number of valuable books. In Syen Karen, the New Testament, with a sixth of the Old, is completed, besides about twenty works of various sizes and volumes. These include a grammar, dictionary, mathematical books, &c.

In the Sho or Pwo dialect, Matthew, John, and Acts have been printed, a grammar, and a few elementary books. This people are as yet but little known. They are in some respects superior to the Syens, but far more

inclined to Budhism, consequently more averse to Christianity.

And these tribes, a few years since so wild, can now read understandingly to the number of twelve or fourteen hundred in these provinces, besides in Rangoon and Bassein.

The Karen mission has three principal stations—Maulmain, Tavoy, and Mergui, where are located ten mission families, and one single lady, belonging to this department. There are connected with the Karen mission two efficient missionary societies, one in Tavoy, the other in Dong-yahn, a large Pwo settlement, twenty-five miles north of Maulmain. There are also about thirty jungle schools, three boarding or preparatory schools, and two theological seminaries. There are nearly thirty organized churches, with fifteen or more connected stations; between thirty and forty assistants, and six ordained pastors.

In addition to what has been done for Karens, among the Selongs, also, a church of forty-two members has been gathered, their language reduced to writing, and some elementary books printed. Light has also spread into the Rangoon region from these provinces, and from Dr. Judson's Burmah church at Rangoon, so that now many valuable assistants and two ordained preachers have been raised up from there.

There are now connected with the Karen mission about one thousand six hundred and sixty-four baptized believers, and in Rangoon and vicinity near one thousand five hundred more.

Such are the treasures secured to the church

—the Bride of the Lamb, from these dark wilds. Precious—costly gems! Nor are these all the riches gained. Lo! far away in the heavenly world stands a lovely shining band striking their golden harps! Blessed! blessed company! mingling with angels, and swelling the glorious anthems of praise to the Lamb!

ELLEN H. B. MASON.

At the annual meeting of the Karen pastors in December, 1850, it was found that there were at that time no fewer than forty-four churches, under the care

of forty-eight native preachers. During the year 529 persons had been baptized, chiefly by the native pastors. Only fourteen had been excluded from fellowship, while 151 had entered into rest. There were 123 persons awaiting baptism. These churches do not include many little clusters of Christians in various places. Sabbath schools are found among them, and all aid more or less in supporting their own preachers.

HOME PROCEEDINGS.

We have not received any account of meetings held in the country since our last publication. Those which the Secretaries have had to arrange have been as follows:—Mr. J. CLARK and Mr. HENDERSON have been engaged at Shouldham Street, and the former with Messrs. BROCK and MAKEPEACE at Somerleyton and Lowestoft; Messrs. UNDERHILL and HENDERSON at Shacklewell; Mr. HENDERSON at Wallingford, Wantage, and Oxford; Messrs. TRESTRAIL, LEECHMAN, and CLAYDON, at Windsor, Sunninghill, and Staines, and the former at Colnbrook and Wraysbury. Mr. UNDERHILL has also paid a visit to Chatham.

Accounts of meetings held on behalf of the mission are always acceptable; and we find our readers are pleased with such intelligence. We shall be glad, therefore, if the secretaries of auxiliaries will kindly bear this in mind, and furnish us with such details as they may deem suitable.

The proceedings of the last Quarterly Meeting of the Committee were of unusual interest and importance.

The Sub-Committee appointed to consider some suggestions of the deputation respecting the management of the commercial department of the Calcutta Mission Press, presented their report, which gave cordial satisfaction to the

Committee, and was received and adopted.

Another report of a Sub-Committee was presented on the best method of providing for the widows and orphans of Missionaries. This subject has often engaged the attention of the Committee, and has been found to be a difficult and embarrassing one. The report recommended, in general, a scheme of Life Insurance. The details cannot be given here; but the plan was generally approved. It is also intended to provide something definite for the widows and orphans of Jamaica brethren, in lieu of the late island-fund, which, from a variety of circumstances, has been found almost useless. This will relieve them of some large and pressing debts, and it is confidently expected, will not prove more expensive to the Society than the plan hitherto followed. After an animated and interesting discussion, the report was received and adopted.

A notice of motion given by the Rev. J. WEBB, on the receipt of government grants for educational purposes by missionaries, came on for discussion, on which it was resolved:—"That, in the opinion of this Committee, it is inexpedient and inconsistent with our principles to accept government or other state grants for religious purposes—the pur-

pose of religious education included." It is, therefore, an instruction by this Committee to our brethren, that in all their arrangements they act upon this principle as the only one which can commend their efforts in the department of education to the sympathy and support of our churches.

A Sub-Committee was also appointed to inquire and report to the Committee whether any of our missionaries receive or have received within the last ten years government or other state grants in support of schools, either directly or indirectly, connected with the Society.

The Secretaries brought up a paper which they had prepared, on the pastorate of the mission churches. It was read, and directed to be circulated among the Committee for consideration.

In reference to the objects to which the Special Fund now raising for the temporary assistance of Jamaica, the following resolution was passed:—

"That, in the application of the Special Fund raised for Jamaica, cases of application for assistance in sending out pastors to churches in that island capable of supporting them, be entertained by the Committee, and dealt with according to the opinion which they may form of their respective merits; it being understood that in no case shall such aid be construed into any future claim on the funds of the Society, or on the Special Fund."

We call *especial* attention to the foregoing resolution; partly because it will be seen at once, that it enlarges the object for which the Fund, as stated in the circular, was intended; and partly because it meets that portion of our esteemed brother CLARK's forcible and affecting letter, inserted in our present number, in which he adverts to this subject. We hope that this matter will not be lost sight of by our pastors and churches in their response to the appeal already made to them.

POSTSCRIPT.

As we are going to press, we have the satisfaction of hearing of the safe arrival of the Rev. D. WEBLEY and his wife at Jacmel, in Hayti. The voyage

through divine blessing had been a prosperous one, and they were in excellent health.

DESIGNATION OF REV. JOHN JACKSON.

In compliance with the request of the Committee, the Rev. J. JACKSON, pastor of the church at Falmouth, has kindly consented to undertake the pastorate of the English church at Agra. Two interesting services in connection with his departure were held at Falmouth on the 21st of January. In the morning, after the usual introductory service, conducted by the Rev. W. MEAD of Truro, Mr. UNDERHILL gave an account of the locality where our brother is called to labour, and of the rise

and present condition of the church and mission cause in the presidency and city of Agra. Mr. JACKSON then read an interesting statement, presenting the reasons that had led him to resign the pastorate of the church at Falmouth, and to enter on the work of the ministry in Agra, after which the Rev. SAMUEL NICHOLSON of Plymouth addressed our brother, affectionately urging prayer on his behalf, that he may speak "boldly" the gospel of Christ in his new sphere of labour.

After a social gathering of the friends and members of the church, a public meeting was held in the chapel in the evening, presided over by JOHN FREEMAN, Esq. Appropriate addresses were given by the chairman, the Rev. Messrs. TROTTER, MEAD, NICHOLSON, and Mr. UNDERHILL. At the close, one of the deacons presented in the kindest manner to Mr. JACKSON a purse containing fifteen guineas, for the purchase of some books as a memorial of a pastorate

closed with universal regret, and amid the sincerest expressions of mutual esteem and Christian affection on the part of both pastor and people.

The services were of a deeply interesting and affecting character.

The labours of Mr. JACKSON at Fal-mouth closed on the 25th, and he expects to sail for India, with his beloved wife and child, in the "William Carey," towards the end of the month.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY

On Tuesday evening, October 14, the third annual meeting of this Association was held in the Baptist Mission Library, W. H. Watson, Esq. presided, and, after the Rev. John Clark, of Brown's Town, Jamaica, had supplicated the divine blessing, briefly introduced the business of the meeting.

The Secretary, Mr. Thomas J. Cole, having read the report, resolutions approving of the course pursued by the Committee during the past year, and urging the continuation of similar efforts, were moved by the Revs. C. M. Birrell, of Liverpool; J. Davies, of Wallingford; G. W. Fishbourne, of Bow; Isaac New, of Birmingham; R. W. Overbury, of Eagle Street; William Walters, of New Park Street, London.

The objects of this Association, as stated in the report, are the diffusing missionary information, and endeavouring to increase a missionary spirit among young men; the encouraging and aiding Sunday school children, and the young generally, in making systematic efforts on behalf of missions; and the cheering the hearts and strengthening the hands of the missionaries in their educational efforts.

The Committee have carried out these objects during the past year, by the delivery of lectures to young men, the holding of missionary prayer meetings, and the contributing articles upon missionary subjects to various periodicals. They have also delivered fifty

illustrated lectures on India, in the metropolis and the provinces, by means of which, upwards of 23,000 persons were made acquainted with the state and claims of the baptist mission in the East. In addition to which, their deputations have attended many juvenile meetings, and visited many country schools, endeavouring to establish juvenile missionary auxiliaries in every direction, and place them upon a secure basis. The Committee have also maintained a regular correspondence with the missionaries, not the least interesting part of which has been the arranging for the regular supply of a weekly newspaper to each of these beloved labourers in distant lands.

We are glad to find that the Association is making its efforts tell on the important work of education; much time and thought has been spent in obtaining an exact knowledge of the educational wants of each station, and by appeals to the juvenile auxiliaries, this Association has obtained permanent support for thirteen of these mission schools, and gives promise of still greater results during the coming year.

We would earnestly commend this report to the prayerful consideration of all Christians, but especially Christian young men, and trust that the Association will have a great share in their sympathies and prayers.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	October 17.
AMERICA	QUEBEC	Marsb, D.	December 5.
ASIA.....	CALCUTTA	Thomas, J.	November 8.
	DACCA.....	Bion, R.	October 31.
	INTALLY	Pearce, G.	November 7.
	SERAMPORE	Marshman, J. C. & ora.	November 7.

BAHAMAS.....	GRAND CAY	Rycroft, W. K.....	November 15.
	NASSAU	Capern, H.....	November 10.
BRITANNY	MORLAIX.....	Jenkins, J.....	January 9.
JAMAICA	FALMOUTH	Gay, R.....	November 24.
	KINGSTON	Graham, R.....	November 29.
		M'ulloch, J. & ors.	November —.
	MONTEGO BAY	Hands, T.....	November 24.
		Lewin, J. L.....	November 24.
	REFUGE	Fray, E.....	December 9.
	STEWART TOWN.....	Dexter, B. B.....	December 8.
TRINIDAD	PORT OF SPAIN	Law, J.....	December 13.

ACKNOWLEDGMENTS.

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

Mrs. Gouldsmith, for a box of useful articles, for *Rev. J. A. Wheeler, Western Africa*;
 Mrs. Jane Anderson, Elgin, for a box of magazines, for *Africa*;
 Friends at Wokingham, for a box of useful articles, for *Rev. J. Sale, Barisal*;
 J. B., Islington, for a parcel of magazines;
 Mrs. Hassall, Clapham, for a parcel of magazines (five years);
 Mrs. Mary Bailey, for a parcel of magazines;
 Mr. Meredith, for a package of books, magazines, &c., for *Rev. J. Smith, Chitoura*;
 Mrs. Cozens, Clapton, for a parcel of magazines;
 Mrs. Moore, Hackney, for a parcel of magazines;
 Mrs. McAll, Tottenham, for a parcel of magazines.

The Rev. D. Day, of Port Maria, Jamaica, desires us thankfully to acknowledge the receipt of a parcel of useful and fancy articles from Miss Longworthy and friends at Harrow.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1851.

£ s. d.		£ s. d.		£ s. d.	
<i>Donations.</i>		Contributions	10 13 5	Bethesda—	
Bible Translation Society, for <i>Translations</i>	300 0 0	Do., Sunday School	0 11 0	Collection, Public Meeting	11 2 6
Friend	0 5 6		20 16 1	Contributions	13 19 6
Gordon, Mr., for <i>Chapel at Matelle, Ceylon</i>	2 2 0	Less expenses	0 12 7	Garden Street—	
W. R., by "Record"	5 0 0		20 3 6	Contributions	2 0 0
				ESSEX.	
LONDON AUXILIARIES.		BUCKINGHAMSHIRE.		Thorpe—	
Bloomsbury Chapel, on account	25 0 0	Waddesdon—		Contributions	0 16 2
Camberwell, on account	30 0 0	Contributions	0 14 6	HAMPSHIRE.	
Drawing Room Collection, and Sunday School, Crawford Street, by Mr. Dikes, for <i>Italy</i>	2 18 0	CAMBRIDGESHIRE.		Andover—	
BEDFORDSHIRE.		Waterbeach—		Collections.....	5 11 4
Risely—		Contributions, by Miss Drew	0 11 2	Contributions	18 6 4
Friend	0 5 0	DEVONSHIRE.		Do., for <i>Bundoo</i>	7 4 0
BERKSHIRE.		Devonport, Morice Square—		Do., for <i>Sooden</i>	4 4 0
Wantage—		Collection	10 3 6	Do., Juvenile Working Association	7 5 8
Collection	11 8	Contributions	17 9 6	Do., Infant Class, in farthings	0 2 4
		Do., for <i>Scriptures for Fernando Po</i>	5 10 0	Proceeds of Tea Meeting	2 18 8
		DURHAM.			45 12 4
		Sunderland—		Less expenses	2 11 6
		Bethany—			43 0 10
		Collection	8 0 0		

		£ s. d.			£ s. d.			£ s. d.
Brockenhurst—			Pembroke Chapel—			YORKSHIRE.		
Sunday School		0 10 0	Collection, for <i>Chapel</i> ,			Leeds, on account, by		
Longparish—			<i>Haiti</i>		22 14 10	Mr. H. Gresham ...		10 13 0
Collection		1 10 0	Contributions, for do.		05 0 0			
Lymington—			LINCOLNSHIRE.			SOUTH WALES.		
Collection		5 0 2	Boston—			Pembrokeshire—		
Contributions		5 10 9	Collections.....		4 16 6	Blaenllyn—		
Do., for <i>Africa</i>		3 11 4	Contributions		5 9 10	Collection		0 18 8
Do., Sunday School			Holland Fen—			Contributions		7 5 0
Teachers and			Collection		0 10 0	Fishguard, Ebenezer ...		1 16 0
Children.....		4 18 5				Harmony—		
						Collection		0 14 0
		19 0 8			10 16 4	Contributions		3 1 0
Less expenses		0 13 10	Less expenses		1 3 6	Letterston—		
					9 12 10	Collection		1 1 0
		18 6 10				Contributions		0 15 0
Newport, I. W.—			NORTHAMPTONSHIRE.			Langloffan—		
Collection		7 16 7	Friend, near Northamp-			Collection		2 2 0
Contributions		4 15 0	ton, for <i>Debt</i>		10 0 0	Contributions		8 7 0
Do., Sunday School		1 0 0	Do., for <i>Haiti</i>		1 0 0	Pembroke Dock, Bush		
			Do., for <i>Bahamas</i>			Street		10 0 0
Less expenses		13 11 7	<i>Chapel</i>		1 0 0			
		1 1 7				SCOTLAND.		
		12 10 0				New Pitslago—		
KENT.			SHROPSHIRE.			Contributions, by Mr.		
Ashford		5 5 4	Ightfield—			James Leslie.....		1 2 4
Margate, on account,			Collection		2 14 6	IRELAND.		
by Mr. J. B. Flint ...		10 0 0	Snailbeach—			Ballina—		
Sevenoaks—			Sunday School, for			Collection		3 10 0
Contributions		2 6 1	<i>Native Teachers</i> ...		0 10 0	Belfast—		
Uphill, near Folkstone,			Whitchurch—			Collection (less ex-		
Union Chapel		0 17 0	Collections.....		4 1 5	penses)		6 5 0
LANCASHIRE.			Contributions		8 18 8	Contributions		4 6 1
Bootle—			Do., Sunday School		0 6 0	Waterford—		
Collection, for <i>Chapel</i> ,			Less expenses ...		13 6 1	Coombe, John, Esq....		0 10 6
<i>Haiti</i>		7 10 0			0 10 7			
Liverpool—					12 15 6	FOREIGN.		
Collections—			SUFFOLK.			VAN DIEMAN'S LAND—		
Great Crosshall St. .		19 12 1	Bildeston—			Launceston, by Rev. H.		
Pembroke Chapel,			Collection		2 15 0	Dowling		3 0 0
Public Meeting... ..		28 18 2	Eye—					
Boho Street		11 19 0	Howes, Rev. T.,					
Woodside		3 13 6	Thorndon		1 0 0			
Contributions—			Ipswich—					
Pembroke Chapel			Contributions (addi-		1 12 6			
Sunday School,			tional).....		20 6 5			
for <i>Italy</i>		4 0 0	Somersleyton					
		68 2 9						
Less expenses		12 11 0						
		53 11 9						

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



THE NATIVE TEACHER'S BURIAL.

The Missionary Herald (March 1852).

THE MISSION FIELD.

Among the most significant indications of the decay of Hindooism, a very striking one is the decreasing popularity of some of the most important of the heathen festivals. The Indian journals all agree in saying that the festivities of the Durga Pujah have gone off this year with greater tameness than at any bygone period. It shows itself in the economy practised, where before all was recklessness and extravagance; feasting is less general, and the licentious nautches are neither so expensively got up nor so well attended. Writers indifferent to missions attribute this to the increase of knowledge among the people, and a growing conviction of the utter folly and vanity of idolatry. It must however be borne in mind that whatever there is of education in the country, either owes its origin to or is under the direction of, the missionary bodies, from whose presses continually issue works of a religious and scientific character, destructive of the mingled system of Hindoo mythology and philosophy.

Converted natives, instructed in the missionary institutions, are also stepping forward to assail with boldness and effect the idols of their countrymen, and to expound to the more cultivated Hindoos the authority of the gospel of Christ. There have been recently announced in Calcutta, courses of lectures on the Evidences of Christianity, the design of which has alone proceeded from the intelligent zeal of two or three well educated young men of the higher classes. Their connections, and their knowledge of the state of mind of the upper ranks of Hindoos in Calcutta give great interest to their object.

From our brother PARSONS' letter, it will be seen that discussions on Christian truth are not unfrequent among

the pundits, the servants of Shiva; that insensibly they are constrained to entertain it in their private intercourse, forcing the way into their private assemblies, and shedding its light on their errors. We cannot but commend to our readers the curious particulars our brother has forwarded of his visit to the Hajepore mela, as well as the striking fact relative to the tract of our excellent native brother Shujatale.

While our letters from Africa convey to us the intelligence of the lamented death of our native brother WILLIAMS, we are rejoiced to find that the work of God continues to make progress, and the health of our brethren to be mercifully sustained. Mr. and Mrs. SAKER are now we trust happily settled at Cameroons, and Mr. WHEELER has much to encourage him in his solitary work. The dawn of brighter days seems at hand for Africa. It would seem from late intelligence, that the English squadron has very nearly put an end to the slave trade. All its strongholds near Congo have recently been abandoned, and at the three or four remaining places it was expected the trade would cease by the close of last year—rooted out, we trust, never to be revived.

Jamaica still suffers. Small-pox and cholera seem to emulate each other in their destructive ravages. The people perish by hundreds. The little help our afflicted brethren can render is cheerfully afforded, and with readiness are their efforts seconded from our Cholera Fund. We rejoice that the tried band will speedily be reinforced by the presence of our brethren, DAY, J. E. HENDERSON, and CLAYDON, who sailed in the "Hopewell" for Jamaica on the 9th ult.

The mission at Port au Plat, St. Domingo, has been recommenced under

very favourable auspices by our brother RYECROFT. His communication gives some interesting particulars of his preliminary visit. Suspended for four or five years, the labours of our brother seem now likely to meet with divine success. A small body of Christian people already exists in the town, composed of members of churches who have emigrated from the neighbouring islands of the Bahamas. In these will be found a nucleus of operation, from whose midst may go forth with effect the light of truth. We commend this mission to the earnest prayers of the churches of Christ.

One of the earliest stations of our society was Rangoon in Burmah. There Mr. FELIX CAREY planted the standard of the cross, and, in conjunction with the eminent JUDSON endeavoured to evangelize the land. It was left subsequently entirely in the hands of our American brethren. For many long years did they labour and suffer; but, were unable to penetrate

beyond Maulmain, or to enter the Burman empire itself. The arrival at the throne of a new sovereign has, however, altered the whole face of affairs. Two missionaries have settled at Rangoon, and though at first molested by the governor, now enjoy perfect liberty to preach the gospel. This liberty is owing to a missive from the sovereign, directing their good treatment and inviting them to visit the capital in the spring. It is obvious that more enlightened counsels prevail at the seat of government; and that at last Burmah, so long closed, so long the object of prayer, will receive the messengers of Christ. The houses of the missionaries at Rangoon were constantly crowded with visitors; not fewer than 6000 in one month are calculated to have sought instruction, and among them a few who appear to be thoroughly in earnest. The day of salvation for Burmah, of which JUDSON so longed to see the dawn, has at length appeared.

INDIA.

MONGHIR.

Mr. PARSONS has favoured us with the following interesting communication, dated Nov. 27, 1851.

The death of the righteous.

I have to speak of increase and of decrease. On the one hand, two dear brethren have been summoned home, we trust, to glory. The one was called away by apoplexy, and was unable to give any expression of the state of his mind on his dying bed. The other, whom dear brother Leechman saw in a sick and enfeebled state during his pleasing visit to us, and who had previously served the church for about nineteen years by leading the singing in the English chapel, was brought down by slow degrees, and often suffered most severely from the effects of complicated disease. In his greatest afflictions, his spirit and conversation evinced the truth of what he often felt and said, that affliction was best for him. All his brethren

were much struck and delighted to see how, as his strength decreased and his outward man failed, and his iron constitution bowed to the violence of his complaints, his inward man was renewed; and the nearer his end drew on, the more humble he appeared, the more emphatic was his self-renunciation, and the more calm and cheerful was his hope in the Redeemer. In his last moments, his hope seemed unclouded, and the remarks of all at his death appeared to show that they had recognized in his dying experience a fresh illustration of the faithfulness and power of Jesus. Blessed be God for such confirmations of our hope in him.

Sovereign grace.

On the 16th ult. it was our privilege to receive by baptism an aged disciple, whose conversion has appeared to us all a surprising instance of sovereign grace. Though a member of a family where Christ is owned and served, her daughter, son-in-law, and

grand-daughter being members with us, she, till lately, exhibited much enmity to spiritual religion. She appeared to have no suitable concern to be prepared for an exchange of worlds, which, at her age, she cannot suppose to be far distant, and if she had any hope it was a delusive one based on self-righteousness. Not long ago, two of her grand-children were baptized in Calcutta, and a letter from one of them to her is believed to have produced a deep impression on her mind. The change produced in her by the Spirit of God through this and other instrumentality was very conspicuous; and it was with peculiar pleasure we welcomed as a sister in Christ this "brand plucked from the burning."

More grace.

Two other individuals are desirous of testifying, in the same way, their attachment to Christ. In one of them a pious parent's prayers appear to be answered long after his removal to a better world. His father was one of the leading baptists of Calcutta of the last generation. Our dear friend appears to have been awakened some time ago, after a visit to Monghir; and a tract by Shujatali, translated into English under the title of "The Saviour's Complaint," founded on Rev. iii. 20, was a main instrument in that awakening. He subsequently for a time enjoyed a measure of peace and hope in Christ, but being afterwards much tried with fears and perplexities, he sought the counsel and advice of your missionaries here, for which purpose he visited Monghir (for he is not resident here), and since that I have heard from him that he has found peace, and he expresses a wish to unite himself with this church, a step for which I feel encouraged to believe grace has prepared him, and I hope the Lord, in his providence, will soon give him an opportunity to take.

The fair.

I have been permitted, lately, to pay a missionary visit to the Hajeeapore fair. I left home on the 22nd ult., and my beloved family accompanied me to Dinapore, where they were kindly entertained at our dear brother Brice's, while I went over to the mela. Brethren Soodeen and Bundhoo accompanied me. We had several opportunities of speaking of Christ on our way up, but without any circumstance requiring particular notice. Brethren Kalberer and McCumby from Patna, Brice from Dinapore, and Brandin and Ott from Mozufferpore, with Kasee and myself, and two brethren, made up the missionary staff of labourers. It was cheering to see so many labourers in the field, and yet, though we were all employed for several successive days to the full capabilities of our voices, we could scarcely feel that a tithe of the vast assemblage had

received from our lips the invitations of a Saviour's love. It has been found advisable to leave the office of distributing books chiefly in the hands of some one brother, as, without this, every speaker is liable to be interrupted continually by applicants, and the distraction occasioned in supplying them. The dear brother who undertook this part of the work had indeed a laborious task, but those who were engaged in preaching certainly felt very much the benefit of his exertions. It would certainly have been gratifying to the friends of missions to have witnessed the scene at our tents on the 7th and 8th inst. Through a great part of these days, especially, two separate congregations, often very numerous, were being instructed by the living voices of either a native or European brother, the void occasioned by those who retired being immediately supplied by new comers, while a third assemblage was eagerly crowding around the brother who undertook the distributions, to receive from him the same instructions in a written form. The Mozufferpore brethren were, besides, similarly employed in another part of the mela. Thus very much seed was sown; and it is hard to think that He who has declared that his "word shall not return unto him void," will suffer it all to fall into unfruitful soil.

The Pundit.

A Pundit, in conversation with some of us, much interested us by the account he gave of serious disensions which had lately taken place in Benares between a number of Shaiva and Vaishnava Pundits, during which they had busied themselves in searching out from the Poorans verses,—the Shaiva Pundits against Vishnu, and the Vaishnavas against Shiv; and he also assured us, that the merits of the Christian doctrine had been much discussed during the controversy. Numerous fakeers, as usual, were present, of a great diversity of names and sects. A remarkably large number came, throughout the time of our stay, to our tents, to hear, converse, or discuss.

The holy book.

One day, our attention being arrested by a gaudy palanquin, preceded by a herald on horseback beating two small drums, and accompanied by a number of attendants, one holding a large scarlet umbrella, another waving a fly-driver, &c.: we found on inquiry, that it contained the Grunth, or sacred book of the Nanakshahee sect; and afterwards we saw the same, or a similar book, laid in state amongst an encampment of fakeers, covered with a scarlet cloth. Such homage to a book is really illustrative of the state of mind of a vast number of the people. The supreme object of their regard, whether they avow it or not, evidently is the particular theory of religious doctrine and duty to which they

have attached themselves. Indeed, I firmly believe, that one of the greatest hindrances to the conversion of the Hindoos, is the almost universal habit among them of speculating and theorizing on religion, in a way that blunts the moral sense, by drawing off the attention from the real state of their hearts, and their real character, the theories themselves being almost all of a nature calculated utterly to delude or stupefy the conscience. The result is, that those who will argue for hours about God and his government, will witness the most flagrant sins without disgust or alarm; and to produce a real concern for pardon and salvation in their minds is a thing far more difficult than the innate depravity of the human heart would even cause it to be.

Visitors.

It is a gratification to us when any of the heathen visit us at our houses, that we may have the opportunity of doing what brother Russell has noticed as important, namely, directly confronting, at leisure, their objections and arguments. I had several visits from two Pundits, one of them a relative of the first convert of Monghir, Hingun Abisser. A

Sepoy also came two days, on one of which he sat two hours reading the gospel, which I was glad to hear him say had been commended by the colonel of his regiment to him and his comrades. His approbation of the gospel, as being "very wise," is, alas, the furthest extent of the approval of multitudes, who acknowledge this without feeling the word of God binding on their consciences. A Mahomedan, also, of Behar, on his way to Mecca on pilgrimage, spent several hours at my house in warm discussion with Nainsookh, our friend the Afghanistan Gosall, and myself. Again and again have individuals stayed for a few days with Nainsookh; and on one occasion, a man going on pilgrimage to Juggernaut was so far convinced by our brother's conversation as to break off the symbols of his sect from his arm and neck, and return to his home. On such occasions, the envy and opposition of the Hindoos who pass the house are excited, and they do all they can to draw them away by false representations. They were but too successful in the cases of a Punjabee brahmin, and a fakeer, who seemed for a while well disposed. It resembles reprisals between the kingdoms of light and darkness.

AFRICA.

BIMBIA.

The letter of our young native brother Fuller gives an affecting account of the decease of his fellow labourer Williams, who, from the establishment of the mission, has been a consistent follower of Christ. He adds to this some account of the last days of one of the converts baptized by our lamented brother Merriek. The letter is dated Nov. 11th.

The melancholy circumstance under which I am again called to write you a few lines is one of deep sorrow, and one which calls for aid and attention. The afflictions of our mission for the last few years are such that one can't think of them without deep sorrow, and hope that the church will consider Africa's state.

The native preacher's death.

It has pleased our heavenly Father to cause us to feel the stroke of an unerring hand once more in the removal of our aged friend and brother Mr. Williams. He died at Clarence, and, therefore, we are unable to give any particulars of his death, but shall

just write as I receive the communication. Mr. Wheeler writes thus:—"It has pleased the Lord to call our dear brother Williams from his suffering to the rest that remaineth for the people of God. He had been getting much better, but the last few days suddenly got much worse. I saw him last on Wednesday afternoon, he was then lying down with his eyes shut, looking quite calm, as if waiting for his last call. His poor wife told him I had come, and roused him. He opened his eyes slowly, and could move his arms with much difficulty. He was unable to say more than a few words. He was sensible to the last, and just before he died asked for the Bible, and pointed out two passages of Scripture for his sons and children in Jamaica; Philippians i. 1-6, and the other in Matthew. (His wife writes to say he chose Psalm xxiii. for himself.) It is only a few weeks since I buried his little babe, and now the aged father has been called to follow; he died on Wednesday evening at eight o'clock."

Clara's death.

I know not if you have heard of the decease of one of our Isubu members, by name Clara, an aged woman, one of the

two baptized by Mr. Merrick before he left. She died on the 31st of July. A few days before her decease I visited her without any knowledge of her being ill, and found her very low. Mr. Saker being here, he administered some medicine which refreshed her a little so as to enable me to converse with her; on the following day, which was the 29th, on entering the room she was surrounded by the natives, and was presenting her petition to God that he would speedily put an end to her suffering and receive her spirit, in every sentence breathing the sweet name of Jesus Christ. I conversed with her of the happiness which awaits them that love the Lord, and at every pause she would say, "Through Jesus Christ." On the following day, after I had conversed with her for a little while, her country people said to her, "All our family never die without saying something to us, and are you going to die dumb? You are only talking with those God-men, you can't say anything to us." Her answer was this, "I am commanded by Christ to say nothing to you; you have heard enough, which is sufficient." Turning her eyes to the little ones she said to them, "What will ye do? I am going." Turning to Moindu, her sister in Christ, she said, "I go before. Hold fast. I leave you in a world of sin and trouble, but Jesus Christ is above." The day she died Mr. Saker and myself saw her, and on asking her of the state of her mind she said, "Well!" Her tongue then became heavy, and she could say but little until half past six o'clock, P.M., her spirit took its flight, leaving us to chant, "How bless'd the righteous when he dies."

Appeal for help.

And now, dear brethren, the melancholy event which has now taken place in the removal of our brother who has been the only company to me here, leads my mind to make another appeal to the church of Christ, but before this I shall just make three remarks at which it may cause some to shrink at the thought of Africa. 1st. It may enter some valuable young man's mind that sickness and death cover Africa's soil. 2nd. The little progress that the gospel makes may dull the spirit of the church; and a scanty means, separation from all enlightened privileges and comforts of home, may be another. But in answer to these I would ask, How many merchant vessels that have left the shores of England for Africa, and every man on board of them have died in the rivers? but to this day are there none that will come on merchandise? Are there no more ships in Cameroons, in Bonney, and in Calabar? Does the mosquito in Benin fright the sailors and

captains? No! they with undaunted vigour pursue their trade with all the loss of lives; and for an earthly gain there are men to be found who will come out to Africa; but for the gain of an immortal soul, are there none who will think of the profit of a soul? Think of this, and look around you. But it may be asked, where is the profit of all the lives lost at Isubu? Why there is a soul now in heaven which all the world could not purchase, and is not that sufficient compensation for the lives lost if we had not another? Think of the many ships of war that have come out on the coast for the purpose of suppressing the slave trade, the loss of lives, and the length of time they have been engaged in this business; but has that been accomplished as yet? No! But are there none at the command of an earthly sovereign to come out for that purpose? There are hundreds who would not shrink at such a command; but for the Sovereign of all the earth there are none capable to be found. But again, has our society never laboured with no success for a longer period than they have laboured in Africa, and yet have you not continued? And why should you shrink for Africa? Think of the South Seas, and remember Africa.

It may be, as I said, because there are scanty means, and a separation from the comforts of home; but our Lord says, "He that will not forsake home, land, father or mother, brother or sister, for my sake is not worthy of me; and whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it." You may say, how can we go without being sent? England has washed her hands from the abomination of slavery, and shall the evangelization of Africa fright you? Shall the blood of Africa be required at your hands? Think of this, and see if there are no young men who will be willing to spend and be spent for God. See if there are none who will think of Christ's love when he left the seat of glory to die for us; and are there none who will think of fallen men, to tell them the blessed message of redemption? The harvest truly is large, but the labourers are few; pray ye the Lord of the harvest that he would send forth labourers into his vineyard.

In regard to the progress of the gospel here, God is doing his work slowly and silently. I have among my inquirers three hopeful ones, who I trust shall be such as shall be saved. I have not been able to make any journey yet; my time is now employed in printing the remaining parts of Mr. Merrick's works, and the Duala scriptures.

WEST INDIES.

JAMAICA.

The letters following are from the Rev. E. HEWETT, of Mount Carey, and the Rev. B. B. DEXTER, of Stewart Town. They convey to our readers some idea of the afflictions which still try our brethren and the churches.

Under date January 24th, Mr. HEWETT writes:—

The sum which you have placed in my hands has been distributed amongst about 50 poor widows and widowers, and about 150 poor orphan children; also in the supply of warm clothing, brandy, arrow-root, and other articles of nourishment.

I could give you names and other particulars, but that would take up too much room, and is unnecessary; suffice it to say, that conscientiously, and to the best of my ability, I have distributed of your bounty to the most necessitous; and if the donors to the Cholera Fund could sometimes have been with me when distributing their gratuity, they would have been richly compensated, in witnessing the happiness that has resulted even from the bestowal of the smallest sum.

I assure you much, very much distress has been alleviated. Many a widow has dried up her tears, at the fact that there are still hearts to feel, and hands to help, in the time of need, and many poor orphans have been comforted with the thought that there is sympathy for them in the hearts of many that are far over the water. And I may further add, that life has been preserved, and health restored, which would have been lost for ever, had it not been for this timely aid.

But our tale of sorrow is not yet finished, our cup is not yet filled, the direful pestilence has again raged amongst us, quite as fearfully as last year. Another hundred of our members have been swept away, and their widows and orphan children have been left to mourn their absence.

The disease has this year visited those particular localities that were passed over last year, and in some measure also the previous places where it raged; at all our stations it broke out at once, and I speak within bounds when I state that two hundred persons have been taken away from our churches and congregations; that is to say, about one hundred members and one hundred inquirers, hearers, and sabbath-school children. This year we had it in our house at Mount Carey; no fewer than six were lying sick with this terrible disease at one time, three of

whom died, and three recovered. Two that died were the wife and child of one of our deacons, who were visiting us in search of health; the other, the daughter of our infant-school mistress. Two of our deacons have been taken away, which make four with the two we lost in the beginning of this year.

Oh! the distress, pain, and sorrow I have witnessed; it cannot be described, and I do not think I could ever go through it again without falling a victim to the disease myself.

If I could have felt it my duty to leave I would gladly have left the neighbourhood entirely, but that was not to be thought of for a moment. Yet as a family we have all been preserved; surely we have cause to praise God. I have been however far from well for some time, being broken down with anxiety and fatigue, but I hope soon to be able to work as usual again. As you may suppose, the last affliction has affected us more than the first. Our resources have fallen off very much indeed, so that I am crippled now in a way that I have not been before.

Again, can you help those orphans and widows who have suffered latterly? there are many of them in the most painful circumstances of distress and poverty, and I feel deeply anxious to relieve them.

Under date December 8th, Mr. DEXTER writes:—

That there is a better disposition among the people to support the cause is plain, from the fact that the receipts this year are larger than in 1850, notwithstanding all the sickness; but you will most likely have heard from brother Clark that the small-pox has for some time been making fearful ravages throughout the whole of this neighbourhood. Hundreds have had it both here and at New Birmingham, and there have been many deaths. As we have no medical man within twelve miles a heavy responsibility rests upon us, and a great portion of our time is taken up in hearing of the progress of our patients, and preparing medicines. We have at present between thirty and forty under treatment, besides a large number who are beginning to get better, and many others who act for themselves. Its fatality appears to be confined principally to strong men and infants. As a consequence many of our female members are left widows, and in several cases with large families. God has however blessed our efforts, so that we have not had a larger proportion of deaths than in districts where there has been regular medical attendance.

Neither vaccination nor previous attacks of small-pox seem to prevent, as scores have had the latter disorder a second time. The willingness of the people to help the afflicted is beyond all praise, several of our deacons having given up almost all their time for weeks together to the work.

We have not yet been again visited by cholera, but are in continual fear of it, as it is raging all around us, and has recently proved fatal within three miles of this place. At Duncan's and Kettering it has been even worse than last year, thirty-one deaths having occurred in the first six days. Were it not for the kindness of Mrs. Knibb and Captain Milbourne, it is hard to say what the poor people would do.

In the church matters are much as when I last wrote. If spared till the 25th inst. I hope to baptize between thirty and forty, and there would have been a few more at New Birmingham, but for the sickness. They must now lie over till next year. Yesterday I preached a funeral sermon for four members who had died in the last few days. It is pleasing to add that they had all acted consistently from the time of their professing themselves on the Lord's side. One of them was a highly valued deacon of twenty-one years' standing, whom I shall miss at every meeting I attend. May God raise up many more to fill the vacant places.

To these we add a note from one of the native pastors, the Rev. E. FRAV,

of Refuge. The date is December 9th :

In the midst of anxiety and distress I have just time to send you a few lines.

I informed you in September of the appearance of the small-pox in this neighbourhood; since then it has continued to rage to a fearful extent, and God only knows when it will leave us.

It is now my painful duty to inform you of the re-appearance of the cholera, so that we are now surrounded by the small-pox and the cholera. The small-pox has not been very virulent; but the cholera has been, and is still, making sad havoc; within the short space of two weeks we have had seventy-one deaths in this district. There are now ninety-two cases of cholera under treatment. The scenes that I have witnessed are enough to sicken the heart; some of the people actually died from want.

We are passing through a great commercial and agricultural crisis, and what the end will be it is hard for us to divine, but, turn wherever you will at present, poverty and distress stare you in the face. Under all these calamities our stay is, "The Lord reigneth."

My object in writing now is to beg a grant out of your Cholera Fund, for the many widows and orphans thrown upon the charity of the church by this awful dispensation of divine Providence. I feel certain my plea for them will not be in vain.

ST. DOMINGO.

In the following communication, dated Grand Cay, December 14th, 1851, our brother Mr. Rycroft details the particulars of his recent visit.

Since I last had the pleasure of writing you I have visited St. Domingo, and now sit down to write you a few lines of information concerning our prospects there. Our old friend and brother, Mr. Vincent, I found still at his post, attempting all in his power for the maintenance of our principles, or the interests of the Saviour. This old and interesting disciple appeared very happy to see us, and willing to enter into our object. The few people connected with us who remained in the country after the revolution of 1843 have had his attention to the extent of his ability. This has at least given us a name in the place.

Puerto Plata.

Having arrived in the town of Puerto Plata on the Friday, it was thought I should be invited to occupy the pulpit of the pro-

testant body already in the place, who have a small chapel, and a limited congregation, for the population. In consequence of this I made preparation for an exclusive service on the Lord's day. No invitation, however having been given on the morning of the Lord's day, I held service at the little canute of friend Vincent, some distance from the ville where our baptist friends are accustomed to keep worship. We were few in number, but felt the presence of our Lord, and found it good to be there on every account. I thought, among other things, at this meeting, of the disciples at Jerusalem, in an upper room, and of what followed, in answer to their prayers. I thought of the little meeting at your beloved Kettering, and of its great and blessed results.

State of religion.

The whole scene being new, and its difficulties very apparent, tended to give illustrations and power to such statements of no ordinary character. I felt now the need of that presence which gave success to the preacher on the memorable day of pentecost.

All is beauty in the scenes of this country, only man, alas! only man is distorted. Here is the cross, it is true, but there is no Christ. Here is a kind of religion, but no spirituality; a form, but no power; there is literally death in the pot. On Sunday last, being the fête of St. Andrew, men and women were to be seen at noon bespattering each other on the beach with mud, and then plunging themselves in the sea, in remembrance, I suppose, of the swine into which the devil entered, when the Master drove them out of the possessed. The scene was ridiculous enough, and fraught with painful instruction. It said how much the country needs our presence, and God's truth. At night I held service in the town, when a good gathering, under the circumstances of the time, took place. We preached the crucified One, and afterwards sat and conversed with all for some time. The acceptability of our mission appeared in the presence of a good congregation, for the place, on Monday evening. The protestant minister now invited my acceptance of his pulpit; this however I declined politely, being about to start for this station.

A missionary field.

Puerto Plata promises to become a large and an important place, after a while. At present it may contain three thousand souls. Here are merchants of the French, German, and English nations, while a disposition exists in many persons to make it their home as soon as its political health is established. The fear of war, of which there are sundry reports, deters many persons from residing on the island, but I think that war is very distant. In this confidence merchants are building on a large plan, and strangers coming in. Merchants of liberal and religious views, or their agents, would be blessings here, and the country is very open for their operations.

I rejoice to find another missionary is sent to Jacmel. We should have two on this side of the island. I am totally separated from my missionary brethren at Jacmel by the political state of the country, as well as the distance. The city and its vicinity are open to us.

Our church order is appreciated as far as known, and our baptism acknowledged to a good extent. Even the good brother at

Puerto Plata has in our absence been the administrator of baptism by immersion, although a Wesleyan minister. Sometimes he sprinkles, or pours, and it appears sometimes does it just as it was anciently administered. The catholics say it is the right way. So far all is on our side of this question. This personal dedication to God gives us every advantage over the catholic church; we are severed from her, and from all her traditions. She sees none of her drapery about us. We are not an off-shoot in our worship. She cannot claim us in any respect as once in her connection. We stand before her on the foundation of the apostles, knowing but "that same Jesus," and walking in his steps.

There is some probability of my obtaining a very small dwelling by January, but such a dwelling as this will neither be for our health or accommodation, it is a mere makeshift, with high rental. Houses are scarce, and not to let; people have to build their own houses. A house like Grand Cay Mission would command perhaps £60 or £80 at Puerto Plata. I find a dwelling and several acres of land to it, in a healthy spot, only a few years old, and with suitable conveniences attached, to be disposed of for 2,800 dollars, it might perhaps be purchased for 2,000 dollars (£416), if the sum were offered. This would be our cheapest plan.

I have, through the kindness of brother Treadwell, obtained a room, open to the street and very commanding, for a preaching place. I can be heard some distance out of the house, and if I please, at a great distance. This room is no small consideration; the rental is not however yet fixed.

I expect, either in January or very early in February, to sail for St. Domingo. I am only now arrived home after two weeks' absence, a day. We were a week on a passage of some thirty hours. The weather was awful. We could not make a port out of the storm, and were obliged to submit to contrary gales of wind, and to be tossed on the great deep. The sea broke down into our cabin, and otherwise made its way over us. The vessel, unlike most we sail in, was strong, otherwise we might have been at home above. Thanks to our God we got safe to land at last.

HOME PROCEEDINGS.

The departure of Mr. and Mrs. MAKEPEACE for India has awakened great interest in Birmingham, and valedictory services were held at Broad Street chapel, on Monday and Tuesday, February 2nd and 3rd. From the account

which has been forwarded to us, we learn that on the former evening the chapel was most densely crowded, it being the occasion on which the public valedictory services had been announced to take place. Amongst the ministers

present were the Rev. Messrs. J. MAKEPEACE, I. NEW, J. A. JAMES, T. SWAN, T. JONES, — CHEADLE, J. BAKER, W. LANDELS, P. SIBREE, J. TAYLOR, E. THOMAS, and C. M. BIRRELL, of Liverpool. Mr. EVANS, secretary of the Birmingham Town Mission, commenced the services by giving out the hymn; after prayer by the Rev. J. BAKER, the Rev. C. M. BIRRELL, of Liverpool, founded his observations in support of the missionary enterprise from the last charge of Christ to his disciples, to "go into all the world and preach the gospel to every creature." After a lucid review of the history of Christianity in its missionary character, from the days of the apostles down to the time of Constantine, when Christianity became the path to the highest civil honours, with its desolating effects on the piety of the church, he came to the period of the Reformation, and then to the present century, when the idea was originated that it was the duty of the church to proclaim the gospel to the heathen. The Rev. P. SIBREE gave out the next hymn, and the Rev. T. SWAN prayed. This was followed by a special address to Mr. MAKEPEACE from the Rev. J. A. JAMES, in language of sympathy and congratulation on his return to India. This address, which was of considerable length, was characterized by peculiar impressiveness and touching pathos, and will doubtless long be remembered by those who heard it. The Rev. I. NEW, pastor of the Bond-street chapel, gave out the closing hymn, and the services terminated with prayer by the Rev. W. LANDELS.

On the following day, at half-past five, about 400 persons took tea together in the body of the chapel, and the number present was considerably increased as the evening advanced. The chair was taken by the Rev. I. NEW, and amongst those on the platform were Alderman LAWDEX, G. EDMONDS, Esq., clerk of the

peace, A. LAWDEX, Esq., Mr. EVANS, and the Revs. J. MAKEPEACE, T. SWAN, C. M. BIRRELL, BREWIN GRANT, E. THOMAS, J. BAKER, W. LANDELS, J. TAYLOR, &c. Addresses were delivered by most of these gentlemen, and it was moved by the Rev. T. SWAN, seconded by the Rev. C. M. BIRRELL, and carried with great cordiality—"That this meeting devoutly acknowledges the Divine goodness in rendering the return of the Rev. J. MAKEPEACE to his native land the means of restoring him to health, and congratulates him on the success with which God has crowned his advocacy of the missionary cause during his residence in this country; and also expresses its cordial affection and warmest sympathy towards him, and earnestly prays that he and his family may be safely guarded and conducted amidst the perils of the deep, to the scene of his future labours." Mr. MAKEPEACE acknowledged the vote in a lengthened and powerful speech on behalf of the missionary cause. Thanks were also voted to the committee of management for the tea, to the Rev. C. M. BIRRELL, and to the ladies' sewing committee for their services. During the day a valuable and extensive display of needlework, papier maché, cutlery, and other presents, for Mr. MAKEPEACE to take out to India for sale on behalf of the missions, was exhibited in the school-room.

On Sunday evening, Feb. 8th, Mr. MAKEPEACE preached a farewell discourse to an overflowing audience, from Rev. xxi. 1, "There shall be no more sea." Notwithstanding the extreme wetness of the evening, numbers went away unable to gain admittance. Thus terminated a series of most interesting services, the impression of which will not soon pass away.

Mr. MAKEPEACE desires us to state that he has received articles from Birmingham, Sheffield, Manchester, Chip-

ping Norton, Bootle, and Norwich, to the value of about £200. These gifts are indeed creditable to the zeal and liberality of the friends of the mission. If the value of such gifts, sent year by year to various brethren in the field, could be always ascertained, they would form a very considerable addition to the annual income of the society.

During the past month, meetings in behalf of the society have been held at Battersea, Dunstable, Tottenham, Brentford, and Canterbury, attended by the Secretaries and Rev. J. CLARK. Mr. ROBINSON of Kettering, was prevented visiting Dunstable by the dangerous illness of his eldest son; but the Rev. J. TOLLER kindly, and at the shortest notice, undertook to supply his place. The Rev. J. E. HENDERSON has attended meetings at Banbury, Hook-Norton, Bloxham, and Middleton; and Mr. CAREY at Kingston, in company with Mr. LEECHMAN of Hammersmith. Mr. TRESTRAIL has left for Scotland, where he will be joined by Dr. HOBX, in a visit to most of the churches there.

We have great pleasure in announcing, and particularly for the information of our brethren abroad, that the School for Sons of Missionaries was opened the last week in January. The committee have taken a commodious house, No. 1, Mornington Crescent. The domestic arrangements are under the care of Mrs. FLOWER, a missionary's widow, and the pupils are educated by a competent master, who appears eminently qualified for his work. It is chiefly owing to the indefatigable energy and zeal of the ladies' committee that the institution has been opened so soon, and under such prosperous circumstances. It is proposed to charge the missionaries £15 per annum; the expenses beyond the amount arising from such payment to be met by public subscription. Here, too, the children will have a home during the vacations, when they have no

friends in England to receive them. At present there are fourteen pupils in the house; but several more have been accepted.

Professor GODWIN of New College presided at the opening. The secretaries, Revs. Dr. TIDMAN and F. TRESTRAIL, detailed the proceedings which had been adopted and the objects proposed to be accomplished; addresses were also given by Messrs. HENDERSON, DAY, CLAYDEN, of Jamaica, and others. The ladies and gentlemen present appeared highly gratified with the appearance of the establishment, and the prospects of maintaining a useful institution, which will prove a great boon to our missionary brethren.

THE DEBT.

We beg to call especial attention to the enclosed letter. Thanks are due to the pastor and church at Pershore, not only for the truly handsome contribution towards the object mentioned, but especially for the effort they have made to induce *one hundred other churches* to imitate their example. We trust the idea thrown out by Mr. OVERBURY of reducing the debt by two or three thousand pounds will be realized; and we hope to see it effected at the next meeting in Exeter Hall. And it will be, if those churches appealed to by a sister church imitate the example and make the effort; and then, perhaps, a closing effort at the public meeting may extinguish the debt altogether. But the letter speaks for itself:—

Pershore, Feb. 10, 1852,

MY DEAR SIR,—Enclosed I send you a bill for £100, the result of our special effort for the debt on the Baptist Mission, to the liquidation of which we request it may be strictly appropriated. We have written about one hundred letters to different churches and individuals, urging them to unite in the effort. Will you let the subjoined list appear in the next number of the *Herald*? and can you not found upon it a special appeal, in the hope that we may reduce the debt at least

one or two thousand pounds? Wishing you success in the great work, believe me,
Yours truly,
F. OVERBURY.

	£	s.	d.
Mr. E. Andrews.....	5	0	0
Mr. James Andrews.....	5	0	0
Miss Cawkwell.....	2	0	0
Mr. Joseph Coombs.....	1	0	0
Mr. W. Dufty.....	1	0	0
Mr. Edwards.....	5	0	0

	£	s.	d.
Mr. Fletcher.....	0	10	0
A Friend.....	0	5	0
Lieut. Mogridge.....	5	0	0
Miss Page.....	5	0	0
Mrs. Perkins.....	3	1	0
Mr. Overbury.....	2	0	0
Mr. Stone.....	1	0	0
Mr. Steele.....	0	10	0
Mr. Warner.....	0	10	0
Mrs. Risdon.....	63	4	0
	£100	0	0

POSTSCRIPT.

We beg to remind our friends that this month is the *last* of the financial year. The sooner all remittances can be made the better. Officers of auxiliaries are respectfully requested to send up their accounts, and what sums

they may have in hand, as soon as possible. The accounts will be closed on the 31st instant, and unless remittances are made on or before that date, the contributions cannot appear in the Report.

EXTRACT FROM FAREWELL ADDRESS OF REV. J. MAKEPEACE, AT BIRMINGHAM, FEB. 3, 1852.

It is now about twenty months since my return from the burning plains of Hindostan. Serious thoughts were then entertained, that my shattered frame could never again brave that fiery clime, yet through God's abounding goodness, I am now, with recruited health, about to return thither. During my brief sojourn in England, it has been my privilege to plead the interests of our Indian mission, from one extremity of the land to the other; and I much regret that I did not enter upon this duty with the enlarged experience I have since acquired of the state of the churches, and the urgent necessity there exists of pressing upon them with tenfold force the claims of the myriads of our heathen fellow subjects in the east.

As it regards the success of my visits in replenishing the Mission treasury by increased systematic contributions, I feel that in the main I had been as a man beating the air. It has however been affirmed, that, notwithstanding the apparent unsatisfactoriness of present results, an interest has been excited, which, under the Divine blessing, will be productive of future substantial benefit. This slow but sure advance is preferable to any spasmodic effort; which, as experience testifies, too often ends in failure and disgrace. But there is one source of satisfaction, that I return not alone to my overwrought brethren, but that I am to have a colleague in the Rev. John Jackson, late of Falmouth. May your prayers unite with mine, that we may long be spared to labour harmoniously and successfully in hastening on the period of India's evangelization.

During the past year, seven brethren have been enrolled as agents of the society, some of whom are now actively engaged in different parts of the world. But it must not be concluded that there has been a corresponding increase of means. The newly-employed brethren are barely adequate to fill up vacancies, so that after all you have a diminished agency as compared with previous years, and consequently a diminished expenditure for carrying on your evangelistic operations. In Western Africa Mr. Wheeler has joined Mr. Saker, but not long ago there were five European labourers where now there are only two. In Ceylon, Mr. Davis has just arrived to supply the place of two valued and efficient missionaries, recently deceased. In Jamaica, Mr. East occupies the post of the lamented Tinson. In India, two German brethren have been engaged at Dacca, the scene of the labours of the late Mr. Leonard, and our almost superannuated brother Mr. Robinson. And though Mr. Jackson accompanies me as a missionary minister to Agra, yet the important station of Delhi is still destitute, and Saugor must be abandoned. I and a native preacher were the only missionaries of our own or any other society amongst nearly two millions of people, and these scattered over 30,000 square miles. Even this feeble agency must now be withdrawn, and the entire territory left a prey to a rampant idolatry.

Now that I have travelled through the length and breadth of the land, my opinion may be asked as to the state of religion amongst us as a body, and, consequently, as

to the prospect of additional pecuniary help to the Mission? On such a subject it is right that I should speak with diffidence, but I fear that our denomination is lacking in moral power, and that unless there be a more rapid growth and development of vital godliness, there will be no enlarged effort to meet the necessities of our home and foreign population. The low state of piety is mainly attributable to the backwardness of the churches adequately to discharge their great evangelistic function. Their prosperity and power will ever be in exact proportion to their efforts for the propagation of the gospel at home and abroad.

There may be much misapprehension afloat as to the amount of sympathy with the missionary enterprise. It is surely no evidence of an earnest missionary spirit when, as is very frequently the case, the Society's representatives are called upon to address empty pews and half filled chapels; nor even when they are filled to overflowing, if multitudes come to gaze on the missionary as though he were a rare specimen from the ecclesiastical menagerie, or listen to the thrilling recital of hair-breadth escapes and strange adventures among barbarous and savage tribes. Interest in our work must not be measured by the eager aspect or applause of excited assemblies, but by subsequent deeds of self-sacrifice for the welfare of the human race.

I fear that the missionary cause is not generally regarded as an object of paramount importance, but rather as incidental and secondary. But this is an unwarrantable breach of the trust reposed in the churches by their ascending Lord, and is, moreover, a suicidal act. Their grand and primary obligation is to preach the gospel to every creature, and their well-being mainly depends on the proper discharge of this duty. It cannot, therefore, be accounted strange, if we become lukewarm and indifferent to the due fulfilment of this solemn trust, that we should be smitten by a spiritual paralysis and rendered comparatively powerless in the presence of a scoffing and infidel world. It cannot be accounted strange if we partially close up the channel through which the water of life should be conveyed to distant barren wastes, that the heavens above us should become as brass, and no copious showers descend to refresh and gladden the city of God. The saying of Luther, "that the steadfast maintenance of the doctrine of justification by faith is the surest test of a standing or falling church," may be accommodated to this subject; and we think that the earnest recognition, on the part of any community, of the imperative duty to

send the gospel to the heathen is a sure test of its stability or decline.

One who tarries as a stranger among you, may, from his previous residence in the midst of myriads of idolaters, be supposed to be more than ordinarily sensitive to the spiritual condition of the church of Christ in this land. I am not a timorous alarmist, but is there not reason to fear lest the church should be mastered and overborne by the dominant worldliness of the age?

If we can but discern the signs of the times, then now, if ever, must that memorable saying, uttered long ago from the banks of the Ganges be literally fulfilled, "The spirit of missions must evangelize the church before the church can evangelize the world." Now, if ever, must we set ourselves to arrest the march of infidelity, to counteract the tendencies of those Pantheistic dogmas which are being resuscitated from the charnel-house of Hinduism, and to pour a tide of purifying influences through the alleys and by-lanes of humanity which are filled with the poisonous elements of death.

Would that my fathers and brethren in the ministry would take these things seriously to heart, and resolve, with the energy of a determined will to stir up the churches until their flagging zeal be quickened after the pattern of primitive times. Some, however, there may be, who are suffering from stunted incomes, and who regard any extra contribution to the mission as so much deducted from themselves. And what wonder, if with such narrow means the well-spring of their affections be well nigh dried up!

Now as a remedial measure, let them see to it that their people are imbued with the spirit of missions; and it will be found, that those who are most forward to make sacrifices for the propagation of the gospel in distant climes, will be the readiest to provide for the adequate maintenance of devoted pastors at home. It is a mistake to discourage missionary efforts among the members of our churches, lest their gifts should involve a diminution of personal support. Let the pastor of a niggardly people, instead of looking at their contributions to the foreign fund as so much wrung from his scanty pittance, labour with tenfold earnestness, night and day, to stir up their minds to a sense of their great mercies and their obligations to their Lord, until they were melted by a view of the divine compassion and inflamed by the fire of divine love. Such an enlargement of heart could not co-exist with any penurious dealings towards a zealous and godly pastor.

To be continued.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	November 11.
	CLARENCE	Wheeler, J. A.	Sept. 15, Nov. 21.
	OLD CALABAR	Waddell, H. M.	October 24.
ASIA	CALCUTTA	Leslie, A.	November 5.
		Thomas, J.	December 8.
COLOMBO		Allen, J.	December 15.
		Davis, J.	December 15.
	CUTWA	Carey, W.	November 20.
INTALLY	Pearce, G.	December 6.	
MONGHIR	Parsons, J.	November 27.	
SERAMPORE	Denham, W. H.	December 20.	
SEWRY	Williamson, J.	December 2.	
BAHAMAS	GRAND CAY	Rycroft, W. K.	Nov. 19, Dec. 14.
		Wymes, A. G. & ors.	Dec. 27.
NASSAU	Littlewood, W.	November 27.	
BRITANNY	MORLAIX	Jenkins, J.	February 5.
HAITI	JACMEL	Webley, W. H.	December 28.
		Webley, D.	January 5.
JAMAICA	ANNATTO BAY	Jones, S.	January 8.
	BELLE CASTLE	Gibson, J.	December 23.
	KINGSTON	Oughton, S.	January 2.
	MOUNT CAREY	Hewett, E.	December 24.
	St. ANN'S BAY	Millard, B.	January 7.
	STEWART TOWN	Dexter, B. B.	January 7.

ACKNOWLEDGMENTS.

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

- Mr. Dartnall, for a parcel of magazines;
- Mrs. Walterson, for a parcel of magazines;
- The Young Men's Missionary Association, for a parcel of prints, for *Rev. J. Smith, Chitoura*;
- Vernon Chapel Sunday School, first class of girls, by Mrs. Clarke, for a case of clothing, books, &c., for *Haiti*.

CONTRIBUTIONS.

Received on account of the Baptist Missionary Society, during the month of January, 1852.

£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>		Peto, S. M., Esq., M.P., towards expenses of Deputation to India...500 0 0		Bedsfordshire. Bilgleswade— Contributions, by Mas- ter A. J. Foster, for Native Preachers ... 0 16 4 Luton, Old Meeting 5 14 0
Allen, J. H., Esq.	2 2 0	Symes, Mr.....	0 10 0	
Anderson, W. W., Esq., and Mrs. A.	2 2 0	LONDON AND MIDDLESEX AUXILIARIES.		
Christian, Mr.	1 1 0	Bloomsbury Chapel, on account 10 10 0		
Gurney, W. B., Esq.	100 0 0	Hammersmith, on ac- count 7 4 2		
Gurney, Joseph, Esq.	15 15 0	Highgate, by Miss Hatch John Street— Sunday School Bible Class, for <i>Demeta- godie School, Ceylon</i> 4 10 0		
Gurney, Thomas, Esq.	6 6 0	Staines— Collection 3 2 6 Contributions 3 1 0		
Gurney, Henry, Esq.	5 5 0	Less expenses 0 3 6		
Millar, W. H., Esq.	5 0 0	Less expenses 0 2 6		
Moore, Mrs., Homerton Do., for Africa 1 0 0	2 2 0	BUCKINGHAMSHIRE. Chesham— Contributions, for Native Preachers... 1 2 0		
Sherwin, Mr.	1 1 0			
Trotman, Miss 0 10 6				
<i>Donations.</i>				
Alexander, J. W., Esq.	5 0 0			
Brunier, Miss 5 0 0				
Butts, Mrs. 0 7 0				
Ednams, Mrs. George ... 0 10 0				
G. C. 0 5 0				
Griffiths, Mr. John 5 0 0				
Keyes, G. T., Esq. 20 0 0				

	£	s.	d.
Colnbrook—			
Collection	2	15	9
Grendon, Long—			
Collection	2	0	0
Do., Ickford	0	7	0
Contributions	1	5	0
Stony Stratford—			
Contributions	11	5	6
Do., Juvenile	0	14	6
Wraybury—			
Collection	2	0	0
Contributions	1	3	0

CAMBRIDGESHIRE.

Cambridge—			
Johnson, Mrs., for			
Miss Hutchins ...	5	0	0
Nutter, James, jun.,			
Esq	10	0	0
Contributions, for			
Native Preachers...	0	6	0

CORNWALL.

Millbrook—			
Sunday School	0	12	10
Redruth—			
Anon.	1	4	6
Saltash—			
Contributions, by Miss			
Westcott	1	1	0

DERBYSHIRE.

Riddings—			
Sunday School, for			
Native Preachers ...	0	7	3

DEVONSHIRE.

Brixham—			
Collection	1	14	3
Contributions	2	10	6
Newton Abbott—			
Collections	3	8	1
Contribution	1	1	0
	4	9	1
Less expenses	0	13	7
	3	15	6

DORSETSHIRE.

Sherborne—			
Chandler, B., Esq. ...	3	3	0

ESSEX.

Ilford—			
Collection (moiety,			
less expenses)	1	12	0

GLOUCESTERSHIRE.

Kingswood—			
Contributions, for			
Native Preachers ...	1	0	0
Shortwood—			
Bible Class box	0	16	0

Uley—			
Collection	2	2	10
Do., Cambridge	0	14	0
Do., Slimbridge	0	14	6
Contributions	0	3	4
Do., Sunday School			
	3	16	10
Less expenses ...	0	3	10
	3	13	0

	£	s.	d.
Wotton under Edge—			
Rogers, Mr. John	1	0	0

HAMPSHIRE.

A Poor Minister of			
Christ	1	1	3
Wellow, I. W.—			
Contributions, by Mas-			
ter D. H. Payn, Lee,			
for Native Preachers	1	6	6

HERTFORDSHIRE.

Ware—			
Contributions, by Mr.			
B. Medcalf	1	11	6
Do., for Native			
Preachers	0	5	0

HUNTINGDONSHIRE.

Spaldwick—			
Contributions, for			
Native Preachers ...	1	2	3

KENT.

Chatham, Zion Chapel,			
on account	11	10	0
Lewisham Road—			
Contributions, Juve-			
nile	4	13	0

LANCASHIRE.

Blackburn—			
Contributions, for			
Native Preachers ...	0	16	1
Inskip—			
Catterall, Mr. C.	1	0	0
Liverpool, Myrtle Street—			
Contributions, Juve-			
nile, for Rev. W. K.			
Rycroft's School,			
Bahamas	10	0	0
Oldham—			
Contributions, for			
Native Preachers ...	0	13	1
Preston—			
Collections	23	11	4
Less expenses	3	4	3
	20	7	1

Sabden—			
Contributions, for			
Native Preachers ...	1	7	6

LEICESTERSHIRE.

Leicester—			
R	20	0	0

LINCOLNSHIRE.

Brooklesby—			
Contributions, for			
Native Preachers ...	0	14	0

NORTHUMBERLAND.

North Shields—			
Sunday School, for			
Native Preachers ...	3	0	0

NOTTINGHAMSHIRE.

Woodborough	4	3	10
Less expenses	1	2	6
	3	1	4

	£	s.	d.
Workop—			
Contributions, for			
Native Preachers ...	0	6	10

OXFORDSHIRE.

Milton—			
Collections	2	13	6
Contributions	2	0	4
	5	2	10
Less expenses	0	2	4
	5	0	6

SHROPSHIRE.

Oswestry—			
Collection	1	6	0
Less expenses	0	5	3
	1	0	9

SOMERSETSHIRE.

Wells—			
Contributions, for			
Native Preachers ...	0	10	0

STAFFORDSHIRE.

Coseley, Darkhouse	1	10	3
Tipton, Princes End,			
Zion	10	5	6
West Bromwich, Provi-			
dence	0	10	0

SUFFOLK.

Halesworth—			
A few friends	0	10	0

WILTSHIRE.

Downton—			
Collections	10	4	1
Contributions	12	17	3
Do., Juvenile	2	3	6
Do., Sunday School			
Girls!	0	7	0
Do., Infant Class,			
in farthings	1	0	0
	26	11	10
Less expenses	0	8	3
	26	3	7

Salisbury—			
Collections	15	12	0
Do., Stratford	0	9	9
Do., Bodenham	1	5	3
Contributions	12	17	10
Do., Sunday Schools	6	13	0
	36	17	10
Less expenses	3	8	9
	33	9	1

Trowbridge—			
Collections—			
Back Street	8	6	8
Do., Public Meet-			
ing	6	19	6
Bethesda	3	1	0
Contributions	76	18	3
Do., Sunday School			
Girls, Back Street	0	12	4
	95	19	9

Acknowledged before			
and expenses	94	19	9
	1	0	0

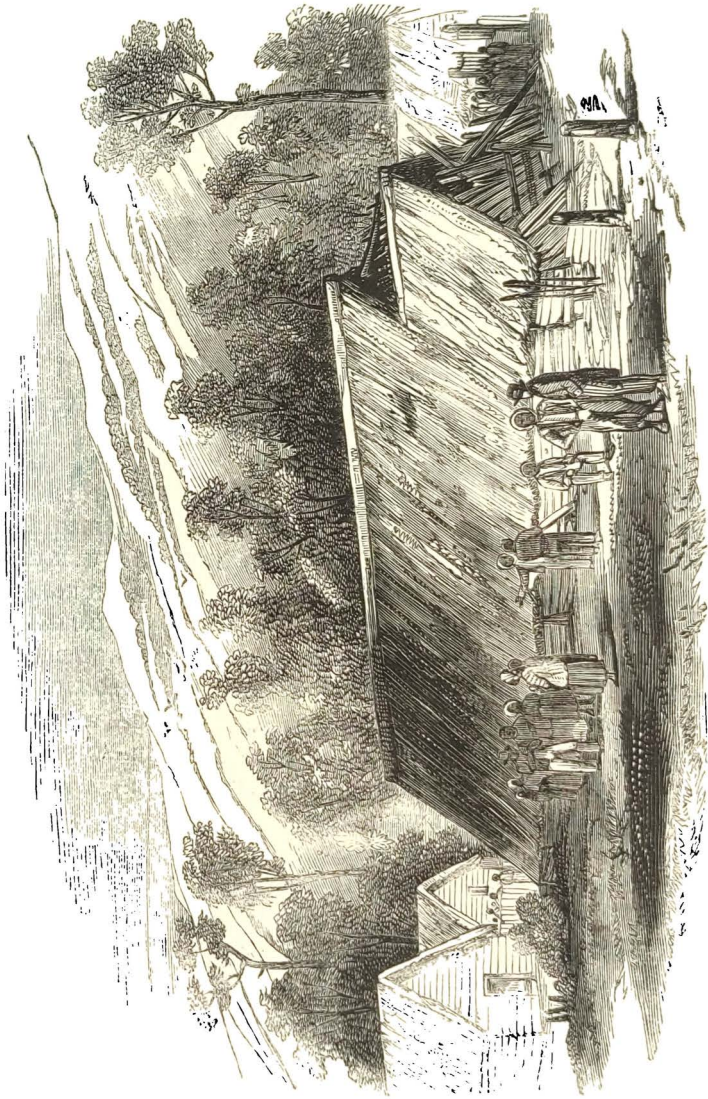
WORCESTERSHIRE.		SOUTH WALES.			
£ s. d.		£ s. d.		£ s. d.	
Evesham—		BRECKNOCKSHIRE—		Caersalem—	
Contributions, for		Ertwd	0 5 0	Collection	0 15 7
Native Preachers ...	0 12 0	Penytreol	0 10 0	Contributions	1 0 0
Stourbridge—		Sirhowi	15 7 5	Ebenezer	2 15 9
Dorricent, Mr. Jos.,		CARMARTHENSHIRE—		Jabez—	
Contributions by ...	3 3 0	Mydrim, Salem.....	1 12 6	Collection	0 19 1
		Rhydwllim	2 0 0	Contributions	2 10 6
YORKSHIRE.				Tabor—	
Polemoor	4 4 0	GLANMORGANSHIRE—		Collection	1 10 0
Ripon—		Cardiff, Tabernacle	12 10 7	Contributions	0 15 6
Earle, Mrs.....	5 0 0	Dinas—		RADNORSHIRE—	
Shiplay—		Collection	3 17 4	Presteign—	
Collection	6 10 6	Contributions	5 8 8	Contributions	2 17 9
Contributions	0 7 6	Do., Cymer	0 14 0	SCOTLAND.	
Aked, Thos., Esq.,	100 0 0	Hengoed.....	3 10 0	Auchencairn—	
		Newbridge.....	1 18 9	Contributions, for	
NORTH WALES.		Penytrch	0 14 0	Native Preachers ...	1 0 0
ANGLESEA—		Ton Gwyrddias.....	2 2 2	Tobermory—	
Llandogfan.....	4 2 0	MONMOUTHSHIRE—		Contributions	4 0 0
		Beulah	3 10 4	Do., for Native	
DENBIGHSHIRE—		Blaenau Gwent.....	4 13 5	Preachers	1 0 0
Llangollen, on account	5 0 0	Nantyglo, Hermon ..	4 0 0	IRELAND.	
		Risca	5 6 1	Ballina—	
MONTGOMERYSHIRE—		Tredegar, Welsh Church	5 10 0	Contributions, for	
Mochdre—		PENBROKESHIRE—		Native Preachers ...	0 12 10
Contributions, for		Blaenffos—		Conlig—	
Native Preachers ...	0 12 0	Collection	1 13 7	Contributions	0 12 8
Talywern—		Contributions	2 18 6	Moate—	
Contributions	0 9 0	Do., Sunday School	3 3 3	Contributions	3 10 0

Contributions on account of the Jamaica Special Fund.

£ s. d.		£ s. d.		£ s. d.	
Alexander, G. W., Esq.	50 0 0	Acerington.....	6 7 7	Norwich, St. Mary's.....	23 11 0
Anderson, W. W., Esq.	20 9 0	Andover, Mr. Baker ...	1 0 0	Oakham	3 0 0
Angas, Miss	10 0 0	Bideford	1 12 4	South Shields—	
Gouldsmith, Mrs.....	20 0 0	Banbury	3 6 6	McKay, Mrs.....	5 0 0
Gurney, W. B., Esq.	50 0 0	Bristol, A friend	15 0 0	Sunderland, Garden St.	2 0 0
Do., from a fund at		Burton Latimer	2 14 0	Swaffham	2 3 6
his disposal under		Collingham—		Sheepshead	3 3 0
the will of the		Nicholls, Mrs.....	5 0 0	Tunbridge—	
late Mrs. Priest-		Cambridge—		Baker, Mr.....	1 0 0
ley	200 0 0	Nutter, Jas., jun., Esq.	5 0 0	Waterbeach	1 15 4
Howard, Luke, Esq....	5 0 0	Dublin	16 16 6	Wallingford	2 17 0
Johns, Mrs. Mary.....	0 10 6	Leicester, Charles Street	8 12 0	Warminster	3 3 0
Nicholson, Captain ...	10 0 0	Middleton Teesdale.....	1 4 6	Windsor—	
N. C.....	20 0 0	Newcastle on Tyne—		Lillycrop, Rev. S.....	1 0 0
Smith, W. L., Esq. ...	5 0 0	A friend	0 10 0	Walton on the Naze—	
Watson, W. H., Esq.	2 0 0	Northampton, College		Bolton, Mr.	1 0 0
		Street	2 15 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



DESTRUCTION OF CHAPEL AT CLARENCE BY A TORNADO.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1852.

THURSDAY, APRIL 22ND.
SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Mission, will be held in the Library of the Mission House, in the morning at eleven o'clock, at which the Rev. Dr. MURCH will preside.

EVENING SERMON.

The Committee have great pleasure in announcing that the Rev. GEORGE HENRY DAVIS, of Bristol, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel.

Service to commence at half-past six.

LORD'S DAY, APRIL 25TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 25th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. — Belgrave ...	Rev. P. Dickerson
Alperton .....	... ..	... ..	Rev. B. Swallow.
Austin Street, Shoreditch	Rev. I. New	W. H. Watson, Esq.*	Rev. W. Robinson
Battersea	Rev. W. Walters ...	Rev. I. M. Soule*	Rev. B. Evans
Blandford Street	Rev. H. Dowson ...	... ..	Rev. C. Larom
Bloomsbury	Rev. G. Gould	Rev. Dr. A. Fletcher*	Rev. W. Brock
Bow	Rev. Dr. Acworth...	... ..	Rev. C. J. Middleditch
Brentford, New	Rev. G. W. Fishbourne.	... ..	Rev. W. Walters
Brixton Hill (Salem Chapel)...	Rev. D. Gould .....	... ..	Rev. C. Stovel
Camberwell	Rev. T. Burditt	Rev. W. Upton*	Rev. A. Arthur.
Camden Town, Hawley Road	Rev. E. White .....	... ..
Chelsea, Paradise Chapel	Rev. W. B. Bowes	... ..	Rev. F. Wills.
Church Street, Blackfriars.....	Rev. John Branch.	... ..	Rev. John Branch.
Crayford	Rev. B. C. Young.	Rev. B. C. Young.*	Rev. B. C. Young.
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. J. Russell.
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. T. Burditt.
Drayton, West.....	Rev. J. Price.....	... ..	Rev. J. Price.
Eagle Street	Rev. A. Arthur.....	... ..	Rev. H. S. Brown.
Eldon Street (Welsh).....	Rev. B. Williams....	... ..	Rev. W. Jones.
Gravesend, Zion Chapel.....	Rev. J. T. Collier...	... ..	Rev. J. T. Collier.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Greenwich, Lewisham Road ...	Rev. J. Russell.	... ..	Rev. S. Manning.
Hackney	Rev. C. M. Birrell...	Rev. W. G. Lewis, jun.*	Rev. J. Clark.
Hammersmith	Rev. W. Robinson...	Rev. J. Leechman*	Rev. G. Gould.
Hampstead	Rev. J. Castleden...	... ..	Rev. W. B. Bowes
Hatcham	Rev. J. E. Giles.....	... ..	Rev. E. A. Clappole.
Hendon .....	... ..	... ..	Rev. G. Warn.
Henrietta Street	Rev. W. Allen.....	... ..	Rev. C. Room.
Highgate	Rev. E. A. Clappole	... ..	Rev. J. Drew.
Hoxton, Buttesland Street.....	Rev. J. Rothery ...	... ..	Rev. J. Rothery.
Do., Old Town.....	Rev. W. H. Bonner	... ..	Rev.
Islington Green	Rev. H. S. Brown...	... ..	Rev. J. E. Giles.
Islington, South	Rev. J. Drew.....	... ..	Rev. I. New.
John Street, Bedford Row.....	Hon. and Rev. B. W. Noel, M.A.....	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. T. Jones .....	... ..	Rev. T. Jones.
Kensal Green	Rev. E. Harris .....	... ..	Rev. E. Harris
Kensington, Silver Street	Rev. D. Katterns ...	... ..	Rev. W. G. Lewis, jun.
Keppel Street	Rev. John Stock.....	... ..	Rev. John Stock.
Lee.....	Rev. Dr. Murch.....	... ..	Rev. S. Green.
Maze Pond	Rev. Dr. Cox.....	... ..	Rev. T. F. Newman.
New Park Street.....	Rev. B. Evans	Rev. W. Allen* ...	Rev. E. Bryan.
Norwood, Upper	Rev. H. Dunckley, M.A.	... ..	Rev. H. Dunckley, M.A.
Poplar	Rev. W. Upton.....	... ..	Rev. Dr. Acworth.
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. J. H. Millard, B.A.
Regent Street, Lambeth.....	Rev. C. T. Keen, jun	Rev. C. T. Keen, jun.*	Rev. D. Katterns.
Romford	Rev. E. Carey	Rev. T. Joseph* ...	Rev. T. Joseph.
Salters' Hall.....	Rev. S. Manning ...	... ..	Rev. J. Hobson.
Shacklewell	Rev. J. Clark.....	Rev. J. H. Millard, B.A.*	Rev. D. Gould.
Shouldham Street, Paddington	Rev. J. Phillips.....	Rev. Dr. Burns* ...	Rev. T. Winter.
Spencer Place	Rev. C. Room .....	... ..	Rev. J. Peacock.
Stepney College Chapel	Rev. C. J. Middleditch	... ..	Rev. J. Angus, M.A.
Tottenham	Rev. W. Brock.....	... ..	Rev. R. Wallace.
Unicorn Yard, Tooley Street...	Rev. T. Winter.....	... ..	Rev. W. H. Bonner.
Vernon Chapel	Rev. T. F. Newman	Rev. O. Clarke* ...	Rev. O. Clarke.
Walworth, Lion Street	Rev. E. Bryan	Rev. W. Miall*.....	Rev. H. Dowson.
Walworth, Horsley Street	Rev. W. Jones .....	... ..	Rev. J. George.
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball.
Waterloo Road.....	Rev. F. Wills.....	... ..	Rev. J. F. Sparke.
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. C. Woollacott.
Windmill Street, Hope Chapel	Rev. J. Ede .....	... ..	Rev. J. Ede.

N.B. Collections will be made after these services.

TUESDAY, APRIL 27TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 28TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. JOHN LEECHMAN, A.M., of Hammersmith (recently returned from India as one of the deputation), will preach the Annual Morning Sermon on behalf of the Society at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

THURSDAY, APRIL 29TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which S. M. PETO, Esq., M.P., one of the Treasurers of the Society, has kindly consented to preside.

The Committee have pleasure in announcing that the following speakers are engaged:—the Revs. Dr. TIDMAN, of the London Mission; JOHN RATTENBURY, of the Wesleyan Mission; C. STANFORD, of Devizes; H. DUNCKLEY, M.A., of Salford; A. ARTHUR, of Edinburgh; C. LAROM, of Sheffield; and G. GOULD, of Norwich.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. C. M. BIRRELL, of Liverpool.

Service to commence at eight o'clock.

THE MISSION FIELD.

A tornado has laid prostrate in ruins the mission chapel at Clarence, in Fernando Po. In a subsequent page will be found our brother WHEELER'S description of the scene, and to his pencil we are indebted for the drawing which is engraved on our first page. For some time preparations and subscriptions have been in progress for the purpose of erecting a more substantial house. The erection is now rendered imperative. There have been collected, among the native residents and visitors to the island, about £100 already. A similar amount from our friends in this country would at once effect the object. The health of our brethren continues good, and the work of God is advancing with cheering steps. No subject connected with mission-

ary operations is, perhaps, of greater interest at the present time, than the employment of native agency. It is intimately connected with the further progress of the gospel in heathen countries, and still more closely identified with the permanence of the truth in those lands where missionaries have proclaimed the glad tidings of peace. The experience of our missionary brother, Mr. PARRY, of Jessore, will be found to throw much light on this subject in relation to India, and to afford a practical answer to the question: How far may native converts be relied upon to act as pastors of native churches?

The native converts of Bengal form now a large body of Christian people. Some of them are Christians of many years' standing, and have exhibited, in many ways, the reality of the work of grace upon their hearts. Deeply affecting must have been the gatherings of the Association of Baptist churches in Barisal, which took place at the beginning of the present year, and at which not fewer than five hundred native Christians were assembled. Let the festivals of heathenism be contrasted with the courtesy, the love, the faith, the purity of thought and feeling which animated this band of disciples, and who can doubt that the hopeful views expressed by our brother PEARCE will speedily meet with their accomplishment? Bengal is ready for the gospel. The whole land is before us. Will not the churches of Christ arise and go up to possess it?

Another interesting fact, indicating the activity that is beginning to display itself among our native Christian brethren, is the formation of a native Baptist Missionary Society. Its second anniversary was held on the 30th of December, and there were present about a hundred converts, interested in the endeavour to carry the gospel to their

countrymen. The Society is entirely conducted by our Hindoo brethren, the venerable Shujaat Ali being its president. The Association has opened two preaching places, or chapels, in Calcutta, and for some months past has employed an evangelist; besides which the Committee and others have regularly been engaged in preaching to the heathen gratuitously. Besides many of the native brethren in Calcutta, others belonging to the churches in the south have become subscribers to their funds. They have amounted in the year to a little more than £28. It is among the objects of these native brethren to contribute to the self-sustaining power of their churches. We cannot but rejoice at this event. It is a sign that the Lord is working with His people.

Notwithstanding the open or covert opposition of the Bishop of Calcutta and some few of his clergy, the marriage and burial acts are at length put into operation, conferring on our Christian brethren, both European and native, the privileges we ourselves enjoy. To the last efforts were strenuously but unsuccessfully made, to have built in every burial ground a high wall to partition the dead of churchmen and dissenters from each other. In one instance the Bishop met with a most signal defeat. He ordered that the bodies of dissidents should be carried into the grave-yard through a small side door; but that they should by no means be borne to their last resting place through the public and chief portal. With great good sense and Christian feeling the vestry of the church district rescinded the Bishop's decree.

"Perhaps," says the Friend of India, "it is humiliating to our national character, in this land of heathens and Mahomedans, that it has required more than fifteen years to obtain the same privileges for Nonconformists which the members of the church of England en-

joyed—that of being married and buried like other Christians, after their own forms. But the victory has been achieved, and the best mode in which we can manifest our gratitude for it, is to enjoy it with calm and grateful feelings, and without a spark of exultation.”

The expressed intention of the Ceylon government to renew its connexion with Buddhism, has called forth a long and able exposition of our sentiments on the connexion of the state with the church, from the pastor and members of the church at Colombo. It is in the form of a memorial to the governor. That such a remonstrance was required will

be evident, from the following language used by Lord Torrington, in one of his latest despatches:—

“In itself, the Buddhist religion is a mild and harmless one, and had as few objectionable points as any heathen doctrine. Unless we interfere with it, it will be destroyed, before another and a purer one is built up in its place, and I am sure I need not point out to your Lordship the danger and misery that must overtake a country divested of any spiritual control.” Anglicanism and Buddhism are the same to the state; either will serve its turn.

AFRICA.

FERNANDO PO.

The event which has deprived our black brethren of their place of worship is thus described by Mr. WHEELER, under date of Nov. 27, 1851.

Destruction of chapel.

In my note to Mr. Underhill enclosed with J. Fuller's letter, I again urged speed with our new chapel; but a stronger appeal now has come. The tornado has spoken for us—the chapel is in ruins! It was a cloudy morning, and close; there was little wind; there had been a little rain before sun-rise, and I thought we were going to have a fine day. Presently—it was a little after six o'clock—the wind a little freshened. The next minute my boy, who was by the front windows, cried, “tornado come.” I looked out, and saw the black cloud hurrying on, and heard the wind coming along with force and speed. The heavy clouds swiftly darkened the sky, and the wind soon lashed round the house, and agitated all the thatch; then down dashed the rain, and I was congratulating myself that now soon the force of the wind would be spent. I heard quick steps, and my cook hurried in from the back of the house, crying, “The chapel is down.” I went and looked out from the back; it was true indeed; a few minutes had done it all—such was the rapid force of the tornado. They were just about concluding the usual morning prayer meeting at our good brother Wilson's when the wind suddenly sounded its “Amen”

over their heads, and so shook the place as abruptly to close it for them. As they hastened out, some espied the ruins of the chapel, and soon many were gathered to the spot. As usual, when rain comes with it, the wind soon moderated, the force of the first blast did all the mischief. I forward a rough sketch. I hope it will reach you soon. It occurred to me that you might like to engrave it for the *Herald*, though not a scene of beauty. The circumstances and associations might give it an interest, and it would plead for our help. How we shall manage now for worship and schools it is difficult to say. The day school had just been removed to the chapel at some inconvenience in consequence of Captain Hamilton taking Longfield House. We shall have to run up a temporary building for the two schools; but I do hope we shall be able to raise enough for an iron-frame school as well as chapel, wood is so perishable. We have raised, or promised about £50, beside the £25 bill of Mr. Horsfall, sent Sept. 1st. The people will do their utmost when the frame comes out; and if the friends in England can help us in this our evident necessity, we should be gratefully encouraged.

Hopeful signs.

The enclosed is another letter written by my cook-boy, Peter Dido, or Peter Bye, who was with Mr. Merrick. I do hope he is under saving impressions, and watch his course with anxious interest; as he understands Isubu well,

and Duallah (his native tongue) partly, he would be very useful as a teacher. I think of engaging another lad—at first to help him, that he may get more time for improvement, and afterwards to take his place as cook, if Peter's piety proves genuine, in order that he may be engaged as an assistant to the mission.

We expect to baptize Gambia Job, my wood and water boy, and gardiner Jaut. He has long been inquiring; and though not of quick understanding, he appears sufficiently to understand the truth, and to be savingly under its influence. He is from Congo, Peter from Cameroons. Though

trained at Bimbia, Gambia is an old mission servant.

I am thankful to say I continue well; not having anything to complain of since the end of October. We have reason for much gratitude that no accident occurred in the falling of the chapel, being happily at an hour when it was empty; half, or quarter of an hour later, the children would have been in. We made arrangements for service in the mission house, and brother Wilson's shop last Sunday, holding the schools in the latter place and in the cottage. Thus nothing will be interrupted; there will only be inconvenience.

INDIA.

JESSORE.

Our missionary brother, Mr. PARRY, thus writes respecting his stations and the native churches and pastors under his care. His letter is dated January 5, 1852.

Advantages of native agency.

I believe it is the will of God that India should be filled with the blessings of the gospel by means of native agency. The labours of native missionaries, from the commencement, have been blessed by God to the promotion of his own glory and the salvation of the heathen. Native agency costs little, which is an important advantage in the present state of the pecuniary affairs of our mission. Native missionaries can bear with exposure to all kinds of weather without endangering their health. The field occupied by us is so immense that we can never expect English labourers to go over the length and breadth of the land, and sow the good seed. For the accomplishment of this great work we must look to native agency.

Progress of the work by means of native agency.

In this place the Lord has graciously raised up many labourers. There are nine labouring with me, and four in the Buresool district. I have asked brother Thomas to allow me to draw four rupees per month for the support of a native teacher and missionary, whom I wish to place in a station which has lately been commenced. In time I hope a native church will be established in Rusoolpoor, which is the name of the new station. At present I must supply the public means of grace. A convert and his wife, who were formerly Hindoos, and two of their boys, one of whom is about ten, and the other eight years old,

with another convert, formerly a Mahomedan and a resident of the above-named village, will avail themselves of the public services. I lately visited all the churches situated towards the south of this place, and spent at each place from three to eight days. I spent four days at Rusoolpoor, and was glad to find that the converts above alluded to were endeavouring to walk as Christians. They hold their former faith in great contempt, and boldly confess before their heathen neighbours, that Jesus Christ, the Son of God, is the only and true Saviour of sinners.

Converts from schools.

During the past two months I and my native assistants have baptized fourteen converts, who, we hope, are sincere believers. Two of those lately added to the church of God belong to the Christian Girls' School. It has pleased the Lord greatly to bless the religious instruction imparted to the children of the said school. Within a year, out of fourteen scholars, eight have believed in the Lord Jesus Christ, and have made a public profession of their faith by undergoing the rite of baptism. The parents of one of the young converts are Mahomedans. The father, about two years ago, brought his young daughter when I was spending a few days at Japherya, and begged of me to educate her, and especially to teach her Christianity. I, of course, most gladly undertook the important charge.

Native churches and native pastors.

With reference to your question, which is thus put forth, "Now what is there to hinder the formation, in every district where a considerable number of converts reside, of a church, over which a native may act as pastor—preaching the word and administering the

ordinances of the house of God?" I reply, without hesitation, No objection exists or can be made to the adoption of native pastors for native churches. I have seven separate and distinct churches, situated in various distant places, the affairs of which are almost entirely managed by independent native pastors, in whom I have every confidence, I visit them two or three times during the year, and assist them in receiving converts. I examine them, to ascertain the degree of Christian knowledge they possess, and their views of sin, and holiness, of righteousness by faith alone, of justification, reconciliation to God, and the degree of gratitude and love they feel towards the Lord Jesus Christ, &c. If I feel satisfied with the replies given by the convert, I ask the pastor for his opinion of the convert; if it be favourable, and the minister of the church bear testimony regarding the consistent walk and conversation of the convert, we all agree to his being baptized. Sometimes I have to interfere in settling any dispute which may happen between the pastor and his flock. In such cases some of the members begetting a party spirit, unite and separate themselves from the church, and have prayers amongst themselves. The great fault of the members of native churches is their disregard, in some measure, of the respect and love they ought to manifest towards their shepherd, in conformity to the word of God. I always endeavour to persuade the members to love and honour their pastors, and not to despise them because they are like themselves. The churches are too poor and small to maintain their pastors. Each pastor has from twenty to forty members. They are chiefly poor labourers, who can only earn about three rupees per month; and those who are lazy about two rupees only. Many of them find it difficult to provide themselves and their wives and children with food and clothing. If a man has a wife and four young children, who cannot assist him in his work, their food will cost them as follows:—

Coarse rice, about 2 hds. or 160 lbs. per month	1 14
Salt and oil for food, and anointing the body, per month	10
Fish, vegetables, tobacco, curry, spices, per month	1 0

Rs. 3 8

A couple of dhoolees, and a couple of laries, which costs about two rupees, and about one rupee for the children's clothes, will serve them for a whole year. It will be admitted that such poor people cannot contribute even the smallest sum for religious purposes. The generality of native Christians throughout India are in a state of great

poverty; rice, sugar, tobacco, and indigo are the staple produce of this district. Owing to the low price of these articles, the agriculturists cannot give much.

Schools.

The second point alluded to in your letter of the 11th of June, is about each church having its own school. The poverty of the members prevents them from paying above three to four rupees per month for a teacher. Most of the children of the members of the churches are taught to read by their respective pastors. I expect them to perform this duty, and they make no objections. They only devote a small portion of their leisure hours in teaching children.

Itineracy and superintendence.

The pastors of the native churches under my superintendence act as missionaries by preaching the gospel in their own neighbourhood, and occasionally extending their labours to distant markets, situated at the distance of about eight or ten miles from their residence. Occasionally they proceed on preaching excursions, which occupy about two or three weeks on each occasion. Our dear friends with you—the friends and supporters of our missions—cannot object to support the pastors of the native churches, who labour as missionaries, and spend the greatest part of their time in disseminating the gospel. The salaries paid to these useful and valuable agents from the mission funds cannot be considered as a mis-appropriation of the money of the dear people of God in Great Britain. The only fault I have to find with my native preachers, is their great want of activity and zeal. I peruse the monthly journals in Bengalee of eight native preachers, and if I find that they have not been very diligent, I write to them in Bengalee, and kindly suggest to them to labour more diligently, and, at the same time, remind them of the promises of God, to encourage them in their work, and to prosecute it in great faith and entire dependence on God, with persevering supplications for the aid of the Holy Spirit for themselves and their hearers. I correspond frequently with all the native preachers in Bengalee, which is very necessary, and, I hope, beneficial in promoting, indirectly, the great object for which we are jointly labouring.

Help for schools needed.

I have to superintend several schools for heathen and Mahomedan boys, and to seek for subscriptions for their support. Of late our subscriptions have diminished so much, that I was constrained to close a very promising school. We need aid from our dear friends in the school department, which is an important auxiliary to missionary labours.

BARISAL.

The views of our missionary brother, PEARCE, are expressed in the following letter. It is dated Intally, February 6, 1852.

I have just returned home from a missionary tour of upwards of six weeks, during which time we visited the meetings of the Association at Dhan Dhoba, in the Barisal district; and, as the mail will leave on the 8th, I hasten to give you some account of my journey and of the Association meetings, which I hope will be both interesting and encouraging.

The journey.

As to my tour generally, and my labour among the heathen, I shall be brief, as the every-day details of it or them would furnish little beyond what you are accustomed to receive in journals of this nature. Our route lay up the Mata Bhauga, one of the inferior streams which divides the Delta of Bengal, and which, taking a portion of the water of the great Ganges, falls into the Hoogly, about twenty miles above Serampore. We spent about twelve days in this river, and about a fortnight in the Pudya, or Ganges, visiting every important town and village we could find on their banks, in order to proclaim the word of God. Mr. De Monte accompanied me in this journey. After the meetings of the association, we also visited Jessore, the station occupied by brother Parry. Brother Wenger, who joined us at Dhan Dhoba, accompanied us to Jessore. I calculate the length of our journey to have been between eight hundred and nine hundred miles.

Hinduism vanishing away.

In the review of our work, we cannot but feel happy at the manner in which we were almost everywhere received. Crowds of people listened eagerly to our message, and as eagerly received our books. Opposition we found none that is worth mentioning. The impression that has been made upon my mind beyond what I have ever received in former journeys, is that the confidence of the people in Hinduism is gone. Their manner, their tone, their confessions, on many occasions, made me feel this in no ordinary degree. The demeanour of the upper classes is much changed of late. Books were eagerly sought by them especially; in some instances they came a long way to obtain them. As an example of the confessions made, take the following:—

A Hindoo's confession.

At a place called Haas, Khali, a large number of respectable persons had been listening to my sermon, several of whom were

young men. One said, "Sir, Christians, I perceive, have greatly the advantage over Hindoos. You have but one Bible, one way of salvation, and one hope of the future; hence you are a united and confident people. But with us nothing is certain, for our shastras are many and contradictory; we have many gods, and many ways; we are divided by innumerable castes, hence all is confusion, uncertainty, and despair. Of the world to come we know nothing." In the middle districts of Bengal we met with very encouraging reception from the Mahomedans also. There is evidently a change coming over them of a marked character. On several occasions the interest they displayed was even beyond that of the Hindoos. Hitherto the Mahomedans have been considered by all missionaries here as a very hopeless class, but such is not the case now, and the large accessions which brother Parry of Jessore has had from among them, confirm my present impressions. The church at Sat-beriah, under his care, is composed entirely of persons who were Mahomedans, and it is still receiving accessions.

Topic of address.

Among the other topics which I dwelt upon in my addresses to the Hindoos, I was led much, in consequence of the subdued state of feeling prevalent, to point out to them the horrible prospects which their religion sets before them in relation to the world to come. Whatever differences and discordant notions there are among the Hindoos, they are all agreed in their belief of the transmigration of the soul. The doctrine of the metempsychosis is common to all sects; hence they are all, literally, "without hope in the world," for whenever they think upon it, it produces no hope, but a dismal, fearful prospect of existence in a debased state of being.

After referring to the mode of address that Mr. PEARCE finds most useful to refute the false theories referred to, he continues:—

Thus we speak, and so the impression of the falsity of the one, and of the truth and excellency of the other, the Christian system is deepening and widening throughout the land, until, I trust, the time will come when there will be a great seeking after God by the people of this land. In this journey I put into circulation a considerable number of scriptures and tracts, with as much care as I could command. In most cases I gave a tract with a copy of the gospels, in the hope that the more familiar topics and style of the one might lead to a careful examination of the other. May the mercy of God succeed these efforts for his glory.

A mission field.

Thus have I now completed my visitation of most parts of the Delta of Bengal, carried on in different directions, throughout the past five or six years, and the result is—the greatly increased conviction which has long taken hold of my mind, that the Baptist Mission would do well—could not do better than to bend its main energies to this section of the vast continent of India. Its immense population, its proximity to Calcutta, its accessibility in all its parts, by means of its water communications, unequalled in any other part of India, the generally superior circumstances and intelligence of the people, and their comparative preparation of mind for the reception of the gospel, added to which, the numerous conversions which have been made in these districts, all combine to draw attention to it, and invite the most energetic labours. It is, moreover, a field hitherto unoccupied by other denominations of Christians, and is left, as it were, for the Baptist Mission. May it be speedily occupied in all its districts by its missionaries.

The Association.

But I must now turn to the meetings of the Association, which were of so interesting a character as to demand special notice. They were fixed to commence on the 13th of January, and we were so happy in the arrangement of our movements in our progress thither, as to arrive at the place of meeting on the very day.

Dhan Dhoba is about one day's journey, by water, north of Barisal, and may be considered the principal station of the district, where the converts reside. It is situated on the north bank of a small stream, which, at the distance of three miles, empties itself into a large river, one of a number which break away from the Ganges, and disembogue themselves, at length, into the Bay of Bengal. At this station brethren Page and Sale have erected, within the last year, a large and picturesque-looking building, of two stories in height, the lower one intended for a chapel, and the upper one as a dwelling for the missionaries, when they visit the station. The room below, or chapel, will seat at least four hundred persons with comfort; *i.e.* according to native ideas. The ground upon which the building stands has some fine trees upon it, and when it is brought into order, according to the designs of the brethren, the whole will present a very charming appearance.

The welcome.

We were greeted, on our arrival, by the brethren and those of the people who had come in, with a most affectionate welcome, and, on going ashore the scene which we beheld added much to the pleasurable interest excited by our reception. Scattered over the ground were groups of people, all apparently in a state of the highest enjoyment or wonder

—for the occasion had drawn together, not only Christians, but numbers of the heathen also. The Christian people—men, women, and children,—were many of them moving about in all directions, affectionately greeting their friends who had come from distant villages. Others were sitting in parties under the trees, singing hymns. Not a small number were engaged in preparing food for the five hundred or six hundred expected in the course of the day. While in two or three places groups of the heathen were sitting in circles, in the midst of which were Christian preachers most energetically directing their attention to the claims of the gospel upon their faith and obedience. The *tout ensemble* was, as I felt at the time, one of the happiest that I had ever witnessed in this country. From the upper story of the building, on our first entering it, we got a sight, too, of the remainder of the people coming in from a distant village, which had a most exhilarating effect upon my mind. Laden with their clothes and bedding for the occasion, they came on with animated steps in one long-continued trail, until I began to wonder when we should see the end of it. It could but remind one of the scenes predicted in the 60th of Isaiah. We were sorry to find that no missionary brother besides myself and Mr. De Monte had arrived, and that none were expected, excepting Mr. Wenger.

The meetings.

The first general meeting took place on Tuesday evening, the 13th. This was chiefly of a devotional character. It was a highly interesting one. The chapel was filled to overflowing. Five hundred persons were supposed to be present, and the best spirit prevailed. The people sang with all their power; and the native brethren who prayed, did so with much emotion. An address, designed to prepare the people for the services of the occasion which had brought us together, was also delivered; and when all this was concluded, as the people seemed unwilling to separate, a brother from Serampore, who had been out with another on a long missionary tour, gave an account of their missionary labour, in a manner that gratified all present. With this the meeting terminated, and we retired to our several lodging-places for the night, realising, in some humble measure, the feelings of the Psalmist when he said, "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who, passing through the valley of Baca, make it a well; the rain also filleth the pools: they go from strength to strength: every one of them in Zion appeareth before God. How amiable are thy tabernacles, O Lord of Hosts." The paucity of missionary brethren led us to dispense at once with the formal business of the association, and to determine to conduct the meetings with a

view solely to the spiritual benefit of the native brethren in this district, and the spread of the gospel among the heathen therein.

Hence the whole of the time of the association was occupied with exercises in the chapel, of a devotional nature, and in preaching to the heathen, which the novelty of the occasion drew to the place in large numbers. It would occupy more time than I can spare, to give a detailed account of the successive services which followed the one described. It is more important, also, to present those particulars which will convey the best idea of the work of the Lord in connexion with this mission. Suffice it to say, that during the four days in which the meetings were held, three sermons were preached by brethren Page, Pearce, and Wenger. The substance of the letters of the churches was communicated to the assembly. Information in efforts for the spread of the gospel, both in Calcutta and throughout Bengal, was also given by different parties. Exhortations were delivered suited to the circumstances of the people. Examinations of their progress of divine truth were conducted, and many prayers offered. In all which engagements the most lively interest was manifested by the people.

Incidents.

Two or three incidents demand particular notice. As the people had recently been giving liberally in order to establish granaries for the relief of the poor, in several of the villages, to the amount of 250 rupees value, it was thought undesirable to ask them to contribute to the funds of the Association. However, they did not think so themselves; and, therefore, they had arranged it between them to do what they could, and bring the sums contributed in the several villages to the Association, and this without the knowledge of their ministers; hence at the close of one of the meetings, they took us all by surprise, by coming and laying on the table the sum of twenty-four rupees, three annas; and when we took the money and commended them for their liberality, a considerable number in the assembly rose and thanked us for accepting this their free-will offerings. This was a most pleasing incident, and one that seemed to us fraught with important consequences.

Distribution of books.

Another incident must not be omitted. During two years past brethren Page and Sale have exerted themselves greatly in promoting education, both among adults and children of both sexes. Schools have been established in several villages both for boys and girls; while at Barisal two boarding schools have been conducted under the immediate care of the missionaries, some of the results of these efforts were witnessed at

the Association. At the close of the meetings it was announced that a distribution of books would be made as a reward to those who had learned to read, and those who desired to have them were invited to come to the table. On this announcement immediately about a hundred applicants came forward, men and women, boys and girls, all presenting their claims, with the greatest earnestness. Knowing as I did the condition of the people four years since, this was a most astonishing and gratifying scene, and a most unmistakable proof of progress among them. At that time scarcely a person was found that could read, and certainly not a woman or child; now how great a number presented themselves, of whom half, as it appeared to me were females. Delightedly did I therefore assist in the distribution; and as the ability of each applicant was tested before a book was given, it was most pleasing to find that in most cases they were fluent readers. With this distribution the meetings ended, and certainly it was a most satisfactory finish. It is important here to add, that brethren Page and Sale are about to open a boarding school for boys at this place, and they have agreed to reside here by turns, a month at a time, in order to conduct it, as well as to attend more efficiently to the care of the stations. It was most gratifying to me to learn from the brethren that chapels have been erected at most of the stations under their care, and suitable men appointed over the numerous flocks.

Review.

What I now saw and heard of the native preachers in this district, I was greatly pleased with; they seemed intelligent, and imbued much with a right spirit for their work. In respect to the people their growth in Christian character was most remarkably evident, and the impression they gave me in particular was that they were conscious of having received the greatest benefits from the gospel, and were full of love and respect to the missionaries, and thankful to God on account of them. Lightness of heart, greetings, smiles, and thankful expressions seem to be the order of the day as long as our intercourse with them continued. Well then, in the review of the whole, may we say, "What has God wrought," for it is his doing, and it is wonderful in our eyes. To Him be all praise and blessing. And what may we not expect in future? There were 200 additions from the heathen during the past year, and the whole community numbers between 1,200 and 1,300 persons under direct Christian instruction; the little one has already become a thousand, and soon, doubtless, it will be thousands. May I express the hope that these beloved brethren at this station will be amply sustained in their arduous labours in this important field of labour?

HOME PROCEEDINGS.

The especial attention of our friends is respectfully called to the series of meetings that are arranged for the annual services of the Society. Let prayer be made to the Father of mercies, that a spirit of devoutness may animate them all, that a lively sense of our obligations to the Redeemer may be felt, and that his Holy Spirit may be supplied in abundant measure to all who may be privileged to take part in them.

On the 6th of March, our dear brethren MAKEPEACE and JACKSON, with their wives and families, left the Mersey in the "William Carey," for the future scene of their labours in Northern India:—Mr. MAKEPEACE specially devoting himself to the ministry of the gospel among the heathen, and Mr. JACKSON to assume the pastorate of the Agra baptist church. By the generous kindness of W. JONES, Esq., of Pwllheli, the owner of this truly missionary ship, our brethren go out without cost to the Society.

We have pleasure in announcing the safe arrival of our brother, the Rev. D. J. EAST, at his destination. He has

already commenced the duties of the Institution at Calabar, and anticipates much pleasure and success in his important work.

Numerous missionary meetings have been held during the past month; in various places in Scotland and at Poplar, by Mr. TRESTRAIL, assisted by the Rev. Dr. HOBY. Mr. UNDERHILL has attended meetings at Prescott Street, Eagle Street, and New Park Street, in London; also at Saffron Walden, Thaxted, Luton, and Wokingham. At several towns and villages in Bedfordshire, our brother, the Rev. JOHN CLARK, has been engaged in advocating the claims of the heathen, and of Jamaica in particular; the Rev. E. CAREY at Woolwich, Loughton, High Wycombe, and King's Hill; the Rev. J. RUSSELL at Keppel Street and Loughton; and the Rev. J. LEECHMAN at Hitchin; and by the kindness of our brethren, the Rev. T. POTTENGER and the Rev. I. NEW, our friends in Cumberland and Montgomeryshire have also been visited. Generally the meetings have been good, and throughout a missionary spirit was manifested.

EXTRACT FROM FAREWELL ADDRESS OF REV. J. MAKEPEACE,

AT BIRMINGHAM, FEB. 3, 1852.

Concluded from our last.

Appealing to the highest motives, I would beseech our pastors to press the subject of missions with greater frequency and earnestness on the consideration of their flocks. As a commencement, I would entreat them to make the missionary enterprise the subject matter of consecutive pulpit discourses, to originate or perfect local organizations, in order that this succession of appeals may be followed up by a plan of sustained and systematic effort. Let them then see to it that the anniversaries be so celebrated, as to be anticipated by the people as a high and solemn festival; and that among the diversified philanthropic and religious societies, our great missionary institute should occupy a conspicuous place. Such a course would infallibly awaken a deep and general

attention to the claims of the heathen, and promote a genuine revival of religion throughout our borders.

I am convinced that the pastors have, for the most part, the remedy in their own hands, and that if they will lead, the people will follow.

And what a sublime moral spectacle would it be, if some of our honoured brethren who occupy first-rate positions amongst us should publicly proclaim that, inasmuch as in this the eventide of the world's history, and the present dispensation, the gospel had not yet been preached as a witness to all nations, and but few qualified men were willing to make the sacrifice, they were prepared to resign their flourishing churches and comfortable homes, in order to go forth on this arduous service!

Shall it be that the emissaries of an apostate church are ready to lay down their lives to extend the dominion of the man of sin,—and shall we refuse to encounter the hazards and risks of subduing the rebellious nations to the obedience of the faith? Indifferent to the spirit of bygone saints, who braved the scaffold and the stake, and ten thousand perils by sea and land, for the testimony of Jesus, shall we leave his sovereign claims and prerogatives to vindicate themselves in the sight of the heathen? Surveying the goodly heritage of religious privileges and spiritual immunities, which have been secured to us by the noble army of martyrs and confessors, shall we sit down quietly to enjoy them, and not care to convey them far and wide to the utmost bounds of earth? “Tell it not in Gath, publish it not in the streets of Askalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.”

If we would secure ampler resources, there must be a more practical identification between the churches at home and the missionaries abroad. Missionaries should be regarded, not so much the *agents of the Society*, but as in deed and in truth, the *messengers of the churches*. Instead of intercourse with distant brethren being confined mainly to official correspondence, let the churches in their individual or associated capacity, communicate freely and directly with the missionaries, and the missionaries with the churches.

Difficulties may suggest themselves, but upon trial these will vanish away. It surely would be a possible and unobjectionable plan for any brother to write once or twice a year to a church or association of churches with whom he may have been identified, and whose sympathies would therefore be the more readily excited on his behalf.

The reciprocal advantages of a periodic interchange of thought and feeling and experience regarding the spread of the gospel in their respective localities would be beneficial beyond all calculation. At any rate it might tend to stimulate the sluggish energies of some who have sunk down into a state of almost passive inertness; and who, above all others, may be prone to murmur at the doings of their fellow Christians, and especially of those who manage the numerous and complicated affairs of our great institutions. Imperfections and differences there must exist, but if there were more of labour there would be more of forbearance and less of complaint. It will ever be noticed that the most active churches are the least quarrelsome, and that those that have been riven by unhallowed intestine strifes are those that have

neglected or cast aside the implements of spiritual aggression. The best antidote against discontent, as well as the best preventive of heresy and schism, will be found in energetic, untiring endeavour for the restoration and enlightenment of those who are ignorant and out of the way.

Consider once again our position in India. Is it not a marvellous and unparalleled phenomenon in the history of nations, that after a series of conquests achieved with unexampled rapidity, that mighty continent should yield its allegiance to this distant and diminutive isle; and further, that there are not on the spot more than between 50,000 and 60,000 Europeans of all ranks and professions, and these scattered over nearly a million of square miles, to exert over 150 millions absolute authority and control? Consider the almost boundless facilities now afforded for the wide-spread promulgation of the gospel among its diversified races; and remember that opportunity is the measure of obligation. From the Himalayas to the sea the country is open before us, and we have nothing to do but “to go up and possess it.” The teachers of a pure and uncorrupt Christianity can now do in India what they cannot do in Europe. They can pass unmolested through kingdoms and states with nothing to impede their progress or excite their fear, proclaiming to every creature, without personal limitation, the truth as it is in Jesus. Consider again the result of the evangelization of India upon China, Thibet, and other adjacent heathen realms. The conquest of India to Messiah must hasten the confusion and overthrow of many of the mightiest confederacies of evil to be found in any land, and accelerate the approach of the day when the heathen shall be visibly given unto Jesus for his inheritance. Looking at India then in this and many other aspects, I ask what country under the sun can, at the present moment, possess more attractive charms, or lure by a more potent spell? The attention and resources of every evangelical church should now be directed, with concentrated energy, to its evangelization. I appeal to you as baptists, that you will not for a moment relax your efforts, but resolve, that as you were the first in the field, so you will be the last in the retreat; as you were pioneers in this glorious warfare, so you will ever maintain your post of distinguished honour in the very vanguard of Emmanuel’s army. But while you recognize the peculiarly distinctive claims of India, it becomes you to plead and pray and contribute for the advance of this blessed cause throughout the wide circuit of the habitable globe.

ACKNOWLEDGMENTS.

The Rev. J. E. Henderson desires us to return his sincere thanks to—

Mrs. Sing and friends at Bridgnorth, for a valuable box of fancy and useful articles;
 Mr. Skerritt, of Loughton, for the works of Archbishop Tillotson;
 Rev. S. Brawn, and other friends at Loughton, for several volumes of books.
 Mr. Liddiard, of Wanstead, for the sum of five pounds, for Unity station;
 Mrs. Nield, and friends at Whitechurch, Salop, for a parcel of useful and fancy articles;
 Mrs. Alexander, for the sum of five pounds, for the school at Waldensia;
 Mrs. Reynolds, and friends at Ilford, for a parcel of useful articles, &c., for the school at Unity; and to several other friends who have contributed either books or other articles.

To the Religious Tract Society, for a parcel of tracts, for Waldensia and Beththephil.

The Rev. J. Clark, of Brown's Town, who intends leaving England for Jamaica about the end of April, has kindly promised to take charge of the boxes that have been promised, but are not yet completed.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1852.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>					
Bailey, Mr. W.	1 1 0	Smith, Mr. Eusebius ...	1 1 0	Highgate—	
Bartlett, Rev. T., Marn-		Smith, W. L., Esq.	2 2 0	Sunday School 1 7 6	
wood	1 1 0	Smith, Mrs. W. L.	1 1 0	Islington, South—	
Benham, J. L., Esq.	2 2 0	Smith, Miss	1 1 0	Sunday School, for	
Blacket, Mrs.	1 1 0	Spalding, Thomas, Esq.	1 1 0	Native Preachers ... 0 10 0	
Bond, W. H., Esq.	2 2 0	Steinkopff, Rev. Dr.	1 1 0	Maze Pond, on account 18 0 0	
Bousfield, J. R., Esq. ...	1 1 0	Stone, Mr. N.	1 1 0	Regent Street, Lambeth,	
Cartwright, R., Esq.	5 0 0	Taylor, James, Esq.	2 2 0	on account 40 0 0	
Collins, W., Esq.	5 5 0	Walkden, John, Esq. ...	1 1 0	Shakspeare's Walk—	
Deane, Dray, & Deane,		Waller, Sir Wathen,		Contributions, for	
Messrs.	3 3 0	Bart.	2 0 0	Native Preachers ... 0 6 8	
Dunt, Mr. T.	1 1 0	Whitehorse, Jas., Esq.	2 2 0	Vernon Chapel—	
Dunt, Mr. J.	1 1 0	Woolley, Mr. G. B.	2 2 0	Sunday School, for	
Francis, Mr. J.	1 1 0			Native Preachers ... 1 0 0	
Goodings, Mr. W.	2 2 0	<i>Donations.</i>			
Graham, Thos., Esq.	1 1 0	C. F.	1 0 0	Wild Street, Little—	
Green, Stephen, Esq. ...	2 2 0	Gouldsmith, Mrs., for		Collection 7 0 0	
Grove, Mr. T.	1 1 0	Scriptures in Jamaica	5 0 0	Windmill Street, Hope Chapel—	
Haddon, Mr. John	2 2 0	J. C.	38 0 0	Sunday School 0 8 6	
Hancock and Rixon,		Do., for Jamaica The-			
Messrs.	1 1 0	ological Institution	5 0 0	<i>BEDFORDSHIRE.</i>	
Hanson, Jos., Esq.	2 2 0			Bedford, Second Church—	
Harwood, J. U., Esq. ...	1 1 0	<i>Legacies.</i>			Contributions, for
Heriot, Mr. J. J.	1 1 0	Carey, Mrs., late of Wes-		Native Preachers ... 1 1 6	
Hodge, Mr. T.	1 1 0	ton super Mare 19 19 0		Blunham—	
Johnson, Mr. G.	0 10 6	Hearn, Mr. D., late of		Contributions, for	
Johnson, Mr. W.	1 1 0	High Wycombe 66 13 4		Native Preachers ... 1 4 6	
Jones, Charles, Esq.	2 2 0			Dunstable—	
Jones, J. M., Esq.	1 1 0	<i>LONDON AND MIDDLESEX</i>			Collections 13 0 8
Low, James, Esq.	1 1 0	<i>AUXILIARIES.</i>			Contributions 7 10 0
Lushington, Right Hon.		Bloomsbury Chapel—			
Stephen, D. C. L.	3 3 0	Contributions 25 0 0		20 10 8	
Mann, Mr. Joel.	1 1 0	Do., for Serampore		Less expenses' ... 1 15 2	
Martin, Mr. T.	1 1 0	School 10 0 0		18 15 6	
Meredith, Mr. J.	1 1 0	Do., for Schools in		Wilden—	
Merrett, Mr. T.	1 1 0	India 20 0 0		Contributions 1 10 0	
Morrell, C., Esq.	2 2 0	Camberwell—			
Napier, T., Esq.	1 1 0	Drawing Room Society		<i>BERKSHIRE.</i>	
Olney, Mr. W.	1 1 0	and Crawford Street		Abingdon—	
Overbury, Mr. B.	1 1 0	Sunday School, by		Collections 7 8 11	
Peek, Brothers, Messrs.	1 1 0	Mr. Dicks, for In-		Do., Cothill 0 13 6	
Phillips, Mr. T.	1 1 0	tally 2 16 3		Do., Fyfield 0 11 2	
Poole, M., Esq.	1 1 0	Drayton, West—		Do., Drayton 1 3 0	
Potter, Mrs.	1 1 0	Contributions, for		Contributions 23 0 9	
Prosser, Mr. E.	1 1 0	Native Preachers ...	1 11 6	Do., Sunday School 1 8 7	
Rawlings, Mr. D.	2 2 0	Harlington—			
Ridgway, Thos., Esq. ...	5 5 0	Collections 7 12 6		33 5 11	
Rippon, Mrs. T.	5 0 0	Sunday School, for		Less expenses 1 18 9	
Roe, Mr. F.	1 1 0	Native Preachers ...	1 11 6	31 7 2	
Sharp, Mrs.	1 1 0				
Shaw, Mrs.	1 1 0				

	£	s.	d.
Wallingford—			
Contribution, additional	1	1	0
Do., for Native Preachers	2	1	6
Windsor—			
Collection	7	17	8
Contributions	8	6	11
Do., Sunday Schools	1	13	0
Do., for Native Preachers	0	19	6
	18	17	1
Less expenses	0	7	1
	18	10	0
Wokingham, on account	15	11	8

CAMBRIDGESHIRE.

Cambridge—			
Contributions, for Native Preachers	1	0	0
Wisbeach—			
Contributions	4	8	0
Do., for Translations	0	12	0

NORTH EAST CAMBRIDGESHIRE—

Barton Mills—			
Collections	6	5	4
Contributions	6	17	0
Burwell—			
Collection	2	4	8
Ileham—			
Collection, &c.	5	0	0
Soham—			
Collections	1	14	7
Contribution	0	10	0
	22	11	7
Less expenses	2	3	0
	20	8	7

CORNWALL.

Falmouth—			
Collections	11	4	0
Contributions	19	10	8
Do., for Native Preachers	1	0	0
Do., Sunday School, for do.	1	1	6
Grampound—			
Collection	2	5	0
Launceston—			
Contributions, for Native Preachers	1	16	0
Redruth	12	10	6
St. Austle—			
Collections	3	6	3
Contributions	4	5	5
Truro—			
Collections	8	14	3
Contributions	21	16	11
Do., for Translations	1	0	0
Do., for Schools	2	2	0
Do., Sunday School	0	6	6
	90	19	0
Less expenses	12	2	0
	78	17	0

DERBYSHIRE.

Walon on Trent	1	10	0
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DEVONSHIRE.

Bampton—			
Contributions	1	0	0
Bideford—			
Angas, Miss	10	0	0
Do., for Translations	10	0	0
Kingsbridge—			
Collections	4	11	4
Contributions	8	11	4
	13	2	8
Less expenses	0	14	6
	12	8	2

ESSEX.

Waltham Abbey	3	0	0
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GLOUCESTERSHIRE.

Coleford—			
Contributions, for Native Preachers	0	13	3

HAMPSHIRE.

Ashly—			
Sunday School, for Native Preachers	1	0	9
Emsworth—			
Contributions	1	10	0
Hartley Row—			
Contributions, for Native Preachers	0	16	3

HERTFORDSHIRE.

Markyate Street—			
Contributions, for Native Preachers	0	15	8
St. Albans, on account	10	0	0
Watford—			
King, Miss	3	0	0

KENT.

Chatbam, Zion Chapel—			
Collections	7	5	1
Contributions	3	19	7
Do., Sunday School	3	10	8
	14	15	4
Acknowledged before and expenses	12	0	9
	2	14	7
Crayford—			
Sunday School, for Intally	1	7	6
Eynsford—			
Contributions, for Native Preachers	1	7	0
Tenterden, Zion Chapel—			
Contributions, for Native Preachers	1	1	0

LANCASHIRE.

Chowbent	2	0	0
Liverpool—			
Negroes' Friend Society, for Rev. B. Dexter, Stewart Town, Jamaica	5	0	0
Do., for Rev. E. Hewett, Mount Carey, do.	5	0	0
Pembroke Chapel—			
Contributions	90	10	0
Do., for Intally	3	5	0
Do., Sun. School, for do.	5	13	7
Proceeds of Lecture	1	15	0

	£	s.	d.
Soho Street—			
Proceeds of Lecture	1	0	0
Lumb, Rossendale—			
Sunday School, for Native Preachers	0	13	0
Oldham—			
Contributions, additional, for Native Preachers	0	8	0
Rochdale—			
Contributions, for Native Preachers	1	5	0
Sabden—			
Foster, George, Esq., for Jamaica Theological Institution	50	0	0
Do., for Serampore College	50	0	0
Tottlebank—			
Collection	2	11	1
Contributions	6	14	1
Do., for Native Preachers	1	5	2

LEICESTERSHIRE.

Foxton—			
Hackney, Mr. Samuel, Iston, by Rev. Jas. Blackburn	3	0	0
Husbands' Bosworth—			
Collection	1	1	6
Leicester—			
P. E., by Mr. Winks	0	10	0

NORFOLK.

Norwich, additional	0	10	0
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NORTHAMPTONSHIRE.

Aldwinkle—			
Contributions, for Native Preachers	0	10	11
Brayfield on the Green—			
Collection	1	16	6
Contributions	0	3	8
Do., Sunday School	0	10	4
Grendon Hall—			
Collection	5	0	0
Middleton Cheney	2	11	6

NOTTINGHAMSHIRE.

Sutton in Ashfield—			
Contributions, for Native Preachers	0	9	0

OXFORDSHIRE.

Banbury—			
Collection	2	9	6
Contributions	1	12	2
	4	1	8
Less expenses	0	4	0
	3	17	8
Bloxham	1	1	0
Hook Norton—			
Collections	3	13	0
Contributions	3	0	0
	6	13	0
Less expenses	0	4	6
	6	8	6

SHROPSHIRE.

Shifual—			
Sunday School	1	7	6

THE MISSIONARY HERALD.

REPORT.

THE lapse of time has again brought round the period at which the Committee of the Baptist Missionary Society are accustomed to present to the constituency their Annual Report.

THE MISSIONARIES.

Very few have been the years in which it has not been their sorrow to record the decease of some beloved labourer from among the missionary band. The last year is a gratifying exception. For although some of the missionary families have suffered from sickness, and one brother, the Rev. H. Smylie, of Dinagepore, has had to sustain the loss of his endeared wife, not one of the missionaries has entered on his eternal rest. With one exception the entire body of the Society's missionaries remains intact, while some few additions have been made to the number engaged in the work of God.

In the last report it was announced that a suitable person had been found to follow in the steps of the lamented Davies, of Ceylon, and to replace the loss occasioned by the foundering at sea of the ship in which Mr. Dawson and his family were returning to this country. In the month of August, Mr. and Mrs. Davis sailed for their destination, and arrived safely in Colombo before the close of the year. Meanwhile the inquiries of the Committee for a tutor for the important institution at Calabar, Jamaica, were crowned with success. At their invitation the Rev. D. J. East, of Waltham Abbey, signified his willingness to undertake the charge of the institution, where he arrived with his family early in the present year. The same month, November, that bore Mr. East to Jamaica, witnessed also the departure of the Rev. D. Webley, for Haiti. The precarious health of the Rev. W. H. Webley constrained the Committee to relieve the solitariness of his position, and they gladly accepted the offer of his younger brother to proceed immediately to his assistance. He arrived at Jacmel in January, and the Committee rejoice to learn that the health of his brother is in a great measure restored. Besides these additions to our missionary strength, the Committee have obtained the services of the Rev. J. Jackson, of Falmouth, for the pastorate of the Baptist church at Agra. The health of the Rev. J. Makepeace being sufficiently established, these two brethren sailed together in the William Carey in the month of February, and are now on their way to the scene of their future ministry for Christ, accompanied with the many prayers of the friends of the Society, whose interest in India has, in an especial manner, been awakened by the eloquent appeals and striking facts that have proceeded from the lips of Mr. Makepeace, during his sojourn in his native land. The Committee also heard with gratitude, about the middle of the year, that our brethren Saker and

Wheeler had resumed the interrupted mission in Western Africa ; at the date of the last advices their health was good, and their prospects were most cheering. One reduction only from the number of the brethren engaged in the service of the Society has to be recorded, occasioned by the return of the Rev. George Small, of Benares, on account of impaired health. He will not again resume the work, but intends to exercise his ministry in this country.

While, therefore, Delhi is still vacant, and Benares requires the presence of another missionary, the Committee have been enabled, by God's blessing, in some measure to repair the breaches that death had made in Ceylon, in Africa, and in Jamaica ; at the same time adding to the efficiency of the mission, and extending its operations in some important places in India and in the island of Haiti.

THE AFRICAN MISSION.

The resumption of the mission in Fernando Po, and on the neighbouring coast, has been attended by several encouraging circumstances. It was found that during the entire absence of European superintendence, the church at Clarence, numbering about a hundred members, had regularly met for Divine worship on the Lord's day, and for prayer during the week. Under the guidance of its deacons it had observed the ordinances of the house of God, in particular watching with jealous care over the purity of its fellowship. It might well have been thought, that many of the converts would quickly return to their degrading superstitions when the watchful eye and the warning voice of the missionary were removed. Such indeed were the fears of many. It would have been no surprise to have found the church disorganized and the members scattered, and large numbers again captive to the vices of savage life. But the grace of God had not been preached or received in vain. It manifested its power in the godly jealousy with which the church was on the one hand guarded from the intrusion of unregenerate men, and on the other hand by freeing itself from fellowship with apostacy. Three individuals had already been excluded from the church for sin before the arrival of Mr. Saker, and the closest investigation ended in the separation of only three more. Surely we have in this a striking manifestation of the power of the gospel to elevate, to sanctify, and to save the most debased of our fellow men ; and may we not learn to repose yet more confidence in the sincerity of the converts ; with less fear for the results commit these infant churches to the grace of God, and to the teaching of the Holy Spirit ? The Committee have marked their sense of the activity and devotedness of the senior deacon, Mr. Wilson, by presenting to him a copy of Henry's Commentary on the Scriptures. On the continent, Mr. Fuller and Mr. Johnson, both black men, had continued diligently employed in their great work : the latter with very considerable success at Cameroons, the former at Bimbia. On the arrival of the missionary, several persons were found prepared to put on the Lord Jesus. Their faith had been severely tried by persecution, only with the effect of deepening convictions, and adding both to the numbers of the candidates and to the steadfastness of all. It was

the privilege of Mr. Saker, shortly after his arrival, to baptize five converts, as the first ingathering of our native brothers' toil.

The translation and printing of the word of God has been resumed by Mr. Saker; Mr. Wheeler has commenced the study of Fernandian, in order to proceed with advantage on missionary journeys among the aborigines of Fernando Po. One heavy trial has, however, overtaken the church at Clarence. In the month of November, a destructive tornado levelled their humble chapel with the ground. For some time past the people had been making contributions to replace the old building by a new one. This is now become a necessity, and the Committee trust it will speedily be accomplished.

WEST INDIES.

In the islands of the West, three missions are sustained by the Society, those of Trinidad, Haiti, and the Bahamas. In the first two islands the population is chiefly Roman Catholic: but in Trinidad the power of Rome is supreme. With their national independence, the Haitiens gained a large measure of religious freedom, and the influence of the papacy declined. During the past year more converts than in several former years have been baptized in both these fields of labour, while Haiti in particular presents many encouraging features. In both islands the mission has been extended: in Trinidad to the important district of Couva: in Haiti, at Port au Plat, where Mr. Rycroft, our late missionary at Turk's Island, with very encouraging prospects, has just settled, reviving the work some few years ago interrupted by the jealous independence of the native authorities. One hundred and thirty-one converts are in church fellowship at these stations, while the number of attendants at the regular services of the house of God on the Lord's day, averages upwards of 500 persons. In Trinidad, the first baptist and member of the church has been called into rest, after many years' consistent walk as a Christian, maintained amidst much poverty and distress. He was an American slave refugee, and was the first on the island to speak to his fellow men the pure gospel of the kingdom. If in these localities the work has been slow in its progress, yet is the promise sure. Present success is a pledge of the faithfulness of Him who hath said, that in Christ Jesus "shall all the kindreds of the earth be blessed."

THE BAHAMAS.

The mission in the islands, or rather islets, of the great sand-banks of Bahamas, has engaged the peculiar attention of your Committee. Although very numerous, perhaps some five hundred in number, not more than fourteen or sixteen of these rocky islands, or keys as they are called, are inhabited. They are for the most part long, narrow, and low, covered with a light sandy soil. The inhabitants are but thinly scattered over them. Cat Island, though ninety miles in length, has a population not exceeding two thousand. The population of the entire group does not reach thirty thousand individuals. Yet on these islands it has pleased God largely to bless his word, and to gather numerous churches of Christ to show forth his praise. About 2700 persons are embraced in the fellowship of the numerous churches, being nearly a tenth part of the entire population of the islands; and a considerable number of

persons are in communion with native baptist churches, that have no connexion with the Society. In nearly all the islands suitable buildings have been erected for the public worship of God, and also for the education of the young. The average attendance on divine worship in connexion with this mission is about eight thousand; the week services are also proportionately attended by the people. Three missionaries have hitherto watched over this interesting field. One has confined his labours to the important island of New Providence, where there are churches numbering upwards of seven hundred members: while the other two have ranged over the various islands of the group. The difficulty of access, the danger attending voyages at certain seasons of the year, and the wide scattering of the churches on the islands themselves, have constrained the missionary's visits to be few, averaging perhaps two in the year. The churches have therefore, for the most part, been necessarily left in the hands of native teachers or leaders: by whom, in the intervals of the missionary's visit, divine worship has been conducted, and the oversight of the churches discharged. They were not, however, pastors: the pastoral office has been retained in the hands of the missionary. It is obvious that, so far as the evangelization of the islands is the great object of the Society's labours, that work has been accomplished. In few countries in the world, if any, is the number of converts and church members so great in proportion to the entire population. It therefore, appeared to the Committee, that the time had at length arrived, when some effort should be made to set in scriptural order these numerous churches: to place over them pastors of their own colour and race, by whom the work of God may be maintained and perpetuated: and to withdraw, at least for the present, one of the missionaries, that he might be free to carry the word of life to a more destitute people, thus enlarging the sphere of the Society's operations and economizing its funds. It was further considered that the limited means at our command forbade the hope either of extending our efforts to lands yet heathen, or of obtaining a sufficient supply of European brethren to meet the increasing demand for pastors made by the multiplication of native churches, if those means were to be constantly absorbed in providing for the wants of converts, who by every scriptural rule of duty and example ought themselves to sustain the work of God in their midst. While these views are evidently applicable to other regions as well as to the Bahamas islands, the Committee resolved, in the first instance, to apply them there. A plan therefore was carefully prepared for the settlement, at as early a period as possible, of native pastors over the existing churches. It was then submitted to the two missionary brethren, Messrs. Capern and Littlewood, for their consideration. In September the plan was finally resolved on, and its execution confided to the senior missionary, Mr. Capern, whose views in every respect were found to coincide with those of the Committee. Mr. Littlewood, being thus released from his engagements, has proceeded to Turk's Island to assume the duties lately discharged by Mr. Rycroft, while the latter brother, at the request of the Committee, has undertaken to re-establish the mission on the north side of Haiti: so far accomplishing one object of the plan, the further extension of missionary labour, and without any increase in the number of the brethren engaged.

Too brief a period has elapsed to permit the formation of a judgment as to its success. One native brother has already entered on pastoral duty in the island of Eleuthera by the unanimous voice of the people, and on Cat Island a considerable number have expressed their wish to have the services of the brother who has for some time resided among them as their teacher. Prejudices have, however, to be removed: the long practice of the churches has to be broken through, and the discharge of scriptural obligations regarded as the duty of every member of the church of Christ. Reluctance is felt in some quarters to assume the burden of the pastor's support, and hesitation shown to yield to the necessity. Until, however, Mr. Capern shall have visited the entire group, and given those explanations that are requisite, no unfavourable conclusion can be drawn from the present manifestation of opposed feeling in the one or two cases in which it has appeared. It is, indeed, but the natural result of the long continuance of the old system; but the Committee are assured, in the language of Mr. Capern, that should some failures occur, the plan is nevertheless "sound, scriptural, and the only practicable plan for this isolated and widely scattered people."

CALABAR.

Before leaving the West for the East Indies, reference must be made to the training Institution at Calabar. During the interval between the decease of the late excellent tutor, the Rev. J. Tinson, and the arrival of his successor, the students, six in number, have been under the care of the Rev. Thomas Hands, of Montego Bay. In the month of August, two of these young brethren were set apart for the pastoral office over the churches at Mount Nebo and Refuge. Eight or nine coloured brethren are now exercising their ministry in the island, and with great acceptance presiding over communities that had been deprived by death or other causes of their European pastors. The Committee are gratified in having received the most cheering testimony as to the progress these brethren have made in knowledge, and of their fitness for the work on which they have entered. Mr. East commences the labours that he anticipates with no ordinary interest and pleasure, with four students, and several applications for admission are pending the decision of the Committee of the Institution.

JAMAICA.

No small portion of their time has been occupied by the Committee in deliberation on the affairs of the churches and pastors of Jamaica. It is well known that since 1845, when the mission churches ceased to be dependent on the funds of the Society, the island has suffered greatly from commercial distress. Wages have been reduced so low, as to render the congregations, to a large extent, unable to contribute to the maintenance of the cause of Christ with that generosity which had previously marked their conduct. Several brethren have departed into rest, while others, constrained by circumstances, left the island and the work altogether. These difficulties have been still further aggravated by the recent visitation of the cholera; and since the cessation of its ravages the small pox has completed the work of devastation. Earnest and reiterated appeals reached the Committee for help.

The visit of several brethren to this country in search of invigorated health afforded a favourable opportunity to enter on the whole question, with the advantage of their presence and personal communications, and in October the Committee arrived at the determination to form a special fund, which being carefully guarded from any interference with the independence and self-reliance of the churches, should yet afford, in some measure, the relief that appeared absolutely required. Three objects are sought in its formation. 1. The first relates to the assistance it may be desirable to render to any brother whose people do not adequately support him. 2. Secondly, it is sought to afford some temporary relaxation to those whose health may require a change of climate. 3. And thirdly, some aid is contemplated to enable any brother, invited from this country to undertake the pastorate of a Jamaica church, to proceed thither. By the generous kindness of one of the Treasurers, a considerable sum was placed at the Committee's disposal, which, with additional contributions, has enabled the Committee to assist several brethren under each of these heads.

Besides this, the very anxious question of relief for their widows and orphans, has received very prolonged attention. A plan has been proposed by the Committee, which, while on the one hand it will arrange the affairs of the Widows and Orphans Fund of Jamaica, will at the same time afford the requisite assistance to the families of deceased brethren, and remove a large amount of pressing debt on the mission properties. The plan now awaits the acceptance of the brethren in Jamaica, which the Committee have no doubt will gladly be accorded, and the execution of it welcomed by all the parties interested. The Committee cannot but hope that these arrangements will meet the difficulties of the case; and that the increased attention to divine things manifested by the people of Jamaica, and the considerable accessions now making to the churches, are the forerunners of brighter days.

EAST INDIAN MISSION.

In the East Indies thirty-five brethren are actively engaged in the work of God, having under their care churches numbering upwards of two thousand members, of whom about seventeen hundred are converts from heathenism, or from the false religion of Mahommed. In this noble enterprise they are assisted by ninety two native preachers. India and Ceylon abound in gratifying proofs of the gradual, yet certain, enlightenment of the native population by the preaching of the gospel. Everywhere crowds listen eagerly to the message of eternal life, and as eagerly receive the books distributed with the greatest care by the missionary. Education is earnestly sought after by the youth, and, even at the risk of conversion, Hindoo parents choose in preference missionary schools for the instruction of their children. In Benares itself, the holiest of Indian cities, Brahmins discuss with each other in their private meetings the evidences of Christianity, while converted natives openly challenge their former associates to a searching investigation of their creed. It is also a sign of the increasing confidence of the converts that native missionary societies are being formed; as for example in Calcutta, where the native brethren have founded an association, of which the venerable Shujaat Ali is president. In the second year of its existence it has opened two chapels or preaching places

in the city, supports one native preacher, and spreads, by means of its own members, the knowledge of Christ in various parts of the suburbs. In other places, in a manner the most unlooked for, divine truth is found to have taken root beyond the eye and the personal influence of the missionary. Of this, interesting examples are found in the case of the weaver and his family some thirty miles from Monghir, and there is a still more remarkable case in the district of Comilla, near Chittagong. In the latter instance a large number of persons, about 120, were led to seek after Christ by the perusal of a few books that at some fair had fallen into the hands of a Brahmin. The scorching sun of persecution had not burnt up the tender plant, and so advanced were they in Christian knowledge, that some sixteen were shortly after Mr. Johannes' visit baptized into Christ, and others will speedily follow. Invitations have come to our brethren from remote quarters to visit districts into which some portion of light had penetrated and excited a desire for more.

Other general influences are likewise operating most effectually to undermine the fabric of Hindooism. Caste is relaxing its hold upon the people. By some it is openly despised. Others seek to lessen the stringency of its rules. In every previous era of India's history its conquerors have gradually yielded to the power of Hindoo social institutions; for the first time they are giving way. England's ideas of law, of right, and of morals, with England's Christianity, are mightier than they. The intolerant precepts of Menu are set aside, new modes of thought are rapidly spreading; and science is doing her part to uproot the dreams of Brahminical theology. "The impression," says Mr. George Pearce, in a recent letter, "that has been made upon my mind beyond what I have ever received in former journeys, is that *the confidence of the people in Hindooism is gone*. Their manner, their tone, their confessions, on many occasions, made me feel this in no ordinary degree."

TRANSLATIONS.

During the past year considerable progress has been made in perfecting and completing several important translations of the Scriptures. In Bengali, Mr. Wenger, assisted by Mr. Lewis, has carried through the press a new edition of the Old Testament, of which 2000 copies have been taken by the Calcutta Auxiliary Bible Society. The New Testament has been revised in manuscript to the end of Peter, and printed off to the 5th of Romans; and a further portion is in type as far as the 2nd Corinthians. The alterations in this edition are numerous; but such as will add to its elegance and accuracy. The Sanscrit version has been somewhat delayed by the printing of the Bengali; but the new edition of the New Testament revised, and with great labour improved, was finished in October, and some little progress made in the Old Testament. The Hindustani New Testament, likewise, has left the press, as also a reprint of the Persian New Testament under Mr. Lewis's editorial care, aided by Mr. Thomas. Other editions are in the press, or in contemplation, especially a small Bengali Testament, which, by its cheapness and portability, may be brought more within the means of the native Christians. The number of copies of Scriptures, or parts of them that have issued from the depository during the year, amounts to 32,821, and for the most part distributed by the missionaries of the Society.

THE DEPUTATION.

It was permitted to the Committee, by divine providence, to welcome their beloved brethren, the Revs. Messrs. Russell and Leechman in health and safety from this interesting field in the month of July. They had occupied nearly a year in the mission with which they had been charged, the visitation of the various stations of the Society in the East. The results of their observations and inquiries were laid before the Committee at great length shortly after their return, some of which have already received careful consideration, while others remain for deliberation.

GENERAL STATE OF THE MISSION IN THE EAST.

Ceylon was the first of the Society's missions visited by the deputation. At the time of their visit our brother Allen was labouring alone, having the care of all the churches resting upon him. In his company every station and school, with one or two exceptions, was visited during the month of the brethren's stay. The general impression produced by these investigations is given in the following words of Mr. Russell, "The native preachers, as a body, are earnest and efficient men, prospered by God in their work; and though the schools are elementary, we are persuaded that they do much good in their respective neighbourhoods, and in several of them there are scholars who give evidence that God has impressed the truth on their hearts. On the whole the mission is in a healthy and promising state. There is great cause for sincere and fervent gratitude on account of the multitude of natives who have been rescued from the cold, heartless, inefficient morality and superstition of Buddhism, and the degrading rites of devil-worship." Mr. Leechman adds the following testimony:—"We have seen a good deal of our native brethren, and on the whole I am much pleased with them. There is considerable diversity among them, some more fitted for the work than others; but all seem good men, honoured of God to be useful. We have met them singly and collectively, and I admire the grace of God in them. They know, and love, and preach the truth." With the schoolmasters Mr. Leechman was less satisfied. Many need more instruction than they have hitherto received. "All," he says, "are not equally defective: some seem good men, anxious to do good; but all need improvement." His pleasure was, however, very great in witnessing the fervent piety of the native churches. "In our brief visit," says Mr. Leechman, "of course, we could do little more than scan the surface. Still I saw enough to fill my heart with gratitude, and to urge the Society onward in the work of the Lord. I was not prepared for the gratifying scenes that burst upon me in our visit to the jungle. The half has not been told of what God has wrought through the instrumentality of the Society. We examined the native members, and much reason had we, on the whole, to be satisfied with their views and feelings. Some of them stood prominently forth as cheering specimens of the triumphs of Divine grace. I am convinced that God is doing great things in these villages. They cannot yet with safety be left to themselves. European aid and influence are yet necessary. They are, however, making advances, and eventually will walk alone."

MADRAS.

The stoppage of the steamer at Madras allowed our brethren to pay a

brief visit to the Rev. T. C. Page. The church gathered here is chiefly European or East Indian. It was found prosperous and in peace. The members are active in spreading the gospel in the surrounding district, and at the time of the deputation's visit were supporting two brethren as missionaries among the heathen. The schools were with some difficulty maintained, while nearly the whole of Mr. Page's time was devoted to the welfare of the church.

NORTHERN INDIA.

The deputation reached Calcutta on the 1st Nov. 1850, and spent between four and five months in investigating the subjects especially commended to their attention by the Committee. During this period they visited, with one or two exceptions, all the stations of the Society, receiving, on the whole, a most favourable impression of the extent of the work that had been accomplished, and of the devotedness and piety of the various labourers in the field, both European and native.

Much time was devoted by the deputation, to an examination of the spiritual condition of the native churches, and also of the individuals employed as helpers in the propagation of the gospel. The result was highly gratifying. The piety of the converts seemed devout, sincere, and deep. Many instances of loss and suffering for the gospel's sake were met with, and some interesting examples occurred of the concern felt by the native churches for the purity of their fellowship. On the question of the preparedness of these infant communities for independence of European aid, and their oversight by native pastors, the deputation found a great diversity of sentiment prevailing among missionaries of all denominations: indeed, it appeared at a meeting of the missionary Conference in Calcutta, at which the deputation were present when the question was discussed, that a majority of the missionaries were inclined to the negative side: on the other hand, says Mr. Russell, "two or three brethren argued strongly in favour of placing more confidence in native Christians," and adds, as the result of their observations, "that while superintendence appears to be necessary and proper, it should be such as will stimulate and encourage the native preachers, and leave the principal work and the connected responsibility with them."

SERAMPORE COLLEGE.

The earliest of the questions submitted to the brethren on their arrival in Calcutta, and to the Committee at home on their return, was the relation to be sustained between the Society and the College at Serampore. In the last report it was intimated that a correspondence, with John Marshman, Esq., was in progress on this subject, the final settlement of the questions involved being delayed till the Committee should be in possession of the views of the deputation. At its meeting in August last the Committee agreed upon the basis of an arrangement in general conformity with the views expressed by Mr. Marshman, and sustained by the opinions of the deputation. To the resolutions in which the views of the Committee were embodied, Mr. Marshman has given his cordial assent, and the Committee confidently anticipate that the arrangements thereby determined, and now in progress of accomplishment, will meet with the hearty concurrence of the members

of the Society, and be the foundation of a great enlargement of the Redeemer's kingdom. According to the plan adopted, the Committee are at liberty to use the College buildings, for the repair of which generous provision has been made by Mr. Marshman, for the purpose of training a class of young men, both East Indian and native, for the ministry in India, the secular classes of the College being open to the students without charge. The responsibility of the management and direction of the College affairs will as heretofore remain with the Council, which will for the most part consist of missionaries of the Society, the Committee only engaging to support the theological tutor and his class, the expense of which is not to exceed the sum of £500 a year. In addition to this the proceeds of Ward's Fund will be available for the same purpose.

THE CALCUTTA PRINTING PRESS.

Not the least onerous of the duties imposed on the deputation was the inspection of the Printing Press in Calcutta, so nobly devoted by its founders, Wm. Pearce, Eustace Carey, John Penney, and others, to the advancement of the gospel in India. Since the decease of Mr. Wm. Pearce it has continued under the superintendence of the Rev. J. Thomas, and, as the examination has proved, has not only contributed many thousands of pounds to the support of the Society's stations in India, and at times when failing funds in this country endangered their existence, but has issued very large numbers of copies of the scriptures and other books highly conducive to the salvation and enlightenment of the people of India. Very nearly a million copies of various portions of God's word have proceeded from its presses: upwards of two millions of school-books, at the expense of various educational societies, have likewise gone forth for the instruction of the the juvenile part of the population: and about 300,000 tracts and other miscellaneous works have been printed, and are spreading light and truth in every part of the land. It is most satisfactory to the Committee to learn that this important Institution is in a vigorous and healthy state, and is able so largely to aid them in the propagation of the gospel of Christ. The investigation entered upon and concluded by the deputation has placed its stability and value beyond doubt.

CONSOLIDATION OF STATIONS.

By the letter of instructions the attention of the deputation was particularly called to the widely-scattered positions of the Society's stations. Some of these are divided by great distances from each other, or not easily accessible from physical and geographical obstructions. Thus, the missionary brethren were often precluded from that mutual counsel and co-operation it is desirable they should enjoy. The painfulness of their position has further been increased by the solitariness of their work, since in many cases they have had to labour alone. Two methods of proceeding may be adopted in order to amend this state of things: either to place at every station at least *two* brethren, or so to arrange the stations that every missionary may easily reach some neighbouring brother with whom to confer and co-operate. On the whole, a combination of both methods appears to be the only practicable plan, and to this the suggestions of the deputation point.

THE AGRA MISSION.

The Society's Indian mission may be divided into three parts; the Agra, or north-west district; the Behar, or central district; and the Bengal mission.

The first of these has already occupied the attention of the Committee, and in pursuance of the suggestions of the brethren and guided by the means at their command, the Committee have endeavoured to consolidate the mission in the Agra presidency, and to give it increased efficiency. The station at Saugor, in the Nerbudda country, will be discontinued, owing to its remoteness from every other station of the Society, and the inability of the Committee to occupy it with adequate strength. Besides, its recent formation enables the Committee to withdraw from it without any material sacrifice. Mr. Makepeace is therefore directed to proceed to Agra, the scene of his former labours, and as the Rev. J. Jackson will assume the pastorate of the English Church, the attention of Mr. Makepeace will be wholly devoted to native work. In immediate contiguity to Agra is the interesting station of Chitoura, and within easy reach are the stations of Muttra and Cawnpore, at which Messrs. Smith, Phillips, and Williams will respectively labour. The latter station was some years ago discontinued, but will now be revived, and we trust the work will be prosecuted with fresh impulse and success. These brethren and stations will thus be enabled to co-operate with each other, and give the mutual aid they require.

THE BENARES MISSION.

Of the Behar or central mission, the most important station is Benares. Although now among the oldest of our stations, various circumstances have kept it in a low condition, chiefly that the brethren have not had suitable premises in which to live and to labour. The offer of a building and compound recently occupied by the government as a school, presents a favourable opportunity for consolidating and placing on an efficient footing the mission in this noted stronghold of Satan. The Committee hope to secure the possession of these very suitable premises, and have resolved to strengthen the hands of the two brethren labouring there with a third missionary. The efficient station at Monghir is closely allied to Benares, and of easy access by means of the Ganges. The Committee would be happy to extend their mission in this quarter; but at present Bengal claims their first attention, and with a few words on this district they close this portion of their report.

THE BENGAL MISSION.

The Bengal mission embraces Calcutta, the villages and stations to the south and east, and some few to the north. Barisal, Jessore, Dacca, and Chittagong are included in it. In Bengal is found the larger number of our missionary brethren labouring in India, and by far the greater number of the converts that God has given as the fruit of their exertions. So far as the manifestation of the Divine blessing is an indication of the localities to be preferred for missionary labour, that indication is here indubitable and clear. Every part of the presidency is easily accessible by its numerous streams to the messengers of peace. Throughout its borders the population is dense, willing to hear the gospel, and anxious for instruction. Scriptures, tracts, and school

books, can be multiplied beyond count in the language which a Carey first reduced to grammatical form, and in which an elegant and faithful version of the scriptures by Carey, Yates, and Wenger, has been made. The whole of this great country with its thirty millions of people is before us ; and to the east of Calcutta till you touch on the mission of our American brethren in Assam, there is no other missionary society engaged. The Committee are most anxious to occupy this attractive field, and, immediately. The harvest is ripe. Witness the successes in Barisal, Jessore, and the marvellous discoveries at Comilla near Chittagong. Providence summons the Baptist Missionary Society to this special work, and the Committee ask their friends at once to arise, to conquer this land for Christ. Your first attempts have greatly prospered. Let a holy boldness inspire you to seize the favourable moment, and to send at least six brethren to aid our present laborious but successful missionaries, and to push yet further the victories of the Prince of Peace.

HOME PROCEEDINGS.

Having detailed the operations of the Society in the Foreign Field, the Committee advert, for a few moments, to its home proceedings.

The very important subject of native agency, especially in its relation to the pastorate of the mission churches, has received the very anxious attention of your Committee, and they have recorded the views that they entertain in the following resolution :—“ That, after an attentive consideration of the papers laid before them by the Secretaries on the pastoral office in the mission churches, and on missionary work, the Committee are grateful to them for having recalled their attention to this subject, and now record their deliberate judgment—a judgment which is in entire coincidence with the views entertained from the earliest period of the Society’s history, that it is in the highest degree desirable that the churches should be placed under the care of pastors elected and supported by themselves, and that to this end the missionaries be earnestly counselled to direct the attention of the churches to such of the native converts as may be qualified by natural endowments and the grace of God to sustain the office.” The principles involved in this resolution the Committee have already put in operation in the Bahamas, and confide their application to other portions of the Society’s mission field to those who shall succeed them.

Your Committee cannot pass over, without notice the generous conduct of William Jones, Esq. owner of the William Carey, who has not only given a passage to Mr. and Mrs. Makepeace, Mr. and Mrs. Jackson, and their families, and provided for their comfort during the voyage to India, on the most liberal scale, free of all expense to the Society, but enjoined the officers and crew of the vessel to treat them as his own personal friends ; an act equivalent to a donation of two hundred and fifty guineas. The Committee have marked their sense of Mr. Jones’s liberality, by placing him on the list of honorary members of their body. The Committee have also every reason to believe that the pastors and churches throughout the country generally continue to cherish an earnest desire to sustain the mission, and to encourage them, in directing its concerns, by their sympathy and confidence.

FINANCES.

At the last anniversary the Committee had to report a balance due to the treasurers of £5751 11s. 4d. The total receipts, for the present year are £19,146 11s. 9d., the total expenditure £18,088 6s. 1d. leaving a balance on the year's account, in favour of the Society of £1,058 5s. 8d., by which amount the debt is reduced. The balance, therefore, now due to the treasurers is £4693 5s. 8d. It must, however, be observed that the total receipts are exclusive of about £300 of auxiliary expenses paid by the country treasurers, and this year they will be found to be deducted from the amount printed in the contribution lists. This plan has been adopted for the purpose of showing, as far as possible, where the money has been spent; while, at the same time, it is obviously more correct to make the officers of the Society responsible only for what actually passes through their hands. It is to be hoped that, in future years, this plan, which can only now be regarded as an experiment, may be rendered more satisfactory and complete. But for this slight change the total receipts of the Society would have appeared to be nearly £500 in advance of the previous year. The Committee have also most carefully watched the Home Expenditure, and by the adoption of plans which have been carefully considered from time to time, they have been enabled to reduce the various items of expense included under this head. They have recently made an arrangement with a gentlemen in the North of England, whereby the loss on one of its periodical publications, amounting to nearly £70 per annum, will in future be saved. The charges for interest, agency, printing, and incidentals are also less this year than they were last. In these items it will be found that reductions have been effected amounting to £278. They refer with all the greater pleasure to these reductions, because they are unaccompanied with any reduction of agency abroad; on the contrary, as the report shows, four new missionaries have been sent into the field, and there has been an expenditure in India of £2000 more than was paid for that department in the previous year.

Various suggestions have been thrown out, from time to time, with the view of increasing the annual income. They have resolved not to apply specially for the reduction of the debt, but having paid this year a portion of it, to leave its further reduction to the influence of those plans of retrenchment, which, without impairing the general efficiency of the mission, have been tried with an encouraging measure of success.

But still some effort must be made to increase the income, if the plans suggested in this report with respect to India, are to be carried out. Your Committee have a strong conviction that the annual subscribers might do more. They referred to the "mournful monotony" of their contributions in their last report; and then suggested the giving oftener, and on a more systematic plan. How far this suggestion has been acted upon, the Committee have no means of judging. But they now propose to every annual subscribers to increase his subscription. An increase of one fourth would give a *permanent* additional income of £1200, a sum sufficient to enable the Committee to attend to the loud call from India. To attempt this without a permanent increase of funds, would only involve an increase of debt.

Bengal, therefore, can have no more missionaries, unless this proposal be generally responded to. They urge it on their brethren, and entreat them to ponder it well. In most cases the addition which each person would have to make would be small; but the *aggregate* would be large.

The Committee have now stated their difficulties, and the way in which they think these difficulties may be overcome, openings for usefulness embraced, the mission strengthened, and its power to extend the kingdom of Christ largely increased. They must leave the results with Him who has the hearts of all men in His hands, while they once more entreat the friends of the Society to remember their obligations to God, their solemn responsibilities to their Saviour and their Lord, the grandeur of the work in which they are engaged, the immortal welfare of vast multitudes of souls perishing in ignorance and sin, and beseech them to abound yet more in earnest prayer, that God will pour out his Spirit on all flesh, and establish Zion, and make her a praise in all the earth.

BAHAMAS.

NASSAU.

The following extracts from a letter just received from Mr. CAPERN will be read with much interest by our friends as illustrating the work of faith and labour of love in which our native brethren are engaged. It will, doubtless excite a lively feeling of gratitude to God and an earnest spirit of supplication that these devoted brethren may prove steadfast and immovable, always abounding in the work of the Lord. Under date of March 13th last, Mr. CAPERN writes:—

The following extracts from letters received from some of the native pastors will give you some idea of what they are doing and of what they think of the state of their field of labour.

"I have been busily employed," writes J. Laroda, of Cat Island, "ever since I came up, in visiting different settlements and teaching both old and young, in which I always feel great delight. Every day I am engaged in teaching some children wherever I go, and nearly every night I am teaching some to sing. To-morrow, if all be well, I shall baptize two candidates at Port Howe, and return home on Monday, if spared." He says that he has to contend with some rather formidable opposition, but says, "I hope the Lord will grant me sufficient faith and patience to endure it." This worthy and devoted brother is doing much in the great matter of education, there being now five day schools on the island, which was never the case before.

From Eleuthera the native pastor writes, "I hope I may say that I am earnestly contending for the faith once delivered to the saints, trying to take courage and go forward in the work of the Lord, trusting that my labour is not in vain in the Lord. Since I left Nassau I have paid a visit to Tarpum Bay and to James' Cistern. To all appearance things are going on well. I know it is your desire that your children should walk in the truth. May none of us grieve your spirit, nor cause your hands to hang down, nor your knees to wax feeble, nor give the enemy occasion to speak reproachfully of the holy gospel of the Redeemer."

From Long Island the native pastor writes, "I was not able to write you by the last opportunity on account of having so much to do. On Wednesday morning I keep a Bible class and preach at Palestine; on the evening of the same day I hold another Bible class and preach at the Harbour, a settlement twelve miles distant from the first mentioned station. My sphere of labour is indeed altogether enlarged, and I thank God for strength to perform my great duties. The church here is in a much better state than it has been for some time. Some who had run off are returning, and say that they can find nothing in the Church of England. They have seen the difference in the churches, and experience is the best schoolmaster."

From Rum Cay, a leader writes, saying, "that things are wearing, at present, a very encouraging aspect, and that they are about to build a new chapel." I confess I long to go and see these friends, and bid them God speed.

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The Annual Services of the Society were commenced by the usual meeting for prayer in the Library, Moorgate Street, on the 22nd of April. It was numerously attended. Dr. MURCH presided on the occasion, and supplications were made to the throne of grace by Dr. ACWORTH of Bradford, Mr. MIDDLEDITCH of Frome, Mr. STOCK of Saldine Nook, Mr. S. LEONARD of Bristol, and Mr. BURNET of Scotland. In the evening the Rev. G. H. DAVIS of Bristol, preached at Surrey Chapel, taking for the text of his excellent remarks, the words, "Lord, I believe; help thou my unbelief." He urged an increased devotedness to the cause of God from a consideration of the infinite value of individual man—the impossibility of salvation by any other name than that of Christ—and the responsi-

bilities which lie on every Christian to spread the savour of that name throughout the whole earth.

A numerous assembly of members was convened on Tuesday morning, the 27th, to transact the usual business of the Society. J. L. PHILLIPS, Esq., presided. The report of the Special Committee appointed last year to inquire into the home expenditure of the Society, was brought up and read, and after considerable discussion, referred to the incoming Committee, whose attention will be directed to the effecting such retrenchments as may be found practicable and useful. The list of the new Committee was subsequently brought up by the scrutineers, when the result of the ballot was found to be as follows:—

Rev. JAMES ACWORTH, LL.D. . . Bradford.
 JOSEPH H. ALLEN, Esq. . . London.
 Rev. JOSEPH ANGUS, M.A. . . London.
 Rev. CHARLES M. BIRRELL . . . Liverpool.
 Rev. WILLIAM B. BOWES . . . London.
 Rev. SAMUEL BRAWN . . . Loughton.
 Rev. WILLIAM BROCK . . . London.
 Rev. J. J. BROWN . . . Reading.
 Rev. FRANCIS A. COX, D.D., LL.D. London.
 Rev. G. H. DAVIS . . . Bristol.
 Rev. H. DOWSON . . . Bradford.
 Rev. GEORGE GOULD . . . Norwich.
 Rev. SAMUEL GREEN . . . London.
 Rev. WILLIAM GROSER . . . London.
 Rev. JAMES HOBV, D.D. . . London.
 Rev. DANIEL KATTERNS . . . Hackney.
 Rev. JOHN LEECHMAN, M.A. . . Hammersmith.
 SOLOMON LEONARD, Esq. . . Bristol.

JAMES LOW, Esq. . . London.
 Rev. C. J. MIDDLEDITCH . . . Frome.
 Rev. WILLIAM H. MURCH, D.D. . . London.
 Rev. JAMES P. MURSELL . . . Leicester.
 Rev. ISAAC NEW . . . Birmingham.
 Rev. THOMAS F. NEWMAN . . . Shortwood.
 THOMAS PEWTRESS, Esq. . . London.
 JOHN L. PHILLIPS, Esq. . . Melksham.
 Rev. WILLIAM ROBINSON . . . Kettering.
 Rev. JOSHUA RUSSELL . . . Greenwich.
 Rev. ISRAEL M. SOULE . . . Battersea.
 Rev. EDWARD STEANE, D.D. . . Camberwell.
 GEORGE STEVENSON, Esq. . . Blackheath.
 Rev. CHARLES STOVEL . . . London.
 Rev. F. TUCKER, B.A. . . Manchester.
 W. H. WATSON, Esq. . . London.
 Rev. JAMES WEBB . . . Ipswich.
 Rev. THOMAS WINTER . . . Bristol.

The Annual Sermon at Bloomsbury Chapel was preached the following morning, by the Rev. J. LEECHMAN of Hammersmith, from the words of the Psalmist: "Blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen." The preacher enlarged on the desire expressed by David, and the hearty response which that desire should

receive. He closed with an earnest appeal on behalf of the mission cause, especially in India, which country he had so recently visited.

On Thursday Evening an excellent sermon was preached to young men on behalf of the Society, at the Poultry Chapel, by the Rev. C. M. BIRRELL of Liverpool, from Heb. vi. 10.

ANNUAL MEETING.—THURSDAY, APRIL 29.

Although the morning was somewhat rainy, a much larger number of the Society's friends assembled than could have been anticipated, and we now proceed to give, in our usual manner, a report of the interesting speeches delivered.

One of the Treasurers, S. M. Peto, Esq., M.P., occupied the Chair, and at a later period of the day, the senior Treasurer, W. B. Gurney, Esq.

The meeting commenced by the Rev. A. ARTHUR giving out the 67th Psalm and offering prayer.

The CHAIRMAN said:—Dear Christian friends—In the achievement of any great enterprise it is necessary at times to look to the experience of the past to guide us in our conduct for the future. In contemplating, retrospectively, the mission field, we can only say, in the emphatic words of Scripture—“The Lord our God hath done great things for us, whereof we are glad;” and, in contemplating the future, we can only place on his precious promises that firm reliance, that simple faith, and that earnest hope, which characterised our fathers in the mission—at the same time believing, that that faithful God who so blessed their labours will render to the labours of our society in time to come, if directed in that spirit, and in that spirit only, a four-fold blessing in comparison with the past. The work of our fathers has been to break up the field of labour—ours is the responsibility of sowing the seed of the gospel in the field which has been prepared. Now is come, emphatically, the time for preaching the gospel and teaching the young. In contemplating the vast continent of India, we see that the Scriptures have been translated into its six tongues; and that the literature of our country is daily becoming translated and extensively circulated—that at the present time the works of Bunyan, and that work of Doddridge which has been so extensively blessed in this country—I need hardly name it—are read in every tongue spoken in India. We find a vast difference existing between this time and some few years since, in the general aspect of the public mind—that there is now a rapid spread of intelligence, an increasing thirst for knowledge. It is for us to say whether the Christian or the infidel shall occupy the field thus opened up. With us is the responsibility. It has often struck my mind, that there is something remarkable indicated by the Providence of God, in the way in which

India has been committed to our hands—that vast empire, consisting of one-sixth of the whole world, appended to a country like ours, and conquered for us, not by ourselves, but by the very people whose land it is. Has this responsibility been cast on us simply that our merchants may be enriched, or that we may derive from that country some eight millions annually? Or is it that the Christian people of this land should go there, and occupy it, and make known to the people that gospel which has been the source of all our blessings? Your society during the past year, in common with other kindred societies with whom it is our joy and our pleasure to work in perfect harmony—has had under consideration, with reference to the past and the present aspect of the mission, a very important question—How is this land to be occupied? If, when churches have been established, they must be provided by us with a permanent pastorate—if this be true, it presses upon our minds a conviction which there is no resisting—that the work of missions will be a failure; for it is not in the power of the people of this or any other country so to occupy that field. What, then, should be our conduct in reference to this question? We are not pretenders to apostolical succession; but we do profess, in common with all our Nonconformist brethren, to make the Bible our only rule of faith and practice; and looking to that safe and sure guide, we find that the apostles planted churches in various countries, but did not remain as the permanent pastors of any. They, under the blessing of God, did the work of evangelists thoroughly; and instructed, fully, brethren “apt to teach,” in every place, to preside over the infant churches, as brothers among brethren. And, doing this, a blessing from on high descended in the richest and most gracious manner; the churches were planted, watered, and God himself granted the increase. My dear Christian friends, we must do the same; we must place more confidence in the word of God than we have ever yet done. We must believe that that God who alone can regenerate the soul will so bless our instructions, given in accordance with his word, as in every case to raise up men fit to teach their brethren in all that pertains to the kingdom of God. This did not press so much upon our brethren in the past as we conceive it ought to have done; but with their view of the question we have little now to do. The question with us is, “What is our duty?” I imagine it to be marked and clear. In connexion with your own society, as yet, scarcely any church has been placed in that position in which a church under the New Testament dispensation, as we humbly con-

ceive, should be placed. In the West Indies, recollecting the difficulties of our brethren in those interesting islands, let me ask you, whether those difficulties would have been anything like what they are, if we had at an early date cultivated an indigenous ministry? There we have, as is variously stated, from sixty to a hundred thousand resident proprietors of the soil. Amongst these, you and your beloved brethren of other missionary societies possess a large portion of your members. They are not in a position to support an European agency; but they would be in a position to support an agency arising out of themselves, and duly cultivated and prepared for the ministry in an institution like that which you possess at Calabar. That institution, up to the present time, has fully answered all the expectations entertained of it; and though lately our beloved brother who presided at its head has been removed, or, I might rather say in relation to his decease, translated from the scene of his labours to the enjoyment of his rich reward, yet the accounts we receive from his successor of the students who have been educated there, and settled over the churches, and of those who are now being educated, are such as to give us the utmost possible confidence, and to assure us in the highest degree of the value of such an agency. It is for us now, if we believe this fact, to act upon it. Your committee, during the past year, have had the gratification of making an arrangement with reference to the college at Serampore, one truly gratifying to their own feelings, in connexion with every old association, and which they believe will be the means of benefiting India to an almost incalculable degree. And the secretaries have recently presented a paper to your committee, from which, with your permission, I will read one or two extracts on this subject. I feel it to be due to them, though I feel that the paper has met, from every member of your committee, a just appreciation, and I can only commend it to the attentive perusal of the denomination at large:—

“It may be remarked that, under present arrangements, there must be an ever-increasing absorption of the funds of the society, in the mere support of the ministry of the native churches and their European pastors. Funds contributed for the extension of the gospel will continue to be, as they now are, directed to the chief object of sustaining, in feeble existence, the communities that result from its promulgation, and all the evils which attend religious endowments be entailed upon them. For the maintenance of the pastor, the erection and repairs of chapels, the support rendered and received towards the sustentation of the Christian and philanthropic labours of a church, chiefly or altogether from extraneous sources, towards which the people themselves contribute but

a very small part, if any, of the funds required, is practically to endow those churches. It must end in a paralysis of native effort, and produce effects too well known to need specification. Missionary societies have not for their object the creation of endowments in any form, with their attendant mischiefs; but the continual expansion of the kingdom of the Lord our Saviour, till his glory shall fill the whole earth. Native mission churches, ever dependent on the parent bosom, become unnatural absorbents of the nutriment which should flow forth to the health and salvation of other lands.”

I will read another extract, which refers to one of the most potent of the objections which have been raised to such native agency:—

“A main objection is thus stated by Mr. Clarkon,—‘Indian converts lack energy and independence. They seldom originate measures; nor, when originated by others, do they carry them out of themselves. They tread the path if others lead them; they carry out measures if there be a directing mind and assisting hand. They have not the glow of seraphs; nor do they fulfil the ministry of a flame of fire.’ It is obvious to remark, that there is much in this objection that relates to the physical temperament of the people, and very much of its weight must be diminished on that ground alone. Again, it is equally true that, by the present system, the energy of the native converts is not put to its appropriate test. They are not set upon their legs to try their ability to walk alone. And, indeed, the very relations subsisting between the missionary and the people he gathers around him and fastens to his girdle, are obstructions to the manifestation of independence and the growth of self-reliance. There are, however, many cases of people in India in whom is found a manly independence, a boldness of spirit, and a power of action, equal to any demand that Christianity can make upon them; and, even in the mild and more timid Bengali, these attributes might, to some extent, be looked for under a more free and generous treatment. Already Hindoos are found in every department of the civil and judicial service of Bengal, and there seems no reason why the qualities which fit them to occupy these situations under Government with credit and success, should not be discoverable and useable in the church of Christ.”

I had the pleasure, on the Wednesday of last week, to attend on your behalf, one of the most interesting missionary meetings at which I was ever present, in the city of Bristol; and there, too, I had the sincere pleasure of listening to our dear brother Leechman, who is here to-day, and of receiving from him certainly one of the most interesting statements I ever heard in connexion with Christian missions. I will quote

something that he said on this topic—the qualities of the native teachers. He was telling us of the peculiarities of the modes of thought of the Hindoo, and the great difficulties there must naturally be for any European mind to meet that peculiarity; and he gave us an extract from one of the native preacher's sermons. In preaching to a number of people on the banks of the Ganges, who were there performing their ablutions, with the belief that this would remove from their souls that stain which nothing but the blood of Christ can remove, he took this happy mode of illustration. He said:—"Now, if you wish to wash your linen, would you put it into a box, and lock it, and put that into the water? Your heart is the linen in the box; it is encased in your body; and how can such an ablution perform such a work?" Are not men of this class of mind fit to be placed over churches, and to bear the responsibility of the pastor? All of you who are members of Christian churches rejoice in the thorough communion, and hearty interest, and loving affection which subsists between yourselves and your own pastors. Let me ask you, if that position were occupied by a member of the aristocracy, a person immeasurably removed from yourselves—a bishop in lawn sleeves—instead of by one who sympathizes with your sorrows, who lives in your joys, who makes himself a part of your happiness, and to whom your happiness is the all-absorbing care—how would you feel? Much as I love many members of the aristocracy myself, I always feel a sort of chill come over my spirits in their company—much as I love my Lord Shaftesbury, and delight to be associated with him in every good and holy work, yet it is with a different feeling to that which exists between our beloved co-treasurer and myself, when we sit down to consider the things which pertain to the kingdom of God. There must be this difference between European and native teachers; and until you honour God by following the whole of his commandments and carrying out his purposes fully—until you establish your churches, and make them independent—until you place the pastors in that position in which they should be placed, as brethren amongst brethren, as friends amongst friends,—rely upon it, we shall not have that measure of success which we desire, and which the promises of Almighty God warrant us in expecting. Now, dear Christian friends, not to fatigue you, I will read only one more extract:—

"Another objection is the want of sufficient knowledge in any of the native converts for the pastoral office. In meeting this difficulty it must not be forgotten, that native teachers are even now largely employed in communicating religious instruction to their brethren, both in and out of the church. And, indeed, a community is seldom met

with, however limited in numbers, in which there may not be found one or more somewhat in advance of the rest, both spiritually and intellectually, sufficiently so to take, with a little additional instruction, the oversight. Education is, after all, comparative. The native teacher may be far below the standard of European attainment, yet far ahead of the society which forms his home and his companionship, and with the present means at command in all our mission fields, there can be but little difficulty in giving an ample education to the gifted men whom God may raise up, and has raised up, to fill the office of minister and pastor. Books are constantly being published in the vernacular tongues for their use. The stores of European science are every year becoming more accessible, and any amount of learning that is necessary for the discharge of pastoral functions can easily be obtained. We must confess ourselves to be more anxious for the piety than for the knowledge of the native pastors, and think that sincerity and thorough devotedness will go far to make up any deficiency in the latter."

Now, if I wanted to point to any one thing or place, as an evidence of this, I should point you to Fernando Po, where there is a church of about a hundred members, which was for a long time left without a pastor. The letters we received from the deacons of that church respecting the conduct of the native brethren who now occupy the continent of Africa, and the whole of the circumstances connected with that church, were such as to lead us to the confident opinion and belief that all we had to do was to cultivate native agency, and look up to God for his blessing. One or two moments on another point. You know I happen to be associated with my dear friend on my right in the office of treasurer of this society. Perhaps I may be permitted, before I sit down, to say one or two words about funds. We do not on this occasion intend to make any special appeal to you. I feel every day a growing persuasion, that if Christian principle will not work out certain results, impulses of extraneous character will not effect it. What I want to see in our denomination, is a more systematic order of giving. I want all of us to feel more and more that giving is a religious act—that it is simply placing on the altar of God that which he has given us as his stewards. I want us to feel more and more the sanctity of giving—that what we give should be given with prayer; and if that rule is observed, and we give systematically, I feel more and more persuaded that we need not have specific appeals. Let me relate one instance which has occurred during the last year. A lady, a member of one of our metropolitan churches, died, and left us the sum of £600. Our secretaries were in the habit of seeing her generally every six

weeks or two months at the mission-house. She brought, I will not say in no one instance, but I believe in no one instance, less than £10 at a time; and when she did not bring any money, she came continually to suggest some course of exertion, by which the funds might be increased. This lady, it appears, never at any one time possessed more than £60 per annum. This is an illustration of the principle I want to press home upon you. She gave as in the sight of God; and she abstained from personal enjoyment to forward his cause; and now, having passed to that heavenly state where all is joy and perfection, one cannot but believe that there must be some stars in her crown, reflected from the sanctity of her mode of giving, and the prayers which accompanied it—not for a moment referring to any other cause of reward than that which Christ has pointed out, that they who sow shall bring their sheaves with them. We have the pleasure of seeing here to-day one of the members of our active missionary force, who almost above all others has commended herself to the warmth of our affections and our hearts. Miss Harris, of Hayti, is here to-day. I cannot in her presence say what I should say in her absence. I am sure I need only to refer to her to call forth from every heart the expression of loving sympathy and of ardent attachment. I now sit down, apologizing for having occupied your attention so long, and call upon our secretary to read the Report.

The Secretary then read the Report.

The Rev. C. STANFORD, of Devizes, moved the following resolution:—

"That this meeting has heard the encouraging Report, now read with feelings of lively satisfaction, and desires to express its devout thanksgivings to Almighty God for sustaining the Baptist Mission through another year. It would especially record its sense of the Divine goodness in continuing the services of the officers and committee, and the active co-operation of the pastors and churches throughout the land; in prospering their beloved brethren Russell and Leechman in their voyage and journey to India; in bringing them back in safety and in peace; and in preserving the lives of all the missionaries labouring in the field; and trusts that these and manifold other tokens of the divine mercy and blessing may stimulate every member of the society to increased activity and zeal, and to more believing and importunate prayer for the enlarged diffusion of the Holy Spirit on this and all other evangelical missions, that they may prosper yet more and more, until the whole earth shall be filled with the knowledge of the Lord."

The resolution I now submit challenges you to cherish "a spirit of devout thanksgiving to Almighty God for sustaining the Baptist Mission Society through another year." History for a year should always be reviewed thankfully, but sometimes gratitude itself is a mournful thing. There is a great difference emotionally between gratitude for stern mercies and gratitude for tender mercies; for friends safe in heaven and for friends

spared on earth, for a faint fringe of illumination round some dark cloud, and for a clear sunshine; between the spirit which cries in the still interrupted language of grief, "The Lord gave, the Lord hath taken away, and blessed be the name of the Lord," and the bright elastic up-springing spirit which adores him for precious gifts not yet taken away. This is the kind of thankfulness we are now summoned to express. We see the gentlemen in their stations still, who hold important official responsibilities. "God has spared the lives of all the missionaries labouring in the field." Our brethren Russell and Leechman have been brought in safety over the perilous deep; death has made no blank in our fellowships, no disseverment of the ties and tendrils that twine and intertwine through our missionary connexions at home. These are stupendous and unmeasurable mercies which we ought deeply to feel and publicly to record. The resolution also suggests grateful acknowledgment of the measure of success God has been pleased to give our missions, especially in India. I know there has been much conflicting opinion among the most thoughtful men as to whether the results there have been in proportion to the means employed to secure them. We may look with suspicion on statistical estimates of Christianity; but if we remember that on that immense continent of nations, containing 150 millions of inhabitants, that only 403 missionaries are at work, and that two thirds of the societies have only been established within the last twenty years,—if we remember that the missionary churches show a larger ratio of increase yearly, and that whatever doubt the Bishop of Calcutta may feel as to the credentials of missionaries as the ministers of Jesus, they can address 17,356 converts in the spirit of the apostle's language—"If I am not an apostle to others, yet doubtless I am to you, for the seal of my apostleship are ye in the Lord." If we allow that a mighty power is at work there, which has arrested the subtle, evasive faiths of superstition, has rocked to its ramified foundations one of the most gigantic systems of idolatry that earth has ever seen, has extinguished the fires of Sutteccism, abolished the distinctions of caste, developed a conscience, startled men from the life of sensation to the life of thought, and has effected extensive reform, where it has not effected renovation. If we are to understand "that there is a perceptible falling away of the attendance at the great festivals, that the number of idols sold on such occasions is diminished, and that the offerings at the great temples are of less value than they were," these things, if not brilliant miracles and striking magnificences of success, are illustrations of Divine power and pledges of universal victory. There is, I am aware, a drawback to our gratified feeling in the spread through British India of a pesti-

lential pantheistic infidelity. Unquestionably to renounce heathenism is not of necessity to embrace Christianity. Perhaps, however, we are not to regard this infidelity as prophetic of evil to the Christian cause. Perhaps it is natural that unconverted yet partially enlightened men should pass from the grotesque absurdities of idolatry to the acknowledgment of an all-pervading Presence without personality, a spirit that "glows in the stars and blossoms in the trees." Perhaps this is sometimes a kind of preparatory deism, a stage in the process of conviction. The still, stagnant, deathful waters of thought are beginning to heave and sparkle; the Spirit of God may be moving upon the face of the waters, and He who sitteth upon the throne may be about to say in his royalty, "Behold I create all things new." However this may be, I am sure we are called to thank the Father of lights for his blessing on the conscious and unconscious influence of Christianity in India, and to acknowledge real, if not rapid, success. The reasons for the slow spread of the Gospel are secrets hid in the cabinet of the Eternal King; but we have to acknowledge that it *does* spread; there may be sowing success as well as reaping success, success in foundation-work, success in preparations. Such is the success of our brethren in the East. Chamberlain, the apostle of India, was wont to say, "We are throwing a little fire into the jungle, to prepare the land for cultivation." Forty years after, Mr. Robinson, one of our oldest missionaries, says, "The jungle is burnt." Now let the sower go forth to sow; sow thoughts, sow sentiments, sow affection. I think I have made out a clear case; we ought to pay unto God practical thanksgiving; it will not be enough to feel beautiful and bounding sensations of delight, to offer complimentary acknowledgment, or to thunder back thanksgiving song; God asks for thanksgiving sacrifices, thanksgiving lives, thanksgiving deeds; gratitude is a practical thing; its first question is, "What shall I render unto the Lord for all his benefits?" What shall you render? This resolution furnishes a reply:—"This meeting trusts, that these tokens of blessing may stimulate every member of the Society to increased activity and zeal, and to more importunate prayer." I am aware, Sir, that in reply to this challenge, many who are regarded as accurate statist, liberal politicians, and earnest benefactors of their race, would say, "Economize your increased activity and zeal for the service of your home population; thousands of reading men among the great industrial classes would say, if they said anything at all, why should so much mind, muscle, and money, be exhausted on the evils abroad, while we have so many and such complicated evils at home. Not a few earnest Christians have their judgments magnetized and put out of order by this one

idea. But we ought not to regard home and foreign missions as if they were antagonistic, as if to attend to the one we must neglect the other. They are developments of one principle, show obedience to one law, are the raying out of one light, only the light must strike the nearest object on its way to the remote. I have no sympathy for a morbid benevolence that would drop a tear for the distant heathen, and neglect the heathen in the next street; we would not neglect the strange tribes of men who inhabit the unknown regions of our own metropolis, the 50,000 who gain their livelihood in the streets; we would not forget the caste of costermongers in this city; we would not forget that superstition on the one hand, and infidelity on the other, are employing the lecture, the press, and a wide network of agency, to act upon the working classes of our own land; and we would show intelligence for intelligence, zeal for zeal, power for power, in attempts to counteract the wrong and do the right. We believe, that if the gentle Saviour appeared amongst his disciples, as they keep this festival and stand under this dome, he would say, go first to the lost sheep of your own country; go out into the streets and lanes of the city; go into all the world, preach the gospel to every creature; go, *beginning at London*. Still, if clad in the visible robes of his imperial Majesty, and speaking with the shout of a king, he were present to give forth his missionary laws, he would say, "go ye into all the world; go yourselves, or go by your representatives, and preach the gospel to every creature." This is Christ's unchangeable law; not a verbal, vocal, printed law alone, but a law of love, a living law, a law which, when we become disciples, is a part of our own nature. The sentiment which says, leave the idolaters abroad that you may instruct idolaters at home, though it may wear an air of common sense and true philanthropy, is ungrateful in spirit, as it is unsound in principle. If you pass this resolution you can never express it again. I never hear it without being reminded that the same objection was doubtless made to the introduction of the gospel into our own land, but that it was mercifully overruled. England owes all its Christian light, love, and liberty, to missionaries. Christianity was not born here. Ours are not "the fields over whose acres walked those blessed feet, which eighteen hundred years ago were nailed for our advantage on the bitter cross." The gospel was brought to us. There was a time when London was a forest, when its river was unknown to song, and when, the deeds of its inhabitants unchronicled in story, the red deer bounded over the spot on which we meet to-day. There was a time when the only notice of Britain standing on the page of history was one fragment of Hecateus, in which, speaking it is supposed of

our mysterious Stonehenge, he says, that in an island opposite Gaul, "there is a remarkable temple of a round form, and the priests, striking their harps within the temple, chant sacred hymns to Apollo, and honourably extol his actions." There was a time when a Roman gentleman writing to his friend, said, "There is a slave-ship arrived in the Tiber laden with slaves from Britain, but don't take one of them, they are not fit for you." There was a time when the first missionary set his foot on our shores. We know not how he was received. Perhaps painted savages crowded the cliffs with frantic attitudes and stormy cries; perhaps the missionary report might have said, "The barbarous people showed us no little kindness, for they kindled a fire, because of the present rain, and because of the cold." The men who loved not their lives unto the death succeeded in making an impression. They brought a noble vine out of the woods. They planted; God gave the increase; and now the hills are covered with its shadow, and it sends out its boughs to the seas. No doubt the same arguments were employed against the mission to Britain, as we hear against Britain sending missionaries to the ends of the earth. It might have been said to these apostolic men, Why are you, soldiers of the cross, so remarkably fond of foreign service? Why do you, lovers of your race, operate on the mote abroad and neglect the beam at home? Why is it that your charity finds its most convenient occupation at the antipodes? Why go to preach grand spiritualities to the wild men now plunging through the wet woods and frosty waters of that little island? Happily for us they listened not to such argument, and when we feel the sentiment expressed respecting the English nation by a foreigner, "She has planted herself on that little island like the banyan tree, and her roots have spread under the sea, and come up on far away continents, and in every quarter of the world, flowering with her language and laws, and for ever perpetuating her glory, though the first trunk dismember and die." Let us remember that England was once a missionary station, and let us apply to ourselves the charge: From other nations freely have ye received; to other nations freely give. Give your brotherly kindness; give your sympathy; give of your substance to support the apparatus of the various evangelistic societies, for your missionaries are not terrestrial seraphim; missionary bills are not paid with logic; your agents are obliged to employ expensive processes of travel and transit. Your necessarily expensive machinery is not supplied by the state, or by any power from without, for it is the will of God that all life, natural life, material life, and spiritual life, should form its own machinery, that machinery should be an ever-clastic and ever fresh formation from the life. Freely give,

then, as the life of the tree freely gives out that which weaves its beautiful machinery of stem, leaves, and flowers. Give as if all depended on the gift, and pray as if all depended on the prayer. Never let us allow that claims at home clash with the claims abroad. Never let us listen to those who seem to suppose that we should neglect continents abroad, till every street is evangelized at home. Never let us plead our inadequate resources. The Baptist Union reported last year 100,000 in connexion with our Baptist churches. 100,000 lights; 100,000 powers; 100,000 evangelists; 100,000 voices crying in the wilderness. Blend all these influences, consecrate them to missions, and imagine the vast volume of power—the piercing, shattering voice that would cry, "O earth! earth! earth! hear the word of the Lord!" While we are urging you to this work from the inspiration of gratitude, there is one word yet to be spoken. "One there is above all others, well deserves the name of friend." No friend loves like him, no other friend ever died for us. In the name of the great Missionary who visited our earth to publish salvation, and to be salvation, whose voice we know, whose power we feel, and whose face we soon expect to see, let us be faithful to our high calling and support our beloved mission.

The Rev. Dr. TIDMAN seconded the resolution. He said he was glad to be present for the purpose of reciprocating the catholic expressions of feeling contained in the resolution. He was not a believer even in millennial uniformity; he did not believe that the time would ever come when different minds would arrive at the same results; but notwithstanding the diversities of opinion among mankind, a spirit of charity and brotherly kindness ought ever to be cherished and practised amongst them. He did not wish to see Ephraim no more Ephraim, or Judah drop the banner of Judah; but only Ephraim no more envy Judah, and Judah no more vex Ephraim. We should never see the day when there would cease to be the lion and the lamb; but he was quite ready to meet the day with gladness when "the lion shall lie down with the lamb, and they shall not hurt nor destroy in God's holy mountain." The Report which had been read was what a report of a religious institution ought to be—plain, simple, and luminous. It did not abound in characteristics of the marvellous, which engendered something like suspicion in thoughtful minds, and had no acceptance but with the credulous; but it abounded in practical wisdom, and Christian feeling. One of the most important matters presented in the Report as a ground for congratulation was the translation of the scriptures. He remembered the day when Mr. Ward visited this country, and delivered a long string of words describing so many distinct languages

of India. These words fell upon British ears as strange sounds, and he very much doubted whether many of the literati of the day could have distinguished them the one from the other. It was delightful to know that now, wherever there was a missionary and a mission church, there was the word of God in the language of the people. If the missionaries had done no more than effect these translations, then, as the forerunners of others, as the persevering labourers in this great department, as some of the most accomplished scholars in the achievement of this great purpose, they were entitled to the admiration of the whole Christian world, and would surely receive the respect and gratitude of ages yet unborn. If we wished to preserve the native converts from error, the scriptures were the only certain preservative. If we wished to arm them against danger, they were the best means of defence. He would mention one or two circumstances in illustration of this. In Tahiti, the society had sustained most bitter opposition, and cruel oppression. The French landed with their guns, their brandy, with their sisters of charity, and with their Jesuit missionaries; but the evangelical labourers had left behind them the bible, and under the influence of that book the converts remained stedfast, not one of them having been seduced by the sophistries of the new comers. Madagascar had been a scene of trial and affliction. For the first seven years of the mission, the king of Madagascar was friendly to it, not for its religious character, but for its civilizing and elevating power; but he was cut off by death, the victim of his own vices. During these seven years of royal patronage, the missionaries numbered seventy converts, as they believed. Then came four years of persecution, in which the monster who now filled the throne did all she could to undo what her predecessor had encouraged. The shepherds were all sent out of the island, and the poor lambs were left in the midst of the wolves; but notwithstanding this persecution, the number of converts increased from seventy to two hundred. These unbefriended converts were to be left to the force of their own principles, and to the protecting power of God; and after twelve years of persecution, they increased in number from two hundred to more than two thousand; and though they had had forty or fifty martyrs, there had not been one apostate. He rejoiced that the society had done its best to raise up native pastors. It was delightful to see these men raised up and qualified by God for their work, and discharging the duties of their Christian pastorship with credit to themselves, comfort to their brethren, and honour to their Saviour. The speaker then adverted to the character of the Indian converts generally, and contrasted the state of the Indian continent at the time when it was visited by the early

missionaries, with its present hopeful condition. He then appealed to the meeting to be more liberal in supporting the missions than heretofore. The friends who had never been a treasurer or secretary knew that money must be paid, but they little knew how difficult a thing it was to get it paid regularly. If the churches would be more regular in their payments, societies of this kind would have far less difficulty to contend with. His society had to pay perhaps £40,000 within the first three quarters of the year, when not half that sum had come in; and he supposed that was often the case with his baptist brethren. He hoped, too, that the supporters of the society would endeavour to increase their subscriptions; for really they had been doing too much if they were not prepared to do much more. We had stirred up the principle of infidelity in India—we had spread education there—unsanctified education had been forced from the government as better than nothing. That system had thrown men out of the absurd theories of paganism, but had left them under its reigning and dominant vices. Hence it was that the circulation of European infidel works in Calcutta was larger, perhaps, than in the city of London itself. There were young men there who would despise the brahmin, and stand up with manly independence to defend Tom Paine, to reason for Voltaire, to decry the scriptures, and to call the missionaries old women. Since, then, they had helped to bring about this evil, they should also throw in the remedy, which was to be found in a better system of education, of which the word of God should be the basis. Nothing was so important for India at this moment as a wise, discreet, and well-administered system of Christian education. There was another class of opponents with whom they had to contend in India. They had gone out from this country and told the poor people, that such men as Dr. Carey, and others who were labouring amongst them, were not the ministers of Christ—were not sent out by the proper authorities—and that they alone were qualified and authorized to minister to them the sacraments of the church. These men were not papists in name, but it was well known who they were. Then there were the papists in good earnest—men who did not conceal their intentions—men who did not go about preaching popery and living upon protestant bread. Whatever might be their errors, they were honest men; and they said they would dispute the ground hand to hand, and foot to foot. However we might rejoice in the number of protestant evangelical missionaries, the Roman catholic missionaries outnumbered them as three to one; and the great cause of the Reformation would have to be fought over again, even in the sight of the heathen. He had no fear of this. As far as regarded any opposition from

the papists, he would say, "Come on, only fight fair." Let them have a fair field, and God speed the right. They would then have no reason to dread the issue of the conflict.

Rev. JOHN LEECHMAN, A.M. The trust committed to me and my colleague, as your deputation to India, was one of importance and responsibility; and I stand before you to-day in the character of a witness, to bear testimony to what I saw when on that mission of Christian benevolence. I must not detain the meeting with details of the voyage. We sailed from Southampton, after having been commended to God in earnest prayer at a meeting of the London Missionary Society. We skirted the coast of France, Spain, and Portugal; entered the Straits of Gibraltar; sailed along the Mediterranean, having on our left the mountains of Grenada, and on our right Algiers, Tripoli, and old Carthage, scenes rich in historic associations. We reached Ceylon in safety, remained there nearly a month, and saw much of the grace of God among the converts in that Island. We then proceeded to Madras,—thence to Calcutta. Having visited Serampore, and made arrangements about the College and the Press, we started for Upper India. We visited Benares, Allahabad, Cawnpore, and Delhi. We then returned, and visited Agra, Muttra, and Chittoura; came back to Benares, proceeded to Monghyr, thence to Cutwa and Beerbhoom; and then back to Calcutta. We next visited the native churches to the south of Calcutta; then started for Jessore, Barrisaul, and Dacca. From this city Mr. Russell returned to Calcutta, and I proceeded alone to Chittagong. At length we met again in Calcutta, and having finished our work, returned through the continent of Europe to our native land. We travelled altogether about 20,000 miles; and, through the goodness of a gracious Providence, no evil did befall us. It is difficult to know what part of this immense field to bring before the meeting. In Ceylon the mission has been remarkably blessed of God. The native preachers were men of intelligence, well versed in scripture, and fitted for their work. We went into the country, day after day, and saw large chapels, comfortable mission-houses, and schools, built and paid for by the people themselves, and the kind friends at Colombo. The congregations were large and attentive. We assembled the members of the native churches, questioned them, and took down their answers, which displayed a knowledge of scripture truth surprising and delightful. When I got to Bengal I began to feel quite at home. Many old friends welcomed me, and thanked God for bringing us to visit them. I was anxious to hear a native brother preach in Bengalee, to ascertain whether I could understand that language, after being fourteen years absent from India. We arrived on a

Friday. On sabbath I went with brother Wenger to Collinga Chapel. A venerable native brother preached—an eloquent brother, with a fine intelligent countenance, and a beard that would grace a patriarch. His text was, "Many are the afflictions of the righteous." He preached with great power and beauty. It did my heart good to listen to his touching appeals while describing the afflictions to which the Christian is exposed. Referring, in pathetic terms, to the distress which the pious feel when they see their relatives walking in the ways of sin and death, he exclaimed, with tears in his eye, "Is *that* not affliction?" He then dwelt on Christ as the righteous one, and pointed out the many afflictions he endured for our salvation. After the sermon, the church met at the Lord's supper; and as I found I understood the preacher, I ventured to give the people an address in Bengalee. I trembled at my temerity, and soon stopped, fearing they could not understand me. However, brother Wenger assured me I was understood; and the people cried out, "Speak more, speak more; we all understand." I was gratified not a little at this, and from that time became once more a missionary. My visit to Serampore, the place of my former residence, was peculiarly affecting. There I had spent five years in connexion with Carey and Marshman, and other loved brethren; and though many of the old friends were gone, still the work of God was advancing. Those whom I knew as youths I was delighted to find grown up to be fathers in the church. The congregations were excellent; the church peaceful and prosperous; and our meetings in the Christian village were seasons of refreshing and joy. Pran Krishnu, the aged native preacher, had gone to his rest. He was brought to the knowledge of the truth by a tract brought to his village by a travelling fakeer; his brother was brought to Christ through his instrumentality; and several of his sons have become preachers of the gospel. Permit me to take you to Jessore, where Mr. Parry lives and labours. He is one of our East Indian missionaries—has never been in this country—but is one of the fruits of our mission in India. He has long been engaged in the work, and has been made a signal blessing to many. From his own lips we received many interesting particulars respecting the people of his charge. In that district the native Christians are much persecuted by the zemindhars, or landlords, who are unwilling to have native Christians on their land, as they cannot extort money from them at their heathen festivals, as they do from others who still worship idols. On one occasion some of Mr. Parry's people were apprehended, and unjustly put in prison. One of the party was the native preacher. They were kept in prison several days. The sabbath came round, and though shut up, like

Paul and Silas, they determined to worship God in the jail. They sang aloud the praises of God. Their keepers came to forbid and scold them; the native preacher then began to preach to them. At length the chief officer of the zemindhar was obliged to set them at liberty, saying, "What can we do with these people? If we imprison them, they sing; if we scold them, they preach and argue." I asked one old man here, how old he was? He replied, "nine years of age;" "for," said he, "all the time till I knew Christ goes for nothing." Another fact interested me much. One of the native members was in great trouble. She came to tell her griefs to the missionary. Her little boy was with her. He listened with deep feeling to his mother's sad tale, and looking up to her, said, "Fear not, mother; let us go home; God will provide for us." A noble specimen of filial piety, and firm faith in this little child of the jungle. One of the most pleasing visits we paid was to, perhaps, the smallest native church and station in India. I mention this, for I am not selecting the most favourable specimens, but wish to present the facts as they really are. Sailing along one of the noble rivers in Bengal, one evening, we came near one of Mr. Parry's out-stations, called Kalispore. Here we were not expected, and had no intention of calling, as we did not know we should pass near this place. It was a beautiful moonlight night, and finding ourselves in that neighbourhood, we were glad to rest awhile, and visit these few sheep left here in the wilderness. We sent for the native preacher. He was delighted to see us. He and his people had heard we were in the country, but did not expect to be favoured with a visit. He was soon off to assemble his people to meet us. We walked some distance amid trees and bushes, the moon-beams playing beautifully on our path; at length we reached this little Zoar. This station truly is "a little one." There were a few huts ranged in the form of a square, the humble dwellings of these followers of the Lamb. At one end stood their cathedral church!—the least, the most unpretending of any thing of the kind I had ever seen. It was a frail mat erection—mud floor, straw roof, two or three openings for windows, a few mats for the disciples to sit on—there was the pulpit, facing the door, and almost within a step of it, though placed close to the opposite wall—the dimensions of the chapel were so tiny. About a dozen people were soon collected, and about filled the place. Bright black eyes we saw gleaming at us, where we could distinguish no face because of the darkness that shrouded this little chapel. We soon found, however, that enlightened minds and warm Christian hearts were there. We sang a hymn in their strange language to one of their stranger tunes. Prayer was offered to

God, and then we conversed with the people, and examined them respecting their knowledge and experience. Their knowledge surprised me. They not only showed a good acquaintance with the facts and doctrines, and precepts of the gospel, but gave a clear and scriptural reason for the hope that was in them. We exhorted them to continue in the faith, and parted from them with regret, hoping ere long to meet them in heaven. They regarded our visit, they said, as that of an angel from heaven. The native pastors at all the stations seemed well fitted for their work. They knew the people well, were acquainted with their modes of thought, and were, in some respects, better able to preach to their countrymen than Europeans are. Two of the native preachers in this part of the country pleased me much, and seemed particularly fitted for usefulness. One of them had been a Musselman. He heard Mr. Parry preach, and was brought to Christ. His history was deeply interesting. He said to me, "The love of Jesus, the jewel of my heart, makes me happy." When asked how he preached, he said, "Looking to the cross of Christ, I pray to God for a blessing." Telling us of instances in which God had made him useful, he said, "I preach—God converts." He seemed a truly good man; he has composed many beautiful hymns, which I heard him sing with great interest. At this out-station we had no Christian friend to accommodate us.—We had to take up our abode in the native chapel. There were five of us at this station, and there was only one little couch, which the senior member of the Deputation, of course, occupied. The rest of us slept as we best could in our palanquins. When lying down in mine, after a very trying day's work, this good native brother said to me, with deep feeling, "Of all this inconvenience and trouble you will yet reap the fruit." I felt I was doing so even then, when I thus received this expression of his sympathy and affection. At Barisal we witnessed the most cheering evidence of the progress of Christ's cause. Day after day we had meetings with the disciples in that district of Bengal. We saw the grace of God and were glad. The interest manifest at our meetings was intense. When the services were concluded, what greetings there were! At our farewell service I suppose two hundred natives were crowded in the chapel. They were sitting close up to our feet, packed as tight as could be; how still they were!—what expression in their countenances! It was as exciting a scene as I ever witnessed. At the close, Mr. Page rose and said, "I have now a word to say to you; what have you got to send to the kind friends in England who have sent their Sahebs to visit you, crossing the ocean, leaving all their friends, and exposing themselves to so much toil and danger for your

good? What can you send them in return?" One man cried out, "Send them a bit of every thing we've got." Another said, "Send them a bit of our hearts." A third said, "Send them lots of our Christian love." And I am happy now, in this great meeting, thus to present to you their expressions of gratitude and affection. God has done, and is doing, great things in Barisal, whereof we are glad. On other points I must not enlarge. Serampore College we found prospering, under the zealous care of Mr. Denham, who is labouring alone with great success. We examined his classes of young men, and they acquitted themselves with great credit both to themselves and their tutor. We are extremely anxious to send him help with all possible speed. We found young Brahmins going to the college by the light of lanterns, very early in the morning, so eager are they for instruction. A class of these same persons attends Miss Denham for instruction in crochet work, that they may teach this useful accomplishment to their wives at home, as it is impossible otherwise to get access to these respectable females. The mission press at Calcutta we thoroughly examined. It is a most valuable help to our mission. It is in a sound and prosperous condition. It is worth more than £20,000; and brings in per annum more than £2,000 to our mission funds. A noble beginning has been made in India, but our work is only begun. In Bengal we have our strongest missions, and yet there are millions, even in Bengal, who have none to preach to them the gospel of peace. In Tirhoot, a district of Bengal, there are 1,697,700 souls, and no Missionary of any denomination. In Puneah there are 1,352,165, and no missionary. In Rungpore there are 1,360,350 and no missionary. In Tipperah there are 1,372,260, and no missionary. In Sylhet there are 1,083,720, and no missionary. Thus I could go on, showing that there are upwards of 21,000,000 in Bengal alone, who have not a single missionary of any denomination to preach to them Christ and his salvation. India is doing much to help itself; some of our missionaries, from their own scanty salary, are supporting native preachers to help them in their almost overwhelming work. But help must come from England. I do not believe that the missionary spirit is on the decline in our churches. I do not believe that the resources and the liberality of our friends are exhausted. Lately a friend of my own sent for me, and said, "I shall soon have to leave my property, and it may fall into the hands of those who may not use it as I should like. I wish to do something for God now; take your pen, and mark down what I tell you." I did so. She said, "Write down £20 for the Baptist Missionary Society; £20 for the Bible Translation Society; £20 for the Baptist Irish Society; £20 for the

Aged Pilgrims' Society; and £50 for your new chapel." This generous friend then put the £130 in my hand, and I had much pleasure in paying these sums as I was desired. I trust noble examples like these will meet with many imitators.

The Rev. JOHN CLARK (of Brown's Town, Jamaica) then gave out two verses of the hymn, "Joy to the world, the Lord is come," and offered prayer.

The Rev. GEORGE GOULD (of Norwich) moved the second resolution:—

"That this meeting rejoices to learn, that some of the breaches in the ranks of the mission band, occasioned by the decease of missionaries, both in the east and west, and which the Society had to lament at its last anniversary, have been repaired; and that the Committee have been directed to suitable brethren prepared to go and preach the gospel to the heathen, and take the places of those removed to their final reward, and would afresh most affectionately commend these brethren, and those who have so long and efficiently laboured in the field, to the divine benediction and care.

The success which had attended missionary operations had been so great, that the funds at the disposal of the various societies had been drained more rapidly than the liberality of Christians had been able to supply them; and this had given some countenance to the impression, that the missionary spirit was on the decline. He was happy to say that such was not the case. As there was a tendency among some classes to delight in horrible tales and sad accidents, there was a tendency among some Christians to lay hold of any indication that the progress of Christ's kingdom was somewhat lessening. If it were meant to assert that some pastors of churches delighted in suppressing the truth, and substituting some feeble utterances which might square with a cramped and cribbed theology, then there might be some ground for saying that the missionary spirit was on the decline. The plausible ground for the assertion was this,—that Christians were now turning their eyes more anxiously than heretofore to the organizations which had been instituted for the propagation of Christianity. It would be an ill omen if committees were to imagine their institution to be so infallible as not to need frequent re-adjustment. Still there was not a man in their churches who was not anxious to maintain it intact, till a better scheme was devised. He hoped the committee would feel that they had the unshaken and unshakeable confidence of the churches. While he would do all honour to the youthful brethren, who showed themselves willing to take the places of men who had fallen on the field, covered with wounds, and to emulate their heroism, it was his privilege to rejoice, that some who had worn the soldier's harness long and honourably in this laud, had gone forth to preach the unsearchable riches of Christ to the heathen. If the churches took no interest in the success of missionary labour, they would not thus be willing to

sacrifice their pastors, whom they had long loved, and upon whose ministry they had hung with delight. The novelty of the missionary enterprise had now ceased; but there was no reason to think that the missionary spirit had in any degree deteriorated, or that the cause was likely less deeply to stir the best affections and thoughts of its former supporters. They had lost Carey, but he had been succeeded by Yates, in no whit his inferior; Wenger had followed Yates, and when Wenger should have finished his toil, it was to be hoped that a Lewis might be found to catch the mantle of the ascending prophet, and be anointed with a double portion of his spirit. A great improvement had been made in the mode of conducting missions. A few years ago, churches were planted in straggling towns at large intervals from each other; now, the eye was fixed upon large cities, and a sort of military cordon established round the district that was occupied. It were absolutely sinful not to look at the success which had attended the operations of the society, as an indication that prayer had been continually made for the missionary by the churches at home. God sometimes shamed his church into new devotedness by raising up unexpected witnesses for his truth; but the general course of his government was to raise up labourers and send them into the harvest-fields, in answer to the importunate supplications of the faithful. He trusted that all who were present would go from the meeting animated by profound gratitude to God for the mercy he had shown to their society, that the number of those who prayed in secret for a blessing upon it would increase.

The Rev. HENRY DUNCKLEY (of Salford) seconded the resolution. He said: To the fancy of a young provincial, the denizens of this favoured region stood somewhat midway between reality and romance; their presence seemed imposing as their venerable structures—their criticisms as enlightened and decisive as the laws which issued from their senatorial halls; their entire man seemed marked by something peculiarly magnificent, imperial, colossal, as befitted the representatives of a municipal aristocracy, round which the genius of their country poured its richest light, and which could vie with the proudest empires in the historic spoils of time. Whether or not this feeling was a delusion he should not stay to inquire; it was sufficient for him that he could claim sympathy with the assembly in a name which was "above every name," and could remember that a Christian audience was usually the last to refuse what courteousness and kindness required. The sacred name in which they had met supplied an epitome of the object they wished to promote. It was to honour Christ, to preach Christ, to bring all mankind into allegiance to Christ. They cared not to avow that object in all its offensive simplicity; they were there not as

philosophers or the apostles of commerce, but as the disciples of Christ; and their aim was not to civilize the world, but to make men his disciples. It was often said that they ought first to civilize, and then to Christianize; but he would say, that the religious elements of man's nature were among the most indestructible with which he was endowed; he was religious before he was civilized, and the character of his religion determined the character of his civilization. When every trace of civilization had become extinct,—when laws, learning, commerce, and liberty had fled, there yet remained within his soul the dim, disfigured elements of religion, on which the civilizer might again lay hold. Civilization was not the foundation of religion, but religion was at once the base and the topstone of civilization;—that which imparted to it both its stability and its beauty. Did they want to raise society? Let them enter within the man—rake up the smouldering elements of his undying conscience—reason with him "of righteousness, temperance, and judgment to come"—bring to bear upon him the mighty truth of redeeming love—and they would renovate his entire nature, and fit him for sustaining all the relationships devolving upon him, whether towards God or towards man. This was their simple but comprehensive design. Surveying man as he lay prostrate in wretchedness, cowed with a consciousness of guilt, tormented with the fury shapes of superstition, the projecting shadows of his own fears, their object was to raise him from the dust, and to bless him with the liberty of the sons of God. Looking upon the world in which they were placed, against the back ground of savage ages, lighted up with the fitful gleams of a still imperfect civilization, and summoning to their glance the dungeons where political tyranny immured its victims, the scaffold where the dauntless martyr died, and all the blood-stained trophies of slavery and war—they aspired to be able to cleanse the world from its pollutions, and make it a temple wherein God might dwell. It had been objected to the advocates of protestant missions, that the success which had attended their efforts were not at all adequate to the means they employed. He begged to remind such objectors of the extreme arduousness of the task, and the comparatively short period during which their plans had been in operation. It was true that for sixty years missions had been carried on, but even supposing they had been carried on upon an equal scale during the whole of that time, this was no period for reaping the world's harvest home. Changes in the outward circumstances of mankind might be speedily brought about—a single battle might decide whether a Hungary should be enslaved or free—and a rapid stroke of policy, the work of a single night, might consign to a tomb for years the liberties

of a great nation. And where the imagination was appealed to, where Jesuits moved about, arrayed in all the trappings of sacerdotal pomp, where painting and poetry were employed to impose upon the senses of the people—where the theological champion, instead of putting on the whole armour of God, came forth from his ecclesiastical boudoir all jewelled and perfumed, a very glass case model of millinery mysteries, followed by an invincible artillery of images and holy water—conversions might take place by a sort of magic, and nations be christened, though not, alas! Christianized, in a day. But when the missionaries went forth to fight with error, and their aim was not merely to effect an outward change in the condition of the world, but to reverse men's habits and opinions—the result was comparatively a slow one.

[The want of space compels us to omit a portion of Mr. Duncley's address.]

The present day seemed to present special promise with reference to the future, to encourage them in the prosecution of the missionary enterprise. Foremost among the advantages which were now presented was the tendency among Christians to correct their conceptions of Christianity, and to deepen its hold upon the minds of its professors. Away with every notion of theological development which would turn the doctrines of the atonement and the divinity of Christ into the grotesque clothing of a Pantheistical creed: but a faith was wanted more conformed to the reality of God's word, and which, while it was deeply rooted in personal conviction, should sympathize boldly with all nature, and with all life. God, through the speculative conflicts of the present day, was working out this piety, and giving the power as well as the form of godliness. The Newman and the Strausses were erratic enough, but they were under the control of unerring wisdom: the fulminations of the Vatican were mad enough, but they were controlled by a power which would not allow "the gates of hell" to triumph against his church. Let them mark the provision which God had made for spreading the gospel—a provision peculiar to the present times. A power had been wanting, which was chiefly maritime, whose wide-spread dependencies should become the centres of evangelical light, and whose commerce should furnish both the wealth needful for the enterprise, and the means of communicating with the most distant shores. God had been silently raising this power; at his call Britain arose from the bosom of the deep, and became, in due time, the residence of arts and letters. Under his fostering care, her commerce had grown, until Englishmen were naturalized in every land. Then an enterprise spread over the world required a quicker medium of communication than had heretofore been possessed: and just at that time came the

application of steam to machinery, enabling us to triumph over wind and tide as easily as stem the waters of an inland lake; and even the magnificence of this discovery had been eclipsed by the electric current—fittest emblem of the mind that guided it—which promised soon to sanctify earth and ocean as the silent vehicles of holy thought. But the most remarkable indication of the final success of their enterprise was, his disposition of political power, in giving England such a vast preponderance over other nations. Wonder of wonders was Hindostan! God had placed us there—a cradle of civilization in the midst of the most remarkable superstitions—and given into our hands the charge of a hundred and fifty millions of the human race. In the strangeness of our destiny we saw the designs of God. Why had he placed us there? It was not that we should cover ourselves with glory, or gather as into a nest the riches of so many people; it was not that the splendours of Ghuznee and of Delhi should throw their radiance around the British crown, but that we should plant on the Himalayas the standard of the cross, and raise to their true dignity the populations of that ancient world. In conclusion he would say, that under such circumstances as he had enumerated, the promoters of any merely human enterprise might well expect success; but they had broader ground to build upon, and still stronger assurance with which to buoy up their faith. Their ambition was, the recovery of the world to God; but this was also God's purpose; it was that for which the Saviour came down from heaven; it was this which cheered him on in the path of suffering and of sorrow, and made him obedient unto death. The work was not theirs, it was God's; his Spirit commenced it, his power energized and defended it; it was one, might he say, with the constitution of the world; it was linked to the wheels of destiny; it was one of those fiery chariots on which the King of Glory rode forth conquering and to conquer. Outwardly it might look like a series of reverses and failures; inwardly, looked at by the eye of faith, it was a succession of triumphs. Their brethren might fall upon the field—Carey, and Knibb, and Burchell, and Davies, and Newbegin, might rest from their labours; but God still lived, his will must be obeyed, and in his presence might be discerned the dawn of triumph. Yes, it was before them. With the eye of faith they might behold the vision of that happy day. It looked as yet like a fair illusion—a soft and vernal landscape, sent as if to make us feel the sterilities through which they were passing, a heavenly ideal of truth, and happiness, and beauty, sent to make us feel the distance which still separated earth and heaven. But it would be realized; the time would come when one song, the outburst of a deep feeling of love to God and man, should rise from all nations,

and mingle with the strains of heaven's more glorious anthem, which should announce that the kingdoms of this world had become the kingdom of God and of his Christ.

The Rev. J. RATTENBURY (Wesleyan) moved the third resolution :—

That this meeting has heard, with great pleasure, the views expressed by the committee, in their Report, on the necessity of increasing the number of the society's missionaries in India, and cordially approves the proposal made in it for the increase of the society's income, and hopes it will be cheerfully responded to by the subscribers; inasmuch as this important object can only be attained, without an increase of the debt, by a permanent addition to the society's income. At the same time the meeting expresses its satisfaction, that during the year the income, though but little above that of the past three years, has permitted a reduction of the debt due to the treasurers, which has so long and so seriously impeded the society's operations, to the extent of one thousand pounds; and hopes that its supporters will cheerfully unite in extending its agency, rendered the more incumbent on them by the opening prospects in the Eastern World, and not only on them, but on the friends of all missionary institutions, since there is no other agency provided for the conversion of the world, and the results of their labours have proved the practicability of the work, and its acceptableness to God.

He called to mind that Carey could not make two shoes of one size, and yet was the ablest of Bible translators. He wished he had the power of condensation, or that he could give expression to feeling without words. He would then make a speech once for all in this place among the members of another denomination. He would just refer to the notice in the Report of Jamaica. That notice was rendered melancholy by the disasters of the cholera. His own connexion had lost 1,500 members by that terrible visitation, and their contributions from that island had fallen off proportionably. But the Lord had strangely and blessedly turned the tide of their affliction. Their last accounts reported an addition to their churches of between two and three thousand members, and their income had risen in the same sort. After a long night of trial they had the promise of enlarged prosperity. He trusted that this blessed visitation would come to their (the baptist) churches also. He must be pardoned for one other allusion. The Report mentioned that some of the churches made no collection for the society, and others only in alternate years. Now he must say the Wesleyans, who were notoriously good beggars, did better than that. They had not a chapel, large or small, in town or country, wherever there was a minister and a congregation, that there was not also a missionary society. It was an integral part of the church. They never considered a chapel fairly opened till they had held a missionary meeting there.

G. W. ALEXANDER, Esq., of the Society of Friends, was called upon to second the resolution; and introduced by the chairman as having shown great kindness to their missionaries in the West Indies. He said;—

I should shrink from addressing even a few words to the meeting at this late hour, were it not the request of the committee that I should state the impressions produced upon my mind by what I observed of your missions, in a recent visit to the West Indies. I cannot but think that, as to the question of the utility of missions, there is scarcely to be found more interesting and satisfactory evidence of their success than in those regions which it has been my happiness to visit. In no part of the world to which Protestant missions have been directed are they equal in extent, in proportion to population. The result of my intercourse with those missionaries, Baptist, Wesleyans, and Moravians, was to make me value more highly Christianity in itself, independent of the denominations into which the Christian church is unhappily divided. We saw in those beautiful islands, which a few years since were the scenes of so much misery, wickedness, and universal demoralization, an amount of comfort as large as is to be met with in any portion of our own country—a large proportion of the population under the influence of Christian instruction, conducting themselves in a manner that would be highly creditable to the people of any community, and setting an example of liberality to our own country; so large is the amount subscribed by the humble classes for erecting chapels and schools, and supporting ministers. In Trinidad, which has a population of 60,000 or 70,000, you have two missionaries; with one of them I had the pleasure to converse, and I have no doubt that he is exercising a most beneficial influence in Port Spain. In Hayti, we visited that excellent female who is here to-day; than whom none has made greater sacrifices, or sacrifices that have been more blessed. In Jamaica we visited nearly the whole of your stations; and I can truly say, there was not one that was not exercising a highly beneficial influence; one of those ministers, who offered supplication in this house to-day, has a congregation of two thousand persons. It was also my privilege to visit there the late excellent Joshua Tinson; and I never visited any person whose deportment in the near prospect of death was more instructive and consolatory. Not to lengthen remarks made at the desire of friends, I will say, that the result of what I have witnessed is a deep interest in the success of this society, and in the labours of Christian missionaries throughout the world.

The Rev. C. LAROM (of Sheffield) supported the resolution. He had come a long distance for the purpose of speaking, but he could only now venture to assure the committee of the zealous interest in this cause of the Baptists of Yorkshire.

The Doxology was then sung; the Rev. W. H. BONNER pronounced the benediction; and the meeting separated a little before four o'clock.

	£	s.	d.
Proceeds of Tea Meeting	4	11	0
Do., of Needlework, for <i>Entally</i>	1	1	0
Sandhurst—			
Sunday School	3	17	4
Smarden—			
Contributions	2	0	0
Staplehurst—			
Contributions	6	6	0
Tenterden, Zion—			
Collection	4	0	0
Contributions	5	0	0
Woolwich, Queen Street—			
Collections	13	8	0
Contributions	2	17	0
	16	5	0
Less expenses	0	5	0
	16	0	0
LANCASHIRE.			
Ashton under Lyne—			
Contributions	25	0	0
Do., by John Johnson, Esq., for <i>Native Preachers</i>	1	2	10
Booth—			
Collection	8	8	0
Contributions	7	15	9
Do., Juvenile	1	17	2
Cloughfold—			
Contributions, for <i>Native Preachers</i>	2	18	7
Liverpool, Myrtle Street—			
Contributions	10	6	0
Manchester—			
Collections—			
Cavendish Chapel, Rev. Dr. Halley's	53	1	10
Great George Street, Salford	2	17	4
Grosvenor Street	7	15	10
Public Meeting	22	2	5
Union Chapel	117	6	7
York Street	32	9	4
Do., United Sunday Schools	4	10	8
Contributions	331	17	0
Do., York Street Sunday School	7	10	0
Do., do., for <i>Native Preachers</i>	3	18	1
Do., Union Chapel, (including Juvenile)	30	0	0
Do., do., Sunday School	12	17	9
Do., do., for <i>Native Preachers</i>	9	12	4
Do., Great George Street, Salford, Juvenile	15	14	3
Do., Granby Row (Welsh)	2	5	4
Do., Grosvenor St.	1	6	0
Proceeds of Tea Meeting	0	14	6
	65	17	3
Acknowledged before and expenses	528	18	9
	126	13	6
Oldham—			
Collections, &c.	28	17	8
Sabden—			
Foster, G., Esq., for <i>Jamaica Theological Institution</i>	50	0	0

	£	s.	d.
Spark Bridge—			
Fell, John, Esq., for <i>Debt</i>	10	0	0
LEICESTERSHIRE.			
Leicester—			
Harris, R., Esq., M.P., for <i>Debt</i>	50	0	0
Harris, R., Esq., jun., for <i>do.</i>	10	0	0
NORFOLK.			
Bacton—			
Collection	1	11	2
Buxton—			
Contribution	2	0	6
Do., Sunday School	2	4	10
Dereham, East—			
Collection	2	11	10
Contributions	9	2	10
Do., Sunday School	0	18	4
Proceeds of Tea Meeting	0	6	0
Diss—			
Collection	6	12	4
Contributions	5	18	3
Do., Juvenile	3	3	8
Do., do., for <i>Native Preachers</i>	0	17	8
Do., Sunday School	0	9	7
Downham—			
Collection	2	19	2
Contributions	2	11	8
Do., Sunday School, Boxwell	0	3	0
Proceeds of Tea Meeting	0	3	6
Ellingham, Great—			
Collection	1	15	2
Contributions	3	0	4
Do., Juvenile	2	10	2
Fakenham—			
Collection	2	15	0
Contributions	10	3	4
Do., Sunday School, for <i>Native Preachers</i>	0	16	11
Foulsbam—			
Collection	7	0	0
Contributions, for <i>Native Preachers</i>	1	15	0
Ingham—			
Collection	5	0	8
Contributions	19	6	3
Do., Sunday School	0	2	6
Lynn—			
Contributions	2	0	0
Mundesley—			
Collection	1	9	3
Mundham—			
Collection	1	0	0
Neatishead—			
Sunday School	1	0	0
Neeton	2	7	6
Norwich—			
Orford Hill	3	1	0
St. Clement's—			
Collections	7	10	0
Do., Public Meeting	10	0	0
Contributions	5	13	10
Do., Sprowston	1	0	2
Do., Sun. School	0	9	0
St. Mary's—			
Collections	21	0	0
Contributions	69	16	7
Salhouse	4	1	0
Swaffham—			
Collection	2	16	6
Contributions	5	16	5

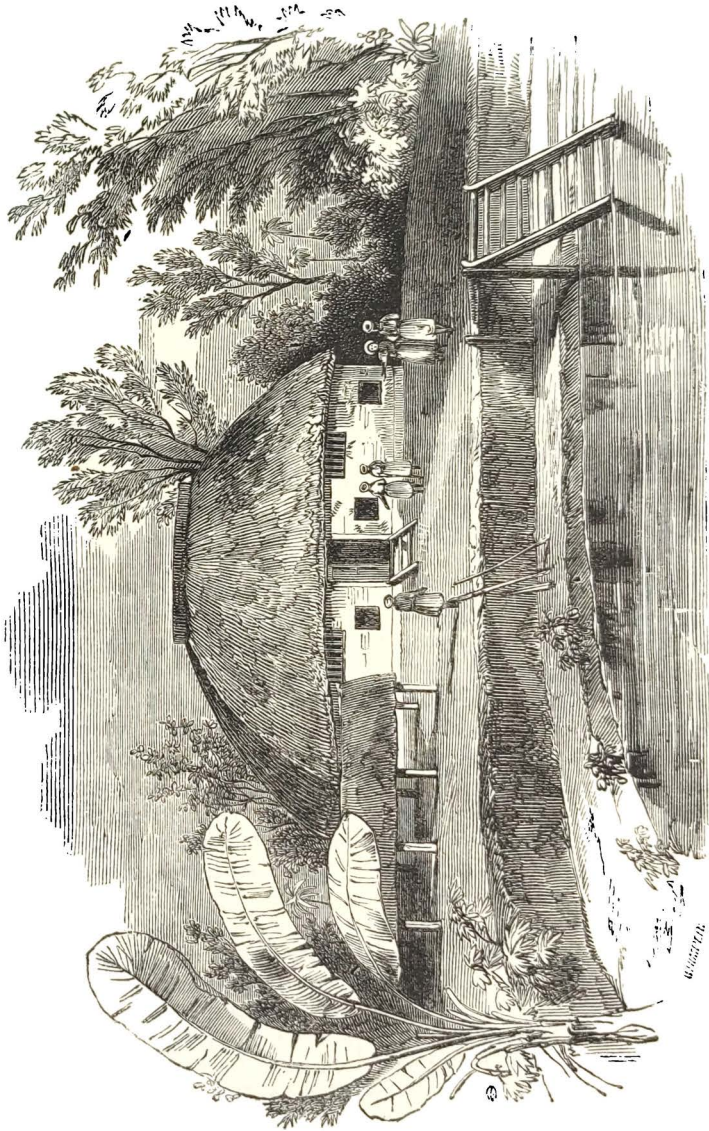
	£	s.	d.
Worstead—			
Collection	7	18	4
	212	18	9
Acknowledged before and expenses	221	1	0
	21	17	0
NORTHAMPTONSHIRE.			
Aldwinkle	1	13	0
Buckby, Long—			
Contributions, for <i>Nassau Chapel</i>	1	0	0
Bythorne	2	0	6
Clipstone—			
Contributions, additional	3	6	10
Kettering—			
Contributions	16	17	5
Do., Sunday Schools	1	12	7
Do., for <i>Native Preachers</i>	1	6	0
Do., Broughton	1	2	0
Do., Independent Congregation (Rev. T. Toller's)	1	0	0
Ringstead—			
Collection	2	10	5
Contributions	5	12	7
Do., Sunday School	0	0	9
Stanwick—			
Collection (part)	1	19	3
Contributions	3	0	9
Do., for <i>Baptist Irish Society</i>	1	7	0
Do., for <i>Native Preachers</i>	0	11	0
Thrapstone—			
Collections (part)	2	2	0
Contributions	9	5	6
Do., for <i>Jamaica</i>	0	10	0
Do., Sunday School	2	10	0
Woodford	1	2	0
	60	9	7
Less expenses	0	6	9
	60	2	10
NORTHUMBERLAND.			
NORTH OF ENGLAND AUXILIARY—			
Broomley—			
Collections	8	5	2
Do., Broomhaugh	0	14	0
Contributions	3	15	4
Hamsterley	2	10	0
Houghton le Spring—			
Collection	2	7	6
Contributions	0	6	0
Middleton Teesdale—			
Collection	2	9	6
Contributions	3	0	8
Newcastle on Tyne, Tuthill Stairs—			
Collections	17	9	6
Contributions	19	16	3
Do., Sun. School	0	16	10
Do., Newcourt—			
Collections	4	10	3
Contributions	14	7	3
Do., for <i>Translations</i>	1	0	0
Do., for <i>Female Education</i>	1	5	6
Shields, North—			
Collections	9	17	7
Contributions	10	5	0
Do., for <i>Schools</i>	1	10	0

	£ s. d.		£ s. d.		£ s. d.
Pisga—		SCOTLAND.		Montrose—	
Collection	2 8 10	Aberchirder—		Collection	3 7 9
Contributions	1 12 6	Collection	7 2 6	Contribution	1 0 0
Pentaberbargood—		Contributions	0 10 6	Palsley—	
Collection	0 13 10	Aberdeen—		Collection	3 8 0
Contributions	0 15 0	Collection, John St....	9 15 0	Contributions	9 15 0
Tredegar, English Church—		Contributions	7 5 0	Do., Sunday School,	
Collection	1 13 0	Anstruther—		Georgo Street, for	
Contributions	2 12 0	Collection	5 12 0	Schools	1 0 0
		Contributions	5 0 0	Perth—	
PSEMBROKESHIRE—		Do., for Native		Contributions, for Fe-	
Blaenywaan and Bethsaida—		Preachers	0 15 0	male Education.....	2 0 0
Collections	1 9 1	Cupar—		Pittsillo, New—	
Contributions	6 13 11	Collection	2 0 0	Contributions	0 6 0
Gerasin—		Contributions	8 19 10	St. Andrew's—	
Collection	0 9 0	Do., for Native		Collection	2 10 1
Contributions	3 2 9	Preachers	2 6 6	Contributions	1 8 6
		Dundee—		Do., for Native	
		Collection, Seagate ...	9 0 0	Preachers	1 17 0
		Do., Meadowside ...	4 0 0	Stirling—	
ess expenses	11 14 9	Do., St. John's Free		Collection, Spital St.	4 0 0
	0 0 6	Church	6 0 8	Do., St. John Street	2 16 0
	11 14 3	Do., St. Andrew's		Contributions	1 0 0
Cilfowr and Ramoth—		do.....	2 12 5	Tough—	
Collection	2 7 2	Do., Rev. Mr. Gil-		Contributions	4 1 0
Contributions	2 4 11	fillan's.....	1 0 6		
Croesgoeb—		Contributions	24 10 0	Less expenses	296 13 1
Collection	1 3 8	Dunfermline—			3 12 4
Contributions	4 0 2	Collection	5 16 6		293 5 9
		Contributions	15 0 0	IRELAND.	
Middlemill—		Edinburgh—		Dublin—	
Collection	1 6 9	Collections—		Contributions	2 2 1
Do., St. David's ...	0 7 10	Albany St., Public		Less expenses	0 0 3
Do., Tretio	0 2 6	Meeting	4 0 0		2 1 10
Contributions	11 3 6	Charlotte Street ...	25 0 0	Newtownards—	
		Elder Street	50 0 0	Mc Kee, Rev. W.....	0 10 6
		Do., Juvenile.....	0 17 2	Waterford—	
Less expenses	13 0 7	Waterloo Rooms ...	5 0 0	Mr. Coombs	0 10 0
	0 7 6	Contributions	33 13 5	FOREIGN.	
	12 13 1	Glasgow—		BENGAL—	
Newport—		Oswald, Miss, Scots-		Sewry, Beerbhoom	280 6 5
Collection	1 5 2	town	2 0 0	CEYLON—	
Contributions	1 2 6	Greenock—		Colombo	71 2 3
RADNORSHIRE—		Collection	1 11 6	Kandy	31 14 9
Dolen—		Contributions	4 0 0	NORTHERN INDIA—	
Collection	1 9 3	Huntley—		Monghir	220 10 1
Contributions	0 12 6	Collection, Free		WEST INDIES—	
Newbridge—		Church	5 16 0	Haiti, for Chapel	17 6 11
Collection	1 18 9	Kemnay—		The following should have been	
Rhayader—		Collection	0 15 0	inserted in the April Herald:—	
Collection	0 8 6	Kirkcaldy—		Brixton Hill, Salem	
Contributions	0 1 7	Collection	2 6 9	Chapel	31 4 0
		Contributions	2 2 0		
		Leith—			
Less expenses	4 10 7	Contributions	0 15 0		
	0 0 7	Longside—			
	4 10 0	Collection, &c.	5 5 0		

The Contributions for April are unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, 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, Devan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



DHANDOBA, BARISAL.

The Missionary Herald (July 1852).

THE MISSION FIELD.

From various parts of the mission field we continue to receive encouraging reports of the progress of divine truth. India presents many features of encouragement, among which may be specified with joy, additions by baptism to the church of Christ.

In the district of Backergunge the brethren report several conversions, and a pleasing state of advancement in the piety and social well-being of the native churches. The villages of this district are wholly occupied in agriculture. The frequent inundations often expose them to hunger and want; yet among them are found many affecting examples of the power of divine grace, to strengthen character, to support in affliction, to comfort in distress, and to educe generous and benevolent feeling.

Five more persons have been baptized at the interesting station at Kalikapur, by our brother JOHANNES. The persecution to which the converts have been exposed has constrained him to obtain by purchase, a plot of ground on which to erect cottages for them, as well as to supply them with the means of self-support. The remarkable circumstances attending this work of God, give increased interest to every communication concerning the people, while we rejoice at the steadfastness they have displayed in the hour of trial. The effort of putting up huts, clearing the jungle, and giving the poor outcasts a fresh start in life, has not cost more than fifteen pounds. Other hopeful cases of conversion have also occurred, and we may hope that as the poor people have now a resting place, they will prosper, and that it will prove that God has a great work to do there.

Among the general subjects of interest connected with missionary labour in India, is the connexion of the govern-

ment with idolatry. The inquiries, now in progress before the House of Commons into the affairs of the East India Company, previous to the consideration of the renewal of their charter, have induced the missionaries of various bodies in Calcutta to prepare a memorial to Parliament on the matter. "It is now," says the "Friend of India," "nearly forty years since one of the best representatives of the good old times of India informed Dr. Carey, that for his own part he intended to smooth his way to heaven by constructing a road for Juggernaut. The race of brahminized Englishmen has nearly died out." Yet the connection of the government with the temples and the priesthood of Hindoo deities, has not wholly ceased. For a long time the directions of the authorities at home, who, after many years of contrary policy, at last yielded to the repeated representations of Christian philanthropists, have been evaded, until, during the past year, orders were issued in India, breaking up the bonds which bound the Indian government to the care of the idol Juggernaut. But in various parts of India the connection still subsists. Much has indeed been done reversing the policy of former years: but some £160,000 sterling a year continue to be expended in the support of Hindoo temples, Mussalman mosques, brahmins and nursjeeds. Only £10,000 of this is spent in Bengal. Other charges, however, in the local revenue are paid, which do not appear to be rendered to the government, in dues to Brahmins, gifts to local shrines, and propitiatory offerings, commenced perhaps, fifty years ago. Temple lands remain under the management of the Revenue Board, and oaths continue to be taken on the Koran, or by the Hindoo deities, in the Queen's courts,

which has long ceased to be the case in the courts of the Company. The missionaries desire to call attention to these facts at the present time, that in the new charter there may be inserted a clause forbidding, on the part of the Company, any further connection with these heathen deities and practices, which disgraces a government calling itself Christian, and, at the same time, leads the natives to think their rulers either unbelievers or hypocrites, or at the least, wholly indifferent to the gospel they profess to have received.

Late years have seen a large increase in the vernacular literature of Bengal; not only do missionary presses pour forth floods of knowledge, both religious and secular, among the people; there are not fewer than forty native presses in Calcutta, established for the purpose of publishing Bengalee books, which send out 30,000 volumes annually. There is indeed among them a mixture of the bad with the useful; but it is a fact, not a little illustrative of the progress of things in Bengal, that while every work but one of ancient Bengali origin, and full of idolatry and obscenity, has ceased to be printed, nearly four hundred works have been printed in Bengali, since the Serampore missionaries printed and published the first work in that language fifty-one years ago. Al-

though English education is eagerly sought after, and much encouraged by the government and some missionary bodies, the native language has become, and is daily becoming, more extensively the medium of intellectual and religious influence and enjoyment in the native community. The importance of this cannot be over-estimated; since, while thousands may learn the English, the Bengali must ever remain the language of the millions.

Our readers will peruse, with deep interest, the letter of Mr. SAKER. If difficulties occur in the work of evangelization, yet these give way before the untiring zeal, fidelity, and diligence, of the true servant of Christ. As will be seen yet further, results of no slight value follow the missionary's toil; and civilization, industry, and commerce, are found to accompany, in loving companionship, the beneficent influence of Christianity.

Nor less encouraging is the communication of our brother EAST, from Calabar, giving cheering prospects of the institution he has undertaken to guide. To train a native ministry for Jamaica is an object of the first moment; every day adds to its urgency; and we may well strengthen our excellent tutor's hands by our generous sympathies and our prayers.

INDIA.

BACKERGUNGE.

The visits paid by our esteemed missionary brother, the Rev. J. C. PAGE, to the various stations in the Barisal district, are full of encouragement. He writes of them as follows:—

March 4th, 1852.—I have just returned from a visit to some of our stations; and think you will be pleased to learn some particulars about them.

DHAMSHAR.

The first place I visited was *Dhámshar*. Here I spent four days (Jan. 22nd—26th.) You may remember that it was here, just twelve months ago, two brothers with their wives renounced caste, and joined our little Christian community. Unmindful of the indignation, abuse, and outstretched broom of their own mother,—and braving the threatened opposition of the zamindár, they declared for Christianity, and were all but

carried off by the zamindár's piadáas, when our people rescued them. Their offence was not soon forgiven. More than one petition have they been obliged to present for protection. Their houses have been left alone, their mother has joined them, but their zamindár, a wealthy and influential man in these parts, has not ceased to annoy them. They have been waited for at markets, and watched in all their out-goings and in-comings, as though they had been thieves and robbers with the police after them. Every now and then promises of condign punishment have been renewed,—and then bribes held out to them, if they would but return,—but all in vain. They have remained steadfast; and, on the evening of sabbath day, Jan. 25th, I baptized the elder brother, named Paban.

SUFFERING FOR THE GOSPEL.

On the Friday previous, the good man, with his eldest son, an interesting little fellow, took some vegetables for sale to the neighbouring bazar. There he was met by his old friends the piadáas, and marched off, prisoner-fashion, to the chaudhuri's kacheri. "We have caught you at last," cried they. "So you have become a Christian, have you?" "I am a Christian," said Paban. Then followed sundry upbraidings, and railings, and threatenings; all which, however, failed to move the good man. Calmly he bore it all; telling his enemies that he was now in their power, it was true; they might do what they liked with him,—but they could kill only his body. "My soul," and twice he repeated it, "will go to my Father in heaven. That you cannot touch." "You are fined 25 Rs.," cried out one of the great men: this elicited only a smile. "Pull his ears," cried out another; but this was but gently done, and never disconcerted or angered Paban. "Take him off," was the next order; that is, being interpreted, Take him to the inquisition-like place where ryots are punished, and occasionally tortured. "Take me," said Paban; "but it is late in the day, so let my boy go home, for he must be hungry." No; father and son must go together. They were removed; but in five minutes a message came, to let the Christian go: and home he came at night, telling me that the devil had been after him trying to injure him. A significant question is now asked in the bazar: How was it a Christian was carried off to the kacheri,—and then dismissed unfined and unbeaten? We can answer this question. Would that the heathen could! I hope Paban's example will be soon followed by his wife and brother too. They all seem getting into the right way.

Our adult and children's schools at Dhámshar are well attended. A few men, women, and boys have learned to read. One of

those lately come amongst us, has given us a fine bit of ground for a chapel: and a chapel we must have. The last day I was in the village, I had a large congregation of Muhammadans, who kept me speaking nearly two hours.

AMGAON.

Amgáon was the next place visited. This is only an out-station, with seven families. Before seeing the people, I inquired of the heathen about them. "One thing we know," was the reply, "the Christians do not work on the sabbath, but meet together to worship God. We cannot say we have seen any evil in them." I spent a day with the Christians, and had many Hindus and Muhammadans around me all the time.

KALIGAON.

Next I went on to *Kaligáon*. Here the people had long been very unsteady. Months ago, the native preacher was taken very ill, and was nigh unto death. He was forced to come away, and there was no one to supply his place. Then three or four families kept away from worship, talked of Mahantism as better than Christianity—that is, sin better than obedience to the precepts of Christ. Soon the majority wanted neither Sabbath nor Scripture; neither Sáhíb nor sarkár. So they dreamed that he would give them up, and let them do what they liked. I do not think, therefore, they were at first over-pleased at seeing my boats approaching their village. No one came out to meet me; but I pushed on, and spent four days with the offenders, reproving, expostulating, and teaching. Finally, they all promised to do better in future; to be regular at worship, observe the sabbath, obey their teachers, and so forth. So I placed a school teacher from Digaliyá among them, prayed with them, and came away, indulging a hope that this station would now revive a little. But I fear I hoped too soon. The last accounts from the place were not favourable.

On the sabbath afternoon, I had a large number of heathen, together with the Christian congregation. To them I spoke at length of the glory and greatness of Christ—how that He is Lord over all gods; and that the gods of the heathen are vanity. There was great attention; and after the service I ascertained that what was said was understood by all, perhaps *felt* by some.

GHAGAR.

February 10th. Left home again for *Ghágar*. On the way we stopped at a market place, and had a goodly number of hearers, to whom John and I spoke for an hour. The sun was so hot, and there was not a tree even to shade us, that I was obliged to finish sooner than I wished. The

number of men able to read was rather surprising. They seemed all poor villagers, but yet managed to read our tracts, and were glad to get them.

CRUEL PERSECUTION.

Late at night two of our people from *Mádrá* came on board, with a letter, stating that some ryots of *Bábu Rám Ratan Ráy* had seized our native preacher Adam, and beaten him most unmercifully. The following day we reached *Ghágár*, when I sent for Adam. In the afternoon he came, attended by all the Christian men in the village, by way of escort! He had been beaten very severely, had marks of sticks all down his back, and had managed to walk so far with great difficulty. It seems that the previous Tuesday morning, while Adam was going into the village (*Mádrá*) to collect the children and others who attend school, six men, ryots of the *Bábu's*, stopped him and told him to call on the *Rájá* (*Bábu Rám Ratan*) to save him! This, of course, he would not do. So they seized him by the hair, knocked him down, beat him to their hearts' content with *láthis*; and then dragged him to a ditch, where they left him senseless and hopeless. For all this treatment I could discover no reason whatever. The *Bábu's* *gomáshás* could assign none; for three of them came to me, asking me to make up matters, promising to send the offenders to me that I might punish them,—and asserting that the assault had been made without their orders or knowledge. However, as I could not believe that ryots unencouraged by their superiors are so bold and lawless, I would not listen to them; but sent Adam that night to *Barisál* to petition the magistrate. How far we shall get justice remains to be seen. But if the offenders escape, matters shall not end. The fact is, this is the *third* time *Ratan Bábu's* people have seized our native preachers, and ill-treated them; and we must not put up with such things.

DIGALIYA.

On Thursday morning, the 12th, our people from *Digaliyá* came for me, and dragged me and my goods in several little dingis through mud and water, a distance of three good miles. The heat, the stench of the mud, and the disagreeable motion of the dingi made me feel quite ill. I was glad, about 11 o'clock, to get into the chapel. Here all was neat, clean, and tidy. The first thing that struck me, was a pretty little round *golá* which the people had just finished. Poor as they are, they left their fields, and gave about 12 Rs. of labour towards this object, and that most cheerfully. The paddy deposited here (now nearly 300 maunds) is for the relief of the sick and helpless by gifts, and the people generally

by loans, in times of want. We have similar, though smaller, *golás* in nearly all the stations. The Circular Road Church and the Native Christian Social Advancement Society have generously and considerably helped us in this matter: and to them I would renew our thanks.

At *Digaliyá* I spent five pleasant days, having worship with the people twice a day, examining candidates, attending to the schools, &c. On sabbath the 15th, I had a congregation of 147 adults crammed within the chapel, with nearly 50 little ones outside. After each service the people were questioned about the sermons, and were able to give a tolerable account of them. In the evening I had some Hindu hearers.

BAPTISMS.

On Monday, after a long examination, we received *fifteen* persons for baptism, seven men and eight women. They had all been candidates for twelve months, some for eighteen months. Their answers to the numerous questions put were very satisfactory. The testimony given by the native preacher and members generally, concerning their changed characters and consistent lives, was most decided and pleasing. It was with both joy and fear that I agreed to baptize them. Yet, after what I had heard and seen, I could not help asking, "Can any man forbid water that these should not be baptized?" &c. At sun-set I immersed them in an adjoining tank. At night we had the Lord's supper together, and I do not remember to have been engaged in a more solemn service. One of those baptized is a very old blind man. He seemed nevertheless the happiest of all. "I have no other wish," said he, when told that he was accepted by the church, "but to obtain a *little* refuge at the feet of Jesus Christ:—to lie at his feet is all my desire." When baptized, I asked him how he felt? "Full of joy in Jesus Christ," he answered. *Ten* of the rest, six women and four men, are from our adult classes, and are able to read the New Testament; so that we see, with no little gratitude and pleasure, the fruits of our efforts to get *all* our people, old and young, to read God's own book. And more fruit God will give us; and more humble praise will we pay to Him!

There are now twenty-eight women, ten men, and nineteen boys attending school in this village. Of these, thirty-one have learned to read with more or less fluency.

BROTHERLY KINDNESS.

It often happens that sickness, or the want of bullocks or seed, prevents a poor man from cultivating his field, and thus leads to misery all the year through. Well, to prevent the occurrence of such distress.

our Digaliyá people have, untold by me, formed themselves into various bands, agreeing to bear the burden of the weak, sick, and helpless, and prepare and sow their land for them. This shows no little union and love among them. Indeed, several little things of this kind I might mention, all which tend to show that the station is blessed of the Lord.

PAKHAR.

On Tuesday the 17th, I had engaged to go to *Pákhhar*, an out-station of Digaliyá, but said I could not sit in a dingy and be dragged through the mud,—it made me so sick. So the men from *Pákhhar*, after spending Monday evening with us, set to, after midnight, and worked hard till morning, filling up all the broken parts between the ridges of the fields, so that I might be able to walk to their village, a distance of three miles. Then they came for me, took what things I required, led the way, and now and then carried me over places which, with all their trouble, were too wet and muddy to get over dry-shod. After twelve o'clock I attended to those who were learning to read, saw how far each had got on, how much all knew of the First Catechism, and so forth. Though there are only twelve families here, there are thirteen women and eight men learning. Next we had worship together; and then proceeded to speak to the heathen, who had mustered full 200 strong to see the *Sáhib*, and hear what he had to say. With them we were engaged till evening. At night again the Christians came, and the heathen came, and the day's work was renewed. I wished much to stay a day or two longer in this village, but other places were wanting me; so, on Wednesday morning, I returned to Digaliyá, and found the people from *Mádrá* had come for me.

MADRA.

Thursday 19th, went to *Mádrá*. Here I

stayed but two days, but was obliged to sit up till much after midnight to make up for the shortness of the visit. This station is improving, though it is not yet what we would like it to be. There are twenty-two women who come to school three mornings in the week; but no men. The names of a few candidates for baptism were mentioned, but I thought it better for them to wait a little longer. The congregation was very good both times each day.

SUAGAON.

Saturday 20th, proceeded to *Suágdon*. It was night before I got to the village, hungry and worn-out. On sabbath-day we had more than the chapel could hold. There was much attention to the preached word. On Monday we received *five* women who had long been anxiously desirous of baptism. One of them has learned to read, and has grown considerably in knowledge. On Tuesday evening I baptized them in a tank far from the chapel; the heathen from the neighbourhood and several brethren from other stations, quite surrounding us. Oh, may all those thus confessing Christ be kept by his mighty power, through faith, unto salvation. *Suágdon* is now in a much healthier condition than it ever was. I hope things will daily improve. Five women, ten men, and three boys can read. Others are learning.

Thus ended my two visits to the stations. Will not the reader join me in thanking the Lord for the tokens of his favour so evident among some of our people? Will he not join in prayer, too, for each one of these little churches, that it may be kept pure, and be greatly increased: and for the heathen and Muhammadan, too, that they may turn to Christ? Pray, reader, pray, that Christ's kingdom may come, and his will be done on earth as it is done in heaven!

AFRICA.

FERNANDO PO.

In a letter to one of the Treasurers, Mr. SAKER presents a most interesting picture of his manifold labours. It is dated Clarence, January, 1852.

I now enclose for you a rough sketch of the material, &c., which we shall need for our chapel roof, which has been contemplated so long. I feel certain that you will be interested with the circumstances which have caused the delay; so, although it will occupy your

time to read, I will pen a few lines, but will be as brief as possible.

The time left me to prepare for my voyage, after the Committee had sanctioned the building of the chapel, in October, 1850, was too short (only eighteen hours) for me to send to you any particulars of the material wanted. As soon as our voyage began, I had much time at command, and all my plans were reviewed; and in the end I sketched the outline and details of all that was necessary, intending to forward it to you immediately.

ly on landing. To do this I had no opportunity for many weeks. In the meantime, the rapid decay of our buildings here induced me to attempt to make bricks, so that, in time, we might have buildings less destructible than those we now occupy. With this came the thought that, if I succeed with bricks, how much better to make the chapel of that material. This induced me to delay the building a little space. As soon as I could command a day, I began with the clay we have here. After a few difficulties were overcome, we succeeded in making 500. In attempting to burn them, we succeeded so far as to convince me that, by a mixture of clay and a suitable kiln, we should succeed to our utmost wish. In the meantime it became necessary for me to spend my time chiefly at Cameroons. Our next attempt was with the clay found there, which proved to be much better suited for our purpose, and we were full of hope. We made a few, and dried them in the sun; they answered well for all dry places. We then erected sheds, made tables and moulds, and at length built a kiln, with two fires, with which we can eventually burn 4000 at one time.

The next stage after the buildings were all ready was to obtain labourers, and in this matter we have an evidence of the success with which God has honoured us in Cameroons. In settling myself there seven years since I resolved to make brick, if for no other purpose, yet for a good cottage for myself, and for months I tried, but in the end gave it up in despair. No persuasion or offer of payment would induce the men to labour. Labour, they said, was only for slaves. We set the example by continuous labour, and they laughed at us and regarded us as slaves or fools. In these few years there has come a change. We could not get bricks; yet we built a chapel of wood, and the people filled it. They heard, and, in time, felt the importance of preparing for the solemnities of another world. The love of God, as seen in the person and work of Christ, arrested their attention, and some few sought unto us to be instructed. The truth made impressions on their hearts, and they were changed. Right

principles began to have place, and when they went to trade in the country they could no longer succeed by fraud and lies. As soon as this was seen, persecution came; and with the loss of all property, and with personal suffering they barely returned to tell their companions. And so it has happened that, as soon as a man decides for God, his own townsmen drive him from the markets, lest he should spoil the trade. This is a trial that comes on all the men who are determined to obey God rather than men. In their sufferings they come to me to know what they are to do. I have replied, "Cultivate more ground, raise and sell provisions, plant cotton, and open a new source of trade;" and latterly I have said, "*Make bricks, and I will pay you.*" Now see their answer—"We will do anything, if you will teach us!" I have taught them, and my brick-yard maintains five families, and in return I get 2000 bricks every week. This, my dear sir, is a triumph—a triumph which we owe to God and the influence of his holy word. Without the gospel, I could get no work done; with it, I can build a bridge across our wide river, or convert the wilderness into a fruitful garden; and had I a sufficient sum of money to maintain a few families through two years of labour, I could open a new source of profit and dependence for our people—even without money, I hope eventually to succeed in planting a few acres of cotton, even as we have with sugar cane.

It only remains to say, that we have made a specimen of paving tile, and shall try plain tiles for covering soon.

We now need lime or cement, and in my travels I am searching high and low to obtain a material for lime. I hope to succeed.

My brick-making is no longer a subject of hope, so I make no further delay in sending you the particulars of the roof.

We have since learned that our persevering brother has secured lime sufficient for his purpose by the collection of oyster shells from the neighbouring beach.

WEST INDIES.

HAITI.

JACMEL.

Our young brother, Mr. D. WEBLEY, has now fully entered on his work in this important island, and has visited some of the scenes of his future labour.

He thus writes of them, under date March 29th. Mr. JUDD is a missionary sustained at Port au Prince by our American Baptist brethren.

Since we last wrote to you, we have together visited three of our stations—Mont Plaisir, Cayes, and Marigo.

Mont Plaisir, as I believe you are already aware, is only a plantation about fifteen miles from Jacmel, of which Eliacine's father is the proprietor, and on which there are few other residents besides his family. As it was a busy time with them, we were able to collect but very few together. We spent the greater part of the day with them, and in the evening held a service in their house, when my brother expounded the scriptures, and prayed with them. Eliacine's sister Alcida, who has been mentioned to you in previous letters, still continues anxious to be baptized. She has sought instruction from her mother-in-law, already a member with us, and occasionally from the Mission family, and we have great hopes that she is truly converted. Cville also, who applied some time ago for baptism, and who has had so much difficulty on account of his living formerly according to the usual custom of this country with two women—remains, I trust, still determined to pursue the path of duty, and is, I believe, at present building a house with the intention of marrying and living in it.

We went to Marigo, purposing to stay a few days, but on arriving there, could not obtain grass for our horses, and were compelled to return on the following morning. In the evening we held a service in the Court-house of the village—the Commandant, an old man upwards of ninety years of age, who treated us with great respect and friendly feeling—having kindly offered and prepared it for our use. The service having been previously announced through the village, we had an excellent congregation—better than on any former visit—the room being well filled, and (as is usually the case) numbers standing outside. The people appeared pleased to receive us—paid great attention while my brother expounded the scriptures, and prayed with them, and willingly received the tracts which we distributed among them at the close. There are many encouraging aspects in this, and in most other such small country villages. Their inhabitants are less under the influence of the priests—being seldom visited by these men—who rarely visit them more than once in twelve months) and are therefore less prejudiced against us than many others. They appear very hospitable—friendly disposed, and willing to hear the gospel; and though their ready and numerous attendance is no doubt, in great part, to be attributed to the novelty of the thing to them, yet it is very encouraging as giving us more ready access to them. I was much pleased with our visit here; my heart yearned over them, in so evident a state of the grossest ignorance and darkness on everything relative to their spiritual interests, and I felt it no small pain that I could

not find ready utterance for my feelings to them. Cayes is a village on the sea coast, lying between Jacmel and Marigo. We passed through it in going to the latter, and gave notice that on our return we should stay to preach. When we returned we found the ground underneath a large spreading tree by the road-side swept and prepared for us. The Commandant had sent into the mountains and neighbourhood around, to give notice of our coming—but, as we returned sooner than we had caused them to expect—the people of the village alone collected. These brought out their chairs and benches, and sat round my brother, while he read and expounded to them the first part of the 13th of Matthew, and prayed with them. They listened very attentively, and afterwards willingly received our tracts. We were near the sea—so near, that every now and then my brother's voice was almost deafened by its roar. The scene had so many points of resemblance to that when the gracious words of Him, "who spake as never man spake," were first addressed to the multitudes who stood around Him on the shore—that, as we read and explained them, we seemed almost to realize it anew. These visits have greatly endeared my chosen work to me, and encouraged me to pursue it, and I trust soon, when more advanced in the knowledge of French, to enter with more effect upon it. I am advancing slowly—but find it a much greater difficulty to surmount than I could have imagined. I hope, however, gradually to overcome it by patient and persevering labour. We have also, since our last to you, held our annual missionary meetings. These have been this year more than ever satisfactory and pleasing, and we trust will prove productive of much good in various ways to the interests of our Mission. We had with us our brethren Mr. Judd and Mr. Lillavois from Port-au-Prince, besides Dorval and Des Chapelles. Mr. L— is a young man formerly of the Wesleyan connexion—but having been a baptist, has joined Mr. Judd's church—is of very promising character and abilities, and has had considerable experience in preaching. We were all very pleased with him. With good talents, he appeared so open, simple, sincere, and so thoroughly imbued with the spirit of the gospel. Mr. Judd is about to ordain him, and leave him in care of the Church at Port-au-Prince, during his absence for a few months to the States. He has promised to give us his address on the occasion, which was highly interesting and impressive, so that I hope we may enclose it in our next communication to you. Those also of Dorval and Des Chapelles gave us all great pleasure. My brother has translated and enclosed them to you, and I am sure that on reading them you will share our joy and satisfaction. Our congregations were good—especially at our principal meeting, of which I have just

spoken, when our room was well-filled, and great numbers standing outside. We hope that very favourable impressions were then produced, which will yet appear. I ought also to mention to you that Madame Fergus' daughter has, we trust, experienced real conversion of heart, and is very anxious to be

baptized—but at present her father most resolutely forbids it. The limits of my paper oblige me hastily to close. Let me afresh entreat a large interest in your most earnest prayers, for I most deeply feel the need I have of them.

JAMAICA.

CALABAR.

In the following letter, our brother, Mr. EAST, gives us the interesting details referred to above. It is dated April 6th, 1852.

More than a month ago you had tidings of our safety, and now I am thankful to be able to inform you that, through the mercy of our heavenly Father, we are all well. To me, indeed, the climate is not only endurable, but delightful. One sometimes keenly feels the separation from the endeared associations of home; but in my work, and in the sweet consciousness of believing that I am where God would have me to be, and doing what he would have me to do, I find my solace and my joy. As to my work, I was never more happily employed with my dear young brethren around me, eager for instruction, and ever receiving it in a spirit which makes it a real pleasure to impart it. *I feel at home*, and for the time being lose the realization of the fact, sometimes suddening to the spirit, that I am 5000 miles away from so many whom I tenderly love.

It is now nearly two months since I commenced my regular duties.

On Sunday, the 21st ult., our esteemed friends, Mrs. and Miss Tinson, set sail from Falmouth; so that, all being well, soon after the receipt of this it will be your pleasure to welcome them to the land of their fathers. Their continuance here for a few weeks after our arrival, was of great service to us; indeed, I hardly know what we should have done without the information and advice we obtained from them.

A few days before their departure, we had here one of the most interesting meetings I ever remember to have attended. Thinking it might be gratifying to our friends, and answer some good purpose to the Institution, I invited the native pastors who had been educated at Calabar to spend a day or two with us, and take their final leave of the widow and child of their late beloved and lamented tutor. They accordingly assembled, some on the evening of the ninth, and others on the morning of the tenth of the above-mentioned month. At family worship, on the morning of the latter day, brother Johnson

led our devotions in a strain of simple piety with which our hearts were deeply affected. An hour or two before dinner we all met; Messrs. Johnson, of Clarksonville; Smith, of Dry Harbour; Palmer, of Staceyville; McLaggan, of Moneague, Gordon, of Mount Nebo and Fray, of Refuge, with Mrs. and Miss Tinson, and Mrs. East, for mutual conference. Our first topic of conversation was one which lay very near to every heart; it was not the departure of our dear friends, but the Institution, for the interests of which they had long lived and laboured. In this conversation I gleaned some few facts, in relation to the results of its operations, with which you will be highly gratified.

It appears that, from the commencement of the Institution, up to the time of our beloved brother Tinson's death, seventeen students had left its walls. Now it will be remembered that, in the beginning, it was an entirely new and untried experiment; that it had to be made under many circumstances of great disadvantage, and with such materials as could be obtained, most of the candidates admitted being married men, and many of them being almost destitute of the first elements of education. And yet, notwithstanding all these disadvantages, I ascertained that out of the seventeen who had received the educational benefits of the establishment, six are, at this moment, occupying respectable positions, some of them of extensive usefulness, as pastors of churches; that four are engaged in the combined work of schoolmasters and assistant preachers; that two others are occupied as schoolmasters; and one as the pastor of a small native church, although not fully recognized; while two have died, and other two have returned to secular callings. Thus it will be seen that, except in the case of the two removed by death, only two have been lost out of the whole number received, although the highest objects of the Institution have not been realized in all. In the close of this conversation, I received a distinct pledge from each native brother present of an annual collection for the College, most of them specifying the month in which they would make it, so that I might know when to look for it.

These matters having been disposed of, our brethren severally gave expression to the deep feeling of their hearts on the occasion which had convened them; and their addresses, evidently the spontaneous and unpremeditated utterances of their real sentiments, were of the most gratifying description. I only wish all the friends of a native ministry in this island could have listened to them. They were sometimes, indeed, interrupted and broken, but it was by the sobs and tears of gratitude and affection, in reviewing the benefits they had received from him who now rests from his labours, and of whom they spoke as a father, as well as in acknowledging the uniform kindness they had experienced under the domestic superintendance of those of whom they were taking a last farewell. I may add, that of all which has transpired since I reached this land, nothing has afforded me more encouragement than the affectionate words of welcome and united assurances of sympathising and prayerful co-operation on the part of these dear native brethren, to myself and family on this occasion. I feel persuaded they will prove to be amongst the most zealous friends and supporters of the Institution.

The students joined us at the dinner-table,

and spent the rest of the day with us. A six o'clock in the evening, pastors, students Mrs. and Miss Tinson, and every member of our own family, met again in the library, where we spent an hour in unitedly commending our friends about to leave us, to the kind care and protection of our heavenly Father. Most fervent and affectionate were the petitions put up on their behalf, and we trust that, in answer to them, they will very shortly after you are in receipt of this be welcomed by the warm and Christian greetings of those who love the Saviour in their native land, and who know how to honour those who have long borne the burden and heat of the day. The evening was closed by a general conversation on the religious and educational interests of the island, when I did my best in preaching to them from words which, although not sacred, are nevertheless, I hope, pregnant with cheering truth in relation to this lovely land:—

“ Wait a little longer,
There’s a good time coming, boys,
Wait a little longer.”

Before our brethren separated, they gave our friends a practical proof of their love, in a present of seven pounds sterling.

TRINIDAD.

SAVANNA GRANDE.

The prospects of our Mission in this island seem brightening; and our brother, Mr. COWEN, is cheered by the tokens of the Divine blessing on his labours. He says, under date of April 5, 1852:—

I have great pleasure to inform you of the prosperous state of our work since the commencement of the dry season. Several highly interesting meetings have been held at each of our stations, when, I trust, good has been done and progress made. On last sabbath we held one of these extra meetings, which commenced the previous evening. At each station we have been holding these monthly gatherings, when our friends came from all the surrounding places, and spent two days together, having six preaching services when the weather permits. On the past Saturday evening we had our little chapel crowded, and so on the following sabbath all the day. At the close of our second service I had the pleasure of immersing two interesting believers, who, drawn by the Saviour’s love, came to us, treading in his way and in the footsteps of the flock. The water being scarce at this season of the year, we had to

go to a considerable distance in search of it. The whole congregation turned out; and after clambering up hill and down dale for nearly two miles, we at length found ourselves buried in the deep-shaded woods, on the banks of a branch of the Ortoire River. A large number of people ranged themselves on the banks, and listened most attentively to an exposition of baptist sentiments, as formed by the word of God. The woods re-sounded with the shout of praise we raised to our Prophet, Priest, and King, as we sang the beautiful hymn—

“ Through floods and flames, if Jesus leads,

I’ll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.

To Him we will give glory;
To Him we will give glory;
To Him we will give glory;
His law we will obey.”

When again returned to the little chapel, we received the newly-baptized into church fellowship; and about thirty of us, of various colours, and from widely distant countries, surrounded the table of our Lord, rejoicing alone in Him and his finished work. Brother Inniss closed the day’s proceedings, which, I trust, will not be without much good to the

inhabitants of that distant neighbourhood. On the coming sabbath I hope to be at Couva, where brother Proctor lives, when several candidates for baptism will be immersed, and a church be formed. Oh that our God may indeed bless and prosper our entrance into that important district. These

are tokens for good in the future. In a land like this, it is cheering to see any made willing to follow their Lord; and, I trust, the time will soon arrive when our Zion will extend her borders and multiply her converts.

FRANCE.

MORLAIX.

Our readers will peruse with interest the account given by Mr. JENKINS, of his labours in the cause of Christ, and the prospect before him of a continuance. It is dated May 14, 1852.

Just a fortnight ago I visited the country for the purpose of preaching. Saturday evening, 25th ult., I preached in a large farm-house, to a good number of persons, and on that occasion proclaimed the saving mercy of Christ from these words, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." There was a good attentive hearing. It was the first time for me to preach in this farm-house, but the family expressed a warm desire that I would visit them often for the purpose of explaining the gospel to them. At the close of the meeting many questions were put to me, especially by the son of the house, and another young man, respecting the confession, mass, baptism, &c., all evincing a spirit of inquiry and a conviction of error to a certain extent, but with a feeling which is suitable, friendly, and promising.

The sabbath I preached at Omnes's house to a good congregation. There was an interesting farmer present, who had walked from eight to ten miles to come to the meeting. Between three and four years ago he bought a Breton Testament, though unable to read. For some time he asked his neighbours to read it to him. But, though a man from 45 to 50 years of age, he has learned to read his Testament, by the aid of a few lessons which he received of a young man in the neighbourhood, and I was surprised to perceive how much he had read of the Divine volume, and how far he had laid hold of the meaning of the gospel. Our Breton colporteur, calling, a short time ago, at this man's house, found him reading his New Testament to a neighbour.

We have not yet met with any difficulties as to our meetings in the country, but we cannot flatter ourselves that we are safe, for the old law, in its worst and most extensive form, against religious meetings, has been put in

force by a decree. My intention is to go on as usual, regarding our meetings in the country just as our meetings in the town, as being established previous to this new law. In case our liberty will be attacked, we shall defend it as well as we can. I was grieved to learn, by reading the *Christian Times* you kindly sent me, that the meetings of the baptists in the department of the Aisne have been put a stop to by the civil authority. It is difficult to know what times are before us, but our trust is in the Lord.

I am glad to tell you that our itinerary school goes on very well—far better than we expected. It was truly gratifying to my feelings to meet our Breton teacher the other day by a little farm-house, giving a lesson to read to the farmer's daughter, and her progress was such that she could read pretty fair in our Breton Sunday School book. The teacher has now forty-four learners, which are thus:—five married persons, from the age of twenty-five to forty-nine years, six young persons, nineteen children from the age of ten to sixteen, and fourteen children from five to ten. Some more express a desire to be taught. I was told that a little boy, whose parents were not willing for him to learn reading, is so desirous of having lessons, that he goes to the house of a neighbour to meet the teacher, and that he makes rapid progress. The priest has ceased his open opposition. I was informed he even told a woman to continue to learn reading, and that he would give her books to read. In fact, the rather formidable opposition, coming from ecclesiastical and lay influence has apparently given way. The people in this district have acquired a certain independence of mind which is on the increase, and I am told that some of them are bold enough to ask reasons and argue with the priests. And certainly late events in France and Italy, the tenor of which is widely known, have not at all contributed to the veneration of the people for their spiritual rulers. We have reason to bless the Lord for what good we are enabled to do in these difficult times. The field of our labour is under culture to receive the good seed of the word of God. Let us take courage; we shall reap in due time, if we faint not.

THE MISSIONARY HERALD

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAMEROONS.....	Saker, A.....	January 9 and 24.
	CLARENCE	Saker, A.....	January 3 and 9.
		Wheeler, J. A.....	Nov. 27, Dec. 11, Jan. 22 March 13.
		Wilson, J.....	November 28.
AMERICA	ACADIA COLLEGE	Cramp, J. M.	April 13.
	BOSTON	Webley, W. H.	May 31.
	NEW YORK	Colgate, W.....	April 16.
	QUEBEC.....	Marsh, D.....	March 5.
ASIA.....	AGRA.....	Parry, J.	February 11.
	BARISAL	Sale, J.....	February 28.
	BENARES	Heinig, H.....	Jan. 7, Feb. 3 & 28, April 3 and 29.
	BISETOPORE	Supper, F.....	December 31, April 6.
CALCUTTA		Lewis, C. B.....	January 7, Feb. 7, May 3.
		Seymour, J. F.....	March 5.
		Thomas, J.	Jan. 6, Feb. 7, March 8 (2 letters), April 7 and 30.
		Wenger, J.	Feb. 7 & 21, April 8.
	CAWNPORE	Williams, J.....	February 21.
	CHITOURA.....	Smith, J.	January 9.
COLOMBO		Allen, J.	Jan. 14, Feb. 11, March 12, May 10.
		Davis, J.	January 14, February 13.
		Ferguson, A. M.....	November 13.
DACCA		Bion, R.....	March 29.
		Robinson, W.	Dec. 23, Jan. 14.
	DINAGEPORE.....	Smylie, H.....	January 14.
	HOWRAH	Morgan, T.	January 6, April 5.
	INTALLY	Pearce, G.....	February 6, April 8.
	JESSORE	Parry, J.	Jan. 5 & 30, April 6.
	JOSADAPOOR.....	Johannes, J.	December 15.
	MADRAS	Page, T. C.....	January 13.
MONGHIR.....		Lawrence, J.	December 31, April 22.
		Parsons, J.....	Dec. 5, March 30.
	MUTTRA	Phillips, T.....	January 9, April 9.
SERAMPORE.....		Denham, W. H.....	January 3, March 5.
		Marshman, J.....	April 22.
	SEWRY	Williamson, J.....	March 29.
	ZILLA BAKERGUNGE.....	Page, J. C., & Sale, J.....	January 22.
BAHAMAS.....	GRAND CAY.....	Littlewood, W.	January 13.
		Rycroft, W. K.	February 29.
	INAGUA	Rycroft, W. K.	February 5.
	NASSAU	Capern, H.	Jan. 2, 12 & 16, Feb. 12, March 13, April 9.
BRITTANY	MORLAIX	Jenkins, J.....	March 4 & 22, May 16.
HAITI	JACMEL.....	Webley, W. H.....	January 27, March 22.
		Webley, D.....	March 29, May 3.
	PUERTO PLATA	Rycroft, W. K.....	April 9.
JAMAICA		Dendy, W., & Millard, B.....	March 10.
	ANNOTTA BAY	Jones, S.	April 21.
	BROWN'S TOWN.....	Hodges, S.	Feb. 24, March 11 and 25, April 8 & 26, May 10.
	CALABAR	East, D. J.....	Jan. — and 31, March 6, April 6, May 13.
	CARRIBBEAN SEA	Henderson, J. E.....	March 17.

DRY HARBOUR	Smith, T.....	March 16.
FALMOUTH	Gay, R.	March 8 & 22, April 8, May 9.
FOUR PATHS	Gould, T.....	March 9, May 12.
GURNEY'S MOUNT	Armstrong, C....	Jan. 20, Feb. 23.
KETTERING	Claydon, W.....	April 8.
	Milbourne, T. ...	February 20, May 25.
KINGSTON	Gould, T.....	March 12.
	Oughton, S.....	March 2 and 31.
LUCEA	Armstrong, C....	March 25.
	May, J.....	February 2.
MONTEGO BAY	Reid, J.....	January 22, May 10.
MOUNT CAREY	Hewett, E.	March 24.
MOUNT ANGUS	Teall, W.....	January 20.
PORT MARIA	Day, D.....	March 26, May 14.
	Teall, W.....	February 10.
REFUGE.....	Merrick, E.	March 12, May 14.
ST. ANN'S BAY	Millard, B.	Feb. 9 & 10, March 10 & 26, May 11 and 25.
SALTER'S HILL.....	Dendy, W.....	Jan. 21, March 24, April 24 & 29, May 4.
SAVANNA LA MAR	Hutchins, M. ...	February 3.
SPANISH TOWN	Phillippo, J. M.	February 28.
STEWART TOWN	Dexter, B. B. ...	Feb. 19, March 8, 22 & 30.
TRINIDAD	PORT OF SPAIN.....	Law, J.....
	SAVANNA GRANDE	Cowen, G.....
		Feb. 9, April 5 & 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends at Blandford Street, for a parcel of working cotton and needles, for *Mrs. Sale, Barisal*;
- Friends at Bristol, for a case of clothing, &c., for *Rev. C. B. Lewis, Calcutta*;
- Sunday School, James Street, Camberwell, for a case of clothing, valued at £7 7s., for *Rev. A. Saker, Africa*;
- Ladies of Birch Meadow Chapel, Broseley, for a case of clothing, &c., valued at £7 12s.;
- George Stevenson, Esq., for a parcel of magazines;
- Ladies at Mrs. A. M. Jones's, Montserrat, Stroud, for a box of clothing, &c., for *Rev. J. A. Wheeler, Western Africa*;
- Mr. J. Leach, for a parcel of magazines;
- Miss Jacobson, for do.;
- Mrs. M'All, for do.;
- Mr. Spracklin, for do.;
- A Friend, for do.;
- Mr. John Hobson, Haddenham, for do.;
- Mrs. W. W. Nash, for do.;
- Mr. John Rogers, Eynsford, for do.;
- Mrs. Haighton, for do.;
- Mrs. Butlin, Luton, for do.;
- Rev. F. Tucker and Friends, Manchester, for do.;
- Mr. Joseph Smith, Norwich, for a parcel of clothing and magazines, for *Africa*;
- Friends at Plymouth, by Miss Square, for a case of clothing, for *Africa*;
- Mrs. and Miss Pearsall, for a case of clothing, for *Africa*;
- The British and Foreign School Society, for a case of school materials, value £6 12s., for *Rev. W. Littlewood, Bahamas*;
- Mrs. Rooets, for a parcel of books and magazines;
- The London Missionary Society, for 1000 copies of the Rev. John Stoughton's Sermon, "The Christian Law of Life."

The Rev. C. Armstrong, of Gurney's Mount, Jamaica, begs us thankfully to acknowledge the receipt of a parcel of tracts from the Religious Tract Society; and of the "Bristol Temperance Herald" and "Nonconformist" newspaper, from friends unknown.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of April, 1852.

£ s. d.	£ s. d.	£ s. d.
ANNUAL COLLECTIONS.		
Annual Meeting at Exeter Hall	81 7 9	
Annual Sermon at Surrey Chapel.....	20 1 9	
Do., at Bloomsbury Chapel	25 13 11	
Annual Subscriptions.		
Denham, Mrs.	1 0 0	
Gough, Mr. E.	1 1 0	
Haynes, John, Esq.	3 0 0	
Smith, Margaret	0 6 0	
Taylor, Mrs., Whetstone	1 0 0	
Williams, Mrs.	3 0 0	
Donations.		
Friend	1 0 0	
Geldart, Thomas, Esq.	5 0 0	
Legacies.		
Dyer, Mrs. Mary, late of Sydenham	90 0 0	
Linnett, Mrs. H., late of Halstead	180 0 0	
Protheroe, Mr. Charles, late of Bristol	91 4 2	
LONDON AND MIDDLESEX AUXILIARIES.		
Alie Street, Little— Collection	6 4 2	
Austin Street, Shoreditch— Collection	6 0 0	
Bloomsbury Chapel— Collections.....	71 9 11	
Contributions	28 4 2	
Bow— Collections.....	7 7 0	
Camberwell— Drawing Room Society and Crawford St. Sunday School, for <i>Intally</i>	3 12 0	
Devonshire Square— Collections.....	17 1 4	
Drayton, West— Collections.....	2 9 5	
Contributions	2 8 10	
Do., Sunday Schools	0 7 0	
Eagle Street— Collections.....	9 13 6	
Hendon— Collection	0 17 0	
Highgate— Contributions	1 0 0	
Islington Green— Collections.....	9 13 0	
Islington, South— Collections.....	1 17 3	
Contributions, for <i>Weiyama Schools, Ceylon</i>	5 0 0	
Keppel Street— Collections.....	5 4 2	
Maze Pond— Contribution, additional	0 10 0	
Do., Sunday School	10 0 0	
New Park Street— Contributions	10 0 0	
Poplar, Cotton Street— Collections.....	7 0 0	
Prescot Street, Little— Collections.....	8 18 2	
Salters' Hall— Collections.....	7 12 6	
Spencer Place— Collections.....	6 3 0	
Tottenham— Collections.....	12 11 4	
Unicorn Yard— Collections.....	2 18 9	
BEDFORDSHIRE.		
Bedford— Rose, Mr. Thomas	0 10 6	
Bunyan Meeting— Contributions	33 11 11	
BUCKINGHAMSHIRE.		
Wycombe, High— Collections.....	7 14 7	
Contributions	7 15 6	
Do., Sunday School	0 11 1	
Acknowledged before and expenses.....	16 1 2	
	12 2 0	
	3 19 2	
CAMBRIDGESHIRE.		
Cambridge— Foster, Mr. R. S.	0 10 6	
CORNWALL.		
Redruth— Anon	1 12 0	
DERBYSHIRE.		
Derby— Contribution	0 10 0	
Do., for <i>Native Preachers</i>	0 15 0	
DEVONSHIRE.		
Bideford— Contributions	8 0 0	
ESSEX.		
Earls' Colne— Collection	2 9 6	
Contributions	2 0 0	
Less expenses	4 9 6	
	0 6 6	
	4 3 0	
Halstead— Collection	2 14 8	
Contributions	1 11 2	
	4 5 10	
Less expenses	0 4 0	
	4 1 10	
Harlow— Collection	5 8 0	
Potter Street— Collection	1 2 0	
Contributions	1 13 0	
White Colne— Collection	1 11 6	
Contributions, <i>Juvenile</i>	0 10 0	
GLOUCESTERSHIRE.		
Kingstanley— Contributions, for <i>Native Preachers</i>	0 8 6	
Woodside— Contributions, for <i>Haiti Chapel</i>	3 0 0	
HERTFORDSHIRE.		
Tring— Olney, D., Esq.	5 0 0	
KENT.		
Crayford— Collection	3 14 11	
Contributions	2 12 10	
Lee— Collections.....	8 0 0	
Lewisbam Road— Juvenile Society, for <i>Colombo</i>	10 0 0	
Do., for <i>Chitoura</i>	10 0 0	
Malling, Town— Collections.....	11 2 10	
Contributions	4 13 3	
Do., Sunday School	1 17 7	
Do., for <i>Native Preachers</i>	1 13 11	
	19 7 7	
Less expenses	1 5 0	
	18 2 7	
LANCASHIRE.		
Rochdale— Kelsall, H., Esq., for <i>Chapel at Clarence</i>	10 0 0	

OXFORDSHIRE.		SURREY.		SURREY.	
£ s. d.		£ s. d.		£ s. d.	
Woodstock—		Dorman's Land—		Neath, Mount Zion, English—	
Contributions, for		Collections.....	4 2 1	Sunday School	0 6 8
Native Preachers ...	0 12 6	Contributions	2 4 6	Swansea, Bethesda—	
		Norwood, Upper—		Collection	4 2 2
		Collections.....	7 5 1 7	Contributions	6 1 0
					10 3 2
SOMERSETSHIRE.		WILTSHIRE.		Less expenses	
Bath—		Corton	1 15 0		6 3 2
Collections.....	8 9 9	Laverton	2 13 6		10 0 0
Do., Limpley Stoke	5 13 7	Penknapp	7 2 1	PENBROKESHIRE—	
Do., Twerton	5 17 9	Warminster	15 7 2	Fishguard, Hermon—	
Contributions	30 5 2			Collection	1 3 6
Do., Juvenile, York				Contribution.....	0 2 6
Street	10 18 0				
	61 4 3	Westbury Leigh—		SCOTLAND.	
Less expenses ...	0 17 0	Collections.....	5 8 3	Aberdeen, George Street—	
	69 7 3	Contributions	2 2 8	Contributions	2 4 0
Bristol, on account.....	166 15 7	Do., Sunday School	2 11 3	Cupar—	
Contributions, for				Contributions, additional	1 0 6
Haiti Chapel	77 0 0	SOUTH WALES.		Helensburgh—	
Frome, on account	57 10 0	CARMARTHENSHIRE—		Contributions	0 12 0
Horsington—		Felinfoel, additional... 0 2 6			
Contributions, for		GLANORGANSHIRE—		FOREIGN.	
Native Preachers	0 18 1	Dinas, Noddfa		AMERICA—	
Do., Sunday School,		Merthyr Tydvil, Tabernacle—		Montreal—	
for do.....	0 1 11	Collection		Wenham, Mr. Jos. ... 3 0 0	
		Contribution			
STAFFORDSHIRE.					
Stafford—					
Corfield, Mrs.	0 10 0				

Received during the month of May, 1852.

Annual Subscription.		Annual Subscription.		Annual Subscription.	
£ s. d.		£ s. d.		£ s. d.	
Stevenson, Mrs. L.,		Hammersmith, on ac-		BUCKINGHAMSHIRE.	
Blackheath	1 1 0	count	15 0 4	Brickhill, Great—	
		Hampstead, Hollybush Hill—		Contributions, for	
		Collection	3 8 8	India	1 13 0
		Contributions	0 15 1	Do., Sunday School,	
		Hatcham—		for do	2 0 0
		Collections.....	4 0 6		
		Contribution	0 5 6	CUMBERLAND.	
		Highgate—		Cockermouth—	
		Collections.....	6 17 3	Contributions, for	
		Kennington, Charles Street—		Native Preachers ...	0 7 0
		Collections	3 17 6		
		Mazepond—		DURHAM.	
		Collections.....	14 3 5	Monkwearmouth Shore,	
		New Park Street—		Barclay Street—	
		Collections.....	15 0 0	Collection	2 9 9
		Regent Street, Lambeth—		Sunderland, Sans Street—	
		Collections.....	12 15 6	Collections, &c.....	6 15 3
		South Street, Sunday			
		School, for African		ESSEX.	
		School.....	1 0 0	Waltham Abbey—	
		Stopney College—		Juvenile Association	4 0 0
		Collections.....	2 8 0		
		Sunday School	0 10 0	GLOUCESTERSHIRE.	
		Vernon Chapel—		Coleford—	
		Collections.....	4 8 6	Sunday School,* for	
		Contribution	1 5 0	Native Preachers ...	0 18 0
		Walworth, Lion Street—			
		Collection	15 15 9	HERTFORDSHIRE.	
		Female Association,		Totteridge and Whet-	
		on account.....	13 17 0	stone Missionary As-	
		Waterloo Road—		sociation	3 4 6
		Collections.....	3 1 2	Tring—	
		Contributions, for		Contributions	3 13 0
		Native Preachers ...	0 15 3		
				KENT.	
		BEDFORDSHIRE.		Lewisham Road—	
		A. S.		Collection	
		10 0 0		10 0 0	
		Bedford, Second Church—			
		Collection			
		5 0 0			

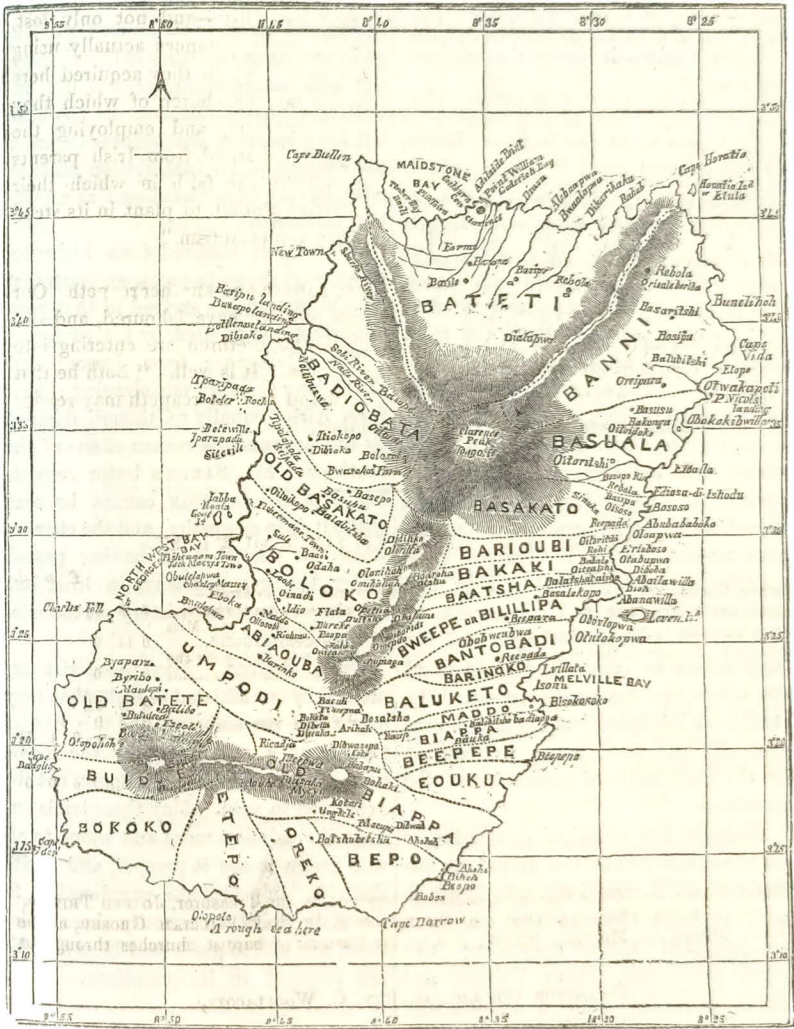
£ s. d.		£ s. d.		£ s. d.	
Contributions, for Rev. H. Heinig's School		Weston Super Mare— Collection		YORKSHIRE.	
10 0 0		1 10 0		Bradford—	
LANCASHIRE.		SUSSEX.		"From beloved de- parted ones," by Thos. Aked, Esq. ...	
Accrington— Contributions, Juve- nile		Brighton, Bond Street— Contributions		5 5 0	
1 15 0		2 5 0		SOUTH WALES.	
NORTHAMPTONSHIRE.		WILTSHIRE.		CARDIGANSHIRE—	
Clipstone		Crockerton— Collection		Penypark— Collection	
13 0 0		1 10 0		1 10 0	
SOMERSETSHIRE.		NORTH WILTS AND EAST SOMERSET AUXILIARY—		Verwick— Collection	
Bristol—		Beckington—		1 5 0	
Contributions, addi- tional, for Haiti Chapel		Collection, &c.		SCOTLAND.	
2 0 0		5 18 0		Glasgow—	
Cross, Rev. W. J. ...		Bradford—		Smith, Messrs. Geo. and Sons	
1 1 0		Collection		3 3 0	
King Street—		Contributions		Less expenses	
Bible Class, by Miss Gray, for Haiti ...		Do., Sun. School		0 0 6	
7 14 0		0 6 6		3 2 6	
From—		Calne—		IRELAND.	
Collections—		Collection		Carrickfergus—	
Sheppards' Barton		Contributions		Contributions	
6 6 0		2 0 0		2 8 6	
Badcox Lane		Do., Sun. School		Less expenses	
5 6 6		1 9 6		0 0 6	
Public Meeting ...		Devizes—		2 8 0	
7 0 9		Contributions		FOREIGN.	
Contributions		Do., Juvenile		JAMAICA—	
41 8 6		11 14 8		Annotta Bay—	
60 1 9		7 0 2		Contributions, for Africa	
Acknowledged before and expenses		Less expenses		5 0 0	
58 7 6		49 9 8			
1 14 3		5 5 7			
		14 4 1			

Contributions on account of the Jamaica Special Fund.

£ s. d.		£ s. d.		£ s. d.	
Brown, John, Esq.		Islington, by Mr. Barker		Sheffield—	
5 0 0		0 12 0		Mr. E. Smith	
Heriot, Mr. J. J.		London—		1 1 0	
2 2 0		Shouldham Street ...		0 10 0	
Jacobson, Miss		Luton, Union Chapel ...		Spark Bridge—	
1 1 0		5 2 0		John Foll, Esq.	
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"From beloved de- parted ones," by		Newtown		Troiman, Miss	
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Hooknorton		Royaton—			
2 12 6		Mrs. Carter			
Do., by Rev. J. E. Henderson		1 0 0			
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THE MISSIONARY HERALD.



FERNANDO PO.

The Missionary Herald (Aug. 1852).

THE MISSION FIELD.

The length to which the intelligence for this month has extended, deprives us of the space usually filled by the remarks which have occupied the first page. But as there is much about the African Mission in this number, we have introduced a map of Fernando Po, which will give a tolerable idea of that interesting spot.

Our readers are aware that Fernando Po is an Island in the Bight of Biafra, on the western coast of Africa. It is distant from the continent about 20 miles, and is about 40 miles in length, by 20 in breadth. It is about 120 miles in circumference, and like the adjacent part of the mainland is very mountainous, Clarence Peak, the most elevated point, attaining the height of 10,700 feet. The southern extremity is also intersected by several steep mountains, varying from 1000 to 3000 feet, which, with the intervening valley, are covered with dense forests of large and valuable timber, and watered by numerous rivulets. The wet season commences at the latter end of May, and continues till the end of November; the annual quantity of rain and the temperature are much the same as at the other stations on the coast. The sea breeze is regular, but the land breeze generally deficient, being intercepted by the high range of mountains on the mainland.

Clarence, the principal settlement, is on the north side of the Island, in latitude 3° 53' N. and longitude 7° 40' E. and is built close to the sea upon an elevated plain, embracing two small peninsulas, Point William and Point Adelaide, with a semicircular

space extending about a mile in length and forming a cove well adapted for shipping. The soil, which is generally argillaceous, resting on a bed of freestone, gives proofs of abundant fertility when cultivated. The water, both of spring and brook, is of the best quality; and there are no marshes in the vicinity, the hilly nature of the ground not admitting of their formation. It has been left for missionary devotedness to brave the dangers of its insalubrious climate, after having been abandoned as a military settlement.

By a letter received from Liverpool as we were going to press, we learn that Mr. WHEELER has arrived in that port, somewhat invigorated by his voyage.

The intelligence from Jessore and Chittagong is most encouraging; that from Africa equally so, though damped by the sickness and return of one of the brethren. Mr. SAKER's letter respecting Mrs. H. JOHNSON cannot be read without deep sympathy; and the changes which he describes as having passed under her eye, pourtray, in brief but striking terms, the history of the mission at Cameroons.

Haiti mourns. May the desire expressed by our afflicted friends, that they might be remembered in this day of trouble, at a mercy-seat, by the members of our churches at home, not be expressed in vain. May these trials endear the mission more and more to all who desire to see it prosper, and incite them to importunate supplication to the Holy Spirit to sanctify these afflictions, and still to guide and bless all who are engaged in its operations.

INDIA.

BIRBHOOM.

It is important that our readers should have from time to time, correct views of the labours of the missionaries. Their work is often very monotonous, seldom cheered by many instances, coming at once, of conversion to God. Faith and zeal are the more necessary in such circumstances; and when we see our brethren continually exhibiting these virtues, amidst so much discouragement, we should assuredly sympathise with them, and honour them for their fidelity and perseverance. The following extracts from the journal of the Rev. J. WILLIAMSON, relate to a journey occupying nearly the whole of November last.

A month's itineracy.

Set out for Supur melâ, with Sanâtan and Hârâdhan, native preachers, having two gârîris, conveying our tent, books, and necessities.

On our way, addressed crowds of people by turns; first in the market of Purindapur, and afterwards at the village of Hat Tikera, Gorgariâ and Parua.

Spoke the word of God to many people at Nethune, Monguldi, Livera, Kesubpur, and Kosba, among whom, as on the former day, we distributed many tracts and some gospels.

Addressed rather small congregations at Bandanagar, and Kendanga, and large congregations at Bullabpur, Surul, Raypur and Mirzapur, when a good many gospels and tracts were given away.

Addressed great numbers in the market and fair of Supur, which we reached on the previous evening.

Some of us attended the fair, whilst other went to the villages of Rajutpur, Birampur, Mauli, Kakhutti and Mirzapur.

At the large village of Muluk in the morning, and in the afternoon in the fair. We had many hearers in both places.

Spent the greater part of the day in the market and in the fair. At the former place we had many hearers, among whom we distributed a good many gospels and tracts.

Remained one day more in the fair, which has become much less than in was some years ago, on which account we visited the neighbouring villages while at Supur.

Left the fair, in order to take a tour to the southward. Addressed a few people at

Gudgaw, and more at the villages of Dhan-sona, Semula, upper Khura, and middle Khura.

Again at Singa and Bejra in the morning, and in the afternoon at Bahira, a large village where we were not well received; the people for a long time stirred up by two wicked brahmans, endeavoured to drown our voices by vociferating "Hari-bal;" so that we were obliged at last, after many fruitless endeavours to speak to the people, to retreat to a distant part of the village, where we obtained peaceable hearers till dusk.

Preached and distributed tracts and gospels to many people at Sienne in the morning, where we were well received; and in the evening in the Supur market.

Left Supur again, on our way home by a different route from that we came; made known the gospel at Kamarpara, Durunda, and Ram-nagar in the morning to a good congregation, and in the afternoon in the Elambaza market where we obtained even more hearers, to whom, at their request, we gave many of our publications.

In the morning went to the villages of Bankati, Ojudia, Sat Kamanu and Bosde, from which places we returned to our tent about noon. In the afternoon, went to Elambazar; many hearers everywhere.

Left Elambazar; had good congregations at Pair, Guru, less at Sonmonu and Surat, and larger again at Gara and Padma.

At Guru, Ringon, and Gopalpur, had few hearers, but at Hilampur market many; to whom we gave gospels and tracts.

Preached in the Dubarjpur market from 11 A.M. to 4 P.M. Numerous hearers, many of whom received books.

Spoke to generally small congregations at Bandersul, Chinpoy, Kucksujur, and Panuru.

In this tour, at some of the places mentioned, the gospel has often been preached; but at most, seldom, or never before. Our chief subjects of discourse were the great sin of idolatry,—the necessity of renouncing it, together with all other sins,—man's inability to save himself or others,—the power and love of the Lord Jesus Christ, the only Saviour of sinners.

On our way to and from Calcutta, also, we had several opportunities of making known the gospel in Birbhoom, and on both sides of the Ganges; which we endeavoured to improve by preaching and distributing books at thirty-five villages, where, with only one exception, we were listened to by a considerable number of attentive hearers.

Since our return home too, we visited the large and distant fair of Bodhinath at Deoghar, taking a new and circuitous course to

and from the fair, in order to obtain an opportunity of making known the gospel, where it had never been made known before. This last journey occupied us about three weeks. With the exception of a little opposition as usual from the Pandas of Deoghar, we were apparently welcomed everywhere. Our words were acknowledged to be true, together with, in not a few instances, declared conviction of

the errors of their own religious system, but without actual renunciation of Hinduism and reception of Christianity; though we hope there is a gradual approximation to this desirable result, for which, however, we must yet labour and pray, and wait with patience for the fulfilment of God's promise. May He hasten it in his time,

HOWRAH.

There are some interesting facts in the subjoined extracts from the journal of the Rev. T. MORGAN and to which he has given the very appropriate title—

Missionary labours along the banks of the Damuda.

I departed from Haurah at 7 p. m., and reached the confluence of the Damuda at 10 the next morning. Seeing the shore lined with men, women, and children, it being a great bathing day, we went on shore, and preached for two hours to an attentive congregation. The tide setting in, we moved with it, till 3 p. m., when we landed and found a village named Barga, where we preached till dusk to the whole population; the women keeping at the prescribed distance, but within hearing. This village we considered rather hopeful.

Arrived this morning at Futtehpore. There is here a large bazar daily, and a market twice a week, Tuesdays and Saturdays. After landing we preached in the place where the weekly market is kept, and had a large congregation. They seemed much pleased with our exposure of Brahmanism. Went about a mile to the daily bazar, the people were soon with us. By the number of women present, I think the bazar must be nearly deserted. Spent the afternoon in visiting several groups of houses. I observed to an intelligent farmer that Hinduism makes no provision for holiness of mind, neither does it reform the character. His answer was, "That is a thing we never think of. When I have a lawsuit about land, I get false witnesses and gain my point; then I buy an image, invite Brahmans, have puja, and thereby make atonement. When I sin again, the same process must be gone through." "Then," said I, "the Brahmans rather help you in wicked practices?" "Of course they do," was the reply; "for it is to their advantage."

Went out at break-of-day; after walking about a mile, we saw a large tank, with pakka buildings for religious purposes; and a little further we met with a garden in the wilderness, extensive pakka upper-roomed houses, about twenty small temples, elegant

offices, and substantial out buildings. We asked an old Purohit for permission to enter. "Oh yes," said he, "only let me go in and drive away the women." "Would you rent me one of the pakka houses?" he said with great emphasis, "No, but we will let you live in one of them, as long as you like, without charge." Some of the young men assured me the same, and I have no reason to doubt their sincerity. Our books were received with gratitude. After breakfast, went to the bazar, and had a capital congregation.

In the afternoon we preached for nearly three hours to a mixed congregation of Sudras, Brahmans, and Musalmans. The Brahmans kept silent, and the people behaved well. At the close one of our hearers said, "I approve of all that you have said; but I do not see how I can practise it, unless you were to support me." I find that the longer we remain here, the better the people behave.

Early in the morning we visited a Musalman village near Jainti. We had a large congregation.

Ampta is a place of some importance; and our first stand was near some temples. The Brahmans came, and I soon saw that their aim was to lead us into controversy. We, however, both preached without much interruption. A Babu present requested me to examine the English school there, which is self-supporting. The examination and a certificate rendered us quite popular. We returned to the bazar and preached to a large congregation.

In the afternoon we visited a rich Babu, to whom ten years ago, I gave a copy of the whole bible in Bengali. Near his house there is an annual mela held; and formerly, it is supposed, that no less than 20,000 people used to attend. During my former visit I preached there for several days at the mela, and gave away a great number of tracts and scriptures. Since that time the attendance has much decreased.

I found the old Babu alive, he remembered me very well, and gave us a cordial welcome. The whole family having assembled, and a large company of ladies having taken their position over head on the veranda, we preached. At the close, one of the young

men said quietly, "My father is a sensible old man, has read the book you gave him, and has no faith in Hinduism;" then, turning to the women, he said, loud enough to be heard by them, "You said that Christianity makes the hearts of men good; it may affect the hearts of men, but never, never the hearts of women."

Upon a review of the whole, it appears, that there are some places where the people are by no means prepared to hear the gospel. These, however, are but few. In numerous places the people are prepared to hear the gospel, and that gladly; and in others the opposition wears away in proportion to our intercourse with the people.

JESSORE.

The Rev. J. PARRY thus writes to the Editor of the Oriental Baptist, and the contents of the communication will be read with deep interest, especially that part of it which refers to the Mohammedan convert, in whose mind the good seed of the kingdom had been vegetating for so long a time.

I lately visited the church at Satberiya and proceeded about fourteen miles beyond it to the south, for the purpose of meeting a person who had forsaken Muhammadanism, and assumed the Christian name. The place is called Tola, a police and Moonsiff station situated on the banks of the Kubutuk. About four or five years ago I met this individual at Kupilmuni about six miles beyond Tola, when I spoke to him about salvation through the Lord Jesus Christ, and he seemed willing to believe in Him. Since then, he told me he had given up the religion of the Koran, as it could not avail to his salvation, and endeavoured to walk according to the gospel. During the above period of four years, he once called on me here, and several times on Ali Muhammad at Satberiya. We had thus opportunities of instructing and exhorting him, and it has pleased God to bless our efforts for his conversion, so that when I lately called on him, he told us that he had fully determined to become a follower of the Lord Jesus Christ. Finding such to be the case, I proposed to enter his house, and to have worship with him publicly, so that his neighbours might have an opportunity of observing our mode of worship, and that he might publicly tell them that he had renounced Muhammadanism. Having obtained his consent, I and Ali Muhammad entered the house and were followed by several of his neighbours, in whose presence I desired him to declare his determination of embracing Christianity. He boldly did so, and his neighbours seemed to be pleased about it. I then addressed them in a few words saying, that their neighbour and friend had come to the determination of embracing Christianity from conviction that he was a sinner, and that the Lord Jesus Christ who died for sinners was able to save his soul, but if any one knew that he wished to become a

Christian from any secular motive, I should be glad to be informed about it. No one said any thing to the convert's disadvantage. Subsequently we had worship, and we commended him to the grace and providence of God by prayer, and then left him.

Bible Reading Club.

On our way to Tola, we preached in some of the villages which lay in our course. At one place I met about forty travellers, inhabitants of the Krishnagar district. I preached to them for nearly an hour, and I was much pleased to find them very attentive. In the Tola bazaar I preached to a large number of auditors, consisting of Brahmans, Sudras and Musalmans. They also heard with great attention. Two Brahmans called on me, and asked for copies of our Scriptures. They said that their Shastras were false and inconsistent, and they were unable to learn from them the sure way of salvation. I was informed that about eight Brahmans daily meet together for the purpose of reading our Scriptures, and conversing about the true religion. One of them had obtained a copy of the New Testament from me a long time ago, which he used to read, and some of his neighbours coming to the knowledge of it, expressed their desire to hear and read our Scriptures. Thus commenced their meeting daily together for this purpose. Those two Brahmans who called on me and asked for our Scriptures belonged to this reading club.

I spent eleven days with the people of Satberiya. I visited every member of the church residing in Satberiya, Begampur, Kumarpul, Halimpur and Siki. Three Muhammadans, with their families have lately renounced their false faith, for the purpose of embracing Christianity. They attend divine service on the Lord's days, and the native preachers visit once or twice a week to instruct them.

Prospect of a Native Church.

The new convert of Tola, called at Satberiya for the purpose of spending the Lord's day with us. He again called on me at this distance last Saturday, and spent the Lord's day with us. I hope such apparent love for the Lord's day and his people on the part of this convert emanates from a sincere desire to follow the Lord Jesus Christ. He has taken a copy of the new Testament from me.

which he told me would be read to him by a Kayast, who is an intimate friend, and I hope he will follow his example. Thus I have a prospect, by the grace of God, of establishing a little church at Tola, in the Lord's own time.

The two native preachers who called for tracts and Scriptures, have lately sent me their journal, from which I find they preached in many villages and markets which lay in their course from Buridanga to Balyaghat. In one village they met a respectable Hindu who invited them to his

house, and the brethren had worship with him and his family. Many of his neighbours called and heard the word of God gladly. The brethren state in their journal, that they believe the people of the village in which they found some well disposed towards Christianity will soon renounce Hinduism, for the purpose of embracing the gospel. Some months ago a native Christian, who had accidentally visited the village above alluded to, found some of its inhabitants eager to hear the gospel, and so I sent the native preachers to seek after them.

CHITTAGONG.

From Mr. JOHANNES we have received the following additional particulars of the work of God going on in connexion with this station, under date of December 15, 1851.

You will be pleased to hear that at Chandgaw we entertain hopes of a few who desire to unite with us in church fellowship. These idolaters have seen their errors, and are under instructions. The gospel is progressing in this part. One young woman, not many months ago, fled from the persecutions of her parents, and sought refuge in my house. She gave considerable offence to her idolatrous parents for expressing her intention—

"I wish to be a Christian." Since her stay with us, she has indefatigably applied herself in learning to read, and has made satisfactory progress. I hope to baptize her soon, together with two other candidates. Her humble and unassuming demeanour has endeared her to us. Last month her father visited my house, and after some conversation with his daughter, he told me, "Sir, take care of my child—she lacked nothing at home. If she is happy, you may see us also follow her footsteps." You cannot conceive how this expression has gladdened the heart of the daughter.

An old man from Rungunneah has promised to join us with his daughter. We have baptized seventeen persons this year—thirteen at Josadapoor, in the district of Comilla, and four at Chittagong.

DINAGEPORE.

The interesting incidents met with by our brother SMYLIE, deserve record in the pages of the Herald.

Inquirers.

We are now at Chintí. In this direction we have been as far as Goriyá, a large market ten or twelve miles nearer the hills. Many respectable Musalmán families received us affectionately. "What shall we do when you go?" is here a common saying. "We trust you will soon come here again: and when you come, don't forget our house. If you would leave Paul with us, we could at least give him a house." We are about forty miles in a direct line from Dinájpur. This, however, can give no idea of the ground gone over, because we go from house to house, and door to door, wherever our tent is, north south, east and west.

The other day I called on two respectable farmers. On entering the first house I observed the New Testament lying very near the couch on a morá. When the man came in, the first thing he did was to take the book and request us to explain something

to him. By this I had an opportunity of seeing that the book had been well worn during the few months he had had it.

The same day I called at Pirú Baniyá's; he did not observe we were coming till we were immediately by his seat. He was deeply engaged in reading the New Testament. On looking up and seeing who had come, he said "It is a wonderful book!" He then told us of a boy, who, he said, was for ever reading our books. At the moment the boy came in, and Pirú ordered him to read a chapter. The other day, after a deal of warm argument, he said: "Well, after all, what is the use of all this, I still need a new heart, and the Korán cannot tell me where to get it?"

While our tent was at Kánta-naggar and Bírjanj, we had daily visits from two very interesting Hindu youths. Sometimes it happened we had gone out among the villages before they arrived, yet they would follow us through all our wanderings, jungle, plain, or paddy fields, till they found us. This they did, because, as they said, "When you go into Dinájpur we shall not be able to get instruction more than once or twice a year.

We will, however, go whenever we can find time."

Some on reading the above may be led to suppose, we should have multitudes imme-

diately converted. With all their profession and appearance they still hold on to their old notions; lame and limping to be sure, and I hope this lameness will increase.

CALCUTTA.

It will be seen from the following extracts from a letter of the Rev. J. THOMAS, dated Calcutta, April 30th. that the tidings from Comilla continue to be encouraging, and that our friend Mr. JOHANNES is not losing sight of that new and interesting station:—

Mr. Johannes has been again into the Comilla district and baptized five more converts. He has succeeded in obtaining a plot of ground, but has had to incur considerable expense in clearing the jungle, putting up huts, and giving the poor outcasts a fresh start in life. He mentions 100 to 150 rupees as the amount of expenses beyond those previously incurred. He speaks of several hopeful cases, and I trust, as the poor people will now have a resting place, they will prosper, and that it will prove that God has a great work to do there.

Mr. THOMAS has also recently visited Bishtopore, one of the villages south of Calcutta, in the district which Mr. G. PEARCE has so long superintended,

and where Mr. SUPPER, late of Dacca, has been located for some months. Mr. THOMAS gives the following account of his visit.

I have recently paid a visit to our friends Mr. and Mrs. Supper, at Bishtopore, chiefly to see what was required to be done to make the premises comfortable for their permanent abode. I was much pleased with them and with the place, and, as it is surrounded by very many populous villages, I entertain the hope that it will prove the centre of extensive and successful operations. Our brother with his native preachers, is out every morning, visiting one or other of the villages in turn, and he reports very favourably of the disposition of the people generally. I have arranged for supplying the house with glass windows, and surrounding it with a raised verandah all round, with boarded floors, by which means the house will be made much more comfortable, and they will have a dry walk during the rains, a very important provision in respect to health and comfort. Some out-offices must also be provided, and various other matters attended to, in order to make the place what it ought to be as a missionary residence.

AFRICA.

Mr. WHEELER writes on February 16th and March 1st, respecting the state of his health and his prospects. It will be seen, however, that he is apprehensive he cannot remain much longer at his post.

Reluctant but obliged to leave.

You see I write in good spirits, and, thank God, they seldom yield; when they do I am at the lowest. But just now the doctor and quinine have raised me up from the last attack of ague and fever. I asked Dr. KING whether I might not venture to go on here; but he says, and experience says, I cannot depend on present relief, I must go home. Mr. SAKER, at first, wanted me to stay longer at Cameroons, and keep away from Clarence, its anxiety, and its work. Rest, in this respect, was good, but the place was too relaxing to my weak frame.

I was able to preach, for the first time, last Lord's day. Indeed, I then felt, and

have, for a day or two, wonderfully better; but it does not stand. Already a little loss of sleep these two nights is breaking me again. I regret I can tell you so little of my work, and so much of my unfitness for it, from the beginning of the year. But while I have been unable to preach, for some weeks, I have gone as often as I well could, to hear, and have been pleased to find so much capacity for instruction. Brother Wilson knows how to keep to his text, and repetition is no loss here, while, in application he is plain, and often striking. Both he and brother Smith are clear in doctrine. At the same time they can talk to the people with a simplicity, and with idioms they can quite understand. This is more than Mr. SAKER or I can properly do. But I hope I have been improving in this.

Converts and inquirers.

I told you, I believe, that I baptized the two females who had been so long on trial, on the 14th March last. I had been indisposed on the previous Saturday, and threat-

ened with another attack. But the arrangements were all made. Happily a good night's rest refreshed me, and I was enabled to conduct the service at the brook. I did not venture into the water, but left that part of the service to deacon Wilson. After their baptism had been deferred twice by my ailings, I am glad, at last, to see them brought into the fold. But the next [day] sickness came on upon me, and I was unable to get up. There have been many inquirers, and the most awaken the best hopes. Some, who have been long waiting, still inquire and walk carefully. I regret that the state of my head has forbidden my seeing and conversing with them, except some the last day or two. The deacons have acted very considerably, in keeping them from calling while I have been ill.

Mr. Saker has arrived from Cameroons, and will stay, I expect, till I go. Mrs. Saker, though suffering from ill health, will soon come over for the rainy season. I admire her devotedness to her husband's comfort, which makes her so content to remain here with him, else she should certainly return home. Brother Saker wants help; the two stations are too much for him. There seems to me a special Providence in sparing a man so tough in constitution, and so admirably qualified for his work.

Mr. SAKER after giving an account of Mr. Wheeler's varying health, of his attempts to relieve him, of the changes he had recommended, and their result, finally concludes that a return to Europe was necessary and inevitable. He deeply regrets our brother's departure, yet, with the courage and decision he always displays, proceeds to take every step to prevent the work of God from being hindered. Mr. Wheeler, in all likelihood, is on his way home. In the following letter, dated Bimbia, May 3, he describes the circumstances of another loss which the mission has sustained in the decease of Mrs. Horton Johnson, of Cameroons. The closing sentences of the latter will be read with animated interest.

For two weeks previous to this, Mrs. Horton Johnson was suffering much from dysentery; and during the first few days we did not feel anxiety for the result; but towards the end of the week, when we found all our remedies failed of relieving, we began to fear. At the beginning of the second week, H. M. S. vessel, "Bloodhound," came up to

Cameroons, and we sought the assistance of the surgeon, who, when he came, gave us no hope of her recovery. For three days he attended to her, and succeeded in arresting the disease, but still gave us no hope, and from that time she gradually sank from exhaustion, until Friday evening, at half-past four, she breathed her last. But she has left with us the consolatory hope that her spirit is gone to the better land, where sickness invades no more.

The bereaved comforted.

I much regret the necessity of leaving him so soon. It was imperative for me to leave for Clarence, on account of Mr. Wheeler's return to Europe, and his time is getting very short. But my dear wife will comfort him and his daughter as much as possible. A note I have just received from my wife, tells me, "he is far better, and more consoled than we expected. Yesterday (the sabbath) he preached twice, and the congregation were deeply attentive. It was a solemn season to all of us. Caroline (his daughter) still feels her loss very deeply. I had much talk with her yesterday. I should indeed rejoice if the Lord should bless the word, and bring her as an humble suppliant to the feet of Jesus. Nichols prayed in the afternoon most sweetly."

Mrs. Johnson has been greatly interested in our work at Cameroons. She much opposed Johnson's first settlement there with me in 1845; at that time she was wedded to Clarence, and would not leave it. At the end of the year 1845 and the beginning of 1846 she passed the "wicket gate," and was brought under the influence of truth, and sought mercy through a mediator. In due time she was admitted a member of the church. Her first request then was to join her husband at Cameroons, but at that time we had no house for her to occupy, and it was not till the spring of 1848 that we could finish a house for them. Up to that time, Johnson occupied a room with me.

Striking changes.

From the day of Mrs. Johnson's landing at Cameroons till her death, she would not on any account leave it. Her attachment to the people and the place was then as great as had been her former antipathy. And it has been her lot to rejoice with us in the first budding of the kingdom of God among that people. She has seen the multitude scoffing and reviling. She has seen the same multitude filling the house of prayer, while many among them exclaimed, "What must I do to be saved?" She has seen the careless forsake the house of God, and the earnest cleave to it as to their home. She has seen the first converts to Christ baptized in the rolling river, and has heard of the news of that strange scene having floated back to the very source of that river. Twice has she seen

the congregation scattered, and cruelly beaten for choosing a new religion; and twice has she seen the congregation gradually regathered; and others, once the foremost to oppose, broken-hearted, come to seek admittance to the house of God. And now having helped us thus far, and rejoiced in the opening prospects of the mission, she is called to the church above, not the first of our little band, for one is gone before.

It was near ten o'clock on Saturday morning before I could finish the coffin for Mrs. Johnson. From the carpenter's bench, I went to the house of mourning, and thence to the grave; and before the earth for ever closed over the remains of our departed sister it was eleven o'clock, and I had to hurry from that scene of sorrow to the vessel; at half-past eleven we were on our way down the river, and anchored at Bimbia at seven o'clock in the evening.

Through the kindness of Mr. Peto, we have had use of a letter to him from Mr. SAKER in which he gives a general summary of the past year's labours. Its date is somewhat earlier than the preceding correspondence, but it will lose none of its interest on that account.

Twelve months are now expired since I landed here from my European visit; and they have been months of incessant labour and travel. I have not written you till this day, nor have I had time to write to any friend unless compelled; but now I am unexpectedly detained a few days at Clarence, and gladly spend a few hours in writing. I came here on the 27th of December, having ventured to cross the water in our little gig and eight men with paddles. This is the third time that I have thus crossed this arm of the sea, and every one beside myself is too wise to make the attempt. Every body condemns me; but what was I to do? The year was expiring, and everything was to be settled, money to be paid, and books made up. At this hot season of the year, when we are days with scarcely a breath of wind, I see no danger. At no time do I see danger, except it be from a decayed boat, as mine is, or the burning sun.

In our printing work we have done what we could. During the year we have brought through the press about 37,000 pages of Isubu Scripture and Dictionary; and not less than 60,000 pages in Dualla of Scripture, Class-books, and Hymns.

The Isubu was that which was left in type or manuscript by our brother Merrick.

The chief part of the Dualla, which we have printed, is a new translation, a work which is daily going on. If my health continue, I hope that a large part of the New

Testament will be printed during the present year, and the Dualla Dictionary completed.

Our schools are not so prosperous as I wish. At Clarence I have engaged a young man, educated at Sierra Leone, who, in the absence of one more suitable, is a help. The school is well attended, and my satisfaction is not small in seeing it attended regularly by teacher and scholars; but I wish I could speak of its efficiency.

On the mountain I have sent a teacher to labour about three days every week through the year. To-morrow I visit the little school there. A few of the natives are very desirous of knowing more of the truths they hear from us. I wish it was in my power to visit them often.

At Bimbia we have no school and no teacher. Mr. Joseph Fuller is my chief dependence in the printing office, and has to conduct all the services during my absence.

At Cameroons we have now two schools, and I hope the time is not distant when I shall be able to say they are efficient. At the station where we have so long been fixed, the school may be said to continue day and night almost. Adults and children assemble soon after four o'clock in the morning for scripture lessons and prayer, until six or half-past. Then the hour for our work to begin is also the hour of children's school; this continues till ten. Afternoon, the school is short. At five the adults assemble again for lesson and prayer. At seven again in the evening, they take possession of Johnson's house. There "A B C," simple lessons in reading, and scripture reading, make a bewildering sound till nine; after that is singing and prayer; not infrequently lessons are continued till eleven at night. Such, dear sir, is Cameroons, the mission station is a scene of busy activity from early morn to night. Labour, lessons, singing and prayer, is the life at Cameroons.

Our churches are, I hope, healthy.

At Cameroons, all give me pleasure; during the year I have baptized sixteen persons; many more wish to join with us. I have married four couples; some others are only waiting my return.

At Bimbia, our little church has decreased by the death of one member; but two hopeful ones wish to join the church, and ere long I purpose baptizing them.

At Clarence, we have passed through some heart-rending scenes in consequence of the instability of some of our members. At present all is peaceful. In June last, I baptized nine persons, and subsequently our brother Wheeler has baptized one. Others await.

One word on another subject may be written. Throughout the year, the Lord has preserved my health. I have had to travel by day and night, in the creeks, in the open sea, in the sun, and in the beating storms;

yet the Lord has preserved me, even when the lightning has shivered our mast, and the sea washed over us. My dear wife too has been preserved, though sometimes has suffered much. Our labours have been heavy and without cessation, even till now. The repair of buildings, &c., has given us no little toil; our boats too have consumed many precious hours.

One other subject will be cause of satisfaction to you and to the Committee. All our buildings and boats have been repaired; all our teachers and families supplied, together with my own expenses and my three children in England; yet the total expenditure for all is under £1000.

WEST INDIES.

H A I T I.

JACMEL.

The intelligence conveyed in the letter of Rev. W. H. WEBLEY, dated Jacmel, June 28th, received by last mail, will be read with mingled emotions. That he has succeeded, by a visit to America, in obtaining the framework for his new chapel at a far less cost than he could get it in Jacmel, and that the voyage has been very beneficial to his health, all our readers will be glad to hear; but that part which relates to the alarming illness of his brother, who sailed for Haiti less than a year ago, will awaken deep sympathy with the sufferer, his excellent wife, and the whole mission band, to whom this unexpected visitation is a heavy and distressing stroke.

After an absence of seven weeks it is my happiness to find myself once more at home. My last was dated Boston, and was only a hurried letter of advice.

My visit to the States to procure our chapel was rendered necessary, not only from the shattered state of my health, but from the present high price of timber here, and from the difficulty of procuring workmen amongst the natives. I have been enabled to effect a considerable saving in the price of the wood for the building by going myself, have procured workmen who will come out and put it up, and have met with a kind Christian merchant who has engaged to pay their passage.

But oh! I have sad news for you. You will learn from my sister's letter, that my dear brother has been at the point of death, and the sad secret has burst upon our almost broken hearts that he *cannot* reside in this climate. I will not here narrate the circumstances that have occurred, as she has told you all, and that much more fully than I could

have done, as I was absent during the more serious part of his illness. As yet we cannot bear the thought of parting with him, nor dare we yet break the matter to him. Many and severe have been our trials since we landed here; and no tongue can tell what we have endured; but no previous trial has ever equalled this. Our excess of grief at the bare possibility of his leaving us exceeds, if possible, our excess of joy at seeing him arrive. May strength be given us according to our day, and may both the Committee and ourselves be enabled patiently to endure what is so manifestly the divine will. We would not repine. Rather would we pray that our oft-repeated sorrows may be sanctified, and that our sad hearts, bereaved of earthly good, may be taught to find solace in Jesus. Pray for us, that our heart and flesh do not fail us.

Mrs. D. WEBLEY, in a letter of same date, enters into the details of her husband's illness. Though written in circumstances of the deepest distress, and evidently requiring great effort to control her feelings, there is pervading it a delightful spirit of resignation to the Divine will, and more firmness and composure than could have been expected. The feelings of the wife and the missionary are blended together in a manner both striking and beautiful.

I am sure you will be sorry to hear that for the last week my dear husband has been very ill; and as his illness assumes a serious aspect, I thought it better to let you know every particular. We are not afraid of its being fatal—only that it may hinder his future usefulness. Ever since we have been here his health has been remarkably good, except now and then he has felt a nervous affection in his face, and two or three times he has complained of its feeling quite dead; we all hoped that this was caused by the

heat, and that there was nothing serious in it'; but the other day he had a very violent attack which came on with a twitching in the face and convulsion of the left side of his body, he then felt a rush of blood to his head, and he thought he must be bleeding at the ears or nose. In a short time he became quite insensible, and on getting up from the ground, on which he had fallen, he felt very weak, and was able to get home with great difficulty. He had been out for a short ride; and but through mercy he might have been killed, as it came on so very suddenly;—he had only just time to get off the horse before his senses left him. We sent directly for the doctor, a very clever man, and one we have great confidence in. He bled him immediately, and desired him to remain very quiet; he said it was from a flow of blood to the head, but hoped the bleeding would cure him, and said then there was no danger. This was on the Wednesday, and on Friday, in the morning he had another attack, not quite so violent, but very alarming, and they leave him very weak. The doctor came, and seemed surprised and alarmed that he should have had a return; and then told us that it was an attack of paralysis.

On Saturday morning early he was taken again, but with less violence and pain, as we had something at hand to give him; he was bled again directly, as it is necessary to weaken him very much to prevent a return. The doctor said he thought it his duty to tell us that if he remained here his life would be sacrificed—he would be subject to these attacks, and every one would make him more weak; we are dreading every hour a return, and if there is, some decisive step must be taken, as he assures us that he can never live in this climate.

We did hope better days were dawning on us here with two who had the interest of the people so much at heart; but I do trust, if we are to be called home, the Lord may raise up one to fill my dear husband's place. The doctor now says these attacks are *epilepsy!*

therefore, of course, the more dangerous. I am now writing in great haste, as the packet is expected in to-morrow; will you, therefore, excuse this hasty letter and all its imperfections; my mind is so unsettled, and I feel in such a state of anxiety.

As the packet did not leave so soon as was expected, Mrs. D. WEBLEY adds a few additional particulars in a note dated three days later than the previous letter. From this it would seem that Mr. WEBLEY was somewhat improved, but the medical attendant, Dr. Lecchi, orders him home as necessary alike for the preservation of intellect as well as life.

I am able to give you a better account of my dear husband's illness. All Saturday and Sunday his sufferings were very great; and on the Sunday night we feared, from all the doctor had told us before, that another attack might be fatal. However, it came much lighter than we could have expected; but he was cupped immediately, and after spending the night with him, the doctor pronounced him out of danger. Since then the attacks have been much weaker; but he was bled in the arm again on Tuesday. I assure you the description I have given of his illness is very faint compared with what it has been, and the sufferings he has had. I am, thankful the crisis is passed and he is *better*.

The doctor says he must return to England, as he *cannot live* in this country. The certainty of this is a great trial to me, as a future, quite unprovided for, comes with painful force upon my mind. With a constitution impaired, my poor husband will not be able to exert himself much; still, if his life is spared to return home, every other trial will appear light to me, and I sometimes almost fear this.

JAMAICA.

It has been customary to give, every year, when we have received the intelligence, the tabular statement respecting the churches which constitute the Western Union in Jamaica. Though the Society has long ceased to have any connexion with Jamaica, except that of fraternal and Christian love, yet our friends generally cannot forget that

some of the most signal tokens of God's favour and blessing were showered on the Mission in Jamaica. Hence the spiritual state of that island will ever be interesting to our friends; and for their information we subjoin the statistics of the churches in the Western Union for the past year.

TABULAR VIEW OF CHURCHES AND STATIONS CONNECTED WITH THE BAPTIST WESTERN UNION, FOR THE YEAR ENDING DECEMBER 31, 1851.

NAME OF STATION.	PARISH.	PASTOR.	Station commenced	Church formed.	Baptized.	Restored.	Received.	Died.	Excluded.	Dismissed.	Withdrawn	Increase.	Decrease.	Members.	Inquirers.	
1 Annatto Bay.....	Metcalfe.....	S. Jones.....	1824	1824	19	34	4	34	63	1	2	...	43	559	127	
2 Buff Bay.....	St. George's.....	.....	.....	.....	20	11	.....	21	13	.....	.....	.....	3	156	120
3 Mount Angus.....	St. Mary's.....	W. Teall.....	1834	1842	10	25	5	5	20	.....	.....	15	.....	278	100
4 Spanish Town...{ Passage Fort...}	St. Catherine's...{	J. M. Phillippo	1819	1820	73	16	6	6	5	1	...	83	...	1237	160	
5 Sligo Ville.....	St. Thos. in Vale.....	.....	1835	1835	42	4	.....	2	2	.....	.....	42	.....	254	50
6 Mount Nebo.....	.....	J. Gordon.....	1828	1842	.....	19	.....	3	26	3	2	.....	15	281	33
7 Moneague.....	St. Ann's.....	W. M'Laggan.....	1834	1835	33	2	5	2	5	2	.....	31	.....	155	18
8 St. Ann's Bay.....	.....	B. Millard.....	1829	1829	61	52	1	4	22	1	.....	87	.....	691	320
9 Ocho Rios.....	.....	.....	1829	1829	37	8	.....	9	15	.....	.....	21	.....	363	102
10 Outart Grove.....	.....	.....	1835	1835	25	9	1	4	6	.....	.....	25	.....	294	62
11 Sturge Town.....	.....	S. Hodges.....	1839	1845	22	20	4	12	4	.....	.....	30	.....	365	42
12 Salem.....	.....	.....	1843	1846	26	31	.....	4	7	.....	.....	46	.....	285	33
13 Dry Harbour.....	.....	T. Smith.....	1841	1842	36	10	1	13	11	2	.....	21	.....	261	23
14 Brown's Town.....	.....	J. Clark.....	1830	1831	67	36	2	20	28	10	.....	47	.....	1071	116
15 Bethany.....	.....	.....	1839	1839	42	27	11	16	10	.....	.....	54	.....	567	125
16 Clarksonville.....	.....	F. Johnson.....	1839	1840	23	17	6	3	28	.....	2	13	.....	407	52
17 Mount Zion.....	Clarendon.....	.....	.....	.....	17	7	5	4	13	15	.....	3	149	16	.....
18 Stacey Ville.....	.....	E. Palmer.....	1835	1838	7	23	2	7	21	.....	.....	4	.....	320	70
19 Point Hill.....	St. John's.....	.....	1834	1835	21	42	.....	11	37	.....	.....	15	.....	370	94
20 Stewart Town.....	Trelawney.....	B. B. Dexter.....	1829	1829	86	22	.....	36	40	6	.....	26	.....	656	80
21 New Birmingham.....	.....	.....	1838	1838	94	17	3	18	6	1	.....	89	.....	298	70
22 Refuge.....	.....	E. Fray.....	1831	1837	67	28	38	58	12	2	.....	61	.....	596	129
23 Falmouth.....	.....	R. Gay.....	1827	1827	26	64	1	3	33	6	.....	20	.....	883	53
24 Salter's Hill.....	St. James.....	W. Dendy.....	1824	1825	3	40	9	74	40	2	.....	66	.....	892	271
25 Montego Bay, 2d ch.	.....	T. Hands.....	1849	1849	40	2	36	21	4	3	.....	50	.....	381	130
26 Mount Carey.....	.....	E. Hewett.....	1835	1842	46	14	14	80	25	1	.....	32	.....	626	180
27 Shortwood.....	.....	.....	1840	1842	13	7	.....	26	14	1	.....	25	.....	583	105
28 Bethel Hill.....	Westmoreland.....	.....	1835	1842	23	13	6	31	6	2	15	.....	12	440	104
29 Watford Hill.....	Hanover.....	.....	1838	1838	9	3	26	37	9	.....	1	.....	9	222	50
30 Gurney's Mount.....	.....	C. Armstrong.....	1829	1829	25	20	1	20	7	299	4	.....	284	302	26
31 Mount Peto.....	.....	.....	1849	1851	29	16	301	11	5	.....	1	329	.....	329	66
32 Fletcher's Grove.....	.....	.....	1835	1842	.....	9	1	26	3	.....	.....	.....	19	142	35
33 Providence.....	St. Elizabeth's.....	.....	1840	1841	14	5	.....	5	6	.....	.....	8	.....	192	24
34 Bethsalem.....	.....	.....	1837	1840	.....	10	1	4	3	.....	2	.....	.....	176	28
Total.....						1056	663	490	659	549	358	35	1119	508	1478	2776

NOTE.—In consequence of the absence and sickness of some of the pastors, no returns have been received from ten churches. The number of members in these churches last year was 3,600
 Number reported in 1851..... 14,780
 Total number..... 16,380

HOME PROCEEDINGS.

We have been compelled to devote so large a space during the past three months to the announcement of contributions, in order to keep the receipts in our books, and the public acknowledgement of them exact and complete, that we have not been able to notice the various meetings which have been recently held on behalf of the Society.

During May meetings were held in various parts of Norfolk, which were attended by Revs. F. TRESTRAIL, J. LEECHMAN, and B. W. NOEL, assisted by the pastors of churches in the county. None of these meetings were wanting

in interest, while many of them were unusually animated and encouraging. During the same month, Mr. TRESTRAIL visited many churches in Northamptonshire; Mr. UNDERHILL spent a Lord's day at Clipstone, and also attended meetings in Devon, Somerset, and Dorset; and Mr. FISHBOURNE was deputed to take part in the services at Union Chapel, Luton. The month was thus busily occupied, and, on the whole, satisfactorily.

In June, Mr. UNDERHILL, with Revs. F. BOSWORTH, and P. H. CORNFORD, were engaged in Cambridge and vicinity, for

a week; and the Rev. T. SMITH went to Colchester. Mr. TRESTRAIL visited Bath, Keynsham, and Paulton; and, while we write, Messrs. CAREY and UNDERHILL are attending meetings in Gloucestershire. The turmoil and excitement consequent on the elections have somewhat interfered with their proceedings, but we hope the results will be found to be equal, at least, to those of last year.

For the first two months of the present financial year, the income of the Society was not quite equal to the corresponding period of the previous year. But at the close of June, the receipts were somewhat more than they were at the end of June, 1851. The payments had been, however, considerably heavier. As yet, the Committee have not had to borrow from the bankers to meet current payments. May we once more remind the Treasurers and Secretaries of auxiliaries to send up what they may have in hand, from time to time, *on account*, and not wait until they have received all the proceeds of their district. This will tend to equalize the income and expenditure, and very favourably affect the bankers' account.

We shall be glad, too, if our friends in the country will continue to favour us with some statement of the meetings held in the several districts—the attendance, spirit, and general impression made by

them. Such intelligence is valuable on many accounts, and is interesting to our readers generally.

The Committee have had under their consideration a plan, submitted to them by the Secretaries, for extending and strengthening the mission in Bengal Proper—a district lying within lines drawn from Calcutta eastward to Chittagong; thence north-west to Dinapore; thence back again to Calcutta. There are more than twenty millions of immortal beings in this district, ten millions of whom have never heard the gospel of Christ at all, and the majority of the people are in a state of lamentable destitution. To carry the plan, however modified, into effect, will require an *increased* income of £3,500 a year. When the Committee have fully considered, and matured their judgments upon the project, it will be made known to the churches. Without their concurrence nothing can be done. To take any step which would incur the risk of augmenting the present debt, would be ruinous. In the meanwhile, may our friends be found uniting in fervent prayer, that the Spirit of divine wisdom may guide the Committee in their deliberations, and incline the friends of the Society to respond cheerfully, and with one heart and mind, to this call when it is made.

POSTSCRIPT.

We are happy to find by a note dated June 24th, that our esteemed brother Mr. CLARK, and his family, have reached Brown's Town in safety. He adds what cannot be read without deep sympathy: "Heart-rending tidings reach me from every one I meet of the ravages of the small pox, and of the distresses which follow in its train. May God incline his people to aid the sufferers in their season of affliction and sorrow, and

mercifully sanctify to them this painful dispensation of His providence."

The notice of our brethren abroad, particularly those in the East, is called to an extract from a note which we have received from a kind and zealous friend. "The reading of the Herald is now become general. But there is one thing which makes against its being read by our poorer members who have no pastors. It is the many *untranslated*

words which occur in the reports from abroad. If they could be explained in a parenthesis, or in any way, it would encourage the reading of the Herald at our meetings."

This hint is important. The orthography of things, places, and persons, is constantly changing in eastern letters. We are often puzzled ourselves. We got familiar with "pucka" houses. This month it is pakkā. Once it was Koran; now it is Quran. Formerly it was brahmin; now it is brahmān, and so on through a long list. We trust brethren, in writing, will think of the English public, and forget, for a time, Indian technicalities and sounds.

Mrs. ALLEN, of Colombo, desires us to state that she has received a box of clothing for her school, but there is no note with it to inform her from whom it came. She also wishes us to suggest to any kind friends who may send her articles for Ceylon, that modern things suited for *European* wear are most suitable, and that the shirts and loose pinafores contained in the aforesaid box were of no use at all for the natives. If the goods had been sent *unmade*, they would have been most acceptable for the girls; but the Cingalese wear their own costume, and will not wear frocks.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.....	March 4.
		Saker, A.....	April 6, May 3.
	CAMEROONS	Saker, A.....	Feb. 26, March 15 and 29, April 13 and 17.
	CLARENCE.....	Saker, A.....	January —, May 5.
		Wheeler, J. A.....	Feb. 15 & 16, March 1 & 11, April 15, one letter, no date, received July 7.
AMERICA	SHELBURN FALLS	Butler, W.	June 10.
ASIA.....	CUTWA	Carey, W.....	May 24.
	MONCHIR.....	Lawrence, J.....	May 27.
BAHAMAS.....	GRAND CAY.....	Littlewood, W.....	May 1, June 7, 15 & 16.
	NASSAU	Capern, H.....	May 7.
BRITANNY	MORLAIX	Jenkins, J.	June 18.
HAITI	JACMEL	Webley, A.	June 27.
		Webley, W. H.....	June 28.
	PORT AU PLAT	Rycroft, W. K.....	June 8.
JAMAICA	BROWN'S TOWN	Clark, J.....	June 24.
	CALABAR	East, D. J.....	June 6 and 15.
	FALMOUTH	Gay, R.	June 7.
	KETTERING	Milbourne, T.....	June 8.
	KINGSTON	Graham, R.....	June 12.
		Oughton, H. S.....	June 26.
	MANCHIONEAL	Campbell, G., & ors.....	March 23.
	ST. ANN'S BAY.....	Millard, B.....	June 25.
	STOKES HALL	Lynch, A., & ors.....	March 20.
	STURGE TOWN	Hodges, S.	June 10 and 25.
TRINIDAD	PORT OF SPAIN	Law, J.....	June 26.

ACKNOWLEDGMENTS.

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

Mrs. Butlin, Luton, for a parcel of magazines;

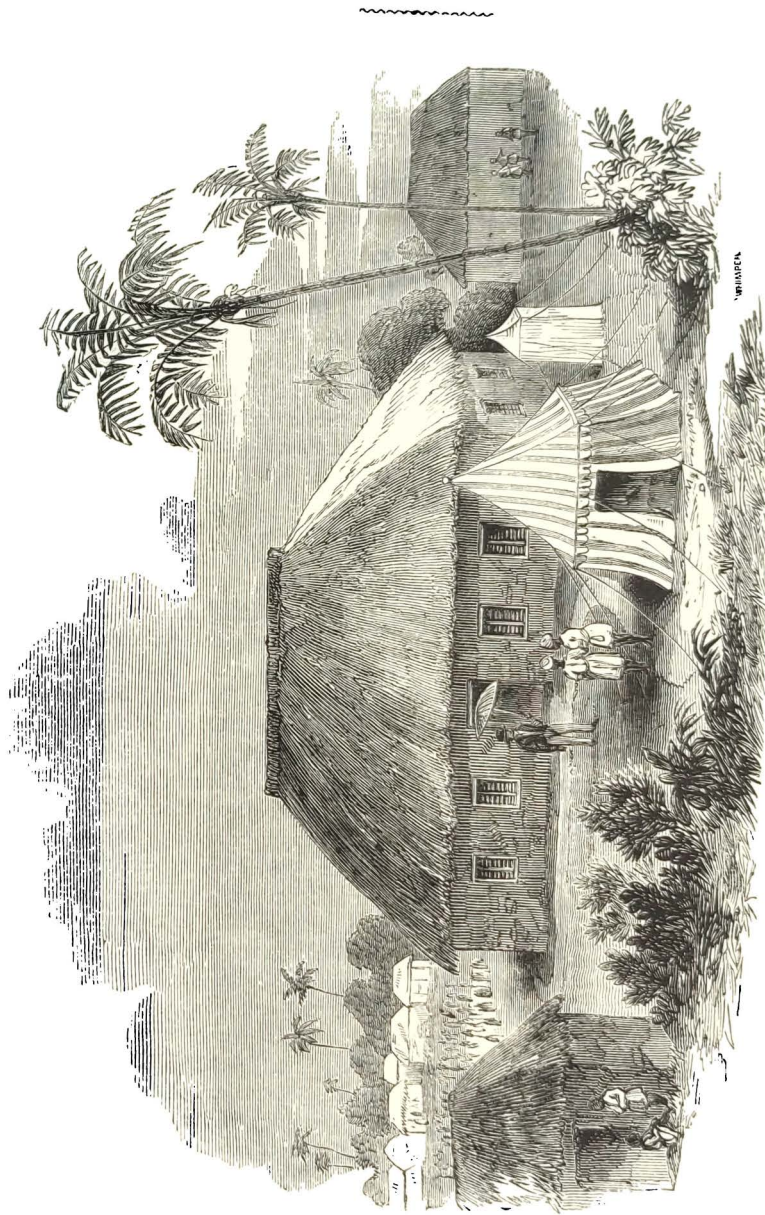
Friends connected with the Baptist Church, Addlestone, for a parcel of clothing, for Africa;

		£	s.	d.			£	s.	d.			£	s.	d.
Watchet and Williton		4	4	6	Cemas—					Blaenavon, Horeb—				
Contributions		2	18	10	Collection	0	6	6		Collection	1	2	6	
Wellington—										Contributions	2	7	0	
Contributions		2	15	0	SOUTH WALES.									
Yeovil—					BRECKNOCKSHIRE—									
Collection ¹		4	0	0	Brynmawr, Tabor—					Collection	1	8	1	
		398	0	6	Collection	0	19	0		Cefn-Coed-y-cymar—				
Less expenses		7	8	9	Collection	0	15	6		Collection	0	10	0	
		390	11	9	Dartan Felan—					Contributions	2	1	8	
STAFFORDSHIRE.					Collection	0	15	6		Contributions	1	2	6	
Stoke, Burslem, and Hanley—					Llanely, Bethlehem—					Llanhiddel	2	2	0	
Collections, after Sermons by the Hon. and Rev. B. W. Noel, M.A.....		46	5	10	Collection	1	14	4		Contributions	2	0	1	
					Contributions	1	14	9		Llansaintraid—				
SURREY.					Llanfrynach—					Collection	1	0	0	
Addlestone—					Collection	0	16	9		Contributions	2	0	1	
Contributions, box ...		0	4	6	Llangorse—					Collection	2	13	3	
					Collection	0	15	6		Contributions	5	4	6	
WESTMORELAND.					Llangynidr—					Newport, Temple—				
Crosby Garrett—					Collection	1	1	9		Collection	2	0	0	
Contributions, for Native Preachers ...		0	11	0	Contributions	0	10	0		Noddfa—				
					Llanviangel, Soar—					Collection	0	7	0	
WILTSHIRE.					Collection	0	8	9		Collection	2	0	0	
Chapmanslade—					Contributions	0	17	6		Pontypool, Tabernacle—				
Collection		1	0	0	Maesbyrlan—					Collection	1	2	7	
Corsham—					Collection	1	10	2		Contributions	2	8	3	
Collection		1	8	0	Collection	1	0	0		St. Mellons—				
Contributions		7	2	0	Contributions	1	11	0		Collection	0	15	0	
Melksham.....		6	6	11	Newbridge—					Contributions	2	8	3	
Do., Forest		0	4	8	Collection	1	11	0		Twyn Gwyn—				
Do., Beanacre		0	3	5	Collection	0	5	0		Collection	1	8	8	
Contributions		31	0	3	GLANORGANSHIRE—					Contributions	1	5	4	
Do., for African Schools		1	10	0	Dowlais, Caersalem—					SCOTLAND.				
WORCESTERSHIRE.					Collection	2	18	0		Edinburgh—				
Bewdley—					Contributions	2	0	0		Society for Promoting Female Education in the East, by Robt. Irvine, Esq., for Calcutta Schools				
Collections, &c.....		9	7	10	Dowlais, Hebron—					Do., for Ceylon Schools	5	0	0	
Sunday School		0	12	2	Collection	1	4	6		Perth—				
					Merthyr Tydvil, Ebenezer—					Collection	9	0	0	
NORTH WALES.					Collection	3	5	5		FOREIGN.				
ANGLESEA—					Contributions	1	15	0		JAMAICA—				
Amlwch, Salem—					Pontypridd—					Bethsalem—				
Collection		0	18	4	Collection	2	12	3		Contributions, by Sunday School Teachers, for Africa				
Contributions		8	9	6	Contributions	7	10	0		Montego Bay, First Church, by Rev. Jas. Reid	1	11	10	
					Ynysfach and Libanus—									
MONMOUTHSHIRE—					Contributions, &c. ...	4	11	0						
					Bethel—									
					Collection	1	13	0						
					Contributions	3	5	4						
					Blaenau Gwent—									
					Collection	1	12	9						
					Contributions	2	15	8						
					Do., Sunday School	0	10	0						

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1852).



NARSINGDARCHOKE (NEAR CALCUTTA).

THE MISSION FIELD.

Two subjects of especial interest call for watchful attention during the forthcoming parliamentary discussions on the renewal of the East India Company's Charter. The first relates to the government connection with idolatry in India. Considerable progress has, indeed, been made in the severance of this alliance. Many thousands of temples in all parts of India, especially in the Madras presidency, have been given over to the officiating priests, or to trustees in whom has been vested the management of the temple revenues. Obstacles have, however, arisen in the way of an entire separation from the great idol of Orissa. Some time ago a draft of an Act was published in the *Calcutta Government Gazette*, for its achievement; but that act has not passed the legislative council. Delays have interposed, while some local authorities have represented to the Board of Directors that the government of India is bound *for ever* to act as the fiscal of Juggernaut, to see that the idol's table is duly served, and his wooden body properly clothed.

The *everlasting* nature of this bond is a sheer absurdity. While the government of India enriched its proprietary with the proceeds of the pilgrim tax, it was only due to the brahmins interested in the idol that he should be decently kept. But the Company has relinquished the tax, and there is no reason whatever why the property of Juggernaut should not be committed to the charge of his votaries as has already been done in so many instances for his compeers.

The other subject is one that has, or may have, an important influence on all missionary operations. It is well known that the church of England, represented by several bishops and chaplains, has no establishment in India. The missionaries of the Church Missionary and Propagation Societies stand on precisely

the same basis in relation to the government as those of any other society. No particular privilege attaches to them as clergymen of the English establishment; while the duties of the bishop and chaplains, paid for by the East India Company, are confined to the military and civil services. Not content with this position, Bishop Wilson has made several attempts to obtain a territorial division and jurisdiction in his diocese: hitherto without success. It forms, however, an especial topic of inquiry in the Commons' committee. An "ecclesiastical provision for the diffusion of Christianity" seems to be an object that the Derby ministry will attempt to realize: or an endeavour be made to identify the progress of church missions in India with a state provision and governmental influence and power. Up to the present time no aid in the advancement of Christianity has ever been given, with very rare exceptions, by the Company's chaplains. Missions in India from first to last have been voluntarily undertaken, and voluntarily carried on. "But if," says the editor of the *Friend of India*, "it be intended, by the introduction of this topic of inquiry, to invest the 'ecclesiastical' functionaries of government with a missionary character, and place missionary operations, by a parliamentary enactment, under episcopal jurisdiction and superintendence, we have no hesitation in saying that it will be a disastrous innovation; it will mix up the state with schemes of evangelization, and create unnecessary alarm, if not dissatisfaction; it will make more hypocrites than Christians; and it will seriously interfere with the pious and independent efforts of the numerous missionaries *not* of the church of England now engaged in the field, and thus paralyze the efforts of the Christian world for the conversion of the heathen."

The friends of missions will have need to watch unceasingly the stealthy steps of this adversary to purely Christian voluntary endeavour.

Our present number contains very much that will interest the churches of Christ, as illustrative both of the energy and zealous labours of our brethren, and of the certain progress that divine truth is making amid the myriads of India's population. Much and fervent prayer should arise that the Spirit of God may be poured out on the work, while earnest cries should ascend to the Lord of the harvest to send forth more labourers among the ripened grain. Greatly should we rejoice were the example of a valued Christian brother in India followed by others in this country, and in that too. An offer has been made to the Committee, and cheerfully accepted,

to support *one* missionary in northern India, and we hope ere long to see Delhi, so long vacant, thus again occupied by a servant of Christ, a messenger of peace to the idol-worshippers of that great city.

But Benares, the holy city of Indian mythology, is still wanting an additional missionary. Who will go up in the name of the Lord?

Shall Fernando Po, and Haiti, also hold out their hands in vain?

Our readers will peruse with pleasure the long but valuable letter of our missionary brother Mr. CAPERN, and give to him their prayers for his success in the important work that occupies his time, that of "setting in order" the churches of Christ in that portion of the Antilles to which God has called him.

INDIA.

DACCA.

Mr. BION, under date of May 28, has favoured us with the subjoined sketch of missionary operations in Dacca.

I. PREACHING.

Four native preachers were employed, during the whole year, and the method of proceeding was much the same as during former years. Our native preachers spend a part of their time in Dacca, and the other part is spent in preaching the gospel in the country round Dacca, or in visiting more distant places, as circumstances may require. When at Dacca, they are employed in preaching in the streets and in the villages and markets near to Dacca. Mr. Bion being now resident in Dacca, the preaching in the streets is carried on with more vigour and to a greater extent than formerly. We are also happy to state that the attention of the people is greater than formerly; crowds from 100 to 300 come to hear, and though there is sometimes opposition and disputing, yet there is often a very pleasing appearance of seriousness. We hope that some at least are beginning to think well of the gospel.

A native preacher is always at the Christian village at Dayapur. Each one stays there a month, and then is relieved by another, who remains the same length of time. His business while there is to instruct the native Christians, by having worship with them morning and evening, and preaching to them on the sabbath. He visits the markets in the neighbourhood several times a week, for which he is allowed a boat, when necessary. In these markets, as in other places, there is often a considerable degree of attention paid to the word. Mr. Bion spends one sabbath in this village every month, when he preaches twice, and administers the Lord's supper to the communicants.

II. ITINERACIES.

Our itineracies have been considerable, and we should have visited other distant places had we received sufficient supplies of books in the late cold season; but the failure of the steamers left us for a long time almost without any books for distribution. Sanchar, in Tipperah, where the old Mahunto lives, who has often been mentioned in our reports, has been visited three times. This old man has a great number of disciples, who a e

called the people of the Satya Gooroo (or true teacher). These people have renounced idolatry, sing our Christian hymns, and read the scriptures, and have often given us hopes that they were not far from the kingdom of God. The old Mahunto himself has seemed at times almost a Christian. But we have been obliged to change our opinion of these people, and especially of the old Mahunto. He has, it seems, discovered that his craft is in danger, and that were he and his disciples to become Christians, he would lose the presents which they now make him as their Gooroo, and by which he is supported. Mr. Bion spoke to him in October last, at the Barance at the Munshi bazar, and he can fully affirm what has been said. We cannot, therefore, expect that his disciples will come over to Christianity in large numbers; but individuals from among them may be brought over. We hope that one of them, a man who died some months ago, found the right way. This poor man was a constant reader of the scriptures. He lived a few miles from the Mahunto's house. Being convinced that many things among the followers of the Mahunto were wrong, he one day went over to him to remonstrate, and to require that they should all walk according to the scriptures. But the Mahunto would not listen to the poor man's proposals, and he returned home in great distress and soon after died.

His neighbours say of him that he often explained the scriptures to them, that he was a most excellent man and the light of their village. May we not hope that this poor man has found the right way?

Other distant places have been visited, as Bikrampor, Dumrai, Comillah, and some of these have been visited more than once. Places on the Megna River have been repeatedly visited, but it would be tedious to tell all particulars. The largest itineracy is that by Mr. Bion, through the east of Bengal, quite into Assam. Mr. Bion was accompanied by two native preachers; and he took with him a good quantity of scriptures for distribution, which had been supplied by the Calcutta Bible Society. Mr. Bion was absent full two months, during which time, he and his assistants preached the gospel in many large towns, and villages, and to vast numbers of people. Nor did they cease to preach even when in Assam, for they found that the greater part of the population understood Bengali; hence they were encouraged to preach every day.

III. SOME INCIDENTS.

During his long itineracy, Mr. Bion met with many incidents of an encouraging nature. In one place, Tackebazar, in the Dacca Zillah, he was requested to give some medicine to a Brahmin, who had the cholera. Mr. Bion went to him, and found

him very ill, but a little medicine revived him. Mr. Bion then told him of his danger, and asked him whether he had ever heard of the Saviour Jesus Christ. He replied: "Yes, yes, I know you; I have seen you at a Barance, and heard you preach. I am from Bikrampor." (This place was seven days' journey from his home.) Mr. Bion conversed with him a long time, and put this question to him: "Have you any hope that your devtas can save you? Are you relying on them for salvation?" "No, no," said he, "they cannot save me. I know that Jesus Christ is the only Saviour, but"—. Here severe pains checked his speech, and he could not finish the sentence. Before Mr. Bion left him, he again exhorted him to believe in Jesus Christ, and gave him a New Testament. He pressed Mr. Bion's hand affectionately. He seemed likely to recover.

Another pleasing incident with which Mr. Bion met, was as follows. When he was about four days' journey from Jumalpor, two young men showed evident marks of pleasure in seeing his boat. One of the native preachers, observing that they seemed very much pleased, asked them if they knew Mr. Bion. "O yes!" said they, "we heard him preach last year at Soorajunge, and received a book from him, which we still have, and which we read very much. They were now six days' journey from their home Soorajunge. Mr. Bion gave them another book, which they promised to read diligently. "I proceeded on my way," says Mr. Bion, "much encouraged." Such an incident was encouraging, because it shows that much good may be done by means of scattering the scriptures, even where there is no preacher to expound them.

After Mr. Bion had been preaching in the bazar at Jumalpor, many people accompanied him to the boat for books. He heard them conversing among themselves, and one inquired of another, "Who is this Sahib?" "This," said the other, "is the Dacca Padri Sahib, who preached here last year, and gave us so many good books." When preaching in the morning, a Mahajon (wealthy Hindoo) came and said: "Why do you not come down to my house? We also wish to hear you. Do you not remember that last year you preached before my house?" Mr. Bion, thus invited, went and preached before this man's house; he soon had a large crowd of respectable people, who listened with great attention for more than an hour. While he was thus engaged, about twenty convicts passed by, and one of them cried out, "O Sahib, give us some of your books. I know something of their contents, and we have plenty of time to read." Mr. Bion stopped, and gave them some books, and they made him many saluams. When he had done preaching in this place many of the people went to a distance of two miles

to his boat in order to get books, which they seem very earnestly to desire. They also made many inquiries about the way of salvation. Surely it cannot be said, that such efforts as these, are likely to be all vain.

At Dubaree, in the Gowalpara district, Mr. Bion was conversing with two or three people, before the court, but soon was agreeably interrupted. The deputy magistrate, a Hindoo, sent word to ask why he did not come into the court, as the people there also wished to hear the same thing. Mr. Bion went. The court business was suspended, and he was able to preach the word of life to about sixty people of all ranks. The deputy magistrate and some Maulawis seemed to be much pleased, and begged for books, which Mr. Bion distributed with much pleasure.

Thus a court was changed, for an hour, into a place for preaching the gospel of our Lord Jesus!

IV. INQUIRERS.

We have, during the year, entertained several persons, whom we call inquirers; persons who gave up their caste and professed a wish to become Christians. Some of them have remained a few days, or a few weeks, according to circumstances. They came for instruction, and they were instructed in the scriptures daily. In some of these we have been disappointed; over two of them only have we seen cause to rejoice. One of these was a Ferajee; he came of his own accord, and said that he had no faith in Mohammed, and that he wished to become a Christian. We saw that he was very ignorant, and we did not entertain much hope of him;—but was it right to refuse him, and drive him back to Mohammedanism? We agreed to keep him for a time, and instruct him. In the meantime his coming over to us caused a great excitement among the Ferajeese. They beat him, and threatened his life, yea, even boasted that to kill him would be an act of merit. We felt it necessary to apply to the magistrate for protection; this step had the desired effect, and the poor man seems now to be in safety. After long waiting, we see a change in him; and we hope that the Lord is gradually enlightening his mind.

Another case of an inquirer gave us much more satisfaction; but it soon ended in painful disappointment. The name of this young man, about eighteen, was Omar Chand. He was a Ferajee from Bikrampore. He had been to Calcutta, and on his way home he

heard the gospel at the Baranee, near Munchigunge, last cold weather. The word had so much effect on him, that instead of going home, he proposed to come to Dacca for instruction, and as he appeared a very promising youth he was encouraged to do so.

We soon found that he was a good scholar, both in Hindustani and Bengali; he had been educated for the priesthood; but what was more important, he seemed to understand the way of salvation and to love the Saviour. Though with us but two or three weeks, he could pray extempore with feeling and propriety. On the 12th of December all our hopes of him were destroyed, by his forcible abduction. His father had discovered where he was, and he came to the house of one of our native preachers, where the young man then was, and inquired for him. He, hearing his father's voice, and suspecting nothing, ran to the door to speak to his father. Instantly his father seized him, and several other men then sprang from their hiding places and laid hold of him; they then put a cloth over his face, and beat him, and led him away. As he walked along the street, he said that he would never forsake Jesus Christ—no, not if they killed him. Thus, we lost the poor young man. Whether he is alive now may be doubtful, for it is not likely that any alternative would be allowed him between apostacy and martyrdom. We may add that an old man, an inhabitant of Dacca, who had for years heard the gospel, died a few months ago, giving reason to hope that he had taken refuge in the Saviour.

V. BAPTISMS AND DISTRIBUTION OF SCRIPTURES.

The number of natives baptized during the year is 12; three other persons were also baptized, making fifteen in all.

The volumes of scriptures which were distributed during the last year amounted to 6,800, and the number of tracts 2,500. These volumes of scriptures were distributed, exclusive of a great number which Mr. Bion received from the Calcutta Bible Society.

VI. SCHOOL.

The female school contains but eight children, under the care of Tany, the wife of one of our native preachers. They are taught reading and writing, both in Bengali and English. They also learn needlework. These children are all Christians but one, and she is the child of a Mug. We have not yet succeeded in procuring any children of Hindoos and Mohammedans.

BARISAL.

The storm which has devastated this region, has likewise greatly injured the villages in which the native Christians reside. The following account of it has

been derived from a letter of Mrs. SALE to Mrs. Bowes, dated May 27.

You will be glad to hear that it has pleased God to preserve our unworthy lives through a most terrific storm, which visited us on the 14th of this month (May). It began in the evening, and continued with violence until midnight, when it ceased for awhile; but about 2, A.M. it came on again with redoubled violence, carrying everything before it. Fifteen boats were upset near our house, many poor creatures were lost, and much property destroyed. It cost us nearly two hundred rupees (£20) to repair the damage occasioned by the November gale; and now we have scarcely a chapel or native preacher's house standing; all have been more or less damaged, while some have been blown entirely down. How they are to be put up again, I know not. Do you think that my dear pastor could manage to put a paragraph in the *Herald* for us? There are many, I am sure, who would be glad to help us in this emergency, if they were only made acquainted with our wants. Our poor people, too, are in sad distress in many places, having had their houses blown down and their cattle swept away, while the land is so inundated, that it is impossible to plough, or prepare for sowing their rice. For Dygalia and Ashgor we have every reason to fear a famine: think of so many hundred souls deprived of their all—their rice crops!

I think I told you of the marriage of Mina, one of my school girls, but I do not think I told you that her husband Bhojon had been to me for a bible;—yes, his wife Mina has taught him to read! He told her he was ashamed to see his wife reading, while he could not; and he had taken lessons from her every evening until he could read for himself. Is this not a new and pleasing feature in Indian life? The poor, degraded female slave, rather than wife, raised to be the companion of her husband; and he, the lord and tyrant, condescending to acknowledge her as his teacher. In this I am sure you will rejoice with me. My school is progressing nicely. I am still praying for a helper; with my two children, I find the whole charge very fatiguing. I have several girls vying with each other in their marking, that they may send a sampler to those good ladies who so kindly assist them. Jotela, Pooneya, Sorosolee, Luckya, and Manickya are to be married shortly; all to approved characters. The marriage portion of each school girl is a bible and three sareys; all those who can read have a brass plate given them; this plate we allow them to take away when they marry.

It need scarcely be added that we shall with pleasure forward any donations we may be favoured with, for these poor suffering fellow Christians.

CAWNPORE.

The progress of the gospel and the labours of the missionary at this station and its neighbourhood are given by our brother WILLIAMS, as follows, under date of May 7th:—

Our English services are pretty well attended, and I trust that several of the hearers are under serious religious impressions. On the 3th of last month I had the pleasure of baptizing two Europeans in the presence of a large company. Others may shortly be expected to follow their example.

Work amongst the heathen.

A spirit of serious inquiry is, I think, showing itself among some of our stated hearers. Then as to the real aspect of things among the poor benighted heathen around us, this, although dark, and dreary, and barren, in many respects, yet affords some gleams of light and hope. The gospel is daily preached to them more or less, and while some are found to withstand the truth, there are others who hear, approve, and accept it, and the system of idolatry is daily being weakened. On the 3rd instant, early in the

morning, I went with one of our native preachers to Sarsiah Ghaut. We took our stand in the usual place; a large crowd soon gathered round us, to whom we preached for a considerable time. Some interested Brahmins opposed us; the majority of the people, however, heard us with much attention. One learned and clever man with whom we conversed, seemed to be very much pleased with the gospel plan of salvation, and said, before all the rest, "This is the true—the right way." On which one of the crowd called out, "You had better throw away your *mata* and *janmi*, and embrace Christianity at once." His reply was, "I would even do that to find the truth." He took leave of us in a very friendly manner, promising to call at my house for the purpose of having more intimate and quiet conversation on these important matters.

The discussion.

On the evening of the same day I visited Bargaddi-Ghaut. At first I had a very interesting congregation, and the several persons present seemed to hear very well indeed, but, after a while, a *pujarri* Brahmin came and interrupted us;

certainly I have not met such a proud and bitter enemy for some time past. We had a long controversy on most of the points at issue between us. I fear but little good resulted from it. It could not have been avoided, unless, indeed, I had walked away, leaving him in quiet and undisturbed possession of the field. He lost his temper two or three times during the discussion, especially when he found the people on my side. However, we parted at last, good friends. I believe I told you in my last that I intended paying a visit to Calpee ;

this I have done accordingly, taking with me brother Gunpat. We preached in different places, and distributed many portions of scriptures and tracts. Calpee is rather a large place, containing more than 18,000 inhabitants, nearly all Hindus, I should think, from the manner in which the people every where received us—that it would be a very good place for missionary efforts. The people seem to be free from those deeply-rooted prejudices which are almost universally manifested here.

INCIDENTS OF BIBLE DISTRIBUTION IN INDIA.

From the fifth Report of the operations of our brethren in translating, printing, and circulating the sacred scriptures in the languages of India, we give the following interesting incidents:—

A few days ago, Mrs. R. and myself took a walk to a village about five miles away, where we found a small Patshala consisting of five and twenty children; on inquiring what books were read in the school, I was shown among others, some copies of the gospels. I asked if the Hindu teacher really set the boys to read them. He said, he did. It was too late in the evening to admit of our putting any questions to the boys to see how far they had attained a knowledge of the gospels, but it was apparent that they had been read.

About three or four years ago, a poor man living in one of the villages near us received a copy of one of the gospels. He read it with care, and was so much taken up with it that every spare moment was spent in reading it. The pujas were given up, he abstained from all foolish conversation with his neighbours; when he spoke to them at all, the subject was the truths of the gospel; at length his friends and neighbours said, he was going mad; they snatched the gospel from him and committed it to the flames, and without delay sent him away to some distant part of the country, and all further inquiry respecting him has proved unavailing.

A brahman.

Somo years ago, a brahman called upon me for a copy of the Bible, with which I immediately furnished him. He went away, and I never heard of him again till some years ago: when our native preachers on a missionary tour heard at a village called Dakhinkhala that in the vicinity there lived one Gopimohan, who always kept near him, and frequently read a holy book which he

took for his guide in spiritual things. In accordance with its precepts he had cast away all his idol gods; performed no pujas; but always spoke of the scriptures, and worshipped the one God they set forth.

A goldsmith.

Another and a more remarkable instance of the happy result of the distribution of scriptures appears in the case of a man named Mrityunjay, formerly an inhabitant of a village called Molladi, on the banks of the Padma. Some two or three years ago, our native preachers, on a missionary tour to Sylhet, visited this village, where they met a goldsmith with whom they conversed upon the concerns of his soul; and on leaving him, gave him a copy of one of the gospels. They heard nothing more of him till they went to Barisal to the Association Meetings this year. While there, Mrityunjay came to their boat and turning to his brethren, said, "These are the men, from whose instructions I learned the way of life, and was delivered from the darkness of heathenism." It appears that after receiving the gospel, he had read it carefully with his relatives, and together with four brothers and his mother had gone to Barisal, where they are all now members of the church.

Desire for the word.

There are thousands of the heathen who are ready to receive the scriptures, and, I hope, to read them too with gladness; in fact, whenever we visited any of the villages or markets, the first inquiry of the people has been, "Have you brought any books? Give us the word of God to read in our houses." Some would even name the book they wanted, and cried out, "Sir, we have read a portion of the *Dharmapustaker Antabhadh* (New Testament) lent to us by our friends, and the words contained in it are very instructive, give us the books that we may also have the word in our possession as our friends have." I have to remark here that the weavers at Baengachi village, who have received the

scriptures, are studying the word with assiduity, and several from among them have declared their conviction of the error and sinfulness of idolatry, and of the truth of the gospel. But the detestable *caste*, and anticipation of persecution from their friends and neighbours, keep them from making an open profession of the name of the Lord Jesus Christ. One of them, of the name of Gadadhar Sen, who received a bible which he daily peruses, very often visited our native preachers, and asked them to explain to him the meanings of various passages of the scriptures which he had marked down in his bible.

Our good brother Nainsukh mentioned to me last week the case of a person of whom he had just heard, who had died professing his faith in the Lord Jesus Christ, although he had had nothing more than an occasional interview with a native Christian, from whom he received a single copy of one of the gospels. He was struck with the importance of the facts and doctrines of the gospel, and as he could not fluently read a printed character, he employed a brahman to write out the whole for him in the character which he could easily read, and paid him several rupees for his trouble. He then studied his book closely and frequently, often read it to the members of his family, and spoke of it to his friends, renounced many of his heathenish customs, and exhorted others to do the same, declaring that Jesus Christ was the true and only Saviour. At length his friends denounced him as a madman; but being a man of some importance, they dared not, or perhaps they judged it more to their interest not to go to extremities with him. He bore their reproaches and scorn with firmness, and continued openly to profess his belief in Christ, until it pleased God to call him from this life; and in the hour of his departure he addressed his prayers to Christ, and boldly exhorted those about him to believe on Christ and renounce their idols, for Jesus Christ would come again to judge the world, and none would be saved but those who believed on him. This account was given by the man's own brother, who told Nainsukh that he believed his brother was right in what he said and did, but he had not leisure to attend to these things, nor courage enough to avow his convictions. Is there not reason to hope that this poor man really received and died in the faith of the gospel? If so, what encouragement does this case afford to go on sowing the precious seed, not knowing which may prosper, this or that; but feeling assured that every portion of God's word is *incorruptible seed*, and may, through the divine blessing, bring forth fruit to life eternal.

A brahman of Purneah.

Some years ago, he took a gospel from this mela, and read it diligently, at which his family were displeased. Then he deposited

his book with a neighbour, who kept it, and used to hear when he read it. The brahman, from the perusal of the scriptures, was convinced that his religion was vain, and that the Lord Jesus Christ is true, and desired to become his disciple, that from him he might obtain salvation and the remission of sins. For a long time he had intended to come to the mela, as Christian preachers often attend it, that he might receive the badge of discipleship from their hands. When he came to us, he manifested much pleasure at seeing us, and said, "I have found the people in quest of whom I came to the mela. Now I am ready to follow any advice you may give me. I am prepared to become the Lord's disciple. As it is written that people were baptized in Jordan, so do to me. There is plenty of water in the Ganges, do not delay." We tested his knowledge of the scriptures in many points, as about the new birth, about faith, and about the trials of Christians in the world, and he gave us correct answers. We were very much pleased with all we saw of him, and said, "Go with us to Monghyr." He replied, "When vast numbers of people shall believe on Christ, will they all go to Monghyr?" So we thought we would, at least, endeavour to keep him with us ten or twelve days, till we should explain various parts of scripture to him, and see what was advisable to be done. Two nights he remained with us on the boat, but on the third day he said, "To-day my companions will return home, so I will go and send them away, and return to you." He went, but we saw no more of him, from which we fear that his relatives took him away home by force. He was a very meek and quiet person. May the Lord have mercy on him and support him!

The boatman's brother.

The case described in the following extract encourages us to hope that many souls may be reclaimed and won for Christ, through the instrumentality of the written word, with whom missionaries never become acquainted.

Thursday, March 3rd, our boat was detained all day by a strong wind. Towards evening, we went on shore, where several boatmen were sitting near a shop, and began to converse with them. Then one boatman, a native of the Ghazepore district, said, "My brother was a believer in Jesus Christ. He received a book about Jesus Christ from some such person as you, but the letters were very small. He therefore gave a considerable sum of money to a brahman to copy it out in Nagree, (the brethren think he mentioned the sum of Rs. 22), and he was reading it day and night, both for himself and to others. Thus he continued to read for more than twelve years, and when he died, he was taking the name of Jesus Christ. He used to tell us, that the keys of heaven and hell are

in the hands of Jesus Christ, that what he opens none can shut, and what he shuts none can open." The boatman then repeated many stanzas of the Hindi tract, in verse, entitled, "The Substance of the Bible," and said, "Thus he used to tell us that sin came into the world by Satan's assuming the form of a serpent, and deceiving the first woman, so that she ate the fruit of a tree, by doing which she became a sinner. That book is still in my house. Persons of good understanding were not displeased with my brother, but used to love him, but sometimes evil-inclined people used to say he was out of his senses; to abandon the devtas and Ram, that was very bad." We gave the boatman a gospel and a tract.

An aged pandit converted.

As to good effects of scripture distribution, I would refer to the case of an old man now at Jubulpore. I believe that this old convert was brought to the knowledge of the truth by a copy of the scriptures given by Mr. Mackintosh.

This very interesting old man I met with, in passing through Jubulpore to Amarkantak, at the house of the chaplain. The worthy chaplain had known him for some time from frequent visits to his house, but fearing him to be an impostor, and not being fluent in the Hindi language, he had little conversation with him. His earnestness and the absence of a covetous craving disposition, however, being very evident, he was taken more notice of. On my arrival, Mr. D. requested me to converse with him, when I elicited the following particulars of his history:—He originally was a pandit in the city of Kotah in Central India. Many years ago some persons brought to Kotah copies of the gospels they had received, I think at the Allahabad fair. These were first read and then thrown aside by the pandits of the place, but he begged for and obtained them. He read these books with great interest, and became convinced of

the truth of Christianity. Soon after, he went with a party of his friends who were going on pilgrimage to Allahabad. In the mela, he heard brother Mackintosh and his native preachers, and found that they preached the same doctrines as those of his books. On this he joined himself to brother Mackintosh, and remained some months with him receiving instruction. Mr. Mackintosh wished him to be baptized, but he wished to visit his family before he took this step.

On his way home he passed through the Rewah territories, the rajah of which having heard of his embracing Christianity, offered him a pension and the charge of a temple, if he would return to his old religion. At last he settled down in Jubulpore, but has never yet joined any Christian church, or broken caste. He has, however, from that time forth professed himself a Christian, and taught all his friends and neighbours Christianity, as far as he could. He formerly had many controversies with the pandits in his neighbourhood, but now they all shun him. His family live with him, and he is supported by one of his disciples, who goes about begging for him. I saw several of his old thumbed books, which he seemed highly to prize, and especially those he received in Kotah.

When speaking of the love of Christ and other religious subjects, he evinced great feeling, even to tears. I examined him on the important points of faith and practice in the presence of the chaplain, and felt much satisfied with his answers.

I should have said that he lives in the town of Gurrah, above three miles from Jubulpore, and is unwilling to leave his present abode to live with Mr. D.

On leaving, I suggested that he might come in every sabbath to Jubulpore, and expound the scriptures to the chaplain's servants. This service is, I find, commenced, and is held in the verandah, when many attend. Surely here too is a brand plucked from the burning.

WEST INDIES.

BAHAMAS.

Mr. CAPERN gives the details in prosecution of his important work in the following letter, dated July 8th and 9th.

Since I wrote to you in May, I have visited eight of our out-land churches, and, not having returned to Nassau when the June packet left, I was of course unable to make any communication then. I proceed to give you some account of my visit now.

The Churches at Rum Kay.

I went first to Rum Kay, and saw the two

churches there. I paid a visit to this same island in December last, and brought under the attention of the churches the question of a native pastorate. There was an unwillingness then very generally expressed to adopt the plan. They wished to be under the old *regime*,—the old leaders conducting the services, and attending to the usual business of the church, and the missionary occasionally visiting them to baptize, and administer the Lord's supper. After some conversation with them, I found that their objection to the proposed plan rested almost entirely on the idea that a native pastor would be a heavy

pecuniary burden to them. When I told them that there must be some change in the plans then existing, as their order was not scriptural, and, in consequence of this, their labours not so efficient as they ought to be, they proposed that the old leaders should be appointed pastors. I told them that whilst I esteemed and loved their leaders as good men, I could not concur in their views, or comply with their wishes, as their leaders, were, in point of education, so very deficient. And one of the leaders had the good sense to say that, though he had been their leader for many years, and had done his best among them, yet he could not think of falling in with their suggestion that he should be their pastor. But this plan was proposed by the churches in order to avoid the pecuniary burden, which they so much dreaded, of supporting a minister. After much conversation, I left them to weigh the matter, and to consult with each other about it, until I might embrace an opportunity of visiting them again.

Choice of a pastor.

When I returned to the island in May, I learned that the churches had turned their attention to the subject of a pastor, and that they had made choice of a brother whom I had sent to them as a teacher about six years ago. This worthy man, Samuel Kerr, was greatly beloved by the people when he first went among them; and they expressed a wish that he might continue with them, to instruct both themselves and their children. But after a while he had reason to demand of them, "Where is the blessedness of which ye spake?" And he was for a long time in troubled waters, and was induced in consequence to seek an appointment under the Board of Education. He also accepted an appointment as Registrar of Births and Deaths.

The designation service.

I was glad to find that the hearts of the people had been again turned towards him, and that they had wished him to become their pastor, as he is, I trust, a truly pious man; and in respect to intelligence, education, and ability to teach, he is far ahead of any one connected with us on the island. I met the churches separately with a view to learn their sentiments and feelings; and, finding entire unanimity among them, appointed an evening for the two churches to meet together, to hold a designation service. They accordingly, at the time appointed, met, and a most interesting and impressive service was held. After singing, reading the Scriptures, and prayer, the principal leader of each church was requested to state, in behalf of the church that had been under his care and for himself, whether they really desired the brother then before them to be appointed to

take the oversight of them in the Lord. They having answered in the affirmative, the assembled churches (for there were none but members present) were desired to confirm, or otherwise, what had been said by their leaders, by rising from their seats, and holding up their right hand. The entire body at once rose, raising the right hand. Mr. Kerr was then, another hymn having been sung, desired to answer the questions usually put on such occasions. Three of the deacons and myself then commended our brother to God in prayer. Another hymn was sung, and an address delivered to both pastor and churches.

Mr. Kerr will continue in his office as a schoolmaster under the Board, unless any thing should occur to render it his duty to resign. He will have two churches under his care, one of which is on the south side of the island, and the other on the north, about five miles distant from each other. The two churches consist of about 150 members. Connected with these are two sabbath schools of 140 children. There was a larger number of members at one time, but some withdrew about fifteen months ago, and joined themselves to the other body of baptists, known here as the Prince William baptists. I left 17 inquirers in the churches there, some of whom have probably been baptized by this time. The church on the south side of the island is about to erect a new chapel, one larger than the old, and which will accommodate the parents and their children too; for now most of the children have to leave the chapel, when public worship begins.

Prospects.

Since my return to Nassau, I have a letter from the native pastor at Rum Kay, in which he says, "I am thankful to say, the state of the church appears to be more encouraging than it was some time ago. The attendance at the prayer meeting has somewhat increased. The congregation on the Lord's day, especially in the evening, is generally pretty numerous. The sabbath school now has a much better attendance. The church has not received any addition since you left, on account of many things which arise to obstruct, but in all we do gratefully acknowledge that God is with us, and has in some instances blessed our labours, there being a few inquirers who seem to have an anxious concern for their souls."

When at Rum Kay, I formed an Auxiliary Bible Society, of which the native pastor is the depositary, and his son minute secretary. I hope at my next visit to organize a Temperance Society, for strong drink is doing vast mischief in this colony. And I may mention as a proof of the importance and of the need we have of native pastors, that if we wish on the several islands of this colony to carry out any scheme or enterprise of benevolence, our principal agents are these worthy

men. They are the depositories and the distributors of the Scriptures and of our tracts; they are likewise the depositories of our Sunday school books, and either they or their wives are teachers of day schools.

The Churches at San Salvador.

When I left Rum Kay, I sailed for San Salvador, and landed a few miles distant from the place where, it is said, the great Columbus unfurled the flag of Spain 260 years ago. I found when I went ashore that J. Laroda, who is a most devoted and zealous young man, and who has the oversight of five of the churches, had been spending a fortnight among the churches, ten or twelve miles distant from this place. He was then not less than sixty miles from his family. This good brother may with propriety be called a native missionary, as he can spend but comparatively little of his time at home, having five churches to visit, which are separated several miles from each other. There are three other churches on the island in connection with us, but who at present refuse to be under the care of this native brother, lest they should be required to contribute to his support. They prefer the old order of things, and would have an occasional visit from the missionary, and be under no other pastoral care. I trust, however, that I shall find more of the mind of Christ in them, when I may be permitted to visit them again.

Their state.

The other churches, namely the five under pastoral or native missionary care, are in an improving state. Eleven have been added by baptism during the last six months, and eight more were to be baptized soon. The people were building a house for their pastor at one of the settlements where his wife and children reside, and seemed to have a desire to do what they can for his comfort. At this settlement he has a day school of nearly thirty children, which are all the children at the settlement capable of attending school. When at home he takes charge of it himself; and, in his absence, his wife teaches it. Having no school room, the school is kept in the chapel, which is the case at two other settlements on the island. Had I the means, I would at once open at least three schools more on this same island, for I am increasingly convinced that our future strength and prosperity will, under God, mainly depend upon the educational efforts we make now. I have reason to believe that the Church people have it in contemplation to open schools very generally in the colony. And, by having a school at these small settlements, they would attach to themselves parents and children too. Could I command fifty pounds a-year for educational purposes, I could open and keep in operation six or seven additional schools. If any friend to the rising generation on these

islands would send us some school materials—slates, pencils, copybooks, elementary books in arithmetic, &c., I should be extremely thankful. For, in consequence of the poverty of the people, we must be dependent on charity.

The pastor's support.

The native missionary looks to me for his support in part, as the churches do not as yet contribute much, and we must give them time to learn their duty, and must ourselves pay the penalty of past neglect, and of the prejudice to our present plan, which we have given birth to. Should all our churches on San Salvador, by the gracious influences of God's Spirit, be brought to unite, and to receive our brother Laroda as their native missionary and pastor, and practically to feel their duty towards him, he could be well nigh, if not altogether, independent of us.

Eleuthera.

From San Salvador I went to Governor's Harbour, Eleuthera, where our brother William McDonald is stationed. Here I found a good congregation, and a sabbath school numbering upwards of eighty children. The wife of this brother has a day school of nearly thirty children. The chapel is too small for the attendants, and they were thinking in earnest of completing a larger one, which they partly built some years ago, but in consequence of their poverty were not able to finish. I am afraid that now they will not be able to purchase materials to roof it, though £15 would be all that would be required. There is another station, about ten miles distant, under the care of the pastor of this church. At this station also there is a day school; small, indeed, but it contains all the children at the settlement.

Brother McDonald was absent when I was at his station, having gone, by my request, to Nassau to help Mr. Bannister in supplying my lack of service, and to administer the Lord's supper to the church at Nassau; and I was happy to find on my return that these two native brethren had been discharging the important duties devolved upon them with great acceptance to the people. Never before had a black man administered the Lord's supper in either of the mission chapels at Nassau, and I was apprehensive that such a step would cause some dissatisfaction in the church. But I rejoice to say, that nearly every one felt pleased, and thankful to God that, in the absence of the missionary, there was one of their own colour to fill his place. At any future time when I may be from home, I shall feel less anxious than heretofore respecting the congregation.

State of things at Nassau.

At Nassau things are on the whole encouraging. Last sabbath day I baptized thirteen

candidates, nearly all of whom were young, and five had been in our sabbath school. Six on the same day were restored to the fellowship of the church. Our Sunday schools are good, and the public means of grace are well attended. Mr. Bannister, who is with me on trial, seems to be a pious man, and to justify the hope that, if his life be spared, he will one day be useful in the Lord's vineyard.

I am very desirous of visiting more of the islands, but as the hurricane months have set in, and sailing is become dangerous, and as, in the event of a hurricane occurring, I ought on all accounts to be at home, I shall not venture far from home until this season of dread shall have passed away. But though unable as yet to visit these islands, I rejoice to be able to inform you, that on some of them the work of God is prospering.

Prospect at Long Island and Ragged Island.

Mr. Fowler, our native missionary at Long Island, writes, "I had the pleasure of going across to Ragged Island, and the God of mercy had mercy on me, in carrying me and returning me in peace, and making my voyage prosperous before me.

"When I landed I found the church in a state of confusion, but all for the want of clearer knowledge. By the blessing of God, the right side of things was soon seen, and all things were done in order.

"I had a feast on the Lord's day; we sat down at the Lord's table, and commemorated his dying love.

"Things, though not all right, were at all events better than at my first visit. There were several for baptism, but I baptized only four.

"Here (at Long Island) the Lord is still blessing us. I have had the pleasure of baptizing the leader of the Methodist society, and next Sunday, God willing, I shall baptize the lay reader of the Church of England. He has given up his books and his commission, to become a baptist."

Ragged Island is, I suppose, seventy miles from Long Island; and to visit that island, and attend to the several churches on Long Island, must keep our brother almost constantly travelling. His wife, who is a most excellent, useful woman, has a day school of about fifty children. On this island, and also at Exuma, schools are greatly needed.

HOME PROCEEDINGS.

We give, with much pleasure, the following account of the missionary meetings recently held in Birmingham. The collections have shown a considerable increase on the previous year, and every indication was given of an enlarged desire for the salvation of the heathen. The Lord's day congregations were large and the sermons most appropriate.

The Annual Meeting took place on Tuesday evening in the baptist chapel, Graham Street, the chair being occupied by Mr. HENRY WRIGHT. The attendance on this occasion was large, and a deep interest was manifested in the proceedings. After singing and prayer, the chairman addressed the meeting, and in the course of his remarks observed that he never devoted an evening to missionary services without profit and enjoyment, and in his opinion missionary operations were the most philanthropic in which Christians could be engaged. Missionary societies were the glory of this country, and there was

nothing for which they were so much indebted to God. They could point to many islands, which were formerly peopled by savages, and at which no ships could touch without danger, which islands were now populated by a peaceful and happy race. The Rev. ISAAC NEW then read the report.

The Rev. CHARLES VINCE moved that the report be adopted, and spoke at some length, remarking upon the difficulty of getting persons to assist in a good work. The proposition was seconded by the Rev. H. DUNKLEY (one of the deputation), who alluded to the position which was accorded to the Baptist Missionary Society in the field of missionary labour, dwelt with much ability on the details connected with the early history of the society, and contended that while it was their duty not to withdraw a penny from their foreign operations, they should not neglect the cause at home. The Rev. W. LANDELS moved the next resolution, and referred to the extensive fields for missionary

operations in India, stating that in a certain district of Bengal there was a population of more than fourteen millions without a missionary to instruct them. The Rev. N. HAYCROFT, one of the deputation, then detailed at great length the operations of the society in the East and West Indies, and spoke of the efforts now being made by the Roman Catholics to frustrate the labours of the society in India.

The Rev. J. VOLLER proposed, and the Rev. J. TAYLOR seconded, the appointment of the Committee and officers for the ensuing year, and a vote of thanks to the chairman terminated the proceedings.

Other missionary meetings have been held in Monmouthshire and Glamorganshire, at which the Revs. J. J. BROWN of Reading, and J. A. WHEELER of Fernando Po, have presented the claims of the heathen world on Christian sympathy. The Rev. F. TRESTRAIL has also commenced the annual services in the East Riding of Yorkshire.

The Indian mail has brought us the gratifying intelligence of the safe ar-

rival in Calcutta, by the "William Carey," of our dear friends the Revs. J. MAKEPEACE and J. JACKSON, with their families. The voyage had been a pleasant one, and throughout good health had been enjoyed. A shade of sorrow, however, is thrown over this by the announcement that our esteemed missionary brother, Mr. GEORGE PEARCE, and his wife, will be compelled by the entire failure of their health, to seek restoration in their native land. They will probably make the voyage in the "William Carey."

We have also to mention the arrival of Mr. and Mrs. D. WEBLEY from Haiti. The voyage has in some measure alleviated our brother's painful affliction, and there is hope that in a few months he may be able to renew his ministry, if not in Haiti, in this country.

The Jamaica packet that brought home the Rev. T. GOULD and Mrs. GOULD for health, informed us of the safe arrival of our esteemed brother, the Rev. JOHN CLARK, at Brown's Town, to the joy of his attached people.

THE LORD'S DAY MISSIONARY BOX.

We commend the following letter from an old and long-tried friend of the Society to the very kind consideration of our readers. The plan suggested is most simple and of easy adoption, and we trust will be cordially taken up:—

To the Secretaries of the Baptist Missionary Society.

DEAR SIRS,—Some of the remarks made by Mr. Peto at the last annual meeting of the Society, I have never forgotten. They appeared to me so important at the time, setting in its true light the duty of Christian liberality in support of evangelical agencies, that it is a pity they should be lost sight of, or fail of practical recognition. My reflections on them have induced me to make the following suggestion, which, if you will judge of and entertain, or not, as you may think fit, I shall be both satisfied and obliged. If

its very simplicity does not kill it in the outset, I think it will accomplish something in the right direction. It is briefly this:—The establishment in every Christian family of a sabbath missionary box, the contributions to be made at the hour of sabbath morning family-prayer. Several advantages would, I think, arise from it, both to the Society and to those who give.

1st. To those who give, it would be a season of much spiritual communion. At the same hour heart would be joined with heart throughout Christendom, in one common supplication. And what could be imagined more inspiring than the general remembrance and pleading of the triumphant Saviour's last declaration: "All power is given unto me in heaven and in earth; Go ye therefore—THEREFORE," &c., &c.

2nd. The children of the family would see the Society occupying a specific place in the duties and devotions of the house.

I need scarcely say that the giving of an annual subscription, however small, by the

head of the household, cannot have a similar effect; and none will deny that the present is a time of day when it more than ever behoves us to endeavour that our children shall feel an early and intelligent interest in this honoured institution.

The advantages to the Society would be—

1st. That more prayer would be offered in its behalf—more, because it would be stated, once in the week at least; and also more, because it would be stimulated by the weekly contribution, the principle being, that he who gives most prays most.

2nd. There would be more money. Of this I have no doubt. Every one knows the difficulty to be greater in giving a large sum as an annual subscription, than in giving twice the amount in smaller items. This may be mathematically false, but it is experimentally true; and the result of an honest trial of the plan would, I feel confident, prove it so. But—

3rd. There would be a closer connexion between the contribution and the prayer.

We should take our gift to the altar—every coin would be consecrated to its work by the word of God and by prayer. Oh, how infinitely to be preferred would this be to the feeling with which—one cannot but fear—some of the most splendid donations are often associated. Cannot we more closely copy primitive models? Is it impossible to act (in this case at least) on apostolical advice, and on the first day of the week lay by *in store*, as God hath prospered, &c., &c. But *verbum sat*. It will afford me great pleasure to know that this proposal is thought worthy of trial. I can truly say that I regard a right spirit towards the Society as of far higher importance than an enlarged income, because it is with the Lord to save by many or by few. Still I earnestly pray and long for a larger income, as being, in the order of means, essential to the accomplishment of the divine purposes.

I am, dear Sirs,
Very cordially yours,
A SUBSCRIBER.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.	April 28, May 3.
	CLARENCE	King, J. B.	May 14.
		Wilson, J.	May 15.
ASIA	AGRA	Parry, W.	May 29.
	BARISAL	Sale, E.	May 27.
	CALCUTTA	Lewis, C. B.	June 1.
		Thomas, J.	June 2.
	CAWNPORE	Williams, R.	May 7.
	COLOMBO	Allen, J.	June 10.
		Davis, J.	June 10.
	DACCA	Bion, R.	May 28.
	DINACEPORE	Smylic, H.	April 22.
	FUTTEPORE	Edmiustone, G.	May 29.
	MADRAS	Page, T. C.	June 9.
	MONGHIR	Lawrence, J.	January 7.
	SEWRY	Williamson, R.	May 29.
BAHAMAS	NASSAU	Capern, H.	July 8 and 9.
FRANCE	CAEN	Harris, M.	July 27.
	MORLAIX	Jenkins, J.	July 23, August 12.
		Webley, W. H.	July 12.
HAITI	JACMEL		
JAMAICA	BROWN'S TOWN	Clark, J.	July 8 and 24.
	FALMOUTH	Gay, R.	No date (received Aug. 2), July 22.
	GURNEY'S MOUNT	Armstrong, C.	July 20.
	KETTERING	Hodges, S., & ors.	May —.
	MORTEGO BAY	Hands, T.	July 23.
	PROVIDENCE	Claydon, W.	July 9.
	ST. ANN'S BAY	Millard, B.	July 3 and 7.
	STEWART TOWN	Hodges, S.	July 8.
		Dexter, B. B.	July 20.
	STURGE TOWN	Hodges, S.	July 23.

ACKNOWLEDGMENTS.

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

- Missionary Working Party, Gloucester, by Mrs. M. P. Wilkins, for a case of clothing and useful articles;
 James Nutter, Jun., Esq., Granchester, Cambridge, for a parcel of magazines, and last year's Annual Report;
 Mr. G. Blight and Thomas Young, Esq., for copies of last year's Annual Report.

The Committee will feel obliged to any friends who may have copies of the last year's Annual Report of the Society, which they do not require for their own use or for distribution, if they will kindly return them, carriage free, to the Mission House; as the Committee's reserved copies are quite exhausted.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month
 of July, 1852.

£ s. d.		£ s. d.		£ s. d.	
Annual Subscriptions.		CAMBRIDGESHIRE.		Spark Bridge—	
Bellamy, Mr. George ...	1 1 0	Cambridgeshire, on account, by G. E. Foster, Esq.	130 0 0	Fell, John, Esq.	5 0 0
Darkin, Rev. C.	2 0 0	Friend, by C. F. Foster, Esq.	21 0 0	NORTHAMPTONSHIRE.	
Donations.		CORNWALL.		Blisworth—	
Buxton, Sir E. N., Bart.	25 0 0	Redruth—		Collection	3 5 0
Friend	2 0 0	Anon	1 8 0	Contributions	0 5 0
S. G.	2 0 0	DEVONSHIRE.		Buckby, Long—	
Do., for Jamaica Theological Institution	1 0 0	Exeter—		Collection	9 8 0
Society for Promoting Female Education in the East, for Mrs. George Pearce's School, Calcutta	15 0 0	Contributions	6 1 0	Do., Sunday School	2 5 0
Legacy.		Do., for Native Preachers	0 9 6	Proceeds of Tea	0 18 0
Ellis, Mrs. S., late of Sandhurst	101 12 6	Bartolomew Street—		Harlestone	1 13 0
LONDON AUXILIARIES.		Collection	7 2 3	Harpole—	
Alfred Place, Old Kent Road—		Contributions, by box	0 5 4	Collection	3 3 2
Collection	2 1 2	Do., Sun. School	0 11 7	Contributions	2 9 10
Bloomsbury Chapel—		South Street—		Helmdon and Culworth	1 10 0
Sunday School Association, by Y. M. M. A., for Haiti School	7 0 0	Collection	0 18 1	Kingsthorpe	2 10 6
Hawley Road	7 16 9	Less expenses	1 6 6	Kislingbury—	
John Street—		KENT.		Collections, &c.	9 1 9
Senior Bible Class, for Demetogoda School, Ceylon	4 10 0	Dover, Salem Chapel—		Contributions, for Native Preachers	0 6 7
Salters' Hall—		Contributions, Ladies' Auxiliary, for Haiti Chapel	12 4 0	Milton	16 0 0
Box, by Mrs. W. Jones	0 4 11	LANCASHIRE.		Norhampton, Greyfriars' Street	1 10 0
Trinity Chapel, Sunday School, by Y. M. M. A., for Gototoowa School, Ceylon	4 10 0	Liverpool—		Pattishall	3 0 0
BEDFORDSHIRE.		Ladies' Negroes' Friend Society, for Jamaica Theological Institution	10 0 0	Ringstead—	
Biggleswade—		Do., for Rev. B. B. Dexter, Steuart Town	10 0 0	Contributions, for Rev. W. K. Rycroft's Chapel, Bahamas	2 18 0
Foster, B., Esq.	5 5 0	Do., for Rev. E. Heccitt, Mount Carey	5 0 0	Roads—	
Luton, Union Chapel—		Do., for Rev. F. Johnson, Clarksonville	5 0 0	Collections	4 10 3
Collection, &c., (monthly)	37 14 6	LANCASHIRE.		Contributions	4 19 5
Sunday School, for a Native Teacher	10 0 0	Liverpool—		Do., Sunday School	0 17 0
		Ladies' Negroes' Friend Society, for Jamaica Theological Institution	10 0 0	Proceeds of Tea	0 13 6
		Do., for Rev. B. B. Dexter, Steuart Town	10 0 0	Sulgrave	1 16 0
		Do., for Rev. E. Heccitt, Mount Carey	5 0 0	Towcester—	
		Do., for Rev. F. Johnson, Clarksonville	5 0 0	Collections	6 17 6
				Contributions	13 3 3
				Do., Sunday School	1 6 11
				Less expenses	21 7 8
					0 16 8
					20 11 0

£ s. d.		£ s. d.		£ s. d.	
Weston—		Sudbury—		YORKSHIRE.	
Collection	6 2 10	Holman, The Misses	1 0 0	Bradford—	
Contributions	1 3 0			Acworth, Rev. Dr. ...	5 5 0
Do., Sunday School	0 15 2	WARWICKSHIRE.		SCOTLAND.	
	8 1 0	Birmingham, on ac-		Fortrose	0 0 3
Less expenses	0 1 0	count, by Mr. J. H.		Glasgow—	
	8 0 0	Hopkins	140 0 0	Collections—	
OXFORDSHIRE.		WILTSHIRE.		Baronial Hall	9 5 6
Chipping Norton—		Bradley, North—		Hope Street	23 8 11
Holloway, Miss, for		Collection	3 8 6	John Street	11 13 7
Orphan Girl, Chi-		Less expenses	0 0 6	Do., for Transla-	
touva	4 0 0			tions	4 1 9
				Public Meeting,	
SOMERSETSHIRE.		Semley	3 8 0	Rev. J. Russell's	3 14 5
Bristol—			2 10 0	Contributions	25 8 0
Baptist, Mrs., for Na-		Trowbridge—		Do., for Transla-	
tive Preacher, Cal-		Collection, Back St...	6 16 6	tions	2 1 0
cutta	15 0 0	Do., do., Public		Do., for Jamaica	
Street—		Meeting	4 12 4	Theological Insti-	
Collection	0 8 0	Do., Bethesda	1 3 3	tution	1 0 0
Wincanton—		Contributions	53 11 6		
Collection	4 4 1	Do., for Dove	0 5 0		
Contributions	5 1 11	Do., Sunday School			
Do., Sunday School	0 11 0	Girls	2 4 5		
SUFFOLE.		Less expenses ...	68 13 0	FOREIGN.	
Ipswich—			0 13 6	AFRICA—	
Goodchild, Mr., the			67 19 6	Cameroons	2 14 0
late	1 0 0			JAMAICA—	
				Kingston—	
				Graham, Mr. R.	1 0 0

ERRATUM IN ANNUAL REPORT.

The sum of £14, acknowledged from *Wolton under Edge* (p. 80), should have been particularized as follows—

	£ s. d.
Collection	4 5 8
Subscriptions:	
Eley, Miss	2 0 0
Griffiths, Rev. J.	2 10 0
Rogers, Mr. John	1 0 0
For Debt:	
Eley, Miss	1 0 0
Rogers, Mr. John	1 0 0
Boxes by	
Foxwell, Miss	1 6 11
Jenner, Mrs.	0 9 0
Smith, Hannal	0 8 5
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



CHAPEL AND MISSION HOUSE AT CAMEROONS.

THE MISSION FIELD.

THERE are some observations of great interest in the report of the labours of our brethren in the department of translations and printing the scriptures, from which we have extracted the "incidents of bible distribution in India." We cannot do better than make a free use of these observations to illustrate the important work going on in that part of the Mission field. We do so also for another reason. The translation of the scriptures is a work of great toil, and attended with much mental anxiety and effort, and is a work which does not strike the eye like the active outdoor labours of itinerating, preaching, and distribution of tracts and bibles. The labours of our brethren in this department are pre-eminent; and those most competent to pronounce an opinion attest their diligence, fidelity, and accuracy.

"The distribution of the word of God among the teeming multitudes by whom our missionary brethren are surrounded in this great country, is a work the importance of which can hardly be overrated. It is the diffusion of the true leaven, which is in time to exert its blessed influence on the whole mass of the community. The extent to which it has already operated, or is now operating, may be in some measure conjectured, but cannot be fully known until made manifest by the disclosures of the last great day.

"In this blessed work the agents of the Baptist Missionary Society have been privileged to occupy an important place, and by them chiefly, though by no means exclusively, has the distribution from the society's stores been effected. While the missionaries of the Baptist Mission have been constantly supplied from them, it has been particularly gratifying to receive applications from missionaries and others of other denomina-

tions. All such applications have been cheerfully and promptly complied with."

From the Report it appears that the distributions from the beginning of 1847 to the end of 1851 amounted to 222,769, which, added to those previously sent into circulation, make a total of 609,906 copies of the word of God, or of larger or smaller portions of it, issued from the mission press to the end of 1851. These numbers are large; but what are they compared with the myriads of the population of India needing the bible? While we render praise to the God of all grace that he has aided his servants thus far, and enabled them to do so great a work, let the question we have put stimulate all who read it to fresh diligence, zeal, and prayer.

The "Friend of India" continues to call public attention to the debate in the late parliament on the new charter, and particularly to its ecclesiastical topics. Speaking of the subjects which are before the Committee, appointed after that debate, as matters of inquiry, the editor observes, "There is one which excites no little surprise. After all that has passed in the last sixty years, we should scarcely have expected that any English ministry would have ventured to direct a parliamentary inquiry into the ecclesiastical provision which existed for the diffusion of Christianity. We hope the subject will be expunged from the list, because the agitation of it can do no good, and may do harm. By an 'ecclesiastical provision,' is evidently intended a provision in the 'ecclesiastical department of the state,' which at this presidency consists of a bishop, archdeacon, and sixty-six military chaplains. To make an ecclesiastical provision, therefore, is to provide for the diffusion of Christianity through the ecclesiastical servants of government,—in other words, to identify the state with the missionary

enterprise. The functions of the ecclesiastical department in India are at present clearly defined. The military chaplains are appointed to watch over the spiritual interests of that section of the public service which belongs to the Established Church of England and Ireland. Whatever aid they may give to the cause of missions is voluntarily given, in their private capacity; and we hail every such instance of missionary zeal with delight. But if it be intended, by the introduction of this topic of inquiry, to invest the 'ecclesiastical' functionaries of government with a missionary character, and place missionary operations, by a parliamentary enactment, under episcopal jurisdiction and superintendence, we have no hesitation in saying that it will be a disastrous innovation. It will mix up the state with schemes of evangelization, and create unnecessary alarm, if not dissatisfaction; it will make more hypocrites than Christians; and it will seriously interfere with the pious and independent efforts of the numerous missionaries, not of the church of England, now engaged in the field, and thus paralyze the efforts of the Christian world for the conversion of the heathen." These sentiments demand very serious attention; and it behoves the friends of missions to keep this subject in view, that the

interests of the great cause may not be injured by an "ecclesiastical" encroachment, however insidiously it may be contrived. It is a matter for thankfulness that a paper of such large circulation and acknowledged influence is under the direction of one who thinks rightly on this momentous topic, and can and does express his thoughts respecting it with so much precision and force.

The intelligence from Jacmel is painful. We deeply regret to learn that Mr. WEBLEY'S sorrow at the loss of his brother's services has been followed by so much domestic affliction. We commend him and his family to the sympathy and prayers of our readers; and more especially, that ere long help may be sent to a missionary overborne by work and distress.

The engraving, which gives a view of the mission premises at Cameroons, is from a sketch taken by Mr. WHEELER on the spot, shortly before he left Africa. The centre building is the wooden frame chapel used for divine worship, and for the weekly and Sunday school. The shed-looking erections on the left hand form a part of Mr. SAKER'S present dwelling, and the wooden building on the right is Mr. HORTON JOHNSON'S, built on posts, the ground floor being used for a store house.

INDIA.

CALCUTTA.

There was just time last month, after the arrival of the Indian mail, to announce the safe arrival of the "William Carey," with Mr. and Mrs. MAKEPEACE, and Mr. and Mrs. JACKSON, and their families. A few extracts from Mr. THOMAS'S letter, under date of July 2nd, will be acceptable to our readers

generally, and especially to the relatives of those dear friends, who have probably by this time arrived at their destination.

The "William Carey" is in. Yesterday brother Wenger and myself went some distance down the river, hoping to find the ship, and bring our friends on shore; but we were obliged to return without accomplishing our purpose, the vessel having anchored much

lower than we had expected. A friend however went on; and though it was late in the day when he reached the ship, they were so anxious to come on to Calcutta, that he contrived to bring them all up, and between 7 and 8 p.m. the unexpected announcement was made that they had arrived. Mr. Jackson with Mrs. Jackson and child took up their abode at brother Wenger's, while the Makepeaces, great and small, are my guests; and I assure you mine is now no despicable family. We muster strong around the breakfast and dinner table; and could you just drop in and see us at such seasons, you would be ready to say the good old times have come round again—the times of the patriarchs. Our dear friends are quite well and in good spirits. The captain was very kind to them.

Our dear friends the Pearces have been making arrangements with a view to return in the "William Carey." As it has been for some time evident that they must return home for a season, if not for good, it has been arranged for the village stations to be under brother Wenger, with the understanding that he will turn the services of Mr. Supper to account in the management of the mas far as circumstances will allow. Brother Lewis has agreed to take charge of Intally. This arrangement, while the only one open to us,

appears to me to be a really good one, and I confidently expect it will be found to work well.

Our brother Pearce cherishes the hope of their returning to India again, after recruiting their health and strength in England. I must confess I can hardly expect that, shattered as their constitutions are, they will ever be so restored as to afford any reasonable prospect of their being able to live and labour with any energy and comfort in India. Time however must decide this question, and if it decide in the affirmative we shall be glad to see them again among us.

Mr. WENGER, in a letter dated July 12th, intimates that as the "William Carey" was likely to be sent to China, a passage had been taken for Mr. and Mrs. PEARCE in the "Essex," which was expected to leave about the 6th of August. No doubt they are making good progress home, and we trust the voyage will prove beneficial to them both. They have indeed long "borne the burden and heat of the day."

MUTTRA.

Mr. and Mrs. PHILLIPS, as our readers are aware, had been obliged to leave Muttra, and seek a restoration to health by a short residence in the mountains. Already they seem to have derived great benefit. Mr. PHILLIPS gives some account of the locality under date of June 10th.

Here we are, seven thousand feet above the sea, recruiting our exhausted energies. It is an English climate, and is doing us all good. My last will have informed you of the painful necessity that drove us here.

My presence here has suggested to some of our friends the propriety of purchasing a mission house for sick missionaries of our denomination. We should like your opinion on the subject. I need not enter into the arguments pro and con on this point, but would simply inform you that the question has been settled in the affirmative by the three great societies labouring in Northern India. The American Presbytery Mission have an estate here capable of accommodating three families; the Church Mission is building a house in Landour; and the London Mission have for some time had a mission and house at Almorah.

Having lately suffered from an attack of fever and ague, I feel weak and not able to write much. This place is like the Grampians hugely magnified. The highest point on which houses are built is 7500 feet above the sea; the air therefore in the house is always cool, and except in June, tolerable with an umbrella outside all day. The houses are scattered at all heights up the two united mountains of Landour and Mussurie. There are enough to fill twenty ordinary cantonments. It is the fashionable resort to all the sick of North-west India, who cannot afford the expense of Simla. There are two churches, now filled by pious clergymen, one female Catholic school and chapel, two good boys' schools, and some for girls. At present there are four baptist families here, two of whom are permanent residents. On sabbath next I hope to immerse in a stream at the bottom of the hill, one brother and two sisters; other pious persons have been studying the subject of baptism before my arrival, and may yet be immersed. We have one English service a week; and when my health is rather more established, I shall commence bazar preaching with brother Makepeace's Teloogoo convert now with me. Friends here will assist the Muttra mission, whilst I am here, with their contributions.

SERAMPORE.

In a letter to the secretaries, dated July 1st, Mr. DENHAM offers some striking remarks on the need of schools. Without unduly pressing their importance, he decidedly urges their extension as a most valuable auxiliary to the missionary in the prosecution of his work.

I fully concur with you that we have not made the most of our position and influence to instruct and prepare our teachers: as a denomination we are woefully deficient in the department of schools, though as baptists our views have least of all to dread the spread of light and knowledge, yet little has been done by us in the direct work of education since the days of our fathers. In reading their journals we cannot but be struck with the energy and far-sightedness of those good men, with the zeal and avidity with which they seized, and the care they expended on the three great departments of mission labour. They preached to the natives incessantly, they translated and distributed God's blessed word, and everywhere they opened schools. There was little or no novelty in their plans. Indeed, essential novelty in these respects would be undesirable, while to neglect their example would be blameworthy. It is agreed on all hands that they stimulated the most apathetic bodies to do something towards educating the masses of the people; but, have not we ourselves grown cold since those good men were laid in their graves?

When I came to Serampore and saw the state of things, these reflections deeply moved me. Our difficulties in endeavouring to resuscitate the college, to say nothing of the immense outlay, you know were formidable and not few. I saw, or thought I saw, as in England so in India, that those churches were most healthy and the people composing them most active, where the young were looked after and cared for. One fact is, however, patent to all, that the preaching of the pastors at home is not less frequent, nor their success diminished, nor are their contributions to benevolent objects less, where schools and bible classes are found in active operation. These observations apply to India; intimacy and frequent intercourse with the better instructed and more influential youth among the heathen give a hold on a neighbourhood that every wise missionary will improve.

When in Burmah two years ago, the same facts struck me forcibly. Our American brethren have schools in every place. I visited nearly all the stations, and found that wherever there was a missionary station

there was a school; and in some places very superior schools too. I may instance the schools at Obo, under the direction of Messrs. Vinton and Binney. The Karen female school, under the efficient superintendance of Miss Vinton, was one of the most interesting schools I ever witnessed. It is true that the Burmans and Karen mountaineers are more manly than the Hindoos; still the whole of that mission redounds to the honour of our American fellow labourers; indeed their praise is in all the churches.

I trust that you will not forget Burisál, and Mrs. Sale's schools there; and Intally, and the very useful school under the charge of brother Pearce. The head master of the Benevolent Institution in Calcutta, was a pupil in my classes here, and who has his heart in the work of preaching Christ among the heathen. Nearly all the young people who have joined our church here since my residence, have been from my Bible and other classes. In the course of the year I expect that one young man, of talent and of promise, will leave Serampore for Simlah, to assist in the school there, and I have no doubt but that he will make an efficient lay preacher in that far distant station.

I have five clever and promising youths not supported by the college; one has lately joined the church; also Mr. Felix Johannes, who is a member of the church, is with me at present on probation, together with a Christian Hindoo, and a young man formerly a *Mussulman*, not yet baptized. The young *Mussulman* has resided here about six months, and has given us great satisfaction. We have had many inquirers, at different times; but I dread making such cases prematurely known, for many run well for a season who, by-and-by, grow cold or become offended. Perhaps there is nothing more trying to your missionaries than such repeated disappointments, many, even good Christian men, err here and grow impatient at apparently limited success. They overlook the fact that great events are tardy in their development, that there is much preparatory work yet to be done. From the days of Eden to the advent of the woman's Seed do we not reckon 4000 years? The destined leader and legislator of God's chosen people passed through many vicissitudes and trials, and had, moreover, *eighty* years' discipline to undergo before God openly called him and divinely commissioned him to lead his people from the house of bondage to the promised land. The slowness of the work may exercise us, but when a man advances with God his steps may be slow, but they will be certain.

The annual festivals here are just over.

The numbers in attendance throughout the time bore small proportion to former years. There was altogether a great falling off among the pilgrims this year; the attendance was a concourse of the lowest rabble, sprinkled here and there with a few country Hindoos.

The disreputable females, *connected with idolatry*, were in greater numbers, and showed themselves more openly and behaved more insolently than I have known them do on former occasions.

CHITTAGONG.

Mr. JOHANNES writes, under date of June 26th, and he seems to have considerable encouragement in his work. The following extract will show on what it rests, and whence it is derived.

At Comilla the people afford us great encouragement. Eighteen souls have already been putting on the Lord Jesus Christ, and we have a few hopeful inquirers. I think in a few years, when the gospel is more extensively preached in this district, a very large church may be formed. If a brother was sent here and schools established, much beneficial result is likely to follow. Pray for us, dear brethren, that the Saviour may be more and more glorified among these idolaters.

We have also some who attend and encourage us at Chittagong, and of whom we entertain hopes. My old teacher, who has been with us for ten or twelve years, a high-caste Brahmin and a most intelligent man,

after rejecting the gospel for so many years, has this year professed his regard to the religion of Jesus, and I have every reason to believe he will answer my best expectations and be a warm adherent of the Lord Jesus Christ. He promises to be a very useful preacher, for which he appears to possess qualifications. His wife and children will, I fear, leave him. He is a middle-aged man, and loves his wife and children dearly. How he may stand this trial I cannot say; but as he appears to be sincere, God will bestow his grace upon him and enable him to make the Saviour his all in all. He is a well-known character here; and as soon as the Brahmins find him separated from them, they will commence with their persecutions. One of his daughters is married to a Brahmin. He has also one son who is with the mother in the village. May God appear for all our tried and persecuted converts, and enable them to be strong in the Lord and in the power of His might.

INCIDENTS OF BIBLE DISTRIBUTION IN INDIA.

In our last number, a few extracts, under the above title, were given from the Fifth Report of the operations of our brethren in translating, printing, and circulating the sacred scriptures in the languages of India. A few more are subjoined; for they cannot fail to interest our readers, and afford them an insight into a part of mission work, which, though not so striking as some others, is yet of the highest importance.

Manner of distributing the scriptures.

You ask me about the distribution of scriptures. I will mention the plan which I have been pursuing for some years in Patna, as it may be useful to some young missionary or other.

In Patna, where I am well acquainted with the people, and am generally known, I first give persons small books, and tell them, when they have read them, to bring them back to me, and if they know their contents,

I will give them larger. It has often happened that one and the same book has gone to several persons, being taken from one and given to another. At the last mela we visited, Paikunthpur, I pursued a new plan; knowing that a number of wicked men came to annoy me, by getting books just out of sport to destroy them, I put a price on them, and took one pice of some, and of others two or three pice; this had a good effect, it checked those persons, as they would not spend their pice for nothing, or for spoiling the books. Several hundred books I thus gave away for pice; but to those who had read our books and could tell me what they contain, I gave books gratis. One man came holding out his hands for a book; I asked him if he could read, he said, "No;" but added, "I have a friend who is not here at the mela; he reads every day, and I listen to him, and I like what he reads very much." From what he said, I perceived it was a tract he spoke of. I then gave him a gospel. I told the people that next year, if the Lord permit us to come again, they must tell me the contents of the books which I gave them. I intend to follow this plan at all melas in

future. I don't know that any one has been converted by reading the books, but we universally hear it said that our books are good books; this testimony is given by the majority of readers and hearers, and, in my opinion, is of no small value.

A proposed plan for systematic distribution.

I have often thought of the plan you recommended me some years ago, to leave a copy of the scriptures in every village where a person could be found to read it to his neighbours, and have in many instances acted upon it; not, however, as extensively as could be wished. I have had the pleasure of preaching in villages, where no missionary ever preached before me, and of leaving some portions, or the whole of the New Testament, with the understanding that it would be frequently read to the people. But to carry out this plan fully, we must have systematic itineration, or the *colportage* system, which I think a very excellent one; the Bible and Tract Societies here are trying it. I trust it will succeed and be eminently useful in disseminating the knowledge of the one true and living God and of Jesus Christ whom he hath sent.

Good effects—duty of persevering.

In some few instances I have witnessed the good effects which the perusal of the word of God had produced, so that I could say, "on them that were sitting in darkness and in the region and shadow of death hath the light shined;" and even in cases where one could hardly conclude that real conversion had indeed taken place, yet former bitterness and opposition to the truth had vanished away as the morning cloud and the early dew, and decided hostility and indifference had been succeeded by thoughtfulness and respect, which may, with propriety, be regarded as the harbingers of still greater and more permanent benefit to the individuals themselves, as well as a noble manifestation of the triumph of truth over error and superstition. If by any means, through the divine blessing, whether by preaching, conversation, or the reading of the scriptures, the attention of the enemies of Christianity can be arrested, and they themselves brought to indulge a spirit of inquiry and reflection, very much has then been accomplished towards bringing them over on the Lord's side. Now, it appears to me quite plain, that for this purpose all these means combined ought to be resorted to. For example, I go out into the streets and lanes of a city to preach,—many persons gather round me to hear;—some oppose with all their might, and raise objections;—controversy or conversation necessarily ensues;—then if I have by me some portion or portions of

scripture expressive of the doctrine or subject of which we have been speaking, I hand it to them, that they may read for themselves. This I have done on many occasions, and have afterwards marked its beneficial tendency. Sometimes, indeed, I have been without any scriptures to give—which, by the way, is the case at the present moment, with the exception of a few portions which I lately obtained from a Christian friend in the station. Since I have been here, several parties have applied to me for books which I had not. Therefore I hope you will be so kind as to send me a good supply, as soon as you possibly can, in the Urdu, Hindi, and Sanskrit languages.

The scriptures read.

At the yearly melas at Bhuteshwar, where thousands are congregated from distant parts, scriptures have been regularly distributed to such as could read and were anxious to obtain them, and some instances of their effects have come to my notice. After one mela a man came to my house at Chitaurah, bringing a gospel and tract with him, and declaring that he was convinced of the truth of Christianity and determined to embrace it. I one day passed a Muhammadan with two books before him, and on turning to see what he had got, I found him carefully comparing two translations of the New Testament, which he had found out were not exactly alike. Again a short time since, after preaching in a village, a man brought me an old copy of the Hindi Testament, which he assured me he regularly read, and the contents of which he remembered to some extent. I mention these little incidents to prove that the bible is read by numbers who receive it, and consequently, although some abuse it, yet it is making its way amongst the people, and leaving impressions where the foot of the missionary has never trod.

Increasing desire for the scriptures.

In my own district, during the last year, several have borrowed the Old Testament, and after reading it, have returned it. Amongst the Muhammadans especially there appears to be a spirit of inquiry, such as I have not before witnessed. Applications at my bungalow for the word of God have been more numerous last year than in any former one; and as readers are increasing, there is every prospect that the blessings of the gospel will become more generally known and appreciated.

I have not a copy of the Sanskrit Testament left, and my Hindi ones are also expended. I will therefore thank you for a supply, as soon as you can conveniently send me one.

WEST INDIES.

JAMAICA.

BROWN'S TOWN.

We insert the following extracts from a letter of our esteemed brother CLARK, dated Brown's Town, July 8. The account which he gives of the state of the churches under his care is very pleasing; and it must have been most gratifying to him, after his long absence, to find the people so steady, united, and consistent. But his statements respecting the physical condition of the people are truly affecting. Grants continue to be sent, from time to time, from the Cholera Fund; but the SPECIAL FUND is nearly exhausted, and lately very little has been received on that account. How necessary such a fund was, and still continues to be, no one who reads Mr. CLARK'S observations can doubt. We hope they may tend to replenish that fund.

During my absence, brother Hodges has diligently and faithfully superintended the stations; several neighbouring ministers, of our own and other denominations, have kindly assisted in supplying my lack of service, and my excellent native helpers have earnestly persevered in their labours—preaching the word, conducting prayer-meetings and schools, and visiting from house to house.

The small-pox has prevailed awfully in the Brown's Town district. There have been about two thousand cases, and a large number of deaths. The distress of the people, I am told, was greater than was ever known before. Whole households were prostrated, so that one individual could not assist another. Food was scarce; water could not be obtained except from a distance of six to ten miles, so that young plantain suckers had to be cut down, to extract the moisture from them: and even now, where the disease is, we hope, subsiding, there is much suffering. In many cases those members of families, by whose labour the remainder were supported, are unable to work. The drought to a large extent destroyed the growing crops of provisions, while the prevalence of sickness prevented the usual amount of planting; so that were it not for the importation of food from America,

we should have a famine. Flour, which sells in England for 18s. or 20s. a barrel, is selling here for 50s. A threepenny loaf is by no means equal to a penny loaf with you, and most other provisions are proportionately high in price.

The help you have enabled brethren to dispense to the sick and poor has been very welcome. I trust you will still have it in your power to render aid where it may be required, and to afford assistance to brethren themselves, whose means of support have been almost entirely destroyed. Let me also beg the earnest and importunate prayers of all who take an interest in missionary operations in this island, that the repeated and heavy trials and afflictions through which the people have passed may be blessed to their spiritual prosperity.

I have reason to bless God for his goodness and mercy to the churches under my care. With some exceptions, the members have, during my absence, walked according to the gospel. A few of those who were awakened during the cholera have turned back; but the greater number have been faithful to their profession. There are a goodly number of candidates for baptism, but I have not yet been able to converse with them. The attendance at our schools has fallen off, in consequence of the sickness and distress, but they will soon I hope be restored to their former state. Since my return, I have preached one sabbath at Brown's Town and the other at Bethany, to immense congregations. To-day I go to Clarksonville, to visit that portion of the flock I had the happiness of gathering, who are now under the pastoral care of brother Johnson, and in a few days I hope to go to see those connected with Sturge Town and Salem churches, under brother Hodges's care.

In the hurry of departure I omitted to request you, through the pages of the Herald, to return my sincere thanks to those dear friends who kindly and generously contributed to assist me in carrying on the work of God at these stations; also towards the liquidation of the debts on my chapels, and maintaining our two sabbath and four day schools; and to those who made me the medium of conveying their liberality to some of my fellow labourers—from each of whom they will no doubt hear in the course of a few weeks.

I received boxes and parcels of useful articles, which have just been safely landed, from ladies at Birmingham for Mrs. Knibb.

Mrs. Burchell, Mr. Hands, Mr. Dexter, and for several female teachers connected with our mission, as well as for my own schools; from Liverpool, Bradford, Luton, Leighton Buzzard, Thrapstone, Shacklewell, Devonshire Square, Bloomsbury, Tottenham, and Stoke Newington; also grants of tracts, children's books, and lessons from the Tract Society, Sunday-school Union, and various friends, for the stations and schools under my care; a box from Lion Street Sunday-school, containing Testaments, lessons, and slates for the schools of our native pastors,

and a grant of books from the Tract Society for native preachers;—for all of which I beg to return my grateful acknowledgments.

Our brother Hodges and his family will, I regret to say, be compelled to leave the island in search of health. Brother Hodges is unknown to the brethren, but I beg to commend him to you as a faithful servant of Jesus Christ. Brother and sister Gay will sail about the same time. Other brethren and their wives also greatly need a change.

SAVANNA LA MAR.

We have great pleasure in announcing the safe arrival of our beloved brother, the Rev. JOHN CLABKE, at Savanna-la-Mar. From his letter it is evident that he has returned to Jamaica with the old feeling of interest in the people there, fresh and strong. He writes like one glad to return to that part of the mission field where his heart ever was, and from which he has been long separated. His letter is dated, Sutcliffe Mount, July 2nd.

We reached Jamaica in safety, after a pleasant voyage of forty-three days from the Clyde; and after remaining eleven days in Kingston, we proceeded in a drogher to Savanna-la-Mar. In twenty-four hours we reached the place, and had a kind welcome from the many friends who assembled to greet us. On the sabbath the chapel was well filled, and many came a distance of

twelve miles to be present on the occasion. On the following Lord's day, at Fuller's Field, the attendance was also good, and I was well pleased with the place, and with the warmth of feeling manifested by many of the people.

We enjoy good health, and are pleased with the prospects of usefulness which appear before us; and not the smallest cause of rejoicing on my part is the fact that, in a district very near to me, a great number of recently arrived Africans are located—some of them are married; several have become inquirers, and nearly all express a deep interest in the truths they hear at this place. They are anxious to have their children taught to read, and I hope to find one of their number, who can read tolerably well, and be willing to act as an instructor to the rest. A person from Sierra Leone is a member with us, and our best sabbath-school teacher. I hope God will incline his heart to this work; and a young Creole, of unassuming manners, I have already taken under probationary training for a teacher of the young at this place.

H A I T I.

JACMEL.

It is with sincere sorrow that we read Mr. WEBLEY's last letter, dated Aug. 10, and none will read the extracts which follow without deep sympathy for our brother, whose trials have been so numerous and heavy.

Our house is now a very sad one, and our hearts are sorely desolate. Since the departure of my brother, my poor wife has been almost entirely confined to her bed, and is still an invalid. Her extreme suffering has been a source of great anxiety and sorrow to

me, and I have even feared that she would not live through it. But, thanks to Him who always mingles mercy with deserved judgment, she is now a little better, though still suffering from great weakness. During her illness our darling babe was taken ill with fever, and we feared that our heavenly Father was about to deprive us of this precious treasure. She is now better, though far from being well. The day she was seized with fever, I was myself taken with violent headache, so violent, indeed, that I immediately sent for a doctor to bleed me. The next day, in spite of the precaution of the previous evening, I was taken with fever, and had

to be bled and leeches, and so again the following day. After considerable difficulty the fever was got under, although we feared it would turn to brain fever. I am, however, very, very weak. My constitution was so broken up before, that this last attack has

left me weaker than any previous one. How sweet that heaven must be where there will be no more pain. May these oft-repeated sorrows of earth prepare us for the rest and quiet of heaven.

PORT AU PLAT.

It will be remembered that some months since several changes took place in the Bahamas mission. It was thought desirable that the mission originally begun by Mr. RYCKOFF in Port au Plat, on the north side of St. Domingo, and which was abandoned in consequence of opposition from the authorities, and the disturbed state of the country, should be resumed; and Mr. RYCKOFF removed from Turks' Island for that purpose, and having now been at Port au Plat some months, gives the following details in his recent correspondence:—

On the 6th of March we sailed from Turks' Island for St. Domingo, where, after a short voyage of two days, we landed on the Monday, and on the Thursday night opened divine service in a suitable room hired for the purpose. From that time down to this date, April 9th, we have held services on the Lord's day, and during two evenings in the week, with an encouraging measure of success. True, our congregation inside has not been more than from twenty to thirty; but this small matter may kindle

yet a great fire, a fire of light and love to the Saviour, that shall raise many souls to heaven and purity. We have at most of the services the natives round the doors and windows, especially under cover of night, and the shade of the verandah projecting from the house. When I see this I take my Spanish testament and read to them, or at once endeavour to tell them in Spanish about the right way of salvation by Jesus alone. I have then all satisfaction in the good attention of the people.

I have reason to believe that here, at Puerto Plata, we should soon have an encouraging congregation, if we could obtain a chapel; this establishment would tend indirectly to aid us in other places. It would make us known as having a stake in the country, and make your missionary known in a way that would render more easy his access to other places.

I must not forget to say, we have opened a Sunday-school with eight children; but should that institution increase, our accommodation will limit our efforts.

Our first collection was made on Sunday, when on Monday we found something like 125 dollars had been subscribed, or nine shillings and threepence sterling. I have opened a class, which will call upon our friends' liberality as well as aid their spirituality.

AFRICA.

Mr. WHEELER, whose health has been materially improved since his return, and who is now busily engaged in attending various meetings, has sent us an account of the kind manner in which the members of the church at Fernando Po provided for his comfort during his voyage. It is due to this affectionate people to insert Mr. WHEELER's note to us on the subject.

I must acknowledge the proofs of kind feeling and consideration which I received from the people at Clarence on my leaving

the island. Any little thing they could do for me in the business of packing up, or needful for my comfort, they were too pleased to do; and one after another, when informed of my sudden summons from the captain to be ready to start, kept coming in to bid me good bye, or see what they could do. In the meantime I found that fowls, yams, oranges, pine-apples, and bananas, were being sent into my yard for shipment for my comfort in the voyage. Our good and active brother, Wilson, superintended the getting in of these things, and told me that there would have been even more fowls sent, but that the coming of two war-steamers a few days before had nearly exhausted the supply both of fowls and eggs. I may mention that the

supply of these forms one source of profit to the inhabitants. But the number of fowls actually sent was not less than thirty-eight, some sending even three. One woman, a constant hearer, unable to get any fowl, met me at the last, offering me some silver instead, which of course I declined, although she was sincerely desirous that I should accept it. I however made her understand that I quite appreciated the feeling which prompted her.

Several, besides the deacons, accompanied me to the beach, assisting in carrying the things not already on board, and there I parted with them, with more felt than could be expressed in words on both sides. This seasonable supply of nourishing food, together with the good provisions with which the ship was so liberally stocked, very greatly contributed to the restoration of my health, especially when the pure breezes of the cooler latitudes recovered my digestive powers. Thus, on landing at Liverpool, by God's blessing, I looked a very different being, to what I did on embarkation at Clarence. I have already informed you of the very kind and generous way in which the ship-owners waived all mention of payment for my passage home.

Mr. SAKER continues to prosecute his work with ardour and zeal. Our fear is that, in spite of all remonstrance, he will overwork himself, which is too evident from the recital he gives in his letter of June 28th.

Now that I am compelled to pause, I can write you once more, but it is not an easy task. This day week and the day following I passed in indescribable suffering, and since then till now, I can scarcely leave my recumbent position, yet I did manage yesterday to go to meeting, and stood in the desk two hours. You will, I am sure, excuse me if my letter is short, when I tell you that it is only while lying down that I can write at all.

I left Bimbia again at midnight, May 4th; next day at Clarence with Mr. Wheeler till the 10th. During this stay we had to bury the remains of Mrs. S. Johnson. On the morning of the 10th left for Bimbia; thence to Cameroons—arrived on the 12th. Left again on 14th, at midnight. Next day and night exposed to a heavy storm for fourteen hours; arrived at Bimbia, sabbath day, 16th. Next morning correcting proof sheets from 12 o'clock till 5; then sailed for Clarence—a stormy passage; once our boat was completely on her beam ends. I had scarcely a hope that we should reach land again: yet we arrived at Clarence at night without loss. Found the house vacated, Mr. Wheeler had sailed—being five days before the time appointed by the captain of the vessel. The

first duties of this station detained me there till the 31st. Left at midnight for Cameroons—arrived June 1st at 2 P.M. Here detained again till the 11th. Left at midnight for Bimbia; arrived at two next day. The next day, the sabbath, quite unwell, and could not preach. Correcting printing, and suffering, till the 19th. Left at 11 A.M. for Cameroons;—arrived at 9 in the evening. Heard that my wife and child had left for Clarence on account of the heavy rains. Next day, still unwell; preached but once. Monday 21st, very ill. Strong fever and intense pain at night. Next day worse; requested a visit from a surgeon, who, although the kindest trader I know in Africa, was too much engaged with his trade, to come and see me. Heard that a vessel was about to sail to Clarence at night; a passage was readily granted. Next morning was carried to the vessel, and arrived here on Friday morning, very greatly bettered by rest, and have continued to do well ever since, so as to preach once yesterday; and hope to leave again for Bimbia in three or four days.

This so far is a mere outline of journeys;—the labour connected with it I cannot describe. To preaching and talking there is no end. Translating and correcting sheets is a serious task, and frequently involves intense study by night, when there is nothing to interrupt attention. The New Testament is now our chief work, and I have printed to the 3rd chapter of Luke. Chapter 8 is in type this week. Next to this is the Imbu grammar, which progresses slowly. Some Fernandian lessons, and a new class book for the Dualla schools, are in type.

CLARENCE.

On Monday, the 24th of May, I met the church at Clarence, and had the painful work of dismissing four members; and early the next day had to bury one of the best of our number. He ascended to join the church above in their unbroken praise. And now I arrive just in time to hear the last sad accents over the remains of our brother Richards, long an honourable deacon of this church. When I was here in May, I promised to perform the marriage ceremony for him. I doubt not but he is now at the marriage supper of the Lamb.

When I found Mr. Wheeler was really gone, I felt then that something must be done to continue the services here. For me to resume the entire charge of this station I felt to be impossible. In a few words then I will tell you what I have done. I resolved to visit Clarence as often as possible; so that it involves no neglect of anything on the continent;—to leave the services and the church at Cameroons more in the hands of Horton Johnson;—to appoint J. Wilson a teacher for the time being at Clarence, and arrange with him that two days shall be devoted to the church during the week, that

when I am not here, the services shall be conducted by him and by Smith during the week and on the sabbath. So then, with Johnson at Cameroons, Fuller at Bimbia, and Wilson and Smith at Clarence, I hope to continue all the stations.

FRANCE.

MORLAIX.

Amid the greatest opposition and discouragement with which the mission has to contend in this district, the gospel yet makes its way, slowly indeed, but with some tokens of success. Mr. JENKINS writes, Aug. 12th :—

In the first place I have to mention two interesting meetings held lately at our place of worship. One of these is a kind of a general meeting, held alternately every three or four months in the places of evangelical worship in this department. It was held here on the 26th, 27th, and 28th of June. It commenced on Saturday evening, by a re-union for reading God's word, prayer, and praise. On sabbath morning, the pastor, Le Fourdray (Brest), preached in French. In the afternoon, the Rev. J. Williams (Quimper), preached in English. In the evening, Mr. Planta (evangelist at L'Orient), preached in French. At the close of the afternoon service, a collection was made in favour of the work of distributing the scriptures in Brittany, which amounted to 183 francs. On Monday evening we had a closing meeting, in which was given some account of evangelical labours in this country.

The other meeting referred to was a Breton one, held at our chapel last sabbath morning (8th of August), to unite and edify the Breton friends of the gospel of Christ. The attendance was fair. Some persons had come from a great distance. We had a good meeting; and we have reason to say it was a blessed thing to meet thus together in the house of God. It may be said with truth, of several of those present, that they are like children growing in the grace and knowledge of our Lord Jesus Christ. There is among them some real progress, and we believe it is a beginning of a more extensive success of the gospel.

The Itinerant School.

I have now to state the case of our itinerant Breton school, and I shall feel obliged to you for laying it before the Committee. What I call our itinerant school is, as you are aware, the teaching of children and adults to read, from house to house, making use for that purpose of our Breton first book

to read, and the New Testament. This mode of teaching was commenced on the 10th of December last, by one of our Breton colporteurs, who had not succeeded in obtaining an authorisation to sell the scriptures. It struck me he might be usefully employed in this other mode of doing good within the district where I preach in the country. It is true we feared the difficulties which were likely to arise against this work. Nevertheless our friend went to work boldly. Success attended his labours. Priestly opposition and some lay influence soon came to bear against him, which made several tremble and abandon the teacher and his teaching. This panic did not last long, and we had the satisfaction of seeing confidence returning, and with it a portion of those who had been frightened away. The priest of the parish where he chiefly labours preaches violently against us at present, complaining that the men especially, being led away by our errors, do not come to the confessional; but I am told the people generally disapprove of his attacks, and are becoming displeased with them. The good work of teaching goes on, and gains ground. According to the teacher's account, at the commencement of this month, he has fifty-five learners. They are thus:— three married men, two married women, ten young women, three young men, and thirty-seven children, from the age of six to fifteen years. The teacher gives a lesson daily to the greatest part of his pupils, but the others he is able to visit only every other day. All are in the first book except one, who now reads in his New Testament.

More Teachers wanted.

I have the satisfaction of telling you that this work is so much on the increase, that another teacher or two are wanted, as the demand for lessons extends to a wide circuit, and it appears quite probable that this is a work that would soon greatly expand itself, if supported and carried on with judgment and vigour. I am quite of opinion that it is highly desirable; all that is possible should be done to carry it on and extend it. I need not expatiate on its vast utility and importance. Knowing that none are more able to form a just idea of the value of this excellent work than the gentlemen who form the Committee of our Missionary Society, I

dismiss this point, only remarking that this is perhaps one of the most effectual means of evangelization we can make use of among the inhabitants of Lower Brittany. It suits particularly the Breton population; it will enable us to prepare them for the perusal and understanding of the word of God; to hear the preaching of the gospel with discernment and profit; to remove prejudices; to spread true Christianity among them in a familiar way; to open the way for introducing among them with success our little religious literature, &c.

Shall the School be supported?

The question now is, what will the Committee do to support our itinerary school, and whether it will be supported as a great means of evangelization, so as to enable us to foster and extend it as far as we shall be encouraged to do by the Lord's opening the

way before us, and giving us suitable agents for the work. I think it is desirable that I should know the Committee's views on this subject. At present we have but one teacher, whom I baptized some time ago. He is suitable for the work. He has received only four francs per week salary, and was supported from December 10th to the close of June by funds collected here, in order that a trial might be made of this itinerary teaching. Now that his teaching is become a permanent thing, I am obliged to apply to you for funds to support him. But henceforth we must pay him five francs per week, as four francs are insufficient, though he receives something in the way of food from the people.

Will any generous friend enable the Committee to decide our brother's question in the affirmative?

HOME PROCEEDINGS.

DURING the past month meetings have been held in various parts of the country; and on the whole, from the accounts we have received respecting them, they have been animated and encouraging. Messrs. J. A. WHEELER and J. J. BROWN have been in Glamorgan and Monmouthshire. Mr. WILLIAMS, of Accrington, writes, that as they were unable to obtain a suitable deputation for that district, the pastors determined to do the work themselves. At a considerable sacrifice of time, the brethren PARK, EVANS, WOOD, OWEN, WILLIAMS, and BURN, assisted by Mr. GRIFFITHS, of Accrington, devoted a fortnight in advocating the mission cause, in Colne, Burnley, Padiham, Sabden, Haslingden, Cloughfold, and Accrington. Mr. W. adds, "The meetings have been well attended, and were of an effective character; and I am happy to state that the aggregate proceeds of this year are larger than were those of last. Progress has been made, and still greater progress promised."

Our indefatigable friend, Mr. ELVEN, accompanied by Mr. JARROM, formerly a missionary in China, whose kind services on this and former occasions we beg to acknowledge, has been attending meet-

ings, on behalf of the society, at Barton Mills, Isleham, Soham, West Row, and Burwell.

The Hon. and Rev. B. W. NOEL, M.A., Rev. E. CAREY, and E. B. UNDERHILL, Esq., have been similarly engaged in the West Riding of York. Through the kindness and zeal of T. HARWOOD and J. COOKE, Esqs., the secretaries of the Auxiliary, a much larger number of churches have consented to receive the deputation than formerly. Mr. UNDERHILL afterwards goes on to the Newcastle district, and Mr. CAREY joins Mr. GOUGH in Lincolnshire. Mr. GOULD, whose return from Jamaica was announced in a previous letter, has visited several churches in Sussex, and Mr. LEECHMAN has kindly assisted him at the Brighton and Hastings meetings. Mr. BURDITT, of Saffron Walden, with Mr. GOULD, have taken the Hull district; Mr. SMITH of Brentford, and Mr. WHEELER, have visited St. Alban's, Hemel Hempstead, and Markyate Street; Mr. G. H. DAVIS of Bristol, with Mr. CASSIDY, formerly of the Free Church Mission at Bombay, but whose license was withdrawn by the kirk session, in consequence of his avowing a change of views on the subject of baptism, and

who has been recently baptized by Mr. NOEL, has taken Nottinghamshire and Leicestershire; Mr. WHEELER, North Devon; and Mr. TRESTRAIL and Mr. NEW of Birmingham, the Worcestershire Auxiliary. Some few of these engagements will run partly into the first week of the present month. We would fain hope that they will be found, in every respect, most profitable missionary engagements, and that a liberal, devout, and earnest spirit has pervaded them.

We again respectfully remind the officers of the Auxiliaries of a request, very often made, to send up their remittances speedily. We would say to them,—don't wait until all your accounts are finally adjusted before you remit; but send up what cash is in hand. At this period of the financial year we are compelled to borrow of the bankers. But the amount required may be seriously

diminished, if kind attention be given to this oft-repeated request.

Let not the proposal made by an old subscriber in the last Herald be permitted to pass into forgetfulness. A general adoption of it, by the heads of Christian families, could not fail to produce a most beneficial effect. The thought that thus many thousand families were praying for the divine blessing on the mission every Lord's day morning, and that they were giving under the influence of solemn prayer to Him, is indeed delightful. May the suggestion thrown out by a most liberal and zealous friend soon become a fact!

We would intimate to any friends who may not have received their copies of the Report, that they may have them on application at the Mission House, or by intimating in what way they may be sent, if possible, free from expense to the society.

POSTSCRIPT.

We take the present opportunity of correcting a mistake in the list of honorary members of the Committee, as printed in the Report. Our esteemed friend, the Rev. C. E. BIRT, A.M., of Wantage, felt it last year to be his duty, in consequence of the state of his health, to resign his seat on the Committee. This resignation was reluctantly accepted, and the Committee, to mark, in the only way open to them, their sense of Mr. BIRT's services for upwards of twenty

years, passed a resolution in acknowledgment, and placed his name in the list of honorary members. By an oversight, which was not discovered till it was too late to correct the error, Mr. BIRT's name was omitted from the printed list in the Report for the present year. It is due to the Committee, and to Mr. BIRT, to explain this circumstance, which the Secretaries most sincerely regret.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	June 28.
ASIA	CALCUTTA	Lewis, C. B.	July 1.
		Thomas, J.	July 2.
		Wenger, J.	July 12.
	CHITTAGONG	Johannes, J.	June 26.
	LANDOUR	Phillips, T.	June 10.
	SERAMPORE	Denham, W. H. ..	July 1.
BRITTANY	MORLAIX	Jenkins, J.	August 20.
HAITI	JACMEL	Webley, W. H. ..	August 10.
	PUERTO PLATA	Rycroft, W. K. ..	June 27, July 16.

JAMAICA	MOUNT ANGUS	Teall, W.....	July 14.
	PORT MARIA	Day, D.....	August 3.
	STEWART TOWN	Dexter, B. B.....	July 26.
	SUTCLIFFE MOUNT	Clarke, J.....	July 21.
TRINIDAD	PORT OF SPAIN	Law, J.....	August 9.

ACKNOWLEDGMENTS.

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

Friends at Lewisham Road, for a box of clothing;
 Juvenile Missionary Society, Hanley, for a box of clothing, for *Africa*;
 A subscriber, for a parcel of Baptist Magazines;
 Drawing Room Society, Camberwell, by Mrs. Doxsey, for a parcel of useful articles, for *India*;
 Friends at Kettering, for a box of clothing, for *Rev. H. Capern, Bahamas*;
 Friend at Hammermith, for a parcel of magazines and reports;
 Friends at Mint Lane, Lincoln, for a case of useful articles, including a number of boots and shoes from Mr. Penney, for *Mr. J. Fuller, Bimbia*;
 Miss Eley, Wotton under Edge, for copies of Reports;
 Rev. C. Kirtland, Canterbury, for do.

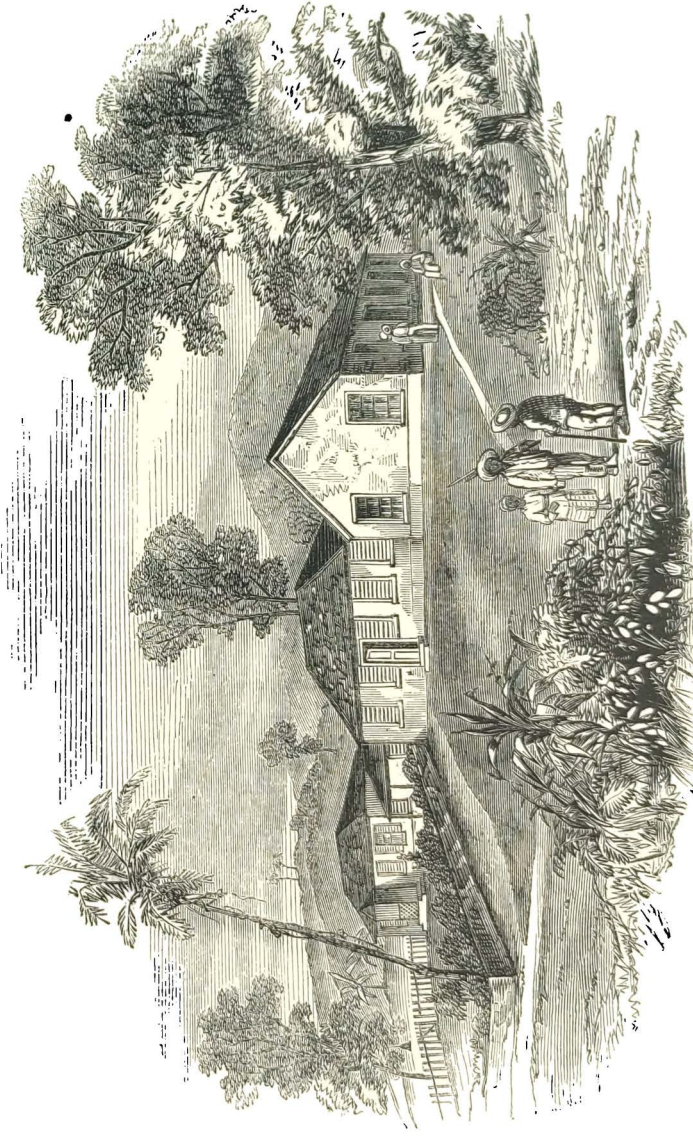
The Committee will feel obliged to any friends who may have copies of the last year's Annual Report of the Society, which they do not require for their own use or for distribution, if they will kindly return them, carriage free, to the Mission House; as the Committee's reserved copies are quite exhausted.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1852.

£ s. d.		£ s. d.		£ s. d.
Annual Subscriptions.				
Chandler, Mr. John.....	1 1 0	Luton, Old Meeting, on	account	3 13 9
Croll, A. A., Esq.....	10 10 0	BESSHIRE.		
Donations.				
Anon	5 0 0	Reading	22 12 8	
BUCKINGHAMSHIRE.				
Bolton, Rev. W., Pro-		Amersham—		
ceeds of Property in		Collection	30 11 0	
accordance with the		Contributions	48 7 2	
wish of the late Mrs.		Do., Sunday School	1 15 10	
Bolton.....	600 0 0		80 14 0	
Coverley, S.....	0 5 1	Less expenses	1 2 6	
Educational Committee			79 11 6	
of Society of Friends,		Spenn—		
for <i>Trinidad Schools</i> ...	25 0 0	Collection	3 13 2	
J. P. G.	0 10 0	Sunday School	0 5 10	
LONDON AUXILIARIES.				
BEDFORDSHIRE.				
Bloomsbury Chapel, on		Cambridge—		
account	5 0 0	St. Andrew's Street—		
Spencer Place—		Collection	50 5 4	
Branch School, Presi-		Contributions	57 12 4	
dent Place.....	5 0 0	Do., Sun. School	7 10 0	
Vernon Chapel—		Zion Chapel—		
Young Ladies, Miss		Collection	2 13 7	
Simcoe's.....	0 5 0	Chesterton—		
Walworth, Lion Street—		Collection, Juvenile...	1 1 6	
Female Auxiliary, on		Contributions, Bible		
account	5 0 0	Class	0 15 4	
DORSETSHIRE.				
DORCHESTER.				
Cotton End—		Do., Sunday School	0 17 9	
Collection (part)	4 18 11	Cottenbam—		
Contribution, Miss		Collection	19 5 1	
Arnold	5 0 0	Landbeach—		
Collection				
Contributions				
Melbourn—				
Collection				
Contributions				
Do., Sunday School				
Shefford, Great—				
Collection				
Contributions				
Swavesey—				
Collection				
Waterbeach—				
Collection				
Willingham—				
Collection				
Acknowledged before				
and expenses.....				
135 6 10				
30 0 10				
165 7 8				
5 7 6				
0 9 0				
4 13 0				
3 16 6				
(This contribution should have				
been acknowledged in the Sep-				
tember Herald.)				

THE MISSIONARY HERALD.



STURGE TOWN, JAMAICA.

The Missionary Herald (Nov. 1852).

MORE MISSIONARIES REQUIRED FOR INDIA.

In a former number of the *Herald* some details were given of the extent to which missions in India had succeeded in supplying the wants of that great country. There were labouring in 1850 no more than four hundred and three Protestant missionaries for its one hundred and fifty millions of inhabitants. It must not however be supposed that these are uniformly spread over the land. *Many parts are entirely neglected*, while those which are occupied are very scantily supplied with the messengers of mercy.

India is a great congeries of countries and peoples speaking diverse languages. There are differences of race to limit the labours of Christ's servants. A missionary in Bengal preaches to a population altogether different from that of Scinde, or Tanjore, while if located in the first of these countries, he is more distant from the last than London is from St. Petersburg. The following tables will give a clear idea of area, population, languages, and respective numbers of missionaries, so far as recent accounts present them.

BRITISH POSSESSIONS.

	Area. Sq. miles.	Population.	Principal languages.	Number of Missionaries.
Bengal Presidency, including Bengal, Behar, Oriasa, Assam.....	173,000	35 millions	Bengali Hindui Uriya Assamese	102; namely, 69 for Bengal, 12 for the 8 millions of Behar and 21 for Orissa and Assam.
Agra Presidency, or North Western Provinces, including Bundelkund....	170,210	28 millions	Hindui Hindustani	59.
Presidency of Madras, including Mysore	126,000	18 millions	Tamil Telugu Canarese	145.
Presidency of Bombay	68,000	8 millions	Marathi Guzerathi	26.
Punjab.....	65,000	4 millions	Punjabi Hindustani	5 lately sent.
Scinde.....	50,000	1½ million	Scindi	1 lately sent.
Ceylon	25,000	1½ million	Tamil Singalese	38.

TRIBUTARY AND ALLIED STATES.

Oude.....	24,000	6 millions	Hindui Hindustani	None.
Sikim	4,000	½ million	Nepalese	None.
Rajpoot, Jyepore, Marwar, Indore, Bhopal, and other principalities in the N. West....	120,000	17 millions	Hindustani Hindui	None.
Scindia's territory, called Gwalior.....	33,000	4 millions	Ditto	None.
Guikowar's territory, called Guzerat.....	25,000	2½ millions	Guzerathi	6.
The Nizam's territory called Hydrabad in the Deccan	89,000	10 millions	Tamil Canarese	None.
Berar or Nagpore.....	57,000	3 millions	Marathi	2.
Sattara, Sawantwari, Kolapur	12,000	1½ million	Ditto	1.
Travancore and Cochin.....	6,500	1 million	Malayalim	19.

INDEPENDENT STATES.

Daudputra territories...	30,000	1 million	{ Hindui Hindustani	{ None.
Nepaul.....	36,000	2 millions	Nepalee	None.
Butan ..	20,000	1 million	Mixed dialect	None. }

FOREIGN POSSESSIONS.

French Possessions.....	530	210,000	{ Bengali Telugu	{ None.
Portuguese.....	1,200	500,000	{ Malayalim Portuguese	{ None.

From these tables it will be seen that the presidencies of Bengal and Madras alone take three-fifths of the missionaries employed, while other countries are left entirely without the gospel. But in these presidencies millions of the people never hear the gospel. In eight districts of Bengal proper, inhabited by fourteen millions of souls there is no missionary whatever: while in five others, with seven millions, there are only eight. If now we turn to some of the most important cities, with two or three exceptions, the destitution of the means of grace will appear exceedingly great.

	Population.	Language.	Number of Missionaries.
Calcutta and the suburbs	800,000	Bengali	37.
Madras	700,000	Tamil	25.
Bombay	230,000	Marathi	13.
Dacca	200,000	Bengali	2.
Benares	300,000	Hindui and Hindustani	11.
Agra.....	120,000	Ditto	12.
Moorshedabad and Berhampore.....	120,000	Bengali and Hindustani	2.
Midnapore	70,000	Bengali	None.
Delhi	150,000	Hindustani	None.
Patna	200,000	{ Hindui Hindustani	{ One.
Lucknow.....	300,000	Ditto	None.
Saugur.....	70,000	Ditto	None.
Bareilly	65,000	Ditto	None.
Surat	160,000	Guzerathi	None.
Allahabad.....	70,000	{ Hindui Hindustani	{ 4.
Mirzapore	55,000	Ditto	3.
Poona.....	100,000	Marathi	One.
Ahmedabad.....	100,000	Ditto	None.
Joudpore.....	60,000	Hindui	None.
Jeypore	300,000	Ditto	None.
Hydrabad in the Deccan	200,000	Tamil	None.
Nagpore.....	80,000	Marathi	2.

Besides these cities, India has a countless number of towns and villages, with a population ranging from five thousand to thirty thousand; places where large weekly markets are held, or where pilgrims assemble in great crowds on festivals.

The number of missionaries in India bears no proportion to the number supplied to some other parts of the world. The Sandwich Islands, with 80,000 inhabitants, have thirty-one missionaries. New Zealand, with 100,000 has forty. The population of the South Sea Islands under instruction is 800,000, and is taught by 120 missionaries. The West Indies, with their two millions and a half of souls, are supplied with the means of grace by no less than three hundred and fifty servants of

Christ. On the other hand, there are towns and villages within fifty miles of Calcutta, with 30,000, 20,000, and 10,000 inhabitants, that never saw a missionary till the present year, and were so unknown that no map gives accurately their position or size. In the whole presidency of Agra, containing fifty-four thousand villages and large towns, and peopled with the finest races in India, there are only as many missionaries as are engaged in the small negro settlements on the west coast of Africa. Entire regions are wholly desert. Not a solitary herald of the cross is found in them. Many of the finest and most populous parts of the country are wholly neglected, or if a missionary is supplied, it is at the rate of one to a million. Dinagore, a district with a population equal to that inhabiting London, has but *one* missionary. It is thus a missionary writes home to his friends: "I rode 250 miles in a straight line through a populous country, passing through many villages every three or four miles, and seeing many others in all directions, and occasionally coming to considerable towns, *but in all that district there was not a single Christian missionary*; not one person from whom a heathen might hear the word of life. My road lay parallel to the sea coast, and at no great distance from it, but I might have gone inland for 100, 200, or 300 miles, and except in one place have found the whole land equally wanting in Christian teachers."*

But it must be remembered that while many obstacles exist in other lands, there are scarcely any now in the missionary's path in India, other than those necessarily incident to the work. All parts of the country are open. Every town is accessible to the servant of Christ. He may journey in every direction without obstruction or danger

to life, and everywhere meet millions prepared to listen with respect to the message he bears. The most difficult portions of the preparatory work are got through. Dictionaries and grammars of the vernacular languages are completed. The scriptures are translated into almost every dialect, and a broad foundation is laid for a Christian and christianized literature. Prejudices also are giving way, and the power of caste is destroyed.

Education too has borne its part in awakening the native mind. Many thousands have had their faith in the religion and science of their fathers irretrievably shaken. The worst customs and rites of the Hindoos are suppressed, and a wide-spread spirit of inquiry has been excited.

The festivals are less numerously attended. Hundreds of thousands have dwindled down to tens, while a dull and abashed spirit has seemed to pervade the throng. "Multitudes are convinced that Christianity is the only religion that will bear investigation, and the time is not distant when multitudes will embrace it." In this opinion the missionaries of every denomination concur.

With these wants and these encouragements before us, what is the duty of the churches of Christ in this country? Surely neither men nor means can be wanting, if Christians are alive to the obligations that press upon them. Thousands daily emigrate from our country for other climes, prompted by the desire of bettering their earthly condition, and, for the most part, with very indefinite prospects before them. They sever the dearest ties. They encounter the greatest hardships. They give themselves to the most arduous toil, and that for the mere attainment of wealth. Can we suppose that higher motives will not lead many of our younger brethren to consecrate *their*

* Life of Rev. H. W. Fox,

lives to God? While others labour for the "meat that perisheth," are there not some of our youth ready to lay aside every consideration of life for the glory of Christ and the welfare of men? What should hinder this? Every motive urges to its accomplishment. The work of Jesus in India was never so full of promise as at the present moment; never could it be carried on with less peril to life or health.

And the heathen are perishing. Crimes of every hue are committed in the name of their gods. Deities of the vilest character dominate over their hearts and minds. They are shrouded in the darkness of ignorance and superstition. They are Satan's captives. The most monstrous rites are practised as worship. Men and women are degraded lower than beasts; while eternity rolls on its mighty flood laden with an irrevocable doom.

Is there no pity for the perishing?

And the means, too—cannot they be found? Who can traverse our country

without being struck with unerring signs of prosperity, of a growing commerce, of increased production, of accumulating wealth. Yet how small a part finds its way into the treasury of the Lord. In no sense has the liberality of the churches kept pace with their prosperity. Former years have witnessed more zeal, and more generous support to our missionary society than it now enjoys. It is only required that a more conscientious attention be given to the wants of India, a more devoted spirit manifested for the welfare of our heathen fellow subjects (and let it not be overlooked that by far the larger part of our Queen's subjects is heathen), a more prayerful search be made after duty before God, and the abundant means that God is now pouring into the lap of England will, in some large and more sufficient measure, be devoted to the extension of the Redeemer's kingdom.

He who gave the talent says—"Occupy till I come."

INDIA.

CALCUTTA.

The case presented in the following letter from our brother WENGER is highly illustrative of the state of feeling now appearing among the natives of India. The increasing frequency of conversions excites the enmity of the ungodly, and the adherents of the false gods are greatly disturbed by the evident progress of the gospel. The date of the letter is Aug. 5th:—

A fortnight ago, July 23rd, a native brother came to me from Mr. G. Pearce, bringing with him a young inquirer of a respectable caste, though not a Brahman. On conversing with the young man I found that he had read the gospel of Matthew, and was deeply impressed with the superiority

of Christianity over Hinduism. He was acquainted with the great outlines of the gospel, and avowed his determination to cast in his lot with the Christians. The next day, Saturday, I saw him again, and was equally pleased. His relatives, with whom he was living, had however discovered his inclination to Christianity, and appeared determined to prevent him from embracing it. Next morning, sabbath, he was locked in by them, but succeeded in getting away to his Christian friend and accompanied him to chapel. To prevent future difficulties the two, accompanied by another brother, started that afternoon for Bansberiyá, a village about thirty miles above Calcutta, in order to fetch his wife, if they could get her, who was living there at her father's house. They arrived on Monday. The young man went to his father-in-law's house, without avowing himself a Christian, and

obtained the consent of the family to take away his wife. But it was thought necessary to wait for an 'auspicious' day, which was ascertained to be Wednesday. On Tuesday his father-in-law received a letter from his Calcutta relatives, giving him notice of the young man's propensity to Christianity. He was immediately treated as a prisoner, but allowed to see his wife, who after some talk said she would not object to share his new religion.

Next morning he succeeded in slipping away from his keepers and rejoining his Christian friends, who were waiting for him at a distance; as the circumstance that they had cooked on the boat instead of the bank had betrayed their Christianity, and rendered it advisable for them to go somewhere else, as they saw they were watched. That evening they again arrived at Calcutta, thereby greatly relieving my mind and that of others. The first Christian friend of the young man had previously (on Saturday) secured another house in an out of the way part of Intally, which it was hoped the inquirer's relatives would not discover. It was the only feasible plan that I could devise for his safety. The following sabbath, August 1st, he attended worship, and witnessed in the morning a baptism, and in the afternoon the Lord's supper.

I now began to hope that there was no more fear of his being kidnapped, but I was mistaken. On Wednesday evening ing—the eve of brother Pearce's departure—we had a prayer-meeting at my house, to commend our sick friends to the gracious care of the Lord. The company broke up at ten. I took the proofs of the Bengali Testament and worked at them for an hour, fearing lest I should have little time to devote to them next day. In fact I almost always sit up at work till past eleven.

The alarm.

At a quarter past eleven I was just rising to go to bed when a rap was heard at the door. I found some Christians from Intally. They told me Jacob's house was surrounded, and had been since eight o'clock, by people who wanted to get hold of the inquirer. I took my walking stick and accompanied them to the spot. I could only see about a dozen men, but I know not how many were lurking about in concealment. My first move was to enter the house. The door was locked behind me and we united in prayer. Afterwards I went outside alone, and talked to the people, endeavouring to persuade them to go home, and to come for an interview with the convert to my house on Friday. However, nothing would do but they must see him and converse with him. They assured me over and over again that they intended no harm. At last I went in, and told the young man to come near

the door and converse with them. The door was opened so as to be left ajar, the young man stood just within, and I stood in front of him outside, making them keep at the distance of about a yard and watching carefully that they should not rush in and seize him.

Persuasions.

One of them then spoke to him in a manner, which, if the speaker had been sincere, I should say would have been admirable. He told him it was not right to embrace a new religion without having first instituted a thorough comparison of its merits with those of the old one, and so forth. He then said, "Will not you come home to see your mother again, and to hear what we all have to say on behalf of the religion in which you were brought up?" Thus worked upon, he promised to go in the evening, but requested to be left undisturbed for the rest of the night. I then went in again, the door was locked, and as it was past one A.M. I made up my mind to go home. The people outside also were dispersing, and when I went out to go away, all who were visible went away likewise, some of them accompanying me a few hundred yards, as I was escorting some native Christians returning to their home on the mission premises at Intally, who were somewhat afraid of being beaten unless I went with them. After taking leave of all, I went by a circuitous route once more towards Jacob's house, and had the satisfaction of seeing all quiet. Perhaps I might have taken the young man with me then, but I knew that the neighbourhood was watched, and I had told our enemies where my house was, so that any how it was not advisable to take him, especially as I did not wish to have brother Pearce disturbed in his feeble state, and after the excitement connected with the prayer meeting and the taking leave of friends. It was more than half-past one when I arrived at home.

The abduction.

Next morning at eight I learnt that the enemies had come again in the night, but not deeming it prudent to break into the house at night had gone off after a brief parley. But about sunrise they had returned in greater numbers, entered the house, dragged the young man from under the bed where he was concealed, and carried him off, not in the sweetest mood. To me they had been all politeness, with the exception of one person who was somewhat in a passion. I know not what has become of the poor young man since. His widowed mother lives at Chandernagore, the French settlement, and he will probably be conveyed to that place. If so, I am not without hopes that he may escape and find out

Sujaat Ali and Mr. Manuel, who are both staying there at present on account of their health, and whose whereabouts he is acquainted with. I believe that if his intellect is not tampered with by narcotic drugs, he will embrace the first opportunity to get away; but time will show. He appeared to me to be sincere, and he eagerly sought instruction from his Christian friend during the week which he spent with him. To appeal to the authorities in such a case would probably be altogether useless; our hope must rise higher than the magistrate's court.

Missionary movements.

Yesterday evening brother Lewis, Mr. Seymour, and myself, with two native brethren, accompanied Mr. and Mrs. Pearce on board the Essex, and took our leave of them off Garden Reach, after commending them once more to the Lord. By this time they are probably near the mouth of the river. They both hope and wish to return; but that is an uncertain contingency. The Lord will do what is best. It was pleasant and yet sad for my wife and myself to have them under our roof the last ten days. Brother Lewis takes charge of Intally, and I of Lukhyantipore and Khari, in accordance with the wishes of all the brethren.

Mr. and Mrs. Jackson left us on the 17th July by steamer, and we see from the papers that they passed Patna on the 29th. We had them in our house and greatly enjoyed their company. Mr. and Mrs. Makepeace left in a country boat on the 27th July.

A great work done.

I was able yesterday to put into brother Pearce's hands the complete Bengali New Testament, excepting the title and table of contents. The last two pages, however, were only a proof-sheet. So this great work, on which I have bestowed a large amount of labour, whilst brother Lewis also has done the same, is now all but finished. May the Lord's blessing rest upon it. The Krishnagur missionaries have not yet forwarded their long promised manuscript translation of the gospel of John to the Bible Society's committee, so that it is probable that for some years longer our version will continue to be the only one in circulation.

Since the above was in type we have received the continuation of the above narrative from our brother WENGER, and also its sad termination. The incident will well illustrate the trials of the missionary life, how often hope runs high, and is suddenly checked in its

bright anticipations. Oh! that the Spirit of God were more abundantly poured out on the labours of our brethren!

Having a little leisure, I sit down to give you the continuation of the history of the young man, commenced in my last.

He found his way back yesterday, and gave the following account of what had happened to him since Thursday morning last, the 5th inst.

At the moment of being dragged out of Jadob's house, one of his captors gave him a hand blow with the fist, but after that they abstained from beating him,—a degree of moderation which could not be expected, and which I regard as an answer to prayer. He was removed in the first instance to a house at Intally; but the owners of it not wishing to be served with a writ of *habeas corpus*—which they expected would be taken out—the captors, by a very circuitous route, conveyed him back to his former residence in Toltollah, near the Mohammadan College, and again entrusted him to the care of his uncle, in whose house he had been living for some years. He was locked up in a room, and a number of books—vile tales and poems—were given him to read. This fact shows the nature of Hinduism. In the parley which his captors had with me, and afterwards with him, the night before, they urged the propriety and duty of his reading some books in defence of Hinduism, or some of the Hindu shasters and their commentaries, before coming to a decision. But when they had got him into their power, they put into his hands the ordinary books, forming the staple of popular Bengali literature, and simply calculated to excite the vilest sensual passions. On Saturday he saw from his place of confinement (the window opening upon the street) two native Christians passing by. To one of them he intimated by signs that he would make his escape as soon as he could. Of this I heard on the sabbath after the morning service. To the other he managed to give a verbal message, which, however, was not delivered till Monday. On Saturday evening he succeeded in getting out, and having a little money by him got into a conveyance and went off to the river side, where he embarked for Chaudernagore, about twenty miles up the river. There he arrived on sabbath morning, found his way to Sujaat Ali's and Mr. Manuel's lodgings, settled with them to go down to Calcutta in their company on Monday, and then attended divine service, which Sujaat Ali conducted in the presence of about forty persons. Not long afterwards he was imprudent enough to go out into the street alone. He had not been there many minutes, before some of his relations—many of whom reside there, and

who were fully acquainted with all recent occurrences—discovered him and carried him off to their house. They sent for his father-in-law and some others of his wife's relatives, and all exhorted him to desist from his purpose. To secure him, they again locked him up, and on the Monday took him down with them to Calcutta, and once more handed him over to his uncle for safe custody. I ought to remark here, that many of the male inhabitants of the villages and towns on the banks of the Hooghly, attend office in Calcutta during the week, but go home over the sabbath, as on that day all government offices (except the post-office), and nearly all the offices of European merchants are closed. (When I first came here, thirteen years ago, the custom of keeping the sabbath was much less prevalent than it is now.) On Monday morning they generally return to town. Our friend, Nunda Nath—that is the young man's name—was again locked up all Tuesday. But it seems that on Wednesday he was left more at liberty. Though still a prisoner in the house, he succeeded in finding his way to the flat roof of a low apartment, adjoining the street. He jumped down a height of six or seven feet, got into a palankeen, and had himself carried to Jadob's house. But Jadob advised him to seek another and safer place of refuge, and sent him to the Colinga chapel, where Sujaat Ali, who had in the meanwhile returned from Chandernagore, was equally surprised and delighted to see him again, after having missed him at Chandernagore on the sabbath; this return took place yesterday about noon. Since then there has been no disturbance; but it remains to be seen, whether his relatives will find out his place of refuge, and make a third attempt to recapture him.

I have, of course, seen him repeatedly since. I wish I could say that he is a converted character. I see no reason to doubt his sincerity; but his knowledge of the gospel is very imperfect. He knows very little English, but reads Bengali fluently. As he is the only child of his widowed mother, and belongs to a family possessed of considerable property, I do not see that the hope of filthy lucre forms any part of his motives. His intellect is not so acute as that of many other Bengali youths, but he is not deficient in common sense, and expresses himself very well. Probably his motives are of a mixed character; a desire to get rid of the stupid forms of Hinduism, to enter into what to him must appear a new world, and to learn English better, may constitute a part of them; but he seems very anxious to obtain a clearer knowledge of the gospel.

He made his escape without any thing in the world, except the clothes on his back. He is not acquainted with any trade, for a trade is below the caste to which he belonged. His uncle used to employ him in copying

letters and accounts in Bengali. The question now is, how to support him, and what to do with him afterwards. I have thought of Serampore; but I should like first to know more about him, and if I see that he is a fit character, to baptize him. This will require some time. Perhaps I can tell more—may it be of a satisfactory character—three weeks hence, when I shall despatch this letter. All these things I mention to you in full, mainly in order that you may see how ill prepared we should be for very numerous accessions to Christianity from young men of this description. Such difficulties occur in almost every instance, and can scarcely be understood, unless illustrated by the minute details which are connected with an individual case.

Aug. 18.—Since the date of the above notice, Nunda Nath has been going on well. He seems really in earnest about his salvation, and anxious to grow in the knowledge of the gospel. I see no reason to doubt his sincerity, and our native brethren, who generally are very correct judges of such matters, are also perfectly satisfied on this point.

Aug. 21.—On the evening of the 19th, when no further apprehension was entertained, Nunda was going to call on Jadob, who was very ill, and on the way was met by eight or nine of his former acquaintances, who carried him off, or rather compelled him to go with them to Toltollah, to a house very near his uncle's residence. The latter, with many other relatives, was then called, and a heart-rending conversation took place; affection (accompanied with large offers of money and other comforts) alternating with rage in the minds and the language of the relations. They stated, however, that they did not wish to run the risk of having a writ of *habeas corpus* served upon them, and that he might therefore go where he pleased, either to his relations, or to his Christian friends. On his deciding for the latter, they let him go; but as he was descending the staircase to go into the street, some of them beat him with their shoes, a punishment which is more of an insult than of an affliction—very much like kicking a man out of a house. In fact, it is possible that they literally kicked him out. He came back to Colinga immediately and his mind continues steadfast.

It should be borne in mind that the defecation of a member of such a family involves all his relatives in disgrace. They are looked upon as having lost caste, and can only regain it at a very heavy expense. As such fines are very profitable to brahmans and others, they are not likely to be remitted. This is one great reason why the difficulties of young converts are so formidable.

Sept. 3.—On Tuesday, the 24th of August, I started for the south, whence I returned on the 1st inst. On the very day of my departure, Nunda Nath disappeared, together with such books, &c., as he could lay his

hands upon, whilst he left some debts unpaid. A sad, and I confess unexpected conclusion of this affair. He effected his escape without communicating with any one, so that I know nothing further.

DACCA.

Our brother BION mentions in his letter, dated August 28th, the following case of an individual, who while convinced of the truth of the gospel, yet hesitates to put on Christ. Many similar cases have of late appeared in various parts of India.

I am glad to say that our preaching here in town and in the neighbourhood is always attended with good and attentive congregations; but we have no inquirers for Christianity. There are many, I dare say, among the higher classes, who are thinking about the gospel, and even stand on the bazars to hear us, but they have no courage to come forward. I lately had an attorney in my house, who often visits me. I was surprised at his knowledge and correct views of the plan of salvation. He keeps the sabbath day; prays to the Saviour; defends our religion among the Hindoos when it is attacked; is a subscriber to a Bengali periodical, and reads the scriptures diligently; but when asked openly to confess Jesus, he draws back, saying, "Who will support me?" He has a good living as an attorney, is reckoned among the better classes, as a mild, sharp, and intelligent man; is called the Christian baboo; yet at present there is no hope of his making a public profession. I have also a door opened in the

cantonments, where I have a weekly English service. Three from the band were baptized by me during the last and the present month, but I am sorry that this regiment will soon remove, and thus any further success among them be cut off. We shall soon have another baptism. A member of the church of England has offered himself to brother Robinson as a candidate for baptism. He is a very influential gentleman, one who has spent a great part of his salary upon missions. Two years ago he was partly the means of a closer inquiry about baptism on mine and brother Supper's part. While we were still connected with the Baale society, he invited us now and then to his house, and afforded us much valuable assistance in our work. He will, however, not become a member of our church, but his open profession will, in some way, vindicate the step we took, which caused so great an alarm here and abroad.

Our brother has had to endure some acts of hostility from the members of his old congregation. His adoption of baptist sentiments seems to have strangely excited their enmity, and they have endeavoured, though happily without success, to injure their former teacher.

WEST INDIES.

JAMAICA.

The following extracts from recent letters give a general view of the state and prospects of the emancipated negroes, and of the churches with which our brethren are connected. If darkness seem to cover the island, there are, nevertheless, gleams of a brighter day.

Mr. CLARK writes under date of August 23rd:—

A fact worth considering.

Will you kindly hand the enclosed to Mr.

Kelly, our coloured brother from America, and pay him £5 for his "case," as a token of the sympathy of my people for him in his trials. I have also an equal amount for Africa, which I wish to make a little more before I send it you. You may wonder at our people raising these sums, when they can scarcely support their own institutions; but I find that to draw out their sympathy and liberality for others, does not diminish their contributions for home objects. It is little however these can do at present for either one or the other. Scarcity of employment, low wages, shortness of provisions, and long continued sickness, have drained their resources.

Hopes and fears.

The small-pox is now spreading in the Bethany and Clarksonville districts. Other parts of the island are also severely afflicted. Estates are being abandoned; the white population are fast leaving the island; and the people are getting poorer and poorer. Still, I am not without hope. When things get to the worst, they will take a turn (at least for the natives), and I anticipate brighter days for Jamaica. But the struggle in the meantime is a severe one. May God enable us to persevere. We have his promise, that if we sow in tears we shall reap in joy.

I am exceedingly glad that so much attention has lately been called to the subject of native agency. It has been very gratifying to me since my return to find several young men in my churches who give promise of usefulness as pastors and teachers; and I believe this is also the case in others. In our brother East we have a worthy successor of brother Tinson. His heart is in his work. He labours indefatigably, cheerfully, and hopefully, and is just the man we needed for the post.

I never had more to trouble me or to encourage me than I have had since my return. I have had disputes to settle; charges to investigate; reproof to administer; members to exclude; till I have been almost broken down. On the other hand, I have seen proofs of sincere and ardent piety—in the holy walk of numbers; their patience under afflictions; and their Christian affection towards myself, which have filled my heart with gratitude to God. I have upwards of fifty candidates for baptism. The congregation here yesterday was one of the largest I ever beheld, and the services were of a very solemn character. During the week we had several alarming shocks of earthquake, which I attempted to improve by preaching from Acts xvi. 26: "Suddenly there was a great earthquake," &c.; calling attention to its results in the conversion of the jailor and his family, and earnestly enforcing the important lessons which such visitations teach us.

Our Engraving represents the station at Sturge Town, under our brother CLARK'S care.

Under date of August 13th, Mr. J. E. HENDERSON says:—

I have lost, since the first appearance of cholera, at least four hundred persons connected with the two congregations. The long continuance of small-pox in the neighbourhood has reduced many of the survivors to a state of poverty, from which they will not speedily recover.

Temporal destitution, and Spiritual prosperity.

My congregations continue very good, and opportunities for usefulness are opening on every hand. I baptized fifty-eight persons three weeks ago, and have as large a number left who profess to be anxious about their souls. Our schools are attended better than we could expect, as the measles are very general throughout the neighbourhood; they do not prove fatal in many cases, but coming so speedily after the cholera and small-pox, they add to our distress. The island is now in a most impoverished condition. All eyes are upon our delegates; and should they fail in obtaining relief, I suppose we shall be pronounced irretrievably ruined. It is indeed a sad pity to see so beautiful and fertile a colony going to decay for the want of enterprise and capital. Should we not again be visited by the pestilence, I do not think the circumstances of the people will get worse—perhaps they may improve. We are very anxious about our brethren at home. I suppose May, Gould, and Hodges will not return. How are their places to be supplied? You will say, by native brethren. I am afraid, however, that suitable persons cannot be found, and that forcing unsuitable ones into important spheres of labour, may be productive of disasters little thought of. We have certainly great encouragement from the manner in which those who have left the Institution are conducting themselves, to persevere; but I feel that there is a danger of pushing the thing too far. Those with whom I am acquainted seem to be working well, and God is blessing their labours.

We beg to call attention to the following extracts from a letter addressed to Dr. Hoby by Rev. J. HUME of Jamaica, dated July 20. Our friends will be able to form a somewhat correct idea of the great difficulties which surround our brethren in that island and of the main cause of them. Mr. HUME has had the aid he asks for sent to him by the last mail. The case was too pressing to admit of a moment's delay. The balance of the Cholera Fund, which yet remains unappropriated, is very small; that of the "Special Fund" still less. Calls for help are still heard, and we hope they will not be in vain.

The circumstances of this island are more depressed than ever, and especially, I think, in this an interior parish. In our immediate neighbourhood, out of five sugar estates only

one remains in partial cultivation. Coffee properties have also around us been abandoned. Not one in ten of the people connected with my station have any work on the estates at all. They are mostly driven to grow provisions for the market, and now through a failure in their crops, from a desolating wind, and also through the check given to the cultivation of their fields by the ravages of cholera, they for some weeks have had nothing to carry to market, and but little to eat. Always at this season they suffer a little during the interval between the going out of the old provisions and coming in of the new; but never do I remember the interval so long as this year, nor so much hunger endured.

We are still at our post; and though faint at times and often discouraged, still we trust, not without success, we pursue the great end of our residence here.

My own health has suffered of late, and my strength is at present much reduced, yet I hope to recruit again.

The abundant rains that fall at present and often flood the rivers that encircle us, have much affected the attendance on worship. The schools also suffer severely from prevailing epidemics; but, notwithstanding these temporary checks, we have abundant cause for gratitude that we do not labour in vain.

Above fifty have applied for baptism, and I expect about one half may be accepted.

TRINIDAD.

PORT OF SPAIN.

Mr. COWEN gives us the following particulars of the work in which he is engaged, under date of August 25th:—

Progress in the right direction.

We have to thank our God for continued mercies. We are still pursuing with all our ability the one great object. Our little churches and congregations in these parts are on the whole promising. I am endeavouring to carry out your idea, and indeed my own too to a certain extent, of a native pastorate. Since Mr. Inniss left us for Demerara, where he is now endeavouring to raise a baptist interest, the next best qualified among the brethren have been occupying a more prominent and useful part than heretofore. I visit them all in turn, a sabbath at each place, and find something to encourage me at each station. At Mount Hopeful my heart is often cast down at the sad spectacle of vice and darkness in which the people love to live. Yet I am not without hope here also. Some favourable turn will come. It is a great matter to be all ready in the field, ready to seize upon favourable opportunities of doing good.

Rome the same every where.

I am closely watched by an Irish priest in the neighbourhood, who makes it his business to denounce me and my place to any persons he may see on their way to my house for instruction, especially if they be Romanists. There are a few whom he cannot intimidate, and among them are two young men upon whom he lately exerted all his ghostly influence to fright them from the pursuit of scriptural and useful knowledge. They were christened in

his church, he said, and so claimed them as the property of the true church here and for ever. He was told they had been christened in the Romish church, but they never derived any benefit from the connexion; were retained in darkness and ignorance of which they were now ashamed, and determined no longer to be so deluded. After denouncing me as of the devil, and the bible they were reading at my house as not God's book, but one Protestants had made for themselves, the priest brought his thundering harangue to a close, by proposing a question which he thought would check these incorrigibles in their heretical course viz., "even though you are acquiring knowledge, what will it profit you if you gain all knowledge and lose your souls? I suppose you have read something like that in your bibles?" After this he parted from them, leaving them to their wayward course.

Glams of light and life.

A little after they were with me relating the particulars of their encounter with this guide of the blind, and more determined than ever to gratify the mental and moral wants of their nature, which had just been raised from the grave of hereditary ignorance and spiritual thralldom to one of life and anxious inquiry. Since my last I had the pleasure to immerse one believer in Jesus our Lord, and, I trust, one or two more are on their way to Him for the deliverance and peace they need. Yet darkness covers the land and gross darkness the minds of the people; and generally speaking, there is no leaning towards, or inquiring after God, but a wide-spread rebellion and rejection of all the claims and invitations of the gospel. We are indeed grieved to hear of the sad news from Hayti and Africa.

How greatly our Trinidad cause has been favoured in this respect at least that your agents continue, God helping them, to the present day.

We subjoin a letter of later date, September 3rd, from Mr. COWEN, giving further information of the progress of the work of God in this important island. The account of the baptism will be found to be peculiarly interesting.

It is my pleasure to report since my last the immersion of three believers in the Lord Jesus, which took place on last sabbath, August 29th, in the presence of a large number of the labouring class. The morning of the above day set in with promise of good weather throughout, which is quite a treat at this season of the year, when we are so frequently deluged, our roads rendered impassable, our ravines swollen and dangerous, and not a few of our wooden bridges entirely swept away.

The road.

On this occasion I had to travel a road or rather trace, which is intersected in several places by a deep and dangerous ravine after heavy rains. Three temporary bridges have of late been thrown over this ravine, so that when not covered with water, one can ride this road now without having the discomfort and trouble of dismounting and scrambling over as best one could according to ancient custom. Knowing the trace I had to travel, I was thankful to have the prospect of a fine day before me, which was also some guarantee that I should meet a congregation, which is not always the case when the weather proves unfavourable. Under this feeling I started from home with a bag of clothes tied to my saddle as a change.

The meeting.

On reaching the place of meeting I found the house already filled in every part, which in Trinidad is rarely the case, so that it was with difficulty I could reach the spot from which I was to address them. Seeing very many persons outside who could not enter I proposed to remove to the open air under the shade of a large stool of bamboo that most gracefully was waving its plumes in the breeze not far from the house. We were not long in transferring ourselves from the heated enclosure to the cool and roomy space outside. The people all quietly seated, our song of praise was raised to the "Father of mercies, the God of all grace, comfort, and consolation," after which I directed their attention to, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." The truths advanced were

heard in the most solemn and becoming manner; but we were soon warned by a cloud to the windward to return again for shelter to the house. In a little the rain began to pour and all my hopes regarding the weather were fled. As we were all assembled however, I did not feel it so much as if it had commenced before the people were mustered. I soon saw we were in for an awful day's weather. The lightning flashed rapidly and almost with scorching vividness. The thunder burst with awful grandeur over our heads, reverberating its weighty peals and rolling them along in quick succession till in the distance they ceased to be heard. No language can describe the torrent of rain that descended, accompanied with a strong wind which swept before it trees, &c., during the space of about two hours.

An interesting prayer meeting.

During the time the elements abroad and around us were thus contending and showing forth the majesty of Him who holds the winds in his fist and the waters in the hollow of his hand, who openeth and no man shutteth, and who shutteth and no man openeth, who—

— "Moves in a mysterious way
His wonders to perform,
Plants his footsteps in the sea,
And rides upon the storm,"

we were inside as many as could be crammed into the house and all standing, for the seats remained outside, praising and supplicating his great and glorious name. I never was at such a prayer-meeting before in Trinidad. Several of the brethren were requested successively to engage in prayer after singing a verse or two of a hymn, but no sooner had we bowed ourselves before the gracious throne of our prayer-hearing God than a hundred voices might be heard more loudly than the brother called upon, and all earnestly uttering the language of the publican, "God be merciful to us sinners." There was evidently some element at work in the hearts and minds of the people that day above all the times I ever met them before. And although it would be much more pleasing to see them melt and yield under the still small voice of grace and love, and to be more deeply moved by the precious word of God than by an occasional agitation of nature, either above or beneath them, yet to most of the persons then present the bible is a sealed book from their inability to read it, and therefore the volume of nature, as showing the mighty power of the Godhead, is the only one palpable to their senses, and his voice in the elements the chief one that reaches their hardened feelings and stupefied minds.

The baptism.

The storm over, we all turned out for the water, and after a most disagreeable slide down

a slippery declivity we reached the ravine below, now swollen far beyond its usual dimensions. In the sacred name of Father, Son, and Holy Ghost, I baptized the three believers, upon a confession of their repentance towards God and faith for salvation and eternal life in our Lord Jesus Christ. We scrambled back again up the hill in the best manner we could, the whole party singing as they streamed through the woods,

“We went unto the water
To see where Jesus lay.”

By the time I had changed my clothes the house was again filled and about twenty baptized children of God were around the table of communion with our risen Lord. One of the newly baptized was formerly a member

of the Romish church; but it would seem as if the Lord in mercy had brought her to a knowledge of the truth by showing her her condition as a poor sinner and the way of salvation through his finished work. The recital of what she experienced in her mind was very simple, but satisfactory. It was clearly the language of the spirit. With her was baptized her husband, a young man who until lately was of a wild turn, though the son of one of our members. “No preaching, singing, or praying,” he said, “could move him, till the Lord showed him his real state, and inclined his heart to trust in him.” The third party immersed was the husband of an interesting female added to the church a short time back. But some of our stations are dark and dead, affording little encouragement, yet the set time may come to favour them.

HOME PROCEEDINGS.

The past month has been, like its predecessor, a busy one in regard to public meetings. We have heard good tidings of them generally. Mr. BAYNES, of Nottingham, has visited Liverpool, Bolton, and other places in Lancashire; our brethren in those districts affording very efficient and cordial support. Mr. W. B. BOWES has visited Brighton; Mr. T. GOULD, with Mr. KATTERNS, Hampshire; Mr. WHEELER, Plymouth, and other places in South Devon; Mr. G. H. DAVIS and Mr. TRAFFORD, Wallingford, in behalf of the society. Mr. UNDERHILL and Mr. EDWARDS of Nottingham have visited Newcastle, Sunderland, and their vicinity.

Mr. CAREY was prevented, by a sudden and severe attack of illness, from fulfilling his engagement in Lincolnshire. We are happy to state that he is much better, and ere long will, we trust, be restored to his usual health. The friends of the mission will deeply regret his illness, but it will be a satisfaction to those who may have heard of it, to know that he is progressing towards recovery.

It is, perhaps, now generally known

that the committee have had before them a plan for consolidating and extending the mission in Bengal. This subject engaged their most prayerful and prolonged consideration at the recent quarterly meeting. It was thought desirable that not only Bengal, but the *whole* Indian mission should be consolidated and enlarged. The following resolutions were passed by the committee—

“Resolved, I. That in the opinion of this committee, it is in the highest degree desirable that the operations of the society in India should be consolidated and extended.

“II. That a sub-committee be appointed to consider and report on the best means of effecting this most important object.

“III. And that the papers prepared by the secretaries be referred, together with the reports of the deputation to India, for consideration to the sub-committee.”

To carry out this project, the greatest exertions of pastors, deacons, treasurers, secretaries of auxiliaries, and collectors will be needed, as well as of the committee and officers of the society. It cannot be completed without an income of £24,000 a year, and will, probably, require not less than eighteen or twenty new missionaries. It is hoped

that many may be found in India, that Serampore College will furnish some devoted brethren, while the rest will be supplied by churches at home. It is a large and bold measure certainly. But it is absolutely necessary. Large measures are often the wisest; and boldness, combined with prudence, great faith, large hopes, and deep devotedness, distinguished the founders of the mission. Let us on whom their work now devolves but give ourselves earnestly to prayer, and we too shall have the same divine guidance and support that they so richly enjoyed. We invite the earnest attention of our friends to this subject. When the committee have carefully gone through the details necessary to an accurate estimate of what is required, the fullest information will be given. In the meantime the object is thus briefly stated, that it may engage the hearts and minds of those to whom the mission is dear.

Some months ago a conversation arose in committee on a correspondence with some of our brethren respecting grants from government in aid of schools, and it was thought desirable to institute inquiries whether any grants had been received by the missionaries of the society for such a purpose during the last ten years. A sub-committee was appointed, and they directed a circular to be sent to each missionary with the view of obtaining precise information on the subject. Those inquiries were sent, and replies have been received. The sub-committee reported to the committee that no such grants had been paid to any missionary of the society during that period. It was previously understood that this was the case; but it is satisfactory to have that general impression confirmed by suitable evidence. This has been done, and without doubt the friends of the society will receive the information with great pleasure.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Saker, A.....	July 12.
	CLARENCE.....	Saker, A.....	July 6.
AMERICA	NEW YORK	Wyckoff, W. H..	October 2.
ASIA	BENARES	Heinig, H.	July 28.
	CALCUTTA	Fink, J. C.	August 7.
		Thomas, J.	August 7.
		Wenger, J.....	July 3.
	COLOMBO	Allen, J.....	August 14.
	INTALLY	Pearce, G.	July 31.
	KANDY	Davis, J.	August 13.
	SERAMPORE.....	Denham, W. H..	August 6.
		Robinson, J.....	August 7.
BAHAMAS.....	NASSAU	Capern, H.....	September 9.
BRITTANY	MORLAIX	Jenkins, J.	September 21.
HAITI	JACMEL	Webley, W. H. .	September 27.
JAMAICA	ANNOTTA BAY	Jones, S.	August 23.
	BROWN'S TOWN.....	Clark, J.	August 23, Sept. 23.
	CALABAR	East, D. J.	Aug. 20, Sept. 7 & 13.
	HOBY TOWN	Henderson, J.E..	August 13.
	MONTEGO BAY.....	Hands, T.	September 23.
	MOUNT ANGUS.....	Teall, W.....	August 12.
	PORT MARIA	Day, D.....	July 30, Sept. 10.
	ST. ANN'S BAY.....	Millard, B.	September 21.
	SPANISH TOWN	Phillippo, J. M..	August 26, Sept. 26.

THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1852).



BAZAR PREACHING, MONGHIIR.

THE MISSION FIELD.
PROGRESS OF MISSIONS IN INDIA.

However valuable may be the statistical tables and accounts published annually by missionary societies of the number of converts, the baptisms, and other facts which can be stated in those forms, it is unquestionable that they express but a **small part of the results** that have followed the labours of Christ's people in **heathen lands**. You **cannot** give in figures the improved moral feeling, the **expansion of mind**, the acquired knowledge, the **decay of prejudice**, the silent **operation of spiritual truth**, or the **new phases of social progress** that manifest themselves as the necessary consequences of the dissemination of Christianity. And even where very many have renounced paganism, and their number in the gross may be large, yet surrounded as they are by multitudes, **myriads on myriads**, of unbelievers, their numbers are lost in the great aggregate which heathenism presents, although they may gradually be penetrating the entire mass with the leaven of righteousness. Hence to mere **casual inquirers**, to the hasty traveller, to those ignorant of the language and social habits of the people, there appears little or no progress, and some have not hesitated to pronounce the efforts of missionaries as labour lost.

To another class of observers the accounts rendered seem questionable. Their belief in the honesty of men is so low, or their suspicions are so prompt in development, that they regard the reports of the missionaries with doubtfulness. Missionaries are interested, it is supposed, in making the best of the case; and where facts cannot be adduced, the want is met by profuse promises of future success, or by an exaggeration of the value of the work performed.

Objections of this nature are peculiarly liable to appear in reference to such a field as India, where the entire social fabric has been cemented together for ages by religious considerations and practices; where the adoption of Christianity involves a perfect revolution, destructive of the past, renewing the present, and presenting a future totally different to the settled habits and modes of thought of many centuries of civilized life. No such change can be sudden. Slowly, stone by stone, for years must the process of undermining go on. Great must be the preliminary toil and preparation, corresponding to the magnitude of the object to be accomplished. And next to the extinct mythologies of Greece and Rome, never has Christianity had to do battle with a foe mightier than that it meets with in the plains of Hindostan. The foundation for the Christian temple has not to be laid in ground already prepared or unoccupied. Temples of cyclopean structure have first to be removed. The tangled jungle and the almost impenetrable forest have to be levelled and burnt. The soil, hardened with age, trampled by countless throngs of heathen feet to the firmness of rock, has to be broken up; and with great painfulness, severe toil, and tried patience the structure begun in which the one true Jehovah shall receive the homage so long denied Him. All our past and present operations must be regarded as merely preparatory.

Yet are they not without many encouraging features which bid us expect a speedy return for the efforts we have made. The Hindoos themselves are far from considering missionary effort as unsuccessful, or the labours of our brethren impotent and despicable. Take for example the following extracts from a Marathi "Defence of the Principles of

Hinduism," recently published at Bombay. The author's name is GANGADHAR SHASTRI. He is a teacher in the government institution, a learned and clever man, well able to argue and defend the creed he holds. He has had the boldness to stand forth on behalf of his ancestral faith. His anticipations as to the prospects of Hinduism and of the results of missionary exertion, are thus expressed :—

In 1814 all Hindustan became subject to the English; and since that time the ministers of the Christian religion have, by their instructions, turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless thousands of Hindus will forsake their own religion, and become Christians.

The Hindus are an ignorant people, and wanting in judgment: hence the government, with a view to their improvement, has graciously devoted large sums of money to the support of numerous schools, in which many have received a liberal education.

Of those who have subsequently received an education, a large portion wholly pervert it, by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hinduism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment, the rites for the repose of the dead are abandoned as useless, all religions are declared to be false, and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first fruits of their education, what must the end be? The Hindus are, as it were, one family, and the Hindu religion should be honoured by them as an amiable, benevolent father; but if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindus themselves seek to overthrow Hinduism, external assailants may relax their efforts, and quietly look on while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel?

The ancient and noble edifice of Hinduism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are

filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hinduism. Hinduism is sick unto death; I am fully persuaded that it must perish; still, while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine. And if it be so fated, then possibly the patient may even yet recover.

But Bombay is not alone in presenting this encouraging view. If in that presidency the Brahmin has felt constrained to defend his tottering system; in Bengal the opposite course is found requisite to withstand the progress of Christianity. Hinduism is given up as indefensible, and a direct assault on the foundations of the Christian faith itself is deemed the only politic course. We shall present the particulars of this notable event in the words of *The Friend of India*.

A number of educated Hindus, in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical filled with extracts from infidel writers, which they are endeavouring to circulate as an antidote to the teaching of the missionaries. They say: "The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: there can hardly be found an educated Hindu that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been in this respect to a certain extent crowned with success, though in producing conviction on the mind of the Hindu population in regard to the soundness of the claims of their religion,

they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the missionary body than is contained in these few lines. They indicate a profound conviction on the part of the Hindu community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference almost approaching to contempt, with which missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt even by those who are most wedded to their own superstition, that the cause of which the missionaries are the pioneers is advancing rapidly, and that with whatever rigour the external observances of Hinduism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigour of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertiae* which has so long befriended them. They occupy very much the position held by

paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce spasmodic activity, most favourable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the *Bhaskur*, the statement of a moderate Hindu, that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hinduism, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs on every hand that we are witnessing the beginning of the end.

We commend these very important testimonies to the efficiency with which missions have been carried on to the prayerful attention of our readers. It is evident that God is working in the midst of this great people, and in his accustomed way. His kingdom cometh not with parade, ostentation, or outward show. It works by comparatively feeble means; in the darkness, as well as in the light. The breath of the regenerating Spirit bloweth where it listeth; vivifying by its gentle warmth, quickening in silence the germ of life, and fanning with unseen wings the tender plant. But the harvest is at hand.

Hath not the mouth of the Lord spoken it?

INDIA.

MONGHIR.

Our esteemed brother PARSONS has favoured us with an account of the manifold labours in which he is engaged with the native brethren, and we gladly give insertion to it in our pages. The date is August 27th. It commences with a reference to the brief visit of our brethren MAKEPEACE and JACKSON, and the loss sustained by the former.

I am happy now to be able to report that

both have passed Monghir on their way to their station. Mr. Jackson and family arrived on a steamer on Monday afternoon, July 26th, and as the vessel staid here for the night, they were able to meet Mr. and Mrs. Lawrence at my house to tea in the evening. I, however, was myself absent on my tour, as mentioned above, so that I lost the pleasure of the interview. Mr. Makepeace arrived in his budgerow on Friday last, the 20th instant. Great was our pleasure in welcoming him back to his field of labour. He had sustained a painful bereavement in his way up the river. At Berhampore he had to commit to the tomb his

daughter Louisa, the youngest but one, and both parents had been deeply affected by their loss. It was a real refreshment to them, after the lonely passage on the river, to enjoy a day or two of affectionate intercourse with Christian brethren and sisters. Brother Makepeace did us the favour to preach twice in our English chapel on Sunday. On Monday they proceeded on their way. May the Lord grant to them, and to the dear brother who has preceded them, a long continuance of health and strength to labour in his cause.

Evangelization.

Besides our regular labours in the chapels and bazars, warning and inviting the heathen, exhorting the professed followers of Christ, and instructing the young, each month, since I wrote (excepting June), has witnessed an attempt to do a little towards the evangelization of the district around. In April, our brethren Soodeen and Bundhoo went to a village about eighteen miles distant, where, for about ten days, they had excellent opportunities of preaching to some thousands of the agricultural class, who were gathered there to deliver their opium at the government warehouse. They were much encouraged by the great readiness evinced by the people to listen to the word of God. They not only consented to hear when the brethren went to them, but they used so to frequent the brethren's tent, that they had hearers almost during the whole of most days there, and even after night-fall some would come to have more special queries answered, or knotty points discussed.

Village excursions.

In May, Nainsookh and Bundhoo made an excursion among the villages at a short distance to the south. We have a range of hills not far from us in that direction, and in the villages near and under them it was the intention of the brethren to spend a month or so, but heavy rain fell, and the rough roads from village to village, which are, in fact, not worthy to be dignified with the name of roads, became impassable. They were thus compelled to return in a fortnight. May is a scorching month, but our brethren resolved to brave the heat, because they expected to find the agriculturists very much at leisure. Unless rain fall, their fields are far too much hardened by the long heat to permit them to make use of their rude ploughs. So far as the brethren went, they found the people very willing to hear, and showing them a degree of kindness and consideration, which contrasts pleasingly with the contempt they formerly manifested. Though certainly we must not lay too much stress on the fact of the people being kind and obliging, since it would be more desirable that they should divide themselves into two classes, the one strenuously opposing, the other cordially

embracing, the truth as it is in Jesus; yet we may, we think, consider what we now witness as an advance on the former state, when superstition had such an ascendancy as to lead the people generally to refuse to listen to the gospel at all.

In July, I made my unsuccessful attempt to visit the villages on the Gunduck and Balan rivers. I only visited two villages, Jufra and Khuguria, before sickness compelled me to return. I will transcribe a few incidents of our labour:—

Incidents of labour.

In Jufra bazar, July 22nd, we had a good opportunity, and, amidst some levity, many paid great attention. One man tried to maintain that parents were the only beings worthy to be regarded as divine; but not many of the crowd appeared to coincide with him. On our return to the boat, a young man of great respectability asked for a Bengalee book, and seated Bundhoo near his boat, that he might explain the Christian doctrine to him. He afterward came himself to our boat, and listened to our family prayer, and to a plain declaration of the gospel, with much apparent interest. Next morning, in the same bazar, the people gave us seats, and called their neighbours together to hear. After they had listened to an address from Soodeen, a shopkeeper attempted to vindicate the reputation of Ram, but, after a variety of arguments, he seemed to feel the force of this—that no one of their gods was said to have come to save sinners: this was asserted of Christ only: He is therefore the appropriate confidence of sinful men.

The Vedantist.

In Khuguria, on the afternoon of the same day, we spoke and conversed in the verandah of a Bengalee's warehouse. One of the merchants was a Vedantist, and strenuously maintained that when a man attained to a right knowledge of things, he saw, felt, and perceived nothing but Brahm, or God, in all around him, and all that befel him.

The secret reader of scripture.

Afterwards, a Kyth, or man of the writer caste, conducted us to his house, and seated us there, while we conversed with him and his neighbours who came to hear. He says he reads the Testament, but, because his family are opposed to his doing so, he deposits his book in a neighbour's house, and goes there to read it. While we were sitting with him, a female member of his family came out of the house to urge him not to listen to us, or to read our books. One man who was there boasted of having taken, by mistake, a stone worshipped in honour of Muhadeo, to make a ten-pound weight of it, but, having discovered his mistake by noticing a little daub of vermilion on the stone, and having

then thrown the stone away, refused to make poojah as an atonement for his fault.

I could not discern in this last-mentioned person any correct notions, except a contempt for the obligations of Hindooism; but I have mentioned his case because I think that the occasional occurrence of such instances of disregard of Brahmanical authority and the usual practices of heathenism, is attributable in part to the continual denunciation and refutation of them on the part of Christian teachers, and so a sign of the declining influence of Hindooism over its votaries.

The Kyth, or writer, by caste, in whose house we were sitting, either visited us, or heard us in the bazar, or invited us to his verandah, nearly every day of our week's stay in the village. We have known him for some years. He is far from being a Christian, and yet his uniform attention to the word, and regard for the ministers of it, encourage some hope that he may be brought to submit to the Saviour's claims.

*Bazar preaching.**

On Monday afternoon, July 26, we went early into the bazar, and stopped at a shop where a number of young men were gambling. At first they were unwilling to leave their game, but afterwards laid it aside, and, after some discussion, they gave us seats, and with much apparent pleasure, sat down to hear our preaching. This was not the only time during our visit that we had the pleasure of turning a gambling party into a congregation to hear the word of God. The whole country around being inundated, trade is slack, and the shopkeepers gamble to kill time. One old man, who mentioned Gopaul's visits to the village, seemed especially atten-

tive. It was Gopaul who first invited Nainsookh to hear the gospel at Dinapore. On a subsequent day we went to this old man's house. He had taken a gospel, and wished us to visit him and explain its contents. Soodeen read and explained two or three chapters of Matthew. There followed some discussion, in the course of which much was said to prove the untruthfulness of the Hindoo shasters, from the results of European science and experience. Near the close of our conversation, a native came who had resided some years in the Mauritius, and opportunely corroborated many statements that had been made.

On my returning home ill, Soodeen and Bundhoo took a trip on the same boat to the villages on a nullah, which, in the rains, comes from the south-west, and falls into the Ganges at Soorjgurrah, mentioned above. They returned yesterday, and report that they found great numbers of people willing to hear; but I have not yet heard any detailed account of their labours. Nainsookh has been staying at home, with the view, especially, of promoting the spiritual interests of several persons whose minds have been drawn to the consideration of Christianity, and apparently convinced of the truth of it, principally through the influence of the faqir, or gosain, from Affghanistan, of whom mention has sometimes been made in our letters.

As to my in-door occupations, I think I must have mentioned that I have been obliged to lay aside "Carson on Providence," in order to comply with brother Leslie's request to revise the Kythee gospels. I have proceeded as far as Luke, 4th chapter, in revising the translation, and writing it out in the mode of spelling, which, though incorrect, we are obliged to adopt, in consideration for the illiterate villagers.

WEST INDIES.

TRINIDAD.

The last mail has brought some mournful tidings from the West. It will be seen from the extracts we have taken from Mr. LAW's letter, dated October 23rd, that our esteemed brother Mr. COWEN has been removed by death, after a very painful and somewhat protracted illness.

It is with a heavy and sad heart that I communicate to you the fact that our dear

brother Cowen has departed this life. On Wednesday the 29th of last month he was seized with cramp and violent spasms, which produced the most excruciating agony, so that the digestive organs were completely overpowered. I was speedily informed of his extreme illness, and lost no time in hastening to Savannah Grande. On my arrival he expressed great satisfaction that I had come. I found two physicians present who did their utmost for him. Though the most powerful and efficient remedies were applied it was only on the sixth day after the attack that the least relief was obtained. Inflammation had taken place, which by blistering and bleeding seemed to be removed. As soon

* The engraving for this month is intended to represent what the above paragraph describes.

as our brother was declared out of danger I returned to Port of Spain to discharge the duties devolving upon me there. We were all truly glad, and thankful to our heavenly Father that brother Cowen was being restored to us from the gates of death. But God had determined otherwise.

On Friday last a special messenger was sent to inform us that he had had a relapse, and that he was evidently about to die. Mrs. Law and myself immediately set out for Savannah Grande to do what we could for him and his family. We reached his residence on Saturday afternoon, tired and weary with the journey. Our beloved brother was in an alarming condition. Dr. Mitchell, being in the quarter, kindly visited him, but he at once declared there was "no hope." The inflammation had obtained complete ascendancy over the vital energies. But he had "a good hope" through grace. Although his body was racked with pain and was about to be dissolved by death, peace and joy possessed his soul. He knew that he was dying. Indeed he had a strong impression from the first that he was near his end. But he knew in whom he had believed. Hence he desired to depart and to be with Christ, which was far better. He often spoke of his refuge and hiding-place, and the sure supports and rich consolations which he had in Christ Jesus. Never once did he manifest any thing like impatience under his severe sufferings, or the least distrust of the wisdom and love of God. I well remember his exclaiming as he was struggling with the powers of death, "But for the immutable promises of God, where could I have footing now?" And then again, as the last enemy made one and another desperate onset on his mortal frame, he would say, "Let me go, do not hinder me, let my departure be hastened." On sabbath evening, the 17th instant, at half-past 8 o'clock, our dear brother breathed his last. Mrs. Cowen, after nineteen days and nights of watching and nursing her husband, was in a very weak state. When she saw him in the agonies of death, she was taken from the death scene, completely exhausted. Our bereaved sister felt keenly her loneliness, the poor children's hearts were torn asunder with grief. We all felt bitter anguish at the loss of a beloved and faithful friend. An armour-bearer had fallen in Israel. A brave soldier of the cross had been slain in the field of battle. But as he exchanged the battle field for heaven, he could exclaim, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord shall give me." His death is universally lamented. The large attendance of all classes and creeds at his funeral, as well as the deep sympathy manifested on the occasion showed the esti-

mation in which he was held by the community. All the Wesleyan and Presbyterian ministers in the island visited Mr. Cowen in his illness, and did their utmost to smooth his passage through the valley and shadow of death. The Rev. Mr. Eckel, the minister of the church of England in the neighbourhood, was, with his wife, daily, yea almost constant, visitors at the house of mourning. The same was the case with Colen Cambell, and James Taylor, Esqs., and their wives. These friends were not mere visitors, they were helpers in every sense of the word. Anything that their money, time, or labour, could command they most willingly gave to save our friend from disease and death. All the planters in the district as well as the members of our little churches showed by their labours of love how much they grieved over the sickness and death of our brother.

By this event our mission has sustained a great loss. The departed was a good man and a faithful minister of Christ. He endured "hardness as a good soldier of Jesus Christ." He laboured hard, perhaps too hard. He feared God, but never the face of man.

Do entreat the Committee to make no delay in sending to this dark land another man of God. Send us a strong man, strong in mind as well as in body,—one who is strong in faith and in love to God and man. Our dear departed brother was in many respects a model missionary. While he contended earnestly for the faith once delivered to the saints, he ardently loved all the Lord's people. I feel his death to be a great loss to me. We never grieved each other by one angry word. We lived and laboured together as brethren in Christ. Dear brother, pray for us, pray especially for the widow and the fatherless.

In the meantime I shall do all I can for Mrs. Cowen and family, as well as do my utmost to supply the stations now left without a minister. May the Lord strengthen me in body, soul, and spirit, that I may "make full proof" of my ministry.

The editor of the *Trinidadian* notices Mr. COWEN'S death in terms which will show how highly he was appreciated in the island, and coming from a public print the statement will be read with additional interest.

It is with feelings of the deepest sorrow that we allude to the obituary contained in our present number. Few men in the community were more generally known, or have been engaged in more important labours, than the reverend gentleman whose loss we have been called to mourn.

Mr. Cowen first came to Trinidad about fourteen years ago, in connexion with the schools of the Mico Charity, and for several

years he had the management of the affairs of that institution, and the direction and supervision of its *then* numerous schools. A very considerable proportion of the young men of Trinidad have acquired not a little of what learning they possess in the schools which were instituted or superintended by him.

Subsequently the baptist mission here was commenced by him, and he resided for some time in Port of Spain, preaching the gospel as a minister of that denomination. His chief labours as a baptist missionary, however, were in Savannah Grande and the neighbouring quarters, where, for the last seven years, his efforts have been most unwearied and energetic. When we mention that four places of worship have been erected under his supervision, and that, as we learn from good authority, he seldom, let the weather or roads be what they might, failed to meet his numerous engagements even in the most remote villages, we say enough to impress those who know any thing of the locality, with an idea of the exhausting toil he must have undergone.

He had secured for himself the esteem and respect of all parties in the neighbourhood. At one time, we have reason to believe, he was regarded by many of the planters as by no means their friend, and no very kindly feelings

perhaps were cherished towards him; but more intimate intercourse led to a perception of the thorough *honesty* of his character, and the real kindness of his heart, and deep and universal is the lamentation which his death has occasioned.

Towards the end of last month Mr. Cowen was seized with the disease which occasioned his death. The prompt measures adopted by his medical attendant, Dr. Barnet, seemed for a while to subdue its virulence, and cheering hopes were entertained of a speedy restoration to health; but on Tuesday the 12th instant, signs of returning inflammation appeared, and after protracted and most excruciating suffering, he breathed his last on sabbath evening. A very large concourse of persons attended the funeral on the following day, and the unmistakeable evidences of deep emotion then displayed, or rather betrayed, were a sufficient proof of the high estimation in which he was held. If general sympathy can avail to assuage the grief of his widow and children, we are sure they possess its soothing balm, but the loss of such a man as Mr. Cowen is a *public* loss; but it is the duty of us all patiently to submit to Jehovah's dispensations. These are never at fault, though they may sometimes be inexplicable.

BAHAMAS.

From Mr. CAPERN we continue to receive encouraging accounts of the progress of the truth in these islands, and more especially of his efforts to settle native pastors over the numerous churches. In his letter of September 9 occur the following particulars:—

I have to acknowledge the receipt of your communication of August 14th, and before replying to the particulars in it requiring notice, let me make an extract or two from letters of some of our native pastors.

Joseph Larada stationed at San Salvador, alias Cat Island, writes under date of August 18th, thus,—“I advised him (the leader of a church situated sixty or seventy miles from J. Larada's house) to have a special meeting to make the people sensible about the school—a daily school—to persevere, and make arrangements for it, before I go up there again, and he cheerfully consented to do so, and then inform me about it. I told the people myself when there, that we are determined not to let the children grow up in ignorance, and will therefore surmount many difficulties in order to have our object accomplished.

“I baptized seven candidates there on

Sunday the 8th inst. before numerous spectators. The kingdom of heaven is gradually enlarging there; the dead are rising, the blind receiving sight, the deaf are hearing, the lame are getting strength to walk in the road to heaven; yea many impotent folk are inquiring after the pool of healing waters. Our little chapel, which is I think about 28 feet by 14 feet, is now getting too small for the congregation. I have prevailed on one Henry Hunter and his sons to let us have a lot for a chapel on their land at Freetown, near Lucky Mount, which will be convenient for the people at Fortune Hill, Lucky Mount, and Freetown, and the friends promised to begin the chapel very soon.

“I am still, dear sir, endeavouring to fight the good fight with a steadfast eye towards Him who has promised to be with us always, even to the end of the world. The cup that is placed in my hand here is constantly full of mixture, for while there are many crying out daily, ‘Away with him, we will not have him preach to us,’ there are many saying, ‘Why do you not come oftener to show us the way of eternal life?’”

Samuel Kerr at Rum Cay, under date of August 20th, writes as follows:—“With great pleasure I have to acknowledge the receipt of yours of the 14th inst., and while I

rejoice over the *eleven* persons baptized by me on the 1st inst., I do feel great need of humility. I had not forgotten to ask the grace of the Holy Spirit that God in Christ may be the sole object of my joy. I also do remember that this is a subject concerning which we are very liable to be mistaken and deceived. There is in our nature a great propensity to think of ourselves more highly than we ought to think; but, as I wish solemnly to devote and give up myself to the Father, the Son, and the Holy Spirit, agreeably to the terms of the gospel covenant, and in humble expectation of the blessings it ascertains to sincere believers, I am persuaded that God will fulfil in me all the good pleasure of His will."

It may be asked, do these native pastors or missionaries in receiving candidates for baptism exercise discrimination as they ought to do? In answer to such a question I would say, that European missionaries would baptize the very same persons if presented to them for the ordinance. We have never known much about those whom we have baptized on the islands. We have taken the reports of the leaders and acted upon them, and not upon personal knowledge of character.

As a proof that our native pastors use some discrimination in receiving members, I may mention the fact that when I was at Rum Cay in June, seventeen inquirers were brought before me, but I baptized none of them leaving them for the native pastor to receive. Eleven of these seventeen were selected by Mr. Kerr, and baptized—a number no larger than I might have received; in all probability indeed, not so large. For, the missionary's visits being few and far between, there has generally been, during his visit, great eagerness evinced to be baptized then, and numbers have doubtless been very prematurely received. The measure of native pastorates, therefore, if we can obtain men after God's own heart, is one of great moral and religious moment in this colony at any rate.

At the above date both Mr. and Mrs. CAPERN were suffering somewhat from debility. We commend them and the field of their labours to the affectionate prayers of the church.

The intelligence from the Bahamas, which we have received since the foregoing went to press, is in some respects even more distressing than that from Trinidad. Mr. CAPERN writes in deep distress, Oct. 11, to announce the startling fact that *cholera* had made its appearance! Hitherto these islands were supposed to be exempt

from epidemics; but this, the most fearful of all, has been permitted to reach these shores. No wonder the people are terror struck! They have heard of its fearful ravages from afar. It has now visited themselves. Surely no friend, who reads Mr. CAPERN'S letter, will forget him or the people in these islands when they bow before the throne of grace.

I had hoped to have been able to inform you by this mail, that I was under sailing orders for the out-islands, as the hurricane months are over, and the more certain breezes begin to blow. But with deep sorrow I have to tell you that for the present I must remain at home, in consequence of the descending of one of God's most fearful and terrible judgments upon this island; and which in all probability will overspread the colony.

We have always prided ourselves on the healthiness and salubrity of these small islands. We have been informed of alarming epidemics prevailing in other places, but flattered ourselves that the peculiar nature of our soil would be a prophylactic to us. The cholera had raged in America, in Cuba, in Jamaica, and in other places; but we had seen no cases of it here. And we thought we were safe. But, alas! we find that we were not. This place appears in the list the destroying angel has been charged by God, in his anger, to visit.

On the 18th ult., this dreadful pestilence was found to be in the midst of us; and two persons on that day died of it. On the following several more died. And when it became generally reported that the cholera was amongst us, the whole town was panic struck.

It fell first on some white families; afterwards on the black population; and almost entirely among them at present it continues. That it will return to the white, we have every reason to fear; and great, as you may naturally suppose, is the dismay which the probability occasions.

Many of our members—sabbath school children, and many also of the congregation—have been cut down. Exceedingly distressing are the scenes which I have been called on to witness; and if my own life be spared, more painful ones perhaps remain behind.

Our poor people are, many of them, in a state of great destitution, as they can not sell their provisions and fruits; nor do they, as they were wont, go forth to their work; fearing that either they will themselves be attacked or that their families will be cut down in their absence. The government, I

rejoice to say, have done, and are still doing all they can to mitigate the calamity by distributing provisions, blankets, and flannel to the needy.

What our poor out-landers will do I know not, if the destroyer should reach them. They have no medical men among them, nor any means of obtaining medicine; nor, scattered as they are, could medical men be of much service to them. But they are in God's hands, and He will deal as wisely and mercifully with them as with us.

The 7th inst. the ministers of all denominations agreed to set apart as a day of humiliation and prayer, that the pestilence might be stayed. And never, since this colony

came under British rule, was any day in its history more religiously and solemnly observed than this. The whole community appeared to feel that they were brought by the rod of God's anger, within sight of the eternal world. Never before were the places of worship so crowded; and we have now at all our services large congregations. But in pecuniary matters we shall suffer loss. And the people will become more and more straitened in their means.

We shall have soon to minister relief rather extensively. Could any thing be allowed us from your balance in hand obtained for Jamaica? Let assistance be rendered us, if possible.

HOME PROCEEDINGS.

During the past month Mr. TRES-TRAIL has attended meetings at Bedford and Ampthill, and at Biggleswade he joined Mr. CASSIDY. Mr. GAY has advocated the society's claims in Dublin, Whitechurch, Salop, and Waltham Abbey, at which latter place Mr. WHEELER was present, who has also preached and attended a meeting at Battle. Mr. TRAFFORD and Mr. T. GOULD were the deputation to Pembrokeshire, visiting Pembroke Dook and places adjacent, Haverfordwest, and Narbeth. We have reason to believe that these meetings have all been largely attended, the congregations interested, and that the pecuniary proceeds are, in most instances, in advance of previous years.

We have great pleasure in giving a place to the following communication from the Secretary of the Bristol auxiliary; and we trust the example thus set in that city, will speedily be followed by the various auxiliaries, particularly in the larger towns.

Two interesting meetings have been held in Bristol. On Lord's day the 29th October, the children of the sabbath schools were gathered together in King Street, when they were addressed on Christian missions by the Rev. H. P. Cassidy. On the following Tuesday a meeting of the collectors, subscribers, and friends was held in Broadmead chapel, J. Shoard Esq., in the chair, when a detail of the proposed plan for the consolidation and extension of our missions was given

by the Rev. G. H. Davis; and the following resolution was moved by Rev. Thos. Winter, seconded by Rev. Evan Probert, and unanimously carried.

"That this meeting has heard with great satisfaction that the missionary committee contemplates the consolidation and extension of our missions in India; and recommends to the pastors, deacons, collectors of each congregation connected with the auxiliary, to take immediate steps to increase the number and amount of annual subscriptions, thus to enable our brethren to carry their proposal into effect."

The request contained in the following note has been cheerfully complied with, partly because the friends who are endeavouring to assist Mr. PHILLIPPO have no such convenient mode of acknowledging what has been received by them for this purpose, and partly because the insertion of Mr. GREEN'S communication will make the facts of the case more generally known.

Stoke Newington, Nov. 17th, 1852.

MY DEAR BROTHER,—I want a corner in your next *Herald* for a few words respecting Spanish Town chapel and our esteemed brother Phillippo. Readers of the *Herald* will remember that a legal decision of a long pending suit has recently put Mr. Phillippo and his friends in possession of the chapel and premises of which they had been unjustly deprived. Against these premises certain outrages have been committed since, involving injury and loss to the amount of £516 2s. A large part of this amount Mr. Phillippo and his friends might perhaps have recovered from the parish by legal proceedings, but for reasons they deem sufficient,

after protecting themselves against a repetition of such violence, they have preferred to waive their claim on the parish and to rely rather on the free-will offerings of friends to repair the loss. Accordingly the congregation and church have contributed £160 at the commencement of September. Other friends of Mr. Phillippo had expressed their respect to him by adding £30, and he hoped to raise the amount to full £300. For the remainder as you know, he appealed to the committee, asking it as a loan if it could not be given. At their last quarterly meeting, the mission committee very properly deemed that the funds entrusted to them could not be made available for such a loan, neither ought they from that source to give the amount.

Some members of the committee met afterwards, with Dr. Acworth of Bradford in the chair, and after mature deliberation, they resolved, on the motion of brethren Birrell, Brock, and Underhill, to attempt to raise the amount by special contributions and to send it to Mr. Phillippo by the end of the year. A beginning has been made, as will be seen from the following list of contributions received. A few other sums are promised, and on behalf of the brethren for whom I act I shall be very glad if in your next *Herald* I may be permitted by the kind liberality of friends to acknowledge the whole amount. Mr. Phillippo's high character and long standing render any commendation of the case from me superfluous.

I am, my dear brother,

Yours very truly,

SAMUEL GREEN.

W. B. Gurney, Esq.	£10	0	0
Rev. Dr. Angus	5	0	0
W. H. Watson, Esq.	5	0	0
J. H. Allen, Esq.	5	0	0
E. B. Underhill, Esq.	2	2	0
George Kitson, Esq. by S. G.	2	0	0
A. E. by S. G.	1	0	0
Mrs. Sharp, Lisson Grove	1	0	0
By the Rev. W. Brock	21	0	0
By the Rev. H. Dowson	10	0	0
By the Rev. C. J. Middleditch	8	5	0

An interesting meeting was held at John Street chapel on Friday, November 12th, in connection with Mr. CASSIDY'S return to Bombay. As his departure has been unexpectedly hastened there was no time to give much previous

notice of the meeting. Nevertheless there was a good gathering of friends on the occasion. The Rev. Mr. LARKINS, a friend of Mr. CASSIDY'S in India, commended him to God in prayer, Mr. CASSIDY gave a statement of his views and plan of missionary work in his selected field of labour; the Hon. and Revs. B. W. NOEL and C. STOVEL addressed him words of counsel and encouragement, and Mr. TRESTRAIL gave out the hymns and closed the service in prayer. Mr. CASSIDY is now on his way, *via* the Cape, and stops at Point de Galle that he may have an opportunity of seeing our brethren and their work in Ceylon. He will journey up through the country to Bombay. May our Heavenly Father direct his way, and greatly prosper him!

The Sub-Committee, appointed at the last quarterly meeting of the Committee, are giving prayerful and diligent attention to the plan for consolidating and extending the mission in India. They hope to be able very shortly to present their report to the Committee. When that has been duly considered, and the plan itself, and the means of carrying it out finally determined, the Committee will at once lay it before the pastors, churches, and friends generally, with the view of securing their hearty co-operation and aid. In the meantime the prayers of all who desire to see the mission prosper are earnestly entreated, that a spirit of wisdom may be vouchsafed, and that what is done may be done in faith and in a spirit of dependence on His wisdom and guidance whose glory in man's salvation is the great object sought.

POSTSCRIPT.

Since the painful intelligence from Trinidad and the Bahamas was sent to press, we learn from Miss HARRIS that another severe stroke has fallen on the

mission at Hayti. Mrs. W. H. WEBLEY'S health has long been feeble. She had scarcely recovered from domestic trouble, when her husband left for New

York to get the frame of the house he was erecting. During his absence, Mr. D. WEBLEY fell ill, and was obliged, as our readers are aware, to return home. The anxiety, watching, and broken rest, consequent thereon, contributed still further to weaken an already debilitated frame. Great difficulty arose in procuring the sort of food necessary for an invalid. On the 29th of Oct., she was seized with a severe attack, and after a severe struggle, in twelve hours breathed her last. It was only by the kindness of the post-master, as the office was closed, that even this imperfect account could be sent. Mr. WEBLEY, at the time Miss Howard wrote, was more calm than could have been expected; but in a sad state of weakness and depression, and the motherless infant seriously ill. The deepest sympathy will be felt, and

fervent prayers offered, by all who read these lines, that God may, in His mercy, support our bereaved brother, comfort those friends who are now sorrowing, and sanctify these severe and repeated trials, to the mission band at Jacmel.

Miss HARRIS did not intend to return until January, as she was anxious to do all in her power to carry out funds to defray the expenses of the new school house. These tidings have, however, altered her plans. With the self-denial and zeal for which she has always been distinguished, she goes at once to the help of the sick and sorrowing, and will leave by the packet which sails on the 2nd inst. This will be an explanation to her friends in the country who may be expecting a visit or communications from her, of the cause which prevents a fulfilment of these engagements.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1852.

£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	£ s. d.
<i>Annual Subscription.</i>			<i>CAMBRIDGESHIRE.</i>
Jay, Mr. A.....	Blandford Street—		Cambridge, on account,
	Contributions, for		by G. E. Foster, Esq. 46 15 8
<i>Donations.</i>	<i>Burial</i>	5 0 0	<i>CHESHIRE.</i>
Beddome, R. B., Esq....	Bloomsbury, on account	30 8 2	
Bible Translation So-	Camberwell, on account	30 0 0	
ciety, for Translations	Hammersmith, on ac-		
Boyce, Thomas, Esq.,	count	8 13 4	Stockport—
Trustees of the late ...	Shoreditch, Providence Chapel—		Sunday School
80 0 0	Sunday School	1 0 0	5 3 0
Educational Committee	Walworth, Lion Street—		<i>CORNWALL.</i>
of the Society of	Sunday School, for		
Friends, for Trinidad	<i>Gayahaya School,</i>		<i>CORNWALL, on account,</i>
<i>Schools</i>	<i>Ceylon</i>	6 0 0	by Mr. P. H. Guther-
25 0 0			idge
Gurney, W. B., Esq.,	<i>BEDFORDSHIRE.</i>		16 0 0
for <i>Spanish Town</i>			<i>Padstow—</i>
<i>Chapel</i>	Ampthill—		A. and B.
10 0 0	Goodman, Mrs. and		0 2 6
Mason, Miss M.....	Miss, for Rev. W. K.		<i>Redruth—</i>
2 0 0	<i>Rycroft's Chapel,</i>		Anon
N. C., for <i>Itinerary</i>	<i>Bahamas</i>	5 0 0	1 8 0
5 0 0			<i>DERBYSHIRE.</i>
Y. Z., by Rev. F. Tres-	<i>BERKSHIRE.</i>		
trail, instead of Le-			<i>Derby—</i>
gacy.....	Wallingford, on account,		Reed, T. S., Esq.
200 0 0	by Edwd. Wells, Esq. £2 6 5		1 1 0
Young Men's Mission-	<i>BUCKINGHAMSHIRE.</i>		<i>DEVONSHIRE.</i>
ary Association, Col-			
lected by Mr. W. E.	Olney—		<i>Bovey Tracey—</i>
Beal, Walworth, for	Collections.....	7 19 5	Collection
<i>Gayahaya School,</i>	Contributions	4 17 3	2 14 0
<i>Ceylon</i>	Do., Sunday School	0 3 10	Contributions
1 1 0			4 4 8
<i>Legacy.</i>			
Burdett, Mr. R., late of			
Naseby			
10 0 0			

£ s. d.		£ s. d.		£ s. d.	
Pershore—		Haworth—		SOUTH WALES.	
Collections.....	8 0 10	First Church—		CARDIGANSHIRE—	
Contributions	42 1 10	Collection	10 6 4	Aberystwith—	
		Contributions	8 10 6	Collections.....	4 10 0
		Do., Sun. School	1 3 2	Contributions	11 10 0
Less expenses	50 2 8	Second Church—		Do., Sunday School	0 7 6
	0 19 0	Collection	3 3 6	Jezeel—	
	49 3 8	Hellifield—		Collection	0 11 0
Worcester—		Collection	1 0 0	Contributions	0 0 0
Collections.....	21 16 11	Horkinstone—			
Contributions	24 12 8	Collection	0 15 0		
Do., Juvenile.....	17 13 3	Huddersfield—			
	64 2 10	Collection, &c.....	16 12 11	Less expenses	17 19 6
Less expenses	2 1 6	Idle—			1 5 0
	62 1 4	Collection	1 1 1		16 14 6
YORKSHIRE.		Keighley—		GLAMORGANSHIRE—	
Baldersby, Boroughbridge, and		Collection	2 13 0	Adullam.....	0 7 0
Disforth—		Contributions	1 9 0	Bridgend—	
Collections.....	8 2 8	Long Preston—		English Chapel—	
Contributions	8 14 4	Collection	2 3 5	Collection	1 9 3
Barnoldswick—		Meltham—		Contributions	10 9 1
Collection	7 11 10	Collection	4 1 9	Do., Sunday Sch.	1 10 5
Barnsley—		Polemoor—		Welsh Chapel—	
Collections.....	8 6 5	Collection	4 8 7	Collection	1 0 0
Collection	3 0 0	Contributions	1 19 0	Caersalem—	
Blackley—		Pudsey—		Cowbridge—	
Collection	1 5 6	Collection	0 18 6	A Widow's Mite	0 0 6
Bradford—		Rawden—		Dinas, Nodda	0 9 0
First Church—		Collections, &c.....	9 10 8	Foxhall	0 7 6
Collections.....	55 19 10	Contributions, Juve-	2 6 6	Morrison	0 10 6
Do., Public Meet-		nile		Norton	1 7 8
ing	16 0 2	Rishworth—		Siloam, Skely	0 9 3
Do., Juvenile	6 0 0	Collection	3 14 0	Swansea—	
Second Church—		Salendine Nook—		Collection, Public	
Collections.....	20 14 3	Collection	17 12 6	Meeting	2 13 7
Contributions	1 8 0	Contribution	1 0 0	Contributions	5 10 0
Proceeds of break-		Sheffield, on account, by		Mount Pleasant—	
last	0 11 5	Mr. S. Chapman	70 0 0	Collections.....	5 1 3
Brearley—		Shipley—		Contributions	10 1 6
Collection	2 18 2	Collections.....	7 17 11	Do., Sun. School	1 7 8
Contributions	2 2 0	Contributions	15 14 11	York Place—	
Do., Sunday School	0 2 7	Skipton—		Collections.....	3 17 0
Cowling Hill—		Collection	0 16 6	Contributions	2 15 6
Collection	1 0 0	Slack Lane—			49 19 7
Cullingworth—		Collection	2 12 8	Acknowledged before	
Collection	1 1 0	Steep Lane—		and expenses.....	46 4 9
Dewsbury—		Collection	3 12 6		3 14 10
Collection	1 0 6	Sutton—			
Earby—		Collection	10 10 6	MONMOUTHSHIRE—	
Collection	1 4 0	Contributions	5 18 6	Tredegar, by Mr. Jarman	
Farsley—		Do., Bible Class	3 5 0	0 6 0	
Collection	6 7 9	Wainsgate—		SCOTLAND.	
Contributions	10 0 0	Collection	1 18 6	Irvine.....	1 10 0
Gildersome—		Less expenses	432 6 2	FOREIGN.	
Collection	1 16 8		22 13 10	AMERICA—	
Halifax—			409 12 4	American Bible Union,	
Collections.....	29 10 9	WALES.		for Translations	
Contributions	12 5 6	"My Mother's Legacy"	35 0 0	203 12 5	
Do., Juvenile	8 6 5				

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends, by Miss Barker, Lower Street, Islington, for a box of useful articles, for *Rev. A. Saker, Western Africa*;
- Friends, at John Street, for a box and parcel of clothing, for the same;
- Mrs. Hawtin, Hammersmith, for a box of books, for *Rev. J. Makepeace, Agra*.