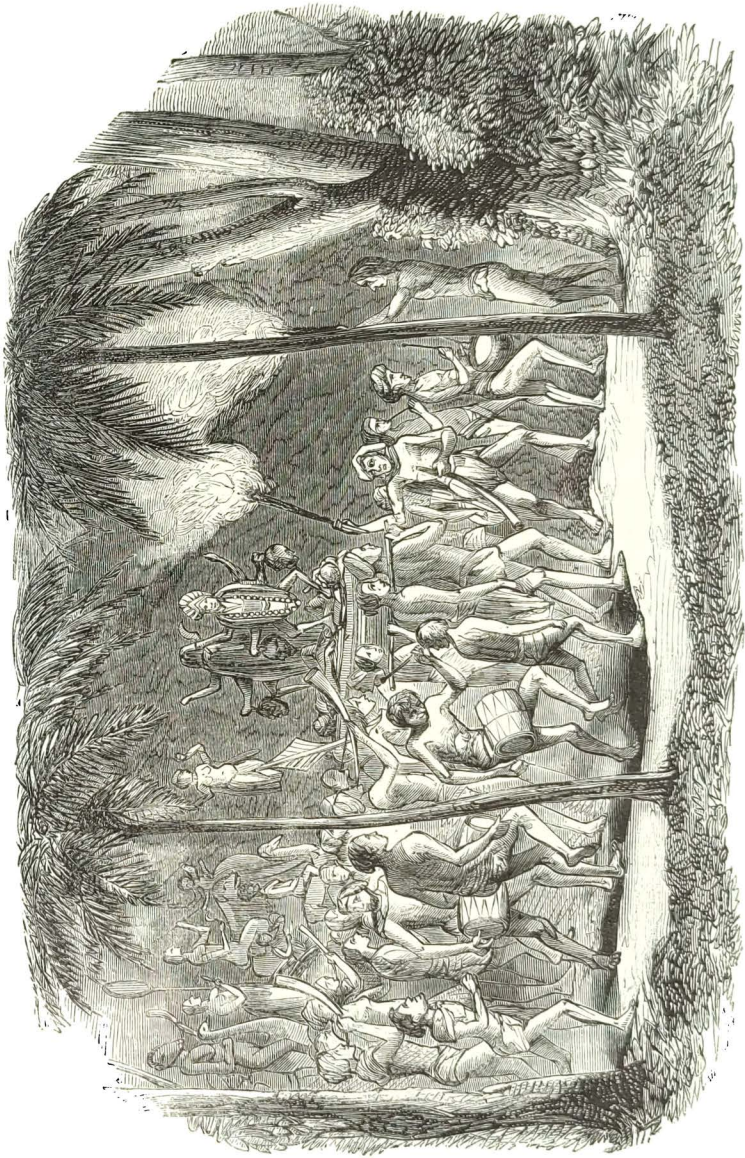


THE MISSIONARY HERALD.

The Missionary Herald (Nov. 1855).



PROCESSION OF THE GODDESS KALI.

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The festival in honour of this deity, one of the chiefest in the vast catalogue of heathen gods, is one of the greatest in the Hindoo calendar. It lasts fifteen days, and immense multitudes of people throng from the neighbouring towns and villages, to behold the revolting cruelties which the devotees inflict on their own persons.

Although the government has obliged the natives to remove the scene of these barbarous ceremonies to a considerable distance outside the city of Calcutta, numbers of Europeans, drawn by curiosity, approach the swings, where a devotee, intoxicated with arrack and opium, suspends himself by iron hooks thrust into his sides, and throws down to the excited multitude, the flowers of his wretched crown.

Kali is the most terrible of the Hindoo deities. She delights in carnage, and drinks the blood of her enemies. She is represented as having four arms, holding a sword in one hand, and the head of a giant in the other. The remaining hands are open. Two corpses hang from her ears as ornaments, a long necklace of skulls reaches the breast, her hair touches the ground, her tongue lolls down upon the chin, her eyes are bloodshot, and on her ankles are bracelets formed of the hands of giants. In a word, all that can be conceived as most hideous is concentrated in this monstrosity.

Kali is said to have killed the giant Raven, who had a thousand heads, another word for an army of a thousand men. In the system of worship belonging to her there is a sort of penance tariff, which attaches particular advantages according to the extent of the sacrifice rendered. Killing a tiger procures one hundred years of indulgence ;

a lion, a deer, or a man, ten times as much. The blood of three men, slain at one time, propitiates her for a hundred thousand years. How remarkable the resemblance, in these respects, between heathenism and the papacy!

Among the devotees of this goddess are the Thugs, an organized society of assassins, with their chiefs, agents, and military bands, and affiliated contributing members, who make murder a science, and even a religious duty, way-laying travellers, and sometimes accompanying them for great distances, until a favourable time occurs for putting them to death. The origin of this community is not known. It required all the power and the vigilance of the government to extinguish these gangs of murderers, and even yet they are not wholly extinct. So late as 1810 their existence was not known to the authorities, either native or English. Between 1816 and 1830, many bands had been taken and punished; but up to the latter period the revelations made by experienced officers seemed too monstrous for belief; and yet, for half a century, this social plague devoured the population from the Himalayas to Cape Cormorin.

Reader, remember that the mission societies seek to overthrow these deities and their worship! Oh, think how degraded and wretched the people must be who worship them. In the light of such scenes you can read, with a clearer perception, the meaning of the inspired writer, when he says, "They that make them are like unto them." If the objects of worship are cruel, false, obscene, and bloody, the worshipper will be so too. Remember, then, in your prayers the good men and women who are gone to these lands to

preach the gospel. Support them, and the societies which send them forth, by your contributions and your fervent supplications to Almighty God for his effectual blessing.

GRANTS IN AID.

From the "Friend of India" for July 26, we learn that, after a delay of six months, the rules for regulating the distribution of grants in aid to the educational establishments in Bengal, have been published. We have not seen them, but we are informed that, with one or two exceptions, they present a fair and honest exposition of the principles embodied in the government despatch, "and are calculated to conciliate the wishes of those who are not opposed to all systems of grants-in-aid whatever."

It would appear from what the editor of the "Friend of India" states, that that assistance will be afforded to all schools in which a good secular education is given, either in the English or vernacular languages, to males or to females—that the question of religious instruction is left to the managers and teachers—that on this point perfect neutrality will be observed, no preference being given to any school on the grounds of what doctrines are taught, or not taught in it—that government will not interfere in the actual management of a school thus aided, nor enforce the use of any particular books—that some fee, however small, will be required—that no grant is to exceed the sum expended in the school from private sources, and given in money, books, or otherwise, and when possible, to be appropriated to specific objects. This is a brief summary of the rules, as far as we understand them from the information before us.

In our last number we inserted a short extract from one of Mr. Underhill's recent letters, to the effect that

none of our missionaries would be likely to avail themselves of these grants. Some, doubtless, perhaps the majority, from conscientious objection to them in principle, others from some objections they might have to the rules which government would frame to regulate their distribution.

Objections have been taken to one or two, and very probably they will induce very many, who are favourable to the principle of government aid to education, to refuse these grants altogether, unless the obnoxious rules are rescinded. We are not aware how far any of our missionaries may be affected by them, but for the information of our readers, a large majority of whom feel very strongly on this question, we subjoin the remarks of the editor of the "Friend of India" on the points in question.

But there is one section of the rules which goes far to nullify the benefit of the whole arrangement, and to render it difficult for any of the well established institutions to accept of this aid. "Any school to which aid may be given shall be at all times open to inspection and examination, together with all its accounts, books, and other records, by any officer appointed by the local government for the purpose." To the inspection and examination of the schools there can be no objection whatever, provided it be conducted in such manner as not to inflict ignominy on the institution or its officers. But we do not see how any body of men, engaged in the work of public instruction, can submit to the indignity of having all their accounts, their books, their records, their correspondence, their muni-

ments overhauled at any moment by a public officer. The government of India has only to picture to itself the spectacle of some one of the sub-inspectors, some conceited Baboo, walking into an institution of established reputation, and demanding to inspect all the records of a quarter of a century, and the deeds and documents contained in its iron chest, and they will feel little surprise if the reply to such a requisition should simply consist in the option of leaving the room through the window or the door. After the "full information regarding the pecuniary resources, permanent or temporary," which each party applying for aid is required to furnish, before that aid is granted, there can be no necessity for the inspection of anything except the current account of the year of receipts and disbursements, and the current registers of the seminary, in order to ascertain, first, that the attendance and progress of the students is satisfactory; and, secondly, that the receipts from private sources are sufficient to prevent an infringement of the rule which provides that the aid of the state is not to exceed that obtained from private sources. Everything beyond this reasonable demand can only be viewed in the light of a humiliating inquisition, to which any one of any spirit, whose agency is of the nature of co-operation, and not of servitude, cannot be expected to submit. The inquisitorial powers of the income-tax gatherer are mild compared with those conferred on the inspector. Any such unnecessary and gratuitous demand on the conductors of schools, which may reasonably be expected to check the application for grants-in-aid, cannot but be considered repugnant to the spirit of the despatch.

We have also one further remonstrance to offer against the rules. They limit the assistance of government to

schools, and thereby exclude from the operation of the despatch every place of learning which does not bear that name. We are certain that it was not the intention of those who originated the despatch in England, to exclude from its benefits all those establishments of learning, whether under the denomination of colleges or institutions, which claim a higher rank than that of a school. On the contrary, it was their expectation that these private institutions, aided by grants from the state, would gradually obviate the necessity of maintaining colleges at the expense of the state. The limitation introduced into the rules will be repudiated as soon as it is known in England. This circumstance was pointed out to the educational department when the draft of the rules was sent round, and it was proposed to remove the objection by the addition, or substitution, of the word *institution*, but as the suggestion has been rejected, we are bound to conclude that, in the opinion of the government of India, it was the intention of the home authorities to restrict the aid to mere *schools*; which is to be regretted, but only because it will occasion a further loss of four months.

The previous extracts from the editorial article of the "Friend of India" will serve to show our readers the present position of this question in our eastern empire. They constitute only another proof of the difficulty which a government has to encounter, in dealing with such a question, where there exists a great difference of opinion on it in the community at large. We do not, however, pretend to argue the question here. That is not our province, nor are the pages of the Herald the place. But if the grants-in-aid are to be confined to schools, Serampore College can not take them. Perhaps, after all, the College may again be closely identified with the Society. Mr. Marshman has

exercised a princely liberality towards it; but it would be unreasonable and unjust to expect him to bear the main burden of an institution which was founded by the fathers of the Baptist Mission. It might have been begun before India was ready for such an

institution; but India is prepared for it now, nay, requires many. It may turn out for the best interests of the College, if its only support be the voluntary offerings of the friends of missions, and the guidance and blessing of God.

FOREIGN INTELLIGENCE.

CALCUTTA.—We continue to receive good accounts from Mr. Underhill, whose health has been sustained in a remarkable manner. The extreme heat has somewhat affected Mrs. Underhill lately, but by this time its severity is past, and we hope she is now quite well again. Ere this meets the eyes of our readers, the conference of the brethren in Calcutta, to which reference was made in our last, will have terminated. We shall look with great interest for an account of this important meeting. From the statement of subjects to be brought before the brethren, which we subjoin, it will be seen how wide is the range of the proposed discussion.

“1. *Missions to the Heathen.*—Their primary purpose and authority—The spirit in which they should be carried on—Difficulties peculiar to Bengal, and how to be met—Is the agency at the command of the churches of Christ sufficient to secure success?—The conditions of success.

“2. *Preaching.*—Its position, value, and results, in the evangelization of a heathen land, with reference to other modes of missionary labour—Local stations, their advantages and disadvantages—Can stated congregations be formed? *Itineracy.*—How to be carried on in the towns and villages of Bengal—At what seasons—By whom should itinerant journeys be made—Value of native converts as itinerants and preachers—Should itineracy be desultory, occasional, infrequent, as it respects the missionary's visits to places, or can means be devised to prolong his stay should encouragement present itself—The cost of itineracy, how to be met—Treatment of inquirers met with on missionary tours—The formation of congregations and churches, as the result to be specially aimed at—Labours on the Sabbath.

“3. *Native Churches and Pastors.*—Is it the missionary's duty to assume the pastorate of native churches?—What number of converts should be deemed sufficient to constitute a church?—Is a perfect or imperfect organiza-

tion of the converts into churches desirable at an early period, or should they continue, and how long, in a state of dependence on the missionary?—*Native pastors*, why so few or none hitherto in Bengal—Where to be obtained—By whom to be first chosen—Their support—The relations of native pastors and their churches to the missionaries and to the society—What native congregations in Bengal is it desirable to organize into distinct churches with native pastors—Is it desirable to establish a distinction between native pastors and native preachers, or evangelists?

“4. *Schools.*—Results and value of schools as a means of evangelization—Have they answered expectation—For whom to be established—For heathen or Christian children, or both?—The present condition of our schools and means of improvement—The subjects of instruction—Instruction by means of the English language or the vernacular. *Female Education.*—Its extent in the missions of the society in Bengal—Its difficulty—Boarding schools for boys and girls—Reasons for them, and the principles on which they should be carried on—The native Christian Institution at Intally—Its history and future management—The payment of the scholars for attendance—Fees for tuition.

“5. *Grants in Aid.*—As offered by the government of India, can they be accepted by the missionaries of the society?—Influence of such grants on mission schools—Influence of government schools on our mission schools.

“6. *Serampore College.*—Its relations to the society and its missionaries. *The Theological class* for training native preachers—The education required—Rules for the admission of students, and for the conduct of the class—Language of instruction—Term of study—Support of students. *Class for training schoolmasters*—Of whom to be constituted—Subjects and medium of instruction—Rules for the admission of pupils and their conduct.

“7. *Native Christians.*—Their social condition—Their relations to the proprietors of land—Degree of persecution and suffering endured by them on confessing Christ—The causes of it—Marriage—Polygamy—Is caste

retained?—Their recognition by the laws of the land—Means of their elevation and improvement—Ought temporal aid to be given to the indigent? *Christian villages*—History and condition of those connected with the missions of the society—Is it desirable to perpetuate them—General principles that should govern the relation of the missionary to the native converts.

“8. *Salaries*.—The principle of maintenance of missionaries and individuals employed by the society—Rent of houses and allowances—Salaries of native preachers—Its amount—Allowances.

“9. *Widows and Orphans of Missionaries*.—Provision to be made for them.

“10. *Mission Houses and Chapels*.—Kind of buildings required—Average cost—Whether temporary or permanent in their character—Chapels, by whom to be built—Style and general character of chapels for native congregations.

“11. *Calcutta as a Mission Station*.—Its importance—Arrangements for the future—Itally—Allipore—The relations of the two native churches to each other and the mission—Can the mission be extended, and how?

“12. *Stations in the Mofussil*.—Their requirements—should any be given up?—What new station should be opened?—Means at command for the extension of the mission—Number of missionaries required.

“13. *Translation and Distribution of Scriptures and Books*.—Value to the missionary—The present condition of scriptural translation in Bengal—Should books be given away or sold?—Class of books required for the heathen—For native Christians—Facilities for distribution—Reception given to the scriptures and religious works by the heathen.

“14. *Annual Conference of Missionaries*.—Shall Bengal be formed into one or more districts for mission purposes?—Objects of the assembly—Rules for its conduct.

“15. *Expenditure of Mission Funds*.—Annual estimates—How the funds are to be distributed—Correspondence with the home committee—Local contributions and their application.”

MONGHIB.—The extracts which are printed below, from a very interesting letter of the Rev. John Parsons, dated July 10, present a somewhat graphic description of the labours of our brethren, the trials and disappointments they have to bear, and the occasional successes vouchsafed to them, to cheer their hearts in the work. We often wonder that these labours are carried on so steadily, and with so much vigour, where a debilitating climate tends to depress bodily energy, and

where the obstacles to success are so formidable. Surely our dear brethren have their faith, their patience, and their hope put to a severe trial. Are they remembered in our prayers as they should be? Do we try to enter into their feelings as we should? Are our supplications as fervent and constant for them as they ought to be? May these inquiries, suggested in no unfriendly or censorious spirit, but by the letter before us, lead all who may read them to more importunate prayer for God's blessing on his faithful servants.

Visits to fairs.

“Through mercy, we are still preserved and favoured with health to prosecute our labours. We must bless the Lord that he maintains his work and his little flock here, and permits members of it to be his messengers to convey the gospel into the district around, although present success is small, and we are not without trials and disappointments. At the time of my last letter (March 17th) our brethren Nainsookh and Soodeen, with Mr. McCumby, a missionary brother connected with Mr. Start, were out on a tour, of the first part of which, when I accompanied them to the Peerpointy mela, I gave you some account. They prolonged their journey so as to visit two other melas, the Singheswur Than and Nekomurd melas, besides preaching in several large villages and native towns, and returned on April 28th, very much pleased and gratified with the opportunities they had enjoyed, and the respectful attention they had met with. Brother Lawrence has translated Soodeen's journal of the tour, and it is published in the Calcutta “Missionary Herald” for this month, which I dare say you will see. This Nekomurd mela is the same which you may remember being often mentioned by our brother Smylie of Dinagepore, from which it is not very far distant. So our longest journey in this direction has brought us to the borders of the Dinagepore (or Dinajpur) district, as our longest journey to the S.E. brings us to the borders of the Beerbhoom district, at the Byjnaut mela, which is sometimes visited by Mr. Williamson.

Happy deaths.

“On the 15th of March, a dear aged sister, Mrs. Irwin, a widow of many years, found the release from pain and debility which she had been long desiring. Oftentimes distressingly afflicted, she was familiar with the idea of death, more as the messenger of her Father to call her home, than as the king of terrors. Her feelings towards the last were uniformly those of calm confidence, which it

is encouraging to witness in those who profess to trust in Christ. Shortly after, on the 5th of April, died a notable member of our native flock, the widow of the first native baptized in Monghir, Hingun Mieser, and mother of Purson, our native brother, whose consistent conduct I noticed to you last year on occasion of the alarming illness of his mother-in-law. His and his family's conduct was no less conformable to the word of Christ on the present occasion, and his aged mother's feelings and expressions on the approach of death were very gratifying. Her age was about eighty-one years. Unlike the above, she had uniform good health, though gradually howing under the infirmities of age. But she appeared well prepared to exchange worlds, and said repeatedly that she was fully resigned to the will of God for life or death. At one of my last interviews with her, she was a little stronger, and better able to speak than she had been, and she greeted me with the pleasing exclamation, 'The love of Christ, the love of Christ,' showing where her hope and trust were fixed. It was but little we could say to her, for she was so deaf, that only her son could make her hear by shouting into her ear. Yet she liked to have us pray at her bedside, although I suppose she could not hear anything that was said. She, we make no doubt, has now rejoined her husband, and her old friends Beeby Sophy and Nainsookh's mother, in a better and brighter world.

Cheering additions.

"With pleasure, not unmixed with anxiety, I inform you that our numerical loss is made up by the recent admission of two elderly widows to the fellowship of the church, who have been long and earnestly requesting this privilege. Brother Lawrence proposes, the Lord permitting, to baptize them on Friday afternoon. They are humble individuals, destitute of worldly knowledge, incapacitated, the one by the dim sight of age, and the other by a paralytic affection, for learning to read, or for earning their own subsistence; but we cherish the hope that, according to their own emphatic professions, they have known Jesus as their Saviour, and are reposing on him alone for salvation, and if so, humble as they are, they will shine brightly at last, and great is our privilege in being allowed to take care of them in the Saviour's name. It was delightful to see their joy when they were informed on Monday afternoon that the church had accepted them. We had also the pleasure of re-admitting the poor sister who was excluded for unbecoming conduct last year. Her appearance lately has been that of deep contrition, and we trust she is sincerely penitent, and will be warned by her past weakness to walk henceforth in more humble dependence on the Saviour's aid.

Discouragements.

"We have had much grief and anxiety lately from the conduct of some who came among us in the character of inquirers. One of these has been long with us. He came to Nainsookh's, professing a wish to know the truth, and shortly after fell ill, and became so weak as to be apparently near death, in which state he was obliged to be fed with Christian food, and so lost caste. He has been employed in teaching, and married a Christian young woman, who is since dead. Lately, being disappointed in his pecuniary expectations, he took offence, and went over to the Mahomedans. This is, of course, no real loss to us, but it gives occasion to our unscrupulous adversaries to triumph over us; and we grieve for the young man, whose privileges and former professions must make his present conduct doubly culpable. Some time ago brother Lawrence was even beginning to cherish hopes that the grace of God was at work on his heart. Often has he asked for baptism, but his conversation seemed all of the head—no heart, no spiritual life or warmth. It was well that we refused his request, without better evidence of a real change in him. In my last, I mentioned a young man named Bidya Surun, whom the brethren brought away from Gya; or, rather, I communicated Bundhoo's account of him to you. This young man accompanied our brethren in their tour, and since their return was living with Nainsookh. But his conduct was not satisfactory. It indicated an unsteady and light mind. And then he commenced a series of calumnies, which he repeated from house to house, calculated to ruin the characters of the native brethren, and foment discord amongst them. It was no longer prudent for Nainsookh to keep him, and it was proposed to him to leave the station, and travelling expenses would be given him to go elsewhere. He took expenses for the purpose, but he remained here and joined the Mahomedans for a few days, but has returned to live with an excluded member of the church. Thus here, as at other stations, the 'mixed multitude' has been a source of great trouble; but I have hope that these trials, though harassing to our native church, and though they have been repeatedly occasions of offence, will be sanctified and overruled for good in the end."

BEERBHOOM.—Our readers have doubtless read in the papers, accounts of a formidable insurrection in Bengal, among the Santals, a hill tribe, inhabiting a district not far from the station which Mr. Williamson occupies. We learn by his letter, received late in September, that he and his family have been compelled to flee for awhile. Besides the

usual account of the station, he supplies a few particulars respecting this outbreak, the causes of which seem not to be fully known, even to the Government. By last mail, tidings have reached this country of the total suppression of this rising, during which the greatest enormities have been practised. We hope by this time Mr. Williamson has been able to return to his post.

"Since my last letter to you, our itineracies, among the surrounding heathen, have been less extended than during the cold season, and this is generally the case with us throughout the hot season and rains, not being able to travel in boats, as in other parts of Bengal. The people in our immediate neighbourhood, among whom the Gospel has been chiefly made known, and who are, therefore, more intimately acquainted with it than others at greater distances, though, in general, favourably disposed towards Christianity, are still unwilling to embrace it, on account of the loss of caste, and other evils attendant and consequent on the profession of it. And this, we know, will be the case until they are brought, by the Word and Spirit of God, to fear the infinitely greater evils of its non-reception.

"Our native Christians, with few exceptions, continue to walk consistently with their profession. Some time ago, I think on the first of April, I had the pleasure of baptizing two persons, one of whom was my own daughter, and the other an East Indian young woman. Of the religious knowledge, piety, and good conduct of both none entertained any doubt, and we therefore hope that, as they have received the Lord Jesus, they will continue to walk in Him.

"One of our three Bengali schools has been discontinued, on account of the falling off of attendance, occasioned partly by the indolence of the Hindoo teachers, and partly through the opposition of the master of a rival school of long standing and respectability in the place. The remaining two are getting on well; and our English school has increased considerably of late, notwithstanding the rivalry of the government school, lately established. The boys also pay more than they did formerly for their tuition. All our schools, you are aware, are maintained by local contributions.

"During the past hot weather my time was partly occupied in translating an English Tract, 'The Dairyman's Daughter,' into Bengali, which, I hope, will be useful, especially among our young Christian females. More lately I have been employed in revising a Scripture Catechism, from which also I expect, through the blessing of God, our Christian youth will derive very considerable benefit.

"So far our work was going on quietly, and I trust, usefully, at our station, until about two weeks ago, when we thought it our duty to leave it on account of the danger that threatened us from two different quarters. The Santals, a hill tribe, inhabiting the mountainous and jungly parts of Bhangolpore, Beerbhoom, Bancoorah, and Midnipore, have taken up arms against the Government. The insurrection commenced in the Bhangolpore district, and soon afterwards spread to Beerbhoom, and more recently to Bancoorah, and Midnipore. They have, at present, entirely stopped the progress of our railway, to a very considerable extent; and I believe the courts of justice at our station have been, for the present, closed. Several engagements have taken place with our troops, in which a considerable number of the enemy has fallen, which, however, instead of dispiriting, has made them bolder. They have plundered and burned a great number of Bengalee villages, and murdered many people, both natives and Europeans. Some ladies have had their hands and feet cut off before their heads. Several Hindoos and Mussulmans, have been sent into slavery dreadfully hacked, and amongst them even little children: so savage and cruel have they become. The causes of the outbreak have not yet been accurately ascertained. Several conjectural reasons have been assigned, such as the imposition of new taxes by Government, insult and other ill-treatment by those employed on the railway; the unceremonious removal of some of their idols from places long occupied by them. Several of them had a dream on the same night that they were to liberate the country, and that the musket balls of the military would be turned into water by the power of their deities. It is a great comfort to know that the Lord reigneth; and we hope he will, in mercy, hear our prayers, and speedily quell the insurrection. We intend returning to our station as soon as we can with safety, after our meeting with Mr. Underhill, about the end of this month."

CEYLON, KANDY.—In pursuance of arrangements resolved upon on Mr. Allen's leaving for Europe, Mr. Carter removed to Kandy. The conference at Colombo determined that, as Mr. Carter had mastered the Singhalese, such students for the ministry as might present themselves should be placed under his care. He has two already.

We subjoin a few extracts from his letter, in which he speaks of the visit of Mr. Underhill. It will be seen how truly refreshing the visit of a deputation is; and from these extracts we may gather the good result throughout India too. It is most gratifying

to observe how cordially the brethren enter into the object for which the committee sent out one of the secretaries.

"Our dear friends, Mr., Mrs., and Miss Underhill, have paid us their visit, and left our shores again. We anticipated their arrival with joy, and now we look back upon it as a very pleasant dream that has passed away. Many a long day will pass ere we see any again who will take so deep an interest in us and in the work in which we are engaged, or in whom we shall feel so great an interest. We are thankful to God, however, for the brief period of Christian intercourse afforded, and for the courage with which it inspired our hearts. Now they are gone, and we are left to pursue our way alone; yet not alone, for God is with us, and we feel sure that He will sooner or later manifest that He is so, though the heathen at present think that their god is as good as ours. Our friends were highly delighted with Ceylon, especially with the Kandian province, and will no doubt long remember its beautiful scenery. I need not detail what was done in the way of business during their stay, as Mr. U. will do all that.

"My hands are now quite full of work; I am thoroughly engaged from early morn until very late at night, and cannot even then bring in all my work. I have two young men already under my care, and we are looking out for one or two more. They have commenced a course of study in Singhalese. I have so arranged their studies that, with the exception of preparing a Singhalese grammar, there will be nothing to translate or write in Singhalese for the first year; but for the second and third each, it will be necessary to translate seven or eight English works, to be used as class books. Their present studies, however, and preparation for them, together with the work of translation for the second year, and the study of Tamul, almost overwhelm me. We had arranged at our meeting that six months hence I should be supposed to have acquired a sufficient knowledge of Tamul to undertake the instruction of two Tamul young men for the ministry; but as for such a work it is necessary to use language with considerable fluency, and as I have so little time for the study of Tamul, I now think that I should be injuring my own health and doing an injustice to the society to attempt it under a year.

"I have parted with my Singhalese teacher, having no longer any use for him; but I find it will be absolutely necessary for me to have an amanuensis, who will write down one sentence whilst I translate another. The translation of such works as we require, from English into Singhalese, is extremely difficult; not so much from the difference of the idioms, as the paucity of appropriate

terms. The people have not the *ideas*. Our Singhalese congregation has of late much declined, owing to the wilful mischief which some are doing. We, however, intend to make a vigorous effort to put a stop to it. The English congregation has much improved, and seems still improving. It would be cheering to find some of them coming forth with full purpose of heart, and giving themselves decidedly to the Lord and his people. There are no signs of it at present, but by divine grace I hope to be the means of doing some of them good. I pray that I may be enabled to deal faithfully with them."

BAHAMAS, TURK'S ISLAND.—We have received the most gratifying accounts of the manner in which the 1st of August was observed here. A file of the newspapers published in the colony has been kindly sent to us by Mr. Littlewood, and it is pleasing to observe the free and generous tone of the articles. The manner, too, in which they speak of the bazaar lately held on behalf of the new chapel erecting there is highly creditable to the good feeling of the writers. Very great, indeed, is the contrast between their spirit and that of the colonial press twenty years ago. The following extracts are from the "Royal Standard," and "Royal Gazette."

"The baptist bazaar, to which we called attention last week, and which came off on Wednesday and Thursday, we are pleased to learn, has more than met the expectations of its promoters and the friends of the mission. We understand that the sum of £146 9s. 9d. was realized on the occasion, a sum which, considering the value of the articles still left for future appropriation, abundantly proves the spirit in which the public responded to this (with us) novel mode of applying for Christian aid. The success of this undertaking has been so complete, that, we doubt not, in future, bazaars will be considered the proper resource for any extensive charity.

"Great credit is due to Mrs. Littlewood and the other ladies who aided her, for the tasteful and efficient manner in which the affair was got up. We say nothing of the gentlemen in the matter; for, so far as we could perceive, it was to the insinuating and indefatigable exertions of the ladies that the successful issue of the bazaar ought mainly to be attributed.

"In a social point of view, gatherings of this kind must have a salutary effect upon the community. The concourse assembled on the last evening of this occasion was, by far, the greatest we have witnessed in these islands; and it was gratifying to observe, notwithstanding, the very orderly behaviour of such a mixed mass.

"We need scarcely, we think, point out the obligation which this community is under to afford pecuniary assistance to a mission which has rendered such essential service towards the religious and moral improvement of (more especially) the labouring class amongst us. It should be remembered, that the baptist mission is the last religious institution that has been established in these islands. In the operations of that mission, it did not enter into the cultivated fields of its two predecessors, the Episcopal and Wesleyan churches; but it 'went out into the highways and hedges'—it sought opportunity for labour among the 'barren wastes'—its exertions were visible amongst the rank undergrowth of the 'thorn and the briar'—eradicating the most 'noxious weeds' of our moral wilderness. And when we compare the present condition of some of the followers of the baptist church with what it once was, we readily perceive trophies which reflect the greatest credit upon those who so unostentatiously have won them."

"According to notice given in our columns, the baptist bazaar came off on Wednesday and Thursday last. It was attended by all classes in the community. Among other gentlemen present, was His Honour the Administrator of the Government. We are pleased to hear that this bazaar, the first of the kind ever attempted in these islands, has met with a success far superior to the expectations of its most sanguine friends.

"We congratulate the rev. gentleman (Mr. Littlewood) on the eminent success which has attended his efforts on this occasion, and we accept it as a mark of the esteem in which he and his amiable lady are held in this community, as well as a token of the feeling existing on the subject of Christian missions.

"The tables were displayed to the greatest advantage and looked very pretty; and the ladies who so kindly undertook the arrangement and management, deserve the warmest eulogium.

"The whole affair went off well. Although large crowds were constantly around and inside the mission premises, yet no disturbance took place, but all was quiet and order. Altogether it was quite a pleasant gathering."

We now subjoin portions of Mr. Littlewood's letter in which he acknowledges the grant which the Committee made some time ago towards the new chapel. Most pleasant is it to observe how acts of kindness affect these warm-hearted people. The consent of the Committee to their request was conveyed in a brief letter, accompanied by a few words of sympathy with them in their efforts, and an assurance that they held a place in the

Christian regard of their friends in England. We certainly did not expect to hear it spoken of again in the terms of Mr. Littlewood, but we are indeed glad to find that any communications of ours can excite such lively feelings of grateful esteem in the members of one of our distant mission churches.

We beg to invite *special* notice to the last extract, which relates to the appointment of teachers for the boys' and girls' schools in Salt Cay. We shall be glad to supply any parties who may wish it with all the information we possess on the subject. Mr. Littlewood says there would be no difficulty in the way of a considerable augmentation of income by well qualified persons, from *private* tuition.

"Your welcome and affectionate letter, dated June, came to hand by the last packet, on the 6th instant. Not having heard from Moorgate Street for some months, we felt anxious. Nothing could have been more opportune and cheering. I read your letter to our people. It did our hearts good to hear them exclaim, 'that is beautiful!' They are exceedingly grateful to the committee for the very great kindness shown them; but the letter, they say, is worth more than all the money granted. It will, I believe, have a salutary tendency.

"You will be glad to learn that the enlargement of the chapel progresses satisfactorily. The ceiling is nearly finished, and I hope to commence the pewing next week; and as all the old ones have to be taken up and altered, I shall find it tedious and expensive. We have not been compelled to discontinue the services in the chapel at present, nor will it be necessary to do so until we commence painting. The Wesleyan chapel has been kindly offered me, which I may be glad to accept. I shall send by this mail a few numbers of our local papers, containing information in relation to our bazaar and August festivities. You will be pleased with the agreeable tone of the articles in question, which are the more acceptable, coming, as they do, from persons in no way connected with our Society, and whose sympathy and good wishes we could not have expected. It has always been our privilege to enjoy the favour of all classes, which, for a missionary's usefulness, is very desirable, provided it can be obtained by a consistent course. You could not justify, nor would his own conscience allow, the slightest deviation from those principles which bind our union. Contrary to our fears, our undertaking became popular. Ladies and gentlemen, of all denominations, and of the first class, willingly undertook the superintendence of stalls, &c.

Not having a room or house sufficiently spacious, we erected a tent in the mission yard, 90 feet in length by 22. The grassy yard afforded ample room for promenading. The tent, decorated with as much taste as we could command, called forth warm applause. You will be glad to learn that our most sanguine hopes have been more than realized. Our *net* proceeds amount to the nice sum of £109 2s. 5d. Had not the weather on the last evening proved inauspicious, we should have done much better. His Honour the Administrator of the Government, and most of the members of council attended. Our August festivities were also exceedingly agreeable. The beautiful tent, not having been removed, answered admirably both for the children's tea-drinking, and teachers' and friends' evening party. His Honour and several ladies and gentlemen again honoured us with their company. Nothing could have exceeded the dear children's joy. You will be delighted to know that, though hundreds were gathered together on those occasions, nothing of an unpleasant character occurred. A more orderly, peaceful, and happy company was never witnessed. All were admitted to the ground through the mission house, every part of which was accessible; and we have no reason to regret the indulgence. Would not such a privilege be abused even in London? Whatever may be said of our dear people, it must be acknowledged that, morally, they are far in advance of many who seek to traduce their character.

"A few sabbaths ago, I had the pleasure of baptizing seven hopeful converts at Salt Cay. A large concourse witnessed the scene with marked attention; and last Lord's day, after the morning service, nine females were immersed at Grand Cay, and several who had been excluded were restored to the church the same day. A solemn feeling pervaded the vast assembly. The chapel was again crowded in the afternoon, when I preached from the words, 'We also believe, and therefore speak.' Many many more go and do likewise, believe and speak (be baptized).

"I enclose you a copy of a resolution passed at the board of education yesterday, and would draw your attention to it. In the papers sent, you will observe an advertisement for an assistant master for the boys' school at Salt Cay, salary £75 per annum. A mistress is also required for the girls' school, salary £50. We are anxious to obtain these teachers from England. They must be well trained,—those acquainted with the British and Foreign school system would be preferred. If a husband and wife, or a brother and sister, could be induced to accept the situations, they might divide the £30 we offer for passage allowance, and would find the union of their salaries here of great advantage. No separate passage allowance is guaranteed to a female."

AFRICA.

FERNANDO PO. CLARENCE.—We are glad to learn, by last advices, that the mission families were well, though suffering, in common with the inhabitants, from the great scarcity of food. The stores which have been sent out would supply the wants of our friends, but we learn from Mr. Diboll's letters that they are exhausted by the demands made upon them from without. Even the governor is occasionally in distress.

The few lines which close this notice are from a letter to Miss Square, of Plymouth, who takes the liveliest interest in the African Mission, and which she has kindly forwarded to us. We shall not fail to send supplies by next mail, which, in addition to those recently sent, will, we hope, prevent an early recurrence of these distressing difficulties:—

"I am happy, in writing to you, to say that thus far the Lord has brought us in peace, and with a tolerable share of health and strength—that is, what we here call tolerable health. It is with difficulty that my dear wife sometimes moves about after her domestic affairs, but she does it. All praise to Him from whom 'cometh every good gift!'

"On Monday, the 6th instant, I and deacon Smith went to Robola, one of the largest villages on this part of the island. The king had sent us word that if we would give them a teacher, they would gladly give us ground to build on; and we, at their request, went to select the ground. The king and his chiefs met us kindly, and gave us men to assist us in our search for a site, and to report our choice to the king. On the 13th, we went again, to see if the ground were cleared according to agreement; when the king informed us that the site was not a good one, there not being depth enough behind for gardening purposes. We fixed upon another, and again left it to be cleared. On the 21st, I sent deacons Smith and Wilson to see the place, when the king and others urged the necessity of having two places built, as their town is large,* and the number of children is great. It is at length determined that there shall be two places, at which the children shall be instructed. Yesterday they sent me word that the ground is cleared ready for us. On my first visit I gave the king a few heads of tobacco, and agreed to give his men a goat to clear the ground.

"On Monday, the 6th, I crossed from Robola to Isupoo. The journey between these two places, in the rainy season, is all

* They can turn out 650 fighting men at any time.

you could desire. We have to cross the water-course seven times. Imagine a water-course in a mountain side, down which the water has run with more or less vehemence for thousands of years, deepening and widening its passage as it runs. You would think of a valley of 100 feet deep, craggy and precipitous. Well, this is just like it. In the rainy season it is a little dangerous to ascend and descend; and sometimes the stream is so violent that no man dare cross it; at other times we can manage it, contracting at the same time a profound acquaintance with mud and water. At Isupoo I stayed from Monday evening to Friday, preaching to the people every morning, between sunrise and eight o'clock. I manage in that time to visit three places: first, I go to the 'gate of the city,' or place of public meeting. Here I am sure to find one or more companies of men, and sometimes a company of women. I usually see enough here to excite all my sympathy, and my heart cries to God for the people. To these I speak a little while—they cannot bear a long speech. Next, I go to the house where the king is to be seen, surrounded by his chiefs, who are mostly engaged at that time daubing or dressing his majesty. To these I speak of Christ, and his love for sinners. I then go to another place, where I meet with from twelve to twenty men, most of whom are heads of companies. They always listen to me with respect, and sometimes make judicious remarks. But they are very tenacious of their 'customs and manners,' and are afraid that if they receive Christianity, they will be obliged to adopt our foolish fashion of tying their limbs up in bags, so that the breeze can't catch them.

"On Monday, the 13th instant, I again went to Isupoo, and stayed labouring among the people two days; when I was obliged to return, having wounded my left hand rather severely. It is much better now, and I hope soon to be up again.

"It is now raining in a manner of which you can have no conception—a deluge for the time it lasts; and for some days the rivers will be so full, and the road so bad, that a journey up the hill will be impracticable.

"In speaking of the church at Clarence, we have to tell of the removal of one of our members by death, a holy woman; also of one of our number, an Acco woman, gone to reside at Lagos; also of two brethren restored to their seats in the church. The number of inquirers is as great as before our last baptizing; and the chapel is over full on Lord's day afternoon, if it does not rain. We think the morning congregation a little on the increase. We hope the schools are improving. In the upper school we have increased the facilities for writing. One of our female teachers in

the infant school is married, and has withdrawn from the school. Mrs. Diboll has entered into the work, and at present with comfort to herself.

"The Rev. Mr. Bushnell and his wife have been here from the Gaboon. They were both unwell. They came by private ship, stayed a few days, and are gone. We enjoyed their company.

"The scarcity of food in these regions is very great. The run upon our stores has been surprising. Many of our people want food. Thank the Lord, I have a barrel of flour opened this day, which I intend to hold as fast as I can with a clear conscience. My other stores are all done, but we can get yams at present. In Cameroons things are bad indeed. The mission family have suffered greatly.

"The Rev. Mr. Goldie, a missionary, has been here, returning from England to his work at Calabar. I went on board the steamer, to see Mrs. G. and their three friends. They all appeared in good health and high spirits."

"We received by last mail a letter from yourself to our dear daughter, informing her of things sent out for the garden, &c.; but these things, though consigned to me, are addressed to Mr. Saker. Three such boxes are now in my house. Of course I dare not open them, though I sometimes wish to see inside, especially as at this time there is not a skein of thread in the town, and cotton reels are sixpence each.

"Mrs. Diboll has been four months without a cotton darning needle. She hopes, however, to replenish her work-box when Mr. Saker returns.

"Our daughter is still at Cameroons. Generally, she has her health there; but this morning we received a laconic note from her, saying, 'I am unwell, not able to write.'

"The rain has this day been falling in torrents. Thundering at intervals for the last fourteen hours. This has been an unusually severe rainy season.

"We have some trials, and occasionally we feel them. But often the Lord is better than our fears, he comes to deliver in time of need.

"Many ships have lately put in here to buy food, and the colony is almost starving. The country is fairly scoured to find eggs, fowls, goats, &c., to supply ships of war. This morning I shared my last few pounds of rice with the governor. There is no rice in the town, and cannot be till the next mail arrives.

"Mrs. Diboll takes alternate weeks in the infant schools. We think the schools are improving.

"Our operations in the mountain are not so full of energy, as during the heavy rains we cannot get about. But we are preparing

for the time when we can work. And, oh! may the Lord aid us in our labour.

"For ourselves, we joy in the thought that Jesus died for us; and we hope one day

to see him, who has taught our hearts to love him. Pray for us, that we may be shining lights in a dark place."

HOME PROCEEDINGS.

Numerous meetings have been held during the past month. Messrs. Saker and Oughton have visited Salisbury and Downton; the former has also attended meetings at Rochdale, Oldham, Preston, and South Lancashire; the latter, Cirencester, Arlington, Naunton, Fairford, and the East Gloucestershire Auxiliary. Our late esteemed friend, Eustace Carey, was to have taken Accrington, Sabden, Colne, and the North Lancashire district, but in consequence of his decease this duty has fallen to Rev. W. F. Burchell and other brethren in the locality. Mr. Allen not having yet arrived, provision had to be made for a colleague to Rev. H. Dowson for Newcastle, Shields, and the Northern Auxiliary. The brethren Burchell and S. G. Green kindly came to our aid in this exigency. Dr. Hoby and Rev. W. Jones, of Newport, Isle of Wight, have been the deputation to Worcester, Pershore, and other places in that neighbourhood; and Rev. A. M. Stalker to Hemel Hempstead and Boxmoor. Messrs. Leechman and Mc Laren have represented the Society in Leicestershire; the former, with Rev. W. Brock, Somerleyton and Lowestoft; Mr. Trestrail, Bridgnorth, Dudley, Shrewsbury, Oswestry, and other towns in Shropshire.

By latest advices from Ceylon, we learn that Mr. Allen and family left the Mauritius July 21. They may be hourly expected. Perhaps ere the Herald goes to press they may have arrived.

The Quarterly Meeting of the Committee was held on Oct. 10th. The attendance was unusually large, the discussion animated, but pervaded by the kindest spirit. A gloom was thrown over the meeting at its beginning in consequence of tidings of Lady Peto's alarming illness. During the day better accounts were received, and Sir Morton was able to be present during the greater part of the sitting. We have heard almost daily more favourable reports, and trust, ere this

meets the eye of our readers, restoration to perfect health has been vouchsafed.

Among the many topics which came before the Committee, the most important, perhaps, were those involved in Mr. Underhill's report of the Ceylon Mission, the resolutions passed at the conference held in Colombo, at which the missionaries, native pastors, and native teachers were present, and the estimates of expense for 1856, agreed upon by the brethren on the spot. The Committee had no difficulty in agreeing to these last, as they proposed a reduction of more than £300 per annum without endangering the efficiency of the mission. On the contrary, it was believed they would tend to increase it.

Out of the many resolutions which the Committee had to consider, we subjoin a few of the most important. We might, indeed, print the whole, but that several of them include matters of mere detail, chiefly important to the resident brethren themselves.

"That in view of the state of the mission in this island, and the churches which under God's blessing have been formed, the missionaries, and their fellow-helpers, propose cordially to embrace and carry into effect the views of the Committee on the native pastorate, as expressed in the resolutions of the Committee, under date of April 21, 1852, and June 14, 1853.

"That to effect the object referred to in the previous resolution, it is proposed in the first instance, that every church should be instructed to elect deacons, to hold regular church meetings for devotional purposes, the admission of members, and for cases of discipline; the management of the affairs of each church being left entirely in its own hands; the missionary, however, not withholding his advice when it may be required.

"That, further, it shall steadily be aimed at to substitute as soon as possible for the present pastors, who act as evangelists and pastors in their several localities supported by the funds of the Society, pastors who shall be elected and supported by the churches themselves, that the native brethren now employed as overseers of the churches may more especially be devoted to the work of itinerant evangelization.

"That with respect to applications from the native churches for assistance from the funds of the Society, it shall distinctly be understood, that aid will not be granted until there is sufficient evidence to show that the resources of the applicants are exhausted, and a case of necessity clearly made out.

"That the missionary take for his guidance in his intercourse with the converts, the principle that he should do nothing for them which it is in their power to do for themselves, nor feel that he has succeeded in obtaining the object he has in view, unless he carry with him their cordial consent and cooperation.

"That to supply the pressing want of men for the service of Christ in the mission and the churches, three men at least be selected, who may in the judgment of the missionaries be deemed to have the necessary spiritual and intellectual qualifications, to be educated under the care and direction of one of the missionaries.

"That the education of candidates for the ministry of the Word be carried on in the vernacular language of the people amongst whom it is purposed that they shall labour; a knowledge of English and the scripture classics not being withheld, where time and other circumstances seem to permit its attainment.

"That candidates for the work of the ministry be distinctly informed, that, whilst during the term of their studies the Society is willing to bear the charge of their support and education, it is not to be regarded as a remuneration for any services they may then or thereafter render to the cause of the Redeemer; nor will the Society be held as in any way bound to employ or support them when the term of their studies is closed; but that they enter on the solemn work on their own responsibility, and must look to the providence of God, and to the Master whom they serve, to provide for their future subsistence.

"That in order that the schools sustained by the Society in this island may become efficient and useful auxiliaries in the great work of spreading the gospel, the teachers who shall henceforth be employed shall be persons of approved piety; the education imparted in the schools shall be scriptural in its character, and in all cases shall be given in the vernacular language of the people, unless by special permission to the contrary from the Committee of the Society.

"That the elements of reading and writing be taught gratuitously in the schools of the Society; but that for instruction in arithmetic, geography, grammar, and other subjects, a small but fixed fee be required, to be regulated by the circumstances of each locality; that if instruction in the knowledge of the English language be given, a considerably higher fee shall be demanded; and

that books and stationery be purchased by the parents of the children, excepting the first Reader, which may be given gratuitously. Where desirable, payments in kind may be received instead of money fees.

"That the missionaries meet in conference at least once a year for special devotion and prayer, to review the state and necessities of the mission; to examine, select, and locate the native agents; to investigate the condition of the schools; and in general to consider all matters affecting the well-being of the mission. Attention shall also be given to the expenditure, its details carefully examined, and an estimate of the next year's expenditure prepared; and the whole transmitted to the Committee of the Society for its information and approval."

The Committee carefully considered the question of the Ceylon mission in reference to the documents before them, and were rejoiced to find, that already some good results had arisen out of this conference. They expressed their views in the following resolution:—

"Resolved—That this Committee, having considered the report sent home by Mr. Underhill of the state of the mission in Ceylon, accompanied with the resolutions adopted at a conference of the brethren held in Colombo, are gratified to observe the interest indicated by them in the work of evangelization, and their desire to adopt measures of improvement; and, without expressing an opinion on the various points specified in the resolutions, record their general concurrence in the principles on which it is proposed to conduct the mission, only that in reference both to the schools, and the education of candidates for the ministry, the Committee are desirous that no unnecessary impediment be thrown in the way of the acquisition of the English language, and, therefore, think that the fees charged for teaching it should not be so high as to have that effect."

Our readers will remember that the accounts of Mr. and Mrs. Capern's health received for some months past have awakened much concern in regard to them. We stated in our last, that instructions had been sent out to them to proceed to the United States for a time to recruit, and in a former number appealed to our brethren, in the hope that some one, whose heart burned with missionary zeal, might offer to share the labours of our devoted brother. We rejoice to say, the appeal was not in vain. In a few days, the Rev. J. Davey, of Hereford, who had long secretly desired to give himself to mission work, forwarded an application to be sent to

