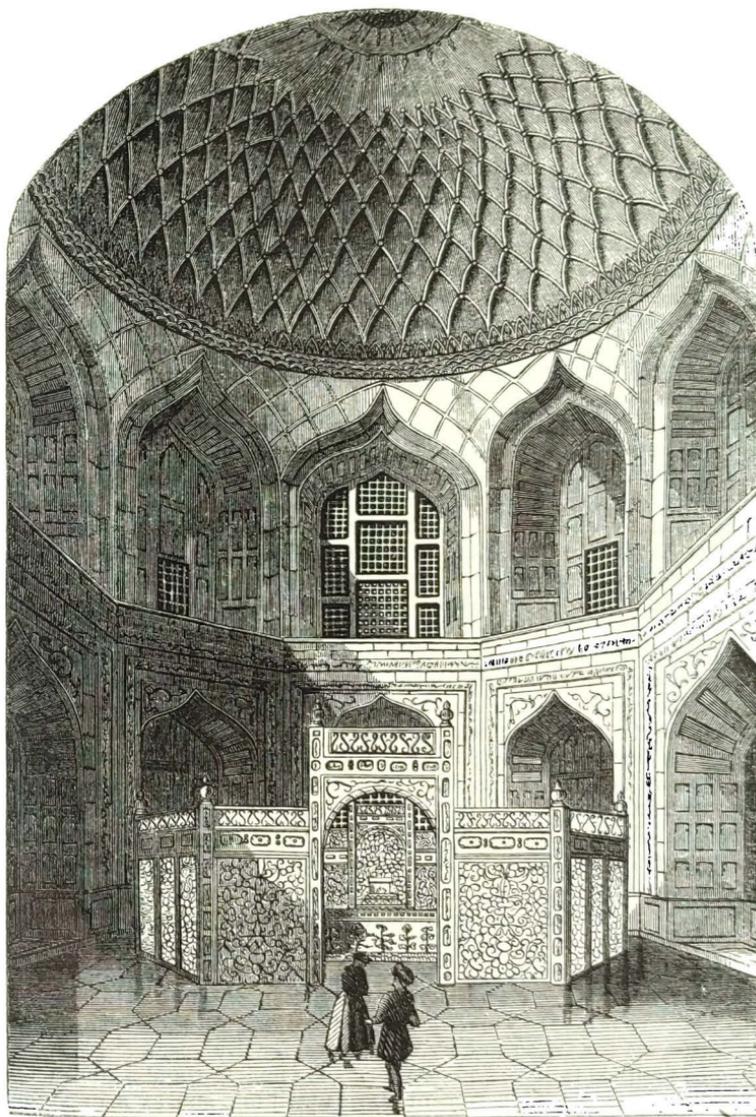


THE MISSIONARY HERALD.



TEMPLE AT TANJORE.

HOPE FOR AFRICA.

A VARIETY of circumstances have recently transpired, which excite the liveliest hopes in regard to Africa. Public attention is turned toward that country in a manner not before known. From many quarters, and in many ways, without concert on the part of those taking the lead in the movements to which we refer, helping hands are stretched out towards the long-neglected and long-oppressed tribes of that unhappy country.

The discoveries of Dr. Livingston and his visit to his native land, have brought matters as it were to a crisis. The attempts which have been made in former times to introduce commerce and civilization into the interior, have not wholly failed. Though expedition after expedition seemed to have been baffled, yet they left traces on the banks of the great rivers of the efforts of philanthropic people in this country, and private enterprise, starting from these points, has carried light and knowledge far into the interior. Out of all these arose the contract for a monthly mail to the West Coast; and lately, a second company have started a line of steamers to trade regularly with that region, and with every prospect of success. English influence has penetrated far inland; hence when a large number of the Matabele, near Tete, who mistook him for a Portuguese, were closely scrutinising Dr. Livingston, they were at last satisfied, and expressed their satisfaction in language too honourable to us, and too touching in itself, to be soon forgotten—"You belong to the tribe that loves the black man!"

While this illustrious traveller was pursuing his way among regions hitherto unknown to Europeans, and among peoples of whose existence we had no knowledge, a new effort to carry intercourse up the Niger as far as its confluence with the Tchadda, was in contemplation. It has now been settled, with the concurrent aid of the Government. Mr. Macgregor Laird, already one of the foremost in the endeavour to civilize Africa, has engaged to have a steamer passing regularly from Fernando Po to the confluence of the great rivers, and he also runs one on his own account besides. To afford every facility for the Negro race to pass from place to place, and to enter into trade, he has had, much to his honour, a clause inserted in the contract that the charge shall not exceed ten dollars for a deck passenger; so that, as he remarks, *if anything happens to me, the rate cannot be exceeded*. We have been favoured with a copy of a letter from that gentleman to the Rev. H. Venn, Senior Secretary of the Church Missionary Society, detailing the plan and object of the whole scheme, and which we have the pleasure of laying before our readers:—

"2, Clarendon Terrace, Brighton, Jan. 18th, 1857.

"MY DEAR SIR,—I am happy to be able to confirm my invitation to Mr. Crowther to accompany Dr. Baikie next June up the Niger, and probably to Sockatoo, on a mission to the Sultan of the Felatahs, having finally arranged with the Government for carrying on the exploration of the interior, *viâ* the Niger and its tributaries, for five years.

"I was desirous to have had two steamers employed, and a contract for seven years; but the Government were unwilling, and as a great deal may be done in five years, I closed on those terms, principally to save the next season.

"It is my intention, however, to send out a second steamer on my own account, only to be used by the Government officers in case of accident to the exploring one.

"The keel of the steamer is to be laid to-morrow. She will sail in April, and enter the river in June. Dr. Baikie commands, and will have two surgeons, and a master and assistant for the surveying operations.

"There is a clause in the contract limiting the charge of deck-passengers of the Negro race, from Fernando Po to the Confluence, to ten dollars; so that if anything happens to me, the rate cannot be exceeded.

"My intention is to despatch a small schooner next month to the mouth of the river, laden with fuel and stores, to tow her up to the Confluence, and leave her there permanently, as a *dépôt* and base of trading operations; to employ the second steamer in keeping up the communication between the Confluence and Fernando Po and mail-packets.

"This steamer, No. 2, cannot be got ready to accompany the other in June; but I shall arrange to have her at Fernando Po in November; so that if No. 1 has not then made her appearance, she can go up after her.

"Though the Government have only contracted for one ascent per annum, practically there will be several as far as the Confluence; so that any parties of Negro blood may avail themselves, at a trifling expense, of visiting Central Africa three or four times a year at least.

"We have five years to try a great experiment, and I trust means may be found to throw into Central Africa 5,000 free Negroes, able to read and write English in that time.

"I thank God that I have lived to see the commencement of this great work, and to have a hand in carrying it out.

"I intend in a few days advertising in the *Times*, "Steam to Central Africa," as the readiest way of making the opportunity known in America and the West Indies.

"I remain, my dear Sir, yours faithfully,

"MACGREGOR LAIRD."

Not one of our readers but will cordially wish success to this enterprise, and though it has not a directly religious or missionary character, yet its originator, and the chief persons employed by him, have a deep sympathy with missions, and will rejoice if their efforts to extend legitimate commerce along the great rivers which run from Central Africa to the western coast shall, in any way, subserve the higher and holier purpose.

It may be in the recollection of some of our readers that about four years ago, if memory serve us correctly, Mr. Moffat sent home a long and deeply interesting account of his visit to Moselakatzé, chief over one of the largest tribes, occupying a fine country lying north of the Kurraman, on whose banks he was stationed. One object of the visit was to convey various communications and supplies for Dr. Livingston to some point on his proposed journey to the east coast. Moselakatzé appointed twenty of his men, with an officer, to carry on foot seventeen boxes and other packages, to the south bank of the Zambese. When the party arrived there with their treasure, they hailed the Makololo on the opposite shore, informed them of the purpose of their visit, and invited them to take charge of what they had brought for "the Doctor." Suspecting treachery, the Makololo at first declined. In consequence, the Matabele left the supplies on the bank of the river, and devolved upon their suspicious neighbours the responsibility of keeping them safely. The

Makololo subsequently crossed the Zambese, conveyed the packages to an island, protected them from the weather, and in that state Dr. Livingston found them, more than a year afterwards in perfect safety. Not an article was pillaged; and when Dr. Livingston arrived, his heart was cheered with the books, letters, and to him, other valuable supplies, which had so long waited his arrival. Mr. Moffat seems to have acquired very great influence over the mind of this chief, and of his people; and the details of their intercourse we remember, as we read them in the "Missionary Chronicle," to have been profoundly interesting. We have not heard, however, that the Directors of the London Mission, or Mr. Moffat, were able to make any great use of the occurrence. It was not the time then. But now the time is come, when, in the arrangements of Divine Providence, much good will spring from it.

Dr. Livingston, during one of his journeys, had much to do with the chief and people called Makololos. Between these and Moselekatze's people war had raged, and the latter drove the former out of their beautiful country, the higher ridge of which the Doctor often spoke in the strongest terms as to its healthiness and fertility. Now he seems to have an influence over this people, similar to that acquired by Moffat over Moselekatze and his people; and we understand that the Directors of the London Mission have it under consideration whether Mr. Moffat shall not be moved up from the Kurriman to labour in future among these tribes, and Dr. Livingston be stationed in the Makololo country. Should such a purpose be carried out, the fierce feud which has raged between these two influential tribes for so long a time will be quenched, and these districts becoming the chief stations of an extended missionary agency, the whole of Southern Central Africa will soon be opened up to the preachers of Christ's gospel. It is within our own knowledge that most of the missionaries stationed on the African coast have cherished a deep and anxious desire to carry their labours inland; and no one can examine any maps of these districts, and compare them with those of former days, without being struck with the obvious tendency of such agencies to penetrate into the country behind them. The few who have gone somewhat into the interior have found a comparatively healthy country, open and prairie-like, a people far superior in habits and knowledge to those who are on the coast, where the degrading influence of the slave traffic has been most felt, and practising many of those curious customs, and maintaining those peculiar social laws which Dr. Livingston found in existence among the tribes whom he saw. Should, therefore, the two projects to which we have adverted in this paper be carried out, and God graciously vouchsafe his blessing, missions in Africa will assume a new character, and those already in operation there will receive a fresh impetus. These missions will soon be second to none in importance. The old civilization of Africa will be brought back, but happily this time not associated with heathenism and idolatry, but intimately blended with the Christian morals and faith. We bid these enterprises God speed. The great purpose for which so many have toiled in hope, and which has surmounted every opposing obstacle, will be no longer regarded as vain and fruitless, but one rich in the promise of a grand success. Surely light begins to dawn on Africa.

FEMALE EDUCATION IN INDIA.

Our readers are well aware that no department of missionary labour is more difficult than the one to which we now direct their attention; and it is second to none of the auxiliary means employed by our brethren in promoting the extension of the kingdom of our Lord Jesus Christ. Hence, in every mission station, where it has been found practicable, Christian boarding-schools, for native girls, have been established. The importance attached to them may be gathered from the papers which have been brought up at all the conferences held by Mr. Underhill with the missionaries in Ceylon and India; some of which we have transferred to "The Herald." Not only have these schools proved most beneficial in training numbers of educated young women—a class as yet exceedingly small, and which, as it increases, will exert a powerful influence for good; but many of these have joined the mission churches, and have become active and useful members and teachers.

Believing that any facts which will show the progress of this department of labour, by whomsoever carried on, will be acceptable to our readers, we call their attention to a remarkable movement going on in the north-west provinces, of which we find an account in a recent number of "The Friend of India"—a movement which is quite spontaneous, and mainly owing to the efforts of Pundit Gopal Singh, one of the Zillah visitors of indigenous schools, who had succeeded, during 1855, in establishing, in the district of Agra, upwards of fifty schools, attended by 1,200 girls, of the most respectable families.

We now learn that this movement has proceeded with extraordinary rapidity, and that, up to November last, 200 schools had been established, with an aggregate daily attendance of nearly 4,000 girls. As the editor of "The Friend of India" justly observes, "it is rather a social revolution than a local movement which Pundit Gopal Singh has inaugurated."

The writer goes on to say, "our information is not yet precise enough to enable us to trace the steps by which results have been attained. But it appears that Pundit Gopal, who is a man of high character, and of a social standing above his official position, was convinced that a failure of former attempts to establish girls' schools was attributable "to the suspicion with which everything coming from a foreigner is received by the natives, and to the want of co-operation of the educated natives." The fact is, when stated in less decorous language, that an educated native cares nothing about education. "But," continues the pundit, "the establishment of a little school, in which my own daughters and those of my immediate friends and relations attended at first, like a charm, dispelled, in a great measure, the prejudices of my neighbours, and induced many to send their girls also. This example, and my constant persuasion and reasoning, have at last succeeded in inducing many respectable inhabitants of other villages to yield." And so the movement promises fair to become national.

The pupils are nearly all Hindoos, belonging, as the European officials assure us, to the most respectable classes of the native community. The teachers are *all males*. "Want of female teaching," says the pundit, "was one great obstacle in the way; but the guardians of the girls composing the respective schools, pointed out men of approved character, in whom they have full confidence, and I have appointed such persons only as teachers, and the result is very satisfactory."

Only at Agra, where the pundit has persuaded the wealthy bankers

and merchants to establish a girls' school, has any objection been taken to the male instructors. Wealthy, but uneducated, bankers and merchants are naturally the most bigoted of their race; since custom is always more tyrannical where luxury exists without education. But Agra will soon be abundantly supplied with teachers from among the more advanced pupils of the rural schools.

One more statement must close this enumeration of facts. Lieut. Fuller, the inspector of schools, reports that about one-tenth of the whole number of pupils are more than twenty years of age, the remainder varying from six to twenty years. "The Delhi Gazette," in noticing these remarkable facts, suggests that Pundit Gopal should be at once relieved from all other duties, and enabled to devote himself entirely to a work for which he has shown such peculiar aptitude. The suggestion is a good one. The pundit should receive a liberal salary, and should be left utterly free from the usual restraints. Too much interference, even too much patronage, on the part of English officials, might spoil all. The pundit has evidently struck a vein of native feeling which he must be allowed to pursue in his own way.

No one can read the preceding remarks without a feeling of grateful surprise. Such a movement will not stop. It is evidently in the right hands. Who can tell but that Providence has raised up this remarkable man for this special work, which he will carry on to a certain point, and then the missionaries of the Cross will step in to give it the true direction. At present we have no information as to the religious opinions of the pundit.

It cannot fail to have been noticed by the thoughtful reader that it is a *native* movement altogether. Similar attempts in the hands of foreigners are said to have failed, and simply because they were made by foreigners. If so, does not this fact tend to strengthen every argument which has been used for the freer use of native agency in every department of mission work?

Let our brethren to whom these facts are known be encouraged in their educational efforts; especially the wives of missionaries, who superintend Christian boarding-schools. Their more advanced pupils will soon find occupation. Good female teachers, as the movement proceeds, will supplant male teachers; and as the demand for them increases, a wide door for usefulness will be opened to those who are qualified; and the influence of those who have effectually trained them, will be largely and beneficially extended. May God direct this extraordinary movement, and enable his servants to take advantage of it, so as to render it a great blessing to the young women of India, now, alas! degraded by the most wretched ignorance, but who, if enlightened, will become effectual helpers in the regeneration of their country.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—We have received a copy of the petition of the Calcutta Missionaries to the House of Commons, for a Royal Commission to inquire into the condition of the people of Bengal. They have taken this step because a similar request presented to the Governor-General has been refused; but not without assigning reasons for that refusal. Among the most important may

he mentioned the apprehension of exciting hostile feelings among the different classes in Bengal.

As the petition of the Missionaries to the Commons occupies sixteen printed pages, we cannot present it here. Suffice it to say, that, after recapitulating the steps which had been taken in years gone by, and those more recently taken, with the view of accomplishing their object, and meeting some objections which may be raised to their proposal, they go on to state their firm conviction that the time has now arrived when such an inquiry should take place, comprehending "all the causes that now affect the condition of the population in the presidency; especially into the state of the police and judicial system; the power and influence of the zemindars and planters, and how those powers are used; the resources and earnings of the labouring classes, and the proportion which they bear to the rent; the harassing exactions and oppressions to which the poor are subject; the landed tenures; the extension of the Government sales of ardent spirits and intoxicating drugs, among a people once celebrated for temperance; the actual extent to which education is provided for the masses; and the best means of alleviating the sufferings and elevating the condition of the people."

An inquiry into all these things would be a most searching one indeed, and *if conducted by competent and impartial men*, could not fail to produce the happiest results. But whether the Government will accede to the request or not, a discussion of the whole question in Parliament will awaken public interest in the affairs of India, and the sooner such discussion takes place the better. The petition will be intrusted to able hands, and there are gentlemen in the House, of standing and ability, who will give the subject their best attention.

As might be expected, the conduct of the Missionaries in taking this bold step has been much criticised by the Indian press. "The Friend of India" supports them heartily; but the editor of "The Hindu Patriot" doubts whether their interference in practical politics is wise. Mr. Underhill has supplied us in his last letter, dated December 22, with the following observations.

"In his last issue, the editor writes at some length on the petition of the Missionaries to the House of Commons, of which indeed he approves; but thinks that it is also worthy of notice, this introduction of missionary influence into practical politics. After a brief recital of the plans pursued by missionaries to attain their spiritual objects, and which, he says, have not largely succeeded, he thus speaks of the singularly good result as flowing from educational labours. 'They have enlisted the sympathy of the rising class of educated men in favour of Christianity as a system of practical ethics. So decided has this result been in its character, that amongst the class to which we have referred, it is held a breach

of manners to speak ill of Christianity in the course of social conversation, as much so as it is in professedly Christian society.' He then goes on to observe that the sympathies of the missionaries are essentially democratic, and alludes to the Negro Emancipation as an example of the tendency of their labours; but he does not like their interference in the social politics of Bengal. 'Emissaries of peace, they are now sometimes—the firebrands of the local societies in which they exercise their ministry and their influence.'—'I came to send fire upon the earth,' said our Lord, and his followers have the same painful result to witness sometimes, as the fruit of their zeal."

Mr. Underhill next adverts to some facts connected with the repeal of the old Hindoo law which condemns widows to perpetual celibacy, and which has done more, perhaps, than any other, to increase the worst vices of profligacy and prostitution. We regret that we have not seen the papers to which he refers,

or we might have given a more extended account of the occurrences to which his observations refer.

"The papers will supply you with the facts about the re-marriage of widows. That two gentlemen, of such high position and caste, should have broken through the practice and superstition of ages, has given a great shock to native Hindoo society. It is the talk of every circle. Fears are expressed, that, as the widows have liberty to marry, they will take the liberty of refusing to fast twice a month, and to submit to the drudgery and contumely they have hitherto been compelled to bear. The bigoted lament, and say, 'The Kali Yug is indeed come!' The educated, and rising portion of the Hindoo community openly congratulate themselves that this great social evil has a length found a remedy. It is one of the portents which betoken the decaying of ancient institutions, and indicate the progress of that great social revolution going on around us. Says the clever native editor of 'The Hindoo Patriot,' the marriages have taken place precisely in those grades of society whose social influence is greatest, and whose acts operate most powerfully as examples. Already there is gone forth a cry that the ancient institution of the life-long celibacy of Hindoo widows can no longer be maintained."

The inquiry into the subject of torture in the Madras Presidency has naturally awakened attention to the same subject in relation to Bengal; and from a communication recently received, we find that it prevails in that presidency also. Dr. Chevers, Secretary to the Medical Board, Calcutta, has published a work on "Medical Jurisprudence," with the sanction of Government, founded on *official* documents, which discloses many fearful scenes. The crime of torture, so prevalent, and yet so secret, is closely connected with the state of the people's minds and morals.

An almost entire identity exists between the modes of torture practised in the Madras and Bengal Presidencies. This would seem to prove, almost, that these atrocities have been prevalent in every part of India from the period at which the laws, or, at least, the national customs, were the same throughout the country.

The practice was doubtless introduced by the Mussulmans. But it has now become blended with the customs of all sects and classes of natives throughout India. The poor practise it upon each other; robbers on their victims; masters upon their servants; zemindars upon their ryots; schoolmasters upon their pupils; husbands upon their wives; and even parents upon their children.

The modes of torture are as various as they are cruel. Burning by the heated chillam or pipe; by red-hot charcoal; by a lighted torch; by red-hot iron; by heated oil. Besides these, confinement in a cell filled with lime; rubbing the face on the ground; sticking pins or thorns under the nails; filling the mouth with pebbles, and striking the chin upwards with a force sufficient to break the teeth; pulling the hair on both sides; tying two persons closely together by the topknots, and fastening the hair to a buffalo's or donkey's tail; plucking out beards; twisting the ears; and striking two offenders' heads together, are also stated to be more or less practised. The former modes of torture are *common*. The latter are only occasionally met with in various districts. They present, however, a sad picture to the eye; and disclose a state of mind and morals very fearful and affecting. If such evils still exist, in spite of the efforts of Government to put them down, and so secretly as to be difficult of detection, yet nevertheless *known* to be practised, and in the face of the wide-spread influence of Christianity, what must have been the state of things a century ago! Indeed, "the dark places of the earth are full of the habitations of cruelty."

SERAMPORE—THE COLLEGE.—In consequence of the serious illness of Mrs. Sampson, it was thought expedient that her husband should take her a voyage up the river as far as Monghir. This journey and voyage have been the means of restoring her to health, and after an absence of some weeks they returned, and Mr. Sampson resumed his duties in the College. But during his absence the work fell heavily on Mr. Trafford, and it is to the additional labour thus thrown upon him that he refers. We hope, however, by this time, that arrangements have been made to lighten the burden. Mr. Trafford refers to Mr. Morgan's sad state of health. More recent accounts are somewhat better, and he is, by this time, on his way home. His departure has been deferred in order to avoid landing in England during the cold of the early spring. We trust his valuable life may be spared, for we have none in the field to surpass him in ability and diligence in his work.

"I find myself the day before the post leaves at Calcutta instead of Serampore, and with less opportunity of writing to you at any length than I hoped to secure when I sent to you by the last mail.

"We are now all well at Serampore. You have doubtless heard of Mrs. Sampson's long and serious indisposition. She has returned from her journey up the river in quite good health, and I trust now that they may be spared to us as fellow-labourers for a long time.

"During her illness and absence from Serampore I had a good deal fall on me of his work, and from seven in the morning till after three, sometimes four in the afternoon, I had a succession of classes—for the work of three for a time devolved on me. Matters were kept going on; but as you will believe not very satisfactory to any parties—attempting too much, nothing is done well.

"Mr. McKenna came after a time, and in the religious instruction of some of the classes helped me a good deal. Mr. Sampson will now resume his duties, and as the cold weather has set in, we have a very pleasant prospect of uninterrupted work, without its being oppressive, for some months to come.

"Our English congregation is a very small one, but not just now so discouraging as it has been. Two young friends, daughters of your old missionary, Mr. Penny, have been lately baptized; and I have hope that some one or two others will join us soon in like manner.

"The most discouraging part of the work we attempt is the education of girls, whether Heathen or Christian. The former we cannot get without paying them to attend, which we are pretty fully determined not to do; the latter have not gone on well lately; and a small boarding school which

we had, and which was chiefly supported by contributions from Mrs. Barclay, was obliged to be suspended a few weeks since, and whether it will be re-opened on the same plan which was before attempted, is uncertain. A day school, in the village of Johnnugger is thought preferable; but the want we feel is that of a European to take charge of it. There are some young friends who could and would frequently go; but no one whom we could depend on as constantly doing so, without a remuneration, which we are not able to give.

"I told you that I wanted for the school some things which I wish much you would procure and send. You might get these matters much cheaper than we can here, and Mr. Thomas will send you the amount of their cost. We want all the apparatus of an infant school; that is, letters and slides for spelling words; pictorial illustrations, etc., etc.; a set of *large* maps on rollers, that would serve a class of from twenty to thirty boys, all of them to see at once; a pair of globes, not very expensive (you might perhaps find such a pair not quite new, and therefore cheap). I could add other matters, such as a library of 100 vols. of books which elder boys *would* read; but I fear I should indent too much on your time, and the funds I might draw. I write thus much from a remark of Mr. Underhill, that you would be very ready for such matters as these when you may find a little leisure. You have not, I dare say, very much of this just now.

"This mail will tell you perhaps more than I can about Morgan. He is very ill, and if he does not get away soon will, I fear, be soon lost to us. His voice is gone; if his lungs are not (in part), I shall be both surprised and glad."

MONGHIR.—Our friend, the Rev. S. Brawn, has forwarded the following extracts from a letter which he has recently received from his brother, the Rev. J. Lawrence. They give a lively representation of the missionary's work when

out on his itinerating tours; a work, we are glad to say, our brethren in India are assiduously carrying on at those times of the year when travelling is practicable. The Committee have received no less than four applications recently from brethren in Jessore, Cutwa, and Barrisaul, for increased grants to enable them the more effectually to carry on this out-door labour of preaching the gospel. It is hard work, and exposes them to many inconveniences, and some serious perils; but they delight in it, and long for greater success. Let our friends aid them by their supplications for the Divine Spirit's power and blessing, and the missionary will not labour in vain.

"Since the 18th of July, I have been from home travelling up the river Gunduk, about forty miles from its entrance into the Ganges, as far as a place called Rosra. My companions in travel are Bundhu and Santokli, and we are now on our way towards home, which I hope we shall reach by the end of the week. You are somewhat acquainted with our slow mode of travelling in this country, and, therefore, will not be surprised that we should not make greater progress. Our object, however, has not been to travel fast, but to visit as many of the villages as possible. They are numerous on both banks of the river, and are easy of access, except where the country is flooded by the overflowing of the river in consequence of the great rain we have had this year. My boat is a very different affair from the commodious steam-boats of Old England, or from the comfortable budgerows of this country. It is something like a floating thatched hovel, in which I have a room about fourteen feet long and ten feet wide at the broadest part of the boat. Within this space my companions and self have to arrange our beds, boxes, cooking utensils, etc., and, in fact, all that is needful for a month's board and lodging. You may imagine there is no room to spare. The roof of the boat is not sufficiently high for me to stand upright, so that I have to be careful lest I should bring my head into uncomfortable contact with the bamboo rafters which form the roof. Besides my two companions in labour, I am obliged to take with me a cook, and there are five boat people, all of whom manage to find a dormitory in some part of the boat. And in addition to these more or less intelligent companions, to say nothing of flies and musquitoes—of which there is no lack—there appears to be a countless number of spiders, and black and red ants. The latter are particularly troublesome, finding their way into our sugar, bread, butter, and every other eatable that is at all sweet. There are also lizards and scorpions, and just over my pillow a mouse has made its nest in the grass roof. Two of the scorpions took possession of an umbrella, and were punished with death for their temerity. The lizards ramble over the little teapoy, which I use for a table, and

on which I set my lamp in the evening, catching the flies and insects that flutter round the light. These little creatures are harmless, but to the rest I give no quarter when I can catch them.

"I am thankful to say the weather has been moderate since I have been in the boat, the thermometer 82 to 87, which is not higher than it usually is in the house at this season of the year. A strong east wind, with clouds and rain, has kept the weather comparatively cool. A few days last week we had a strong west wind, with driving rain. Though rain has frequently fallen, I am glad to say it has seldom prevented us from going out to preach.

Noisy Interruptions.

"In the villages we have generally been received with respect, and the people have readily come together to listen. Very few oppose us except the interested Brahmins and pundits. Some seem to be interested in our addresses so long as we abstain from any direct reference to or mention of Christ and his sacrifice, but no sooner do they hear us speak on these subjects and insist on the necessity of faith in the Redeemer, than they begin to manifest their dislike, either by going away, or by telling us they do not understand who Christ is—that they have incarnations of their own, and do not need Jesus Christ. In Rosra, the largest of the villages we have visited, I twice met with some uncivil treatment from two pundits chiefly, who were annoyed that the common people paid us so much attention. A large crowd of a hundred persons at least had collected around Bundhu and myself, and had been listening very attentively without a word of opposition for at least half-an-hour, while I addressed them on their duty to worship and serve the living and true God and him only; and exposed the folly of idolatry and its sad consequence in the universal prevalence of sin amongst them. I urged upon them the necessity of repentance, and was proceeding to point out to them the way of reconciliation through the Lord Jesus Christ, when these pundits began to interrupt by brawling out in an impudent tone of voice, 'Who is God? Who is Jesus Christ?' On re-

ceiving a reply, they began vociferating that we were telling the people lies, that we wanted to destroy their religion and their caste, and to make Christians of them. They blasphemed the Lord Jesus, and heaped the most abominable abuse upon us and our people, and called upon the crowd to beware of us, and shouting out, 'Victory to Rām!' they raised a hue and cry against us. All we could do was patiently to bear it and to pray for the poor deluded creatures around us. It is not often we meet with such a scene, but in this bazaar it was repeated on two successive evenings by the same pundits, and the more superstitious and reckless amongst the crowd; the greater portion of the people remained silent, and would have listened quietly enough. Nothing daunted, however, we went a third time and preached in the same street. Our congregation amounted to full one hundred persons, and not a word of opposition was uttered the whole time we were there. One of the pundits made his appearance in the crowd, but I observed a respectable-looking man lay hold of his arm and lead him away. We afterwards learned that the more respectable and sober shopkeepers were ashamed of the conduct of their pundits. Such encounters are painful to bear, but I believe they turn out to the advantage of the Christian cause, rather than otherwise. The people begin to think that the pundits cannot fairly meet the missionaries in argument, and some of them do not scruple to say so.

An Improvement.

"In some villages, where a few years ago we met with uncivil treatment, we were received this time with respect. The principal men of the villages recommended their dependents to listen to our addresses, while they themselves set the example. It has been often repeated to us, 'What you say about the prevalence of sin, its degrading and awful consequences, the necessity of repentance and reformation, the importance of salvation, the impossi-

bility of obtaining salvation by any works of our own, the folly of idol worship, and the uselessness of our religious ceremonies in general, we approve of; it is all true; but what you tell us about Jesus Christ we cannot understand. We have never heard of him from any of our learned men; there is nothing about him in any of our holy books. We have nine incarnations of our own, and expect a tenth; why should we be told to believe on Him of whom neither we nor our forefathers have known anything? If our own incarnations are all false, and utterly insufficient to effect our salvation, as you say, and as we are disposed to admit, then why should we have recourse to another incarnation; why not return to the Supreme Being himself?' If the necessity of a Mediator is insisted upon, they will often fall back on their own incarnations, and try to maintain that Rām is their mediator—their saviour—their only hope. They are often silenced when the character of Rām is pointed out as being himself a sinner, according to the representations of their books, and, therefore, incompetent to undertake the work of man's redemption from sin. Still they give the preference to the fabled conqueror of the giant King of Ceylon, rather than to the Son of God, the Conqueror of Satan and sin. They often tell us, 'Come what will, we will never abandon Rām.' The minds of the people in general are very far from being ready to embrace Christianity, and the instances of a better mind are rare. Still good, I have no doubt, is being done by the preaching of the gospel among the natives. A few are converted, and the attention of many is aroused to the awful prevalence of iniquity in the land, and to the need of a great national as well as personal reformation. When this necessity is more deeply felt, the salvation of the gospel will be more highly appreciated. We want more preachers and more preaching, and above all we need more of the influence of the Spirit to render the preaching of the word effectual.

HOME PROCEEDINGS.

MR. DENHAM has visited Nottingham, Leicester, Leeds, and Bradford, during the past month, on behalf of Serampore College. He has suffered from severe indisposition, owing to the cold during a part of the time; but his more recent letters present a favourable report, both of his health and his success.

The brethren Allen and Smith are on the Scotch journey, having advocated the claims of the Society at Edinburgh, Kirkaldy, Anstruther, St. Andrew's, Cupar, Dunfermline, Stirling, and Bridge of Allan. They will, during the first two weeks of the present month, be in the north and west. Their journey will

terminate about the 17th inst. We have received very encouraging accounts from the places already visited.

We take this opportunity of returning our sincere thanks to our Scottish friends for the readiness with which they have fallen into the proposed arrangements, and the energy which they have displayed in carrying them out. Our thanks are particularly due to friends of other denominations in Anstruther, Montrose, Huntly, Bridge of Allan, Irvine, Kilmarnock, Ayr, and especially at Dundee, who have kindly placed their churches at the disposal of the deputation.

The Secretary, with Rev. J. Aldis, has attended meetings at Newbury and Wokingham; the former also at Haverfordwest, and Mr. Oughton at Tottenham.

TO THE TREASURERS AND SECRETARIES OF AUXILIARIES.

THIS is the last month of the financial year, and the accounts close on the 31st of March. All contributions intended to appear in the Annual Report must be in the Treasurer's hands on or before that day. We specially request as *early* a remittance as possible, with a full and accurate statement of particulars of accounts, in cases where they have not been already sent.

IMPORTANT NOTICE.

TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

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

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

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

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

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

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

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

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

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

As the list to be prepared from these papers will be the one submitted to the members at their annual meeting, and is intended to supersede the former

plan of personal nomination at that meeting, *no nomination can be received on that day.*

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

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Dec. 22, 26, and 29.	COLOMBO, Davis, J., Dec. 15.
CLARENCE, Diboll, J., one letter, no date, received Feb. 11.	HOWRAH, Morgan T., Dec. 8.
ASIA—ALIPORR, Pearce, G., Nov. 25.	SERAMPORR, Sampson, W., Dec. 19.
CALCUTTA, Lewis, C. B., Dec. 6 and 22;	HAITI—JACMEL, Lilaivois, J. J., Jan. 10.
Underhill, E. B., Dec. 6 and 22;	JAMAICA—SOUTHAMPTON, East, D. J., Dec. 30.
Thomas, J., Dec. 23.	STEWART TOWN, Hodges, S., Jan. 8.

ACKNOWLEDGMENTS.

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

Juvenile Working Class, Paradise Chapel, Chelsea, for parcels of clothing, for <i>Rev. A. Saker, Cameroons, and Rev. T. Evans, Muttra</i> ;	Rev. W. Crowe, Worcester, for Dr. Bogue's Lectures, for <i>Rev. D. J. East, Calabar</i> ;
Mrs. Blight, for a parcel of magazines;	Mrs. Cooke, for a parcel of magazines;
	Religious Tract Society, for a grant of books, for <i>Rev. J. Diboll, Clarence.</i>

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, to February 20, 1857.

W. & O. denotes that the Contribution is for the *Widows and Orphans' Fund*; *N. P.* for *Native Preachers.*

£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	Salters' Hall—	£ s. d.
ANNUAL SUBSCRIPTIONS.	Battersea—		Contributions, by Master Hobson, for <i>N. P.</i>	0 5 10
Francis, Mr. J.	Contributions, on account	7 0 0	Uxbridge—	
Heriot, J. J., Esq.	Collection, for <i>W. & O.</i>	3 3 0	Collection, for <i>W. & O.</i>	0 10 0
Murch, Rev. Dr.	Bloomsbury Chapel—		BEDFORDSHIRE.	
	Contributions, on account	43 0 0	Ridgmount—	
DONATIONS.	Do., Sunday School, by Y. M. M. A., for Haiti School	5 0 0	Contributions, for <i>N. P.</i>	1 8 0
A Lover of Hospitality, for <i>N. P.</i>	Brixton Hill, Salem Chapel—		Sharnbrook—	
Do., for <i>W. & O.</i>	Marlborough, Mrs., for <i>Relief Fund, Bahamas</i>	1 0 0	Contributions, by Miss Wykes, for <i>N. P.</i>	0 12 0
Baker, Mr. Benjamin, by Mr. Viney, for <i>Jamaica Institution</i>	Church Street—		BERKSHIRE.	
C. I.	Collection, for <i>W. & O.</i>	4 7 0	Abingdon	28 7 6
E. T. E., by Messrs. Barclay and Co.	Devonshire Square—		Collection, for <i>W. & O.</i>	0 16 0
Elliot, Mr., for <i>W. & O.</i>	Collection, for <i>W. & O.</i>	2 13 2	Ashampstead—	
F. N. E.	Contributions, by Miss E. Cross, for <i>N. P.</i>	0 10 0	Collection, for <i>W. & O.</i>	1 0 0
J. E., for <i>W. & O.</i>	Drayton, West—		Newbury, on account ...	28 10 6
Jacobson, Miss, for <i>Colonies</i>	Contributions, for <i>N. P.</i>	1 4 9	Sunningdale—	
Do., for <i>Jamaica</i>	Highgate—		Collection	1 14 3
Morley's, Messrs. J. and R., Young Men at	Collection, for <i>W. & O.</i>	2 12 0	Do., for <i>W. & O.</i>	0 13 4
Russell, Rev. Joshua, for <i>Serampore College</i>	Sunday School, for N. P.	2 10 1	Contributions	2 14 8
Tomlin, Mr. Jas., box by	Johu Street, on account, by M. Martin, Esq.	60 0 0	Do., for <i>N. P.</i>	2 8 6
Watts, Mr. C. J., box by	Kingsgate Chapel—		Wantage—	
Whimper, E., Esq.	Sunday School, for <i>N. P.</i>	0 9 7	Contributions, for <i>N. P.</i>	2 2 2
	Milton Street—		Windsor—	
LEGACIES.	Sunday School, by Y. M. M. A., for <i>Schools</i>	0 11 0	Collections	9 0 2
Jones, Mr. Samuel, late of Tewkesbury			Do., for <i>W. & O.</i>	1 14 4
Wedgwood, Mrs. Sarah, late of Down, Kent			Contributions	14 18 11
			Do., Bible Class	0 13 3
			Do., Sunday Schools	5 9 2
			Loss expenses	0 7 6
				31 8 4

BUCKINGHAMSHIRE.		£ s. d.		£ s. d.		HERTFORDSHIRE.	
Amersham—		Exeter—		Bromyard—		Contributions, by Miss	£ s. d.
Contributions by Master E. Morten, for N.P.	0 12 0	A Friend	5 0 0	Beckingsale	0 4 10	Fownhope—	
Aston Clinton—		Instow—		Contributions, for N.P.	0 10 0	Contributions, for N.P.	0 12 0
Contributions by Miss Evenden, for N.P.	2 8 0	Tavistock—		Collection, for W. & O.	0 8 0	Ledbury—	
Buckingham—		Torquay—		Collection, for W. & O.	1 10 0	Collection, for W. & O.	0 0 6
Collection, for W. & O.	0 12 0			Contributions, for N.P.	0 12 9		
Crendon, Long—		DORSETSHIRE.		HERTFORDSHIRE.			
Contributions, by Mrs. Rose	1 15 3	Bridport—		Chippierfield—		Collection, for W. & O.	0 11 8
Missenden, Great—		Contributions, for N.P.	0 5 3	Contributions, for N.P.	0 11 6	Markyate Street—	
Collection, for W. & O.	2 0 0	Poole—		Collection, for W. & O.	0 13 6	Mill End—	
Weston Turville—		Contributions, for N.P.	0 9 6	Collection, for W. & O.	1 0 0	Rickmansworth—	
Contributions, for N.P.	0 12 3	Weymouth—		Collection	2 1 3	Contributions	2 19 2
Deverell, Mr. Richard	10 0 0	Collection, for W. & O.	1 8 0	Do., Sunday School	0 8 5		
CAMBRIDGESHIRE.		DURHAM.		HUNTINGDONSHIRE.			
Cambridge, Zion—		Sunderland, Sans Street—		Yelling—		Sunday School	1 0 0
Contributions, for N.P.	1 10 3	Collection, for W. & O.	0 13 3				
Do., for W. & O. ...	1 15 2	ESSEX.		KENT.			
Haddenham—		Burnham—		Borough Green—		Collection, for W. & O.	2 0 0
Collection, for W. & O.	0 18 1	Contributions, for N.P.	0 14 3	Chatham, Zion—		Ladies' Industrial Society	1 0 0
Contributions, for N.P.	2 18 8	Harlow—		Deptford, Midway Place—		Sunday School	1 3 1
NORTH-EAST CAMBRIDGESHIRE.		Collection, for W. & O.	1 5 0	Dover, Salem—		Collection, for W. & O.	3 0 6
Barton Mills—		Langham—		Margate—		Contributions, for N.P.	3 7 9
Collection	8 1 7	Collection, for W. & O.	1 13 9	Sandhurst—		Collection, for W. & O.	2 6 0
Do., for W. & O. ...	1 2 6	Romford—		Smarden—		Collection, for W. & O.	1 17 6
Contributions	7 7 2	Contributions, for N.P.	1 5 0	Tenterden, Zion—		Sunday School, for N.P.	1 3 10
Do., Sunday School	0 4 5	Thorpe-le-Soken—		Tunbridge Wells—		Sunday School	1 5 3
Burwell—		Contributions, for N.P.	0 15 0	Do., for N.P.		Do., for N.P.	1 0 7
Collection	3 8 4	GLOUCESTERSHIRE.					
Isleham—		Chipping Sodbury—					
Collection	4 2 6	Collection	1 14 7				
Contributions	2 0 0	Contributions	3 11 0				
Soham—		Do., for N.P.	0 19 0				
Collection	1 2 8	Do., Sunday School	0 7 11				
Contributions	0 12 7						
Do., Sunday School	0 1 6	Less expenses.....	6 12 6				
West Row—			0 9 0				
Collection	1 8 6		6 3 6				
Contributions	1 2 0						
	30 13 9	Cinderford—					
Less expenses	1 4 0	Collection, for W. & O.	1 7 3				
	29 9 9	Coleford—					
Shelford, Great—		Contributions, for N.P.	3 12 5				
Collection, for W. & O.	0 9 0	Gloucester—					
Swavesey—		Collection, for W. & O.	2 0 0				
Contributions, for N.P.	1 5 0	Kingstanley—					
CORNWALL.		Collection, for W. & O.	1 19 0				
Falmouth—		Lechlade—					
Collections	10 10 3	Contributions, for N.P.	0 5 0				
Contributions	18 13 4	Uley—					
Do. for N.P.	2 0 0	Collection, for W. & O.	0 5 0				
Do. Sunday School	1 3 5						
	32 7 0	HAMPSHIRE.					
Acknowledged before and expenses	11 0 8	Andover—					
	21 6 4	Collections	5 4 6				
Grampound	0 18 10	Contributions	22 10 8				
Pensance—		Do., for N.P., India	4 0 0				
Collection, for W. & O.	1 3 0	Do., for Bundhoo & Soodeen	10 0 0				
Redruth—		Proceeds of Tea-meeting	0 8 3				
Collection, for W. & O.	1 10 0		42 3 5				
Saltash—		Less expenses.....	1 12 5				
Collection, for W. & O.	1 13 0		40 11 0				
Contributions, for N.P.	0 15 9	Beaulieu—					
Do. Sunday School, for do.	0 8 3	Contributions, for N.P.	0 17 6				
Truro—		Emsworth	5 4 9				
Collection, for W. & O.	1 2 6	Portsmouth, Portsea, & Gosport	10 0 4				
DEVONSHIRE.		A Friend, for W. & O.	1 0 0				
Ashburton—		Sway—					
Contributions, for N.P.	0 6 2	Collection, &c., for W. & O.	0 10 0				
Bideford—							
Collection, for W. & O.	1 10 0						

