

# THE MISSIONARY HERALD.

#### IMPORTANT NOTICE.

### TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

Those of our friends who were present at the Annual Members' Meeting for 1856, will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

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

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

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

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

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

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

There is no limit assigned as to the number which each nomination may place on the 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 bona fide members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be 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.

VOL. II .-- NEW SERIES.

#### MISSIONS IN THE NORTH-WEST PROVINCES.

The north-west provinces of Hindostan constitute a distinct portion of the Bengal Presidency, under a lieutenant-governor. For administrative purposes the country is divided into six divisions, which, by the census of 1853, were found to contain a population of 30,271,885 persons. The following table presents particulars of great interest.

Division.	Townships.	Area in sq. miles.	No. of houses.	Hindoos.	Moham- medans and others.	No. to a sq. mile.
Delhi	3,333	8,633	517,165	1,612,379	582,801	254
Meerut	8,253	9,985	919,245	3,578,419	943,746	453
Rohilcund	15,094	12,428	1,078,753	4,036,166	1,181,341	419
Agra	7,018	9,298	968,967	3,984,983	388,173	465
Allahabad	10,131	11,971	1,015,060	4,099,772	426,835	378
Benares	38,079	19,737	1,738,499	8,412,392	1,024,878	478
Totals	81,908	72,054	6,237,689	25,724,111	4,547,774	420

Of this great population about nineteen and a half millions are engaged in agricultural pursuits. The non-agricultural population reaches ten and a half millions. Everywhere the people are crowded together on the soil, the average number to a square mile far exceeding the most densely populated regions of Europe. In England there are 304 persons only to a square mile; in Belgium, 337.

Although these districts were the seat of the Moslem power, yet the Hindoo population is six times more numerous than the Mohammedan. It is in the city of Delhi only that the two classes approximate to an equality in numbers. There are sixty-seven cities containing from ten to fifty thousand inhabitants; seven, contain from fifty to one hundred thousand; and six, above one hundred thousand. We name the latter:—

Benares			171,668
Delhi			152,424
Furruckabad			132,513
Agra		•	125,262
Cawnpore .			118,000
Bareilly			111,332

The north-west provinces contain very celebrated places, regarded with the highest reverence by all classes of Hindoos. Benares is the holy city of India. It is the seat of Shiva worship, and the resort of pilgrims from all parts of the country. The region around Muttra is noted as the scene of the life and exploits of Krishna, and innumerable legends are attached to every tank, or temple, or rocky hill. Entire cities, as Bindrabun and Goverdhun, are dependent on the gifts of worshippers and the visits of pilgrims. Yet are there existing many proofs of the prevalence, if not the absolute predominance at a former period, of the Buddhist faith. At Sarnath, near Benares, is an undoubted chaitya or tope, a pagoda built for the deposit of some valued relic of Buddha, or early teacher of his creed. Both at Delhi and Allahabad are laths, or stone pillars, with Buddhist inscriptions upon them. At Bindrabun, among the ruins of ancient Delhi, and in Muttra itself, are remains of ancient temples once occupied by the priests of Buddha. A Chinese traveller of the fifth century describes the district now devoted to the worship of Krishna as then occu-

pied with priests, inhabiting numerous monasteries, obeyed by sovereigns and people, and engaged in the services and ascetic life of the Buddhist religion. It was near Benares that tradition tells us Buddha began his ministry, and for several ages its citizens obeyed his precepts; but by the seventh century of our era the followers of Shiva began to prevail. Some hundred temples, sacred to *Iswara*, had been erected. Thousands of Yogis, with knotted hair, their bodies smeared with ashes, passed their time in the austerities of ascetic life. From that time Buddhism faded away. A few ruins, and here and there a Jain temple, remain to remind the traveller of its former sway in these centres of a vile and degrading idolatry.

For five hundred years the religion of Mohammed oppressed the indigenous faiths. Aurungzebe especially displayed the iconoclastic zeal of a fanatic Moslem. Mosques were built of the materials of heathen temples, in some instances on their foundations; while at Bindrabun, on the summit of a ruined temple, there is now another ruin, that of the mosque built by this zealot on the roof of the structure he was unable to destroy. The whole region testifies to the wide-spread sway of Islam. The debris of tombs, dilapidated serais, desolate palaces, crumbling musjids, everywhere bear witness to the overthrow of the once mighty empire of the Mogul, and indicate the no less sure subversion of the religion of the prophet. The dissolution of the power of the Mohammedan rulers of Hindostan was followed by a partial revival of idol-worship, and the good repair of the temples of Benares and Muttra, the large number of comparatively modern sacred structures, show the influence of the ancient faith, and the vital energy it managed to retain.

The north-west provinces became a British possession in 1803. But it was not till the year 1809 that the voice of a minister of Christ was heard in the land. In that year the late excellent Bishop Corrie settled at Chunar. In 1809 we find the eminent Henry Martyn at Cawnpore, surrounded by fakirs and diseased natives, endeavouring to communicate to them the "good tidings of great joy." Here Abdool Messeh was met with, who, after his baptism in Calcutta, accompanied Corrie to Agra in

1813, and commenced a mission which continues to this day.

The Serampore brethren early directed their attention to the northwest, and in 1804 commenced to prepare a translation of the New Testament in the Hindi, or rather, as it turned out, in the Urdu language. This was one of the three translations which Dr. Carey wrote with his own hand, and one of the two which he translated from the original Greek. The version, however, was not printed till 1811, owing to the want of funds. Mr. Chamberlain and Mr. Peacock were separated to the work of the Lord in Agra at the commencement of the same year, and on the 21st January left Serampore for that city, reaching it on the evening of the 17th May. The mission was early threatened with destruction. In the following year Mr. Chamberlain was prohibited from preaching and ordered down to Calcutta. Mr. Peacock, however, remained, and in the following year Mr. Chamberlain returned. He then settled at Sirdhana, to superintend the education of the Begum Sumroo's son, but devoting the chief part of his time to missionary labour and to the translation of the Scriptures into Hindi.

For several years little was done to extend the missionary work in the north-west; and although from the commencement of our mission in these districts there has been no withdrawal from the field, yet the number of missionaries has always been few. Nor until of late years have there been any adequate efforts made by other bodies of Christians.

In 1855, four Pædo-baptist Societies were labouring in these provinces, in twelve of the thirty-one districts into which the divisions are distributed, among a population of fourteen millions and a half. Thus quite one half of the people are not within the circle of missionary influence. By these societies were sustained forty-four missionaries, and thirty-seven catechists. In the churches there were 564 members, and about 1,700 persons were in connection with the missions. In the schools were 4,000

boys and 349 girls.

The missionaries of the Baptist Missionary Society were labouring in 1857 in four districts, among a population of more than three millions. The number of missionaries supported was seven; of catechists, ten. the churches there were 24 European members, and 79 natives. About three hundred persons were attached to the mission communities. In the boys' school, were 613 children; and in the girls, 93. The recent mutiny will, however, have affected all these calculations, and until the reorganisation of the missions it will not be possible to ascertain their actual condition. Many of the native Christians have been killed; some have probably fallen away; while the rest have been scattered by the necessity of providing both for safety and a livelihood. So far as preaching has been resumed the missionaries speak most encouragingly of the prospects before them. It may be in the order of divine providence to evolve from the storm that has swept over these fair and populous regions, a period of great prosperity in the kingdom of the Lord. The seed of God's word so long and so faithfully sown may spring up with unwonted luxuriance now that the tempest is past, and a serene sky is succeeding to foster the germ. May God grant that the labours of Chamberlain, Thompson, and Mackay, shall appear not to have been in vain'!

# FOREIGN INTELLIGENCE.

### INDIA.

CALCUTTA.—It is gratifying to record that the Indian Government has begun to show a more cordial feeling towards the native Christian community. In the early stages of the mutiny their loyal addresses were refused, and their offers of service rejected. Of all the natives, they alone have exhibited from the first a devoted attachment to the British power. No sooner did the news of the Meerut and Delhi massacres reach Calcutta, than the native Christians of all denominations met in the Free Church Institution and drew up a loyal address to the Governor-General. A similar address was forwarded by the native Christians of Kishnagurh, and at the same time they offered their carts and bullocks for the Government service. The native Christians of Chota Nagpore offered their services as police guards. The discovery of the Mohammedan plot at Patna was owing to a native Christian. The conspiracies at Monghir and Poonah were also brought to light by native Christians. No native Christian has been found in the ranks of the mutineers, while some hundreds have probably lost their lives through their attachment to the gospel of "Theory and practice alike concur in proving," says Dr. Duff, "that to increase and multiply the number of native Christians, is to increase and multiply the only class of truly staunch and loyal native subjects of the British crown among the teeming millions of India."

At length convinced of this, the Government has taken steps in various places to engage the services of native Christians. In Barisaul, in Dacca, at Alipore, our missionaries have been applied to, to recommend them for employment. In Benares the sergeant of police is a native Christian. In the

Puniaub, a very remarkable document has been issued by the judicial commissioner, Mr. Montgomery, which, as officially recognising the faults of the past, and presenting a new feature in the future history of Christianity in India, we lay before our readers :-

"The sufferings and trials which the Almighty has permitted to come upon his people in this land during the past few months, though dark and mysterious to us, will assuredly end in his glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of his kingdom, and those of his servants.

"The system of caste can no longer be permitted to rule in our services. Soldiers, and Government officers of every class, must be entertained for their merits, irre-

spective of creed, class, or caste.

"The native Christians as a body have, with some exceptions, been set aside. know not one in the Punjaub (to our disgrace be it said) in any employment under Government. A proposition to employ them in the public service six months ago would assuredly have been received with coldness, and would not have been complied with. But a change has come, and I believe there are few who will not eagerly employ those native Christians competent to fill appointments.

"I understand that, in the ranks of the army at Madras, there are native Christians, and I have heard that some of the guns at Agra are at this time manned by native

"I consider I should be wanting in my duty at this crisis if I did not endeavour to secure a portion of the numerous appointments in the judicial department for native Christians; and I shall be happy (as I can) to advance their interests equally with that of Mohammedan and Hindú candidates. Their future promotion must depend on their own merits.

"I shall therefore feel obliged by each missionary favouring me with a list of any native Christians belonging to them, who, in their opinion, are fit for the public

We rejoice also that the Government in Calcutta has relaxed somewhat in its stringent censorship of the press. The Press Act was so framed as to include publications of every kind. Tracts and religious works were ordered to be sent into the police-office for inspection, and fears were entertained that their circulation would be interfered with, "as tending to excite the prejudices of the natives." The only excuse for this revival of the Minto policy of 1807, is to be found in the hasty conclusion of the authorities, at an early stage of the mutiny, that the revolt was to be traced to missionary exertions. As events soon exploded this theory, religious works have continued to be published without interrup-There was, however, sufficient ground for apprehension in the fact, that "The Friend of India" was warned because it expressed the hope that a hundred years hence Great Britain would reign in India over a Christian population. At present, in all the disturbed districts, missionary operations are beginning to be resumed, and under the most cheering and encouraging circumstances.

Howrah.—At this station Mr. Kerry has continued peacefully to pursue his labours, and not without encouraging tokens of success. One young woman has been baptized, and subsequently married to the native preacher Gholab. Mr. Kerry was about to commence preaching in the vernacular. His young Bengali friends continue to visit him. Some of them seem to be reading the Scriptures thoughtfully, and make very intelligent inquiries respecting what they read. He cherishes the hope that the seed thus sown in faith and prayer will bear a fruitful harvest.

Serampore.—Mr. Sampson has favoured us with the following interesting remarks on the progress of Christian truth in the College. The letter is addressed to Mr. Underhill, under date Nov. 23, 1857:-

Our work here is progressing. Some Many of them evince great aptitude for few of the younger boys in the school, who acquiring knowledge: and if they stay for live in Chuttra and the immediate neigh- a sufficient time will, I think, turn out bourhood, have left to join a school, which well. As for their giving themselves up to the bishop of Calcutta has established in Christ, they are very much as you will rethat village. Our numbers still keep up member them to have been when you were well; and I hope that they are receiving here. They talk with great apparent inno little benefit from their attendance, terest, sometimes with evident feeling; they

say; but while fully convinced of the folly and sin of Hindooism, they will not leave it. Will they ever give themselves up to Christ? We pray and labour that they may do so. The blessing we ask is, it is true, withheld. Will it always be so, or is it but for a season, that our faith and patience and zeal may be tested? Let us hope that it is so, and pray for greater love and faith, that we may with more diligence prosecute our work, believing that He on whose behalf we engage in it will not let it be in vain.

"Since I have been living with Mr. Traf-

acknowledge the importance of what you ford I have made it my business to associate more with the sons of the native preachers; the boys who are living in the Bungalow, on the college premises. are some few among them, who, I think, will well repay the trouble and expense they may now occasion. I get talking with them in Bengali, and find it no little help to the acquisition of the language. The last few Sundays I have taken them into my classroom, and held a Bible-class with them. And I am gratified to find that I am able to make them understand what I wish to say to them in their own language."

The class referred to is a very interesting class of lads formed principally of the sons of native preachers. It is supported by the proceeds of Ward's Fund. It is our hope that this class will furnish, in after years, both schoolmasters and preachers for the mission churches.

BACKERGUNGE.—The itinerating labours of the missionaries were for a time hindered during last year by the excited state of the population, owing to the mutiny, but are now resumed. This district has always been pre-eminent for turbulence, and not a little fear was felt lest the Mohammedans, especially those of the Ferazee sect, might seize an opportunity to rise and assassinate the few Europeans residing there. In reference to this, Mr. Martin writes, under date Oct. 3, 1857 :-

Barisaul gentlemen sent a letter to Government requesting them to sanction the employment of two hundred Christians for the protection of Barisaul and the district of Backergunge. Government has sanctioned the employment of such a force, and it is to be called the "Backergunge Concentrated Police Force." I believe it will chiefly be employed to guard the jail, treasury, &c. 14s.) a month." But if any disturbance should take place

"A short time ago a committee of the in any part of the district, it will be called upon to quell it. As soon as the magistrate has learnt the probable expense of the force, the authorities will issue arms and ammunition for the men, and a pensioned non-commissioned officer will be sent to drill them. Mr. Page has engaged to supply a hundred men for the force. The wages will be six or seven rupees (12s. or

It is instructive to trace the hand of God in these events. A short time ago these native Christians were distrusted, and their good name injured by the judge of the district. He has now become one of the first to avail himself of the loyal services of the men that he despised.

JESSORE.—Mr. Sale has returned from a visit to the stations in the south of the district, and forwards the annexed interesting Report. Its date is Nov. 19th:-

our visit; of course we met with some painful and discouraging occurrences, but certainly not more, I think not so many as ing. usual. I was glad to find that the people reported that Ishwur Chunder Bidya were in good heart, notwithstanding various attempts to alarm them which their Hindoo and Mussulman neighbours had been guilty of. Although it is quite true that we have in this district seen no active knowledge been helped on in its circulation sympathy with the rebels (excepting indeed by some of the leading Hindoo zemindars. the plot of the Daccity commissioner's guard) yet that there is *latent* sympathy is sufficiently shown by the mischievous tales which are published and believed. to me saying that several Mussulmans had

"We were on the whole pleased with killed or had disappeared, and that a new governor had come who was bent on putting down Christians and Christian teach-Then, again, it has been industriously Sagar is sentenced to be blown from a cannon for having written a pamphlet in favour of the re-marriage of Hindoo widows. This latter report has to my own

"Then, only last evening, a Mussulman schoolmaster whom I have occasionally aided with books and in other ways, came Our people were told that I was either united and brought a new schoolmaster into the village where he taught his school, | placed them on the Bible before me. and were giving out a report that the reign of the English was fast drawing to a close, and that those who wished to save themselves from future punishment must leave the school where the sahib's books were read, and come to the new school, for the ruler who would succeed the English would deal very severely with those who continued to go to such schools. This is going on within eight miles of our Sudder station; and after the fall of Delhi has been proclaimed, and with stringent laws for the punishment of treasonable practices lately passed and published. I think. therefore, that we may judge what would have been our fate had the wretched mutineers been more successful. We have great reason to be thankful for the peace we enjoy up to the present moment. Our work, I am happy to say, is now going on much as usual; our preachers are all at work, and this afternoon I hope to send off three on a preaching tour to the north—they will make a stay of two or three days in the neighbourhood of the village where the Mussulmans have been spreading the report of which I wrote above. God God grant that good may arise out of the excitement.

"I ought to have told you that I was much pleased at Booreedunga to find a nice large chapel put up by the people themselves, or rather by Boikonto and Cabulram. Of course the materials are the ordinary ones, bamboo, &c., only that they have outstripped their neighbours by putting a boarded floor to the chapel. This is certainly a token for good, and will, I trust, prove an example and stimulus to others. I think I told you, on a former occasion, that Boikonto of Booreedunga, had surprised me and cheered my heart, on my visiting that station some months ago, by bringing what he called 'a small offering to the Lord,' after our service had concluded, and requesting us to pray for him that he might henceforth more faithfully serve Him who had given his life for sinners. He then, with much feeling, pro- inexpensive edifices." ceeded to count out a hundred rupees, and

thankfully received the money on behalf of the society, and called on the brethren there to join me in thanking God on our brother's account, and in praying that the spirit of Christian liberality might spread amongst the Christians of Bengal. I have not yet spent a pice of the money—I have felt almost reluctant to touch so precious a fruit of Christian doctrine in Bengal. The zemindars and others have been taunting the old man and sneering at him for 'giving his money to the missionary.' So I am anxious to do something with the money which all may see.

"But we are very much tried just now with pecuniary matters. I have, after a great deal of difficulty, and at some expense, got possession of a piece of land in a good situation at Khoolna, but can do nothing in the way of putting up a place there. This, however, might (desirable as it is to have some place there) be deferred for the But the chapel at Jessore could present. not have been deferred, the old place was literally falling down. We have, therefore, in spite of all disappointments and obstacles, pushed on the work and the place is now nearly fit for use; and the Baptist mission chapel is no longer the laughing stock of the Sudder station, But we are disappointed, in the matter of aid; we began with what we believed were well founded expectations of aid from England Our friends in Caland from Calcutta. cutta could not of course foresee the calamities which would hefal the country, nor the heavy demands which would be made on their Christian sympathy by those calamities. Our friends in England seem to have deferred the fulfilment of their promises till they find themselves overtaken by similar demands. Yet I cling to the hope that the fountains of Christian love amongst you are not so ill supplied that England will not even yet spare, for a little chapel in Jessore, one hundred pounds out of the thousands that are annually spent on similar, but not more necessary, nor more

Before the receipt of this letter the Committee had voted £30 towards the erection of the Jessore Chapel. It is now seen that more will be required. Perhaps some of our friends will kindly take this important matter into their liberal consideration.

CAWNPORE.—From letters received from Mr. Gregson, under various dates. we extract the following interesting notices of the labours in which he is engaged. Writing Nov. 3rd, he says :-

mission efforts has most signally failed, tenancing religious usages subversive of

"No special animosity whatever has and now I believe the strong conviction been manifested towards the propagators is, that it is the weak and mistaken policy of Christian truth; and the miserable of yielding to the whims and caprices attempt made to foist this rebellion upon of the sepoys, and winking at and counmuch more to do with causing and fostering these disturbances, than have the efforts

to promote Christianity.

"My work here is extensive and interest-I have four hospitals, with nearly 300 patients to attend to. I meet with very much to encourage me. One most pleasing instance of conversion has just come under my notice, and several have died of whom I cherish some hope; several others have got better, and very many manifest an interest in my visits, and a seriousness of demeanour very pleasing. I have service twice a week in my tent; but owing to the constant arrival and departure of troops, the attendance is not large. Just as it gets known where service is, a new detachment arrives and the old one moves off. Besides this, I have a large body of native Christians to look after. I collect subscriptions and administer to their wants. I try to get work for them, and my greatest difficulty has been to get them to work. Now, I am succeeding. I have lectured some of them most severely on their idleness and unwillingness to work, and from some for whom I found work, but who would not take it because the pay did not suit them, I was obliged to withhold all further aid; now they have nearly all come to, and are rapidly obtaining situations. I meet them every Sunday morning, and preach extempore. The exercise in the language is very good for me. besides read, with a catechist, one hour a day, Hindustani. I have not been so happy in my work since I came to India before; until ten days ago I was alone. chaplain has now arrived; how far he will interfere with me I know not. As yet, I have not seen or heard of his being in any of the hospitals where my chief work lies, and should he be like many of his class, my presence will be as much needed as

"Nov. 17th.

"Every week seems to bind me more strongly to the place, and for a year or two to come it scarcely seems likely that I could occupy a position more favourable for usefulness than this. I have met with very, very much to encourage me here. One poor fellow is now, I have no doubt, in raging; and he said it would be far better heaven, who was guided there by my poor instrumentality; I have some hope of two others. Many have left hospital who manifested some signs of seriousness; and I could point out at least half a dozen in hospital now who seem almost, if not quite, decided for Christ; besides a large number who always receive my visits with apparent eagerness and pleasure, and listen heart seemed full of the love of God in

social and moral well-being, that has had to me with the greatest attention. It has been to me a matter of astonishment, and also of intense gratitude, thus to witness so many tokens of encouragement, and thus to be cheered on by what I hope I may regard, the Divine approbation.

"I have, besides, a large number of tive Christians. They meet with me native Christians. every Sunday morning, when I hold a Hindustani service, preaching to them exten-I have also opened a school for the children of native Christians, who number about thirty, having occupied the old Baptist chapel, which has escaped with only little damage, for the purpose.

"We have now two Catholic priests, an Episcopal chaplain, and a Scotch kirk ditto. This last, however, is attached to the 82nd Highlanders, and will leave soon; as also will one of the priests. Neither the chaplain nor the priest is likely to disturb or supersede my labours. The visits of the latter are brief, and not likely to impart much instruction. At all events, thus far I am received as cordially as ever by the men, and never before have I met with so much to encourage."

" Dec. 18th, 1857.

"We have 700 or 800 in hospital, and with scarcely an exception I am received with cordiality and apparent gladness. Of the many hundreds I have conversed with in hospital, only one has treated me with rudeness, and at present there is not one who refuses to listen to me. Many very pleasing circumstances of usefulness have come under my notice and encouraged me greatly; and very large numbers seem peculiarly open to religious instruction, and listen to me with the deepest interest. A few weeks ago I was returning home from hospital, it was quite dark, when I met a man who had left hospital about a week before, after being in it two months. I at once stopped him and began to speak of better things. He then told me freely the effects of my visits upon his mind. Almost the first time I visited him, General Havelock was fighting on the other side of the river. We could hear the boom of cannon and rattle of musketry. At the time of my visit he was very, very irritable, in a burning fever, and just ready to curse and swear at his lot. I alluded to the battle to be there than where he was. I reminded him of the danger to which he would then be exposed, and asked him if he was fit for death and the judgment that should follow. The thought of judgment after death struck him powerfully; ever after he received my visits with pleasure, and was, I believe, led to Christ as the sinner's Saviour.

giving his Son to die for us, and he was unbounded in his expressions of gratitude and obligation to myself. He said he knew that I had been useful to many in hospital, and he mentioned the case of one or two of the worst men in his regiment (84th), who, he said, had determined to be rough with me, but who afterwards acknowledged to him they could not. To use his own expression, they were overcome by my 'sweet-Another man, of the 78th, furnished the most pleasing evidence of dying a true Christian. Several men of the 90th, and a number of others, have given me much encouragement, and now a large number of men in hospital give me strong reason to hope that God has begun in them a good work."

" Dec. 29th.

"My duties here are more arduous than Seven hundred are still here in hospital. I have also the native Christians to look after. I give them one service on Sunday; and I have requested the catechists to give them another. We have a meeting for prayer on a Wednesday evening. I have appointed two catechists to gather together and instruct the boys, and the wife of one catechist to instruct the girls. Nearly all are likely to leave soon be speedily re-occupied by Mr. Scott, of to arrive." Agra.

"I reached this place the 15th of last month, and have continued daily to visit the hospitals and go amongst the men as opportunity presented. I occupy no official position, and am asked to perform no public duties. Both Generals Havelock and Neil (the latter unfortunately since killed), were wishful for me to conduct public service; but on their going to Lucknow, a Colonel Wilson was left in charge, who prefers reading the prayers himself, (although a Presbyterian) to allowing a Dissenter to preach. I have plenty to do, however, and have opened my tent for public worship three or four times a week, and I hope soon to have it well filled.

"Many native Christian fugitives are here; these I am attempting to keep together; and I hold a service with them every Sunday. They are so widely scattered, some living four or five miles off, that I cannot collect them oftener even if

I could find time.

"How long I may remain here I do not know. I hear a Catholic priest is coming to attend upon the Catholics, but I hear of no Protestant; and so long as I am alone here, I shall not think of leaving. I have much to encourage me, and hope I am not labouring in vain. As however the number of troops here at present is not large, for Furruckabad, as a force has gone there I should scarcely think it desirable to reto restore order. The mission is likely to main, if an active evangelical chaplain were

#### AFRICA.

Africa is the home of superstition. It does not take the form of a regular mythology, or embody itself in the grotesque images of Hindostan. Any trifle which awakens fear, or to which mystery may attach, is an object of reverence or worship. Spirits, both bad and good, are imagined to exist everywhere. The rocks, trees, mountains, rivers, caverns, and groves, may all or each be the home of a spiritual being. Such spots are sacred. Every passerby will deposit an offering, however small, to show his respect or to deprecate the anger of the spiritual inhabitant. The bodies of living creatures are thought to be the favourite abodes of the spirits. At one place the monkeys that live in the wood around the graveyard are thought to be animated with Those monkeys, therefore, are sacred animals. departed spirits. would dare to touch them; and the creatures seem to know this, for they are quite tame and not a little impudent. At another place there are many crocodiles in which, as the people think, departed spirits live. These, too, are sacred, and the natives treat them so kindly, that the scaly monsters will come out of their holes when called, will allow themselves to be handled, and will follow any one who carries a fowl in his hand for half a mile from his den. At Calabar and Bonny the shark is sacred, for the same reason; and at Benin it is so tame, that it will come up every day to the river bank for food. And what is still more strange is the fact, that at St. Catherine a species of tiger burrows near the town, and walks through its streets at night, without disturbing the people, who believe these fierce creatures to be sacred. Experience shows that the African is peculiarly receptive of religious impressions. His intellectual powers are wholly uncultivated. He has not worked out for himself a system of religious belief. What he believes is the result of feeling, and not of conviction, and his faith is not sustained or fenced about by metaphysical

subtleties, or a vain philosophy. Very considerable success has ever attended missionary labours amongst the tribes of Africa, and our readers will peruse with pleasure those narratives which illustrate the power of God's grace to triumph over the foolish superstitions of the people.

Mr. Diboll, writing under date January 6th, thus speaks of his labours on behalf of the sons of Africa:-

"At Clarence, things are much as usual. The Church has had to mourn over a case of dishonesty in an old member, from whom we have been obliged to separate ourselves; but we have some cause for joy. Last Lord's day we baptized five persons—three men and two women. The morning was The friends met at Deacon Smith's at an early hour for prayer, then formed in procession, went singing to the water side, where at 6.30 the service commenced. I think I never preached to so large an assembly here before. There were several English sailors present. The quietness, and order, and apparent religious feeling exceeded anything of the kind I had ever seen out of doors. As a result, several inquirers who had gone back have returned with fresh earnestness; and there appears to be a happy increase of the spirit of prayer amongst us. The Lord revive his work and strengthen us for future trials.

"The Wesleyans of Sierra Leone have sent four persons by this mail; they are to join a coming vessel and to go up the for grace and wisdom." Niger. They are school teachers and local

preachers, and being natives, it is thought that they can explore the country, converse with the natives, and establish themselves on the ground with greater facility than Europeans could do. The men are in earnest, and seem determined to work, but I think they want a leader. If they succeed I shall rejoice. May the Lord make them a blessing!

"I have been to the Mountain once since my return, but the heavy rains prevented my doing much. Fine weather is now beginning to set in; in a few days I hope the roads will be passable. The king and the chiefs have been to see us since our return, to express their joy, and of course to beg. They all wish we would go and hve among them. If there is no more rain I shall go next week and stay a few days, and perhaps leave my daughter there. Our movements will be conducted quietly, as we do not know what orders the Governor may have received, or what questions may by and by be put to him. We are praying

#### A KAREN MARTYR.

Our readers will peruse with feelings of deep sympathy, the following narrative of the martyrdom during the late Burmese war, of the pastor of one of the numerous churches which it has pleased God to raise up among the interesting Karen tribes of Burmah. It proceeds from the pen of one of the Missionaries.

the occasion of every form of extortion and cruelty towards the Christian Karens, who were regarded by the Burmans as having been the chief instigators of the war. Among those who suffered most severely, were the church and pastor of the village of Kiah-eh-koo. I became acquainted with Than Gay, the pastor, late in 1847, conceived a high opinion of him as a devoted Christian, and entertained high hopes of him as a preacher. He was among the pupils of our mission school at Sandoway in the rainy season of 1848, and had after that permitted no opportunity to study the Scriptures to go unimproved. Chiefly through his efforts a thriving church had been gathered in a region remote from the great body of converts, and where they were peculiarly exposed to the hostility of entreating for them he was himself seized

"The recent war in Burmah was made | the Burmans. Soon after the war closed, one of their number gave me by request, an account of their trials and the prolonged cruelties which attended the murder of their pastor, which I now translate."

> "The sufferings of the church and pastor of Kiah-eh-koo were from the first as follows:

> "Two men, Kolah and Ngameh, in order that they might kill the preacher of the White Book people, agreed to seize him and take him to the chief Maumah. they came to Kiah-eh-koo and first seized his two sons, Thah-gali and Shwaynoe, and his nephew, Thah-seeno.

"Thal Gay went to Ngameh and entreated him to release his sons, but while

and led away with his sons to the chief come. The judge again asked, How do you Maumah. While on the way he received thirty-three strokes, and his son Than-gan twenty five strokes. On arriving at the chief's, Kolah said to him, Mylord Maumah. if you kill these men now, you will not obtain much silver. So nothing more was done then. After awhile, some of the neighbouring chiefs were repulsed in a battle with the White Book people, and fled before them. Then Kolah and three other men went to the chief Maumah and said to him, If the people of the White Book come again, Than Gay will call his people and slay you, just as some of these people slew Thabmootapau. Do you say thus, replied Maumah, then seize the people of Kiah-ehkoo and bring them to me. They rejoiced to hear this command; came back, seized Than Gay and forty of his people, and put them in irons. The next morning, put them in irons. at Kolah's suggestion, some of the head men of the Karens were released, and told to return and bring 130 rupees of silver, and they should have their freedom. They did as they were ordered, obtained the silver and gave it into the hands of Kolah, but instead of being released, they were put in irons again.

"The next day Thah Gay was led out, beaten, his flesh pinched by applying split sticks, and a rope, tied around his neck, was stretched to the top of a mango tree, while his hands were pulled backwards and fastened around the trunk of the tree. When Thah Gay cried out in his agony, Are you about to kill me? Kolah replied, If you will give me 170 rupees more of silver, you shall be released. I have no money, said Thah Gay. But, said Kolah, your people give you a 100 rupees a year; give this money to me. They never gave me that amount, said Thah Gay. Kolah then looked at the Karen deacons and said to them, If you wish to save your pastor from death, pay 170 rupees of silver, and he shall be given up to you, and all the rest of you shall be released; but if you do not give us the silver we shall kill Thah Gay. The deacons replied, If the life of our pastor is spared we will give you the silver, and Kolah promised that when the silver was paid, Thah Gay should be released. The deacons returned to their village, obtained the money, and gave it to Kolah, but Thali Gay was still kept a prisoner.

"A little while after, all these Karens were led away to Pataushwah, where Thah Gay was given into the hands of the chief judge, Thah-too-au. This man called Thah Gny, and mocking him, said, If your God is superhuman let him deliver you from Thah Gay replied, Our God is eternal, and if he does not save me in this him in a hole. Five days after this all the life, he will save me in the life which is to other Karens were released."

know? Than Gay replied, The holy book of God promises thus, and I know that I shall certainly be saved. The judge then said, It is because of you that the white foreigners have come to take away our country. Saying thus, he smote Than Gay on his back with the point of his elbow five times, then loaded him with five pairs of irons. Three days afterwards the chief judge said to Thah Gay, Read now before me the book of the eternal God, whom you said would save you. Than Gay replied, If I should read to you, you would not listen, and you are constantly torturing me. The judge said again to him, As to the eternal God, and your Lord Jesus Christ, let them now deliver you out of my hands. He then gave him thirty blows with a stick as large as a man's wrist, and left him with some rice to eat. A day or two afterwards, when Kolah was going to the judge, Thah Gay saw him, and said to him, My lord, when will you release us? We shall kill all of you at the same time, said Kolah, kicking him while he spoke. If you treat me thus I cannot endure it, said Thah Gay. He then bowed his head and remained silent.

"Kolah on going to the judge offered to pay him 100 Ks. if he would murder all of the Karen prisoners. The judge took the money, but said, I cannot take the responsibility of putting to death all these men. Three days after this Kolah went again to the judge, and in order to persuade him to despatch the Karens, gave him 50 rupees more, when the judge told him if he would give his daughter in marriage to his younger brother he would agree to the death of the Karens. The daughter was promised, and the judge told Kolah, If you hear that the English and White Book people are coming in this direction, let me know it, and I will put to death all these Karens. At that time Too Au, the judge, was accustomed to take out Thah Gay and beat him sometimes twice a day, sometimes three times a day, and Thah Gay said to him, If you intend to kill me because I worship God, then do it speedily, and not torture me. Then, when the disciples were with the English, the Burman Kolah said to Shway-bo and Shway-mau, The White Book people and the English are coming, and they will rescue Thal Gay and his people. Go and tell the judge to kill Than Gay quickly. And they did as they were directed.

"The chief judge having drunk some arrack, took Than Gay out of his irons, gave him sixty stripes, nailed him to a cross, shot him with a musket, then disemboweled him, cut him into three parts and buried

# HOME PROCEEDINGS.

Numerous meetings have been attended by our missionary, Mr. Smith, during the month. Mr. Trestrail has commenced the usual tour in Scotland, while Mr. Underhill has visited, in company with Mr. Smith, Tottcham, Twickenham, and Richmond. Mr. Denham has been engaged at Tring and Saffron Walden; and Mr. Oughton has accompanied Mr. Trestrail to Scotland. Mr. Williams has been actively engaged in visiting various churches in South Wales, which do not usually enjoy the services of a deputation. The attendance at missionary meetings continues large, and revived interest is everywhere shown in the cause of Christianity among the heathen.

## INDIA SPECIAL FUND.

Contributions have begun to reach us towards the re-occupation of the stations and enlargement of our mission in the North-West provinces of India. In a few days the appeal and other papers will be in the hands of all our pastors, from whom we hope to receive the most cordial co-operation in this work. We shall be happy to supply on application the documents referred to, for circulation in the congregations, and also collecting cards and books for the use of the friends who will kindly undertake the task of canvassing for contributions. Offers for missionary service will, we trust, arise from the earnest prayers of the Lord's people. The engagement of suitable men, and the collection of funds for their support, should go on simultaneously.

### THE ANNUAL SERVICES.

It is anticipated that the meetings of the present year will be of unusual interest. We trust to have present a large influx of ministers and friends. The arrangements are sufficiently advanced to allow us to mention that the services of the Revs. C. H. Spurgeon and J. Aldis, have been kindly promised for the Annual Sermons. Speeches will be made at the meeting at Exeter (and the the Revs. Dr. Cumming, Dr. Spence, J. Smith (of Chitoura), J. Tucker (of Camden Town), and Dr. Evans (of Scarborough.) The Chair will be occupied by our highly-esteemed Treasurer. The Rev. T. A. Wheeler (of Norwich) will preach the Annual Sermon to Young Men. May the divine blessing be earnestly sought to rest on the gatherings of the Lord's servants!

We beg to remind the Treasurers and Secretaries of Auxiliaries, that the Annual Accounts close on the 31st March. Early remittances are requested.

## FOREIGN LETTERS RECEIVED.

FUREIGN LETT
AFRICA—CLARENCE, Diboll, J., Dec. 29.
SIEREA LEONE, Saker, A., Jan. 18.
ABIA—AGRA, Burnard, J., Dec. 20.
Evans, T., Dec. 21.
Parsons, J., Dec. 18, Jan. 2.
ALIPORE, Pearce, G., Jan. 8.
BENARES, Heinig, H., Dec. 18, Jan. 4.
CALCUTTA, Lewis, C. B., Dec. 24.
Thomas, J., Dec. 23.
CAWNPORE, Gregson, J., Dec. 18 & 29,
Jan. 6.
CHITTAGONG, Johannes, J., Dec. 10.
CUTWA, Parry, J., Jan. 6.
DACCA, Bion, R., Dec. 20.
Supper, F., Dec. 31.

ERS RECEIVED.

DINAGEPOBE, McKenna, A., Jan. 3.
JESSOBE, Anderson, J. H., Dec. 19.
Sale, J., Dec. 21.
SEBAMPOBE, Thomas, J., Jan. 7.
Trafford, J. Dec. 23.
SEWBY, Williamson, J., Dec. 12.
BAHAMAS—NASSAU, Davey, J., Jan. 11;
BRITTANY—MORLAIX, Jenkins, J., Jan. 27.
HAITI—JACMEL, Webley, W. H., Jan. 9.
JAMAICA—KINGSTON, ROUSC, G., Jan. 19.
MONTEGO BAY, Henderson, J. E.,
Jan. 20.
STEWART TOWN, Hodges, S., Jan. 22.
TRINIDAD—SAVANNA GRANDE, Gamble,

W., Jan. 9.

#### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—Sunday School, Denmark Place, Camberwell, for a parcel of clothing; Mr. R. P. Daniell, Bond Street, for a parcel of magazines; Miss Crampton, Peckham, for a parcel of magazines; Mrs. Earle, Ripon, for a parcel of magazines; Mr. W. Tomlinson, Walton-on-Trent, for a parcel of magazines.

# CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21 to February 20, 1858.

IV. & O. denotes that t	he (	on	bribution is for Widows and Orphans; N. P. for Native Preachers.
ANNUAL SUBSCRIPTIO			£ s. d.  £ s. d.
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Leamington— Contributions, by Rev.	E. Walker, for N.P. 1	0 0	Contributions, for N. P. 4 5 0	
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Rhymney—		7	19	8	Do., for N.P 1 4 0
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Swapser, Mount Pleasant— Collection, for W. & O. 2 12 0		_	12	_	Contributions, for T 5 0 0
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Collection 1 10 7	Collection	3	15	0	Edinburgh, Upper Queen
	_ Contributions	8	11	1	Street Hall—
	Harmony—	^	10	_	Collection, for T 10 16 9
	Collection		18 3	0	Irvine— Contributions, for N.P. 2 3 4
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MONMOUTHSHIRE.	Collection, for W. & O.	0	. 5	0	Sabbath School, for
Abergavenny, Lion Street-	Sunday School, for N.P. Jabez-	0	13	11	N.P 0 11 6
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Tredegar, Siloh-	Contributions	6		2	Contributions, by Miss
Collection, for W. & O. 0 14 6	Pembroke Dock, Bush S Collections		- 13	1	Carson, for N.P 0 12 0
Tydee, Bethesda-	Contributions, for India		19	1	Contributions, by Miss
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Cilfowyr and Ramoth— Collection	Collection, for W. & O.	0	8	3	7 12 6
Contributions 1 15 1	, , , ,				

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