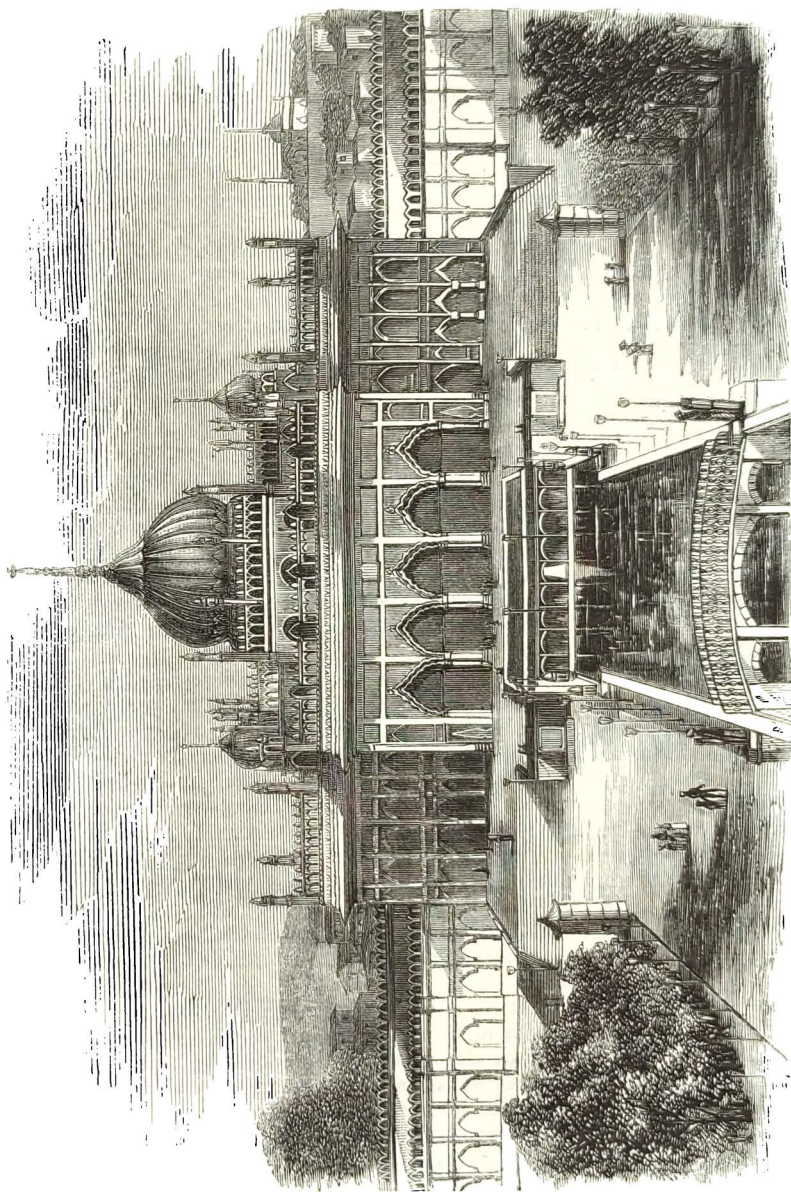


THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1859).



THE SMALLER IMAMBARAH, AT LUCKNOW.

MUTTRA.

THIS holy city rises in the form of a crescent along the western bank of the river Jumna. On the most elevated point stood till very recently the ruins of an ancient fort, called Kuntz's Killah, the legendary abode of the giant adversary of the god Krishna. The ruins are now removed, and an hospital for the sick covers the site. As the scene of the exploits, amorous and otherwise, of Krishna, Muttra holds a high place in the affections of the Hindus. Numerous elegant and gorgeous temples line the streets. The ghats are crowded at festive seasons with multitudes of pilgrims, or painted devotees, anxious to bathe near the spot where Krishna reposed after his victory over Kuntz, or to sit beneath the shade of the kudum-tree, among the foliage of which Krishna hid himself, with the stolen clothes of the milkmaids bathing in the stream below.

The streets are generally narrow, steep towards the river, and very filthy. In honour of the monkey-god Hunuman, monkeys are protected and fed. They swarm on every house-top, climb the minarets of the ruined mosque of Aurungzebe, skip in their gambols from roof to roof, or rob with impunity the stalls of the dealers in grain and edibles. Paroquets, peacocks, and sacred bulls, move about without fear, under the guardianship of the deities whose favourites they are supposed to be.

The population of the town is given in the official census of 1853 as 65,749 persons. The Mohammedans constitute a very small proportion. Brahmins are very numerous, and are usually known by the name of Chowbies, from their pretension to be students of the four Vedas. Sunyasis, yogis, eunuchs, and dancing girls abound, finding employment and wealth in connection with the temples. At certain seasons the city overflows with pilgrims from all parts of India. Devotion and revelry are strangely commingled; indescribable abominations are committed in the precincts of the temples, and in the numerous gardens or groves which encompass the town.

Krishna-worship has not always prevailed in Muttra. In the fifth century the Chinese pilgrim, Fa Hian, tells us that the religion of Buddha was supreme in this locality, and had been for many centuries. In the middle of the seventh century, Hiouen-thsang, another Buddhist pilgrim from China, found Buddhism on the wane: five temples had been built to the gods, and "heretics of different sects" had begun to worship at their shrines. Still, he met with many venerable relics of the Buddhist faith. Divers *stoupas*, or pagodas, contained the bodies of holy disciples of Buddha. On sacred occasions banners adorned with pearls floated from their summits. Rich umbrellas were offered. Clouds of incense and a continual shower of flowers hid the faces of the sun and moon. Kings and ministers of state zealously applied themselves to the practice of works of merit.*

The worship of Krishna must after this have rapidly overpowered the reverence paid to the memory of Buddha; for, in A.D. 1017, we find Mahmound of Ghuznee attracted by the wealth of the idol temples of Muttra. He directed his conquering march thither, and gave up the city to plunder. The idols were broken down or burned, and a vast quantity of gold and silver amassed of which the images were made. Five golden idols had eyes

* Pilgrimage of Fa Hian, p. 100. *Mémoires sur les Contrées Occidentales*, par M. Stanislas Julien, p. 209, tom. I.

of rubies, and another glowed with a sapphire beyond all price. Only the massiveness of the temples preserved them from destruction.

Muttra emerged but gradually from the obscurity which followed this desolation. The Afghans in the eighteenth century again smote the city with the scourge of war, defiled the temples, and pillaged its treasures. At length British occupation, in 1803, brought security and peace. Muttra rapidly rose from its ruins, and again became the resort of Hindu worshippers from all parts of Hindustan.

It was on the 17th May, 1818, that Christ's gospel was for the first time proclaimed in this intensely heathen city. Mr. Thompson, on his way to Delhi, thus writes:—"Reached the great idolatrous city, Muttra, in the evening, and, going to the stately range of bathing places and temples, began an interrogatory conversation with the first gosain I saw. Tracts and books were taken with avidity by learned pundits and Brahmins; many of whom continued till a late hour at night disputing about my propositions." Mr. Thompson also visited the neighbouring city of Bindrabun, almost as famous and as holy as Muttra itself. On his way he stopped at a temple of Hunuman, and at the ghat where the kudum-tree of Krishna overshadowed the Jumna. For two hours he spoke to the crowds that gathered around him, and gave to the eager multitude the books he had for distribution. "I frequently stopped," he says, "to read and talk with them. Some bowed to the reading, others reverently touched my leg, and afterwards their heads."

It was not, however, till the year 1826 that any attempt was made to settle a missionary in this important centre of Hindu idolatry. Mr. Richards, of Futtehghur, in the month of February, proceeded to Muttra, at the request of the Serampore missionaries, taking with him Ram Das as his native assistant. A few inquirers soon appeared; but frequent ill-health interfered with constant work. Early in the following year a church was formed, and at its close five natives had been united in its fellowship. A chapel was built at a cost of £200, partly by subscription, and partly at Mr. Richard's own expense, which was opened by Mr. Thompson, of Delhi. The mission-house was the resort of many inquirers. The sick and the poor received assistance, and the gospel was freely preached, not in Muttra only, but in the vicinity also. Even native princes and their courts condescended to listen to the messenger of peace, and to receive him in the most respectful and hospitable manner.

The mission thus hopefully commenced was interrupted in the following year by the secession of Mr. Richards, and his union with the episcopal church to which he originally belonged. He rejoined the communion of the Church of England at Meerut.

A long interval elapsed before Christian labour was resumed in Muttra, only broken by an occasional visit from some travelling missionary. In September, 1843, the Rev. T. Phillips, assisted by a native preacher who had preceded him, at length re-opened the Divine Word in the streets and bazars. Within two months after his arrival a new chapel was built near the Deeg gate of the city, a convert baptized, and a church of four members formed. The convert was John Bernard, a Gwalior Catholic, a man who has since proved himself a steadfast disciple of Christ, and from 1856 has held the office of pastor of the native church at Chitoura. An Urdu copy of the New Testament sent by Mr. Phillips to Gwalior fell into his hands. God blessed to him its perusal. He saw the errors of Popery, and in spite of entreaties, threats, and even compulsion, made his way to Agra for fuller instruction. His abilities and

knowledge of two or three languages soon pointed him out as a fit man for the office of a native preacher, to which he was ultimately appointed. His baptism took place in the waters of the Jumna, a tent being erected near the river-side, in the presence of a large crowd of natives, who listened to the addresses with intense interest.

In July, 1844, a Hindu convert, by name Shiva Jitra, a villager, was received into the church, after six months' probation. His baptism excited great attention in the city. He immediately became a teacher in the school. Another inquirer turned out to be a great deceiver, having been expelled from another mission for immorality. During the heavy rains the roof of the chapel fell in, doing much damage to the walls. It was repaired at the expense of 600 rupees. The school contained forty children.

The labours of Mr. Phillips were not confined to Muttra. The holy places at Bindrabun, Goverdhun, and other sacred spots in the Brij Mundul, all famous as the sites of the exploits of Krishna, were frequently visited. "Many gnash their teeth," says the missionary, "fling out hard speeches and abuse on us as we pass the streets, and hinder us by their voice and influence from getting a hearing. The common people, however, listen; some with stupid astonishment, others with unfeigned sincerity and delight." But the vile idolatry and interests bound up with it, strengthened by the long ages in which it had gained the mastery, were not so ready to yield to the urgency of the preachers of righteousness as they were fain to hope. The victories of the English over the Sikhs led many to suppose that the conquerors would make Christianity the religion of the land by force. The school felt the full force of this rumour. The old pundit being dismissed drew away many, while as the missionary's object became better understood, parents feared the influence of his instructions over their children's minds, and took them from under his care.

The labours of the year 1848 were much interrupted by sickness, and by a journey to Saugor, in Central India. "One Mussulman," writes Mr. Phillips, "a munshi of the Tehree Rajah (200 miles south-east of Agra), has, I hope, been really converted to God, and the new mission of Saugor has been commenced through my exertions. On my return I found the little church in peace. I have been obliged to dismiss the heathen pundit of my vernacular school for undermining, systematically, all my Christian instruction to the lads." There were about this time nine persons members of the church, and in the school sixty children.

In the year 1849 one person only was baptized; but he shortly apostatised and left the mission. One old man, a Guru of the Kabir Panthi sect (a sect opposed to polytheism and caste), with some of his disciples and family, remained with the missionary a long time, and gave pleasing evidence of being a real Christian; but his family succeeded in enticing him away, and he was seen no more. A journey to Rohilcund occupied part of the year.

Frequent absences, from this time to Mr. Phillips's departure from India, in 1853, much interfered with the progress of the work in Muttra. An occasional visit by the missionaries of Agra could do little in maintaining the interest which had been excited in previous years. Shiva Jitri, the native preacher, entered on secular pursuits, and the church was reduced to two or three natives only. Still, whenever the missionaries appeared in the streets of Muttra, or in the surrounding district, great attention was always excited, so as to encourage the hope that a more persistent course would assuredly reap its reward.

Till the arrival of the Rev. T. Evans, in 1856, John Bernard continued to labour in Muttra alone. Bernard was much liked by the people, and his medical skill added to his usefulness and influence. Under his superintendence the school increased in numbers. Mr. Evans thus speaks of the labours on which he had entered: "I go out with my native preachers every morning at six o'clock, and even at that hour multitudes collect to listen to the preached Word. We again go out at four p.m., when the streets are crammed with people, many of whom seem eager to hear of the way of salvation. Sometimes we meet with stern opposition from the Brahmins. But it is no small comfort and encouragement to us to find, that we have almost always the mass of the *people* siding with us." Two inquirers cheered the missionary at this early stage of his exertions; one a Mussulman, a native of Cabul, and the other a Hindu; and he was further encouraged by the conviction—the result of observation—that there are "many of the most enlightened Hindus who are quite convinced that the Christian religion is the *true* one; but they have not a sufficient sense of its value to enable them to brave the trials into which a profession of it would plunge them."

These labours and hopes were, however, suddenly crushed beneath the sanguinary tread of the revolted hosts of the Sepoy army of Bengal. The missionary and one of his native helpers happily escaped. One fell a prey to the enemy while seeking concealment in the city. The mission premises were plundered and destroyed. But with the termination of the mutiny, and the removal of anarchy, the hopes of the missionary have revived; and measures are in progress to rebuild the waste places, and to recommence the preaching of the word among the debased worshippers of Krishna. The missionary will return to his post, confiding in the promises of his Lord, and with the sustaining conviction that he enjoys the support which the prayers of the Lord's people can give.

BRIEF NOTICE OF THE LATE REV. J. MACKINTOSH.

BY THE REV. C. B. LEWIS.

MANY of our readers may not, perhaps, have been aware that this aged missionary of the Society has resided at Monghyr for some years past, oppressed with infirmities, waiting till his change should come. He has at length been called into his rest. A few particulars of his long and devoted life may not be uninteresting.

He was born in 1775 in one of the military stations of the North-Western Provinces. His father belonged to the army, and he seems to have looked forward to the same profession for himself. Providence, however, designed another career for him, and he at length found employment in the Lower Orphan Asylum in Calcutta as a teacher. He also officiated as clerk in one of the churches at the same time. An earnest desire for salvation at this time possessed his mind, but his knowledge of the way of life was imperfect, and it was long ere he was able to see clearly the way of a sinner's acceptance through our Lord Jesus Christ. He longed much for the guidance of some experienced Christian friend, but few such were then to be found in Calcutta. After some time, however, his desire was gratified; a truly Christian associate was providen-

tially granted to him, and, having been directed by him in the way of life, he cordially devoted himself to the service of the Lord, and resolutely resolved to abandon the fellowship of the ungodly.

Mr. Mackintosh's acquaintance with the Serampore missionaries appears to date some considerable time after his conversion. Under what circumstances it was brought about we are not able to tell, but it was probably due to the influence of Mr. Peacock, with whom he lived on terms of great friendship. After some time his opinions regarding baptism underwent a gradual change, and at the end of May, 1812, he and his wife were baptized at the Lall Bazar Chapel by Mr. Ward. His sterling piety before his baptism was warmly acknowledged by the Serampore brethren; and, in recording his accession to the church, they wrote of him as "one who had been long in the ways of God." Much religious activity was manifested by the members of the Lall Bazar church in those early days, and several had already devoted themselves to the work of spreading the gospel of Christ amongst the inhabitants of India. It was not wonderful, therefore, that Mr. Mackintosh should consider the claims which this work had upon him, or that he should desire to consecrate himself and all his abilities to it. Such desires were, however, silently cherished, until circumstances arose which led him to avow them. In 1811, Messrs. Chamberlain and Peacock had commenced a missionary station in Agra, which they unitedly held until August, 1812; when Mr. Chamberlain was, by order of Government, abruptly sent away from Agra, and conducted under charge to Calcutta, for the heinous crime of preaching the gospel to the soldiers in the fort! Mr. Peacock was thus left alone at Agra; and now his friend Mr. Mackintosh gave expression to his willingness and desire, if it were judged fit, to join him there as his associate in labour. In making this offer he was actuated by no worldly spirit. His income in Calcutta was amply sufficient for all his wants, and the support which he could expect as a missionary in those days was exceedingly small and altogether precarious. He did not hesitate for a moment on this account, however; and the Serampore brethren wrote to ascertain how far Mr. Peacock would be willing to accede to his proposition. He immediately most heartily accepted it, and at the close of 1812 Mr. Mackintosh and his wife set out on their journey to their station, which they reached on the 21st of April, 1813. Here he co-operated with Mr. Peacock in the charge of a school, by which the expenses of the station were to be provided, and devoted himself to the full extent of his leisure and ability in preaching to the natives. Nor was his disposition to labour in the good cause abated, when in 1815, owing to the failure of their school to afford the means needful for support, Mr. Mackintosh entered the office of a gentleman at Agra as a writer. He was not, however, to remain long at Agra. The Serampore brethren entertained the hope that that important station would be well occupied by the Church Missionary Society, and they therefore requested Mr. Mackintosh to settle at Allahabad, where they had already attempted to establish a mission. The amount of salary they could offer him at his new station was not greater than Rs. 40 monthly, but he accepted their invitation without hesitation, and in the beginning of 1816 he proceeded thither; no longer to be engaged only partially in the work of an evangelist, but to give himself wholly to it. On his arrival he found no house available for his family, and, after waiting in his boat for some days, was compelled to take up his abode in a native hut. He appears to have been greatly impressed in view of the responsibilities he had undertaken, seeing such a vast field of labour

everywhere around him, and feeling his own weakness and insufficiency for the work. "I see," he wrote to Mr. Ward, "many hard faces; but the truth must be declared, whether they hear or forbear; we must clear ourselves of their blood. Pray for me, that utterance may be given me, and that I may be bold to speak the truth as it is in Jesus." He was much assisted by the presence of some pious English soldiers then stationed at Allahabad, and it was not long before he was permitted to witness the hopeful conversion of a few Hindus, and also of some men in the band attached to a native regiment. We shall conclude this brief statement with the following estimate of his character and services from the pen of Mr. Lawrence:—

"Most diligently did this humble and earnest servant of the Lord cultivate that portion of the vineyard which had been allotted to him. The bazárs of Allahabad, and gháts and places of concourse, both far off and near, were regularly visited, and the seed of the kingdom was scattered broadcast among the people. He established bazár schools, which he superintended; and, while imparting religious instruction to the children, he often had opportunities of speaking a word in season to the mature in years. His whole time and energies were employed in the work of the mission. His efforts were not confined to the station and its immediate neighbourhood. He undertook long journeys to distant villages, towns, and melás, which sometimes occupied him one or two months. A few converts were gathered around him; but, as they removed to other stations, he had never a large native Christian community. A little church was formed, composed of native converts and a few pious Europeans, of which he became the pastor, and as such was much beloved. He had not received that education and training which would have qualified him for ministering with acceptance to Europeans; but he was much respected by all who knew him, and even by some who were far above him in station; and such was the confidence reposed in him that he was the chosen almoner of the station for the native poor, whom he used regularly to exhort and instruct. At length, worn out with age, labours, and infirmities, this humble and indefatigable servant of the Lord was compelled to retire from his post, having been employed as a missionary more than thirty years. He left Allahabad in 1845, and went to reside at Patna, near to his son. But having suffered severely from fever, and feeling much the want of congenial Christian society, he removed to Monghyr in March, 1847. He ever after spoke of this removal with thankfulness. He was too feeble to engage in his accustomed work of preaching to the natives; but he took pleasure in conversing with any that came in his way. He never ceased to feel a deep interest in the mission cause, or to pray for its progress. He was greatly concerned to hear of the sad losses which befell some of the missions during the last eventful year; but he always expressed his conviction that the fearful calamities which had happened would be overruled for the furtherance of the gospel. So long as he was able, he felt great pleasure in meeting with the people of God for prayer and praise; but during the last two years of his life he was confined almost entirely to his house through extreme debility. Throughout his long and trying afflictions his mind was stayed on God. With the most humble views of himself, he relied alone on the atonement of the Son of God for pardon and eternal life. While the cold hand of death was upon him, a friend remarked how weak he had become; 'Yes!' he said, 'but strong in Christ. Give my love to all; and ask them to forgive me, if I have offended any.' These were

nearly his last words. Weary of this world of sin and sorrow, he had long desired to depart, and to be with Christ. This desire was granted on the 10th August, when he died at the advanced age of eighty-three years. Many greater men have devoted themselves to the cause of missions, but few, perhaps, have laboured more diligently or with purer motives. He will not be overlooked by the Master, who has promised that the humble shall be exalted."

FOREIGN INTELLIGENCE.

JESSORE.—Writing in the month of March, Mr. Anderson informs us that some additions had been made to the number of converts. Some of the *chumars* (shoemaker caste) of Shadhapur and Loraipur, villages lying off the Calcutta road, and sixteen miles from Jhingergatcha, had become Christians, and a house was occupied for divine service. A native preacher had been sent on a temporary visit. Some important difficulties present themselves in the way of the work among the people of this caste. It is held in very low esteem by all other castes, and a large amount of prejudice exists towards them, arising from their habits of life, and the animal food in which they indulge. Even Christian natives are not wholly proof against the influence of these things. Then the people are slow in their apprehension of Divine truth, and often hesitate unless some chief man, or head of their village, first avow his belief. Very few can read; there are whole villages in which not more than one or two persons can be found able to peruse the simplest book. The work thus becomes arduous and protracted, and the development of genuine piety slow. Some of the Satheriya Christians have entered on the work of instructing these ignorant people with great cheerfulness. They are despised and upbraided for going to live among "*chumars*;" but they are moved by a spirit of humble devotedness to the Saviour. They deny themselves domestic comforts, for only Par's wife has, at present, gone to live among the new converts, and they have had to put up with a good deal that is trying in their habits; but they have borne all cheerfully.

A monthly conference of all his native assistants for mutual counsel, and the perusal of their journals, has been found very useful by Mr. Anderson; it stimulates their zeal, and sustains them under their trials. The state of that portion of the Jessore Mission under Mr. Anderson's care is thus described:—

"I have two young men at Bonyali, who take charge of the people there, teach a boy's school, and labour in the villages near. One of them, by name Tarini, is Warish's son, and the other, Jan Mahomet, Warish's son-in-law. At Simlea, Warish's brother, Ameer, and at Pallai, Nil Mooney, have been working a good deal, but Nil Mooney does not stay among the people. The village is five miles from this. He cannot go every day so far, and in consequence of the irregularity thus produced, and his not residing among the people, the work of that station is not going on so satisfactorily as I could wish. I see no improvement in the people, whereas at

Simlea I have baptized two, and at Bonyali there are several candidates for baptism. Par, a Satheriya Christian, is at work at Shadhapur and Loraipur and the villages in that direction; but that he might not be alone, I have sent one of the young men I baptized at Simlea to accompany him and help him. Ali Mahomet is my helper here, and in the general work of the mission. I need one or two helpers to accompany me when I go out to preach in the boat. I can, however, only take one, as I must leave a teacher to conduct the worship, and look after the various missionary matters which arise at the head station. Warish cannot be spared from

Satheriya, where the work is extending. That place too is sixteen miles away from us and from the nearest new station, so that he is shut out from rendering help to them. Backerspiel is ten miles to the south-west of us, and twelve miles to the north-west of Satheriya. Some of the principal native preachers connected with our mission were born, and belonged to the flock formerly existing there. Ram Narayan and his brothers, and Bungshi, have formed a church there again; there are seven members, and one candidate for baptism, and the locality is a

most excellent sphere for itinerating. Well, I have two men there—Madhob, lately come from Mr. Pearce's class, and Corie, one of the Satheriya Christians. It would give you lively satisfaction to hear the journals of these men, who seem likely, through the Divine blessing, to meet with large success among the Chandals who abound to the south of Backerspiel.

"I have just sent Ali Mahomet and Warish to join Madhob on a visit to a parah of 300 houses of Chandals, as great encouragement has been received among them."

Many other most inviting fields present themselves to the missionary. Men and means only are wanted to occupy them.

BAHAMAS, INAGUA.—Our readers will regard with interest the following baptismal scene in this island of the Western Main. Mr. Littlewood thus writes on the 26th March, 1858:—

"At Inagua we are holding on, and I think making a steady advance. The congregations continue good, inquirers are joining the classes, showing that we do not labour in vain in the Lord. The Sabbath School indicates signs of prosperity. The teachers take pleasure in their work, and a spirit of lively interest pervades our every duty.

"A month ago we held an interesting baptismal service. The weather being unfavourable in the morning it was deferred until the afternoon, when I was quite taken by surprise. From the disappointment, I had concluded but few spectators would be present. The baptizing took place in the flowing sea, just as the glorious sun, full in view to the west, was immersed apparently, in the blue waters. A friend offered to take me in his boat, and we had a pleasant row. You can hardly conceive how rapidly the sea rises and falls in these ocean channels; a slight shift of wind, with the rise and fall of the tide, have a wonderful effect. On Saturday the wind blew strong from the west and north-west, setting a heavy sea in-shore. The rolling billows in full volume burst upon the rocky barrier, throwing the hoary froth far into the air, or broke in crescent foam on the shell-bespangled strand. On Sunday morning I was informed that it was still too rough for our purpose; in the evening it was as calm as a millpond, and never did the liquid element look more inviting. Having rounded, in the boat, a bluff about a mile and a half from my house, we obtained a good view of

the memorable spot of concentrated interest, indicated by the large clustering concourse of anxious spectators. The boat was rowed in till her keel took the sand; men, strong and able, with no little good will, carried us in their arms or on their shoulders to the shore. Service commenced immediately in a private house, about one hundred yards from the beach. I read and discoursed upon Christ's baptism, insisting upon repentance and faith as pre-requisites to the ordinance, cautioning my hearers against the spirit of idolatry. The hymns were appropriately sung, and after prayer we returned to the water. We had but four candidates, sure pledge of many more. The first was a married woman, attended by her husband; they had been companions in sin, subsequently sought refuge in Christ, the husband set the example, and now rejoiced in leading his partner to the same spot, to attest openly her love to Jesus, where he, twelve months ago, put on Christ by a public profession. Then came a young girl of fifteen, led into the water by her father, a deacon of the church, a lovely sight for angels and men. The third was a young disciple, and the fourth more advanced in life. We hope well of them, and were grateful for this in-gathering of souls.

"We need another chapel at Inagua, and at Mayaguana; a mission house for the native preacher at Long Cay; and the chapel at Rum Cay must be finished. It will be one of the best in the colony."

NASSAU.—Mr. Davey has conveyed to us, in a letter, dated April 12th, some interesting information on the return of the African Negro to his own land. The exile still sighs for the home of his fathers, and for the friendships which the accursed slave trade has destroyed. It is pleasing to learn to how great

an extent this natural yearning is gratified. Of the Negroes of Nassau, Mr. Davey writes:—

“They often talk about their native land, and sometimes express a wish to return to it, but have an idea that the colonial authorities would not allow them to leave the colony. Some time ago one of them expressed a very strong desire to know something about his mother if such were possible, and I told him that if he would write a letter, giving some account of himself, I would get it forwarded to Africa. I sent his short epistle to the secretary of the Church Missionary Society, who kindly forwarded it to Yoruba, the district from which the writer and many other of the Africans came. I received a reply from the Rev. H. Townsend, dated Ijaye, Yoruba Country, West Africa, in which he informed me that, though his efforts to discover the relatives of the writer had been unavailing, yet he might succeed if fuller information were supplied him respecting his relations. He added what, to me, was very interesting—“I can tell him for his comfort that a large number of persons have found their rela-

tions, and a great many mothers are applying to us to find their lost children for them. Persons are constantly returning from the Brazils, Havannah, and Sierra Leone. A short time since twenty-seven landed from Havannah; shortly after two hundred landed from Brazils. As to Sierra Leone, they go and come in the mail steamers on trips of profit or pleasure. I suppose the number of persons now residing at Lagos, from those countries, outnumbers the native population, or will soon do so. The country is quite open, we travel about freely as far as Ilhia on the one side, and (*what appears to me*) Slahi on the north and beyond it. The towns are very large. Two or three may be said to contain each one hundred thousand inhabitants, and many over twenty thousand; it will not be, therefore, surprising to you that it is difficult to trace out a relative on behalf of a stranger. I shall, however, be happy to make a further search if supplied with sufficient information.”

HAITI.—Our readers will be pleased to have the following translation (from the pen of a highly esteemed correspondent) of the two French verses which are found in the last “Herald”:—

The closing voyage soon shall bring
The season of repose to me;
The mighty presence of my King
Shall guard me on the boisterous sea.

Thee, O my country, promised land,
Afar my thrilling heart espies;
There, when with sacred joy I stand,
To God, alone, my thanks shall rise.

AUSTRALIA.—We have the pleasure to announce the safe arrival in Sydney, New South Wales, of the Rev. B. G. Wilson and his family. They sailed from Liverpool on the 20th May, and ninety-one days after dropped anchor at Melbourne. A most cordial welcome awaited them. Mr. Wilson was about to start for Brisbane on the 7th of September. The health of himself and family was good the entire voyage. Mr. Voller was in Sydney lecturing on Dr. Halley's work on the Sacraments, and commanding large audiences.

HOME PROCEEDINGS.

THE following resolution was adopted by the Committee, at a recent sitting, in reference to the lamented decease of our highly esteemed missionary, the Rev. James Thomas:—

RESOLVED—That this Committee have received with feelings of deep regret the tidings of the decease of the Rev. James Thomas, of Calcutta. Ordained to the missionary work in the year 1826, after some study of the Hindustani language, he proceeded to India. During the absence of Dr. Yates in England, he efficiently supplied the pulpit of Circular Road Chapel. In 1829 he removed to Howrah, and at once entered on direct missionary work among the heathen, Preaching, the composition

of tracts, the formation of schools, and, at a later period, the preparation of an edition of the Urdu Testament, with marginal references, occupied his time, and resulted in very considerable good. When the Rev. W. H. Pearce visited England, in 1836, and after his decease, Mr. Thomas was called to the superintendence of the Baptist Mission Press, and here he spent the remainder of his life, devoting all the resources and energy of his mind to the welfare of this important and valuable institution. For the last twelve years he added to the weighty labours of the Press, those pertaining to the pastorate of the Lall Bazar Church. His eminent integrity, deep piety, devoted life, Christian demeanour towards his brethren, with whom for many years he maintained the most cordial and affectionate intercourse, and his efficient, upright, and successful management of the printing establishment, have endeared him to all who were favoured with his personal acquaintance, to the entire confidence and esteem of members of all Christian churches, and especially to this Committee.

After thirty-two years of untiring labour, during which he was the honoured instrument of furnishing from the Press large numbers of Scriptures in many languages of the East, as well as works fitted for the enlightenment of the degraded multitudes of Hindustan, he was called to his rest, dying in the full hope of a blissful immortality, and of acceptance with the Lord, whom he devotedly served.

To his widow and family the Committee offer their Christian condolence, and trust that they may be sustained by the God of all consolation, and that the children of our departed brother may walk in his steps, live lives of equal usefulness in their day and generation, and afterwards be received into the glory of the same Lord and Saviour.

Our present number contains some notice of the life of another aged servant of Christ, the Rev. J. Mackintosh. Information has also reached us of the decease of Mrs. Smylie, the widow of the late Rev. H. Smylie, the former worthy occupant of the station at Dinagepore. Her death took place at Serampore, on the 17th September last. "The experience of God's goodness in former trials," says Mr. Trafford, "with a firm faith in Christ, gave her to anticipate, without much anxiety, the issue of her sufferings; and the consistent Christian character she for years sustained amongst us, gives us assurance that the change for her is a glorious one." She leaves behind unprovided for the two children, a son and daughter, of her late husband, for whom she ever displayed all a mother's care and anxiety.

To this obituary we have the pain to add the name of Mrs. Yates, the widow of those eminent servants of Christ, the Revs. W. H. Pearce and Dr. Yates; she died at Camberwell, on the 12th November. We will not add more here, as we hope to present our readers with some more lengthened and fitting memorial of this last one of the first Calcutta missionaries of the society, from the pen of the biographer of her two husbands, Dr. Hoby.

THE MISSIONARY HERALD.

With the new year some changes will take place in the form of its issue. It is proposed to place on the covers the usual acknowledgments of contributions, and to discontinue the regular appearance of an engraving. The pages thus set free will be occupied with matter of interest, which hitherto has been excluded by the want of room; and, also, will allow a larger amount of information to be given from the missionary stations. We hope also to give a page or two monthly of brief facts, having reference to missionary exertions in all parts of the world, and to provide short pieces especially adapted for missionary prayer-meetings. We hope that our friends will aid in obtaining for the "Herald," thus enlarged, an increased circulation, independent of its appearance in the magazine. A copy will continue to be sent to every contributor of the issue in which his contribution is acknowledged.

QUARTERLY MISSIONARY HERALD.

On the 1st of February will be ready for issue, in an attractive form, under this title, a paper of eight pages, small 8vo., for the use of Auxiliaries and Associations, for gratuitous distribution among subscribers of one penny a week, and upwards. It will contain an interesting selection of missionary narratives, incidents of missionary life, and other matter calculated to awaken and sustain a missionary spirit. As it will be issued direct from the Mission House, we shall be happy to receive at an early period a notification from Secretaries of Auxiliaries and Associations the number they are likely to want.

JUVENILE MISSIONARY HERALD.

With the opening of a New Year arrives a favourable opportunity for extending the circulation of this valuable and interesting Juvenile Magazine. It is written and edited by one of the best of living writers for the young, and we trust that our warm-hearted friends among the teachers of Sunday Schools will do their best to attract the attention of their scholars to its pages, always adorned with pictures, and filled with missionary narratives and facts.

WIDOWS AND ORPHANS.

Last year we made an appeal for a sacramental collection, the first Lord's day in the new year, to aid our Widows' and Orphans' Fund. We asked only for what might be contributed over and above the usual collection. We ask for the same again, for never was any money given more cheerfully, and the churches sending their contributions up—and many, *very* many, were poor churches—testified to the interest which the subject excited. Circulars will be sent out in due course, and we trust that even a larger amount will be realised this year.

FOREIGN LETTERS RECEIVED.

AFRICA—ABBEOKUTA, Priest, R. W., Oct. 2.	MADRAS, Page, T. C., Oct. 14.
CLARENCE, Diboll, J., Sept. 28.	MONGHIE, Lawrence, J., Oct. 2.
PORT ELIZABETH, Geard, John, and others, Sept. 18, etc.	MUTTRA, Evans, T., Sept. 9.
ASIA—AGRA, Gregson, John, Sept. 13 and 30; Parsons, J., Sept. 13.	PATNA, Kälberer, L. F., Sept. 16.
ALIPORE, Pearce, G., Oct. 8.	POONA, Cassidy, H. P., Sept. 23.
BARISAU, Martin, T., Sept. 18 and Oct. 4.	SERAMPORE, Sampson, W., Sept. 21; Trafford, J., Sept. 21.
CALCUTTA, Lewis, C. B., Sept. 21, 22, and 23, Oct. 8; Wenger, J., Sept. 18; Williams, R., Sept. 28, Oct. 9; Wylie, H. E. M., Sept. 21.	AUSTRALIA—BALLARAT, Sutton, W., Sept. 11.
COLOMBO, Allen, J., Sept. 29.	SYDNEY, Wilson, B. G., Sept. 4.
DACCA, Bion, R., Sept. 13; Robinson, R., Sept. 24; Supper, F., Oct. 5.	JAMAICA—ST. ANN'S BAY, Millard, B., Oct. 25.
JESSORE, Sale, J., Oct. 6.	TASMANIA—HOBART TOWN, Tinson, E. H., Oct. 25.
	LAUNCESTON, Dowling, H., Sen., Sept. 13.
	TRINIDAD—PORT-OF-SPAIN, Law, J., Oct. 9.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—
A friend in Cornwall, for a box of magazines; the executors of Miss M. A. Maurice,
for six volumes of the Periodical Accounts.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 20, 1858.

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

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.		Newport, I. W.—	
	£ s. d.		£ s. d.		£ s. d.
Douglas, James, Esq., Cavers	5 0 0	Reading, on account, by Mr. Thomas Day	50 0 0	Collection	6 15 0
Merriman, Rev. E.	0 10 6			Contributions	4 18 0
T. J. M. R. (1 month)...	0 10 0				11 13 0
Upward, Mrs.	1 0 0			Less expenses	0 14 6
					10 18 6
DONATIONS.		DEVONSHIRE.		HERTFORDSHIRE.	
A Friend, S. S.	5 5 0	Devonport, Morice Sq., on account	8 3 2	Hatfield—	0 17 8
Barth, Rev. Dr., Wur- temburg, for India Special Fund (Delhi)	3 8 6	Kingskerswell— Collection	1 16 0	St. Alban's, on account	10 0 0
N. M., for India Special Fund	0 10 0	Contributions	1 13 0		
Oxley, Mrs., Donoester, for do.	0 10 0	Lifton and Launceston— Collection	0 14 6		
Pratt, Thos., Esq., late of Mitcham, Trustees of, by Rev. Thomas Kennerley	10 0 0	Contributions	2 16 2		
"Proverbs iii. 9"	2 0 0	Do., Sunday School	0 4 4		
Roberts, E., Esq., Alms- housebury, by Mr. M.H. Foster, for India Spe- cial Fund	5 0 0	North Devon Auxiliary, on account, by Rev. S. Shoobridge	100 0 0		
Under 10s., for do....	0 6 0			KENT.	
				Maidstone, Bethel— Sunday School	2 5 0
LEGACIES.		DORSETSHIRE.		Malling, Town— Collection, &c.....	5 16 6
Bercham, Mr. Jedediah, late of North Walsham	19 19 0	Poole— Collection	4 4 7	Contributions	2 18 6
Steward, Mr. Charles, late of North Walsham	44 10 0	Contributions	3 4 2	Do., for F. E.	2 5 0
		Do., for India Spe- cial Fund.....	0 10 0	Less expenses	0 5 0
		Do., Sunday School	1 11 3		10 15 0
			9 10 0	Sevenoaks— Collection (part)	8 10 0
		Less expenses	0 6 6	Contributions	8 6 0
			9 3 6	Do., Sunday School	0 5 0
LONDON AND MIDDLESEX AUXILIARIES.		GLOUCESTERSHIRE.		LANCASHIRE.	
Bloomsbury Chapel— Collection, for W. & O.	10 0 0	Painswick— Collection	1 6 6	Bolton, Moor Lane— Collections	4 8 6
Do., for India Spe- cial Fund	86 3 10	Do., for W. & O....	0 5 0	Do., Juvenile	0 15 8
Contributions, on ac- count	88 17 10	Stroud— Collection	8 7 0	Contributions	1 8 1
Camberwell, Crawford Street— Sunday School, by Y. M. M. A., for Italy	3 1 5	Contributions	7 1 7	Do., Bible Class	0 10 2
New Court, Old Bailey— Sunday School	2 13 2	Do., Juvenile	7 14 0	Do., Sunday School Branch.....	0 5 1
Spencer Place— Contributions, Juve- nile, for Benares School	5 0 0	Less district ex- penses	6 5 0	Less expenses.....	7 7 6
			18 9 1		0 2 11
					7 4 7
BEDFORDSHIRE.		HAMPSHIRE.		Heywood— Collection	2 7 6
Bedford— Contributions, by Rev. J. H. Hinton, M.A.	1 2 0	Broughton— Collections	7 6 6	Manchester, on account, by Thos. Bickham, Esq.	100 0 0
Houghton Regis— Collections, for India Special Fund	10 5 0	Contributions	9 15 8	Oldham— Collections	21 1 9
Contributions, for do.	11 11 0	Do., Sunday School	1 1 7	Contributions	1 5 4
		Less expenses	0 3 9	Do., Juvenile	24 0 9
			0 6 6		46 7 10
			17 17 3	Less expenses	1 18 10
		Emsworth— Contributions	1 2 10		44 9 0

£ s. d.		SUFFOLK.		SCOTLAND.	
Rochdale—		Somerleyton—		Duudeo—	
Collections	60 12 0	Collection	10 2 1	Collection, Ward	
Contributions	168 8 9	Do., for <i>Alipore</i>	1 3 6	Chapel, for <i>India</i>	
Do., for <i>India Special Fund</i>	50 0 0	Schools	13 5 4	<i>Special Fund</i>	10 10 0
Do., Sunday School,		Do., School, for <i>do.</i>	2 5 1	Less expenses ...	0 14 0
West Street	7 7 6				9 15 6
	286 8 3	WORCESTERSHIRE.		Collection, Lecture,	
Less expenses	8 4 0	Astwood Bank—		Pauuro Chapel, for	
	278 4 3	Collection	7 5 4	<i>India Special Fund</i>	
LEICESTERSHIRE.		Contributions	1 18 0	Contributions	
LEICESTERSHIRE, for		Do., Sunday School	2 12 4	Do., for <i>India Special Fund</i>	
amount remitted short				16 10 0	
as stated in last		Less expenses	11 15 8	Edinburgh—	
"Herald"			0 6 6	Contribution, for <i>India</i>	
Leicester, Charles Street—			11 9 2	<i>Special Fund</i> ...	
Collections	12 15 4	Worcester, on account,	40 0 0	2 0 0	
Contributions	85 0 8	by Mr. Geo. Grove ...		Glasgow—	
NORTHAMPTONSHIRE.				Collections, Hope	
Clipstone—		YORKSHIRE.		Street, for <i>India</i>	
Collection, for <i>India</i>		Hebden Bridge—		<i>Special Fund</i>	
<i>Special Fund</i>	10 19 6	Collections	23 8 10	Do., John Street,	
Contributions	0 9 2	Contributions	15 7 4	for <i>do.</i>	
Kettering—		Lockwood—		4 0 0	
Collection, for <i>India</i>		Collections	15 0 4	Contribution	
<i>Special Fund</i>	10 10 0	Meltham—		Do., for <i>India Special</i>	
Moulton—		Collection	2 0 5	Fund	
Collection	4 0 0	Contributions, Juvenile	3 0 2	19 0 0	
Contributions	2 14 6			Helensburgh—	
Northampton, College St.—		Less expenses	5 0 7	Contributions, for <i>do.</i>	
Collection, for <i>India</i>			0 0 7	5 0 0	
<i>Special Fund</i>	17 5 0		5 0 0	Johnstone—	
Contributions, for <i>do.</i>	10 0 0			Contribution, for <i>do.</i>	
				3 0 0	
NORTHUMBERLAND.		SOUTH WALES.		Paisley—	
Newcastle-on-Tyne—		CARMARTHENSHIRE.		Contributions, for <i>do.</i>	
Collections, &c., for		Hebron—		26 5 0	
<i>India Special Fund</i> 75	0 0	Collection	1 8 9	Perth—	
		Contributions	0 5 6	Collection, Lecture,	
SOMERSETSHIRE.		Llanelly, Zion—		for <i>do.</i>	
Bristol, on account, by G.		Collection	1 1 0	Less expenses ...	
H. Leonard, Esq. 300	0 0	Contributions	12 15 0	0 7 6	
Do., for <i>India Special</i>		Llanstephan (1857-8) ...	0 9 8	7 14 7	
<i>Fund</i>	400 0 0			6 2 0	
		GLAMORGANSHIRE.		Contributions, for <i>do.</i>	
Taunton—		Cardiff, Bethany, on ac-		9 11 6	
Collections	8 18 9	count, by Thos. Hop-		FOREIGN.	
Contributions	9 15 3	kins, Esq.		SOUTH AFRICA.	
	18 14 0	Cardiff, Bethel—		Graham's Town—	
Less expenses	0 14 6	Contributions		Contributions, by T.	
	17 19 6	Merthyr Tydvil, Zion—		Nelson, Esq., for	
		Collections, &c.		<i>India Special Fund</i>	
				97 11 6	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.