

# THE MISSIONARY HERALD.

## THE MISSION TO CHINA.

APPEAL BY THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

At the General Meeting of the Subscribers of the Baptist Missionary Society, on the 26th April, the following was the resolution adopted with respect to the establishment of a Mission to China :—

“ That this meeting learns with much satisfaction that the late Committee have entertained the subject of commencing a Mission in China, and, coinciding with them in the conviction that the recent opening of that vast empire to the gospel constitutes a providential call upon our churches, in common with those of every other denomination, to attempt its evangelisation, intrusts the Committee now chosen to prosecute this design, and appeals to the constituents of the Society throughout the country to strengthen and encourage them to take some part, however humble, in this great and blessed work ; and that a fund be opened for this purpose, its proceeds to be specifically devoted to this object.”

In prayerful dependence on the guidance and blessing of God, the Committee, therefore, announce the opening of a SPECIAL FUND FOR THE PROSECUTION OF A MISSION TO CHINA.

Till the year 1842, regular efforts for the evangelisation of this great empire by Protestant missionaries, were confined to the floating population of the islands of the contiguous archipelago. In that year, as the result of the first English war with the Chinese Emperor, five cities on the seaboard were opened to their residence and labours, but the country itself still remained closed.

By the recent treaty the advantages of residence have been extended to nine other cities. In the country around them, amid the many millions which throng every stream, which traffic in every mart, which cultivate the plains and even the mountain-tops, the English missionary may travel without molestation, preach without hindrance, settle without opposition, set up a house of prayer, and form classes for Biblical instruction. The converted native may henceforth profess his faith in Christ Jesus without fear of the penalty of death. In the emphatic words of the Rev. John Angell James, “ CHINA IS OPEN !—open from one end to the other for the introduction of the gospel !”

And China is the home of *three hundred and sixty-seven millions of men*, of whose religious condition it may emphatically and literally be said, they are without God and without hope in the world.

The difficulties of language have diminished before the ardent toil of the servants of Christ. No nation possesses so large a class of readers by whom one character is understood ; and the Bible is translated and ready for their use. The first stones of the temple have here been laid, and many true converts evince the power of the cross to save and sanctify. Chinamen have begun to announce the good tidings to their fellow-countrymen. Caste does not exist, as in India, to create an obstacle to the spread of Christian fraternity. An advanced and ancient civilisation adds its attractions to the work.

Such, in a few words, is the nature of the call addressed to us, in the Providence of God, to give the gospel to China, to unite with other sections of Christ's Church in going up to possess a land which the Lord our God has given His Son for an everlasting inheritance.

"The day is about breaking on China, and we are on the eve of glorious times," says a China missionary; "for the barriers are broken down, and the doors are flung wide open." Shall we not enter? The answer depends on the liberality, the consecration, the prayers, of the churches, and of every true and faithful Christian.

What is now done must be done independently of the general funds of the Society, and so as not to injure the annual income. May we, therefore, ask of our friends, for this especial work, *a contribution in addition to their ordinary gifts*, and the employment of their kind influence in the circles in which they move?

Although no appeal had been issued, we are permitted to announce the following contributions:—

		£	s.	d.
Sir Morton and Lady Peto, a permanent increase to their annual subscription of £50 per annum.				
Mrs. Blair, Bridge of Allan	... .. donation	100	0	0
C. B. Robinson, Esq., Leicester	... .. do.	100	0	0
Ditto, annual subscription	... ..	50	0	0
Rev. Edward Steane, D.D.	... .. do.	50	0	0
C. Youngman, Esq., Barton Mills	... .. do.	5	0	0
John Sprague, Esq., Exmouth	... .. do.	5	0	0
William Burford, Esq., Entwistle	... .. do.	5	0	0
"Cymro," by <i>The Freeman</i>	... .. do.	5	0	0
P. N. M.	... .. do.	5	0	0
Mrs. Leader, Abingdon	... .. do.	5	0	0
Miss Adams, Exeter	... .. do.	5	0	0
Mrs. Risdon, Birlingham	... .. do.	2	0	0
Mrs. Edmunds, Brompton	... .. do.	1	1	0
Mr. John Balls	... .. do.	1	0	0
Mr. Reynolds, Windsor	... .. do.	0	10	0
Rev. W. F. Burchell, Rochdale, by <i>The Freeman</i>	... .. do.	0	10	0
A Widow	... .. do.	0	5	0

## THE ANNUAL MEETINGS.

WE have to report, with thankfulness, the issue of the Annual Services. The arrangements made were carried through without lapse or interruption. The attendance at the various meetings was large throughout, the interest well sustained, and general satisfaction expressed. The conjunction of Easter and the general election, to some extent, doubtless injured the collections; but otherwise did not operate on the numbers frequenting the various services.

The anniversaries commenced with the usual meeting for prayer. Dr. Steane presided. The prayers were earnest and devout, and it was felt that a season of refreshing had been enjoyed from the presence of the Lord.

The attendance and collections at the sermons throughout the metropolis were of an average character.

At the meeting of subscribers, a lengthened conversation took place on the stationary character of the income of the Society. The general result seemed to be, that a more systematic effort was required throughout the churches to obtain a permanent and substantial increase in the ordinary income, ever liable to be affected by the special appeals which from time to time arise. Arrangements are in progress which will, we trust, have this beneficial result. As we

anticipated in our last, the action of the Committee, with respect to the commencement of a mission in China, was cordially approved, and the new Committee was instructed to undertake this arduous enterprise. The resolution, and an appeal founded upon it, will be found on the previous page.

The following gentlemen were elected to serve on the Committee for the ensuing year:—

Acworth, Rev. James, LL.D., Bradford.  
 Aldis, Rev. John, Reading.  
 Allen, Joseph H., Esq., Aston Clinton.  
 Benham, J. L., Esq., London.  
 Birrell, Rev. Charles M., Liverpool.  
 Brock, Rev. William, London.  
 Brown, Rev. J. T., Northampton.  
 Brown, Rev. J. J., Birmingham.  
 Burchell, Rev. W. F., Roehdale.  
 Cartwright, Rich., Esq., London.  
 Chown, Rev. J. P., Bradford.  
 Dowson, Rev. Henry, Bradford.  
 Evans, Rev. B., D.D., Scarborough.  
 Gotch, Rev. F. W., M.A., Bristol.  
 Harris, R. Esq., Leicester.  
 Haycroft, Rev. N., M.A., Bristol.  
 Heaton, William, Esq., London.  
 Landels, Rev. W., London.

Leechman, Rev. J., LL.D., Hammersmith.  
 Manning, Rev. S., Frome.  
 Middleditch, Rev. C. J., London.  
 Mursell, Rev. James P., Leicester.  
 Newman, Rev. T. F., Shortwood.  
 Pewtress, Thomas, Esq., London.  
 Pritchard, Rev. John, Llangollen.  
 Robinson, Rev. William, Cambridge.  
 Russell, Rev. Joshua, London.  
 Smith, W. L., Esq., St. Albans.  
 Stevenson, George, Esq., London.  
 Stovel, Rev. Charles, London.  
 Tucker, Rev. Francis, B.A., London.  
 Vince, Rev. C., Birmingham.  
 Watson, William H., Esq., London.  
 Webb, Rev. James, Ipswich.  
 Wheeler, Rev. T. A., Norwich.  
 Williams, Rev. B., London.

Truly missionary sermons were preached by the Rev. J. H. Hinton, M.A., and the Rev. J. P. Chown, on Wednesday, the 27th. Mr. Hinton's text was 1 Cor. i. 21. Its chief features may be given in the emphatic motto, "Every convert a preacher." Mr. Chown's text was the Lord's command, "Go ye, therefore, into all the world, and preach the gospel to every creature." The discourses were eminently calculated to guide and stimulate the missionary spirit.

The meeting at Exeter Hall was very largely attended, under the presidency of the Earl of Carlisle. In a very effective speech, marked by its tone of earnest piety, and knowledge of the history of our Missionary Society, Lord Carlisle at once served the cause of missions and gave a character to the proceedings of the day. From the excellent speeches delivered, we proceed to give the following extracts:—

#### CHRISTIAN CATHOLICITY.

I am addressing, for the most part, the members of the Baptist Missionary Society—and yet many of you will be aware that I myself belong to another religious fellowship, differently constituted and governed, with many differences of form and ritual, with some differences of opinion and principle; and I do not dissemble that I by no means lightly estimate the merits of my own religious community, and that I feel that my primary and current obligation would lead me to sympathise and to share both in its domestic ministrations and in its missionary exertions. Yet, at the same time, I feel that there are subjects, and there are undertakings, in the presence of which all minor distinctions and all subordinate differences become absolutely pale, faint, and colourless. I do not say that they disappear wholly from our view, or cease to influence our conduct; but, like the stars in the sky of the morning, while they retain their allotted spheres, and even

their own intrinsic lustre, yet, in the presence of such views and feelings, we take no longer heed of them in the full blaze of the day. So I feel that when our thoughts are directed to eight hundred millions of heathens, we can no longer dwell upon such topics, important as they may be, as the precise period of baptism, or the method of ordination, but that we must feel it to be the paramount call upon us to win souls to Christ, and enlarge the boundaries of his kingdom.

*Earl of Carlisle.*

#### THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY.

I cannot forget that the Baptist Missionary Society has borne no obscure or ignoble part in the history of Christian missions. I cannot forget that it has chosen for its own fields of labour the most arduous, the most exposed, at times the most apparently hopeless, posts in the glorious warfare; and that it has, on more

than one occasion, found itself, if I may use the term, leading, as it were, the forlorn hope in the gospel sieges—at all times alike with the same unmoved attitude, and the same unblenching front, meeting the opposition of the day, whether that opposition which it had to encounter manifested itself, as in the earliest days of the Society, in the form of unsparing ridicule from wits and from reviewers, or, after a long interval of devoted and indefatigable service, in the more appalling form of mutiny, havoc, and bloody massacre. Such has been your career of fiery trial at all times in the annals of this mission, beginning with your first establishment at Serampore, under the honoured championship of Carey; thence, as the official and imperial hostility gradually subsided, through a series of hard-fought struggles, sometimes in connection with other Christian communities, sometimes foremost or almost alone. I may refer to the unremitting efforts to abolish suttees, now happily crowned with success; to the permission for widows to marry, more recently achieved; to the continuous protest against caste, I hope now in the process of achievement; to the establishment of native schools; to the diffusion of printing-presses; to the translation into, I believe, more than thirty Indian languages and dialects, of the New Testament;—to all these processes, carried on with singular constancy and faithfulness, till, in the midst of these healing and promising operations, which seemed to indicate tranquillity and to predict progress, out burst that fearful crisis which shook the pillars of the State, and plunged so many domestic households into terror and misery. Well, in the midst of these fearful scenes, this, your Society, had its own conspicuous martyrs, both British and native—both male and female. So that, as I indicated before, it may be truly said, that your Society has borne a faithful, consistent, and unflinching witness, from the laying of the first stone or foundation of Serampore, to the storming of the blood-stained ramparts of Delhi.

*Earl of Carlisle.*

#### THE FUTURE OF EUROPE, AND OUR DUTY.

It is impossible, it seems to me, to consider the present state of the world, especially of our European portion of it, without feelings of deep anxiety, suspense—I had almost said of awe. I know that every one ought to feel scrupulous, and even timid, in venturing upon the domain of unfulfilled prophecy. I only mention what follows as a mere matter of fact. Having been for some time past led to compare the train of passing events with

the various schemes of interpretation set forth by different authorities—whose very variety and wide divergency, I will say, ought, at least, to inculcate modesty and moderation of men—yet no later ago than last year, I came to the conclusion that all historical coincidences seemed to point to the speedy close and consummation of prophetic announcements, if it had not been for one feature which was then wanting, and that was the appearance of three separate powers upon the territory of the old Roman empire, and the outburst of strife and war among them. I mention only what struck my own mind while we were still indulging fond prospects of continued peace and growing prosperity; I do not strain any allusion to the events upon which we are hanging with such breathless suspense. The issue will explain its own meaning, and teach its own lessons. But whilst I trust, as a nation, we shall find even here an additional motive, if any such could be wanting, for keeping ourselves, as long as we possibly can, free from all interference in the guilty and unhallowed strife, I will only remind you, as individuals, each in your own personal sphere of influence and action, that you are alike best fulfilling the magnificent behests of prophecy, and also what is a matter of still closer personal concern to you, you are complying with the plain commands of Christian duty, when you do all that in you lies to spread the knowledge of the everlasting gospel, to teach the ignorant, to civilise the savage, to soften the cruel, to dry the tears, to enlighten the consciences, to kindle the hopes of mankind, to justify the ways, and to promote the glory of God.

*Earl of Carlisle.*

#### THE MISSION AND ITS MISSIONARIES.

Having ever recognised the moral grandeur of the missionary enterprise, I have felt it to be the highest honour that God could confer upon me to be allowed to preach the gospel to the Hindus, and next to that the honour of being associated with the Baptist Mission, because it originated in the deep love of God, was matured in pure Christian principles, and is transparently honest in all its organisations and in all its agencies. Its founders and pioneers were men great in the love of God, heroic in their self-denial, and ennobled by their achievements; and their successors have not been unworthy of them. I have known them now for twenty years; not one has failed through defect of character; not one has been allured by the blandishments of wealth. Though not surrounded by much of this life, yet they have been faithful to their mission and faithful to their God; and there is one

gentleman on this platform who gave up an honourable and lucrative profession to sustain the character of a Baptist missionary, and he has well and honourably sustained it for the long period of forty years. I must admit, there is something due to the Secretary and the Committee of the Society for their kindness and sympathy and consideration. They have ever recognised the individual responsibility of the missionaries; they have left them to work untrammelled, and with as much freedom as is compatible with the responsibility of that Committee to the Christian public. Having, then, been sustained for twenty years, having been permitted to realise my fondest hope, I feel grateful. I desire to express that gratitude; therefore, my Christian friends, let me entreat you to lay no ruthless hand upon the mission; mar not its beauty; diminish not its usefulness; but, as a flower of heaven, cherish it kindly and tenderly.

*Rev. T. Morgan.*

THE REVS. J. THOMAS AND W. H. DENHAM.

There is allusion in the report, though I do not think it has been read, to our departed brethren, Thomas and Denham. I knew them well, and I have much pleasure in echoing the sentiments of the report respecting them. Brother Thomas occupied a central position with regard to his brethren. He was, indeed, eminently judicious in council, he was honest in purpose, sympathising in trial, excellent in character, and characterised by unwearied labours; and, above all, he was the peacemaker, and "blessed are the peace-makers" wherever they are found. With regard to our brother Denham, I have only to contrast what Serampore College was twenty years ago with what it is now:—its halls were silent, its walls dilapidated, but our brother, by the noble generosity and through the cordial and hearty co-operation of that noble-minded man, Mr. Marshman, succeeded in restoring the college to its pristine architectural beauty. And within its walls he realised, as far as he could, all the intentions of its original founders; and in the accomplishment of that great purpose, few know the toils, the cares, the difficulties, the anxieties he had to encounter. But he braved them all. If he had a fault, it was too strict an abnegation of self. All that he had, body and soul, life and death, he consecrated unreservedly to the mission and to his God.

*Rev. T. Morgan.*

WHAT DOES INDIA WANT?

Admitting that the Government is as

perfect as it can be, it is admitted by all that there is one element essential to the well-being of the people, and that is—the gospel. And it is equally admitted that it is not desirable for the Government to assume the functions of the church. In fact, it would be most unkind. The Government of India has more on its hands than it can well do. It has but two things to do, and if it could do them it would be entitled to the lasting gratitude of the people of India. That is, in the first place, to make a good road, and in the second place to appoint a stout, honest constable that will not be bribed. These are the two things which the Government ought to do.

*Rev. T. Morgan.*

NATURE OF HINDUISM.

Hinduism is not a system, but a living embodiment of every system that ever was inspired by the prince of darkness. Systems, which in other countries have grown up and flourished and died away, in India have attained a gigantic growth like the banian tree; but not beautiful like the banian tree, rather like the fabulous upas tree, distilling poison, sterility, desolation, and death all around. There is not throughout India one correct idea of the nature of God. We are told that he is a being without a single attribute. If you can understand that; it is more than I ever could. Therefore the Hindus say, "We must have an image, a visible object to look upon ere we can worship him." We are told that matter is eternal, and that spirit is eternal. We are told that all within the cognisance of our senses and mind itself is only an emanation of God, and that there is about the mind an illusion which hinders us from seeing all that. And, consequently, the Hindu, the most common and most ignorant man, will tell you, "I have no individuality, therefore I can do neither good nor evil. God, like a man playing upon a fiddle, does what he likes with me." There is not again one correct idea of the moral nature of God. We say God is a being of infinite perfection, and therefore cannot sin. The Hindus say, because he is supreme he can do what he likes. He can commit any crime and any atrocity. There is not between all the millions of India and the eternal God any connection. There is no praise, no love, no adoration. And why? Because this idea is floating before the popular mind, that there is no favour to be had from the gods without propitiation, there is no propitiation without a gift, and no gift can be offered but through the Brahmia; and it is through the Brahmin

that God is robbed of all the honour, and the people of their substance. Mark that. No man feels he has anything to do with God. He brings his rice, or anything else, and puts it down. The Brahmin takes it and gives it to the god, and there is an end of the matter. There is not about the Hindu system any idea of holiness. It is true the elements of sin exist in all countries, but in your country there are also the elements of holiness. In the lowest depths of London, people know that there are holier and better men than themselves existing; and though they are low down in the deep darkness, they can see the light shining above them. But in India all is bad; the gods are bad; holy men even are wicked; all around are wicked; all is one putrescent mass throwing out miasma, and malaria, and death all around, just like your Thames last summer.

*Rev. T. Morgan.*

#### THE FUTURE LIFE OF EASTERN NATIONS.

The Hindu has before his mind not the idea of eternal life, but nothing but a continued succession of births, being whirled and driven all through the revolution of ages like a feather on the mountain torrent. The end of all Hinduism is absorption into the Deity—the loss of individual consciousness. And turn to the Buddhists, of whom there are 500,000,000. They have no God; they believe in merit; and they believe in reference to an hereafter—what? Oh how dreadful is the thought! Here are 500,000,000 human beings whose only hope of heaven is extinction—annihilation—like putting out the light. Look at that broad fact. With the glorious light of heaven shining upon the path of immortality, can you look upon all these beings without a feeling of pity and compassion? Oh! how great and glorious is the truth that we have to convey to India. When I understood all this, I used to feel, “There is one sentence in the Gospel worth conveying to India and to China, and that is, ‘Eternal life.’” Oh! for the trump of an archangel: I would stand on the brow of the Himalaya, and proclaim to the teeming, panting millions, “Christ Jesus, whom to know is life eternal.”

*Rev. T. Morgan.*

#### NO TRUTH IN INDIA.

There is no truth in India. Examine the theology and the ethics, the geography and the astronomy, common amongst the people—all are false. Go into the courts, and ninety-nine cases out of a hundred are supported by perjury, not by the vile and despicable, but by the most respectable. If

it were notorious that the most respectable man in or out of Calcutta supported his case by perjury, it would not endanger his reputation: but if a friend were to ask him to go to court to swear to a falsehood, he would suffer if he did not do so, because he would not oblige a friend by doing an action that cost him so little trouble. There may be men that would not do this; but the best Hindu that I ever knew was a Brahmin, and I asked him the simple question, “Would you go to court to swear a falsehood?” “Of course I would,” he said. “I would go and swear anything to oblige a friend. Do you think I am such a cruel man—that I have no benevolence about me? Of course, I would go and swear for a friend. I would not injure a man; but I would get a man away from the hand of the magistrate, if I could.” Young men will come to my office; I know nothing about them, and they will ask me to write down that I know them to be moral, and honest, and intelligent, and clever, and everything in the world; and when I will not do it, they are perfectly amazed. “We were told you were a benevolent man, a kind-hearted man; you are a man of God, everybody takes your word—then why refuse to do it?” I say, “I cannot write a falsehood; I know nothing at all about you;” and they seem amazed.

*Rev. T. Morgan.*

#### CRUELTY OF HINDUISM.

There is absolute cruelty throughout the whole system. A Hindu, it is very probable, would not take away the life of a cobra; but he would burn his mother, if he could get away from the Government, to-morrow. A Hindu would not tread upon an insect; but he would kill his daughter, or throw her to the crocodiles. When the cow is sick, she is let loose to do what she likes; but when the mother is sick, she is carried away to the banks of the Ganges, and exposed to the dews by day and night; and if she will not die, they can put mud in her mouth, and put her in the way of the tide, and away she goes. When the cow recovers, there is rejoicing, and the Brahmins are invited to a very great feast; but should the mother, or the wife, or sister, by any chance escape and come back to her own house, she is told that she is dead, or ought to be dead, and is spurned from the door as a fugitive and a vagabond, and she has nowhere to go; they will not have her back again. Then the Brahmin, the gentle, mild, soft Brahmin, has thought it necessary to surround his divinity, by pouring melted lead and boiling oil and hot iron down the throat of any man who will insult him by attempting to speak to him

or instruct him. Again; cruelty pervades the whole society, because caste prohibits all interchange of the amenities of life. A man travelling lies down under a tree; the people of the village say, "He does not belong to us, he does not belong to us; we dare not give him a drop of water, we should take away his caste." The man will not take it, he will die rather; for it is better to die than to lose his caste. I go to a large town where there are twenty thousand people, and preach all day; when the evening time comes, I cannot get a house anywhere, because if I were permitted to enter, it would defile it; consequently, the best thing I can do is to go to the bullocks' house, where the travellers' bullocks are kept, and sweep it out and lie there—not because the people are unkind to me, for they would have been really glad to have obliged me, but such is the horrible spirit of caste, that they cannot exchange the amenities of life.

*Rev. T. Morgan.*

#### CONDITION OF HINDU WOMEN.

Seeing before me so many of the mothers and daughters of England, I may be permitted just to allude to your honoured position, and the wretched and degraded position of a Hindu woman. She is spoken of in the Shasters in the most degraded and libellous terms; all confidence in her is prohibited as an act of unmitigated folly; and it is said, in the laws of Menu, if a husband is destitute of all good qualities, and possessed of every evil quality, yet a wife will revere him as a god. She is married in infancy, and should her husband live, there may be a gleam of sunshine, or it may be altogether unmingled bitterness; and there are thousands and thousands of baby widows in Bengal. The noble Chairman said, an Act has passed in order to permit the Hindu widows to marry; but they do not want to marry; the Hindu laws are older than ours. The Hindu law says a daughter is a gift that can never be made twice. Rammohun Roy tried it, I suppose, for twenty-five years. I have been over all the districts where he lived, and over his estate, and the people all laugh at him for his attempt to get a widow to marry. Here and there one may marry, but the feeling of the people is so strong that they must have a stronger element still than an Act of the Legislative Council. We must bring the power of the gospel to bear on the minds of the population. And in reference to education—it is all very well to be told that a Hindu can be a mathematician, and that there are some young women about Calcutta who can read. Amongst all the masses of the people, to

learn to read is disreputable; and no respectable woman would have it known that she has learned to read. And, moreover, they are told that if they learn to read, their husband will die. And more than that, Hindu gentlemen say that reading and writing are incompatible with the life of drudgery to which the Hindu woman is doomed. All that a woman has in the way of change is to go out, young and old, mother and maid, upon a long weary pilgrimage, to see and observe—what? It is called religion, but it is not religion; it is not morality; it is not amusement; it is vile, unpronounceable, unparalleled; it is an infernal evil, there is nothing like it; the devil never succeeded in corrupting the human mind so effectually. Then turn to the Hindu widow. I will give you an answer that was once given to me. I asked, "What is done with the Hindu woman when her husband dies?" They said, "We take away all her ornaments, all her clothes, and make her sleep on the floor, and partake of the coarsest food; we make her the drudge of all the house." "How long will she live?" "Perhaps seven years." "Why do you do that?" "Because you will not let us burn them; if you would remove that law, we should burn them all, and that would be better than letting them live." Oh, these poor women are unmistakable. There you see them carrying heavy loads, fishing in filthy pools. Look at their countenance, is there one joyous emotion? Their very soul is withered within them. Oh, how long shall this dark, this dreadful, weary night last! Shall not the Hindu widow be told that the eternal God is the God of the widow? shall she not be told that there is a Saviour who pitied the widow of Nain? Oh, yes, the night is passing away, the day is dawning; light is beaming upon that dark, cheerless, joyless home; and the widow's heart shall sing for joy.

*Rev. T. Morgan.*

#### ENCOURAGEMENT.

I remember, when I first went to India, it was then a common thing for a man to take a tract, tear it up into small pieces, and fling it in my face. Now, when I go to a village, forty, or fifty, or sixty miles from Calcutta, they bring out a chair, if there is one, or their best mat, and spread it under a tree, and all the men, women, and boys come out, and I tell them about Jesus Christ, and answer their questions, and they give me a very hearty invitation to come again. There is one town where I have often been. I suppose there are 20,000 people there. I have preached several hours in the day, half an hour at

each corner. There was an immense crowd, and they have quarrelled where I should stop. One man has said, "Come to my shop, that is the best place;" and another, "Come to my shop;" and as soon as they have found a wily Brahmin, throwing out his wily net to catch me, they have said, "Now get your answer ready; put him down;" and I have been too long in India to be caught in this net, and I have succeeded in giving an answer to the satisfaction of the people; and then the Brahmin would go away, and the people would shout with joy because the Brahmin had been defeated.

*Rev. T. Morgan.*

#### HEATHENISM A DISHONOUR TO GOD.

We shall find, I take it, in all systems that are not based upon the truth as it is in Jesus, the two grand elements existing now, as they have ever existed in the world, of dishonour to God and of misery to man. You have heard those thoughts brought out briefly this morning. Sin is the transgression of the law, and the transgression of the law of necessity involves disrespect for the authority which has enacted the law. How grievously, then, is this dishonour done to God in the systems which are now rampant in heathendom, and which we seek to overthrow! There is not an attribute of His nature which idolatry does not insult. It is insulting to his unity, for it has its gods many and its lords many; and the hardihood which can deify at all may multiply its deification at its pleasure. It is insulting to his spirituality, for these rabble deities are inflamed with human passion. It is insulting to his omnipresence, for they are only of local supervision and authority, and are powerless save at their own peculiar shrines. And it is especially insulting to his holiness, for they are but the embodiments of the most monstrous passions and vices, and are gigantic only by being exalted in evil. It is manifest that it must be so; the framer of an idol must make it after some type, and he knows no higher type than his own. Every idol, therefore, is in some sort the photograph of the nature of its artificer. There is a twofold working. The man conceives of his own nature, weaves its propensities and impulses with attributes, exalts it into a god, and then sets it before him as the model after which he would aspire. First, the man looks at it, and it is altogether such a one as himself; then, by inevitable assimilations, they that make them are like unto them, and so is every one that trusteth in them. There are two thoughts that have pressed very forcibly upon my own mind, which I think will deepen our estimate of this dishonour.

The first is that there is a gradual degeneracy even in error, in each succeeding type. Where are the exquisite statues and immortal verse, in which ancient paganism embodied and perpetuated its conceptions of divinity? Modern idolatry knows nothing of the Sylph or of the Naiad, those light and graceful spirits which peopled the green wood, or played about the grove, or nestled about the banks of rivers, in the elegant mythologies of ancient Greece and Rome. No temple, even amid the gorgeous superstitions of India, rivals the Parthenon at Athens, or the magnificent temple at Ephesus of the great goddess Diana. No modern Plato, groping in heathen darkness, stumbles upon fragments of divine morality. Heathenism is getting worse and worse, still worse and worse. Like Nebuchadnezzar's image, there are baser metals at the foot than at the head. Each reproduced caricature of the Supreme is more misshapen and hideous than its predecessor. And as in the past, so in the future. We do not expect that the dark river by rolling longer will filtrate itself at last into a pure and pleasant stream. We watch it in its course, as it becomes more feculent and sluggish as it flows, until we lose it in the far-stretching darkness.

*Rev. W. M. Punshon.*

#### THE GUILT OF HEATHENISM.

We have been accustomed, I fear, sometimes to look upon the cruelties of superstition and the idolatries of heathenism as abstractions merely, and as such we have denounced them; but think of them as the embodiments of human thought and of human feeling, and the mass of guilt becomes appalling. But it is not the censor, it is the mind that flings it; it is not the fetish rite, it is the mind which is satisfied with these abominations, and rejoices in this stream of blood; it is not the idol, it is the mind that crouches to it, that gives to the worship all its reality and its life. Now, think of this vast mass of mind—mind fashioned in the image of God—mind capable of enjoying God—mind heaving and stretching with immortality—think of all this vast mass of mind in rebellion, given over to other authority, and heedless of the Jehovah by whom it has been so fearfully and wonderfully made. And, mark, it is not, my lord, a distant nature, a nature alien from ours, and with which we have only a constrained and conventional sympathy. It is *our* nature, *your* nature and *mine*, that is thus foully polluted and impure. It is *your* nature which lifts that frantic hand, and scatters fire-brands, and arrows, and death. It is *your* nature which, to propitiate a deity that has no

existence, swings upon that torturing hook, or is crushed beneath that rolling car, or sits moveless and mute by the wayside, blind to the beauty of the landscape, deaf to the harmony of sound. It is *your* nature which bends crouched and craven before that grinning idol—immortal mind, created in the image of God, in dishonoured prostration before a thing that is nothing in the world. It is *your* nature that crowds yon lazarus-house, and taints the troubled air from yonder slave barracoon, and pours out its life to furnish those drink-offerings of blood. It is *your* nature which in those jungle-prowlers, deems murder to be a moral duty, and estimates its hopes of immortality, as the Indian warrior does his valour, by the number of scalps with which, it can swell its victory. It is *your* nature and mine that is thus foully polluted and impure. I am sure that every Christian heart must be stirred to its depths by the recital, and every Christian tongue must swell its utterance with those who, beneath the altar, cry, burdened and imploringly, unto God, "How long, O Lord, how long shall the wicked triumph?"

*Rev. W. M. Punshon.*

#### THE MISSIONARY'S WARFARE.

In the progress of our enterprise, we war necessarily, sometimes, against the sordid, sometimes against the sensual interests of men. We assail the vested interests of cupidity and shame; hence we stir up against ourselves enmity. The voluptuary does not like us; the mammon-worshipper looks askance at us; the slave-dealer honours us with his hostility. We stir up against ourselves the rancorous competition of the still numerous class of craftsmen who are making silver shrines. And, then, we must not forget that we war against systems enfibred around the hearts of nations, and interwoven with their political existence; systems garrisoned by prejudice, systems fought for by astute and veteran defenders, systems magnificent in furniture, systems venerable for age; and then, chiefest of our difficulties, we find in the heart of every man we go to benefit a natural and inveterate enmity. It is no easy thing, then, when these our difficulties are considered, to convert the world.

*Rev. W. M. Punshon.*

#### MISSIONS AND PUBLIC OPINION.

People cannot ignore the great missionary cause now; they must either support it or oppose it; there can be no affectation of indifference to it. Now, that is just what we want. The keen reasoner, the subtle investigator, the antiquarian

scholiast, we invite them forward, and we put our cause before them as we have disinterred it from the darkness of ages, and we say, "Tell us whose is that image and superscription?" Ah, full well we know that the labours of years will only show the mark of the mint more clearly—will only bring out into broader relief the image of the sovereign—and that the old, old legend, "Go ye into all the world, and preach the gospel to every creature," will shine out distinct and brilliant upon the lettered gold. Then it is a marvellous thing how public opinion has veered round in our favour—not that we care very much, my lord, for that, it is part of our mission to create public opinion. But as it is as well to have everything favourable when we can without any compromise at the expense of principle, it is an encouraging thing to find that public opinion has veered round so much in our favour. The scurrilous review, the invective, the badinage, the imputation of sinister motive, which in the earlier periods of our history were the current weapons, where are they? There is not a reviewer in the land, who dares write an article like that Sydney Smith wrote in *The Edinburgh Review* many years ago. Not that the world likes us any better than it did, not that the enmity of the carnal mind is a whit subdued, but there is a distant respect even for the hated thing. Men are beginning to find out that we are consistent in our evangelism, that aggression and progress are integral parts of Christianity. The infidel rails yet—of course, it is his right and his trade; but men draw off from him—they give him "ample room and verge enough." He continues in his railing and in his ribaldry alone. There are no Christian objectors to missionary enterprise now.

*Rev. W. M. Punshon.*

#### SIGNS OF DECAY.

There is not anywhere in the world a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurers than they were a while ago. They are maintaining their power by sleight of hand rather than by the potent influence which superstition used to have upon the mind. The religion of China, if one can understand it at all, absurdly gay, as it has been well described, and as dead at heart as some Egyptian mummy, preserves, as long as its mummy life is continued to it, some remnant of its fantastic beauty; but chip the lid off, and let the air breathe upon it, and, like other mummies, it crumbles into rotteness and

dust. Then the gorgeous superstitions of India have, on the confession of their votaries, ceased to aggress, and can hardly hold their own. Mohammedan empire and Mohammedan faith, twin-births of disaster, are ailing and shall die together. The Papacy dreams yet as insanely as ever it did. It is the most wonderful somnambulist that the world has ever known; but its reign is over. The city of its harlotry and its pride will speedily be overthrown, and soon—and may God hasten the time—shall there be a track made for the gospel chariot down the broadest street of the mystic Babylon. Everywhere in the ranks of the enemy decrepitude and dismay! Everywhere in the army of Emanuel the renewal of youth and the immortality of hope! Men begin to walk with firm tread, as if they were in a world whose restitution had already begun. The Redeemer is at hand. The world is full of the significant and deepening foretokens of his approach. Nothing can shake us from this majestic reliance. Though the heavens darken above us, though the earth rock beneath us, though there be a shattering among thrones of power, though the world should be desolated successively by famine, and plague, and sword, this hope remaineth, and to its clear and crystal vision every portent is a prophecy, and every omen a pledge of blessing, as it sings,—

“ Whatever kills the world befall  
A pledge of endless good we call,  
A sign of Jesus near:  
His chariot will not long delay;  
We hear the rumbling wheels, and pray,  
Triumphant Lord appear.”

*Rev. W. M. Punshon.*

#### A NEW ERA FOR INDIA.

As Englishmen and as Christians, we are occupying a new position in India. We have begun a new period of life and a new period of duty. The men that sought to take our lives and to destroy our religion have all passed away, ruined, exiled, or dead. The great Brahmin army of Upper India, the stronghold of caste, the great bulwark of Hinduism, that stood in the way of the progress of Western civilisation, of sound knowledge and education, of evenhanded justice, and, above all, of the gospel of Christ, has, in the endeavour to ruin the influence of Christianity, only swept itself away, and we may well hope that its influence will never be restored. And, while they have gone into darkness, there are other openings now made for us, and we see societies occupying new stations even in positions that they never occupied before. Our brethren of the Church Missionary Society, with great enterprise and energy,

have taken up a new station in the city of Lucknow, and our American Methodist brethren stand side by side with them, and have resolved to establish a large number of missionary stations in the whole of the province of Oude. Shall we not rejoice, then, at these signs of progress, and shall not we at home endeavour to do more than we have ever yet done to sustain the hands of our brethren, and encourage them to go forward, and bid them God speed, with the earnest determination to sustain them to the very last? And then there is one change, my lord, that we cannot forget—a change that has taken place in the Government of India—too important in its influence, and, I think, so fruitful for good, that in our missionary meetings it becomes us to recognise it with thankfulness. We should never forget, at least in this Society, the death of that great East India Company, who, in the days of the Society's youth, voluntarily stepped forward as such a bitter enemy, and desired to stand between the welfare of the souls of the Hindoos and the efforts of our brethren here. We should never forget how for years they persecuted missionaries of this Society, and hunted others—Americans—from the land, resolved, if possible, to prevent them from ever opening their lips on the glorious theme of man's redemption. The East India Company has had a great history. Raised from the low level that it once occupied of traders cringing before native princes, it has become a race of kings, and has built up a kingdom and an empire that has gradually grown higher, broader, deeper, until it has absorbed a population six times as numerous as the population of our ownland. The story of the Company contains the history of many a brave deed—of many an earnest action—dictated by high principle, self-denial, and true devotion of heart. The story of the Company contains many a record of a wise law; and, above all, the victories of the Company, in the cause of humanity, during the last twenty years, ought never to be forgotten. They have endeavoured to put down infanticide as well as the Suttee; to put a stop to human sacrifice among the Khoonds; and in other parts of the country they have endeavoured to step forward in the cause of humanity, in opening the way for the legal re-marriage of widows; and they have endeavoured to improve their courts of justice, to supply all the large towns with hospitals and dispensaries, and, in a small degree, to improve the education of the people. But they have committed great crimes. They have stood forward ashamed of their own religion, deeming it an element of weakness in their Government, instead of strength. They voluntarily came forward as the pa-

trons of idolatry; they stood side by side with Brahmins in presenting offerings to the shrines and temples of Hinduism; they sought to put a stop to the gospel, by hunting missionaries from the land, and therefore they deserve no panegyric at our hands. And, although we are Englishmen, and now that they are abolished can afford to be generous as well as just, as Christians we cannot but rejoice that the accusers of our brethren, who sought to interfere between them and their labours, have been swept away, and have met with the punishment that was justly deserved.

*Rev. J. Mullens.*

#### EUROPEANS IN INDIA IN THE PAST.

Look at the different English population that we have in India now from what we had in former years. When good Dr. Carey first landed in Calcutta, there was living in that city an Indian officer, well known amongst his colleagues, Colonel Stewart, whose house was full of Hindoo idols, and who, every day, was accustomed to go down to the banks of the river, clothed like a Brahmin, with the sacred thread round his neck; and there, for two hours, every morning, he would make the little mud idols that he worshipped, and repeat all the prayers, and all the sacred texts, that any Brahmin would then utter, every day. Colonel Stewart was so infatuated with his attachment to Hindooism, that he not only filled his house with Hindoo idols, but when, on a particular occasion, his regiment was going to the neighbourhood of the sacred city of Benares, he asked permission to accompany them, in order that he might pay his respects at the great shrine of Siva. At the same time, at the other end of India, there was a man in Travancore, named Captain Powell, who left such an impression upon the people amongst whom he dwelt—simple devil-worshippers—that when he died, they built a little altar upon his tomb, and there, as the most suitable offering they could present, to appease his malignant anger, in times of peril, danger, and calamity, they presented to him large quantities of brandy and cigars. That is a sad fact, that any one of our countrymen, in name a Christian, could so act and so live, in the sight of the heathen, that he should be treated as a malignant devil, and that his manes, and their wrath, should be appeased by the offering of those things to which he had been such a slave in life. Such evils were common in India in that day.

*Rev. J. Mullens.*

#### IN THE PRESENT.

The more we look at the state of English society in India, and look at the num-

ber of those Christian friends who are the best supporters and friends of missions, the more thankful should we be that we stand in a position far higher than that which our distinguished brethren first occupied when they took up their station at Serampore. Only last year, we had brought to our notice, for the first time, one of the most singular things that has ever occurred in India, in relation to our Government officers. It is published on the authority of Colonel Edwardes, that when good Colonel Nicholson, who was commissioner of the district of Bunnoo, in the Punjab, left his district, the people came crowding round him, poured out their sorrows and their tears, and declared that the Government had removed from their midst the father to whom they all looked up as their best friend. And one man, who thought himself wiser than his brethren, resolved that he would institute a special sect, for the worship of "Nicholsyne," as he called him. He gathered his disciples around him, and they all agreed, Hindoo fashion, that such a man could never be a mortal man, but must be an incarnation of one of the great and wise spirits, or deities, of former years; and they all began worshipping Colonel Nicholson as a divine benefactor. However, he heard the story, and sent for the man. He remonstrated and argued with them, and showed them that he was a man and a brother; that he loved their interests and sought to promote them, but that he was no god; and, when the man would not be convinced, the story tells us, he gave him a friendly thrashing, and then dismissed him. But the man went back and said to his people that, while the good colonel had refused such homage, nothing was clearer than that he was more divine than ever. The worship was still repeated. Colonel Nicholson sent for the man again, but he told him he would let him off the thrashing he deserved, if he promised that he, and all his people, would transfer their homage to Colonel Beecher, who had just joined the district, and who would carry on the same course of justice and fatherly kindness which Colonel Nicholson had himself adopted. We would much rather see our Indian officers honoured like Colonel Nicholson, than worshipped as malignant spirits, like Captain Powell.

*Rev. J. Mullens.*

#### EXCELSIOR.

All the general arguments upon which we base our missionary efforts come home to us with greater power than ever; and all the special reasons based upon the mutiny, the wider openings for the gospel, the persevering care of our Father in heaven,

the duty we owe to him, the responsibility under which he has laid us—all these come home with power to our minds, and should lead us now and henceforth to adopt for ourselves, and to hold up aloft among our Christian assemblies, and in all the work we do in the world, that banner with the strange device, "Excelsior!" The more we look at all the claims of home, the people that are around us, the ignorance still existing at our very doors, and feel that, superadded to this, God gives us a mighty field abroad to cultivate, the more we shall feel that nothing but the most earnest self-denial, the most complete consecration, will enable us to fulfil the duty devolving upon us, and the more resolved, therefore, shall we be to cry as we go on with our duty, "Excelsior!" And while we see the world around us, with its influences, secularising our thoughts, closing the eye of faith by the objects of sense, teaching us to be satisfied with the world, instead of looking to these immortal souls perishing at our doors, and looking across the wide ocean to this mighty empire with its 130 millions,—the more we look at these things, the more we contemplate the new fields and the new opportunities of usefulness, the more should we be stirred up to adopt this as our motto, "Excelsior!" And thus stirred up to duty, casting our care and our faith upon God, denying self, giving our whole power to the work that is committed to our trust, we will go forward, looking only to him; and thus pressing onwards, when our work shall be concluded, when the world, swept of its sins, shall indeed become the kingdom of Christ, the habitation of the Spirit, and the kingdom shall be given back to God the Father, then the glorious company of the ransomed, gathered from every clime, converts speaking every tongue, shall rise with peans of victory to the upper air, and, welcomed by the shouts of rejoicing angels and by the Redeemer's smile, shall begin their new song, higher than earth can hear, "Excelsior, for ever in the sky!"

*Rev. J. Mullens.*

#### THE ARDUOUS CHARACTER OF THE MISSIONARY WORK.

It is not merely in Amboises Bay that we come in contact with the African character, albeit that there we have a service of great magnitude to perform: for let once the Saviour be exhibited in Amboises Bay, and his influence be carried onward towards the centre, you reach nobler tribes, less demoralised and debased, of more manly hearts, and capable of nobler action. Africa is greater in the interior than she is upon

her coast. However, to escape the influence of Rome, you will have her corruption at your heels every step you take. You will have to contend on the right, perhaps, with the heathenism of Africa, and on the left with the heathenism of Rome. The mighty conflict will be sustained hardly. It is, my lord, as you have well expressed it, a kind of forlorn hope in the service of Christ. Ceylon is of the same character, and to my mind there is not so much difficulty to encounter in the Mohammedan or even the heathen character of India, as there is in this fact, that in various forms Christianity has been disgraced upon her shores. Hyder Ali had his trust betrayed by the teachers of Christianity so called. Along the coast of Malabar Christianity has lived and reigned and become all but extinct. Missions have been multiplied from time to time, and missions have failed, and they have failed in this way; by oftentimes declining from the great teaching of their Lord, they have lost the energy of his power; and when once his hand is withdrawn, no doctrine shall stand, no pleading shall prevail.

*Rev. C. Stovel.*

#### THE DEPUTATION TO JAMAICA.

No more important undertaking can be before you than your present Mission to Jamaica. Those churches now present to us claims on British sympathy of great weight, demanding the most serious deliberation, the soundest judgment, and the most generous feeling. I am not one of those who think that this Society should directly resume its relationship to these churches—I hold the question in abeyance; but I do feel that either individual brethren from England, or else messengers from your Society, or else efforts of other kinds, should be adopted, that those churches formed of men recently rescued from slavery should have all the advantage of fraternal guidance, and oftentimes of fraternal succour, so supplied as to foster no error and to strike one monster error which, I think, marches through the world. They speak, my lord, of aristocracy—and I respect the aristocracy; but, my lord, the aristocracy of the skin I do despise. And I believe it is your care—it ought to be the care of this Society—that no native teacher should rise to a disadvantage because of his colour, form, condition, or any peculiarity whatsoever. Educate them as you please, afford them all the help you can; but let it be remembered that, though his skin is black, he is a man and a brother, and if a man and a brother, a Christian too.

*Rev. C. Stovel.*

A well-attended meeting at Albion Chapel, Moorgate Street, the arrangements for which were made by the Young Men's Missionary Association, closed the services of the season. In the absence of the Lord Mayor, through fatigue and illness, the chair was occupied by E. B. Underhill, Esq. The chief theme of the evening was the projected mission to China. In its prosecution the Committee hope to enjoy the warm-hearted and devoted services of their younger brethren, and perhaps be permitted to find among them some who shall be sent forth, as one already has been, into the vineyard of the Lord.

To the brethren who so cordially took part in these various services the Society is greatly indebted, and we trust that the Christian sentiment elicited, the interest awakened, the prayers offered before the throne of heavenly grace, will bear fruit in the greater success of the missions during the year, and in their ample and liberal support.

## RESUMPTION OF THE MISSION IN DELHI.

BY THE REV. JAMES SMITH.

THUS, after much consideration and consultation with Mr. Gregson, and hearing that the people of Delhi appeared very hopeful, and were entirely without a missionary, we determined to come here. I have got a house in the very centre of the city, and hope to be settled in it by the 1st of April. I have also commenced preaching in the city in good earnest. Crowds assemble daily in Chandun Chouk, and even when I am quite exhausted they cry, "Go on," and are not willing for me to cease.

On Sunday, after preaching to a very large crowd, many of them followed me to the door of the house where I am staying, and I was constrained to preach again before going in.

Some came to me to ask questions and hold conversations about religion, and I have a very interesting Bible class of young men, who are students of the Government college, where they are not permitted to read the Bible. This month I am to be put in possession of the chapel, and shall repair and open it as soon as I can raise funds. I am also getting a shop in the city to be used as a Bible and Tract Depôt, and to meet inquirers.

As soon as Mrs. Smith is able she is going to try a girls' school. Several already promise to come.

Thus we have plenty of work marked out, and are somewhat sanguine as to results, yet would desire to feel that, after all we can do, without God's blessing nothing will be realised.

The mutiny has been a terrible scourge in God's hands, especially in the North West provinces. I have seen no reason to change my former opinions as to its cause, extent, and results. I am persuaded that its immediate cause was a religious panic, produced to a large extent by the inconsistencies of our rule. Professing to be indifferent to all religions, we have yet in spite of ourselves been destroying heathenism and advancing truth; and as one important element of Hinduism after-another has disappeared the people have felt that some secret power was at work which they could not understand, and thus their fears have gradually become excited until all confidence was gone. That the mutiny has been strictly a military one I have not the smallest doubt, and I am persuaded that the number who voluntarily joined it is far smaller than has been generally believed.

The Bengal army was the stronghold of caste and superstition, and hence was easily made to believe the most foolish stories that man's ingenuity could invent.

The extreme state of dependency of the masses leads them to bow with servility to any who for the moment may be in power; thus thousands became passive adherents of the rebellion; but no sooner did substantial protection arrive than the people hailed with unmistakable signs of joy the re-establishment of British authority.

I am sorry we appear to have profited so little by the past.

The Queen's Proclamation was on the whole very good; but its attempt to conciliate, by professing neutrality in religion, is a complete failure. The Queen says no one's religion is to be interfered with, and yet we cannot administer the affairs of

State a day without thousands of interferences. It is amusing to see the way in which this Proclamation has been understood. In one city there are thousands of half-starved dogs belonging to nobody. Numbers of them turn mad, and thus human life is sacrificed, and the magistrate commences a campaign against them, killing numbers.

The Janis, a Hindu sect, at once raise their voices against the magistrate; for killing dogs is against their creed, and the Queen has promised they shall be humoured. Thus a man may be consumed by mosquitoes, fleas, and bugs, and have no rest day or night; and yet the Queen has promised that not one of them shall be hurt, for that would be contrary to the religion of the Hindus.

The Shanars, being outcasts, are not, according to the mercies of Hinduism, permitted to wear clothes on the upper part of the body, and although numbers of these poor people have become respectable Christians, yet no sooner does the Queen's Proclamation appear than the high caste people determined to reduce their neighbours to Shaster conformity, commenced to strip their breasts and shoulders, and otherwise reduce them to subjection.

The truth is we cannot govern India according to the Queen's promise in her Proclamation, and have added another inconsistency to the many that have gone before, putting the stamp of faithlessness on the most important document we have ever issued.

But enough; it is pleasant to feel that there are deeply seated principles at work in India, that in spite of our errors will gradually bring light out of darkness and order out of confusion. I cannot describe the painful feelings that are continually passing through my mind as I witness the terrible effects of this mutiny. The Sepoy lines that three years ago were in every station full of life and activity, occupied by one of the proudest races of men our earth has known, are now silent as death, and fast mouldering to the ground. Who can think of the destruction of such a body of misled fanatics without regret—of the 100,000 men by which India was garrisoned three years ago? How few are left to tell of the fearful tragedy in which they have been the principal actors? The ruins of Allahabad, Cawnpore, Agra, and Delhi, through which I have passed, cast a gloom over my mind which sometimes I cannot shake off. And to hear the natives tell of their sufferings during the reign of terror would soften a hard heart. In Delhi thousands of affluent families have been reduced to beggary—innocent and guilty. The King's wives, concubines, and grandchildren beg through the streets, and multitudes of delicate women on whom man never looked, except their own families, are starving, begging, or living on the wages of prostitution.

The sorrows of Delhi would fill volumes, and then the half would not be told. Our reign is of vital importance to the millions of India, to prevent them from destroying each other. Nor is this a truth hidden from the thoughtful; I hear them proclaim it continually.

The cruelties of Nana and the leaders of the rebellion towards their own people were of the basest kind, and have opened their eyes as to their real friends.

Mrs. P. tells me that, coming to Cawnpore, she met a man with ear, hand, foot, and half his nose cut off, and one eye torn out; and on asking him who had done it, he replied that he was one of hundreds whom the Nana had ordered to be mutilated, on suspicion of their being in the service of the English.

As yet the Mohammedans have not been admitted into the city. There are about 60,000 Hindus, a third of the former inhabitants. The beautiful Musjids are all occupied as barracks by the Sikhs, and there can be no doubt that the humiliation of the Mohammedans is complete. In a few days they are to be re-admitted, and then their Mosques will also be given back to them.

I do not think that generally they will have their houses restored. The whole of their property is confiscated to the Crown, and they must pay rent even for their own premises.

I am not sure that a little relaxation in this matter would not be wise, as the sufferings of so many kept out of their houses is very great.

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## NOTES AND INCIDENTS.

HOPE FOR INDIA.—In the altered tone of the people, the missionary brethren in the Upper Provinces find ground of hope in their work. It is, indeed, occasion of joy, that, so far as my experience goes, all seemed to think that what has happened will turn

out for the furtherance of the gospel. Larger audiences, in preaching the word, are everywhere reported, and the demeanour of the people most attentive and respectful. At Muttra, a respectable Hindu, when dying, sent his son to the missionary, with the request that he would send him word in whom he should put his trust for salvation; "for," said he, "I have no longer faith in Hindu gods, and whatever you tell me I will do; I know you will not mislead me." At Lucknow, a rich Mahomedan has, unsolicited, given to the American missionary one acre and a half of land free, for a school, and a large house, rent free, for six years, for the missionary to live in. The whole has been made over by an attorney. He knows fully that Christianity will be taught. I would not make more of these things than they are worth. Such are the facts; but the motives of natives lie very deep, and the wisest amongst us often fail to scan them.—*Rev. Geo. Pearce.*

NEW MISSION TO CENTRAL AFRICA.—The lectures of Dr. Livingstone, in Cambridge, have excited great interest, and have led to the formation of a society, combining the two Universities, under the title of "The Oxford and Cambridge Mission to Central Africa." The mission is established under the special sanction of the "Lord Bishop of Cape Town, Metropolitan of South Africa;" and is to be directed to the African tribes visited by Dr. Livingstone. This field, explored by a Nonconformist minister, and thus pompously taken possession of by a Bishop of the English Church, is to be worked upon a new plan. Dr. Hurtley thus energetically enunciates the "*true way* of sending forth a mission." He says—"To plant in other lands a tree of a different species from our own was monstrous. If it were to bring forth the fruits we wished, it must be a branch from the same stock. The want of bishops at the head of our missions have been one grand cause of their very partial success; and the Universities, of all bodies, were bound to send forth the completest type, the most perfect model." Archdeacon Clerke observed:—"Bishops and bodies of clergy formed the machinery by which, under the blessing of God, they succeeded" among our barbarous ancestors. It is rather late in the day for Episcopalians to put other Christian bodies right as to the only true way of carrying on Christian missions, and to speak of the missions in the South Seas, in the West Indies, on the Western Coast of Africa, in Madagascar, Burmah, and India, as having had only a "very partial success."

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## HOME PROCEEDINGS.

THE Spring Missionary Meetings have been numerous during the month of May. In Ireland and Northamptonshire the Rev. F. Trestrail has acted as a member of the deputation. The Rev. Thomas Morgan has visited Wiltshire, Somersetshire, and Bristol, assisted in the former places by the Rev. S. Green. The Rev. John Clark, of Brown's Town, Jamaica, having, with Mrs. Clark, safely arrived in England, has kindly visited Braintree. Other meetings have, been held, as in Birmingham, but the particulars have not reached us.

During the month, an unknown friend has generously contributed the sum of £500 to our General Funds, in accordance with the wish of a deceased brother.

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## DEPARTURE OF MISSIONARIES.

The Committee have to acknowledge, with many thanks, the generous offer of J. Kemp Welch, Esq., of Brixton Rise, of a free passage to Calcutta for one of the missionaries of the Society. The Rev. J. Williams, of Llangendeyrne, will accordingly have sailed for his destination by the time the present sheet is in the hands of our readers. The short time allowed for preparation prevented a public designation of our esteemed brother to this service for Christ; but a meeting for prayer, and to commend him to the providential

care of his Lord and Master, was held in the Welch Chapel, in Eldon Street, Finsbury, on the evening of the 25th May.

The Rev. W. A. Claxton, and Mrs. Claxton, are expected to sail for Madras on the 10th June.

### DISTRICT AGENTS.

For some time past the Committee have anxiously desired to renew and revive the auxiliaries throughout the country, and where none exist to form them, in order more thoroughly to bring the claims of the mission before the churches. The issue of a new Quarterly Paper has proved already of considerable service; but obviously it has no power to organise auxiliaries where none are found. An agency, at once effective and of little cost, was difficult to secure; but at length several brethren have kindly undertaken the work desired. Their object will be to organise auxiliaries and associations, and to excite in their circle a missionary spirit, more especially for the purpose of increasing the ordinary income of the Society, on which the demands, arising from the new missionaries proceeding to India and China, will be permanently large. The following brethren have undertaken this new district agency, and we commend their efforts to the kind consideration and cordial sympathy of our friends. There can be no reason why every church or congregation, in villages and towns, should not have its auxiliary to the mission:—

Rev. W. Walters ... ..	West Riding of Yorkshire.
Rev. W. F. Burchell ... ..	Lancashire.
Rev. B. C. Young... ..	Shropshire.
Rev. W. Allen ... ..	Oxfordshire and parts of Gloucestershire.
Rev. T. Fuller ... ..	Wiltshire and parts of Somersetshire.
Rev. J. Shindler ... ..	Parts of Kent.
Rev. J. Haycroft ... ..	Sussex and Surrey.

The following new auxiliaries have been formed by the Rev. W. Walters, who commenced his labours early in the year:—

#### YORKSHIRE.

PLACE.	SECRETARY OF AUXILIARY.
Millwood ... ..	Mr. John Pilling.
Blackley ... ..	Mr. Oliver Hirst.
Rishworth... ..	Mr. S. Mellor.
Wainsgate... ..	Mr. Mitchell.
Wakefield ... ..	Mr. Thos. Hodgson.
Barnsley ... ..	Mr. E. Wood.
Lockwood ... ..	Mr. J. Mitchell.
Farsley ... ..	Mr. J. Walton.
Bramley ... ..	Rev. J. Compstone.
Sutton ... ..	Mrs. Duckett.
Keighley ... ..	Mr. J. Town Smith.
Huddersfield ... ..	Mr. J. Birkenshaw.
Gildersome ... ..	Miss Bilbrough.

By the Rev. W. F. Burchell, Lancashire:—

Blackpool ... ..	Mr. H. Fisher.
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We trust, in subsequent HERALDS, to be able to report the like satisfactory progress in other parts of the country, so soon as the brethren named commence their labours.

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, Moorgate 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.