

THE MISSIONARY HERALD.

THE GOSPEL IN AGRA.

BY THE REV. J. GREGGSON.

OUR Mission prospects in Agra were never so full of promise as at present. From all accounts, a marvellous change has come over the feelings and conduct of the people of this district, since the mutiny, in reference to Christianity. Formerly, in many places near here, it was with difficulty that even a few were collected to listen to a short address from a missionary. Now, go where we may—in the city or in villages—crowds gather round us, and will listen as long as we have strength to address them. We do not, indeed, yet see all the fruit for which we so ardently long, though we are by no means left without much to encourage us. Last Sunday we had the pleasure of baptizing eleven native converts; the majority of them, however, had long been connected with the native Christian community here. One is a Mussulman, in whom some friends of the English congregation had taken much interest; one is the wife of a native Christian, who, until very recently, continued a Hindu, her husband having joined the church several years ago; a third was likewise a Hindu; and a fourth, an old woman, who was once a Roman Catholic. The remaining seven, four men and three women, were orphans, or the offspring of native Christians. The baptism took place in the Cantonment chapel, before a large English and native audience. I conducted a short service in English, Mr. Broadway a short service in Urdu; and afterwards Bernard, as pastor of the native church, which all have joined, immersed them.

In addition to our bazaar and village preaching, which we carry on in two parties—Mr. Broadway and Bernard going together, and I and Mr. Harris—Bernard has two services a week with a number of Christian soldiers belonging to the Agra local levy. A number of Baptists, also, belonging to the artillery, which is composed wholly of native Christians, are wishful for some one to go and conduct a prayer-meeting among them in the fort, which will be done. The native chapel is now crowded; many have to sit on the floor, and we are meditating a removal to the "Benevolent," which is larger and more airy. Certainly the native congregation is very much larger than I have ever before known it, sometimes reaching nearly a hundred.

We also have a considerable number of inquirers, some of whom appear very promising. One market we go to, is held twice a week in the neighbourhood of the dwellings of the native troops, by whom it is largely attended. Here we get large congregations, and amongst the Sikhs a considerable spirit of inquiry exists. Several of them are inquirers. Last Sunday three men came in from Gwalior, wishing to be instructed in the Christian religion, and numbers of others seem more or less interested in listening to our message. One in particular I may mention. There is a very respectable native here, a sub-assistant surgeon, who expresses his firm determination to profess Christianity. He is a well-educated man, in receipt of a large income, and speaks English very fairly for a native. By birth and education he was a

Hindu ; but, like all his educated countrymen, he once felt very unsettled in his views, and had strong leanings towards Christianity. Not, however, falling in with any Christian instructor to guide and encourage him, he sought refuge in Mohammedanism. Only a few months ago he was called upon in his professional capacity to attend the dying bed of a most promising young man, a Mr. De Revara, a member of the Baptist church in Agra. This was a young man of very superior piety and abilities. He filled a subordinate Government appointment, and at the same time occasionally preached in our native chapel here. His sermons, which he appears to have written out at length, and to have prepared with great care, are spoken of in the highest terms; and since his death they have been collected and arranged, and will probably be printed. On attending the death-bed of this young man, he was much and deeply affected by the calm and hopeful spirit which he manifested. He thought there must be something in Christianity to inspire such joy and resignation in the prospect of death; and his old convictions were again revived. The mother of the young man tried to deepen them, and she took Mr. Broadway to see him. Mr. B. has visited him frequently at his own house, has often encountered there Hindus and Mohammedans, the latter of whom seem particularly annoyed at the prospect of losing their prey. I saw him myself a few days ago, and he stated to me his firm determination to profess Christianity. Hitherto, however, he has abstained from committing himself. Several times he has promised to come to the English chapel, but has failed, nor have I yet succeeded in getting him to come and see me at my own house. Still I believe he is sincere ; his absence from chapel may have been occasioned by his professional engagements, and I sincerely hope and pray that he may have grace to make a full surrender of himself to Christ.

Another illustration of the power of Christian example I may give. A native, an elderly man of very superior education, and holding a highly respectable situation under Government, appears also to be under some convictions of the truth of Christianity. The head of the department in which he is employed has just retired from the service, and gone to England. He is a gentleman of very decided piety, and before his departure he took a very kindly leave of all his subordinates. Among the rest the Baboo above-mentioned was called in to say good-bye. He spoke to him in the most solemn and affectionate strain about his spiritual interests; he also gave him a Bible, told him to read it carefully, solemnly warning him that both of them would meet again at the bar of God, and entreating him to prepare for a better world. The Baboo was deeply affected, and tears came into his eyes as he repeated this narrative to the friend who gave it me; and he said that nothing had done so much to convince him of the truth of Christianity as the solemn and affectionate strain in which he had been addressed. He felt sure there must be a power in Christianity which Hinduism does not possess. Only a short time after this, Mrs. Crawford, a member of the Civil Lines church, was taken seriously ill. A few hours before she died the Baboo called to see Mr. Crawford, who is his superior in the office to which both belong. Mr. C., wishing that he might see how a Christian could die, asked him if he would like to see Mrs. Crawford. He replied, Yes. Mr. C. accordingly took him into Mrs. C.'s room, who was sitting up, and just at the point of death. She spoke to him likewise in the most solemn and touching manner, until he was quite overcome, and fairly wept. Mr. C. has frequently seen him since, and he appears to be under deep conviction. I am hoping soon to have an interview with him; and sincerely do I hope that he, too, may be brought to decision. Several other respectable natives

are, I know, investigating the truth of Christianity, and altogether, I suppose, such a spirit of inquiry has never before been known to exist in Agra.

I cannot here refrain from giving the copy of a note I received a few days ago from our esteemed brother, Baboo Dwarkanath, who, in a quiet and unostentatious way, is, I believe, doing much good. It is a note asking me to supply him with tracts and scriptures, which I was happily enabled to do. He says,—

“I shall feel obliged by your sending me, per bearer, some Hindu and Urdu Testaments, and Bibles, and tracts.

“I shall be very thankful also for a copy or two of the Hindu Hymn-book. A Punjabee woman entreated me, through her father, to procure her a copy. She was, under some circumstances, educated by Mrs. or Miss Thompson, of Delhi, and is a Christian at heart, if I have rightly understood the old man's story; but being the wife of a Hindu Sikh, she reads her Bible without his knowledge, and wants a hymn-book to comfort her. The old man, her father, is a Nanukpunthi yet, but is a great admirer of Christianity, and speaks of the Bible with the reverence of a Christian. He says he himself, as well as his daughter, hates idolatry. The old man, I am sorry to say, will leave the station in a day or two, and I shall be very happy to supply his daughter, through him, with a copy of the hymn-book, and some good Hindu tracts, if procurable.”

The Baboo very justly adds, “This case should encourage Mrs. Gregson to be more zealous in teaching little native girls that may come to her, and in sowing the seeds of the truth in their tender hearts.” And he adds, “It is a matter of thankfulness and joy that there are a few, even among the heathen, who do not bow down to Baal.”

Now I think cases like these are very instructive and hopeful, and should be widely known. We cannot limit the operations of Divine grace, and whilst we have, comparatively, so few converts to whom we can actually point, it is cheering to know that the seeds of Divine truth are so widely scattered, and may, by the Divine blessing, be germinating in obscurity and silence. And let it be observed that these are only a few cases that have come under my own observation, and occurred in Agra within the space of the last month or two. Can we doubt that they are mere specimens of a large class of cases that are occurring, not only in Agra, but in every part of India; and may we not hope that the influence of the Christian religion in this country is much more deep and extensive than man can calculate? To me these cases do present a powerful stimulus to increased effort in the Saviour's service.

Nor are these favourable indications confined to Agra. The whole country is open to us. At Chitoura, where I and Mr. Broadway went a month ago, whole villages flocked out to hear; and a suitable man there might reasonably hope to be blessed with much success. Let me earnestly urge the Committee to send out men immediately in this direction. At present, we have the field almost to ourselves. Take Agra as the centre of a district 200 miles in diameter, or as the centre of a district containing 40,000 square miles, having a population of 16,000,000, and your missionaries are about the only missionaries preaching to the heathen. Indeed, amid this vast population, there are only three Baptist and four Church European missionaries. Of the latter, three are only just out, and have not learned the language; and out of them, two are not likely soon to learn the language, as schools and English preaching occupy almost all their time. The fourth, who knows the language, is, I believe, much occupied with the affairs of the native church, and has not much time or strength to devote to native preaching.

Mr. Evans is alone at Muttra. Mr. Smith, almost worked to death, is alone at Delhi. No one is at Chitoura, and the whole country is white to harvest. We ought to have immediately three or four more, at least, sent to these parts. No part of India, I believe, is more full of promise than is this; and when you remember the long time it takes to acquire the language, you cannot send them out too soon.

In reference to English preaching, we continue to have services on the Sabbath—one at the Civil lines, one at the Cantonment. The latter is very well attended; the former about stationary. We have also two on Wednesday evening; one conducted by Mr. Broadway at Cantonment, and one at the Civil lines, conducted by myself. A short time ago I had the pleasure of baptizing a young officer of the artillery. He is of a very respectable family, and decided piety. I hope he may prove a blessing to the Church.

BIBLE EDUCATION FOR INDIA.

DEPUTATION TO LORD PALMERSTON AND SIR CHARLES WOOD.

It may interest our readers to know what the friends of missions in India have recently done, in order to secure the unrestricted use of the Bible in the public schools there when desired. We subjoin, therefore, some details respecting this movement, in which all parties are united.

THE BIBLE EDUCATION COMMITTEE FOR INDIA was formed on the 19th of May, 1859, for taking measures to obtain "the removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India, so that none, who may be so disposed, be interdicted from the hearing or reading of the Bible."

In consequence of the circulars issued by this Committee, a large number of petitions were sent up to Parliament, from all parts of the country, praying for the removal of the interdict. Upon the change of the Ministry, which ensued shortly afterwards, it was thought right to ascertain the views of her Majesty's Government upon the question, and on the 20th of July a numerous and influential Deputation of parties interested in this question, met Lord Palmerston and Sir Charles Wood, to urge the importance of removing the interdict.

The Deputation was introduced by the Archbishop of Canterbury and the Earl of Shaftesbury.

A memorandum was read, embodying the views of the Deputation, whose single object may be defined in the following words:—

"To request a removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India; so that none who may be so disposed, be interdicted from the hearing or the reading of the Bible in school hours, provided always that such safeguards be adopted against undue interference with the religions of the natives as may appear just and proper to the chief local authorities in the several Governments of India."

This object was selected because it involves a great national principle, and because the Imperial Government had taken the matter out of the hands of the local Governments by laying an interdict upon the Bible in Government Schools in school hours.

Lord Tweeddale and the Council of Education in Madras, in 1847, comprising nine high officers of Government and two natives of highest position—one a Mohammedan and one a Hindu—all concurred in proposing the introduction of a voluntary Bible-class in a Government School about to be established at Madras. The reasonableness and importance of such a measure were stated in an elaborate Despatch of Lord Tweeddale.

The institution of such a voluntary Bible-class was forbidden by the Court of Directors at home.

In the year 1858, the chief authorities in the Punjab, Sir John Lawrence,

Mr. M'Leod, Sir Robert Montgomery, Colonel Edwardes, and others, stated officially their conviction that a voluntary Bible-class was proper and expedient, and might be safely introduced in that Government; and they stated their reasons with great power and perspicuity.

Again the Home Government, in a late despatch of the Secretary for India (April 7th), interdicted such voluntary Bible-classes. While properly allowing a great latitude of discretion to local Governments on many other points, and on some points calling for further information, in respect of a voluntary Bible-class the prohibition is peremptory.

Lord Palmerston having asked for a copy of the memorandum, said that he thought it would be best for Sir Charles Wood to explain what was the system in operation at present. In the course of his explanation, Sir Charles Wood observed:—"No person can be more anxious to promote the spread of Christianity in India than we are. Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of union with this country, and an additional source of strength to the Empire." In respect of the alleged interdict upon the Bible, Sir Charles observed:—"I do not understand that at this moment, supposing there are Christian schoolmasters willing to do it, there is any objection to their assembling pupils—pupils meeting voluntarily—half-an-hour before, or half-an-hour after school hours, and teaching them the Christian religion to any extent that they may wish to receive instruction." He also stated, "Long ago there was no impediment to the reading of the Bible in school hours, as an historical book, provided the doctrines were not taught."

Lord Palmerston remarked:—"We seem to be all agreed as to the end. It is not only our duty, but it is our interest, to promote the diffusion of Christianity, as far as possible, throughout the whole length and breadth of India." "The only question is, whether a particular arrangement is calculated to promote the spread of Christianity, or whether it would, in spite of the intention of those who propose it, have a contrary effect." "The principle appears to be agreed upon, and the only difference is as to the hours of the day on which that principle ought to be carried out. If it is assumed that the Christian schoolmaster, who is capable of teaching Christianity, is to be allowed to assemble, for half-an-hour before the Government School opens, that portion of his pupils who are willing to receive Christian instruction, why, that is authoritative instruction in Christianity."

The Duke of Manchester, the Earl of Shaftesbury, the Hon. A. Kinnaird, Mr. Strachan, the Rev. H. Venn, and other gentlemen, offered various remarks on the question, for which we have not space, to which Lord Palmerston and Sir Charles Wood paid marked attention. After an interview which lasted over an hour, the Deputation expressed their grateful acknowledgments for the very courteous and candid spirit in which they had been received.

FOREIGN INTELLIGENCE.

WEST INDIES.

TRINIDAD.—We received a short note from Mr. Underhill, on his arrival at St. Thomas's, dated the 18th August, just sixteen days after his departure; and up to that time the voyage had been pleasant and propitious. We have now received another by the subsequent mail, under date of Trinidad, August 25th, from which it will be seen that the ship has been ashore on a reef, and for some hours was in danger. Happily, through the gracious protection of Divine Providence, the danger was averted, and our friends are thus far safe. We subjoin a few extracts from Mr. Underhill's letter.

"Through Divine mercy we arrived here about 1 A.M., and by 4 A.M., we were safe and well on the morning of the 23rd. happily lodged with our estimable missionary Mr. Law. Having arrived somewhat

earlier than was expected, we had to knock him up to gain admittance to the Mission House. Our voyage from St. Thomas's was a very pleasant one. Some of the islands we passed at night; but others, as Martinique, St. Lucia, Barbadoes, St. Vincent, gave us unequalled pleasure. The bold volcanic rocks, the lofty hills and mountains, the wild woods, the slopes covered with tropical cultivation, gave us pictures of beauty; while fitting clouds, the rising and setting sun, and moonlight, varied the colours and brilliancy of the different scenes. I was glad too to learn, from various gentlemen, that the social, religious, and economical condition of the islands, with one or two exceptions, was progressing most favourably, and that they spoke very cheerily of the prospects before them. At Grenada we got on a coral reef, and for four hours were fast. Through God's kind providence no evil result followed this mishap, which might have been of serious consequence. In all my voyages this is the first real danger that we have experienced. Thanks to God for our escape from wreck.

"As we have been here but two days, it is

too soon to say anything about the island, or the mission, except that so far as we have seen it, it is a beautiful place, and our brother Law's labours appear to have God's blessing on them. The first day was chiefly spent in receiving visits at home from various friends. The Presbyterian and Wesleyan missionaries were among the first to call, followed by several members of the church. Mr. Gamble was an early visitor, having come down from Savanna Grande that morning, with the expectation of meeting us as soon as we should land. In the evening, I shook hands with several of the Portuguese congregation after their weekly prayer-meeting. Yesterday we started to call on the governor, but did not find him. Then we went to several friends' houses in the town, which is really a fine, handsome place. In the evening I went to the barracks with Mr. Law and Mr. Gamble, where was a meeting of the men of one of the West India regiments—fine tall Africans, dressed in Zouave fashion. We all took part in the service, the soldiers listening most attentively to the address."

INDIA.

We would call especial attention, partly for the sake of what follows, to the article which we have named *The Gospel in Agra*, by the Rev. J. Gregson, a communication of unusual interest and encouragement. And shortly after these tidings came to hand, we received a letter from the Rev. J. Smith, who has taken up the station at Delhi, which will be read by all our friends, and particularly by those who knew him and heard him during his protracted stay in this country, with feelings of most thorough satisfaction and gratitude.

Delhi, as well as the district round about it, was for many years an almost fruitless field. Thompson lived, and laboured, and died there, esteemed and honoured for his fidelity and zeal, but with little *apparent* result of his arduous toil to encourage him. Walayat Ali, his companion in labour, and his successor in it after his death, was joined by Mackay; and scarcely had they begun to work together, when the mutiny broke out, and he, and Walayat Ali, and Mrs. Thompson and her daughters, were among the first victims of lawless violence. Sad scenes were these, over which we then mourned.

The storm has passed away, and the messenger of mercy is again there. Listen to what our honoured brother, Mr. Smith, tells us, and then say whether past labour and toil have been fruitless; nay, has not good already sprung up from the martyr's grave? Few will read this communication without being strongly reminded of Dr. Watts's well-known lines:—

"Though seed lie buried long in dust,
It shan't deceive their hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

We are glad to be able to state that as soon as these communications reached the Committee, they at once sent out to Mr. Broadway, requesting him to go to Mr. Smith's aid, Mr. Gregson having kindly stated that he was quite prepared to take the extra work upon himself which Mr. B.'s departure from Agra would throw upon him. We trust this much-needed assistance has reached Delhi ere this, and that Mr. Smith is refreshed and cheered in his work thereby.

"On my arrival in Delhi, I commenced labours that have since been continually expanding. There is a large space between the fort and Chandnee Chouk Bazaar, where

an opening in the canal, surrounded by a wall, forms a convenient pulpit, leaving room all round for thousands to congregate without interfering with the thoroughfare, which is the busiest in Delhi. Here I commenced an evening preaching, and have been able to keep it up almost without a single exception. The crowds have increased, and the attention is such as I never realised; sometimes we have 500 hearers, but the average will be about 250. This service is known all over the city and in the villages, and consequently its attendants are no longer passers-by, but people who come on purpose to hear. Night after night the same attentive, intelligent faces are seen turned up towards the preacher, to hear the gospel, drinking in every word with avidity. I always at the close, invite inquirers to wait upon me at my house, and hundreds visit me. I have had fifty in one day. There is a spirit of inquiry awakened all through the town and neighbourhood among all classes, but more especially among the Chumars, a very numerous class all over, but especially in Delhi. I visit these people in their various localities every morning, and am endeavouring to establish four schools for vernacular education for the use of parents and children who are anxious to become Christians. We shall teach nothing but reading, writing, and a little arithmetic; my object being to enable them to read the Bible. Thompson laboured a good deal among them, and I hope the fruiting time is at hand; hundreds profess themselves desirous of becoming Christians, and many have broken caste. Every week some new locality comes to light where the people are anxious for instruction; I do feel so much the necessity for help. Think, dear brother, what can be done for me, and act at once promptly. Last month I preached nine times in English, and held sixty-two out-door services in Hindustani, amid great crowds, at the hottest season of the year. Seventy-two people visited me at

my house for conversation, and I held four disputations with some *nasticks* (infidels). Bhagwan is a great help, but the calls are so numerous that we cannot keep up with them. The population in the city daily increases; I should think it amounts to 60,000 at least; and the neighbourhood is all round full of people, many of them Mohammedans, who are not permitted to reside in Delhi. The Sudder Bazaar is fast becoming another Delhi. The field is great and promising, the opportunity a precious one; I am sure the Committee will be disposed to stretch a point, where God so plainly has opened the way. We have laboured for more than forty years in Delhi; shall we reap now that the harvest is at hand, or shall we permit the Propagation Society to reap?

"I have repaired the chapel and opened it for both English and Hindustani services. There are more than 2,000 Europeans in Delhi, many of them in a far worse state than the heathen; and although I have neither time nor strength to spare, yet I feel I must do something for them. At the beginning of the month I had the privilege of immersing two believers, a soldier of the 88th, who was brought to a knowledge of the truth at Colchester through the instrumentality of the Rev. R. Langford, and a native who is a sort of connecting link with the past, he having been instructed by both the late Mr. Thompson and Mackay. We are now in number nine—five Europeans and four natives,—and it is our intention at once to form ourselves into a church. May the little one become a thousand. I have been casting a look around to see whether there is any missionary brother who might be moved to Delhi, and I know none but Brother Broadway, and I have reason to think he would not object to come, nor do I think Mr. Gregson would throw any obstacle in the way. I, however, shall take no step at all in the matter, but leave the Committee to act as they think best."

CALCUTTA.

INITIALLY.—Our readers are probably aware that Mr. Sale was stationed for many years at Jessore, and was removed to Calcutta, on the decease of Mr. Thomas, to take charge of the church in Lal Bazar, of which he was pastor, as well as to carry into effect, as far as practicable, a plan which the Committee had long entertained, of bestowing greater attention on the *native* population of the city. Mr. Sale's familiarity with a people wholly native, and his mastery of Bengali, pointed him out as the one most suitable for this work; while Mrs. Sale's presence and co-operation with the mission band in Calcutta would be most valuable. They left Jessore with great regret; but cheerfully obeyed the call of duty. We have much pleasure, therefore, in inserting the following extract from a letter under date of May 17th:—

"Your view of what the church in my own; and I trust, by the blessing of Lal Bazar should be is very much like God, we may be able to do something

towards the realisation of a missionary church.

"There are *some* who do work for Christ to the best of their ability. The members are almost all of them *poor*—many so poor as not to be able to afford a conveyance of any kind. You will see, therefore, that consideration must accompany zeal in urging them to personal effort; for in this climate (excepting the cold weather) a man who has to work all day has not much energy left for bodily or mental exercise. The Sunday-school is improving. Several of the members teach in it regularly, and *gratuitously, of course*; and notwithstanding some opposition from the Roman Catholic priests, the attendance has gradually increased. Some of our members preach on Sundays, and occasionally in the week, in the native languages; and others are earnest in their endeavours to induce the wanderers in the neighbourhood of the chapel to come to the services. The attendance on the Sabbath and week-day services

has considerably improved; and we occasionally have a good number of sailors and soldiers.

"Whilst, therefore, I feel painfully that I am not so strong as I was when, *ten years ago to-morrow*, I landed in Calcutta, yet I do hope that, in doing what I can, the Master I serve will not leave me without a blessing. You are quite right in supposing that my dear wife will find plenty of work here. The Benevolent Institution and the Sunday-school already occupy a good deal of her time and thought, whilst those who are sick or in sorrow need and receive her sympathy and aid.

"The school at Intally naturally falls to my lot to superintend. There is no European teacher, which I am sorry for. I hear sixty rupees a month is the sum allowed; but, with provisions at the present prices, there is little chance of getting a man at all fit for the place for that sum. I wish a little more—say eighty rupees, at least—could be offered."

BARISAUL.—The following description of some celebrated festivals which are observed in Barisaul, where Mr. Martin labours, in conjunction with Mr. Page, presents a very striking picture of the vanity and folly of heathen worship. We often wonder that men's minds and hearts should be so degraded as to permit them to indulge in these things, call them religion, and think them efficacious to procure pardon for sin, and future happiness. Yet similar scenes are enacted nearer home. We happened to light on Miss Crawford's "*Life in Tuscany*" the other day, and if one reads "bouquets and flowers," for "red powder and mud," Mr. Martin's account of the *Dole Jattrra* would read very much like her description of the *Carnival at Pisa*! But without the Word of God man is the same in every age and every clime. "*He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?*"

"On one or two occasions I have given you an account of some of the principal Hindu and Mussulman melas that are held annually in the district of Backergunge. A few days ago four native preachers and myself attended two other Hindu melas, the name and existence of which were before unknown to me. I now purpose giving you a short account of these, in the hope that it may not be uninteresting to you.

"The first of these melas commenced on the 25th of March last, and was held on the bank of a little river at a village called Badal, which is about two days' journey by boat south-west from Barisaul. The name of the mela is *Dole Jattrra*, or swinging festival—literally, swinging journey. It is held in honour of Krishna and his mistress Radha, who was his maternal uncle's wife, and with whom he lived on terms of intimacy when he tended his flocks, and carried on his youthful tricks and lascivious practices with the milkmaids in Brindabon. When you enter the mela, almost the first thing that meets the eye is

what is called the temple of Krishna. This is suspended over a square mound of earth, raised generally to the height of five or six feet. At two sides of this mound, opposite each other, two bamboo poles are set up perpendicularly, and on the top of these another pole is tied horizontally, from which is suspended the temple of Krishna, just high enough above the mound to allow it to swing. Hence the name of the mela, *Dole Jattrra*, or swinging festival. On the mound of earth beside the temple of Krishna were placed a few flowers, and a small vessel of water, into which was inserted a twig of a mango tree. These, according to the injunctions of the Shastras, were presented with the usual mantras (charms), as offerings to the god. The temple, somewhat resembling a child's cradle in form, is constructed with split bamboos tied together with cane, and covered on the top with red cloth. Inside are two small, dirty-looking images of Krishna and Radha. Sixpence would buy all the materials required for its construction. While a man, standing behind the

temple, is swinging it to and fro, the people round about the mound throw at each other a kind of red powder, which they manufacture from a wild root somewhat like arrowroot. This powder is thrown about very profusely and unceremoniously. Sometimes, mixing it and other ingredients with water, they squirt the mixture thus made at each other with syringes, so that very frequently the clothes of half of the people you meet are stained with it. And now and then they do not scruple to use mud instead of powder. But on these occasions great license is allowed. Every one seems to take it as a matter of course. Krishna and Radha used to amuse themselves in this way, and why should not they? And besides, if they give attention to these things now, spiritual blessings will follow! Their condition will be better in another birth! If they please Krishna and Radha in this world, the god and goddess will be propitious to them in the next. He who is poor here will there be rich, and he who belongs to a low caste here will there belong to a high caste, and he who is a subject here will there be a king, and he who is childless here will there be blessed with sons and daughters. At any rate, their condition will be better hereafter. So they say, and so, perhaps, they believe. They can at least appeal to the Shastras for proof of these things, but how the so-called 'acute Hindu' can connect in his mind spiritual blessings with the youthful frolics and essentially vile practices of Krishna is an enigma. But there is nothing, however absurd, that the 'acute Hindu' in his wisdom cannot believe.

"From Badal we proceeded to another village, called Mugo, a short distance off, where another mela was held immediately after this one broke up. This mela is called *Barunee*, and is a bathing festival. *Barunee* is derived from a Bengali word, which means *twelve*. Hence, according to the Hindu Shastras, all who bathe at this festival will obtain deliverance from all the sins which they have committed, or may commit, during twelve years of their lives. But again, according to the Shastras, sin is not reckoned against any one, male or female, until he or she has arrived at the age of twelve years, and after this salvation is procured by bathing at the festival. But those who bathe yearly are doing works of supererogation, and these works of supererogation will be counted to them for righteousness. Their excessive devotion to the gods will obtain for them higher blessings hereafter. The mela was held in a rice field, near a little river which became almost dry at every ebb of the tide; and, consequently, we were obliged to keep our boats in a large river, half a mile from the place

where we erected our tent. In a corner of the field near the site of the mela stand two temples built of brick, in one of which is an image of Kali, and in the other an image of Shiva. Those who have made vows bring their offerings and deposit them before the temple of Kali. Some bring kids, and others sweetmeats and fruit of various kinds, according to the vows which they have made. This mela always commences a few days before the change of the moon, and on the day the moon changes a feast is given to as many Brahmans and others as may be counted worthy to be present. On this day chiefly offerings of fruit, ganja, &c., are presented to the god, and the sacrifices offered to the goddess. A he-goat is brought by the offerer to the priest, who first marks its horns with a streak of vermilion, and then, while repeating a text of the Veda—a mantra—places a flower on its head. Afterwards he touches its neck three times with the sacrificial knife. This ceremony being over, he hands the kid to the sacrificer, who, putting its head on a block, cuts it off at a stroke. The head of the kid and some of the blood, with a few ripe plantains, are put in a vessel, and then deposited at the feet of Kali. These are supposed to appease the wrath of the bloodthirsty goddess. The Brahmans, however, manage to secure for themselves a large portion of the kids and of the fruit.

"I must now say a few words about the preaching. We remained four days at the first mela, but the other mela I was obliged to leave on the second day, and return home in consequence of domestic affliction. The native preachers, however, stayed three days longer, and the account which they have given of the work is very satisfactory. At both melas about six hours were occupied each day in preaching, viz., three hours in the morning, and three in the afternoon; and the number of hearers, though varying very much at different times, was generally large. Twice a day, after preaching, we gave away some scriptures and tracts to those who could read. Our work did not proceed, however, without interruption. We were constantly engaged in discussions with Brahmans and others of lower castes. In this country it is impossible to avoid discussion, even if it were desirable. Every Hindu takes it for granted that he has a perfect right to question what the missionary or the native preacher says. Indeed, he can seldom listen to an address throughout without having something to say. But we can generally manage to turn the arguments of our opponents to good account before they degenerate into 'wordy wars.' They are the means, and afford the opportunity, of introducing a variety of subjects,

all bearing more or less on Christianity and Hinduism. Without a comparison of the two systems, the superiority of the one over the other cannot well be shown; nor can the weakness, folly, and unholy practices of the Hindu gods and goddesses be with effect exposed. A number of relevant subjects, which the people must remember, pass daily under review, and in this way, I believe, much good is done. But the burden of our preaching is Christ crucified. When we see the people 'wholly given to idolatry,' and sacrificing to a bloodthirsty goddess, we must, like Paul, 'dispute' with them, and show them how 'it is not possible that the blood of bulls and of goats should take away sins.' They must be told, also, that sin is too deeply rooted in the heart to be removed by bathing in the Ganges or anywhere else, and that there is no salvation without 'repentance toward God and faith in the Lord Jesus Christ,' who has made an adequate atonement for sin by the sacrifice of himself. But the Hindu is so 'carnally-minded,' and his religion is so much mixed up with what is worldly and selfish, that it is almost im-

possible for him to comprehend the genius or spirituality of Christianity. And this is one of the most discouraging things in the missionary's work. When we ask the people in the market or bazaar whether they have understood what has been said, the answer we invariably get is, 'How can we who are poor, ignorant people, understand these things?' One who was unacquainted with the religious habits of the people would doubtless take this confession of ignorance, &c., for a piece of modesty. But it is not so. It is part and parcel of a religion which they are taught to believe consists in the ability to read and write, to give alms to the poor, to feed the Brahmans, to offer sacrifices to the gods, &c. These things constitute the only recommendation to the favour of Heaven, and he who cannot accomplish them has neither part nor lot in religion. Hence it is the poor man is so much despised in Bengal, and hence it is that the Hindu can scarcely move hand or foot without performing an act which is in some way connected, however remotely, with his religion.

BENARES.—Mr. Parsons, writing under date of May 26th, adverts to the decease of our venerable brother, Mr. Smith, which event we noticed in a recent *Herald*, and makes it the ground of an appeal for fresh help to be sent to that important station. As Mr. Parsons is chiefly engaged in the work of translation, and removed from Monghyr more than two years ago to the north-west, in order to avail himself of those facilities which a residence there would place within his reach for the more effectual accomplishment of the work committed to his hands, he can only devote his evenings to outdoor missionary work. His appeal, therefore, is not so much for help personally, as for help to Mr. Heinig, who has now to bear the toil almost alone.

"And now the question arises naturally in our minds, 'Will you send another labourer to supply his place?' We are rejoiced at the prospects given in the April *Herald*, of increase to the number of missionaries for India, and we cannot but hope that it may be found practicable to appoint one to this great centre of Hindu superstition. I dare say you will remember what passed at the Monghyr Conference, when Mr. Gregson and myself, and some others, spoke of Benares as a station that it might be as well to relinquish in order to occupy others more efficiently, and yourself and Bro. Heinig united in saying that if three missionaries be sent to Patna, seven should be sent to Benares. Well, now, I must say that since my arrival here, and seeing more of the field of labour, though I should not perhaps express my thoughts in just those terms, yet I do see much more the importance of this sphere. One thing that forcibly strikes me is the large extent of the city. Even such places as Patna and Agra look small to it, such miles and miles of thickly tenanted streets you go through in every

direction. If instead of four or five, we could occupy twenty preaching places in judicious localities, we might have so many distinct spheres of the population to draw our congregations from. And then the position that Benares holds as the metropolis of Hinduism enhances its importance. Any impression made here must exert an influence far and wide. And here is an object worthy the ambition of the acutest intellect, to be able to meet effectually the subtle objections of the false philosophy which is here most extensively cultivated, and secure the assent and bow the hearts of the ingenious disputers in this Hindu Athens. A large amount of real intelligence meets you here, devoid both of the indifference of the entirely ignorant, and the acrimony of the partially informed, and the missionary's heart yearns to be able, by Divine grace, to fill such minds with gospel influence.

"And whatever may be said in reference to schools, most certain it is that in the matter of preaching, the field is far from being so occupied as to leave no room for

additional labourers. It is true that all India is before you, and in its unoccupied cities and districts you could easily locate, not twenty only, but two hundred missionaries. But does not all experience teach that it is better to have a less number of stations, and have them so occupied that in the event of a missionary's health failing, or anything of that kind, the work shall not be interrupted? Bro. Gregson tells me that Agra and Delhi are to be reinforced this year. I rejoice in that. And I hope that if, in the good providence of God, the Committee have the means, they will not overlook the claims of Benares.

"We continue our visits to the bazaar in the same manner as hitherto, but we hope now to enlarge our efforts by becoming two bands, and so occupy our chief stations two or three times a week instead of once. It would be more pleasing if we could gather more numerous congregations. But the narrowness of the streets is a great hindrance to this, and the great value of frontage in the city makes it both very

difficult and very expensive to procure room for a good number to assemble aside out of the thoroughfare in a room more or less open to the street. There is, however, one advantage in small congregations, viz., that they afford better facilities for dealing with individual minds. A heathen will be more candid when he has not a great crowd around him, whom he fears to displease by admitting the truth of the Christian's argument, and it is often easier to deal with him, and to press home the truth on his conscience. And I remember both yourself and Mr. Russell remarking that the importance of thus dealing closely with individual minds was equal to that, if not greater than that, of proclaiming the gospel to large assemblies casually gathered together. So we must make the best use of our present opportunities, while we shall not cease to strive to add to our present places for preaching one which shall afford prospects and facilities for gathering larger congregations."

It is not often that we can give our readers an actual *specimen* of the interruptions and colloquies which sometimes occur while our missionaries are prosecuting their work. But as Mr. Parsons has been kind enough to send one, we gladly give it a place. One needs not to be transported to India to meet similar forms of objection to the doctrines of Christianity. It is, however, instructive to learn that, if credulity and superstition produce like results all the world over, so do infidelity and scepticism everywhere manifest themselves in similar forms. No thoughtful person can contemplate these facts without feeling that if the Gospel of Christ *be* the remedy provided by Divine wisdom for man's misery, and the instrument of his moral elevation, and the means of his restoration to God, it must, at all times and in all places, be preached faithfully, without modification, and without regard to what we hear so much of, "the characteristics of the age." The symptoms may occasionally vary, but the well-informed physician at once sees that the disease is unchanged.

"I will try, as an illustration of our conversations, to give you just the substance of one that occurred lately, and excited our interest a good deal. An intelligent Brahman, who had been listening for some time, begged to be allowed to propose a question, showing by his manner that he was a thoughtful, well-disposed person. He then said that he was convinced of the falsity of the general objects of Hindu worship, but wished to know by what evidence he might be assured that Christ was God and Saviour, as asserted by us. The missionary replied that there are two kinds of evidence, that of Scripture and that of experience. The evidence of Scripture he might take in this way. There are certain divine attributes which all agree in believing. God is omniscient, omnipotent, just, true, and holy. Now take your Shastras, and seek for these attributes in the devtas. You know their contents, and I will not take up time in repeating them, but you know that holiness, truth, and justice are sought there in

vain. And then take the simple, unpretending history of Christ in the four gospels, and see what purity, love, and forgiveness are displayed there.—*Brah.* But there are three ages or conditions in every person's life.—*Miss.* True: but in an incarnation of God you have a right to look for divine attributes in every condition. If a man be learned he will be known as a pundit by his learning, whatever his dress or occupation for the moment may be. But see Krishna, as child, youth, or man: you know his conduct, &c. &c.—*Brah.* But God is one and cannot change, and you say of Christ that he suffered and died, how can this be said of God? I know what you say, that the divine and human nature were united in Christ, but how can this be?—*Miss.* God is unchangeable: but God may take on him the human nature, and suffer in that nature, if a sufficient reason exist for it. Now we do not acknowledge your incarnations, and one reason is that no sufficient cause appears for them. It could

not be necessary for God to become incarnate in order to kill this tyrant or destroy that demon, when the life of all his creatures is in his power. But here is quite a different cause. God is merciful; that you acknowledge: and not less that God is just. Both these attributes must be manifested, but how? If God punish sinners, his justice is evident, but not his mercy. If he pardon them on their confession, his mercy is displayed, but not his justice. There must be a substitute to bear the punishment of sin on behalf of the world, thus fulfilling the ends of justice, and opening the door of mercy. But who can do this? Man cannot, for one sinner cannot be substitute for another. Angels cannot. Here, then, is a sufficient reason for an incarnation, not for God to contend in person with one of his creatures, but to show forth the glory of his own perfections.—*Brah.* Well, give me a prophecy of some future event, and I will believe you.—*Miss.* Prove to me that the power to prophesy is necessary to salvation, and I will acknowledge it essential that I should exercise that power.—*Brah.* No, it has nothing to do with salvation.—*Miss.* Then Christ is a saviour, and has only promised what is essential to salvation. In the beginning of the gospel, he gave the power of working miracles to his people, and he could give it now. But his purpose in giving it was to furnish evidence of the truth of Scripture. Now, that proof has been given, and the seal of heaven attached to this volume, and he gives the power no longer.—*Brah.* But suppose I leave my Brahmanical office, by which I have an ample income, and embrace Christianity, you can give me but a mere pittance?—*Miss.* True, but you have no right to look to us at all. You must trust in God. He has promised in the Psalms———*Brah.* Yes, I have read the Psalms.—*Miss.* Well, his promise is given there, 'Trust in the

Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.' (Other promises were quoted likewise.) You must venture on these promises. Now you gain money by teaching what you know to be false. Yet in a sense I may say God gives you this money. And will God, who feeds you now, forsake you when you abandon falsehood and embrace the truth?—*Brah.* But every man's need is not alike. The tiger devours a deer: the ant is satisfied with a grain of rice.—*Miss.* God is a father, and he knows just what you need, and what will be best for you. There are some whom riches would puff up, and the Lord keeps them poor. Some have grace to improve riches, and he entrusts them to their hands. He will do what is best.—*Brah.* But by what means will he support me?—*Miss.* His providence is an unfathomable deep. Among the innumerable means at his disposal, can I tell what means he may see fit to use to supply your need?—*Brah.* Well, I will give up the devtas and all, and trust in God alone, but will he fulfil my desire?—*Miss.* He has promised to hear those that pray; but he is a heart-searching God, and you must consider what you are promising, for insincerity will blast all your hopes.—*Brah.* No; I say before all that I will put away all hypocrisy, and wait on God, and try if he will answer me. (Here a bystander interposed, 'Will you become a Christian?')—*Miss.* You see what you have to expect. You must count the cost. Wait on God, and pray thus to him, 'O God, searcher of hearts and teacher of men, show me the right way, and help me to walk therein, for Christ's sake.'

"I have not said this for mere argumentation's sake. Benares is a seat of learning, but heartily do I wish that its wise men would unite in this earnest prayer. Then they would be happy indeed."

BOMBAY.

POONAH.—It is a long time since we heard from Mr. Cassidy; hence our reminder to him. This has brought a reply, dated July 26th, from which we select what follows. Pursuing still his plan of *self-support*, while working as a missionary, it is pleasant to see he does not relax his efforts, or grow tired of acting on such self-denying principles. Nor are his labours in vain. But for them, perhaps the spirit of inquiry to which he alludes might never have existed. It will give us sincere pleasure if we should have to report, ere long, that the Committee have been able to comply with his request.

"Yours, of the 1st June, reminds me that I have not yet sent in any statistics of Poonah. This must lie over a little longer. Of fruitfulness I have often felt that 'hope deferred maketh the heart sick.' But something encouraging has occurred. Some years ago, a young convert, Suddoba, after

reading 'Pengilly on Baptism,' could not refrain from acquainting the American missionaries, under whom he was brought up, of the convictions he entertained. He promised not to discuss the subject with his fellow-converts, but could not see that he should 'christen' any of his own family.

On his application to be admitted into the theological class for training young men for the ministry, he was told that to educate him would be to train a Baptist preacher, and that was not one of the objects aimed at by the American missionaries. His studies were carried forward by my dear and esteemed brother, George Bowen, in Bombay. He has pursued them successfully. About two years ago, I think it was, while preaching at Jejooree, he was invited by some villagers at Tulligaum, a village twenty miles from this, in the direction of Nuggur (not the one on the railway line between this and Kandalla), to come over and help them. Circumstances at that time prevented him from complying with their request, but on its being repeated from time to time, he felt it to be his duty about two months ago to comply, and proceeded to that station, depending, I believe, solely on the provision he may receive in the sphere of his labours. He has taken some steps to secure a piece of ground whereon he may build a house, school-rooms, and a chapel. This seems to me, at present, a very cheerful and promising oasis in this desert.

"Our principles are being inquired into. Several parents decline to 'christen' their children.

"A friend wrote up to Poonah the other day, that the Rev. Mr. White, Free Church of Scotland missionary at Nagpore, has written to his Presbytery, avowing his disbelief in infant sprinkling. This, I believe, is true; but what steps may be taken it is difficult to see. Should he adhere to his letter, the connexion must be dissolved;

* Hindi and Hindostani are spoken here, as well as Marathi.

but whether he will hold to *Βαπτισμα*, or 'wash in any way' he may think proper, or whether he will hold to Scriptural Presbytery or man's 'Presbytery,' or whether he will stay in the country or 'go home,' remains to be seen. I never saw him, nor have I written to him a line on the subject.

"Should he and I join, Suddoba might be ordained, as his equals have been. I think we could support ourselves in Poonah, which must become the seat of the Supreme Government, and enlarge our neighbourhoods.

"Pray that I may not be hasty. Oh, 'the eyes of the prudent' are necessary in India more than anywhere else.

"Should you wish a mission-house to be built here, and sanction my appropriating my allowance to it, I shall draw on receiving your reply; I do not think I shall need it for the expenses of the mission this year.

"I think a mission-house necessary because (1st) Poonah is a sanitarium in the rains, and within eighteen miles of two sanitariums, and seventy-two miles from Mahabalishwar—another sanitarium—all three of which are such during the remaining eight months of the year; the climate is less trying than elsewhere in the presidency, except Belgaum. (2ndly.) It will, in five years, be joined by a rail to Allahabad and Bengal, and would prove a good change for some of your missionaries labouring in hot plains.* (3rdly.) It is a central point in the Presidency. (4thly.) It will give a claim to the continuance of the mission when I shall have passed away."

NOTES AND INCIDENTS.

SCENES FROM SERAMPORE.

THE FIRST HINDU BAPTISM.—The scene of the baptism was on steps leading down to the river, before the mission premises. The Governor, the Europeans, and a vast crowd of natives assembled. Carey walked forward with two candidates,—his own son and the Hindu, Krishnu, on either hand. The other converts had quailed at the last hour. As he advanced from the mission-house, poor Thomas was raving wild in a room on one side of the path, and his own wife hopelessly wailing on the other; as if the spirit of darkness had permission to rage at the first triumph of Christianity among the natives of Bengal. Down to the water went the Baptist preacher and his two disciples, the one the son of his own heart, the other the first-fruits of a great nation. He solemnly addressed the crowd. Silence and deep feeling prevailed. Brave old Governor Bie shed manly tears. The waters went over the Hindu, and the name of the Father, the Son, and the Holy Ghost, sounded across an arm of the Ganges. That evening the Lord's Supper was first celebrated in the language of

Bengal. The cup of the missionaries was full of joy and hope. Krishna was but one, but a continent was coming behind him.—*London Review*.

THE FIRST BENGALI TESTAMENT.—About six weeks after the first baptism came another great and holy event. The blessed New Testament was placed complete in the hands of its happy translator. The first copy was solemnly laid on the communion-table; and the whole mission group, with the native converts, gathered around to offer up fervent thanksgiving. Men talk of making history; but of all the history-makers in the annals of a nation, none is equal with him who gives it the word of God in the mother tongue. From that hour the names of Carey and Serampore were touched with that true immortality which lies in the principle, "the word of the Lord endureth for ever." As in many other languages, the New Testament was the first prose work printed in Bengali, except a code of laws.—*Ibid*.

THE FIRST CHRISTIAN HINDU WEDDING.—Three eventful years of progress and toil had passed; and another great occasion came in the mission—the first Christian marriage of Hindu converts; the first solemn inauguration of that happy institution, the Christian family, before which the seraglios of Bengal were eventually all to disappear. The pair to be united were a young Brahman and a girl of the carpenter caste; thus setting aside the prejudice of ages. Under a tree in front of the father-in-law's house, the faithful Krishna, the first convert, gathered the party. The natives sat on mats, the Europeans on chairs. Mr. Carey performed the service, and the youthful couple signed the agreement—the first time the hand of a Hindu female in North India had performed that act. All the missionaries signed as witnesses; and we feel sure that they were happier men that day than proud fathers attesting a flattering alliance. That night they partook of the wedding supper. The repast began by singing a hymn of Krishna's own, which still lives; and then the Brahman husband, the European missionaries, the Sudra father-in-law, all feasted together,—nothing wonderful in the eyes of England,—a prodigy and a portent in those of India.—*Ibid*.

THE FIRST CHRISTIAN HINDU FUNERAL.—Another solemnity soon came. The little band of converts was called to see one of their number die—the same whose heart failed him the first day of baptism, but who "afterwards repented and went." The first Christian death was a scene of tranquil hope and joy in prospect of immortality. It strengthened the souls of the converts. How was the Christian to be buried? Usually persons of this creed were borne by drunken Portuguese; and among the Hindus a corpse is touched only by those of the same caste. A crowd gathered round to witness the novel ceremony. To their stupefaction, the missionary Marshman, and young Carey, Byrub (a Brahman), and Perroo (a Mohammedan), placed the coffin of the Sudra on their shoulders. Singing a Bengali hymn, "Salvation through the Death of Christ," they marched the funeral march of caste among the Christians of Serampore. The German missionaries in South India had unhappily permitted caste to enter among the converts; but in the north it was faced at first, and the benefit has been great.—*Ibid*.

THE FIRST NATIVE EVANGELIST.—The first labours of a native evangelist soon followed. The Serampore missionaries early perceived that the most fruitful of all their works would be sending forth native labourers. They kept this cardinal point steadily in view. They daily and carefully trained their converts, and prayed much and earnestly in all their undertakings. The first who had gladdened their hearts as a convert, (Krishnu, the carpenter) was also the first to go forth on Christ's errand among his countrymen. In this journey tracts were freely distributed, thus bringing two powerful agents into play at once. The eagerness of the people to receive the strange thing, a printed book, was very great. Some of the books thus given away brought inquirers from a great distance to Serampore, who, following the light first showed by the book, found the teachers and became true Christians. The first convert from the Kayusts, the caste next to the Brahmans, came in this way from a distance of thirty miles; and

the first from the Brahmans themselves, a fine young man came, by the same means from the neighbourhood where Carey had passed a miserable month in the Sunderbunds. The history of every mission in India shows many cases of this kind. Yet good men, even missionaries, are found zealously opposing a free distribution of books; aye, even the word of God, in regions where, at the present rate of progress, a missionary cannot reach for ages. Crotchets can stop the simplest efforts at usefulness, as well as the most elaborate.—*Ibid.*

THE GOSPEL IN BURMAH.—Dr. Judson, who was, after Felix Carey's departure, the founder of the mission, was threatened in Rangoon, expelled from Ava, imprisoned for months, sentenced to death, led out for execution. Yet he lived to translate the Bible, to frame the Burmese dictionary, and to found the churches from which the hundreds now studding the land are offshoots. Kothahbyu, the "Karen apostle," was a man enslaved by a Burman, because he could not pay a debt. He was redeemed, or, to speak more literally, bought by a catechist, who found him so troublesome and violent that he turned him out of the house. This same man in Tavoy spent night and day reading to and teaching his countrymen, and was, in a higher degree perhaps than any European, the founder of a church which now numbers 14,000 communicants. There is scarcely a missionary in Burnah whose work has not been carried on, like that of St. Paul, amidst stripes and terror; scarcely a native preacher who has not taught and preached, knowing that he carried his life in his hand. And there is not one who has had to quit his work, like so many Indian missionaries, seeing no visible return.—*Friend of India.*

SANDWICH ISLANDS.—We have here an encouraging account of the progress that has taken place in the Sandwich Islands within the past ten years:—"It is now ten years since the present pastor was called to take charge of the first church in Honolulu. Although the progress seems slow from year to year, on looking back for this length of time we can see a marked advance. The church, ten years ago, numbered about 1,400 members. Since that time, 2,016 have been added by profession, making a net increase of about 900, including those added by letter. The pastor then looked to the American Board for support; he now is, and has been for several years, supported by the people of his charge, and they have contributed, in addition, from 100 dollars to 600 dollars annually, for foreign missions. Our large stone church was then without a steeple, or tower clock; it is now furnished with both. It had then but few permanent slips; it is now well-seated. The church grounds were then in a wretched condition; they are now inclosed with a substantial wall of stone and mortar, levelled off, and planted with trees. We had then, at our out-posts, seven in number, only thatched houses of worship, without floors or seats. Now these out-stations are all furnished with good framed or stone houses, with shingle roofs; five of the houses are furnished with floors, seats, and pulpits, and four of them with small church bells. All this the people have done with their own money. When we consider that similar, if not equal progress has been made in other parts of the islands, we have reason to thank God and take courage. This advance in externals indicates that the gospel has taken strong hold of the people; yet we need the baptism of the Holy Spirit to give depth to the piety and spiritual life of the church, as well as to awaken and save those who are growing more bold in sin."—*American Missionary Herald.*

HOME PROCEEDINGS.

WE had just the opportunity of stating in our last number that a valedictory service was appointed to be held at Bristol, on the occasion of the departure of Mr. and Mrs. Morgan for India. It was held on Monday, 29th August, at the Pithay Chapel, Solomon Leonard, Esq., in the chair. After prayer by the Rev. F. Bosworth, the Chairman explained the object of the meeting.

The Secretary, the Rev. F. Trestrail, described the station, and the character of the labour required in it, and expressed, on his own behalf, and that of the Committee, the high respect entertained for Mr. and Mrs. Morgan. The Rev. Thomas Winter followed, in an address full of affectionate and judicious counsel; and the Rev. E. Probert, on behalf of friends in the church and congregation, presented a copy of Conybeare and Howson's "Life and Epistles of Paul," to Mr. Morgan; and a beautiful copy of the Bible to Mrs. Morgan, in token of their regard and good wishes for their future usefulness and happiness. Mr. Morgan replied with great feeling, and in very strong terms expressed his sense of the kindness of the Committee and officers of the society, and the friends among whom he had visited in various districts of the country. The Rev. N. Haycroft followed in a brief but encouraging address; and Mr. Probert closed this very interesting service in prayer. The chapel was very full, and the congregation appeared to take a lively interest in the proceedings.

We went down to Gravesend on the 7th ult., to see our friends embark in the *Alfred*. There were several young people going to their homes in India who were placed under their care; and before saying farewell, we all assembled in their cabin, and Dr. Leechman commended them to the care of Almighty God. We bade them adieu, with much regret at parting, and our friends were greatly moved as they said "Good bye" to one and another. Besides those who were personally interested in the parties about to sail, the Rev. J. P. Haddy, of Ravensthorpe, and Mr. Parker Gray, of Northampton, came on board to bid Mr. and Mrs. M. good bye. We believe that these tokens of sympathy and good will are often remembered by our missionaries when toiling in their appointed spheres of labour, and the remembrance is pleasant and refreshing. We have heard from our friends since their departure, the pilot having brought letters to say, "We are all well, and have begun our voyage prosperously." May its end be equally propitious!

The Secretary, accompanied in one part of the journey by Rev. I. Lord, of Birmingham, and in the other by Rev. W. G. Lewis, of Cheltenham, has visited the churches in the Worcestershire Auxiliary. The Revs. T. C. Page, of Madras, and W. Teall, of Jamaica, have attended meetings in Suffolk. Mr. Teall then passed on to Hull and Beverley, and Mr. Page was to have taken Lincolnshire, but was compelled by indisposition to return home. Mr. Salisbury, just returned from America, at a very short notice, kindly supplied Mr. Page's place.

The Rev. W. G. Lewis, of Bayswater, has been engaged in the West of England, collecting for the China Special Fund, and we hear that he has been kindly received, and his appeals promptly responded to. The Committee have felt it to be their duty to hasten Mr. Klöcker's departure for China, he himself having strongly expressed his wish to go, rather than remain in England another year, to advocate the claims of this new mission. We hope that a suitable ship may be found the latter end of October, or the beginning of November, in which case he will sail at one or other of these times.

NOTICE.

If any of our friends have copies of the present year's Report, which they can spare, we shall be thankful for them. The number printed is nearly exhausted, and we cannot supply the demand. Immediate attention to this notice will be most useful.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., 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.