

THE MISSIONARY HERALD.

HUMAN SACRIFICES BY THE KHONDS.

WE have received the following interesting letter from the Rev. J. Buckley, of the General Baptist Mission, occasioned by a recent article on the above-named subject in the *HERALD*. Its testimony to the correctness of the statements therein made is most valuable, as Mr. Buckley has had *personally* to do with these people, and his observations are those of an eye-witness. We read the communication with unusual pleasure, on account of a somewhat intimate acquaintance with the writer, dating back as far as the year 1833, when he was, for a short period, preaching to the Church at Market Harborough. It is very pleasant to renew that intercourse at this distance of time and place; and the interchange of such friendly communications between those who are connected with sister societies cannot fail to maintain that spirit of Christian love and sympathy which at present exists, and the extension of which will tend greatly to promote the great object we all have in view.

"I have just been reading in my distant Eastern home the article on 'Human Sacrifices by the Khonds,' in the *HERALD*, for March, and as I have for some years past felt much interest in the efforts for the suppression of these cruel and revolting rites, I will, with your permission, trouble your readers with a few additional observations. And, first, let me explicitly state that the affecting details given in this article are not at all exaggerated. I have conversed with many who were themselves rescued from this horrid death, and who had repeatedly witnessed the perpetration of the bloody rite, and could easily add other disgusting circumstances; but I spare your readers the recital. Enough has been stated to show to how low a depth sin and the devil have reduced man, and to prove how much he needs that blessed Gospel, which is the only hope for humanity.

"Reference is made to the difficulties with which Government has to contend in assailing the cherished rites of a sanguinary superstition; but, I think, that all who are familiar with the subject, will admit that justice is not done to the zealous and persevering efforts which have been made to suppress the revolting practice; efforts which, I trust, you will permit me to add, have been in the highest degree honourable to the ability and humanity of the officers employed in this work of mercy. It is said that 'our political power existed in India for nearly two centuries before any attempt was made to put down' the sacrifices; but the fact of the case is, that it is not yet a quarter of a century since the atrocious rite, that from time immemorial has been perpetrated by the barbarous Khonds, was first disclosed to the civilised world. It was at the time of the Goomsoor war, in 1836, that it first became known. Mr. Russell, a distinguished member of the Madras Civil Service, who was employed in the suppression of the insurrection in Goomsoor, was the first who discovered the existence of the rite of human sacrifice among the Khonds. He brought it to the notice of the Government which he served in his report on the affairs of Goomsoor, dated 12th Aug., 1836. The Madras

Government, in acknowledging the receipt of his report, observed, that they considered it 'very desirable that measures should be taken for procuring the abolition of the practices of infanticide and human sacrifice,' adding, 'Wherever British influence already prevailed, or could be newly introduced, it should be vigorously exercised for the suppression of these barbarous rites.' And it has been 'vigorously exercised' from that time to the present. Whatever may have been the shortcomings of the Government of India, it deserves great credit for the zeal and earnestness with which it has prosecuted this work of mercy.

"It will, no doubt, be highly gratifying to your readers to know that a considerable number of those who have been rescued by the mercy of God from this bloody death, have been led by heavenly grace to present themselves 'a living sacrifice, holy, and acceptable unto God.' As many as two hundred and fifty rescued Meriahs (a Meriah is an intended victim) have been placed in the Mission schools at Berhampore (Ganjaus), Balasore, and Cuttack. A goodly number of them have been led into the way of life, and one of the earliest boys rescued is now an ordained preacher of the Gospel. There are also several villages of rescued Meriahs in Goomsoor; and recent intelligence from the agency for the suppression of the sacrifice gives cheering accounts of success; but vigilance will no doubt be long required, or the ground gained may be easily lost. The number who have been saved from death by these benevolent operations, since 1836, has been, I suppose, not less than two thousand. Any of your readers who may wish to know more on this deeply interesting subject, will find ample details in the 'Selections from the Records of the Government of India (Home Department) No. V. History of the Rise and Progress of the Operations for the Suppression of Human Sacrifice and Female Infanticide in the Hill Tracts of Orissa.'"

FOREIGN INTELLIGENCE.

INDIA.

DELHI.

Under the date of February 2nd, Mr. Broadway gives an interesting account of his portion of the work at Delhi.

"On week-days I have street-preaching in different places for four, or five hours every morning and evening. I visit and have visitors in the day, and also two night services. On Sabbath-days I have two regular services; one in the morning, which is conducted by myself, and another in the afternoon, which is conducted by my native assistants alternately. I am trying to induce the people living near me to attend these services. I have not yet a proper place for them to assemble in, but there is an old building attached to my house, a part of which I intend to convert into a chapel, and a part into a school, as soon as I can obtain means; and then I shall have everything complete and comfortable about me.

THE PEOPLE'S FEELING TOWARDS CHRISTIANITY.

"The people are exceedingly eager. Our preaching-stands are attended by crowds; and scores of serious, thinking, dejected countenances, which indicate smitten hearts, might be noticed as the terrors and the mercies of the living God are declared by the preacher.

"One evening we were going down the main street to preach at the Bumbah, opposite the old king's palace, and, according to practice, of talking to people in the way. I commenced a conversation on religion with some respectable high caste Hindoos, who were also going the same direction. They listened attentively; and when I was done speaking, one of them said 'Sir, who

among the inhabitants here is not convinced that Jesus Christ, whom you and your coadjutors set forth as the Saviour of mankind, is the true one; for he conquered sin and death, which none of those in whom they trust have done, whether they be Hindoos or Mussulmans? 'How is it then,' I said, that they don't give up those false Saviours, and follow the true one?' He was silent for a few minutes, and then said, 'The world, the world is a log with formidable chains, not to be shook off by human effort.' I was going to speak again on the strength imparted by Jesus Christ to his people against the world, but he said he and his friends had an engagement, and begged to be excused for the present.

"Our night services are also well attended; and it is very cheering to see the people uniting in worship, as if they were experienced Christians. They are, no doubt, every one of them convinced of the truth of the Gospel; but I shall not say a word to them about making a public avowal of it, because I wish them to feel the need of a Saviour fully, and then to do so of their own accord.

PRIDE FALLS.

"Last month a young Brahmin joined our Church. I baptized him in a branch of the canal which runs through the city. When we came to the stream, people ran

Mr. Smith, "obliged to stay at home by a pouring rain," has favoured the Secretary with a longer letter than he has written since his return. After speaking of the beneficial change the cold weather has wrought in his health, he proceeds to details of mission work.

NATIVE PASTOR ORDAINED.

"On the 3rd of February we had a most important service at Purana Killa, Old Delhi. It was the ordination of Brother Bhagwan to the pastorate of the Church that God has gathered together there. The brethren baptized number forty-six, all males, and mostly heads of families. There are many inquirers; and as they have now got a well-qualified pastor, there is every prospect of a strong Church being raised. We have a good school, taught by a native Christian; and there are many other villages near containing numbers of hopeful inquirers. But I am forgetting the ordination service. Brother Parsons read and prayed; Bernard addressed the Church; I asked the usual questions and offered the opening prayer; Brother Broadway gave the charge to the pastor; Brother Evans, of Muttra, concluded by an address and prayer. Crowds of people attended, and the deepest interest was manifested. What a change has taken place here! About three years ago the place was occupied by three regiments of mutinous Sepoys; now

from all parts; and both banks were soon crowded. The native brethren who were present sang a hymn; after which I addressed the spectators on the necessity of believing in the Lord Jesus Christ; then the proud son of Brahma took off the sacred thread and cast it away before the gazing multitude of his countrymen of all castes, who whispered he was a Brahmin, and followed me into the water, an humble penitent, and was buried with Jesus Christ by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so he might also walk in newness of life; and as we came out, the native brethren struck up another hymn. I then offered up thanks to God for having rescued one soul more from the hands of Satan; and we returned home. It was a strikingly solemn night; and I cannot express with my pen what I felt. The convert is not an educated man, but possesses all the natural intelligence of his class, and I believe is sincere in the step he has taken, for he has stood persecution, and also the loss of his living, for the Lord's sake.

"I have five more very respectable, well-educated young Hindoos and Mohammedan inquirers who, I think, will also soon join the Church. One of them is now sitting opposite me at the table, investigating the character and office of our blessed Lord."

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it contains a Christian Church; and at the sound of the Sabbath bell, numbers wend their way to the house of God to worship him.

NATIVE PREACHERS AND PASTORS.

"If you look at a map you will see Purana Killa is a short distance from Delhi, on the Muttra road. About ten miles further on the same road is Farreedabad and Ali, two villages, from each of which I have baptized one native. This important district is now transferred to Bhagwan, and he will work on towards Muttra, until Brother Evans and he meet. I hope we shall gradually be able to get a series of stations occupying all the road from Delhi to Muttra. It contains a number of important little towns and large villages. Then again on the line of rail which is being constructed from Delhi towards Bulund Shahar and Allygurh, we are spreading out. Shahdra is the first place, and is only three miles distant; the rail will pass close to it. Here we are building a chapel. Eleven men have been baptized, and we are going to ordain our aged brother.

Mahar Das, pastor, as soon as the chapel is finished. A school also is in operation, taught by a native Christian. Ten miles towards Bulund Shahar is a very important little town, called Gadee-ud-deen Naggar, close to the River Hindun. Here I have baptized one man; and there are numbers of very interesting inquirers. As soon as ever I can find a man, I shall settle him here. The rail will pass close to the town, and hence it can be visited by a missionary very easily, and thus be well superintended. I shall take up Bulund Shahar also, if the Lord provides us with a suitable agent. Indeed, I am most anxious to lay hold of some of these surrounding towns with as little delay as possible.

WHO WILL DO THIS?

“There is a young man here belonging to Her Majesty’s 88th, whom I baptized early last year. He is a tried Christian, unmarried, and full of zeal; but he wants more education. If any friend would give £50 per annum for two years, we would take him as a missionary student; and I am persuaded we should do well. He is by no means an ordinary man as to piety and perseverance in the Lord’s work. I enclose a note from an officer of his regiment about him. Brother Broadway’s district is the north-west part of the city, and branches off towards Kernaul, which is entirely unoccupied. Subzi Mundi, about two miles distant from Delhi, is a very important place; and here a native Christian and his wife have been located by Brother Broadway, and a school commenced. It contains many hopeful inquirers; and I have no doubt our brother will speedily reap fruit. The southern district is very hopeful, and contains hundreds inquiring the way to Zion. Pahar Gunge, about a mile from the Ajmere Gate of the city, on the Kutub and Goorganw road, contained about twenty native converts; and Brother Parsons is taking the necessary steps as speedily as possible to form them into a Church under a native pastor. Some four miles distant, in the same direction, is Madrassa and Ali Gunge, where there are three native converts; and we hope soon to place a preacher here, as well as at Marowly. In this direction there is no limit to Brother Parson’s field; and, with his plodding perseverance, I have no doubt he will soon occupy a good deal of ground. In Delhi our agents are very much like town missionaries. In my part of the town I have three native brethren, occupying three positions; forming three centres of labour. They have each a school where they live; and besides this, they visit from house to house. Thus we have sixteen

native agents employed, at a cost of about £20 per month, and we shall increase them as fast as the Lord gives us suitable men; as to means, the Lord will provide. We shall get liberal support in India, and many friends in England will support native preachers; so that I hope we shall have no need to touch the general funds of the mission, except for our own personal support. During the month of January I was privileged to baptize sixteen converts. There is a little lull in the numbers who were coming forward, in consequence of persecutions; but this will, I am persuaded, be overruled for good, as there is no falling off in the attendance on the means of grace. Our inquirers’ meetings are as full as ever. Thus the men are only becoming more mature, and better fitted to adorn the Gospel. I feel persuaded that if we persevere, there will be soon large numbers gathered into the Church.

PLANS OF PROCEDURE.

“I cannot, as you must perceive, answer categorically your questions regarding number of agents, cost, and extent of ground to be occupied. We just wait on Providence for both men and openings, and try to be ready to follow. We appear to be getting on slowly, and I get impatient; but it is a work of time to organise new stations, and supply them with suitable men. I baptized a man a fortnight ago who is likely to be very useful. He knew Mr. Thompson, and has been more or less acquainted with Christianity for the last twelve years. Here is a man prepared to our hands, and he has begun to work in a little district. Not a word has been said by him or us about salary; but he must live; and hence, without any stipulation, we shall give him just what we think sufficient to support himself and family. This is the way we are generally acting. If the Lord gives us suitable men, he will also give us necessary means. There are several Gurns likely to join the Church. If they talk about living, after becoming Christians, we fight shy of them; if, however, they come forward, trusting in God and asking no questions, we usually set them to work and provide them with food. I met a man a little time since who is a regular preacher of the Gospel. He got a small tract containing a compendium of Christianity, and a refutation of heathenism; and since then he has wandered about among his disciples telling them of Christ. Thus God does his own work by his own means. It has required all my efforts to keep the Propagation Society’s agents out of our little flocks in Delhi. Mr. Skelton, the missionary, is friendly; but some of the native agents are most unscrupulous, denouncing

us as interlopers; and stating that as we have not got gowns from the Queen, we are not proper ministers. All sorts of worldly inducements are held out to our people. Mr. Skelton disavows the procedure, but still it is persevered in; and I go on as though they had no existence; for I find it no use taking any notice of them. As yet they have not been able to get any of our people, and they are unpopular. Still this competition hinders us from pressing our people to do much. This will come

right by degrees. At present we must secure the field; for I have no notion of others reaping the fruit of our labours, and that of our predecessors. The large amount of preaching we carry on has at last forced them (the Propagation Society) to begin and follow our example; and now daily they occupy a preaching-stand in the Chouk. In this we rejoice. If they will emulate us in preaching Christ, we shall have little to quarrel about."

Mr. Parsons has forwarded a sketch of his mode of operations in the Third, or Southern District, his coadjutors are four native brethren; viz., one preacher, two school-teachers, and one Scripture-reader.

"In order the more effectually to work this field, and to scatter more widely and regularly the good seed of God's word, I have adopted the following systematic plan—thus dividing the work into nine different departments. Of these I will treat briefly in succession:—

"1. PUBLIC SERVICES.—These are conducted seven times during the week: *four* on the Sabbath, *one* on Tuesday evening, *one* on Wednesday evening, and *one* on Friday evening. Of the four services on the Sabbath, two are conducted by myself and the remaining two by the native preacher. The services on the week day evenings are led by myself, the rest joining. The above services are held in four different localities. The attendance averages about fifty each time.

"2. OPEN AIR PREACHING.—This is carried on by myself and the native preacher daily, Sundays excepted. We have six regular preaching-stands, a fresh one being occupied every evening. These are all very advantageously situated, and we usually preach upwards of an hour, seldom meeting with any interruption. The number of hearers average about 300, the greater part of whom remain during the whole time, and for the most part are very attentive.

"3. INQUIRERS' READING-ROOM.—This is a department which I found to be productive of much good when in Mooradabad. It is somewhat after the plan of Dr. Judson's "zaiyats," being a place for reading, religious conversation, and discussion. In it are placed the Scriptures and other religious books and tracts in several languages, and it is open four hours daily to all. The native preacher has charge of it, and I visit it as often as I can.

"4. DISTRIBUTION OF TRACTS.—A portion of the district is visited by the native preacher every morning—I occasionally accompany him—for the purpose of lending out detached portions of the Scripture and

religious tracts to all who are able and willing to read them. The district is gone over thus once a week. In this we encounter much prejudice. Still our motto is 'onward,' and indeed we are not without encouragement. We have not commenced this portion of our work more than three weeks, and we have already fifty-five regular readers.

"5. SCRIPTURE-READER'S VISITS.—These consist of a daily routine of visiting amongst the recent converts and the numerous inquirers of the Choomar and other low castes, by which the Gospel is proclaimed and its divine truths explained to them in their own houses. The whole of the Scripture-reader's time is occupied in this way, and I usually accompany him about twice a week.

"6. SCHOOL-TEACHERS' VISITS.—In addition to the large streets and bazaars where open-air preaching is regularly carried on by the native preacher and myself, there are (as in all Oriental cities) a number of narrow lanes and alleys in which, though densely populated, it would be impossible to convene a large assembly of people. These have also been apportioned into six sub-divisions, one of which is visited every evening (Sundays excepted) by the two school-teachers. There they read the Scriptures, tracts, &c., and exhort as opportunity offers.

"7. SUNDAY SCHOOL.—This is conducted every Sunday morning previous to Divine service, on the premises occupied as a mission-house. At present the attendance is but small, but we hope shortly to see the number increased.

"8. DAY SCHOOL.—We formerly had two of this description; but since I have removed into the house referred to above, which is exactly in the centre of my district, they have been amalgamated, and removed to the mission premises. The education imparted is as yet of a very elementary character, and entirely in the

vernacular. The attendance also is rather small and somewhat fluctuating. Still we have hitherto laboured under disadvantages which in the nature of things cannot be of long continuance, and we hope, ere long, to have a flourishing English and vernacular school. Mrs. Parsons also is exerting herself to establish a girls' school.

"9. PREACHERS' AND TEACHERS' CLASS.—This is conducted by myself every evening for one hour previous to preaching. It is intended for the benefit of both myself and my assistants. One day we confine our reading to the Persian character, and the next to the Sanscrit. Our principal study is divinity, not however to the neglect of such branches of science as are calculated to aid us in our work.

"Finally, a word in reference to our work

in general. There is a *lull* at present in the late movement, so far as an open profession of Christianity on the part of the heathen is concerned; but this I consider an immense advantage, as it affords more opportunity for instruction on our part and reflection on theirs. The great iceberg of superstition and prejudice has been dislodged from its antiquated fastness, and ere long it must float o'er the (to it) uncongenial ocean of truth to be totally dissolved. A spirit of inquiry prevails amongst many of the higher class of Mohammedans and Hindoos, as my next letter, containing extracts from my journal, will show. In conclusion, I desire to praise God for his *goodness* to us all, and to crave on our behalf *the prayers of the Church.*"

AGRA.

Letters from this station continue to be very encouraging. Mr. Gregson writes on the respective dates, March 4th and April 4th, as follows:—

"Last Sunday, February 26th, we had the pleasure of baptizing three soldiers in the English chapel, and three others are now applicants for baptism. On Monday evening twelve natives were baptized, eight men and four women, nearly all converts from heathenism."

"My visit to Chitoura has prevented me from writing so fully on the state and progress of our mission here as I should have liked.

REASONS FOR RE-OCCUPYING CHITOURA.

"In reference to the former place, everything I saw tended to confirm and strengthen the favourable views I had formed of it as a missionary station. In many, many places we met with a most kind reception, and not a few seemed on the point of renouncing heathenism. I do sincerely hope that you will not fail to reinforce us with two missionaries this year. Do this, and I will try hard if, with the aid and co-operation of brothers Evans and Williams, we cannot at once efficiently occupy Chitoura. I feel confident that with the Divine blessing we might look for much success there. My having to return every Sunday to Chitoura was a great drawback, as I could not establish regular services. Thakoor Dass thinks that if the chapel were re-opened, and Divine service regularly performed, an encouraging congregation might be speedily gathered. As it is there is a shopkeeper and his wife (the latter came to see Mr. Gregson) who are *talking* of professing Christianity, and Thakoor Dass tells me that not a few of the people of one village, we frequently visited, have renounced

heathen rites, and pray with their families to the true God.

ADDITIONS TO THE AGRA CHURCH.

"In reference to Agra I informed you some time ago of the baptism of twelve natives and three Europeans. The former twelve were nearly all converts from heathenism, and had been receiving instruction from myself and Bernard for several months. Three other Europeans, and about the same number of natives, ought to have been proposed last month, but my absence at Chitoura prevented. One Brahmin has been a daily visitant at my house for some time past, and I think I never saw any one more earnest than he. He is of very respectable family, yet when he first came to me could not read. He has, however, learned to read, and really seems to think and care and speak of nothing but Jesus Christ and his religion. He often neglects his food, as I am informed, to read the Scriptures; and one day on coming to me he said, 'Oh, sir, I feel just like a thirsty man who has found a spring of fresh water.' He has been very urgently requesting baptism, and I hope to baptize him and one or two other natives this month.

"We get large and attentive congregations in and around the city, and last week we went to the Itoura Mela and sold a large number of tracts and a few Gospels.

"I am very sorry to say we have lost Lieut. P—and his battery. He has taken away with him upwards of twenty belonging to our native congregation. From his first joining us he has been a most zealous and useful member of the

Church, and we feel his loss. A company of European Artillery, to which two of our members belonged, has also just left. These constant removals are a source of much discouragement, although we have the satisfaction of knowing that those who leave us are not lost to the cause, and, in

this case, I hope will prove the nucleus of new centres of activity and influence. If we could recal to the cantonment congregation and church all who have been removed during the last six months, we should have quite a strong little interest."

In a subsequent letter, Mr. Gregson mentions the baptism of three Europeans and four natives, leaving five other persons as candidates, all Europeans—three soldiers, and a young man and his sister:

MUTTRA.

Mr. Evans, like our other missionaries, has been availing himself of the cool season for itinerating in the country. His journals are most interesting. We intended to have given extracts in our present number, but want of space obliges us to defer their insertion till our next number. Mr. Evans speaks of Mr. Parsons of Delhi, who, our readers will remember, recently joined our mission, as an *invaluable* addition to our forces in the North West. Under date of May 10th, Mr. Evans writes—

PROGRESS AT MUTTRA.

"I believe I told you in my letter at the close of the year something about a soldier here who gave some proof of a change of heart.

"The other day I received a letter from him, from Meerut, where the regiment is now stationed, and thinking you would be interested in it I send it for your perusal *as it is*. You will, I know, pass over the poor writing and composition when the *matter* is so cheering and interesting.

"I thought at one time all my labours among the 6th Dragoon Guards were in vain. But, blessed be God, here is one soul aroused—nay, I hope, *saved*—and he is doing much to bring others to the knowledge of the truth. This gives one fresh courage to go on, trusting in the Lord.

THE NEW MISSIONARY BEGINS HIS WORK.

"You will be glad to hear that Mr. Williams has given the Muttra people his *first* sermon.

"He has spoken twice, of course, imperfectly; yet for a beginning—and beginning *so soon*—it is really praiseworthy. He is a hard student of Hindi, and will, I doubt not soon be able to render me effectual help in the bazaar.

"What of *more men for India*? Where do you fail? In *men* or *means*? Surely if the Baptist churches of Britain were alive to their duties, nay, to their *privileges*, you should lack *neither*. It is

blessed to give either one's self or one's substance to Christ. But I fear not all Christian people even believe this doctrine, or if they do, it must be a 'faith without works.' Some *do* believe, and nobly do they manifest the reality of *their* faith. But we must get *all*, and get all to do *all they can*, before we see any large success. For if we won't do *what we can do*, how can we expect God to do for us what we *can't do*?

"The man who prays God to send his Gospel to the heathen, and who *does* nothing towards accomplishing that object, has every reason to doubt, not only the efficacy, but also the *sincerity* of such a prayer.

"Nor should Christians be satisfied with doing *something* for Christ and for souls. We should do *all we can do*, and that cheerfully—deeming it an honour to be permitted to be 'workers together with God' in such a glorious undertaking. We hear much in these days of *Revivals* at home and abroad, and may God speed and extend them. But let us see the *fruit* of them; for 'by their fruits ye shall know them.'

"We have large congregations in the bazaar who listen to us attentively, and we have the following services among the European soldiers here:—Two Sunday services, and a Sabbath-school conducted by Mrs. Evans; a weekly Prayer-meeting, Singing-meeting, and a Bible-class. May our feeble efforts be blessed of God."

MONGHYR.

Repeated intimations of Mr. Lawrence's loss of health have reached the Committee. They at once offered him the option of a journey for change and rest in India, or to the Mediterranean, or England. As this was unsolicited by Mr. Lawrence, but offered because of his very long and laborious career in India, and as an expression of esteem and sympathy, he was wholly taken by

surprise. This will explain the reason for his acknowledging the proposal in the terms of his letter. The Committee feel that the self-denial which Mr. Lawrence has shown should not pass by unnoticed.

"Your kind letter of March 30th, 1860, is now before me, and demands my speedy acknowledgment and warmest thanks. I am grateful to you for the interest you have shown on my behalf, and to the Committee also for the unsolicited and, therefore, unexpected resolution which they passed, proposing to me a period of relaxation, and leaving it to me to spend it wherever it may seem most desirable. It was kind and considerate indeed thus to have anticipated the possibility of my being compelled to leave my station speedily, through failure of health.

"During the autumn of last year and through the early part of the cold season, I suffered much from debility. I had no organic disease; but the system being much out of order, it became more susceptible of attacks of cold, a sore-throat, rheumatic pains, singing in the ears, and inflammation of the eye, from all of which I suffered at intervals, besides an internal chronic complaint, of long standing, which was then more troublesome than usual. My medical adviser made me think more seriously of my ailments than I should otherwise have done, by telling me that I ought to go where I might have the advantage of an European climate, as I needed a thorough change, and if I did not take it, I should probably soon sink. Still I hoped my case was not quite so bad as some of my kind friends and medical adviser seemed to think. On several previous occasions I

had been much worse, but through the goodness of God I had rallied after a time. I hoped such would be the case again, and I am thankful to say I have not been altogether disappointed. My health is decidedly better than it was in January last. I cannot say that I feel strong and equal to much hard work, but since the beginning of February I have been able to go on with my accustomed duties, much in the same way that I have done for the last ten years. I am inclined to think, therefore, that there is no *immediate* necessity for me to leave my station as an invalid. And there are some reasons of a relative and domestic nature which make us desirous of not leaving India for some time to come, if it can possibly be avoided.

"Though I do not feel myself *now* in a position to use the liberty so kindly granted me by the Committee, yet if my health should become much worse during what to me is the most trying season of the year—the close of the rains, I may then be compelled to reconsider the subject, in which case I will not fail to inform you as soon as possible.

"But, whatever may be the course I adopt, I feel truly thankful to the Committee for the consideration they have shown. It is encouraging to be assured that I have their sincere sympathy and their kind consent for me to take any change that may be deemed necessary by my medical adviser."

We have been favoured by the Rev. S. Brawn, of Loughton, with the following extract from a recent letter from his relative, Mr. Lawrence. Its perusal will impart great satisfaction to our readers, as affording another instance of the liberality which is so often displayed by Christians resident in India in the missionary cause, and which is not always confined to the particular section of the Church to which they may more immediately belong.

"Last week our kind friend, Mr. Alexander Christian, sent me an order for 5,500 rs. for the mission, to be disposed of at my discretion. The sum of 500 rs. is for Monghyr. The disposal of the rest is under consideration. It was at first offered with a view to form a fund, the interest of which should be appropriated to the support of two native preachers, to be employed and stationed near Mr. Christian's factory, some sixty miles from Monghyr; but there are insurmountable obstacles to the accomplishment of this at present. I think, however, of reserving about 3,000 rs. for this object, which will bring in interest enough to support one native preacher for a year. Should the money not be required for Monghyr, it can be given to some more needy station hereafter. The

remainder I think of dividing among the up-country stations, which just now are the most in want. We have been liberally supplied with funds this year hitherto. Not many weeks ago a Church of England lady sent us the third part of £100, which she had devoted to missionary purposes. Mr. J. Christian sent us 200 rs., and Mrs. Dwyer has collected for us nearly 200 rs. But the expenses of the station are now nearly 200 rs. a month, for none of which do we look to the Society. The sale of the fancy articles which our Loughton and other friends were so kind as to send us, has not yet come off, but Mrs. Dwyer is making arrangements to have it when the weather is a little more favourable, which we hope it will be after a fall of rain."

SERAMPORE.

It will be seen by the following letter from Mr. Sampson how urgent the need of more missionaries in India is felt to be by those on the spot. Four are going out this year—two of them from Bristol College—but how inadequate such a reinforcement is we need not say.

“But my chief object in writing now is to thank you, which I do most cordially, for the article ‘A Word in Season,’ in the ‘Missionary Herald’ for January. The subject has been pressing most heavily on my mind for some time; and I have had serious thoughts of writing very strongly about it, and sending it to you, with a request that you would try to get it inserted in the *Freeman*. But I scarcely like to venture. You will get this just before the time for the annual meetings. Do get some one or other to take up that matter of a supply of labourers for India.

THIS STATEMENT DESERVES SERIOUS ATTENTION.

“One half our labour is lost because we have not strength to follow it up. What are colleges at home doing? Five years have elapsed since either Bristol or Brad-

ford has sent a single man to India. Six years have passed since Stepney did so. *Why is this?*

“Not long ago great efforts were made in England to extend and consolidate our mission by sending out twenty new missionaries. Are you aware that the men who have come out as the result of that effort, and who have reached here since, are merely sufficient to fill up the gaps caused by death and the removal of older missionaries. *All aggression on the part of our Society has ceased. All that we can do is to hold our own.* And even that we can do but feebly. Aggression is essential to the life of a mission; but so far as our Society is concerned, it has ceased. It is no slight fact that. Do tell the churches so. Make it ring through the length and breadth of the land.”

CALCUTTA.

It is not very often that we have the privilege of receiving any details of the labours of the *wives* of our missionary brethren, though it is well-known how truly they are their co-workers. But a letter from Mrs. Sale, of Calcutta, gives us the opportunity of presenting a glimpse, as it were, of a missionary's wife in her labours to promote the wellbeing of her own sex, so degraded in all heathen lands. Very painful it must be to the mind of a Christian lady to witness such degradation, and we trust some far more extended efforts will be put forth to apply a remedy. *The Society for Promoting Female Education in the East* deserves a more liberal support than it has hitherto received. We handed Mrs. Sale's letter to the Committee, and we have received the pleasing intelligence that they have sent to Mrs. Sale a parcel of some of the articles which she wants. If any of our readers can help in the same way we shall be happy to forward their contributions.

“I know I ought to have answered your kind letter long ago, but my reluctance to letter-writing, and screening myself behind ‘being a poor correspondent,’ prevents me writing much beyond what I write to my own family. Then my Calcutta life leaves me little time for more than what really must be done. Added to this, Mr. Sale's late illness (for nearly three weeks he was not allowed to move); so that I had his work to do as well as my own, as far as visiting his people, and fishing up supplies for his pulpit, were concerned.

WHAT THE MISSIONARIES' WIVES DO IN INDIA.

“We have a Sabbath-school, too, from which I hope much. Fifteen was the attendance the first Sabbath I met them; we have now reached sixty-five present, many more on the roll. The Benevolent Institution must also be visited, and the teachers

stimulated. And I have in addition to this five Hindoo houses (*Zenanas*), where I am allowed to visit and teach the females. This part of my work is to me very interesting. I find the Hindoo women very anxious to learn. Some of them are reading quite fluently in Bengali. I cannot give them Scripture; to do so would be to get the doors closed. But we have, ‘Peep of Day,’ ‘Line upon Line,’ ‘The Young Cottager,’ ‘The Negro Servant,’ ‘The Dairyman's Daughter,’ ‘Little Henry and his Bearer,’ and many others of a Christian character. One house I called at not far from our present residence, the Baboo I found could talk English a little. After talking a little while, he asked me to take a chair. This was just what I wanted; so I went in, and the female part of the household got round me, asking all kinds of questions. I was the first *Memsahib* they had ever seen, and they had no idea that

any *Memsahib* could talk Bengali. I asked the Baboo why the ladies of his house were not taught to read. He said, 'They, how learn? they stupid.' I said, 'Oh, yes, if they were taught, they would soon learn.' 'Oh, no,' said he; 'you see her (pointing to his wife), she beast; she never learn.' I said, 'Let me try.' 'Very well; you try.' I asked the women if they would like to learn. They said, 'Who will teach us?' 'I will,' I said. And so it was settled that I should go the next day. I did so: and if you could have seen the eager eyes and open mouths of eleven women seated round me, you would have been as excited as I was. There was little beyond *talking* done the first day. Since then I have gone regularly to them for two hours every Monday, Wednesday, and Friday afternoons. I sometimes take my little daughter (who reads Bengali) to help me; and sometimes Filumber's wife, who was one of my Jesuore school-girls.

PERSEVERANCE SUCCESSFUL.

"At another house, in Koolootollah, I have had much to interest and please me. The *young men* of the house wished to have their wives, sisters, and daughters, educated, and applied to the ladies of the normal school, who sent a teacher. Through the school I heard of this family, and visited them. I was astonished to find such a number of clever, intellectual women. I took them books, talked to them, and promised to visit them again. But shortly after this, an old uncle, an *orthodox Hindoo*, returned home, and hearing what 'Young Bengal' had done in his house, he exclaimed, 'What new thing is this? Are you going to make Christians of all the women? This shall never be.' The nephew, who was instrumental in getting the teacher sent, tried to reason with him, when he was accused of *being* a Christian. He then wrote to beg that the teacher would not go again *at present*; but expressed a hope that the doors would soon again be opened to teaching. I was much grieved to hear this, and wrote, begging to be allowed to visit them and take my children, as I had promised the ladies I would

do so. The Baboo gave permission, and I went. Never could I have anticipated such a reception. They flocked round me, caught my hands in their's, wept, and said they were so glad to know that I had not forgotten them, and begged me to let them live in my memory. They talked about the books I gave them, and said they were trying to improve the little they had learned, but they could not fix their minds to it. They were like little children who had tasted sweetmeats and longed for more. They entreated me to visit them again, and bring them books, and hoped I would pray to *Poromashur* (God) that the obstacle to their having teachers might be removed. There is much more doing among the *females* of this country than even people in Calcutta have any idea of. At a house in College Square, I found a Hindoo girl reading 'Line upon Line,' which she had got one of her male relatives to purchase for her. Indeed, I find they all prefer sensible books, and sensible *talk* when they can get it. It is a delightful sight to see a number of Bengali women working, or reading, instead of making idols and worshipping them. I long to see the dark daughters of India take their place beside their fairer sisters.

A HINT TO CHRISTIAN LADIES.

"Though I do not know Mrs. T., I beg you present my Christian love to her; and if she can get any friend to assist in sending a parcel of *patterns* and *work materials* for our dark sisters in the Zenanas, I shall be very grateful. Wools, canvas, silks, beads, wool-needles, crotchets, and patterns for slippers, will be exceedingly useful. I had a few sent to me, most of those I sold to the Zenana ladies, and with the money so obtained I bought books *to give them*. I owe a letter to the ladies of Camden Town; but as I have sent the remainder of the articles they sent me for the Benevolent to *Dacca* to be sold, I am waiting until I can render a full account to them. Should you meet with any of those good ladies, will you kindly make this explanation for me."

AFRICA.

CAMEROONS.—AMBOISES BAY.

The Committee have had frequent and lengthened conferences with their esteemed brethren Saker and Diboll, on the Mission in Africa, and on the steps needful to be taken in the present posture of affairs. The officers of the Society are in communication with H.M. Government on the subject of the compensation due from the Spanish Government for their seizure of the Society's property at Fernando Po, and not without hopes of success. Most

opportunately our Plenipotentiary to the Court of Spain is at present in England, before whom a memorial, full and specific, of the whole case has been laid. Besides resolving to assist Mr. Saker in his efforts to carry out his projects in regard to the new settlement at Amboises Bay, and aiding him in the appeal which he is making to philanthropists who manifest, at this time, so deep an interest in the civilisation of Africa, they passed the following resolutions at their meeting of July 18th :—

“That this Committee desire to express to the Rev. A. Saker, and the brethren associated with him in the African Mission, and who have so effectually assisted him, their gratitude for his strenuous and able efforts to meet the difficulties arising out of the Spanish seizure of the Society's property at Fernando Po.”

“That this Committee deem it of the highest importance to secure one or more additional missionaries for the African Mission, and that it be referred to the African Sub-committee to take immediate steps to effect that object.”

By the last mail, letters were received from the brethren Pinnock, and Fuller, and Mrs. Saker. At the time of writing, May 24, they were not aware that Mr. Saker had come on from Teneriffe to England. Mr. Pinnock says :—

“I have at last found an opportunity of paying a visit to Amboises. I came over here on the 19th ult. with my family, and shall very likely be here another month or two, until other arrangements are made. I am for the present conducting the services of the chapel, which consist of two meetings, morning and afternoon, on Sundays; a prayer meeting every Monday evening; and short addresses on Wednesday and Friday evenings. I have also begun a day school here, which employment I was especially sent here to be engaged in. The number of children, however, is very small, although there is every reason to hope that in course of time there will be a good supply coming in from Fernando Po. The present attendance varies from twelve to sixteen. We may also cherish the hope that in time there will be children also coming to school here from the mountains. I see already one of the native boys attending the Sabbath school, and others may be induced by and by to follow his example, as also to attend the day school.

“On the 19th we were visited by the *Falcon*, one of her Majesty's Men-of-war on this coast. On Mr. Johnson and Mr. Wilson's going off to her they learnt from some of the principal officers on board, that they were sent by the commodore to settle some dispute which he heard had

arisen between the English subjects here and the natives; but which I believe has been settled long since. During the time the *Falcon* remained here many of her officers and men came ashore, the former of whom expressed themselves highly pleased with the place. One said he would live here in preference to Clarence.

“With regard to Abo, I am afraid I shall not be able, at least, to return to my work there for the present; there seem to be so many things in the way to prevent such a step. On my last visit to that place since I wrote you, I found my little house and store entirely emptied of their contents. Boxes of clothing, crockery, tools, medicine, tobacco, &c., with my beds, were all taken away to the king's house. Not so much as a shirt could I get to change the one I had on, notwithstanding my importunity. I was only told that when I brought over my wife I should get everything back, but not a single article without. This is a circumstance in every way distressing to us, but we humbly trust that our heavenly Father will care for us. I have also lost all my books, the want of which I am feeling very much. If you or any other good friends can help me in this respect, in the smallest possible way even, I shall be exceedingly grateful.”

Mr. Fuller writes :—

“I must just drop a few lines now that Mr. Saker is not at home. We are partially well and enjoying continued tokens of divine favour.

“Matters of the mission are still as Mr. Saker left them, but as they are, we do

long for some refreshing seasons, when the spirit will make a stir amongst us.

“I cannot read of the Revival in the different parts of the world without longing for some taste of its enlivening influence, especially here where we have

to witness so much of the influence sin and Satan has over the human heart.

AN OLD DISCIPLE.

"Matters at Victoria and Bimbia, are all moving on quietly. Only death is stripping the little church at Bimbia. Among those that we have had to lay in the silent tomb is the first native member of that place. She was not only looked upon and respected in her humble shed as a first-fruit, but was a faithful, upright,

and devoted Christian. Her light was such as did shine around her; some of her last dying words were, 'I have believed on the Lord Jesus Christ, and I can now rejoice in him, I know him, and I shall soon be freed from this body of sin, when all my troubles shall cease, and I enter his embrace.'

I am sorry I was not there to stand by the dying bed of so honourable a member, one who for so many years had given full proof of her Christian conduct."

Mrs. Saker, after adverting to her husband's departure, and expressing a hope that he had arrived safely in England, observes: "I have been suffering from fever, and feel very weak; so pray excuse brevity. I have spent three weeks at Victoria since my husband left. We had a visit from H.M.S. *Falcon*, Capt. Fitzroy. The officers think the place would be excellent for a *dépôt*, and say, if properly represented to the Government they think it would be noticed. It is a pretty place; and they were quite pleased with it."

WEST INDIES.

TURK'S ISLANDS, BAHAMAS.

WE are glad to insert some extracts from Mr. Underhill's last letter, under date of June 9th. In the previous *HERALD* we could only announce his arrival at Nassau. This letter will show that some progress has been made in the visitation of the chief stations in the Bahamas. In order to effect this a small vessel has been hired, and probably Turk's Islands will be the spot where all the brethren will meet for conference. We hope the change of scene will prove beneficial to Mr. and Mrs. Davey, whose health has not been very good of late. The union of *all* the missionaries at one place, to confer on the state of the Mission, and the best means of strengthening and extending it, cannot fail to be productive of good.

"My last to you left us on the eve of departure for the windward islands. We did not, however, fairly get away from Nassau, owing to opposing wind and tide, till Friday morning, May 18th. By night we succeeded in entering the gulf of Exuma; but beat about the whole of the next day, unable to make much way. On Sunday morning we were off Bennett's Harbour, on Cat Island. Finding our native brother, Laroda, at home, we spent the day with him and his people, and enjoyed much the simple and devout worship of these primitive islanders. The island is a long rocky ridge, with ponds or small lakes in the interior. It is about sixty miles in length, and its greatest breadth probably two miles. Cultivation is with difficulty carried on, as the soil is lodged only in the hollows of the rocks. Fishing adds to the resources of the people; but their export consists of the pine-apples, which the last few years have found their way to English and American markets. The population is about 1,000 persons of all ages. We have ten churches on the island; the native baptists, eight. The whole people are divided between us. The number of the

churches is owing to each settlement, however small, perhaps consisting only of ten to twenty families, having its district church, with its leader and elders. Mr. Laroda travels among them as pastor, administering the ordinances, while the missionary, by an occasional visit, exercises a general watchfulness over all. There are no white people resident on the island. Only industry and frugality can enable the people to live; but, as one said, although they have very *little money* among them, they have a very fair share of money's worth, in houses, land, corn, &c. Under the secluded condition of the people, their progress and intelligence were very gratifying.

MISSION AT INAGUA.

"Early on Monday morning we weighed anchor for Inagua. As we had to beat up all the way against the south-east trade wind, we did not reach Mr. Littlewood's station till late on Thursday night. However, we found him and his excellent wife quite prepared to receive us, though uncertain of the time we might arrive, and were only too glad to exchange the closeness

of our small cabin and the sea for the quiet and airy home of our missionary friends. Mrs. Davey had suffered much from the voyage, so that we were all glad to spend a few days on shore. We remained at Inagua till the following Tuesday, May 29th. During this time we had several meetings, all of which were well attended. On the Lord's day, Mr. Davey, Mr. Laroda, and your colleague preached. As the clergyman was away and the church closed, we had during the day all the population at chapel. The church here is not large, having about sixty members only; but it has been formed only a few years. The island began to be occupied about ten years ago, for the cultivation of salt; but the entire island does not yet contain more than 900 people. Of these by far the largest proportion belong to our mission. The chapel is a neat structure, and will hold some 350 people. The congregation is too large for it, and an enlargement is contemplated. Mr. Littlewood is assisted by Mr. Mortimer, the old native teacher, an intelligent and devoted Christian man. We received many very kind attentions from all classes. The largest salt raker on the island kindly took us over his pans and works, which are admirably laid out for the manufacture of salt; and thence he drove us to a large savannah, or plain, with a fine saline lake, occupying much of the centre of the island. In a few places farming might profitably be carried on, as there is some soil free from rocks, and of tolerable depth. At present, however, salt is the sole production. All provisions and clothes are imported. Just now the price of salt is very low, and the prospects of the people are depressed.

VISIT TO TURK'S ISLANDS.

"Taking Mr. Littlewood with us, we again set sail for Turk's Islands, about 150 miles from Inagua. The voyage across the Caicos banks occupied us four days. We reached Grand Cay on Saturday morning early, the 2nd June. Mr. and Mrs. Rycroft gave us a very hearty welcome. They had long been looking for us, but did not know

when to expect us. We were soon all on shore, and have very much enjoyed the week's visit. Like Inagua, Turk's Islands (consisting of Grand Cay and Salt Cay,) are salt islands. This is their sole produce. The soil is very poor, and with the exception of a little guinea corn, no food is grown on either island. The population of both islands is about 3,250 people. Of religious bodies there are three—Church of England, Wesleyan, and Baptist. Our mission is a very excellent stone building, with a shingled roof, and will hold 600 people. Lord's day was quite a high day, literally filled with religious engagements. First, an early prayer-meeting; then the preaching service, Mr. Davey officiating. Then a meeting of the classes. Next an afternoon service, conducted by Mr. Littlewood, followed by a funeral, and this followed by the Lord's Supper. A crowded evening service closed the day. The congregations throughout were excellent. During the week I have met the elders and leaders, and we have also paid a visit to the congregation on Salt Cay, where there is an interesting people, and a good chapel that will hold 250 persons. There is much intelligence and activity among the Turk's Islands' people, and our reception has been of the most hearty kind. English Christians would be made glad were they to hear the grateful expressions of these emancipated people. They have worthily used the privileges and freedom they enjoy, are acquiring knowledge, and gradually obtaining a fair share in more material interests. Christian missions have done great things among these secluded islets and people.

"In an hour or two we re-embark on our little schooner, and hope to spend tomorrow (Lord's day) with the people at Lorimers on the Caicos. Our return voyage will be favoured with a fair wind. We expect to reach Nassau in a fortnight. Hitherto God has most graciously dealt with us. His hand has upheld us, guided us in the way, and thus far prospered us. May his merciful presence be with us to the close, and bring us to our 'desired haven.'"

TRINIDAD.

Mr. Law's letters are always brief. But he is always at work. Unless he has some *very* special and stirring news to tell he does not feel disposed to write. Yet a missionary's tale of long continued labour without apparent fruit, is instructive, and not only excites sympathy, but *may* stir up many hearts to pray.

"The only reason I write so seldom is because I have nothing very particular to say. But at present I am glad to be able to write more cheerfully than usual of the state of things in Trinidad. The various stations or churches in Savannah Grande

are now under the care of Mr. Gamble. Several at one of the stations have been baptized. About a fortnight ago I attended the annual meeting of the various churches in the district, and was much cheered by all I heard and saw.

WORK AMONG THE CHINESE.

"In Port of Spain I continue to do all I can to make known the Gospel of Christ. From time to time I have meetings with the Chinese, a converted Chinaman acting as my interpreter. I have also very interesting meetings, from week to week, with a company of African soldiers. Yesterday at noon I commenced a Bible-class, had

twenty-two young persons from the ages of six to sixteen. The coming together of so many young persons on a week-day gave me great encouragement. Besides, I have meetings almost every night. Thus I continue to labour, and God will give the increase. Some weeks ago I baptized a Christian woman in the name of Jesus. Others are seeking the way to Zion.

HOME PROCEEDINGS.

The meetings in behalf of the Society have not been very numerous during the past month. Mr. Page has been well occupied at Park Street, Tring, and at Stroud and surrounding district, with Mr. Williams, formerly of Agra, at Tewkesbury, Coseley, Bilston, and other places in Staffordshire.

The brethren Wenger and Supper have left for Switzerland, on a visit for a few weeks to their relatives in that country. How pleasant the interview after an absence in one case of twenty, and in the other of fourteen, years.

A designation service, in connection with Mr. Rose's acceptance for mission service in India, will be held at Kettering on the 14th, when the Revs. Dr. Gotch, F. Bosworth, T. T. Gough, J. C. Page, and F. Trestrail, are expected to be present. A similar service will be held at Thrapstone, on the following day, in connexion with Mr. Comfort's departure to India; he having been the master of the British school in that town, and laboured some time in the surrounding villages, prior to his acceptance by the Committee last autumn. Since then, Mr. Comfort has been a student in Regent's Park College.

The claims of the Society on the Spanish Government have been again pressed with great earnestness. After the Secretary had placed the various documents relating to the subject before H. M. minister to the court of Madrid, now in this country, Sir Morton Peto had an interview with that gentleman, which justifies the hope that, ere long, this perplexing matter will be settled. It certainly is remarkable, that our ambassador to the Spanish court, a gentleman who takes a real interest in this question, should be in this country at the same time with Mr. Saker and Mr. Diboll. It may be, that in our next number we shall have the pleasure of announcing a satisfactory termination of these proceedings.

LIVERPOOL MISSIONARY CONFERENCE.

We are sorry that the supply of this work sent to us some short time since is exhausted, and those who have sent stamps for postage will have to exercise a little patience. A new edition is in the press, and when issued a sufficient number of copies will doubtless be forwarded, so as to meet the demands which have been made. By mistake in the last *HERALD* the postage was stated to be *sixpence*; it should have been *eightpence*.

The superintendents of Sunday Schools will be kind enough to notice the following paragraph from the printed circular to which we called attention last month:—

"The Stewards would also be glad to receive the name of the Superintendent of any Sunday School in which there are more than ten teachers; with an address in London, if possible, whither a copy might be sent for him.

"Messrs. NISBET & Co., 21, Berners Street, London, W."

They will therefore address their application to the *Stewards*, at Messrs. Nisbet & Co., 21, Berners Street, London, W., and *not* to the Mission. We would advise them to send eight postage stamps with their addresses, which will pay postage, and thus secure immediate attention.

