

# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1863.

THURSDAY APRIL 23RD.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. Dr. Hoby will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at half-past six o'clock. The Rev. Joshua Russell has consented to take the chair. The Revs. Fred. Trestrail, J. Makepeace, T. Goadby, B.A., and Charles Carter of Ceylon, are expected to address the meeting.

FRIDAY, APRIL 24TH.

WELSH SERMON.

A Sermon will be preached in the Welsh Language, on behalf of the Society, in Salter's Hall Chapel, Cannon Street, in the evening, by the Rev. Hugh W. Jones, of Carmarthen. The entire service will be in Welsh, and will commence at seven o'clock.

LORD'S DAY, APRIL 26TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed.

The afternoon services marked thus\* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young		Rev. W. Young
Arthur Street, Gray's-Inn Rd.	Rev. J. Drew		Rev. C. Larom
Barking... ..	Rev. D. Taylor		Rev. D. Taylor
Battersea ... ..	Rev. M. Philpin	Rev. I. M. Soule*	Rev. J. Stock
Blackheath, Dacre Park ...	Coll. for German Miss. this year		
Blandford Street ...	Rev. G. Wyard, sen.		Rev. G. Wyard, sen.
Bloomsbury ...	Rev. W. Brock		Rev. C. Vince
Bow ... ..	Rev. C. J. Middle-ditch		Rev. C. Kirtland
Brentford, Park Chapel ...	Rev. E. Hunt		Rev. E. Hunt

PLACES.	MORNING.	AFTERNOON.	EVENING.
Brixton Hill ... ..	Rev. W. Robinson		Rev. W. Robinson
Brompton, Onslow Chapel ...	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. W. Roberts, B.A.
Camberwell ... ..	Rev. C. Stanford	Rev. J. Curwen*	Rev. J. Makepeace, M.A.
Ditto, Cottage Green ...	Rev. T. Morris	Mr. J. Templeton, F.R.G.S.*	Rev. T. C. Pago
Ditto, Mansion House ...	Rev. W. K. Rowe		Rev. J. Drew
Camberwell New Road ...	Rev. W. P. Tiddy		Rev. J. Aldis
Camden Road ... ..	Rev. R. Glover		Rev. C. M. Birrell
Chelsea, Paradise Chapel ...	Rev. F. Hibberd		Rev. F. Hibberd
Church Street, Blackfriars ...	Rev. J. J. Brown		Rev. T. Hands
Clapham ... ..	Rev. J. E. Giles		Rev. F. Trestrail
Commercial St., Whitechapel	Rev. C. Stovel	Rev. C. Stovel*	Rev. Dr. Hoby
Crayford ... ..	Rev. T. T. Gough		Rev. T. T. Gough
Dalston, Queen's Road ...	Rev. W. Miall		Rev. W. Miall
Devonshire Square ... ..	Rev. I. Birt, B.A.		Rev. J. H. Hinton, M.A.
Drayton, West ... ..	Rev. F. Bugby		Rev. F. Bugby
Edmonton, Lower ... ..	Rev. J. Walcot		Rev. J. Walcot
Eldon Street (Welsh)... ..	Rev. T. A. James,	Rev. T. A. James*	Rev. H. W. Jones
Gravesend ... ..	For Lond. Miss. this year		
Greenwich, Lewisham Road	Rev. E. Edwards		Rev. J. W. Lanco
Do., Lecture Hall ... ..	Rev. R. P. Mac- master		Rev. B. Davies
Hackney, Mare Street ... ..	Rev. J. Aldis		Rev. D. Katterns
Do, St. Thomas's Hall ...	Rev. R. R. Finch		Rev. R. R. Finch
Hackney Road (Providence Chapel) ... ..	Rev. W. T. Rosevear		Rev. J. Pywell
Hammersmith ... ..	Rev. J. Makepeace, M.A.	Rev. Dr. Leechman	Rev. T. A. Wheeler
Hampstead ... ..	Rev. W. Brock, jun.		Rev. W. Brock, jun.
Harrow-on-the Hill ... ..	Rev. J. P. Haddy		Rev. J. P. Haddy
Henrietta Street ... ..	Rev. J. Offord		Rev. J. Offord
Highgate ... ..			
Islington, Cross Street ...	Rev. G. Gould		Rev. W. T. Rosevear
John Street, Bedford Row ...	Hon. & Rev. B. W. Noel, M.A.		Hon. & Rev. B. W. Noel, M.A.
Kennington, Charles Street...	Rev. T. Attwood		Rev. T. Attwood
Kingsgate Street ... ..	Rev. C. Kirtland		Rev. J. J. Brown
Lee ... ..	Rev. J. W. Lance		Rev. E. Edwards
Lessness Heath ... ..	Rev. E. Davis		Rev. E. Davis
Maze Pond ... ..	Rev. Dr. Paterson		Rev. H. J. Botts
Metropolitan Tabernacle ...	Rev. T. Adkins		Rev. J. A. Spurgeon
New Park Street ... ..	Rev. J. Collins		Rev. J. Collins
Norwood, Upper ... ..	Rev. N. Haycoft, M.A.		Rev. N. Haycroft, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Peckham, Park Road ...	Rev. T. J. Cole	Rev. T. J. Cole*	Rev. C. Stovel
Poplar, Cotton Street ...	Rev. J. Bailey		Rev. I. Birt, B.A.
Regent Street, Lambeth ...	Rev. W. F. Burchell		Rev. W. L. Giles
Regent's Park Chapel ...	Rev. C. Vince		Rev. R. Glover
Rothorhithe, Midway Place ...	Rev. J. W. Munns		Rev. T. Morris
Romford ... ..	Rev. G. W. Humphreys, B.A.		Rev. G. W. Humphreys, B.A.
Romney Street ... ..			
St. Luke's, James Street ...	Rev. T. C. Page		Rev. W. Burton
Salter's Hall ... ..	Rev. W. L. Giles		Rev. J. Wilshire
Shacklewell ... ..	Rev. W. Burton	Rev. J. C. Stanion	Rev. J. H. Cooke
Shepherd's Bush, Oaklands ...	Rev. G. Isaac		Rev. C. Graham
Shouldham Street ... ..	Rev. W. A. Blake	Rev. J. H. Blake *	Rev. J. Phillips
Spencer Place ... ..	Rev. J. H. Cooke		Rev. R. P. Macmaster
Stratford Grove	Rev. Sella Martin		Rev. J. Kennedy, M.A.
Tottenham ... ..	Rev. C. Larom		Rev. B. C. Etheridge
Tottenham Court Rd., Welsh	Rev. H. W. Jones		Rev. T. A. James
Trinity Street ... ..			
Twickenham ... ..	Rev. W. Freeman		Rev. M. Philpin
Uxbridge ... ..	Ed. Ball, Esq., ex-M.P.		E. Ball, Esq., ex-M.P.
Vernon Chapel ... ..	Rev. B. C. Etheridge		Rev. Dr. Paterson
Waltham Abbey ... ..	Rev. S. Murch		Rev. S. Murch
Walworth, Arthur Street ...	Rev. S. Cowdy	Rev. S. Cowdy*	Rev. S. Cowdy
Do., Lion Street ... ..	Rev. H. J. Betts		Rev. J. P. Chown
Westbourne Grove ... ..	Rev. W. G. Lewis		Rev. G. Gould
Wild Street, Little ... ..			
Woolwich, Queen Street ...	Rev. J. Teall		Rev. J. Bailey
Do., Parson's Hill ... ..	Rev. T. Watts		Rev. T. Watts

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 26TH.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth.....	Rev. S. Cowdy
Battersea .....	Rev. I. M. Soule
Bloomsbury .....	Rev. C. Vince
Camden Road .....	F. Baron, Esq.
Commercial Street, Whitechapel .....	Mr. F. Brown
Cottage Green.....	Mr. John Templeton, F.R.G.S.
Cotton Street, Poplar .....	Mr. Webb
Cross Street, Islington .....	H. Heath, Esq.
Devonshire Square.....	C. E. Ogden, Esq.
Denmark Place, Camberwell .....	Rev. J. Curwen
Hammersmith.....	Rev. Dr. Leechman
Highgate .....	
High Road, Lee .....	T. C. Carter, Esq.
Kingsgate Street, Holborn .....	Rev. J. Teall

JUVENILE MISSIONARY SERVICES—*continued.*

PLACE OF MEETING.	SPEAKER OR PREACHER.
Lewisham Road .....	Rev. H. J. Betts
Lion Street, Walworth.....	Rev. J. Foster
Mare Street, Hackney .....	Mr. H. Keen
Maze Pond .....	Mr. J. Allen
Midway Place, Deptford ...	Rev. J. Stock
Metropolitan Tabernacle School .....	Mr. Cryer
New Park Street .....	Rev. J. P. Chewn
Onslow Chapel, Brompton .....	Rev. T. J. Cole
Park Road, Peckham .....	Mr. Price
Regent Street, Lambeth .....	W. Appleton, Esq.
Salem Chapel, Brixton .....	Mr. F. H. Rooke
Spencer Place .....	Mr. W. Rothery
St. Thomas' Hall, Hackney.....	Mr. H. J. Tresidder
Vernon Square .....	Rev. W. G. Lewis
Westbourne Grove.....	Mr. Rabbeth and Mr. Dafforne
Woolwich (Queen Street).....	

## TUESDAY, APRIL 28TH.

## ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

## WEDNESDAY, APRIL 29TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. Jonathan Watson, of Edinburgh, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at the Metropolitan Tabernacle. The Committee have pleasure in announcing that the Rev. William Brock, of London, will be the preacher on the occasion. Service to commence at half-past six.

## THURSDAY, APRIL 30TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held, as usual, in Exeter Hall, at which Joseph Tritton, Esq., has kindly consented to preside.

The Rev. R. W. Dale, M.A., of Birmingham, the Rev. J. Makepeace,

M.A., of Luton, the Rev. J. H. Millard, B.A. of London, the Rev. J. Sale, of Calcutta, and the Rev. C. Carter, of Ceylon, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

#### YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the same day, the Annual Meeting of the Association will be held in the Metropolitan Tabernacle, at seven o'clock. Revs. W. Brock, Junr., S. Coley, A. Hanney, and N. Haycroft, M.A., have promised to speak.

Tea will be provided in the Lecture Hall of the Tabernacle at five o'clock. Single Tickets, 1s. each; Double Tickets, 1s. 6d., if taken previous to the day of meeting, and 1s. 6d. each, if taken on the day of meeting.

Priority of seats for the Tabernacle to be given to holders of Tickets.

Tickets to be obtained of Messrs. W. E. Beal, Walworth, H. Keen, 140, Gray's Inn Road, H. J. Tresidder, 17, Ave Maria Lane, and at the Mission House, 33, Moorgate Street.

#### HINDOO WOMEN.

Among the many social problems which are waiting until the Native community shall summon up courage to enter upon their discussion, are few more important than that which has for its object the amelioration of the condition of the Hindoo women. In the far-off ages, before mysticism and cruelty had quite overwhelmed the finer ideas of the Vedas, the condition of woman in Hindostan was one upon which the sex in the present day must look back with envy. Caste, which defined a man's walk in life, and laid down social boundaries beyond which he could never hope to pass, rendered it imperative for him to resort to the zenana or seclusion system, in order to obviate the chance of the operation of the natural affections leading him or his into the commission of some tremendous crime. But the condition of the Hindoo women in our own day, is due to more than this. The apathy of their male relations must come in for a large share of the blame of their ignorance, and its consequences. No sooner had he shut up the feminine members of his family, than he ignored all their claims to culture or consideration, and degraded them at once from their natural position of help-mates and comforters, into that of servants and slaves.

We take it to be one of the healthiest signs of the times, that the folly of this idea is beginning not so much to be perceived by the Natives, as to be discussed and reprobated. They are awaking slowly to the conception of a higher form of life to Hindoo women, as a necessary step in their own onward progress; and whether in Madras or Bombay, or the capital itself, are shewing signs of a disposition to relax somewhat of the strictness, which carried to its fullest extent would guard their women from the impartial if impertinent gaze of the sun. It is a good omen for India that the reforming ideas which underlaid the abolition of the practice of Suttee, and which have led to the formation of a purely Native society for the promotion of widow marriage, have at last penetrated the sanctums of her governors, and that the highest in the land are now interested in the question of the improvement of Hindoo women. Whilst, however, Bombay has found a leader in the Lady Frere, Bengal has lost one in person of the late Mrs. Mullins, whose value, and the importance of whose services, we are only beginning to find out. But, to return,—the abolition of Suttee is the work of Lord W. Bentinck; widow marriage we owe in a great measure to Ishwar Chunder Bidasagar. Between them what an interval of time elapsed, and we would then ask, is a similar period to pass by profitless, ere the next step is taken on this road? Surely the men who openly strive to

bring about widow marriages, may, without endangering their *caste*, make some effort to improve their homes? We have often heard Natives express a wish to meet Europeans in social intercourse, but to do this requires merely an effort on their part. If Natives were to throw open the doors of their zenanas to European ladies, we are quite sure that a correspondent return would be made, providing always the matter were conducted in a fair and open manner. But in this question, perhaps, more than in any other, does the aphorism hold good that "Charity begins at home!" All the talking and lecturing in the world will not bring about one iota of improvement, nor will they introduce one new element of comfort into any one home. But if a Native deplore the ignorance of his wife, and find her no sort of a companion for his thoughtful moments, a little home charity, well applied, would do more to bring about the realisation of his wishes, than all the public agitation that has ever taken place. The Hindoo should never forget, that "As is the part she is called upon to act in life—such is the WOMAN!" He is willing enough to admit the truth of this in his own case, but somehow overlooks it in the case of his wife, at the very time when its application would open up to his view all those visions of home, which render that resting-place so endearing in the eyes of Englishmen.

### A GIRLS' SCHOOL FOR CALCUTTA.

There has been for some time in India, a growing conviction on the part, both of missionaries and of native Christian gentlemen themselves, that a school for the daughters of the latter is urgently needed. In schools for European young ladies, natives of however good position would not be received, and it is only in charitable institutions that the daughters of native Christians can be educated. As these schools are from their constitution open to the lowest ranks, educated men will not, of course, allow their daughters to enter. There is at the present moment in London, a Hindoo Christian gentleman, who has come over to England for the sole purpose of educating his daughters, it being impossible for him to do so in Calcutta. Others whose engagements would not allow them to take the same step, are equally in need of education for their girls. The importance of educating the mothers of the coming generation can hardly be too highly rated. Up to the age of nine or ten boys as well as girls are entirely under the mother's care and influence. Educate her as a Christian lady at home is educated, and you do more than can be done in any other way to change the social aspect of India, and to prepare the way for the gospel of our Lord Jesus Christ.

To effect this as far as possible it is contemplated to establish a ladies' school in Calcutta, where boarders shall be received on payment of as low a sum as can be determined on, for an elementary education, *i.e.*, instruction in their own language and plain needlework; the highest branches and accomplishments being added when desired at extra charges. *The whole tone of the teaching to be unequivocally Christian.*

Subscriptions to a considerable extent will at first be required from England. It has been calculated that the expense of house rent and servants' wages, with the salary of a lady *competent* to the undertaking, cannot be less than £300 per annum. As the number of pupils increases the amount of subscriptions required will gradually lessen.

Subscriptions are earnestly sought as early as possible in order that Mrs. Sale on her return to India may proceed with the work at once.

### A TRIP TO MUTTRA.

BY JOHN BERNARD, NATIVE PASTOR OF AGRA.

19th Aug.—I left Agra in company with Joseph for Muttra, to preach, and remained five weeks. Many strangers had come to Muttra from a distance to

attend the Mela. We preached daily, morning and evening, in the market place and at the gates of the City. Large crowds assembled to hear us, often as many as 200 at a time, and they listened attentively to the word of God. A few disputed with us, but mostly with respect and gentleness; and when their questions were answered they again heard us with pleasure. Many said, "This word is true, and will one day certainly prevail." Whilst we were in Muttra two Melas occurred, at a distance of two miles, but on both occasions it rained, so that we could not preach very much. In the evenings, at the Deeg gate, Muttra, great crowds assembled to hear us, and even after our strength was exhausted and we could speak no longer, they still wished to hear more. Some of the people asked us after Mr. Phillips and Mr. Evans, and said, "Why have you left our City? Come and live here again, and preach to us as before." On Sunday mornings we went to the Kotwal's (chief of the Police) house, who is a Christian, and had Divine service. About sixteen were usually present. In the evenings we conducted service in another place, about eight attending. All who attended these meetings were much pleased, and said "we should be greatly rejoiced if some missionary would come and live here."

During the day many of these, fully 100, came to me for medicine, and through the Saviour's mercy many derived great benefit. When we were taking our leave many native Christians and Hindoos stayed with me till midnight, and with much sorrow and earnestness begged me to come and live among them; and when at two o'clock in the morning we departed, several persons accompanied me five or six miles, and I finally took leave, after trying to comfort and cheer them. It seems to me very desirable that some missionary should soon go to Muttra, and I think a church would soon be collected and established there.

---

## HINDUISM IN BEERBHOOM.

BY THE REV. J. R. ELLIS.

In Beerbhoom I spent a week, visiting a large Mela at a place called Bramhadoityastan, where one had an opportunity of witnessing the extreme superstition of the people, and the exorbitant covetousness of their priests. I shall never forget how these poor benighted ones lifted a handful of earth, and touching their foreheads with it threw it upon a heap similarly gathered in former years—or how some, more religious, lay for some minutes with their feet, knees, hands and forehead touching the earth—and then how they went away apparently assured that they had that day gained a no small accession to their stock of righteousness. The reason of their worshipping the earth in this place is, that a Brahman is said to have died here, and as his ghost still hovers about the place, it is needful to come annually to help to appease it. This the people do by bowing down to the earth over which the supposed spirit hovers. Under the shade of the only tree in the place were half-a-dozen brahmans with great baskets, into which for the greater part of the day they were busy throwing the offerings of the people. One wonders how these people do not see through the tricks and vices of their leaders. Here no sooner did a new-comer make his appearance with something in his hand than one of the covetous priests stretched out his hand crying "Give it to me," then another snatching at it cried at the pitch of his voice, "No, I shall have it," whilst the servant of a third came forward to take the gift by force from the hand of the offerer. Then one would have been amused, had there been no cause for sadness, to think of the well deserved disappointment betrayed by the disdainful look of that fat oily brahman, who has opened up the parcel for which he has so lustily grappled and sees that it is only rice! a handful of rice!! I have not seen in Bengal any scene so saddening as what I witnessed at this Mela.

It gave me a fresh stimulus to preach the life-giving gospel of our living loving Saviour, and seemed to rebuke me for my slothfulness in calling men to Christ. Old Sonaton was with me that day, but his voice is now too weak for a mela, and the heavier part of the work fell to me. I preached some seven or eight times.

Again, six days ago, still accompanied by Sonaton, I left Sewry—and, allowing our old friend a little rest in the hackery when he felt inclined, went from village to village on the way thither, preaching the good tidings of the Kingdom. We got in here yesterday, after preaching during the five days some fifty-six times, and on nearly all these occasions to good and attentive audiences. The common people particularly heard us gladly; but in two large villages, where I happened to be alone, after having had an attentive audience of this class, some of the better—I had almost said the *baser*—because the prouder and more covetous sort, came amongst the others and made such a noise that on both occasions I was compelled to leave them. Such occurrences serve to show that the battle is not yet won. In other large villages, however, we had audiences composed of both classes, and were heard with the gravest and most serious attention, whilst we shewed the necessity of a new birth, the forgiveness of past sin, and the perfect adaptation of the gospel plan to all our spiritual wants. The exposition of the moral excellence of the Saviour—of his purity, love, mercy, justice, &c., compared with the vices of their gods, seemed to awe many into listening in spite of themselves; whilst others listened apparently with a real desire to know how they might be saved. In one large village—the name of which you will probably remember—Kándará—after having preached twice, a number of people came after me desiring me to stop and preach to them again. Amongst them was a young brahman who had opposed me previously and been silenced. “We wish you to tell us particularly,” said this very man, “who God is, and how he may be found.” Accordingly, sitting down in the road, I shewed him in the first place that the hindoo devtas are *not* God, relating at some length the deeds of their chief devtas Bráhmá, Vishna, and Shiva, and their goddesses—and then the loveliness of Jesus, “the Saviour,” and his power, together with the excellence of his precepts and the all-sufficiency of his atonement as our substitute, beseeching them in Christ to be reconciled to God; and then, though there were many brahmans in the audience, not one offered a single objection; on the contrary, every one looked to another, remarking that these things could not be gainsaid. We wish and pray, and labour to see more than an assent to the truth indeed, but the overturning of error is a *gradual thing*. Let us bear this in mind, “I will overturn, overturn, OVERTURN, till he come whose right it is.”

---

### FORMATION OF A BAPTIST CHURCH AT ALLAHABAD.

Soon after the overthrow of the Mutiny, the Indian Government moved the seat of administration for the North-West Provinces from Agra to Allahabad. This large and important city lies on a tongue of land formed by the junction of the Jumna with the Ganges, and is the resort every year of very large numbers of pilgrims. The church in the Civil Lines in Agra consisted for the most part of persons employed in the Government offices, and with their removal the church ceased to exist. The members who removed from Agra have for some time greatly desired to revive their fellowship, and to employ the funds derived from the sale of their former chapel in the erection of a new one with a minister's house in Allahabad. This was about to be accomplished during the stay of the Rev. R. Williams in Allahabad; but his speedy removal, through ill health, prevented the fulfilment of their purpose. Various communications have been made to the Committee relative to the settlement among them of another missionary, and there is a prospect of this being soon accomplished.



Meanwhile the brethren have availed themselves of the visit of the Rev. G. Kerry to form a church, consisting of twenty-five members, and we have great pleasure in laying before our readers the series of resolutions passed on the occasion. In years past the brethren have rendered the Society important services in the mission in the North-West Provinces, and we have no doubt that in the future they will as actively as before engage themselves in promoting the kingdom of Christ among the perishing idolaters around them. Allahabad was a station early occupied by the Serampore brethren, and the scene for many years of the devoted labours of our deceased brother Macintosh. The resumption of Christian exertion in this great city cannot but be the source of gratification to the friends of the Society. Its proximity to Oude, and to the unoccupied regions on the Jumna, mark it out as a spot admirably adapted to be the centre of missionary labour.

"Proceedings of a meeting held pursuant to circular at the residence of brother R. Deane, on the evening of Wednesday the 4th of February, 1863.

"Present the Rev. Messrs. Kerry and J. G. Gregson; brethren W. W. and H. Crawford; Carr; Rae, Wittenbaker; Deane; A. R. and J. M. Gordon; McConnell; Pitts; J. and D. Jahans; Carey; Dwarkanath Lahori; James Carter (non-resident)

"Sisters Crawford (Mrs.); Gordon (Mrs.); Rae (Mrs.); Deane (Mrs.); Wittenbaker (Mrs.); Dyce (Mrs.); Spears (Mrs.); D'Souza (Mrs.); Gordon (Misses G. S. R. P. and E. H.)

"Brother Kerry, as announced in the circular, took the chair, and opened the proceedings by giving out the 550th hymn in the Selection, which having been sung, he read a portion of the 4th chapter of the Epistle to the Ephesians, and then called upon brother Gregson to pray.

"Brother Wittenbaker then proposed the following as the 1st Resolution, which was seconded by brother Rae, and having been put to the vote was unanimously approved by a show of hands.—

"Resolved—That we, the undermentioned residents of Allahabad, having, previously to our coming to this Station, been in fellowship with different Baptist churches, and being impressed with the importance of bearing a consistent and Scriptural testimony to those truths and ordinances of the Gospel of Christ, which we hold in common with the churches with which in former times we were associated, do now solemnly declare and record our union together as a church of baptized believers in the Lord Jesus; and that we who now unite as a church of Christ, desire in forming this union to repeat the vows made by us in our baptism, and anew to dedicate ourselves to the service of the Redeemer, and to pledge ourselves by God's grace and help to forsake the vain and sinful pleasures and pursuits of the world, that we may follow more closely in the footsteps of our Saviour, in token whereof we request our brother, now presiding, to give to each one in the name of the rest the right hand of Christian fellowship.'

"The 2nd Resolution proposed by brother W. W. Crawford, and seconded by brother A. R. Gordon, was carried unanimously by a show of hands.—

"Resolved—That as the majority of the friends now united in forming this Church were members of the now scattered church formerly meeting in the Union Chapel, in the Civil Lines at Agra, we regard this church and report it, not as a new one, but as the revived Church of the Civil Lines at Agra, and direct that the record of the various steps which have led to this meeting, with the minutes now passed, be entered in the 'Book of Proceedings' of the Baptist Church in the Civil Lines, which book shall hereafter be used as our Church Book.'

"The 3rd Resolution moved by brother Deane, and seconded by brother Carr, was also by a show of hands unanimously adopted:—

"Resolved.—That our brethren W. W. Crawford and A. R. Gordon, who were deacons of the Church, when it was located at Agra, up to the time of its dispersion, be requested to serve the Church still in that office, and that our brother, M. Wittenbaker be appointed as the third deacon.'

"The 4th Resolution was proposed by brother McConnell and seconded by brother H. H. Crawford :—

"Resolved—That we, belonging to this church, recognizing the duty of mutual forbearance and love in matters wherein as brethren we may differ in opinion, and knowing, that in reference to the question of communion, some of the brethren take different views, determine that, if occasion should hereafter arise, two Communion services may be established, one of which shall be only for the Church here, or for members of other Baptist Churches, and the other service for all the members of the Church who may avail themselves of it, and for recognized Christians of other denominations which maintain the evangelical doctrines of the Gospel."

"Resolution V being proposed by brother Carey, and seconded by brother Dwarkanath Lahori, was unanimously adopted by a show of hands :—

"Resolved—That a record be made of our determination and desire to be truly a Missionary Church and to obtain a Missionary pastor, in order that unitedly we may not only hold forth the word of life to the nominally Christian residents of the station, but also to the heathen around us."

"The 6th Resolution was proposed by brother J. M. Gordon, and seconded by brother McConnell, and in like manner carried unanimously.

"Resolved—That the Deacons be requested to make arrangements for carrying on the Sabbath services of the Church till such time as a settled pastor can be obtained, and that with this object application be made from time to time to different missionaries in India for assistance."

"Resolution 7th, proposed by brother Wittinbaker and seconded by brother D. Jahans, was also adopted by an unanimous vote by show of hands.

"Resolved—That immediate steps be taken to obtain a place of worship, and, if possible, a minister's house, and that brethren Carr, H. Crawford, Deane, McConnell and Rae, with the Deacons, form a Committee with power to add to their number, to see to this matter."

"The 8th Resolution was then proposed by brother A. R. Gordon, and seconded by brother Rae, and approved unanimously by a show of hands :—

"Resolved—That this Church, calling to mind the Christian courtesy and kindness and ministerial care and instruction which its several members have for nearly three years received from the Reverend J. Williamson, Presbyterian Chaplain of this station, desire to record in its church-book its grateful sense of its obligation as a body of Christian people to him, and its earnest prayers to the Head of the Church that he would continually bless and prosper the labours of him whom they have long loved and honoured as a faithful minister of the Gospel of Christ."

"Further, that a copy of the above be forwarded to the Rev. J. Williamson, by the Deacons, with a letter explanatory of our present position and prospects as a church."

"The 9th and last resolution was proposed by brother Carr, and seconded by brother Pitts, and adopted unanimously by a show of hands :—

"Resolved.—That the steps which have been already taken with the purpose of securing for this church a pastor, in connection with the Baptist Missionary Society, be approved by this meeting, and that a copy of its proceedings be sent to the Committee of the Baptist Missionary Society."

"Brother Kerry, before the business of the meeting commenced, stated that the resolutions which were about to be proposed had been framed by him after advising with certain brethren, and on each being put forth and seconded, explained more fully, when that seemed necessary, its object and design, after doing which it was put to the vote.

"The meeting dissolved after singing the 544th hymn in the Selection and prayer by brother Kerry."

GEO. KERRY, Chairman.

## MISSION TOUR BETWEEN DELHI AND ROHTUCK.

BY THE REV. D. P. BROADWAY.

February 5th, 1862.—I left Delhi very early in the morning accompanied by our worthy, humble and much esteemed brother Sabha Chund, who had come in for the purpose, and another brother named Sewburn Tiwari. We left the high road after we got a few miles out of the station, and directed our course to the interior of the country.

The first village we came to was Burwaia. The inhabitants were chiefly Mussulmans, but a very simple set of them. Sewburn Tiwari stood on an embankment of their Muzjid, and began to read a tract. The news of our being there was soon circulated through the place, and there was a general rush from all parts to the spot. They listened attentively without molestation for about two hours, and asked several very interesting questions, which were duly answered, but by and by a Syaad belonging to Delhi, who is in high repute among them, came there. He was very angry with the people for coming out to hear us, and that he knew us very well, that we were called Padries, and told them that we were the enemies of their beloved and much adored prophet huzrat Mahommed, and actually compelled them to disperse by calling out, "Cursed be they who will stand any longer to hear those men."

We then went on to the next village, Bawanna, and as we were entering it, the Zamindar met us, and invited us to the Choupar (a house in which they transact business, and hold their public meetings) and sent a man round to call the people. A large number soon assembled, their Uprahit (priest), a Brahmin of course, also came. Sabha Chund read and explained the v. of Matthew. Sewburn Tiwari followed him up by reading a tract, the Religious Address, and I spoke to them on the necessity of coming to Christ for salvation. They listened the whole time very quietly, their conduct often made me fancy I had a christian congregation before me. Some of them occasionally said Satya hai, satya hai (it is true, it is true), and they seemed to rejoice when they heard that there was no such thing as the transmigration of souls, and that those who believed in the Lord Jesus Christ were pardoned and received into baikunth (paradise) for ever, as soon as they were disembodied. The Uprahit frankly admitted that all we had said was very reasonable and consistent, but he thought it would not be well if the Hindoosthanis became Ungreze (Englishmen), because then there would be no one to cultivate the land, and to do the work of the country. I could not help smiling at the simplicity of the man; however I soon got him over that difficulty, and urged him to think over what he had heard from us respecting the way of salvation, and also to induce the people about him to do the same.

*(To be continued.)*

## MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Lewis informs us that Mr. Anderson was at Kooshtia, making arrangements for the commencement of a new station at that place. Mr. and Mrs. McKenna were on their way to Chittagong. Goolzar Shah, the pastor of the native church, was about to visit the villages, in company with his native preachers, to preach the Gospel in them. He asks for the prayers of the churches of this country.

JESSORE.—From Mr. Hobbs we learn that a planter has offered a suitable location for a new station near his factory, about midway between Jessore and Khoostia. He proposes to place two native preachers there immediately. Ill health has constrained Mrs. Hobbs to decide on a visit to England. She was to sail on the 5th of January. Let us hope she may speedily recover and rejoin her husband in his important sphere.

**LALL BAZAAR.**—Mr. Kerry has paid two visits to the churches to the south of Calcutta, and will be assisted by Mr. Rouse in superintending them. Mr. Kerry's manifold labours have lately tried his health, and he and Mrs. Kerry have had to lament the loss of a newly born babe. Mr. Wenger has taken charge of the native church in Intally. Mr. and Mrs. Parsons, of Meerut, sailed for England, in the "Shannon," on the 23rd December.

**CHITTAGONG.**—We are happy to announce the safe arrival in Chittagong, of Mr. and Mrs. McKenna on the 3rd January, where he will assist our aged brother Johannes.

**BACKERGUNGE.**—The work in this important district continues to make progress; but not without much opposition from the Zemindars. The villages which have recently admitted the Gospel, suffer much from the heirs of the late Ram Roton Roy, so as to constrain Mr. Page to appeal to the Magistrate.

**PATNA.**—While his house is undergoing repair, Mr. Kälberer is residing at Dinapore, daily occupied in preaching to the natives, and also occasionally in English to the soldiers of the Station.

**MONGHYR.**—Mr. Edwards has fully entered on his work at this station, where he will permanently remain. He visits the schools daily, exercises himself in the bazars in reading tracts, and saying a few words to the people, and also once on the Lord's day preaches to the English congregation.

**BENARES.**—Our esteemed brother Mr. Parsons, the loss of whose wife we have had so recently to deplore, has finally resolved to make Benares the future field of his missionary labours. His Translation of the New Testament into Hindi, is rapidly hastening to conclusion, and needs little more than thorough revision to fit it for the press.

**ALLAHABAD.**—We have great pleasure in recording the establishment of a Baptist Church in this important city, consisting of 25 persons, all of whom were formerly united in church fellowship in Agra. The church is in fact a revival of the fellowship formerly existing in Agra, but interrupted by the removal of its members from that city, on the breaking up of the Government establishment. The Rev. G. Kerry being on a visit to Allahabad, the brethren requested him to preside on the occasion.

**DELHI.**—The health of Mr. Evans continues very uncertain, repeated attacks of fever, producing great weakness. He has also been called to bear a severe trial in the loss of his infant child.

**SPANISH TOWN, JAMAICA.**—Mr. Phillippo wishes us to acknowledge very gratefully the receipt of a box of clothing and sundries from kind friends at Northampton. The island is still suffering severely from bad seasons, the American war, and little trade.

**STEWART TOWN.**—Mr. W. Webb, a student of Calabar Institution, has lately settled over the church at this place, including in his pastorate the church at Gibraltar. His ordination took place on the 21st January. His prospects, especially at the latter station, are very encouraging. A student of the Normal School has also opened a day school at Stewart Town. To support the day school, contributions both of money and materials are much required.

**JACMEL, HATTI.**—The last year closed with a midnight service in the chapel, and the first week of this year was spent in daily service. The missionaries report that the attendance at these meetings was good.

**SPANISH TOWN, JAMAICA.**—From the Rev. J. M. Phillippo we learn the death of Mr. George Hall, his senior deacon. He was nearly a hundred years of age, and during the time of slavery was most active in visiting the estates, often by night, to communicate the gospel to the slaves. Mr. Phillippo has also been present at several missionary meetings in Clarendon and Manchester parishes. The attendance was good and the collections were liberal.

**ANNOTTO BAY, JAMAICA.**—Mr. Jones writes that the storms and rains which had lasted nearly three months, a longer period than ever known, had rendered travelling almost impossible. Every sort of business was nearly at a stand. He reports a baptism of 47 persons in December, and the continued efforts of



£ s. d.		HAMPSHIRE.		£ s. d.		SMARDON—		£ s. d.	
Penzance, Clarence Street—		Newport, Isle of Wight—		12 13 4		Contributions .....		3 0 0	
Contribs. (balance) ..		Contributions .....		1 6 8		Biddenden Sun. Sch.		for N.P. ....	
Less expenses ....		Do. Sun. School ..		13 19 0		Tonbridge—		Contrib. (2 years) ....	
7 9 8				Less expenses ..				4 0 0	
Redruth—		Pond, Isle of Wight—		12 15 0		LANCASHIRE.			
Collection for W. & O.		Collection .....		2 6 9		Bolton—		Collection for W. & O.	
Contributions.....		Southampton—		0 7 6		Contributions .....		11 2 3	
21 4 11		Wellow, Isle of Wight—		2 0 8		Colne—		Collection for W. & O.	
Less expenses ..		Contributions .....				Haslingden, Pleasant		Street—	
22 4 11						Collection for W. & O.		2 0 0	
0 16 6		HEREFORDSHIRE.				Liverpool, Myrtle St.—			
21 8 5		Enias Harold—		0 10 7		Juv. Soc. for Rev. W. K.		Ryeroft's Schools, Ba-	
Saltash—		Contributions .....		0 4 9		hamas .....		7 10 0	
Collection for W. & O.		Fownhope—		3 1 0		Rev. J. Allen's Schools,		Ceylon .....	
Do. ....		Collection for W. & O.		1 17 6		Rev. J. Clark's Schools,		Jamaica .....	
Contribs. for N. P. ..		Contributions .....		6 13 7		N.P., Delhi, India ..		12 10 0	
Do. Sun. School ..		Do. for Mr. Ryeroft's		3 5 8		Do., Pembroke Chapel—		Contribs. for India	
0 5 0		Schools .....		2 4 10		Do. for Africa		0 6 0	
		Do. Sun. S. for N.P.		1 12 3		Do. for China		1 0 0	
DERBYSHIRE.		Oreop—		19 10 0		Do., Walnut Street—		Sunday School ....	
Derby—		Contributions .....		2 12 0		Manchester and Salford		Aux.—	
Contributions.....		Less local expenses		16 18 0		Balance of Contribs. by		Thos. Bickham, Esq. 237 4 5	
2 19 0						Of this sum, from		Union Chapel Cong.	
Loscoc—		HERTFORDSHIRE.				Miss. Society—		£12 10 0 for W. & O.	
Contribs. for N.P. ..		Buntingford—		0 18 7		17 15 9 for N.P., and		18 0 0 for Intally School.	
0 12 9		Contributions.....		12 7 8		Rochdale—		Contribs. for N. P. ..	
		Do. for Mr. Ryeroft's		0 15 2		Contribs. for N. P. ..		2 9 2	
DEVONSHIRE.		Hemel Hempstead .				LEICESTERSHIRE.			
Bradninch—		Contributions .....		0 16 11		Arnsby—		Contribs. for Rev. C.	
Contributions .....		Do. for N.P. ....		4 16 11		Carter's Sch., Kandy,		Ceylon .....	
4 1 6		Less expenses ..		4 1 11		6 0 0		LINCOLNSHIRE.	
Exeter, Zoar Chapel—		HUNTINGDONSHIRE.				Boston, Salem Chapel—		Contributions .....	
Sunday School .....		Huntingdon—		20 0 0		Contributions .....		7 13 10	
1 2 0		Contribution for India				Do. for N. P. ....		1 4 5	
Ifracombe—		KENT.				Burgh—		Contbs. Ladies' Work-	
Contribs. for N. P. ..		Ashford—		1 0 0		Contribs. for N. P. ..		ing Party for India	
0 4 1		Collection for W. & O.		6 13 5		0 13 0		3 0 0	
Newton Abbot—		Contributions .....		2 8 5		NORFOLK.			
Collection for W. & O.		Do. for N. P. ....		9 18 10		Bacton—		Contribs. for N. P. ..	
0 13 3		Less expenses ....		0 15 0		Contributions .....		3 3 10	
Contributions.....		Borough Green—		9 3 10		Do. for N. P. ....		1 0 6	
4 16 11		Collection for W. & O.		1 1 0		Loss expenses ....		4 4 4	
Do. Sun. School ..		Contribs. for Africa..		0 5 0		4 4 0			
4 0 2		Crayford—		2 0 0		Diss—		Collection for W. & O.	
Less Heralds & expns.		Collection for W. & O.		2 0 0		Contribs. for N. P. ..		1 1 6	
0 16 2		Contributions .....		0 18 6		Saxlingham—		2 2 2	
8 14 2		Do. Sun. School ..		3 0 6		Contribs. for India ..		1 2 8	
Torquay—		Lewisham Road—							
Mr. and Mrs. E. ....		Contributions.....							
50 0 0									
DORSETSHIRE.									
Dorchester—									
Contributions for N.P.									
0 13 2									
DURHAM.									
Sunderland, Bethesda—									
Contributions .....									
12 0 0									
ESSEX.									
Colnbrook—									
Collection for W. & O.									
0 10 0									
Waltham Abbey—									
Contribs. (balance) ..									
3 18 1									
GLOUCESTERSHIRE.									
Eastington Nupend—									
Sunday Sch. for N. P.									
0 14 8									
Chipping Sodbury—									
Collection for China									
1 4 0									
Contributions .....									
3 19 4									
Do. for N. P. ....									
0 19 0									
Do. Sun. School ..									
1 1 8									
Coleford—									
Sun. School for N. P.									
2 5 10									
Lechlade—									
Collection for W. & O.									
0 5 2									
Wotton-under-Edge—									
Contributions .....									
8 0 0									



		£. s. d.			£ s. d.			£ s. d.
Trelegar—			Do. Charlotte Chapel—			by Rev. G. R. Henderson		
Contributions	5 0 0		Contributions	5 3 0		Brown's Town Bethany,	0 0 0	
Whitebrook—			Do. Contribs. by the			and Sturge Town, by		
Contribs. for N. P.	0 12 3		Ladies of the Baptist			Rev. John Clark	29 0 0	
PEMBROKESHIRE.			Churches in Edinb.	14 3 0		Conlart Grove, by Rev.		
Groesgoch—			for China Mission			J. Steele	5 0 0	
Collection	8 12 10		Eyemouth—			Dry Harbour and Salom,		
Tabor—			Sunday Schools	1 4 9		by Rev. J. G. Bennett	4 0 0	
Contributions	3 0 4		Glasgow, Baronial Hall—			Ebenczer, Grocnock,		
Do. for India	0 19 0		Contributions	5 1 0		Porus, &c., &c., by		
Do. for China	0 19 9		Do. Blackfriars St.—			Rev. W. Clayton	10 0 0	
			Contributions	30 10 0		Falmouth, by Rev. T.		
Less expenses	4 19 1		Do. John Street—			Lea	10 0 0	
	0 0 8		Contributions	3 0 10		Lucca, Fletcher's Grove,		
	4 18 5		Do., N. Frederick			and Green Island, by		
SCOTLAND.			Street—			Rev. W. Teal	15 0 0	
Scotland on acc. by Rev.			Collection	2 7 8		Montego Bay, Watford		
Dr. Evans	51 0 0		Irvine—			Hill, and Gurney's Mt.,		
Anstruther—			Contributions	6 8 0		by Rev. J. E. Henderson	20 0 0	
Collections	9 16 5		Kirkcaldy, White's			Mount Carey, Bethel		
Contribs. for N. P.	1 15 1		Causeway—			Town, and Mt. Peto,	14 0 0	
Berwick-on-Tweed—			Contributions	9 15 3		by Rev. E. Hewett		
Contributions	16 15 3		Paisley—			Mount Lebanon, Whit-		
Cupar—			Collection, Storie St.	4 2 2		field, and Refuge, by		
Contribs. on acc.	7 10 0		Contributions	76 1 7		Rev. J. Elliott	8 0 0	
Dundee—			Do. for China	10 0 0		Mount Merrick & Point		
Colls., Panmure Chap.	3 10 0		Perth—			Hill, by Rev. R. E.		
Do. Ward Chapel	6 3 8		Contributions	21 8 6		Watson	3 0 0	
Do. Public Meeting	3 3 10		Do. for China	6 0 0		Mount Nebo and Monea-		
Contributions	23 17 0		Do. for N. P.	0 12 1		gue, by Rev. J. Gordon	5 4 0	
Do. Old Scotch Ind.	4 0 0		Rothsay—			Refuge and Kcttering,		
Do. Meadowside Ch.	2 0 0		Contributions	5 5 9		by Rev. E. Fray	10 0 0	
Do. Lambs Hall for T.	5 0 0		Saint Andrews—			Rio Bueno, by Rev. D. J.		
			Contribs. on acc.	7 10 0		East	4 0 0	
Less expenses	47 14 6		Stirling—			St. Ann's Bay and Ocho		
	1 15 6		Contributions	11 10 0		Rios, by Rev. B. Mil-		
	45 19 0		IRELAND.			lard	15 5 0	
Dunfermline—			Waterford—			Salter's Hill and Maldon,		
Contributions	17 5 0		Contributions	1 10 0		by Rev. W. Dendy	5 0 0	
Do. for N. P.	1 2 0		Do. for N. P.	4 1 6		Shortwood, by Rev. J.		
Edinburgh, Dublin St.—			FOREIGN.			Maxwell	3 14 11	
Contributions	79 0 10		JAMAICA.			Shrewsbury, by Mr. S.		
Do. for China	5 0 0		Contributions for the African			Holt	2 0 0	
			Mission from Jamaica for			Stacey Ville and Para-		
Less expenses	84 0 10		the year 1862—3, by Rev.			disle	3 0 0	
	2 18 5		J. E. Henderson, Treas.—			Stewart Town and Gibr-		
	81 2 5		Annotto Bay and Buff			raltar by Rev. W. M.		
			Bay, by Rev. S. Jones	3 10 0		Webb	8 0 0	
			Bethlehem, by Rev. J. J.			Thompson Town, by Rev.		
			Porter	1 4 2		George Moodie	7 0 0	
			Bethseph and Hastings,			Waldensia and Unity, by		
						Rev. J. Kingdon	13 11 10	

## ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following:—*

G. Lowe, Esq., Finsbury Circus, for a parcel of Magazines.  
 Friends at Lime Grove, for a parcel of clothing, value £5, for Mrs. Sakcr, Cameroons,  
 West Africa.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-  
 fully 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, Moor-  
 gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-  
 Andrew, 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.