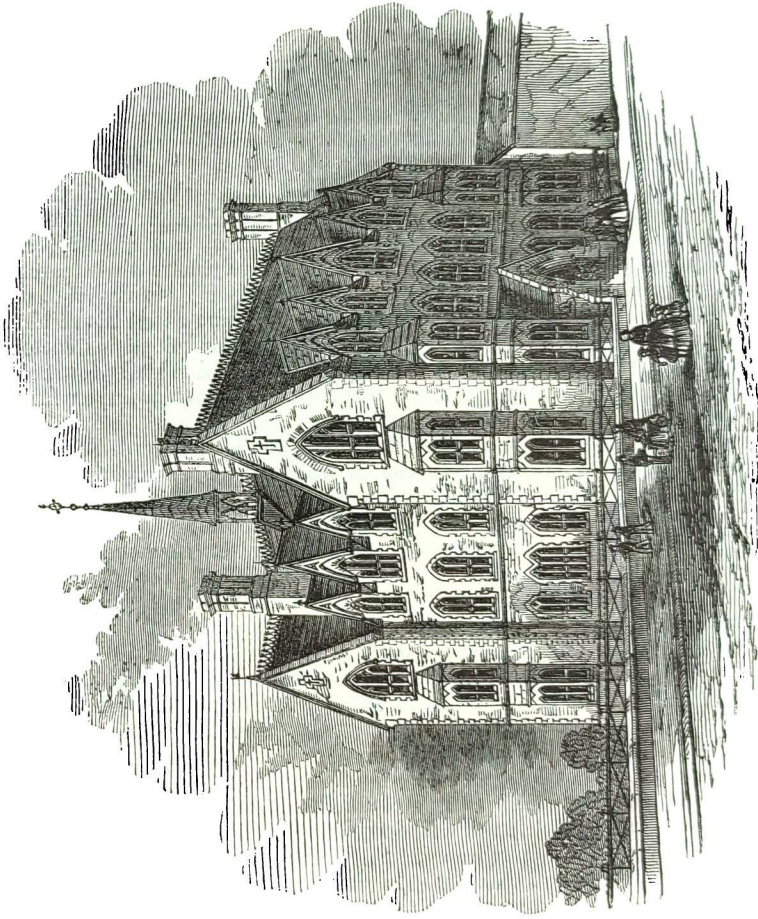
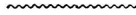


# THE MISSIONARY HERALD.



BOYS' MISSION SCHOOL AND HOME, BLACKHEATH.

## HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES.

THE engraving on our first page will give our readers a general idea of this edifice, the inscription stone of which was laid by the Earl of Shaftesbury, at Blackheath, November 27th, 1856. It will be interesting to them all to possess some information of the origin of this institution, which is not only a good school where the children receive a sound and useful education, but is a *home* for them as well. Those children who may not have friends in this country to receive them during the vacations, are permitted to remain without extra charge, and their holidays are made as agreeable to them as circumstances will allow; in a word, it is for a time truly their HOME.

This institution was commenced in 1842, was much interrupted in its progress for the first ten years, but attained its present more consolidated and organised position about four years ago. A want had long been felt by missionaries, of a suitable home and school in their native land to which their children might be sent, where they would be cared for by sympathising friends, and their own interest in missions excited and sustained. The depressing influence of tropical climates, and the still more unfavourable influences of heathen customs and idolatry, and the absence of suitable schools in the countries where their parents labour, require that they should be sent, at an early age, to England. It is a great relief therefore to the anxious parent to know that his children are not only committed to the care of competent and pious instructors, but that the secretaries of the leading societies, and friends connected with them, take the oversight of the institution, and endeavour, as far as possible, to supply the absent parents' place.

During the past four years two houses have been occupied in Mornington Crescent; but owing to the increasing number of applications more room was required, and it was thought by the committee desirable to erect a building designed expressly for the purpose. If the necessary funds could be obtained, not only would the object be more perfectly secured, but a large saving in rent would accrue. The design was announced, funds came in, and the committee felt themselves justified in carrying it out. After many inquiries, with many disappointments, and very much trouble, an eligible piece of ground was secured at Blackheath, near the railway station; and it is hoped that the building will be ready to receive the pupils by next midsummer. Accommodation will be provided for one hundred; whereas at present the committee have not been able to receive, with comfort, more than forty.

Seventy-one pupils have been received since 1852, and, with very few exceptions, all these have completed their education in it. This fact shows how truly satisfied our missionary brethren are with the institution. Many more than those in the house are expected daily, and applications continue to be made. In order to keep pace with them, no other course was open to the committee but the one which they have adopted. To carry it into full effect, they will require *at least* £4,000 beyond what they have received. They have no fears about the ultimate realization of the amount, though immediate difficulty will be experienced. It is hoped, however, that donations will flow in, and we shall be happy to receive any contributions from friends who may read these lines.

Such is the nature, and such are the objects and present prospects, of the Home and School for Missionaries, the erection of which friends met to

commence on the 27th of November last. The pupils were placed in a conspicuous space, and after singing a hymn, and prayer by Rev. J. C. Harrison, Dr. Tidman, in compliance with the request of the committee, gave a brief account of the origin and progress of the institution, and after enforcing the claims of it on some such grounds as those which we have brought forward, proceeded to observe that not only was a good English education imparted, but the elements of Greek, Latin, and Mathematics; that the institution was not denominational, for it united not only Baptists and Pædo-Baptists, but the children of any evangelical missionary, of any country, and of any name, would be eligible for admission. This is most important, is a great advance on the plans of preceding times, and to which we invite the special attention of our friends. Moreover, this institution is not a charitable one in the usual sense of that word. The larger portion of the expense of the education of the pupils falls on their parents; what remains being met by the annual subscriptions. The parents are assisted *so far*; but the main thing to which they look is that the school is a *HOME*. We understand that the Directors of the London Mission have voted £200 in token of their goodwill. A similar sum can hardly be expected from our Society, with so much smaller an income; but we do hope that a handsome vote will be made.

The documents to be deposited in the stone having been read by the treasurer, Thomas Spalding, Esq., the trowel was handed to Lord Shaftesbury by N. Griffiths, Esq., treasurer to the Building Fund, and he, having first laid the stone with the customary formalities, congratulated the friends assembled on the issue of the proceedings of the day.

The Home feature of this institution seems to be regarded by all as one of its most attractive and important. On this point Lord Shaftesbury dwelt with his usual kindness and force. Among other topics he observed, "Institutions such as this cannot be considered as establishments of mere benevolence. I look upon them as institutions founded in right, justice, and necessity. The labourer is worthy of his hire, and one part of his hire is, that where he gives up the enjoyment of home comforts in order to discharge certain great duties, those who call him to surrender those comforts and discharge those duties must supply those things which, by the position he occupies, he is not able to obtain for himself. It is, I say, a matter of great justice, and not an eleemosynary affair. If you were to take that view of it, you would much degrade the institution, and enfeeble the moral position and dignity of your own missions. Just consider what an effect this home and school must produce upon the missionaries themselves by allaying some of their deepest anxieties. And how necessary this is will be apparent when you recollect how many and peculiar are the causes of their anxiety owing to the position in which they are placed. In their case there is added to the ordinary degree of mortality a large waste of health and strength consequent upon an exhausting climate. Then there are actual diseases with which they may be beset, and the wear and tear of mind in the discharge of their high and solemn duties; so that many of them become true martyrs, and find an early grave. And when the missionary reflects upon these things, if he has to feel, in addition, that, when he shall be taken away, there is no provision made for the support of his wife and children, the cankering care of such a thought must of necessity do much to unfit him for his work, and prevent his going forward in that

enterprise upon which he has entered. And, on the other hand, how it nerves the missionary's arm in his conflict with evil, that, if he is called upon to lay down his life in the fight, those so near and dear to him as his wife and family will be taken care of."

Other speakers followed, and the Rev. J. Sherman closed the proceedings with prayer. The company then adjourned to a temporary building erected for the occasion, where a cold collation was provided, Lord Shaftesbury presiding until the cloth was drawn, and, when he was obliged to retire, Mr. Apsley Pellatt, M.P., taking his place. The Hon. and Rev. B. W. Noel, J. C. Harrison, J. Sherman, C. H. Spurgeon, Dr. Porter, of Madras, W. Gill, J. Russell, and other gentlemen addressed the meeting, in further explanation of the purpose and object of the Home and School for the Sons and Orphans of Missionaries.

Thus has been supplied a want long felt, and an institution has been established which will exert a mighty influence for good on the mission cause generally. Missionaries in distant lands will rejoice greatly for the sake of their beloved children, while another proof will be given to them of the deep concern and sympathy felt at home for themselves and for those so dear to them.

A few words respecting the internal economy of the School, extracted from the last Report, may not be amiss. The examination of the pupils at Midsummer, 1856, was conducted by Professors Newth and Godwin, and Rev. R. H. Marten. Mr. Godwin says, "I was much pleased with all I saw and heard, and consider the condition of the school to be a just cause of congratulation to all who are connected with its management." Respecting the mathematical instruction, Mr. Newth remarks, "I have great pleasure in reporting that a full majority of the pupils have passed a most creditable and first-class examination, and that the rest, with one exception, have answered satisfactorily." Mr. Marten observes, "The examination I have conducted at the Boys' Mission School has afforded me the highest satisfaction."

From many of the parents letters have been received expressive of their gratitude that such an Institution has been founded, whereby many most painful anxieties are relieved, and a feeling of confidence experienced that their children, though so far away from them, are under the care of sincerely kind friends, who do their best to promote the welfare of the pupils committed to their charge. Mrs. Flower, the widow of a missionary, is the matron. In Mr. Lemon, the head master, the committee have reason to repose entire confidence; while a committee of ladies often visit the school, so as to insure the domestic comfort of all within its walls. It is most gratifying to have to add that some of the pupils have given satisfactory evidence of genuine piety. Having taken a lively interest in this institution for several years, and had a personal share in its management, we can add our testimony to its usefulness and efficiency.

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## FOREIGN INTELLIGENCE.

### INDIA.

CALCUTTA.—Mr. Thomas writes under date of November 8th, and the information he supplies regarding the Barisaul case will be read with great interest; though the losses of our poor persecuted fellow-Christians there will



not be made up to them as a consequence of the judgment of the Superior Court. This will be done, we should hope, by friends in Bengal.

"I was glad to learn a few days after my last was written, that Mr. Morgan had received your letter, authorising his going home. The doctor now says he must not attempt to go until January or February, as he fears the effect of cold, should he arrive in England in the early part of the year.

"Mr. Wenger has had his eldest son very ill, and though he appears now improving, the father is not quite free from anxiety about him. I am sorry also to add, that our dear brother himself has had a smart bilious attack, brought on, no doubt, by anxiety and want of rest through attending on his sick boy. He appears to-day much better, so that I hope he will soon be restored to his usual health. The rest of our families are in tolerable health.

"You will be pleased to hear, that the

three judges to whom the Barisaul case was submitted, have decided in our favour. The question which they were to consider was, whether the decision of the judge was according to the evidence. They have given it as their opinion that it was not, and that the decree of the magistrate ought to have been upheld. This result has not yet been officially made public, but the report has come to us in such a way that we cannot question its correctness. This opinion of the Sudder judges cannot set aside the decision of Mr. Kemp; but the moral effect will be beneficial. I am doubtful whether anything now can be done to repair the injury sustained by the native Christians; but if the past cannot be remedied, we may hope for juster treatment in future."

**BURMAH.—RANGOON.**—We have received the following letter from Mr. Underhill, dated October 2nd. It was written soon after his arrival, and before he had an opportunity of seeing much of the Burmese Mission. But first impressions of new scenes are so fresh, and generally described so vividly, that a reader often enjoys them more than when they are the result of a greater familiarity with them. Burmah is very different from Bengal, and the Indian Government are rapidly making vast changes there.

*Burmah.*

"We left Calcutta as we proposed, and arrived here through God's blessing on the 27th. We have found a home at the house of Dr. Brandis, whose wife you will remember as Mrs. Voight, and as sister of Mr. Marshman. . . . The numerous friends and events we are mutually acquainted with, give great interest to our visit, and the kindness of our host and hostess deserves very honourable mention. Our voyage was a very pleasant one, and with very little incident. . . . Rangoon river, like all alluvial rivers, has flat banks; while the city would present no attraction whatever, were it not for the great Pagoda, with its gilded top, which shone upon us for miles before we reached our anchorage off the Government Wharf. Rangoon is a city in process of re-construction. New roads are laid out. The native houses have been pulled down, and only partially rebuilt. Population is gradually returning, while the English occupation is showing itself in metamorphosing everything. The innumerable Pagodas of Rangoon are no more. They have been thrown to the ground, and the bricks of which they were built, have been used for the roads. The Buddhist monasteries have, in many cases, shared the same fate, and from these changes the town very slowly recovers its former magnitude and populousness.

*The American Mission.*

"We did not unfortunately arrive in time to be present at the examinations of the Karen High School, which contains about 190 boys and girls. But for two days this week, the Karen Home Mission has had its meetings, and at most of these I have been present. The Rangoon branch of the Karen Mission, under Mr. Vinton and Mr. Brayton, consists of about 36 churches, with more than 2,000 persons in full membership. There is a school in connection with every church, and 600 children in them. Seventeen of these churches support their own pastors, the other nineteen are comparatively new churches, and do it only partially. The remainder of the salary is furnished from the funds of the Home Mission. This society is purely Karen, and has existed only for two years. Last year these Karen churches contributed about 780 Rs. to its funds, which money is spent in supporting the native pastors referred to, and several itinerant preachers. Besides this they erect their own chapels and school-houses, and have contributed towards the erection of a brick chapel at Kemendine, the centre of the mission, 3,000 Rs. This will give you an idea of the zeal and liberality of this remarkable and interesting people. During the service, one man was ordained to go beyond Prome to labour, while there are

not men enough to meet the incessant demands in all directions for preachers and teachers. I hope to know much more yet about them, and will not now enter upon the rapid spread of the gospel in their midst, or the singularly interesting phenomena attending their reception of the gospel. Would that the native Christians of India had a tithe of their zeal, self-reliance, and ardour for Christ and the salvation of men! I am endeavouring to obtain some clue to the causes of this great movement. Modern missions present nothing like it elsewhere. It would of itself suffice to answer the sneers and

calumnies of the 'Westminster Review.' The arm of the Lord has wonderfully been revealed to this depressed race.

"I am thankful to say that we continue quite well. God has dealt very graciously with us in this respect during our long sojourn in the tropics. I long to be at home and at work again, and trying to impress our brethren with the magnitude of the work God has called us to undertake. We must have more prayer, and more men, even to hold the ground we have taken; but what shall be done with the regions beyond?"

**MONGHIR.**—Mr. Parsons continues to carry on his translation of the Scriptures in Hindee, though he does not wholly confine himself to this work. In this he is wise. For a change of occupation is beneficial every way; and the grand purpose of a missionary, preaching the gospel, is not neglected.

Ere long Mr. Parsons will remove to Agra, where his translation work will be carried on with greater advantage, while his presence there will strengthen our mission in that district: and it needs strengthening, for Mr. Williams's health, we regret to say, is not very firm. We trust, too, that Mr. Kerry will soon be safely landed in Calcutta, to be ready to take Mr. Morgan's place, who will be leaving next month. Still there will be great difficulty in meeting the requirements of Monghir, as Mr. Lawrence strongly objects, as he well may, to be left alone. We trust, however, that Mr. Parsons' place may be soon supplied; and there is some hope of this wish being gratified.

"I am thankful to be again permitted to address you after my usual interval, in health and strength. Through mercy I have been enabled to keep steadily, from day to day, at the translation; but not the whole day, for my afternoons are regularly devoted to the chapel services or out-door preaching. Perhaps the translation might be expedited by my being the whole day at it; but it is certainly much more refreshing to the spirit to have some variety of occupation; and, from past experience, I believe it is highly conducive, if not really necessary, to my health. Add to which, constant intercourse with the people promotes a knowledge of their idiom, and the public preaching of the gospel is our principal work as missionaries. I hope, therefore, I may be able to continue this healthful and useful division of my time.

#### *Progress.*

"Since my last, Mark has passed through the press, at least the last proof was returned by me some time ago, and I suppose it will soon be issued. I am now busy on Luke. While Mark was passing through the press, in order to realize, as far as might be, a suggestion of Mr. Underhill, that it would be well if there could be a complete coincidence in *meaning* between the three versions our mission is interested in, in Upper India (namely, the Bengalee, Oordoo, and Hindee,) I went through Matthew and Mark, comparing them closely with brother

Wenger's last revision; and where there seemed a difference, I reconsidered it, and either adopted a form coinciding with his, or have noted the place for consultation with him. Brother Lawrence is about to start in a few days on the river for a preaching tour. By the time he returns I hope to have made good progress in Luke; and then I purpose, if I can, to pay a visit to a Christian friend, and good Hindee scholar, in Tirhoot, whom I have always consulted in my translations, and read over what I have done, to endeavour to discover and correct deficiencies or errors.

#### *Itinerary.*

"The general work of our station has proceeded as usual. The party of itinerants, who had gone out into the Tirhoot and Purneah districts (namely, Nainsookh and Bundhoo), with our brother missionary from Patna, Mr. M'Cumby, returned on April 26th. They had visited three fairs, several markets, and a great number of villages—some very large ones—in the course of their tour; and they also paid a visit to our mission station of Dinagepore, the scene of our dear brother Smylie's self-denying labours. Mrs. Smylie is still there, and showed them great kindness. Brother Nainsookh expresses himself as much pleased with the native brother, Paul Rutton, who is labouring there. He appears to be diligent in his work, and has made himself familiar with the peculiar

brogue of the district. Our itinerants also met with a man who had received instruction and Scriptures from Paul, and who appeared, from the conversation they had with him, to be a sincere convert to Christianity. The attention manifested by great numbers of people in the fairs and villages was very pleasing, and a great many persons were found ready to pay a small price for the Scriptures. Oh, that some of this seed may fall into good ground, and bring forth fruit unto eternal life!

*Native Work.*

"On the 6th of May, our native brother, Soodeen, also returned home, after having spent considerable time with our brother Kalberer, at Patna, and in a tour to Gya, and other places. Soodeen says of Patna, 'that the people are more attentive than they used to be, and would seem to be more and more anxious to hear, and there is much less disputing than there used to be.' Of Gya, likewise, he gives a similar account: 'Very great crowds assemble to hear, and are generally very attentive, and there is very little disputation, only occasionally a person asks questions in a friendly spirit, and the pilgrim-hunters are become very quiet, and do not trouble us, but stand and listen.' Our brethren met with some individuals who seem to have a more especial interest in the truth. Thus in Gya, Soodeen met with a schoolmaster, a Brahmin, but well read in English, as well as the native tongues, who appeared to have lost all confidence whatever in Hindooism, and is a constant reader of the Scriptures; and a student also, who came daily to him for conversation and instruction in the meaning of Scripture. Bundhoo, in his journal of the above-mentioned tour, mentions a 'poor shepherd,' who said, that for some days he had heard of the brethren being in his neighbourhood, and having now the pleasure of seeing them, begged to have the word spoken to him. He remained

with them till evening, and heard much about the gospel, and discussed his former opinions. Before leaving he said, 'I am now convinced that the Seebnarayunee sect, to which I belong, is all false—my only confidence is now in the Lord Jesus Christ.' Among their hearers in one of the markets was a travelling dancer, who paid great attention to what was said, and boldly avowed his conviction that all the Hindoo gods and incarnations were false, and that he had now found the true Saviour. A Brahmin, also, at the same market openly stated many of the immoralities ascribed to the Hindoo gods, as proving them to be false gods, and then advised the people to hear of Jesus, and believe in him, though, alas! without giving evidence that he had done so himself.

*Hopes and Fears.*

"In Monghir we are gratified by meeting sometimes with persons who say they read the Scriptures often, and who exhibit a considerable knowledge of their contents. There are, also, some who, we know, meet together for the purpose of reading the Scriptures and improving their acquaintance with them. These facts are encouraging, and we trust we may never give way to weariness or unbelief, so as to slacken in our exertions. But how much do we need the outpouring of the Divine Spirit, without which these buds and flowers do not bring forth the ripe fruit we wish to gather! After having often informed you of these bud-dings of knowledge and conviction, how do we long to tell you that our earnest desires and the ultimate purpose of the mission have been realised, in souls converted and walking openly and consistently in the ordinances of the gospel! Let us hope that the dear friends and supporters of the mission will be much in prayer for this, as a matter not doubtful, though future, but one for which the Lord will be inquired of by the house of Israel."

BARISAU.—We have received a letter from Mr. Martin, giving at great length the result of his observations in the district where he labours, and which we regret not having had space for before this. Having been there now sufficiently long to form a judgment of what is going on about him, of the people, their superstitions, the methods employed to communicate the knowledge of the gospel, and the nature of the agency endeavouring to do that work, his remarks are worthy of consideration. There is a freshness of tone, and a graphic truthfulness of description, which cannot fail to interest the reader. His testimony to the usefulness and simplicity of the native preaching we have read with unaffected pleasure; while the picture he draws of the degradation, pollution, and profligacy of the people generally, is affecting to the last degree. It is manifest, too, that these topics can only be handled in a very general manner. The naked truth would alike shock and disgust. But if the modified statements which Mr. Martin gives of the scenes which met his eye are such only as can be printed, how would they affect us if they were plainly and truthfully depicted! Well may brethren who labour in India constantly implore Christians at home to remember them in their prayers.

"This year's statistics of the churches in the district of Backergunge will tell a sad tale. For many weeks past cholera has been prevalent in several of the Christian and heathen villages, and death to a fearful extent has been the result. How necessary it is for us to watch and be ready! 'for we know neither the day nor the hour when the Son of man cometh.'

"Since our return from Calcutta at the close of the conference in September last, Mr. Page and I have attended many markets and several large melas in this district. Mr. Anderson accompanied us to most of them. He and Mrs. Anderson were spending a few weeks with us here at that time, and the health of the latter improved very much by the change. It was pleasant to meet together again. Such intercourse braces one afresh for the work, while it is found also to be good and profitable in other respects.

#### *Preaching to the Multitude.*

"I will now give you a brief account of the melas; from it you will be able to gather an idea of the nature of our work among the heathen. The first mela that we attended commenced on the 20th of October last. It continued for three days, and was held at three different places, all a short distance from Barisaul. The first place is called Rarkatee. Mr. Anderson and I and seven native preachers were present. Mr. Page could not find it convenient to be with us, other duties having called him away to one of the stations. The spot chosen for this gathering of people possessed no charms, no attractions, nothing that one could desire. It was on the bank of a river. There were no trees or houses to be seen; the land was low and wet; every tide seemed to overflow it, and almost every man you saw was covered with mud to the knees. Having selected a suitable place, and having stuck up two bamboos with a coarse mat tied to them to keep off the sun, Mr. Anderson and I seated ourselves in the shade, and the native preachers addressed the crowds that gathered around us. This, to me, was a new phase of missionary work; I had never seen it in this fashion before, and I was most deeply interested in it; it gave me a better notion of the true character of the work of an evangelist than anything I had ever seen or heard. The preachers divided themselves into two parties, and spoke in different parts of the mela at the same time. Each spoke in turn. The congregations were sometimes large and sometimes small, varying from 50 to 200. The preachers acquitted themselves well; they threw their whole heart and energy into the work; and upwards of three hours were occupied

in this way on the same spot. Being able to understand most of their words, and to follow them generally in their arguments and trains of thought, I felt peculiarly gratified in listening to them.

#### *The Service on the River.*

"When the shades of evening came on, and the noise and bustle of the people made it desirable for us to remove to another place, we returned to our boats, and there the preachers continued their addresses until it was quite dark. Sometimes, four or five boats would gather around ours, all crammed with human beings, who, for the most part, listened attentively to the gospel. It was a beautiful sight, and one that made a deep impression on my mind. From what I had heard of the character of Bengalees, and especially of native preachers, I was not prepared for such earnestness and perseverance. But the din was sometimes so great that it was with difficulty we could hear the speaker. The mela extended along the bank of the river almost a mile, and all that side of the river was lined with boats stretching back four or five rows, one behind the other. The boats themselves were a novel sight. Such a collection can be seen nowhere but at these places. Though it was a Hindoo mela, the majority of the people were Mussulmans, and none there made themselves more ridiculous. The incessant boat-racing, the noise of the drums, and the harsh and discordant tones of the musical instruments, were quite deafening, and we were glad at last to push our way out, and seek a quiet and retired spot for the night.

"Next day and the day following, the mela was held successively at Ponchokoron and Runatpore. Here the scenery was fine and rather picturesque. At the last mentioned place there was a beautiful bend in the river, and a few wide-spreading trees on each side afforded a grateful shade from the rays of the sun. The preaching was carried on sometimes on land, and sometimes on the decks and roofs of our boats. On one occasion, the preacher stood on the bank and addressed the people on the river below, and in this way large numbers heard the gospel at the same time.

#### *A Mohammedan Festival.*

"On the 9th of November, we left home for the purpose of attending another mela, which was held at a place called Kalisuri, and arrived there on the evening of the following day. This was a Mussulman mela; the name of it is Sheetol Lal Peer (commonly called Sheetolalpin), and it is held in honour of a saint of this name. It was an immense assemblage; on the lowest calculation there could not have

been less than 50,000 people. It extended upwards of three miles along the bank of a river. The land there is high and dry, convenient for all the purposes for which the majority of the people seemed to have come together—viz., to eat, buy and sell, and get gain. It would be unnecessary, and indeed impossible, to give even an idea of the quantity and variety of articles that were brought for sale. Suffice it to say that every description of commodities in general use among the Bengalees, whether articles of food, clothing, or ornament, was to be found there. These goods were brought from Calcutta, Dacca, Barisaul, and other parts of the country. From one end of the mela to the other, slight sheds were constructed, consisting of the oars of their boats, a few bamboos, and mats. These were placed in three, and in some parts in four, lines, forming parallel streets and lanes along the bank of the river. Tailors, carpenters, smiths, &c., all were to be seen busy at their work, and shopkeepers intent on their various employments. Every man had his little patch of ground measured out to him by the professed descendants of this celebrated saint, who have now become so numerous that their name may be called legion. The rent of the land alone during those few days must have brought an immense gain to the owners. Mr. Page, Mr. Anderson, and I, and ten native preachers, remained five days. We sometimes formed two, and sometimes three parties; one party generally occupied the tent, and the others went to different parts of the mela. The hours devoted to preaching were from seven to ten o'clock in the morning, and in the evening from three to sunset. There was scarcely any shade to be found except in the tent, and the sun was sometimes so powerful that it was with difficulty we stood under its scorching rays, even with our sola hats and covered umbrellas. But the gospel was preached faithfully and earnestly, often to four or five hundred people at once, and not without the hope that some good effect was produced. This was sufficient compensation for all our toil.

"Their cooking apparatus on these occasions is rather a curious sight. Between the rows of sheds throughout the whole mela they had their little 'chulas' (or portable hearths), and little fire-places dug in the ground, and hundreds seemed to do nothing from morning to night but cook and eat rice and fowls. It did seem as though they had come for this very purpose, and were under the impression that some peculiar blessing would be the result of these operations. We left on 'the great day of the feast.' Would that it could be called a 'holy convocation!' Indeed, we were obliged to leave. This day was reserved

for the slaying and eating of bullocks, and all the refuse of slaughtered bullocks, kids, and fowls, was exposed to the burning sun; and in consequence of the bad smells which arose from this and other nuisances (not fit to be described), the preachers could not continue their work.

#### *Hindoo Idolatries.*

"The last mela that we attended was held at Laocatee, a very short distance from Barisaul. We left home on the evening of the 22nd of November, and arrived there early the next morning. This was a Hindoo mela, and in many respects was quite a contrast to the Mussulman mela. It was almost as large in reality, though not in appearance. In consequence of its proximity to Barisaul and several villages, the majority of the people walked to and fro every day, so that it was difficult to make an accurate calculation of their number. There is a rich baboo living here named Raj Chunder Roy, who keeps a 'pooja' in his house; and this is the reason, I believe, why the mela is held at this place. Pooja means worship, and is appropriated generally to the worship of idols, but applies also to the worship of any one. The baboo has a pretty large collection of Hindoo gods, as well as representations of many distinguished men of modern times. These are made of sola, and present an appearance somewhat like marble. In addition to all this, there were musicians, singers, and dancers every night as long as the mela continued. The people had free access to the whole, and none but those who understand the character of the Bengalee know the effect which the music, the sight of the singing and dancing women, together with those idol-representations—often not of the most chaste description—produce on his mind. Opposite the baboo's house, and at a short distance from it, there was a temporary house erected for him to sit in at night, while the singers occupied a place in front somewhat in the shape of a square tent. Both were decorated and hung with showy and foolish adornings such as are common among the Hindoos.

#### *Their immoral influence.*

"If I were to draw a comparison between this and the former melas, there are one or two points in which it would clearly appear that the Mussulmans are far in advance of the Hindoos in the scale of civilisation. But this is a delicate subject, and I would not mention it were it not for the bearing which it has upon our work. At the Mussulman mela, there were no idol-representations, and only three or four women of doubtful character; while at this mela, signs of idolatry met the eye almost at every step, and there were three or four hundred professed prostitutes. These as

well as others occupied temporary huts. We remained here also five days, and there were twelve native preachers with us most of the time. The congregations were sometimes exceedingly large, and some of the discussions which took place very interesting; but towards the end the people seemed more disposed to indulge in controversy than to hear the gospel. Much time was spent in fruitless cavilling. A few days at such a place, in the midst of so much wickedness, maddens them, and corrupts both their minds and bodies. At each of the melas we distributed a considerable number of gospels and tracts. This was hard work and tedious too. Mr. Page, Mr. Anderson, and I, thought it desirable, even necessary, for the sake of order and quietness, to give them away ourselves; and we gave to none but those who could read. Almost all the Brahmins can read well, whilst very few of the other Hindoos or the Mussulmans can read at all. The press was so great that it was often necessary to put a pretty stiff shoulder to the crowd in order to maintain our position. If one were to judge of their appreciation of the books from the impatience and eagerness which they manifested to obtain them, he would be sadly mistaken. Many received books who, we doubt not, will never read them. The fact of getting one was a new thing to some, and to others possession was all they desired. Many, however, will read them, and the word of God is its own witness; he has said, 'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

#### *Indifference to the Gospel.*

"It is impossible to make even one visit to these gatherings, and return without a strong conviction that the Hindoos have very little or no faith in the efficacy of their own systems. They do not in their hearts believe that they shall obtain salvation by the performance of any ceremonies. Indeed, very few pay any regard to them at all, and it is no uncommon thing to see a man carrying two or three idols in his hand from the mela as toys for his children, with much the same feeling as an English lady would take home a doll as a present for her little girl. If they worship these things, it is more the result of long-established customs, of the influence of caste, and of their stereotyped notions which forbid change, than from a conviction that they shall derive any real or substantial good from the works of their own hands. If it were otherwise, there would be more hope of them. Did not their conscience tell them that 'an idol is nothing in the world;' had they a sincere and firm confidence in its power to save; it would be much more easy to convince them

of the truth of Christianity, or persuade them to embrace it. They are the subjects of a fearful infatuation. On all the weighty matters both of this world and of the world that is to come, the Bengalee manifests an indifference that is truly appalling. He seems to live as though he thought there was no object in life, nothing worth a moment's reflection, but rupees, his hookah, and his food. Hence it happens that the most solemn truths of the gospel spoken in the bazaar or at the mela seldom affect him. Hence, too, it happens that, though he often signifies his approbation, and calls out 'good words,' he goes away and never more gives them a thought.

#### *Objections and the Answer.*

"It is humiliating to hear the trifling objections which are offered to Christianity, and the still more trifling questions by which the preacher is frequently interrupted. The same questions will be asked, perhaps, twenty times in the same day, and by as many different individuals, who seem to learn and repeat them, parrot-like, without being able to comprehend their meaning, or to know when they are answered. One of the favourite things which they urge, and on which they lay much stress in extenuation of their guilt, is that 'God is the author of sin; that man has no power of himself to do good or evil, and is, therefore, not accountable to God for his conduct, because whatever it is that sins, he has created.' The preacher generally replies to this in a very practical way: 'If man is not accountable, of course it is very wicked to punish him, and if one man steals from another, of course it is very wicked to punish him for the deed; but if it is God that sins and not man, why has the latter a consciousness of guilt? and when he is apprehended for any crime, why does he dread the punishment, and come before the magistrate with fear and trembling? or why does he do such things in private rather than in public?' This appeal to reason and conscience often confounds the objector, and makes him look quite ashamed. It is vain to bring forward the testimony of Scripture on the subject, for the reply will be, 'I have not seen your Scriptures, and know nothing about them.' It is somewhat different with the Mussulman: he will admit a large amount of Scripture truth: but tell him that Mohammed was a false prophet, and that Jesus Christ is the only Saviour, and you at once rouse his indignation and his enmity.

#### *The Native Preachers.*

"Though one cannot help being struck with the sameness of the native preacher's discourses, and the limited information which he possesses, yet we must remember

his means of information have been limited, and he has to deal with men who are generally much more ignorant than himself. On this account his scanty knowledge seems to be but little disadvantage to him. He soon learns all the objections which his opponent is capable of urging, and he is for the most part surprisingly ready in his replies. On the whole, I have been very much pleased with the conduct of the native preachers, and am disposed to think they are more efficient than we are accustomed to regard them, and worthy of more respect than is wont to be shown them.

"I have now given you the result of my own observations at these melas. I need not tell you and our friends in England how much those who are bearing the burden and heat of the day in their efforts to spread the gospel in this dark, wicked land, need your sympathy and your aid. Remember them; they require patience and strong faith; it behoves them to 'quit themselves like men, and be strong.' The barriers which they have to surmount are great, the opposition which they have to encounter is mighty. But truth is destined to prevail, and He who has conde-

scended to use the instrumentality of man in accomplishing his great and holy purposes, has not willed that they shall be accomplished in a day. In the objects that everywhere present themselves to view, we see God moving mysteriously and by degrees. Nature does not clothe the trees with foliage or deck the fields with flowers in a day. There is first the bud, then the opening leaf, after that the full-spreading flower. The husbandman must exercise patience before he reaps the fruit of his labour; he 'casts the seed into the ground, sleeps and rises night and day, and the seed springs and grows up, first the blade, then the ear, after that the full corn in the ear.' So it is with respect to those moral and spiritual changes which so much concern the interests of religion, and the well-being of man in the world.

"I have now a boat of my own, and intend to be constantly on the rivers with two or three native preachers, if they can be obtained. We purpose penetrating into those parts of the district where the gospel has seldom been heard. These journeys will sometimes occupy a month and sometimes less."

## AFRICA.

CLARENCE.—Mr. Diboll informs us that he had received a notification from the Governor of Fernando Po, forbidding him to erect any building of any kind in the place until a written order could be produced from the Government of the Queen of Spain. This notification was to have immediate effect, but was not to interfere with present occupation, *until further orders*. The presence of a Romish bishop and his priests on the island, when viewed in connection with this notification from the Governor, has naturally alarmed our friends, and we have before us a letter from the deacons of the church at Clarence asking for help in this emergency, and intimating that they were preparing to remove in case orders should come from the Spanish Government to suppress the mission. Meanwhile Mr. Saker has been there to afford succour and advice, and throughout the affair has exhibited the greatest prudence, wisdom, and firmness. His letter first speaks of the spiritual condition of the mission, and then goes on to describe the events as they arose, and the steps which he took in regard to them. Whatever can be done at home to secure the protection of our property there, and the liberties of the church, will be done. The bishop is gone home for further orders, and in the present state of Spanish affairs, and judging from the character of the Queen and the Government, he is not likely to have any difficulty in procuring them.

"From Clarence I can again write you a few lines, which I hope will interest you and our friends. I arrived here from Cameroons, on Wednesday last, Oct. 15th, and matters of much interest have occupied all my heart all the week.

"The state of many native minds is very pleasing to me. Among those with whom our friend Wm. Smith has much intercourse, there is decisive evidence of an humble trust in the mercy of God, through

Jesus. I have had an opportunity of meeting them twice, and my heart was much cheered. Through what deeps of ignorance and darkness the soul of man may look unto God! If but the Spirit of grace enter into the deep dungeon of the heart, through all its guilt and degradation and untold ignorance, how keenly, how fervently the soul directs its eyes to Heaven, and in broken accents cries, 'My Father, my great Father, I have none but thee. Oh,



cast me not away into the great bush!  
'Oh, save me for Jesus' sake, who died!'

*Progress amidst Opposition.*

"The visits of our friends to the native towns, for proselytising, have long been interdicted; but when our friends connected with the church do visit them for any purpose, some will seek instruction. Wm. Smith spends the greater part of his time among them, and is highly esteemed by all; but I do not know if we can continue him many weeks longer in his good work. At Basipu, where our brother Diboll began a work, there is at present no resident; and, partly for want of health, and in part the want of a teacher at Clarence School, he himself has not been able to visit for some time. A temporary arrangement made now for the school will relieve him from that tie, and leave him free to embrace every opportunity for evangelistic visits.

"Of the state of the church, our brother himself will be the best informant. The want of spiritual life in some has given me much pain, and I have not failed to open my mouth publicly and privately, to warn the careless and fruitless—and with the words of truth, have sought to draw them nearer to God. These efforts, in addition to the constant labours of our brother, will I hope be successful. Strong and deep is the affection the people still bear me, and I hope for the larger success from this circumstance.

*Old Foes come again.*

"Our brother Diboll has long since informed you of the arrival of Spanish priests and sisters of mercy. He may also have spoken of the processions, which seem to have been intended for the especial benefit of the town. Twice has this procession been tried, and on the last occasion closely connected with the giving away of large quantities of spirit. The scenes of that day, I should be sorry to read, much less attempt to describe, but the drunkenness, and noise as described by others, were frightful. The infamy of that day's doings will not be seen in a day, nor will it be told this year. Disappointment must be the portion of those that expected any holy influence from it; not a single Bible has been closed yet; not a single disciple of Jesus has been turned aside, and not a convert from darkness is as yet heard of.

Perhaps it is disappointment, or it may be real concern for the poor deluded people of the town, led away by our dangerous teaching, as the priests have been heard to express. These or other causes have, at last, led the priests to resolve on our expulsion from the island. How soon this will be effected we know not. At present we intend to continue both public preaching and the school, and await the decisions of Divine Providence.

"Some of the people, believing in the threatened expulsion of their teachers, are already preparing to leave the town and reside on the continent; where, among heathen, they expect less annoyance in their worship than is constantly experienced under a Spanish Governor.

"The natives on the hill manifest much indignation at this threatened expulsion. The news has flown among them already, but it is our wish to have nothing to do with anything they may say or do; for there are not a few who would gladly lay hold of anything of that sort, to charge us with exciting the natives to rebellion, as it is termed. I am indebted to a naval officer for my knowledge of their indignation; and I learn from him that they make no attempt to conceal it.

*Preparations in case of need.*

"Last evening, October 21st, we had a church meeting to make known the opposition of the priests, and the probability of our removal. As I was called upon to preside, the church first passed, unanimously, a resolution declaring a report in circulation against the character of Mr. Diboll, and which is said to have emanated from the church, to be scandalous and untrue. Then the Governor's missive, forbidding the completion of the chapel, was read, and a resolution passed voting all the property of the church to my care and keeping. Then an abstract of notes of the messages from the priests commanding us to leave was read, and then, as it was not deemed needful to take any step for the removal of property, such advice was given as the circumstances seemed to call for. Subsequently and privately, a request was made that I should take such steps now as should be needful to preserve for them the advantages of social worship, either here or on the continent. With an earnest address and fervent prayer we separated."

## HOME PROCEEDINGS.

THE meetings of which we have had any information held during the past month have been very few. The Secretary has visited Oxford, Abingdon, and Bampton; Mr. Allen, Wraybury, Staines, Sunning Hill, and Windsor; and Mr. Denham has been occupied in soliciting donations and subscriptions for Serampore College in London, Greenwich, and Bristol.

In common with numerous friends, of all sections of the Christian church, we were present at the reception of Dr. Livingston by the London Missionary Society on Tuesday, 16th Dec. We never remember an occasion more deeply interesting. The meeting was enthusiastic. It brought back the remembrance of those days when Knibb and Burchell were in England pleading the cause of the oppressed African race. Not only did Lord Shaftesbury, with the heartiness and good-nature that always mark his advocacy of religious objects, preside on this occasion with his accustomed ability, and surpass anything we have before observed in the fervent expressions of gratitude to God, and love to missions; but such men as Sir Roderick Murchison and Sir H. Rawlinson seemed to forget their favourite science, in a higher regard for the probable result of Dr. Livingston's discoveries in the social and moral elevation of the Negro. They paid due honour to him as a man of science and a most successful traveller; but no one could fail to perceive that they did greater honour to the *missionary*.

It would be useless to attempt, with our limited space, an outline even of Dr. Livingston's journeys. They were three; in one of which Mrs. Livingston, daughter of the celebrated Robert Moffat, accompanied him. The last was the most important; for he not only reached the west coast from the centre of Southern Africa, but traversed the whole continent from Loando, in Angola, to Quillemaine, on the Mozambique channel, opposite Madagascar. These various journeys comprised a distance of eleven thousand miles, during which Dr. Livingston encountered innumerable perils, suffered great hardships, and had an unheard-of number of attacks of fever.

The testimony which he bears to the Negro family is deeply interesting. More civilised than the tribes which lie on the frontier of their country, they are also more gentle; and the proofs which he gave of their integrity, kindness, and fidelity, when once their confidence was gained, were very striking. It is not a little noticeable how distinguished men are sure to utter some sentence now and then, which strikes all minds. Thus Dr. Livingston, when writing home respecting the accomplishment of his last most wonderful journey, observed, "*The end of the geographical feat is but the beginning of the missionary enterprise.*" That sentence will never be forgotten. It will become a motto, a sort of household word, as Carey's great utterance has. There is a sort of immortality about it.

There was one remark made by Dr. Livingston at the evening meeting, held at the Milton Club, to which we beg particular attention. "When I went into the Bechuana country, and tried to form an honest opinion with respect to the success which had attended the efforts to diffuse the gospel, I thought the success had not been as great as had been represented. When I had obtained a proper *standing point*, I found the success in that land was very great. . . . If a commission of scientific men were sent out to inquire as to the condition of the people *now*, as compared with their position *before* the gospel was preached among them, I am convinced they would not withhold their meed of praise from the London Missionary Society."

This is the true method of dealing with this question; and we are convinced that for want of a regard to it, friends at home, and even missionaries abroad, have suffered from the disappointment consequent on unreasonable expectations. Unless the Christianity of the natives shows itself in the forms in which it is exhibited by the Anglo-Saxon, it is doubted. Surely, due allowance should be made for native character and habit, and the deep degradation and darkness

out of which they have been brought. It has taken four centuries of severe discipline to bring our people up to the standard they have attained. To expect the same energy, steadfastness, superiority to surrounding influences from which native Christians have but just escaped, is unreasonable and unjust.

Set before them the highest standard of moral excellence, and exhort them to strive to attain to it. But still remember their ignorance, feebleness, previous sensuality, and misery. Look at them in their present comparative enlightenment and purity, in relation to their former degradation and vice, and then all may truly rejoice.

While listening to Dr. Livingston, no one could fail to be interested in his wife, daughter of one whose praise is in all the churches, and whom she much resembles. Lord Shaftesbury's kind and graceful reference to her brought out the strongest expression of feeling. While her husband was exploring Africa, sustained by the excitement of new scenes, new discoveries, and seeing, as he went on, the good which ultimate success in his trials would bring to Africa, Mrs. Livingston was in England. She had all the anxiety of suspense, and the ever-present fear lest her husband might perish amidst the manifold dangers which surrounded him, and had to bear these alone and in silence. And yet there is no shrinking from a re-entrance on the further prosecution of the great enterprise. "Do you intend to go back with your husband to Africa?" we asked her. "Indeed I do, and I shall stick to him too," was her immediate reply. This is heroism. May they both be long preserved for the good of their adopted country, and live to see a rich harvest of fruit gathered into the church of God!

Dr. Livingston is a person of great plainness of appearance. With a strong muscular frame, of great determination and vigour of character, combined with those higher mental and moral qualities which go to form a great man, he is evidently most wonderfully adapted to the work he has taken in hand. But most of all, humility, and an almost childlike simplicity, illustrate and adorn his character. We scarcely ever remember an instance in which these qualities were so conspicuous in one so truly great, mentally and morally, and whose fame has been so wide-spread. We have stated, somewhat at length, our impressions of this eminent servant of God, and of the occasion of his welcome to England. We are sure none of our readers will regret the space we have occupied; and we are sure they will all mingle their cordial congratulations with those of the more immediate friends and supporters of the London Missionary Society.

We are happy to inform our friends that Mr. Taylor, of Birmingham, has seen it to be his duty to go out to Australia. He has resigned his charge at Birmingham amidst the regrets of the church, who have, however, much to their honour, thrown no obstacle in his way. He is now fully occupied in making his arrangements, and will probably leave England in February, by the *Great Britain* steam-ship. May the Divine benediction rest on this important proceeding!

Again do we entreat the pastors and deacons of our churches to do all in their power to secure a cordial and effective response to the appeal for a sacramental collection on the first Lord's day in this new year.

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### FOREIGN LETTERS RECEIVED.

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AFRICA—CAMEROONS, Saker, A., Nov. 1.  
 CLARENCE, Diboll, J., Oct. 21 (2 letters);  
 Saker, A., Oct. 22, 23, 25, and 28;  
 Wilson, J., and others, Nov. 4.

ASIA—AGRA, Williams, R., Oct. 25.  
 ALIPORE, Pearce, G., Oct. 22.  
 CALCUTTA, Thomas, J., Oct. 8 and 24,  
 Nov. 8; Trafford, J., Oct. 21.

CUTWA, Parry, J., Oct. 20.  
 HOWRAH, Morgan, T., Oct. 22.  
 MONGHIR, Parsons, J., Oct. 14.  
 RANGOON, Underhill, E. B., Oct. 2.  
 BAHAMAS—NASSAU, Davey, J., Nov. 10.  
 BRITTANY—MORLAIX, Jenkins, J., Dec. 13.

HAITI—JACMEL, Lilaouis, J. J., Nov. 1 and 27; Webley, W. H., Nov. 4, 11, and 27.  
 HONDURAS—BELIZE, Henderson, A., Nov. 15.  
 JAMAICA—BROWN'S TOWN, Clark, J., Nov. 8 and 24.  
 SAVANNA LA MAR, Clarke, J., Nov. 3.  
 WALDENIA, Gould, T., Nov. 24.

ACKNOWLEDGMENTS.

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

Friends at Arnsby, for a case of clothing, value £30, for *Rev. C. Carter, Ceylon*;  
 H. Pope, Esq., Manchester, for two packages of books;  
 The Sunday School, Lion-street, Walworth, for a parcel of clothing, for *Rev. H. Capern, Bahamas*;  
 The Sunday School, Keppel-street, by the Y. M. M. A., for a box of school materials, value £8, for *Rev. J. Davis, Colombo*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21, to December 20, 1856.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Allan, R. M., Esq., Newcastle-on-Tyne	10	0	0	Islington, Cross Street—Collection, additional, for Relief Fund, Inagua	1 0 0
Cannings, Mrs. Finch-Dean (2 years)	1	1	0	Salters' Hall—Juvenile Auxiliary, by Y. M. M. A., for Salters' Hall School, Camerouns	10 0 0
Carthew, Peter, Esq.	5	0	0	BEDFORDSHIRE.	
Douglas, James, Esq., Chavers	5	0	0	Luton, Union Chapel—Smith, Mrs.	1 0 0
Hatfield, Mr. Robert, Luddington	1	1	0	Wilden—Collection (moiety)	1 3 1
Hayward, Mr. Thomas, Deal	0	10	0	Contributions, by boxes	4 13 2
DONATIONS.		£ s. d.		BREKESHIRE.	
A Friend, for Relief Fund, Inagua	0	10	0	Reading, on account	48 0 0
Angas, Miss, Bideford, for Serampore College	50	0	0	WALLINGFORD—	
Anon, for Relief Fund, Inagua	0	1	0	Collections	9 5 0
E. J., for Widows and Orphans	3	0	0	Do., Dorchester	0 5 0
G. L., for Serampore College	0	10	0	Contributions	14 19 6
Do., for Trinidad	0	10	0	Do., Juvenile	1 18 4
Giles, Edward, Esq., Clapham Common	25	0	0	Less expenses	
Gundry, Mr., for Serampore College	2	0	0	26	7 10
Martin, M., Esq., for do.	2	0	0	1	7 0
Reynolds, Mr. John, Field, for Relief Fund, Inagua	1	0	0	25	0 10
Towers, Mr. S., in pursuance of the wish of the late Mrs. Towers	32	0	0	Wantage—	
Watson, W. H., Esq., for Serampore College	10	0	0	Collections	9 18 4
LONDON AND MIDDLESEX AUXILIARIES.		£ s. d.		Contributions	11 2 11
Bloomsbury Chapel—Contributions, on account	37	2	9	Do., Sunday School	0 19 0
Do., for Serampore College	5	0	0	Less expenses	
Devonshire Square—Sunday School, by Y. M. M. A., for Schools	1	13	6	22	0 3
				1	3 6
				20	16 9
				Windsor—	
				Contributions, for Relief Fund, Inagua	1 10 0
				BUCKINGHAMSHIRE.	
				Wraysbury—	
				Collection	1 15 0
				Contributions, by boxes	1 9 4
				CORNWALL.	
				Launceston—Contributions	3 6 0
				Less expenses	0 0 6
				3	5 6
				PADSTOW—	
				Contributions, for Relief Fund, Inagua	1 0 0
				CUMBERLAND.	
				Whitehaven—	
				White, Mr. Thomas, for Relief Fund, Inagua	0 10 0
				DEVONSHIRE.	
				Chudleigh—	
				Contributions, for Relief Fund, Inagua	2 14 2
				LIFTON—	
				Contribution	0 5 0
				Proceeds of Lecture	0 17 0
				PLYMOUTH—	
				Contributions, for Relief Fund, Inagua	8 12 4
				HAMPSHIRE.	
				Brockenhurst—	
				Sunday School	0 15 0
				CROOKHAM—	
				Contributions, for Relief Fund, Inagua	1 10 0
				PORTSEA, REV. C. ROOM'S—	
				Collection, St. Paul's Square	8 0 2
				Contributions	4 2 7
				Do, Sunday School, Marie-la-bonne	4 7 6
				HEBFORDSHIRE.	
				Boxmoor—	
				Contributions by boxes, for Benares Schools	2 1 5
				Do, Sunday School, for do.	0 18 7
				Proceeds of Tea Meeting, for do.	1 0 0
				St. Alban's, on account	10 0 0
				HUNTINGDONSHIRE.	
				HUNTINGDONSHIRE, on account, by Thomas Coote, Esq.	
				140	0 0



# THE MISSIONARY HERALD.

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A FEMALE PEASANT, CEYLON.

## PROHIBITION OF RELIGIOUS TORTURES IN INDIA.

THE subject of torture in our Oriental Empire has of late very much engaged the attention of the public at home. We are glad now to find that tortures, as a part of the superstitious practices of the people, are consigned to the same fate as infanticide and suttee. The progress of civilisation and the effects of an improved administration of public affairs, have doubtless contributed to these results; but far more is to be attributed to the wide-spread influence of the gospel. In these changes we behold some sure signs of our success.

The following remarks are taken from the columns of "The Christian Times;" and no apology is needed for reproducing them to our readers, since they relate to the great cause in which they are so deeply concerned.

So far distant are we from the scene of action, that even in this dullest season, when there is no domestic question moving to engage general attention, people scarcely make any account of an event in India which deserves the most grateful notice. Mr. Duncan Davidson, magistrate of Poonah, a district of the Bombay Presidency, has been instructed to issue a proclamation for abolishing the custom of swinging by the hook, and of self-wounding by swords, practised from time immemorial by the heathen devotees. For some time past, as it appears, the enlightened part of the Indian community has become sensible of the revolting barbarism of such practices; the Government, aware of this improved state of public opinion, caused an inquiry to be instituted, and the result of this inquiry is Mr. Davidson's proclamation. Henceforth, any one attempting to swing or to be swung by flesh-hook, or to drive swords through the fleshy parts of his limbs, will be taken into custody by the police, and suffer the consequences, whatever they may be, of disobedience to authority. A discretionary power as to the penalty seems to be left with magistrates, and we must hope that if the voluntary sufferers do not desist from wounding their persons, and hazarding their lives, for the sake of sprinkling their own sacred blood upon the spectators, proper measures will be taken to compel them to have pity on themselves. This proclamation does great honour to the Indian Government; and, not to speak of the prevention of suttee and infanticide—customs which were long treated as tenderly as if they had grown virtuous and necessary with lapse of time—we very lately heard that, at the request of the Indians themselves, young widows, no longer burnt, indeed, but perpetually doomed to a compulsory widowhood, were released from that obligation, and may now become members of society. After this wise exercise of the prerogative of sovereignty, the Government of India is now removing another of the customs which had been revolting to humanity. Against those customs the tide of public feeling had begun to set in, and their disuse during a few years will no doubt be sufficient to render any return to them impossible.

But what changed the opinion of the most intelligent natives? and what created any intelligence among them? Undoubtedly that is owing to the influence of Christian missions; and if it had not been for missionaries, councils and magistrates would never have thought of abolishing these various forms of suicide and murder. In Rome gladiatorial shows abounded in spite of Ciceronian refinement: so, in our Eastern empire, a merely secular civilisation would have not only left human sacrifice rampant in all its forms, but also devised new methods of gratifying multitudes with religious cruelties on a far larger scale. One by



one the Government has cut the ties which attached it to idolatry, and the spectacles and institutions which most effectually kept alive a blind fanaticism among the masses of the natives, have been in secession put out of the way. Indifference to positive Christianity, after this, would be most fatal, inasmuch as the millions of India, without a ritual, without feasts, and almost without a priesthood, would sink into pure atheism, with no God to swear by, nor even a demon to be feared. A humanitarian policy would never elevate such people into a position worthy of subjects of Great Britain, and the intelligent portions of Indian society would only despise their rulers as abolitionists of an old religion, without heart or principle enough to provide them with a substitute.

The practices now made unlawful in the Poonah District, and we may hope in every other district of all the Presidencies, so far as they have existed, were not occasional manifestations of religious fury, but compulsory inflictions. Fifteen families of Poonah were set apart and maintained for the express purpose of being thus tormented at the great festivals, and the offerings then made to the individuals mutilated went for the maintenance of those families; and, no doubt, the same authority which makes this mode of maintenance unlawful, will take proper measures to assure the supernumerary swingers against starvation, until the necessity of such provision ceases. So far good. The career of Reformation is fairly opened, and even the sluggish masses of Hindoostan are moved onward with it. The benefits of British rule are now felt in the bosoms of retrieved families, and the inquiry as to what further will be done cannot but wax louder and louder. The sacred families may not henceforth live upon the price of their own flesh and blood; but will the gentlemen of the civil service be willing, in any degree, to subsist on the agonies and groans of tortured tax-payers? Torture by hook is prohibited, and so must be forbidden torture by stone. The Indian must no more swing by his dorsal muscles in the air for the sake of religion, and, of course, he is no longer to be crushed down into the earth, with his back broken, for the sake of revenue. Some expedient may be struck out for making this mode of tax-gathering unnecessary; and the magistrates who so far bestir themselves as to purge the religious festivals of cruelty, even in spite of certain priestly interests and strong popular prejudices, will no doubt be vigilant and magnanimous enough to hazard some trifling inconvenience, if, at that cost, their hands can be cleansed of *all* blood-guiltiness. So much may now be expected, as, no doubt, it is sincerely desired. The act just reported is not isolated, but part of a great effort for elevating the population of India nearer to our own level, and must inevitably be sustained by many other acts, until the object is attained.

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## FOREIGN INTELLIGENCE.

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### INDIA.

CALCUTTA.—ALIPORE.—We have received a letter from Mr. Underhill, dated November 21, a few days after his return from Burmah. We are glad to learn that in point of health the journey has proved beneficial, though he begins to feel the effect of a tropical climate, and is anxious to finish his work and come home. In accordance with the resolutions of the Committee, Mr. Underhill will at once proceed to wind up all his affairs, and will leave Calcutta

by the last mail in February, somewhat earlier than was expected, and will in all probability reach home by the middle of April. His presence at the anniversaries will be a great advantage; and we are glad that this object can be secured and his work out there done too.

"I confess that I should like to meet the subscribers in their Annual Meeting, as being the most facile means of spreading through the denomination a true and clear apprehension of what has been done. If my return be delayed I could not leave India before the beginning or end of May. This would bring me into the hottest season of the year in Calcutta, and expose us on our return to the intolerable heat of the Red Sea. This for my own sake I am anxious to avoid. Before I left for Burmah I was feeling the effects of climate, producing a continual low headache, and I shall be glad to escape the trial of another hot season, both for myself and my wife. All this will, I think, be sufficient to justify the change in the time, while in all other respects I shall be able to see the wishes of the Committee carried into effect. . . .

"Mr. Parsons is now in Calcutta; but will leave in a week or so. As Mr. Jackson is on his way down, I am anxious that Mr. P. should go up as soon as he can.

"Brother Morgan is in a very precarious state indeed, and we begin to fear he will not live to embark. The doctors wish to keep him here till January that he may escape your cold spring weather. I think that there can be little doubt but that Mr. Kerry must occupy Howrah.

"And now for a little good news. The Sudder Dewanny Adawlut, that is the supreme court of appeal in civil cases, has given an opinion condemnatory of the judges' decision in the Baropakhyia case. I must explain that the case of our native Christians could not be appealed by us to the Sudder, as the criminals being acquitted they could not be tried again. But the Sudder Court (Supreme Court of the Mofussil) possesses the power of calling for the papers in any case, reversing the decisions of the inferior courts, and of expressing an opinion upon them. It is not a judgment, because the cause is not reheard or argued; it is an opinion. It does not reverse the sentence of the criminal court; but of course deprives it of all

value, or confirms it as the case may be. Now at Mr. Holliday's instance, the judges of the Sudder have called for the papers in the Baropakhyia case, and have unanimously decided that Mr. Kemp's judgment is not accordant with the evidence, and that he ought to have sustained the conviction of the magistrate. The effect of this decision will be of great value in Barisaul, for the adversary is beaten, and the way will be open for the poor people to recover their land and property. It will be perhaps of greater value at home. Any member of Parliament bringing forward the case as a specimen of Bengali justice, and Bengali courts, and Bengali police, is safe from the reply that the case is not true. The highest court of Bengal has affirmed that injustice and outrage have been committed upon these poor people, and you have an indubitable proof of this state of things in this part of India. Do, then, push it on, for the sake of the public weal. We may now perhaps obtain the just rights of these few poor Christians; but thousands upon thousands of ryots suffer in this way, and can get no redress. Nor would these poor Christian ryots get it, but for our interference. I will try to obtain from the Lieut.-Governor a copy of the opinion. If I succeed, I will send it to you. You are, at all events, now quite safe from contradiction. It has pleased God to vindicate these oppressed and needy people, and to clear the good name of our missionary brethren from reproach. To Him be the praise!

"I intended to have written you a sheet on things in Burmah. But time is not to be had for it. If I can write one by next mail I will do so. I am thankful to say that we have returned in renovated health. A few little ailments have departed, and we are enjoying both the salubrity of the season and the very kind hospitality of Mr. Pearce. His work seems to prosper with the blessing of God. He and Mrs. Pearce and Miss Parker are in excellent health."

## CEYLON.

COLOMBO.—We have to announce, that, after a protracted struggle, Mr. Davis has been obliged to yield to medical advice, and leave for England. We are grieved, too, at the continued indisposition of Mr. Carter, who suffers from relaxation of the throat, and is unable to preach. In other respects his health was somewhat improved, at date of last advices. He was at Colombo when

Mr. Davis wrote, uniting with him in making the necessary arrangements for conducting the mission until Mr. Allen's return. Dr. Elliott continues his most valuable services in carrying on the public services at the Pettah chapel, and superintending the affairs of the church. Mr. and Mrs. Allen will probably be able to leave early in April, and return, we trust, in thoroughly reinvigorated health, for a long course of active labour in a field where they have been so eminently useful.

"You will be grieved to learn that we are preparing to leave Ceylon in the ship *Raven's Craig*, which will sail the latter end of the present month. Under existing circumstances it has cost me much to decide on such a step; but the opinions and reasonings of the four medical men, whom we have consulted, have compelled me to lay aside my objections, and believe it my *duty* to embark as speedily as possible. Our sojourn on the hills was, I fear, an aggravation of my disorder, and before we could reach Colombo, Dr. Elliott in his kindness, had attempted to secure us a passage in the *Fortitude*, but was unable to agree with the captain, respecting cabin accommodation and price. The accompanying extract from a letter from Dr. Elliott to myself will furnish you with his opinion, in which the other medical men fully concur.

"The only advice I can offer in reply to yours of the 17th, just to hand, is, to return to Colombo for the purpose of preparing for the voyage to England. It would be only tempting Providence to remain longer in conflict with its climate, which, if not submitted to by a retreat, may take means to insure a complete victory. Submit then to the will of your Heavenly Father, who knows what is best for his own cause, and his willing servants."

"Brother Carter will take charge of all matters respecting the mission, and Dr. Elliott, with the Wesleyans, will continue the preaching at the Pettah. Some further particulars I shall be able to send by next mail, when everything will be settled. Mrs. Davis is tolerably well, and resigns her charge with extreme reluctance."

## AFRICA.

FERNANDO PO, CLARENCE.—The last and previous mails from Clarence have brought us very varied intelligence. In the mountain the natives have had one of those annual gatherings at which the most fearful licentiousness is indulged, and the poor unhappy women cruelly treated, of which Mr. Diboll recently gave so affecting an account. He has done what he could to repress the vile practices, and as his letter will show, not without a measure of success.

"... I have been twice to the mountain since my last, and have found things a little improved. The children are allowed to come to school more regularly, and some persons are beginning to question the propriety of wearing charms against sickness. A young man came to tell me that he had been to his Moh Man (Devil Priest) for a remedy against pain in his knees, when a piece of grass was tied round his neck to cure him. The young man objected that the pain was not in his neck but in his knees. The debate was strong, and ended in his tearing the charm from his neck, and coming to me for medicine. I have lately had some good opportunities of speaking to the king and his chiefs, in the presence of these Devil men, on the folly of trusting to lying vanities, and the propriety of turning to the living God. They listen with much attention, acknowledged the

truth, but feel much difficulty in breaking from ancient customs.

### *Native Ignorance.*

"I had a company of young women come to my house a few days since, to whom I preached Christ and salvation by his blood; they listened attentively, but seemed not to comprehend the subject. The next day they came again, and so furnished me with another opportunity to exhort them to repent and turn to God. Oh, that I had stronger faith! Our young sister who has been at Fish Town three months, is not labouring in vain; but she must soon be succeeded by some other person, who has enjoyed greater advantages than herself. The people at Robola are inquiring with much earnestness, when I will go and carry out my original design. To such inquiries I can make no reply.

We have several persons about us of whose piety we have no doubt, and who are somewhat familiar with the language; but they are not persons of mental energy or activity, and so they make but little progress; we cannot use them at present. We are crying to God for help in this matter, and I think we are looking for an answer.

"There are some towns a few miles from us, where *New Companies* are shortly to be made, and of course the people are contemplating a repetition of those abominations that have characterised their race, and of which I wrote you last year. These places I must soon visit. The eyes of Robola and Bannapa are upon me, and they are saying that they shall judge of my love to themselves by my manner of dealing with those towns. My visit may involve an expenditure of two or three pounds, to which I hope no objection will be made, seeing it stands in such intimate connection with my mission here. Oh, pray for me, that all my steps among this people may be under the direction and blessing of Heaven!

"At Clarence we have our alternations of joy and sorrow. On the last Lord's day in June we baptized the three persons of whom I wrote to you, and we are not without hope of some others. We at the same time mourn over a case of delinquency of no ordinary character.

"Our schoolmaster came to me last Friday after the morning diet, and told me that at the end of that day his connection with the school would terminate; a young merchant in the town having offered him £18 a year more than we were giving him. I said but little, intending to enter into it myself. On Sunday evening he came and acknowledged that he had done great wrong to God and to me, and told me that he had resolved to stay with the school one month. I consented to his doing so. During that month I have to seek another master for the school. At present I do not know where to look. If I send for one to Cape Coast, or Sierra Leone, and pay for his coming, soon some merchant might, by a great

offer, induce him to leave me. Our comfort is that God never dies, and that his government never ceases; we are looking to him.

"Since writing under the last date, I have been again to the mountain, and there again had my mind much pained at what I saw. I took an early morning-walk, hoping to find some persons to whom I might bear glad tidings. I found an assembly of a hundred men, and the number still increasing. They were all standing in a semicircle, with a priestess in their midst, engaged in attaching charms to their persons. These consisted of leaves and grass, either stuck into their armlet, or tied round the neck; then with a tuft of grass, the dirt at the roots of which was rounded into a ball, holding the grass in her hand, she with the roots touched the whole line of men, beginning from first, to the last; these having all been duly attended to in this way, the grass was put into the hand of the king, who in return administered the precious element to herself. This done, the rush of the women and children, to receive the magic touch, was surprising. Then followed a mixture of oil and ashes, which was rubbed over the chest and forearm of each, with some mysterious touches on the toes and shoulders; then followed yellow paint, with which the men were marked with a line down the forehead to the end of the nose, and with circles on their thighs. All this was done in a short time; the activity of the woman was beyond all comparison.

"I went into their midst and cried, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners!' After preaching to them about fifteen minutes, I returned to the house in much pain of body and mind, occasioned by what I had seen.

"I shall be glad when I shall be able to stand foot to foot with the priests without an interpreter. Do pray for me that I may be more fitted for the great work in which I am engaged."

We furnished some particulars of the late interference of Spanish priests at Fernando Po. We had not space for the whole account, and we subjoin the remainder. From Mr. Saker's statements, it will be seen how he met the attack, and for the present foiled it, by pleading, and successfully, that the arrangement entered into with the Spanish Commissioner, when the previous attempt to suppress the mission was made, was *the law of Spain*, and could not be set aside except by the authority of the Spanish Government. This authority was evidently wanting. Mr. Saker has acted with consummate prudence, and his mild but unflinching firmness is admirably displayed. Our friends at Clarence have been strongly advised to consult Mr. Saker in every emergency, and to be guided by his counsel. We may hope that this assault, as the former one, may end as it began. Meanwhile, our friends are ready to

leave for the continent, if need be. May God graciously grant to them all wisdom and patience!

"I will copy here as an appendix to my letter of yesterday, the paper I read at the church-meeting respecting the priest's proceeding for our removal.

"On Saturday morning last, an official communication was sent to us from the Governor, the design of which is evidently to forbid our completing the chapel, and which is one of the objects of my present visit. The letter is very darkly conceived, but its object is plain to us. (The letter I then read.) On the subject of messages from the priest.

#### *Defensive Proceedings.*

"Monday evening, five o'clock.—A messenger has just left us who was sent by the priest, charged with a message to us to this effect:—That this being a part of the Spanish dominion, and the constitution of Spain recognising but one religion—namely, the Roman Catholic—therefore our worship could not henceforth be allowed, nor could we longer be permitted to reside in the colony. The new missionaries (*i. e.*, the Spanish priests) would now take our place among the people.

"In answer to the question whether the arrangement made by M. Guillenard, the Spanish commissioner, in Dec., 1845 (by which one missionary was permitted to reside in the town and preach the word of God), was now annulled, the messenger said he did not know.

"The whole circumstance was then explained to him, and he was desired to communicate the same, and inquire if the arrangement made by the commissioner with the inhabitants of the town was now cancelled.

"Nine o'clock, p.m.—The messenger has returned to say that the law of Spain could not allow two religions, that the arrangement made by M. Guillenard was only temporary, and intended to last until the priests could arrive; that now after long delay they being installed, there was no farther need of us, and therefore we must close our place of worship and leave the island.

"This not being satisfactory to us, it was

explained to the messenger, that inasmuch as the commissioner was duly accredited, and he had acted throughout as the recognised authority of the Government of Spain, his permissions and arrangements here had all the force of law. The supreme Government doubtless had power to annul or alter the laws at present binding on the community here; yet we were in ignorance of such an exercise of power, and the messenger was specially requested to make known to us the intentions of the Government of Spain, and that until the arrangement made by the commissioner was abrogated by authority, we should certainly continue our worship, and we wished to know if such a law was to be promulgated as would cancel the commissioner's permission.

#### *The Blow, for the present, warded off.*

"To this there was no answer, but we learn privately that the priest acknowledged he had no power to annul the regulations emanating from M. Guillenard, but that he was to return to Spain by the next mail, and immediately on arriving there he would obtain and send a positive order for our instant dismissal, and that then no further time would be allowed us to remove any of our property, not even a day.

"Whether you will think the above of sufficient importance to make any request to our Government for the preservation of our property, I must leave to you. I do not think any great difficulty will come out of it, but if it be needful to claim protection from the consul here, I shall not hesitate. In this visit, knowing the hostility of the Governor, I thought it best to make known to the consul that my visit and residence here are only in a civil capacity, as the agent of our society for the preservation of property, and in any way assisting our missionary resident. This at once takes away the power of sending me off the island as a missionary.

"Constantly remember us in your prayers. Peradventure God will bless us the more for these lowering clouds."

## WEST INDIES.

JAMAICA. — MOUNT CAREY. — We learn from Mr. Hewett, that the money required for sending to this country Mr. Pinnock, the Calabar student, whom the Committee has resolved to see with a view of determining his going to Africa, has been raised—that the missionary anniversaries have been good throughout the island—and that he thinks more has been raised for Africa,

Calabar, and the Normal school, than for some years previously. We shall rejoice if these hopes are realised, as affording some indication of a revival in the churches, and that the cloud which has so long rested on many of them is at length passing away. But Mr. Hewett's letter contains some affecting tidings regarding an event which has long been expected, but which, now that it has come to pass, occasions deep and wide-spread sorrow. He writes to tell of

THE DEATH OF MRS. BURCHELL.

"I take the earliest opportunity of informing you of the decease of our dear friend and relative, Mrs. Burchell. For seven years she has been, as you are aware, the subject of painful affliction, and during the last five months entirely confined to her bed. She died on the 6th of the present month, and was buried on the 7th. Her remains rest in a grave by the chapel at this station, and near the scene of so much that was interesting in her beloved husband's labours—until the resurrection day. This event, though long expected, has cast a gloom over the mission in this island; those of us who survive are led again to consider the fact that we too must die; the founders of the Jamaica Mission are now all removed, with but one exception, and we their unworthy survivors must soon follow. The funeral service was deeply solemn, though not very largely attended, in consequence of the short time allowed for making the occurrence known, and also because of the distance at which most of the people reside from us. At the request of the dear deceased she was carried to the grave by the deacons of the churches, and the pall borne by four black young women who have been brought up at Mount Carey, members of the church, and who attended her very much during her protracted sickness. Brothers Dendy, East, Henderson, Fray, and Pincock, took part in the service held in the chapel and at the grave; and those who came to mourn found it good to be there.

"The members of your Committee know something of her character and labours; yet few, perhaps, are fully acquainted with the elevation and force of character which she exhibited during a residence of more than thirty-two years in this island, and in seasons of almost unparalleled trial and persecution. The churches in this land, and

especially in this locality, have lost one of their oldest and best friends. Indeed, how much the peasantry of this island owe to her in the influence she exerted over her departed husband's character and labours, as well as arising out of her own personal and devoted efforts for their good, they will never know until all secrets are revealed. It will be satisfactory to you to hear that her end was peace; though there was not the ecstacy with which some of the people of God are favoured. In her experience there was the calm confidence of one who knew that her Redeemer liveth, and whose salvation was secure in him. For two days before death the dear sufferer was unable to speak; but repeated conversations before that period, added to a life of holiness and consecration to God, amply suffice to assure us that now all is well; that the change, too, has been one of the most glorious imaginable. The conflict is over—the victory is won—to her "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." As you may suppose, we feel the bereavement very much. To lose a friend in the midst of friends is painful enough; but how much more is it distressing when they are so rare and few, as in this far-off land! A void has been created in our hearts that will long exist. My dear wife especially feels the loss of so valued a parent and friend, and I shall much miss her who was as faithful in reproof, as persevering in labour, and as wise in council. Dear brethren, pray for us, that our faith fail not—our numbers are being reduced—the ministry is failing—what is to become of the churches? But the great Shepherd will provide; in this we have confidence, however the under-shepherds may fail."

TRINIDAD.—There was no opportunity of informing Mr. Law of Mr. Gamble's acceptance for mission work prior to his sailing. As Mr. Law has been for some time earnestly entreating for help to be sent to him, the unexpected arrival of Mr. Gamble, who was the bearer of letters announcing his appointment to Trinidad, will account for the warmth of his expressions in reference to it. It is very gratifying to receive this continued intelligence of the prosperity of the mission under Mr. Law's charge.

"I need not say with what delight your last letter and the bearer thereof were received by me. I cannot but render special thanks to God in raising up brother Gamble to be a minister of the gospel of the grace of God.

"Mr. G. remained in Port of Spain for a few weeks, and while here cheered us by his devout spirit, earnest desire to be useful, as well as by the very acceptable character of his preaching. He is now settled in his new sphere of labour, seems quite happy, and, with God's blessing, will

be very useful. On the occasion of his first visit to the various stations, I accompanied him, and introduced him to the people. The new missionary received a cordial welcome everywhere.

"The cause of God continues to prosper; since I last wrote to you four individuals have put on Christ by baptism; and there are many seeking the way to Zion. . . .

"Thanks for your kind inquiries after Mrs. Law; I am sorry to say that she has not her health in Trinidad. She joins me in Christian love."

The following extracts from Mr. Gamble's letter, dated Nov. 21, will show that he is entering on his work in right good earnest. He has gone back to the place where he received his first religious impressions, to labour with the missionary whose preaching first led him to seek for pardon through the cross of Christ. Inured to the climate, knowing the manners and habits of the people, accustomed to their modes of thought, yet having some experience of men and things in this country, and the advantage of two years' training in Stepney College, we may reasonably hope for a long career of devoted, useful missionary life. Mrs. Gamble is of like mind with her husband, and we hope both will be long spared to co-operate with their *friends* as well as associates, Mr. and Mrs. Law, in promoting the good of the people.

"I am now through God's goodness settled at the mission, the scene of my present and future labours. After remaining about a fortnight in Port of Spain, Mr. Law and I came down to this place on Monday, the 3rd of November, which was occupied with the journey. We spent the two following days in visiting some of the stations. On Tuesday we visited the church at New Grant, about five miles from the mission, also called the 1st Company. You doubtless know the origin of this name. At the close of the last American war, several companies of black soldiers who had served in the war were disbanded, and as a reward for their services grants of land were made to them. We also visited a new station in Indian Walk. On Tuesday we went to the main station in Indian Walk, or 3rd Company, where Mr. Law administered both ordinances—that of the Lord's Supper and that of Believer's Baptism. Two were baptized and added to the church after they had been examined by both of us. They had, however, been frequently examined previously, and were approved of by the leaders and the church. We also visited the same day the station called the 5th Company. On Thursday Mr. Law returned to Port of Spain in order to be present at his week-evening service, and I remained the rest of the week, that I might preach at Montserrat, or 4th Company, a station about six miles from the mission, in a different direction from all the rest, and

such a road that you can form no idea of what it is. Dr. Angus knows what the roads are in this land of mud and rain. When I got there I was tired enough of plunging up to the mule's knees in black slush. We had, however, a good meeting; I found a well-conducted Sabbath school of between forty and fifty children reading and sewing. After school the congregation assembled, consisting of about one hundred people, the greater part of whom were the members of the church. I preached there, and afterwards came back to Savannah Grande, the station at which we reside, and preached at four o'clock to about forty people, which was a large number, as the building had been almost entirely closed since Mr. Cowan's death, for Mr. Law seldom found an opportunity in his country visits of preaching there.

"On Tuesday I returned to Port of Spain, to make preparations for finally leaving for Savannah Grande.

"We left Port of Spain on Friday, the 14th November, remaining that night at San Fernando, which is the second town of the island, distant about twenty-five miles from the capital. The next day by the help of a carriage, lent to us by a kind friend, and horses and mules, we and our dear children got safely to the mission premises. The next day, Sabbath (16th), I commenced my stated labours, which is to preach at the various stations in rotation, and preaching every Sabbath at Savannah Grande. I have now fairly commenced my



labours, and may the God of all grace make them effectual in the conversion of sinners and the instruction of his people! There are in all six stations to be attended to, | some of which require my help more than others, and these I shall most frequently visit."

BAHAMAS.—NASSAU.—We were gratified to receive, by last mail, a letter from Mr. Capern, from whom we had not heard for three months. Though we have sent an account of the hurricane, as it affected Ragged Island, to the weekly press, we insert what Mr. C. says respecting it, for the information of our readers who may not have seen that account. We have received various donations for the relief of the sufferers, £70 of which have been forwarded to Mr. Littlewood, and £20 to Mr. Capern. Mr. Littlewood's health is a good deal impaired, but the change so kindly suggested by Mr. Capern will be beneficial, as a visit to Nassau some twelve months since completely restored him, when he was suffering far more seriously than now.

"Not having written to you for the last three mails, it behoves me now to give you some account of my movements of late. Mr. Davey having charge of this and the sub-stations on this island, I need not say anything respecting them, as you doubtless receive from him the required particulars.

"On August 29 I left this for Ragged Island, one of our most distant stations. Arriving there, soon after we had cast anchor, a boat put off to us from the shore, and having come alongside, we were informed that the island was in a state of general distress, caused by a hurricane of tremendous violence which had visited it a few days previous to our coming. When I landed, I found the state of things to be as had been described; for out of about a hundred buildings which the island contained, fifty-two had been blown down, and nearly all the rest more or less injured. A number of families were rendered houseless, and had lost the few comforts they possessed. I found our chapel in ruins, as also a small church, the only places of worship on the island. I spent fifteen days there, preaching and holding Bible classes. We had of course to meet in private houses.

"As it was important to repair the damages which our chapel had sustained as soon as possible, and no materials could be obtained for this purpose on the spot or island, I got the people to contribute salt to enable me to return to Nassau and purchase scantling and board. Salt is their staple export. They gave me between six and seven hundred bushels. Nearly a half of this quantity was given by *Episcopalians*. I mention this to show that a friendly spirit is evinced towards us by those who do not hold our views.

"From Ragged Island I went to *Exuma*, where our native teacher, F. M'Donald, labours. I found here at the principal

station a good congregation and a numerous Sabbath school. But our brother, not seeing his efforts crowned with success, is discouraged, and expresses a wish to be removed to some other island.

"From *Exuma* I returned to Nassau, where I sold the salt above mentioned, and purchased the materials required for re-roofing the chapel, and was intending to sail again for Ragged Island, when I had an attack of fever, which deranged my plans. For three weeks I was laid aside. A chance then offering for returning to Ragged Island, I embraced it; and the people having the materials for the work, and our friends at Nassau having liberally contributed money in aid of the object, as well as for the relief of the more helpless and destitute of the sufferers—Mr. George setting a good example by a donation of £5—I made arrangements for the performing of the work, as soon as the people should be at liberty to commence it. By this time I hope they have completed it, and can again, as they were wont, go up to the house of God in company.

"As the vessel in which a passage was kindly given me to Ragged Island was bound next for *Inagua*, where our brother Littlewood is located, I went thither. It was my first visit to the island, and nearly the only one in the colony inhabited to which I had not been. I was sorry to find our excellent brother in ill health. He had, I believe, been making too large demands on his strength in endeavouring to finish his new chapel, and get it ready to be opened for worship on the ensuing Sabbath-day. I was there six days, during which time he had repeated attacks of fever. His arrangements for the Sabbath were, to have had a baptismal service about sunrise, preaching morning and night, and the ordinance of the Lord's Supper in the afternoon, at which the newly-baptized would have been received into the fellow-

ship of the church. But only the preaching services were held, Mr. Littlewood being unable to administer the ordinances in consequence of fever, and I had strength to do no more than take the preaching services. The congregation was very good; it was made up of all the religious parties on the island. And I was glad to be assured that the sectarian spirit, which was at one time too rife in this colony, met with but little countenance there. The chapel is a neat, commodious place. The costs up to this time had been about £240. May God glorify the Gospel of his Son, which will be proclaimed there in the conversion of sinners, and the building up of those who believe in their holy faith! . . .

"I proposed to him while I was there to return to Inagua in January, and that he

should visit Nassau, taking his two small motherless children with him, in order that he might put them under the care of some one who would pay them the attention they need. Their present nurse is a poor one, nor can a suitable one be found there. The arrangement will, I hope, be carried into effect, as I believe the change would be beneficial to his own health; it would also give him the opportunity of consulting with Mr. Davey about our out-island teachers and churches. Present plans, I fancy, will be somewhat changed. And it is important that the two brethren who are to be in the colony should take counsel together, and adopt such measures as the entire sphere of labour may appear to require, and which they feel persuaded they can carry into effect."

## FRANCE.

MORLAIX.—Mr. Jenkins is quietly and steadily pursuing his work, though obstacles rise up on every hand. Here and there some of the restrictions placed upon him and the teachers are partially removed; but personal liberty, in matters of religion, is almost unknown in France, except in connection with Romanism; and, in respect to it, priestly and secular power, bind the people hand and foot. In spite, however, of every obstacle, a few people will read, and inquire, and attend meetings. As these increase in numbers, restrictions must give way. It is slow work; but if the agents are persevering, those who support them must be patient too, and not relax in any effort needful for their help.

"Since I wrote to you last we have had two interesting meetings. The first, a Breton meeting, when our Breton friends from the country came together, and that the Lord's Supper was administered among us; and the second, a general meeting (in French), held October 4, 5, and 6, when the pastors of Brest, Quimper, and Lorient, attended. Rev. J. Williams, Quimper, presided at our prayer-meeting on Saturday evening. Sabbath morning Mons. Cbalal, President of the Consistory, Brest, preached. Mr. Williams preached in English in the afternoon; and Mons. Planta in the evening. Mons. Chabal preached again on Monday evening; and thus closed our general meeting, which was considered by us all to be a blessed one, as to cordial union, good preaching of the Word of God, and numerous and attentive auditories. Monday was devoted to fraternal conferences, connected with what is called the Society of the General Interests of Protestantism in Brittany. This society has rather a great name; but its real work is chiefly to support our little monthly periodical called *Le Bulletin Evangelique de*

*la Basse Bretagne*; it contributes also to entertain a bond of union between evangelical Christians in this country. In our conferences we had again under consideration the long stop put to the distribution of the Holy Scriptures in this department by the prefect's refusal to grant authorisation to the Biblical colporteur. In order to remove, if possible, this difficulty, I had procured from M. de Pressensé French Bibles and Testaments, stamped at the General Office in Paris, knowing the prefects in the departments would not, most probably, refuse authorisation to sell books thus stamped. I had tried to have Breton Testaments stamped in the same way, and I have done so since, but as yet without success, though not hopeless. It was fully approved among us, that as soon as the stamping of the Breton Testament could be obtained, our Breton colporteur and Scripture reader, Bolouh, should renew the demand for authorisation. I trust we shall succeed in this attempt, and that our distribution of Scriptures and tracts will be more extensive next year than hitherto. Not long ago I received from the Paris

Tract Society a grant of above 4,000 French tracts, with a part of them stamped, so that we have had no difficulty in obtaining at St. Brienc authorisation to distribute them. Breton tracts also go with the others. Thus we gradually remove difficulties. There is not a little trouble to remove them. I remember the time when there was none of all this. Our trust is in the Lord, who has commanded us to do the work and go forward. . . .

"Not long ago I was invited to St. Brienc, on the occasion of an Agricultural Congress for Brittany, by a French gentleman, who is a friend to the gospel, though of a devoted Catholic family, and he himself brought up in the strict observance of that religion. His intention was to assemble Protestant friends to see what could be done to advance evangelical religion in the country. I had the pleasure of conversing a good deal with him, and he was quite of opinion, like myself, that the lending of religious books should be encouraged, as likely to be of great use, especially among the higher classes. M. le Tier, to whom I had written, went also to St. Brienc, but, rather unfortunately, I missed seeing him.

Nevertheless, his visit was useful. He spoke to the adjoint-maire about presenting copies of the excellent controversial work, called *Les Conférences de Genève*, to some of the notables of the town, such as the prefect, etc. This gentleman had no objection to present the books except his position; however, he gladly accepted of one of them. M. le Tier then proposed the thing to another friend of his—namely, the advocate who pleaded the case of the teachers—and he willingly engaged to give the books away. M. le Tier ordered at once a dozen copies for the purpose, and half a dozen for himself. . . .

"As to the threat with regard to our meetings, I have not heard more about it. It is, I have no *doubt*, a threat directed by the priests. . . . They are uneasy, and preach much against us. Despite of all that, there is a way for us to work, and we are going forward as usual. We keep within the law as well as we can, for we are not to expect favours from the authorities. As the Imperial Procurator of Guingamp told me the other day, 'Keep within the law, for we are obliged to execute it in case of violation.'"

## HOME PROCEEDINGS.

THE report of meetings during the past month is very meagre. Of those which may have been held, and in regard to which we have not had the appointment of the deputations, no account has been sent to us.

We have received tidings by the shipping agents of the *Queen*, in which Mr. and Mrs. Kerry embarked, of their safe arrival, all well, in Madras Roads on the 12th of December last.

It will be gratifying to our friends that the appeal on behalf of the Widows and Orphans' Fund has been very generally responded to. We have received upwards of £300, and we are given to understand that many churches have not yet sent up the collections they made. The letters accompanying the remittances have been most gratifying—from the poorer and smaller churches especially. If it be proper to express any feeling of disappointment, it is in regard to some of the more considerable churches who have made no response at all. It is not yet, however, too late.

## IMPORTANT NOTICE.

### TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the last Annual Members' Meeting will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—That no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof."

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nominator may place on his list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be the one submitted to the members at their annual meeting, and is intended to supersede the former plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its Executive; which, because of inability to attend the annual meetings of subscribers, they have never, or rarely enjoyed.

### FOREIGN LETTERS RECEIVED.

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| AFRICA—CAMEROONS, Fuller, J. J., Nov. 28; Saker, A., Nov. 29.                    | NASSAU, Capern, H., Dec. 8; Davey, J., Dec. 9.                         |
| CLARENCE, Diboll, J., Nov. 25; Wilson, J., one letter, no date, received Jan. 8. | BRITTANY—MOBLAIX, Jenkins, J., Jan. 15.                                |
| AMERICA—ANDOVER, U.S., Stotts, S. D., Dec. 16.                                   | HAITI—JACMEL, Lilavois, J. J., Dec. 27; Webley, W. H., Dec. 10 and 27. |
| MONTREAL, Davies, B., Dec. 15.   | JAMAICA—BROWN'S TOWN, Clark, J., Nov. 22, Dec. 8.                      |
| ASIA—ALIPORE, Underhill, E. B., Nov. 21.   | CALABAR, East, D. J., Dec. 6.  |
| BENARES, Heinig, H., Nov. 8.   | FOUR PATHS, Claydon, W., Dec. 10.                                      |
| CALCUTTA, Anderson, J. H., Nov. 22; Lewis, C. B., Nov. 8; Thomas, J., Dec. 8.    | KETERING, Knibb, M., Dec. 9.   |
| COLOMBO, Davis, J., Nov. 15 and 29.  | KINGSTON, Whitehorne, M., and others, Dec. 11.                         |
| KANDY, Carter, C., Nov. 12.  | MONTEGO BAY, Reid, J., Dec. 6; Henderson, J. E., Dec. 9.               |
| MONGHIB, Lawrence, J., Nov. 17.  | MOUNT CAREY, Hewett, E. Nov. 20, Dec. 8.                               |
| SEWRY, Williamson, J., Oct. 13.  | SAYANNA LA MAR, Clarke, J., Nov. 26.                                   |
| BAHAMAS—GRAND CAY, Rycroft, W. K., Nov. 6.                                       | TRINIDAD—Law, J., Nov. 8.  |
| INAGUA, Littlewood, W., Nov. 1.  | SAYANNA GRAND, Gable, W. H., Nov. 24.                                  |

### ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to the following:—

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| Friends at John Street, by Mrs. M. Martin, for a parcel of clothing, for the <i>Bahamas.</i> | R. Harris, Esq., Leicester, for a parcel of Magazines. |
|  | Mr. John Peck, Cretingham, for a parcel of Magazines.  |

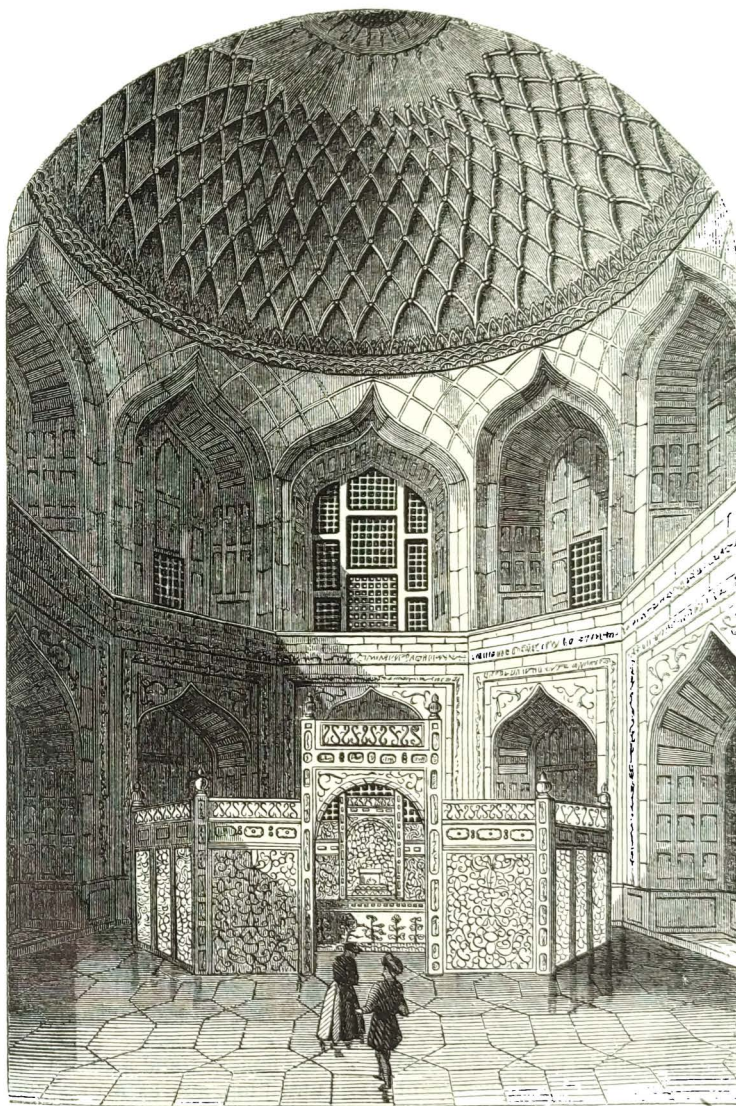








# THE MISSIONARY HERALD.



TEMPLE AT TANJORE.

## HOPE FOR AFRICA.

A VARIETY of circumstances have recently transpired, which excite the liveliest hopes in regard to Africa. Public attention is turned toward that country in a manner not before known. From many quarters, and in many ways, without concert on the part of those taking the lead in the movements to which we refer, helping hands are stretched out towards the long-neglected and long-oppressed tribes of that unhappy country.

The discoveries of Dr. Livingston and his visit to his native land, have brought matters as it were to a crisis. The attempts which have been made in former times to introduce commerce and civilization into the interior, have not wholly failed. Though expedition after expedition seemed to have been baffled, yet they left traces on the banks of the great rivers of the efforts of philanthropic people in this country, and private enterprise, starting from these points, has carried light and knowledge far into the interior. Out of all these arose the contract for a monthly mail to the West Coast; and lately, a second company have started a line of steamers to trade regularly with that region, and with every prospect of success. English influence has penetrated far inland; hence when a large number of the Matabele, near Tete, who mistook him for a Portuguese, were closely scrutinising Dr. Livingston, they were at last satisfied, and expressed their satisfaction in language too honourable to us, and too touching in itself, to be soon forgotten—"You belong to the tribe that loves the black man!"

While this illustrious traveller was pursuing his way among regions hitherto unknown to Europeans, and among peoples of whose existence we had no knowledge, a new effort to carry intercourse up the Niger as far as its confluence with the Tchadda, was in contemplation. It has now been settled, with the concurrent aid of the Government. Mr. Macgregor Laird, already one of the foremost in the endeavour to civilize Africa, has engaged to have a steamer passing regularly from Fernando Po to the confluence of the great rivers, and he also runs one on his own account besides. To afford every facility for the Negro race to pass from place to place, and to enter into trade, he has had, much to his honour, a clause inserted in the contract that the charge shall not exceed ten dollars for a deck passenger; so that, as he remarks, *if anything happens to me, the rate cannot be exceeded*. We have been favoured with a copy of a letter from that gentleman to the Rev. H. Venn, Senior Secretary of the Church Missionary Society, detailing the plan and object of the whole scheme, and which we have the pleasure of laying before our readers:—

"2, Clarendon Terrace, Brighton, Jan. 18th, 1857.

"MY DEAR SIR,—I am happy to be able to confirm my invitation to Mr. Crowther to accompany Dr. Baikie next June up the Niger, and probably to Sokatoo, on a mission to the Sultan of the Felatahs, having finally arranged with the Government for carrying on the exploration of the interior, *viâ* the Niger and its tributaries, for five years.

"I was desirous to have had two steamers employed, and a contract for seven years; but the Government were unwilling, and as a great deal may be done in five years, I closed on those terms, principally to save the next season.

"It is my intention, however, to send out a second steamer on my own account, only to be used by the Government officers in case of accident to the exploring one.

"The keel of the steamer is to be laid to-morrow. She will sail in April, and enter the river in June. Dr. Baikie commands, and will have two surgeons, and a master and assistant for the surveying operations.

"There is a clause in the contract limiting the charge of deck-passengers of the Negro race, from Fernando Po to the Confluence, to ten dollars; so that if anything happens to me, the rate cannot be exceeded.

"My intention is to despatch a small schooner next month to the mouth of the river, laden with fuel and stores, to tow her up to the Confluence, and leave her there permanently, as a *dépôt* and base of trading operations; to employ the second steamer in keeping up the communication between the Confluence and Fernando Po and mail-packets.

"This steamer, No. 2, cannot be got ready to accompany the other in June; but I shall arrange to have her at Fernando Po in November; so that if No. 1 has not then made her appearance, she can go up after her.

"Though the Government have only contracted for one ascent per annum, practically there will be several as far as the Confluence; so that any parties of Negro blood may avail themselves, at a trifling expense, of visiting Central Africa three or four times a year at least.

"We have five years to try a great experiment, and I trust means may be found to throw into Central Africa 5,000 free Negroes, able to read and write English in that time.

"I thank God that I have lived to see the commencement of this great work, and to have a hand in carrying it out.

"I intend in a few days advertising in the *Times*, "Steam to Central Africa," as the readiest way of making the opportunity known in America and the West Indies.

"I remain, my dear Sir, yours faithfully,

"MACGREGOR LAIRD."

Not one of our readers but will cordially wish success to this enterprise, and though it has not a directly religious or missionary character, yet its originator, and the chief persons employed by him, have a deep sympathy with missions, and will rejoice if their efforts to extend legitimate commerce along the great rivers which run from Central Africa to the western coast shall, in any way, subserve the higher and holier purpose.

It may be in the recollection of some of our readers that about four years ago, if memory serve us correctly, Mr. Moffat sent home a long and deeply interesting account of his visit to Moselakatzé, chief over one of the largest tribes, occupying a fine country lying north of the Kurraman, on whose banks he was stationed. One object of the visit was to convey various communications and supplies for Dr. Livingston to some point on his proposed journey to the east coast. Moselakatzé appointed twenty of his men, with an officer, to carry on foot seventeen boxes and other packages, to the south bank of the Zambese. When the party arrived there with their treasure, they hailed the Makololo on the opposite shore, informed them of the purpose of their visit, and invited them to take charge of what they had brought for "the Doctor." Suspecting treachery, the Makololo at first declined. In consequence, the Matabele left the supplies on the bank of the river, and devolved upon their suspicious neighbours the responsibility of keeping them safely. The

Makololo subsequently crossed the Zambese, conveyed the packages to an island, protected them from the weather, and in that state Dr. Livingston found them, more than a year afterwards in perfect safety. Not an article was pillaged; and when Dr. Livingston arrived, his heart was cheered with the books, letters, and to him, other valuable supplies, which had so long waited his arrival. Mr. Moffat seems to have acquired very great influence over the mind of this chief, and of his people; and the details of their intercourse we remember, as we read them in the "Missionary Chronicle," to have been profoundly interesting. We have not heard, however, that the Directors of the London Mission, or Mr. Moffat, were able to make any great use of the occurrence. It was not the time then. But now the time is come, when, in the arrangements of Divine Providence, much good will spring from it.

Dr. Livingston, during one of his journeys, had much to do with the chief and people called Makololos. Between these and Moselekatze's people war had raged, and the latter drove the former out of their beautiful country, the higher ridge of which the Doctor often spoke in the strongest terms as to its healthiness and fertility. Now he seems to have an influence over this people, similar to that acquired by Moffat over Moselekatze and his people; and we understand that the Directors of the London Mission have it under consideration whether Mr. Moffat shall not be moved up from the Kurriman to labour in future among these tribes, and Dr. Livingston be stationed in the Makololo country. Should such a purpose be carried out, the fierce feud which has raged between these two influential tribes for so long a time will be quenched, and these districts becoming the chief stations of an extended missionary agency, the whole of Southern Central Africa will soon be opened up to the preachers of Christ's gospel. It is within our own knowledge that most of the missionaries stationed on the African coast have cherished a deep and anxious desire to carry their labours inland; and no one can examine any maps of these districts, and compare them with those of former days, without being struck with the obvious tendency of such agencies to penetrate into the country behind them. The few who have gone somewhat into the interior have found a comparatively healthy country, open and prairie-like, a people far superior in habits and knowledge to those who are on the coast, where the degrading influence of the slave traffic has been most felt, and practising many of those curious customs, and maintaining those peculiar social laws which Dr. Livingston found in existence among the tribes whom he saw. Should, therefore, the two projects to which we have adverted in this paper be carried out, and God graciously vouchsafe his blessing, missions in Africa will assume a new character, and those already in operation there will receive a fresh impetus. These missions will soon be second to none in importance. The old civilization of Africa will be brought back, but happily this time not associated with heathenism and idolatry, but intimately blended with the Christian morals and faith. We bid these enterprises God speed. The great purpose for which so many have toiled in hope, and which has surmounted every opposing obstacle, will be no longer regarded as vain and fruitless, but one rich in the promise of a grand success. Surely light begins to dawn on Africa.

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## FEMALE EDUCATION IN INDIA.

Our readers are well aware that no department of missionary labour is more difficult than the one to which we now direct their attention; and it is second to none of the auxiliary means employed by our brethren in promoting the extension of the kingdom of our Lord Jesus Christ. Hence, in every mission station, where it has been found practicable, Christian boarding-schools, for native girls, have been established. The importance attached to them may be gathered from the papers which have been brought up at all the conferences held by Mr. Underhill with the missionaries in Ceylon and India; some of which we have transferred to "The Herald." Not only have these schools proved most beneficial in training numbers of educated young women—a class as yet exceedingly small, and which, as it increases, will exert a powerful influence for good; but many of these have joined the mission churches, and have become active and useful members and teachers.

Believing that any facts which will show the progress of this department of labour, by whomsoever carried on, will be acceptable to our readers, we call their attention to a remarkable movement going on in the north-west provinces, of which we find an account in a recent number of "The Friend of India"—a movement which is quite spontaneous, and mainly owing to the efforts of Pundit Gopal Singh, one of the Zillah visitors of indigenous schools, who had succeeded, during 1855, in establishing, in the district of Agra, upwards of fifty schools, attended by 1,200 girls, of the most respectable families.

We now learn that this movement has proceeded with extraordinary rapidity, and that, up to November last, 200 schools had been established, with an aggregate daily attendance of nearly 4,000 girls. As the editor of "The Friend of India" justly observes, "it is rather a social revolution than a local movement which Pundit Gopal Singh has inaugurated."

The writer goes on to say, "our information is not yet precise enough to enable us to trace the steps by which results have been attained. But it appears that Pundit Gopal, who is a man of high character, and of a social standing above his official position, was convinced that a failure of former attempts to establish girls' schools was attributable "to the suspicion with which everything coming from a foreigner is received by the natives, and to the want of co-operation of the educated natives." The fact is, when stated in less decorous language, that an educated native cares nothing about education. "But," continues the pundit, "the establishment of a little school, in which my own daughters and those of my immediate friends and relations attended at first, like a charm, dispelled, in a great measure, the prejudices of my neighbours, and induced many to send their girls also. This example, and my constant persuasion and reasoning, have at last succeeded in inducing many respectable inhabitants of other villages to yield." And so the movement promises fair to become national.

The pupils are nearly all Hindoos, belonging, as the European officials assure us, to the most respectable classes of the native community. The teachers are *all males*. "Want of female teaching," says the pundit, "was one great obstacle in the way; but the guardians of the girls composing the respective schools, pointed out men of approved character, in whom they have full confidence, and I have appointed such persons only as teachers, and the result is very satisfactory."

Only at Agra, where the pundit has persuaded the wealthy bankers

and merchants to establish a girls' school, has any objection been taken to the male instructors. Wealthy, but uneducated, bankers and merchants are naturally the most bigoted of their race; since custom is always more tyrannical where luxury exists without education. But Agra will soon be abundantly supplied with teachers from among the more advanced pupils of the rural schools.

One more statement must close this enumeration of facts. Lieut. Fuller, the inspector of schools, reports that about one-tenth of the whole number of pupils are more than twenty years of age, the remainder varying from six to twenty years. "The Delhi Gazette," in noticing these remarkable facts, suggests that Pundit Gopal should be at once relieved from all other duties, and enabled to devote himself entirely to a work for which he has shown such peculiar aptitude. The suggestion is a good one. The pundit should receive a liberal salary, and should be left utterly free from the usual restraints. Too much interference, even too much patronage, on the part of English officials, might spoil all. The pundit has evidently struck a vein of native feeling which he must be allowed to pursue in his own way.

No one can read the preceding remarks without a feeling of grateful surprise. Such a movement will not stop. It is evidently in the right hands. Who can tell but that Providence has raised up this remarkable man for this special work, which he will carry on to a certain point, and then the missionaries of the Cross will step in to give it the true direction. At present we have no information as to the religious opinions of the pundit.

It cannot fail to have been noticed by the thoughtful reader that it is a *native* movement altogether. Similar attempts in the hands of foreigners are said to have failed, and simply because they were made by foreigners. If so, does not this fact tend to strengthen every argument which has been used for the freer use of native agency in every department of mission work?

Let our brethren to whom these facts are known be encouraged in their educational efforts; especially the wives of missionaries, who superintend Christian boarding-schools. Their more advanced pupils will soon find occupation. Good female teachers, as the movement proceeds, will supplant male teachers; and as the demand for them increases, a wide door for usefulness will be opened to those who are qualified; and the influence of those who have effectually trained them, will be largely and beneficially extended. May God direct this extraordinary movement, and enable his servants to take advantage of it, so as to render it a great blessing to the young women of India, now, alas! degraded by the most wretched ignorance, but who, if enlightened, will become effectual helpers in the regeneration of their country.

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## FOREIGN INTELLIGENCE.

### INDIA.

CALCUTTA.—We have received a copy of the petition of the Calcutta Missionaries to the House of Commons, for a Royal Commission to inquire into the condition of the people of Bengal. They have taken this step because a similar request presented to the Governor-General has been refused; but not without assigning reasons for that refusal. Among the most important may

he mentioned the apprehension of exciting hostile feelings among the different classes in Bengal.

As the petition of the Missionaries to the Commons occupies sixteen printed pages, we cannot present it here. Suffice it to say, that, after recapitulating the steps which had been taken in years gone by, and those more recently taken, with the view of accomplishing their object, and meeting some objections which may be raised to their proposal, they go on to state their firm conviction that the time has now arrived when such an inquiry should take place, comprehending "all the causes that now affect the condition of the population in the presidency; especially into the state of the police and judicial system; the power and influence of the zemindars and planters, and how those powers are used; the resources and earnings of the labouring classes, and the proportion which they bear to the rent; the harassing exactions and oppressions to which the poor are subject; the landed tenures; the extension of the Government sales of ardent spirits and intoxicating drugs, among a people once celebrated for temperance; the actual extent to which education is provided for the masses; and the best means of alleviating the sufferings and elevating the condition of the people."

An inquiry into all these things would be a most searching one indeed, and *if conducted by competent and impartial men*, could not fail to produce the happiest results. But whether the Government will accede to the request or not, a discussion of the whole question in Parliament will awaken public interest in the affairs of India, and the sooner such discussion takes place the better. The petition will be intrusted to able hands, and there are gentlemen in the House, of standing and ability, who will give the subject their best attention.

As might be expected, the conduct of the Missionaries in taking this bold step has been much criticised by the Indian press. "The Friend of India" supports them heartily; but the editor of "The Hindu Patriot" doubts whether their interference in practical politics is wise. Mr. Underhill has supplied us in his last letter, dated December 22, with the following observations.

"In his last issue, the editor writes at some length on the petition of the Missionaries to the House of Commons, of which indeed he approves; but thinks that it is also worthy of notice, this introduction of missionary influence into practical politics. After a brief recital of the plans pursued by missionaries to attain their spiritual objects, and which, he says, have not largely succeeded, he thus speaks of the singularly good result as flowing from educational labours. 'They have enlisted the sympathy of the rising class of educated men in favour of Christianity as a system of practical ethics. So decided has this result been in its character, that amongst the class to which we have referred, it is held a breach

of manners to speak ill of Christianity in the course of social conversation, as much so as it is in professedly Christian society.' He then goes on to observe that the sympathies of the missionaries are essentially democratic, and alludes to the Negro Emancipation as an example of the tendency of their labours; but he does not like their interference in the social politics of Bengal. 'Emissaries of peace, they are now sometimes—the firebrands of the local societies in which they exercise their ministry and their influence.'—'I came to send fire upon the earth,' said our Lord, and his followers have the same painful result to witness sometimes, as the fruit of their zeal."

Mr. Underhill next adverts to some facts connected with the repeal of the old Hindoo law which condemns widows to perpetual celibacy, and which has done more, perhaps, than any other, to increase the worst vices of profligacy and prostitution. We regret that we have not seen the papers to which he refers,

or we might have given a more extended account of the occurrences to which his observations refer.

"The papers will supply you with the facts about the re-marriage of widows. That two gentlemen, of such high position and caste, should have broken through the practice and superstition of ages, has given a great shock to native Hindoo society. It is the talk of every circle. Fears are expressed, that, as the widows have liberty to marry, they will take the liberty of refusing to fast twice a month, and to submit to the drudgery and contumely they have hitherto been compelled to bear. The bigoted lament, and say, 'The Kali Yug is indeed come!' The educated, and rising portion of the Hindoo community openly congratulate themselves that this great social evil has a length found a remedy. It is one of the portents which betoken the decaying of ancient institutions, and indicate the progress of that great social revolution going on around us. Says the clever native editor of 'The Hindoo Patriot,' the marriages have taken place precisely in those grades of society whose social influence is greatest, and whose acts operate most powerfully as examples. Already there is gone forth a cry that the ancient institution of the life-long celibacy of Hindoo widows can no longer be maintained."

The inquiry into the subject of torture in the Madras Presidency has naturally awakened attention to the same subject in relation to Bengal; and from a communication recently received, we find that it prevails in that presidency also. Dr. Chevers, Secretary to the Medical Board, Calcutta, has published a work on "Medical Jurisprudence," with the sanction of Government, founded on *official* documents, which discloses many fearful scenes. The crime of torture, so prevalent, and yet so secret, is closely connected with the state of the people's minds and morals.

An almost entire identity exists between the modes of torture practised in the Madras and Bengal Presidencies. This would seem to prove, almost, that these atrocities have been prevalent in every part of India from the period at which the laws, or, at least, the national customs, were the same throughout the country.

The practice was doubtless introduced by the Mussulmans. But it has now become blended with the customs of all sects and classes of natives throughout India. The poor practise it upon each other; robbers on their victims; masters upon their servants; zemindars upon their ryots; schoolmasters upon their pupils; husbands upon their wives; and even parents upon their children.

The modes of torture are as various as they are cruel. Burning by the heated chillam or pipe; by red-hot charcoal; by a lighted torch; by red-hot iron; by heated oil. Besides these, confinement in a cell filled with lime; rubbing the face on the ground; sticking pins or thorns under the nails; filling the mouth with pebbles, and striking the chin upwards with a force sufficient to break the teeth; pulling the hair on both sides; tying two persons closely together by the topknots, and fastening the hair to a buffalo's or donkey's tail; plucking out beards; twisting the ears; and striking two offenders' heads together, are also stated to be more or less practised. The former modes of torture are *common*. The latter are only occasionally met with in various districts. They present, however, a sad picture to the eye; and disclose a state of mind and morals very fearful and affecting. If such evils still exist, in spite of the efforts of Government to put them down, and so secretly as to be difficult of detection, yet nevertheless *known* to be practised, and in the face of the wide-spread influence of Christianity, what must have been the state of things a century ago! Indeed, "the dark places of the earth are full of the habitations of cruelty."



**SERAMPORE—THE COLLEGE.**—In consequence of the serious illness of Mrs. Sampson, it was thought expedient that her husband should take her a voyage up the river as far as Monghir. This journey and voyage have been the means of restoring her to health, and after an absence of some weeks they returned, and Mr. Sampson resumed his duties in the College. But during his absence the work fell heavily on Mr. Trafford, and it is to the additional labour thus thrown upon him that he refers. We hope, however, by this time, that arrangements have been made to lighten the burden. Mr. Trafford refers to Mr. Morgan's sad state of health. More recent accounts are somewhat better, and he is, by this time, on his way home. His departure has been deferred in order to avoid landing in England during the cold of the early spring. We trust his valuable life may be spared, for we have none in the field to surpass him in ability and diligence in his work.

"I find myself the day before the post leaves at Calcutta instead of Serampore, and with less opportunity of writing to you at any length than I hoped to secure when I sent to you by the last mail.

"We are now all well at Serampore. You have doubtless heard of Mrs. Sampson's long and serious indisposition. She has returned from her journey up the river in quite good health, and I trust now that they may be spared to us as fellow-labourers for a long time.

"During her illness and absence from Serampore I had a good deal fall on me of his work, and from seven in the morning till after three, sometimes four in the afternoon, I had a succession of classes—for the work of three for a time devolved on me. Matters were kept going on; but as you will believe not very satisfactory to any parties—attempting too much, nothing is done well.

"Mr. McKenna came after a time, and in the religious instruction of some of the classes helped me a good deal. Mr. Sampson will now resume his duties, and as the cold weather has set in, we have a very pleasant prospect of uninterrupted work, without its being oppressive, for some months to come.

"Our English congregation is a very small one, but not just now so discouraging as it has been. Two young friends, daughters of your old missionary, Mr. Penny, have been lately baptized; and I have hope that some one or two others will join us soon in like manner.

"The most discouraging part of the work we attempt is the education of girls, whether Heathen or Christian. The former we cannot get without paying them to attend, which we are pretty fully determined not to do; the latter have not gone on well lately; and a small boarding school which

we had, and which was chiefly supported by contributions from Mrs. Barclay, was obliged to be suspended a few weeks since, and whether it will be re-opened on the same plan which was before attempted, is uncertain. A day school, in the village of Johnnugger is thought preferable; but the want we feel is that of a European to take charge of it. There are some young friends who could and would frequently go; but no one whom we could depend on as constantly doing so, without a remuneration, which we are not able to give.

"I told you that I wanted for the school some things which I wish much you would procure and send. You might get these matters much cheaper than we can here, and Mr. Thomas will send you the amount of their cost. We want all the apparatus of an infant school; that is, letters and slides for spelling words; pictorial illustrations, etc., etc.; a set of *large* maps on rollers, that would serve a class of from twenty to thirty boys, all of them to see at once; a pair of globes, not very expensive (you might perhaps find such a pair not quite new, and therefore cheap). I could add other matters, such as a library of 100 vols. of books which elder boys *would* read; but I fear I should indent too much on your time, and the funds I might draw. I write thus much from a remark of Mr. Underhill, that you would be very ready for such matters as these when you may find a little leisure. You have not, I dare say, very much of this just now.

"This mail will tell you perhaps more than I can about Morgan. He is very ill, and if he does not get away soon will, I fear, be soon lost to us. His voice is gone; if his lungs are not (in part), I shall be both surprised and glad."

**MONGHIR.**—Our friend, the Rev. S. Brawn, has forwarded the following extracts from a letter which he has recently received from his brother, the Rev. J. Lawrence. They give a lively representation of the missionary's work when

out on his itinerating tours; a work, we are glad to say, our brethren in India are assiduously carrying on at those times of the year when travelling is practicable. The Committee have received no less than four applications recently from brethren in Jessore, Cutwa, and Barrisaul, for increased grants to enable them the more effectually to carry on this out-door labour of preaching the gospel. It is hard work, and exposes them to many inconveniences, and some serious perils; but they delight in it, and long for greater success. Let our friends aid them by their supplications for the Divine Spirit's power and blessing, and the missionary will not labour in vain.

"Since the 18th of July, I have been from home travelling up the river Gunduk, about forty miles from its entrance into the Ganges, as far as a place called Rosra. My companions in travel are Bundhu and Santokli, and we are now on our way towards home, which I hope we shall reach by the end of the week. You are somewhat acquainted with our slow mode of travelling in this country, and, therefore, will not be surprised that we should not make greater progress. Our object, however, has not been to travel fast, but to visit as many of the villages as possible. They are numerous on both banks of the river, and are easy of access, except where the country is flooded by the overflowing of the river in consequence of the great rain we have had this year. My boat is a very different affair from the commodious steam-boats of Old England, or from the comfortable budgerows of this country. It is something like a floating thatched hovel, in which I have a room about fourteen feet long and ten feet wide at the broadest part of the boat. Within this space my companions and self have to arrange our beds, boxes, cooking utensils, etc., and, in fact, all that is needful for a month's board and lodging. You may imagine there is no room to spare. The roof of the boat is not sufficiently high for me to stand upright, so that I have to be careful lest I should bring my head into uncomfortable contact with the bamboo rafters which form the roof. Besides my two companions in labour, I am obliged to take with me a cook, and there are five boat people, all of whom manage to find a dormitory in some part of the boat. And in addition to these more or less intelligent companions, to say nothing of flies and musquitoes—of which there is no lack—there appears to be a countless number of spiders, and black and red ants. The latter are particularly troublesome, finding their way into our sugar, bread, butter, and every other eatable that is at all sweet. There are also lizards and scorpions, and just over my pillow a mouse has made its nest in the grass roof. Two of the scorpions took possession of an umbrella, and were punished with death for their temerity. The lizards ramble over the little teapoy, which I use for a table, and

on which I set my lamp in the evening, catching the flies and insects that flutter round the light. These little creatures are harmless, but to the rest I give no quarter when I can catch them.

"I am thankful to say the weather has been moderate since I have been in the boat, the thermometer 82 to 87, which is not higher than it usually is in the house at this season of the year. A strong east wind, with clouds and rain, has kept the weather comparatively cool. A few days last week we had a strong west wind, with driving rain. Though rain has frequently fallen, I am glad to say it has seldom prevented us from going out to preach.

#### *Noisy Interruptions.*

"In the villages we have generally been received with respect, and the people have readily come together to listen. Very few oppose us except the interested Brahmins and pundits. Some seem to be interested in our addresses so long as we abstain from any direct reference to or mention of Christ and his sacrifice, but no sooner do they hear us speak on these subjects and insist on the necessity of faith in the Redeemer, than they begin to manifest their dislike, either by going away, or by telling us they do not understand who Christ is—that they have incarnations of their own, and do not need Jesus Christ. In Rosra, the largest of the villages we have visited, I twice met with some uncivil treatment from two pundits chiefly, who were annoyed that the common people paid us so much attention. A large crowd of a hundred persons at least had collected around Bundhu and myself, and had been listening very attentively without a word of opposition for at least half-an-hour, while I addressed them on their duty to worship and serve the living and true God and him only; and exposed the folly of idolatry and its sad consequence in the universal prevalence of sin amongst them. I urged upon them the necessity of repentance, and was proceeding to point out to them the way of reconciliation through the Lord Jesus Christ, when these pundits began to interrupt by brawling out in an impudent tone of voice, 'Who is God? Who is Jesus Christ?' On re-

ceiving a reply, they began vociferating that we were telling the people lies, that we wanted to destroy their religion and their caste, and to make Christians of them. They blasphemed the Lord Jesus, and heaped the most abominable abuse upon us and our people, and called upon the crowd to beware of us, and shouting out, 'Victory to Rām!' they raised a hue and cry against us. All we could do was patiently to bear it and to pray for the poor deluded creatures around us. It is not often we meet with such a scene, but in this bazaar it was repeated on two successive evenings by the same pundits, and the more superstitious and reckless amongst the crowd; the greater portion of the people remained silent, and would have listened quietly enough. Nothing daunted, however, we went a third time and preached in the same street. Our congregation amounted to full one hundred persons, and not a word of opposition was uttered the whole time we were there. One of the pundits made his appearance in the crowd, but I observed a respectable-looking man lay hold of his arm and lead him away. We afterwards learned that the more respectable and sober shopkeepers were ashamed of the conduct of their pundits. Such encounters are painful to bear, but I believe they turn out to the advantage of the Christian cause, rather than otherwise. The people begin to think that the pundits cannot fairly meet the missionaries in argument, and some of them do not scruple to say so.

#### *An Improvement.*

"In some villages, where a few years ago we met with uncivil treatment, we were received this time with respect. The principal men of the villages recommended their dependents to listen to our addresses, while they themselves set the example. It has been often repeated to us, 'What you say about the prevalence of sin, its degrading and awful consequences, the necessity of repentance and reformation, the importance of salvation, the impossi-

bility of obtaining salvation by any works of our own, the folly of idol worship, and the uselessness of our religious ceremonies in general, we approve of; it is all true; but what you tell us about Jesus Christ we cannot understand. We have never heard of him from any of our learned men; there is nothing about him in any of our holy books. We have nine incarnations of our own, and expect a tenth; why should we be told to believe on Him of whom neither we nor our forefathers have known anything? If our own incarnations are all false, and utterly insufficient to effect our salvation, as you say, and as we are disposed to admit, then why should we have recourse to another incarnation; why not return to the Supreme Being himself?' If the necessity of a Mediator is insisted upon, they will often fall back on their own incarnations, and try to maintain that Rām is their mediator—their saviour—their only hope. They are often silenced when the character of Rām is pointed out as being himself a sinner, according to the representations of their books, and, therefore, incompetent to undertake the work of man's redemption from sin. Still they give the preference to the fabled conqueror of the giant King of Ceylon, rather than to the Son of God, the Conqueror of Satan and sin. They often tell us, 'Come what will, we will never abandon Rām.' The minds of the people in general are very far from being ready to embrace Christianity, and the instances of a better mind are rare. Still good, I have no doubt, is being done by the preaching of the gospel among the natives. A few are converted, and the attention of many is aroused to the awful prevalence of iniquity in the land, and to the need of a great national as well as personal reformation. When this necessity is more deeply felt, the salvation of the gospel will be more highly appreciated. We want more preachers and more preaching, and above all we need more of the influence of the Spirit to render the preaching of the word effectual.

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## HOME PROCEEDINGS.

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MR. DENHAM has visited Nottingham, Leicester, Leeds, and Bradford, during the past month, on behalf of Serampore College. He has suffered from severe indisposition, owing to the cold during a part of the time; but his more recent letters present a favourable report, both of his health and his success.

The brethren Allen and Smith are on the Scotch journey, having advocated the claims of the Society at Edinburgh, Kirkaldy, Anstruther, St. Andrew's, Cupar, Dunfermline, Stirling, and Bridge of Allan. They will, during the first two weeks of the present month, be in the north and west. Their journey will

terminate about the 17th inst. We have received very encouraging accounts from the places already visited.

We take this opportunity of returning our sincere thanks to our Scottish friends for the readiness with which they have fallen into the proposed arrangements, and the energy which they have displayed in carrying them out. Our thanks are particularly due to friends of other denominations in Anstruther, Montrose, Huntly, Bridge of Allan, Irvine, Kilmarnock, Ayr, and especially at Dundee, who have kindly placed their churches at the disposal of the deputation.

The Secretary, with Rev. J. Aldis, has attended meetings at Newbury and Wokingham; the former also at Haverfordwest, and Mr. Oughton at Tottenham.

#### TO THE TREASURERS AND SECRETARIES OF AUXILIARIES.

THIS is the last month of the financial year, and the accounts close on the 31st of March. All contributions intended to appear in the Annual Report must be in the Treasurer's hands on or before that day. We specially request as *early* a remittance as possible, with a full and accurate statement of particulars of accounts, in cases where they have not been already sent.

#### IMPORTANT NOTICE.

#### TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the last Annual Members' Meeting, will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st of March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—That no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof."

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nominator may place on his list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st of March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be the one submitted to the members at their annual meeting, and is intended to supersede the former

plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its Executive; which, because of inability to attend the annual meetings of subscribers, they have never, or rarely enjoyed.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Dec. 22, 26, and 29.	COLOMBO, Davis, J., Dec. 15.
CLARENCE, Diboll, J., one letter, no date, received Feb. 11.	HOWRAH, Morgan T., Dec. 8.
ASIA—ALIPORR, Pearce, G., Nov. 25.	SERAMPORR, Sampson, W., Dec. 19.
CALCUTTA, Lewis, C. B., Dec. 6 and 22;	HAITI—JACMEL, Lilaivois, J. J., Jan. 10.
Underhill, E. B., Dec. 6 and 22;	JAMAICA—SOUTHAMPTON, East, D. J., Dec. 30.
Thomas, J., Dec. 23.	STEWART TOWN, Hodges, S., Jan. 8.

ACKNOWLEDGMENTS.

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

Juvenile Working Class, Paradise Chapel, Chelsea, for parcels of clothing, for <i>Rev. A. Saker, Cameroons, and Rev. T. Evans, Muttra</i> ;	Rev. W. Crowe, Worcester, for Dr. Bogue's Lectures, for <i>Rev. D. J. East, Calabar</i> ;
Mrs. Blight, for a parcel of magazines;	Mrs. Cooke, for a parcel of magazines;
	Religious Tract Society, for a grant of books, for <i>Rev. J. Diboll, Clarence.</i>

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, to February 20, 1857.

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

£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	Salters' Hall—	£ s. d.
<b>ANNUAL SUBSCRIPTIONS.</b>	<b>Battersea—</b>		Contributions, by Master Hobson, for <i>N. P.</i>	0 5 10
Francis, Mr. J. .... 1 1 0	Contributions, on account .....	7 0 0	Uxbridge—	
Heriot, J. J., Esq. .... 2 2 0	Collection, for <i>W. &amp; O.</i>	3 3 0	Collection, for <i>W. &amp; O.</i>	0 10 0
Murch, Rev. Dr. .... 2 2 0	<b>Bloomsbury Chapel—</b>		<b>BEDFORDSHIRE.</b>	
<b>DONATIONS.</b>	Contributions, on account .....	43 0 0	Ridgmount—	
A Lover of Hospitality, for <i>N. P.</i> .....	Do., Sunday School, by Y. M. M. A., for <i>Haiti School</i> .....	5 0 0	Contributions, for <i>N. P.</i>	1 8 0
Do., for <i>W. &amp; O.</i> .....	<b>Brixton Hill, Salem Chapel—</b>		Sharnbrook—	
Baker, Mr. Benjamin, by Mr. Viney, for <i>Jamaica Institution</i> .....	Marlborough, Mrs., for <i>Relief Fund, Bahamas</i> .....	1 0 0	Contributions, by Miss Wykes, for <i>N. P.</i> .....	0 12 0
C. I. .... 40 0 0	<b>Church Street—</b>		<b>BERKSHIRE.</b>	
E. T. E., by Messrs. Barclay and Co. .... 1000 0 0	Collection, for <i>W. &amp; O.</i>	4 7 0	Abingdon .....	28 7 6
Elliott, Mr., for <i>W. &amp; O.</i> .....	Devonshire Square—		Collection, for <i>W. &amp; O.</i>	0 16 0
F. N. E. .... 5 0 0	Collection, for <i>W. &amp; O.</i>	2 13 2	Ashampstead—	
J. E., for <i>W. &amp; O.</i> .....	Contributions, by Miss E. Cross, for <i>N. P.</i>	0 10 0	Collection, for <i>W. &amp; O.</i>	1 0 0
Jacobson, Miss, for <i>Colonies</i> .....	Drayton, West—		Newbury, on account .....	28 10 6
Do., for <i>Jamaica</i> .....	Contributions, for <i>N. P.</i>	1 4 9	Sunningdale—	
Morley's, Messrs. J. and R., Young Men at .....	Highgate—		Collection .....	1 14 3
Russell, Rev. Joshua, for <i>Serampore College</i> .....	Collection, for <i>W. &amp; O.</i>	2 12 0	Do., for <i>W. &amp; O.</i> .....	0 13 4
Tomlin, Mr. Jas., box by .....	Sunday School, for <i>N. P.</i> .....	2 10 1	Contributions .....	2 14 8
Watts, Mr. C. J., box by .....	Johu Street, on account, by M. Martin, Esq. ....	60 0 0	Do., for <i>N. P.</i> .....	2 8 6
Whimper, E., Esq. .... 0 10 0	<b>Kingsgate Chapel—</b>		<b>Wantage—</b>	
<b>LEGACIES.</b>	Sunday School, for <i>N. P.</i>	0 9 7	Contributions, for <i>N. P.</i>	2 2 2
Jones, Mr. Samuel, late of Tewkesbury .....	Milton Street—		<b>WINDSOR—</b>	
Wedgwood, Mrs. Sarah, late of Down, Kent .....	Sunday School, by Y. M. M. A., for <i>Schools</i>	0 11 0	Collections .....	9 0 2
			Do., for <i>W. &amp; O.</i> .....	1 14 4
			Contributions .....	14 18 11
			Do., Bible Class .....	0 13 3
			Do., Sunday Schools .....	5 9 2
			<b>Loss expenses</b> .....	0 7 6
				<b>31 15 10</b>
				<b>31 8 4</b>



Lincoln—		£ s. d.	SUFFOLK.		£ s. d.	Brighton (continued)—		£ s. d.
Hill, Miss M. A. for	W. & O. ....	1 0 0	Bildestone .....		2 12 0	Contributions .....	12 2 8	
Do., for Relief Fund,	Bahamas .....	1 0 0	Botesdale .....			Do., Sunday School .....	1 16 1	
NORFOLK.			Contributions, for		0 16 6	Acknowledged before	27 10 9	
Aylsham—	Collection, for W. & O.	0 12 0	Bradfield—			and expenses .....	21 13 0	
Foulsham—	Sunday School, for	0 7 0	Collection, for W. & O.		0 4 6	Forest Row—	5 17 9	
Lynn—	N. P. ....	0 7 0	Contributions, for		0 16 0	Collection .....	2 0 0	
Collection, for W. & O.		2 0 0	N. P. ....			Do., for W. & O. ....	0 6 0	
NORTHAMPTONSHIRE.			Bury St. Edmunds—		27 3 0	Contributions .....	0 5 0	
Braunston—	Contributions, for	2 2 0	Do., Prayer Meetings		1 1 3	Do., for N. P. ....	1 0 4	
N. P. ....		2 2 0	Contributions .....		8 4 10	WARWICKSHIRE.		
Brayfield on the Green...		2 12 2	Do., Juvenile .....		1 18 8	Leamington—		
Brighton—	Collection, for W. & O.	0 13 0	Do., Sunday School		5 3 0	Contributions, by Rev.		
Clipstone—	Contributions .....	1 18 4	Charsfield—		0 18 7	Jas. Clark .....	7 7 0	
Greton—	Collection, for W. & O.	0 10 0	Collection .....		1 0 0	WILTSHIRE.		
Contributions, for		1 0 0	Clare—		2 12 6	Bratton—		
N. P. ....		1 0 0	Contributions .....		0 19 4	Collection, for W. & O.	1 9 0	
Guisborough—	Collection, for W. & O.	1 0 0	Earl Sobam .....		0 19 4	Swindon and Bourton—		
Contributions, for N. P.		1 5 11	Eye—		3 5 0	Collections .....	4 3 6	
Hackleton—	Collection, for W. & O.	1 0 0	Collection .....		6 14 2	Do., for W. & O. ....	1 5 0	
Haddon, West—	Underwood, Mrs. ....	2 0 0	Do., for N. P. ....		1 10 9	Do., Bourton .....	1 0 8	
King's Sutton—	Contributions, for	1 17 3	Do., Sunday School		0 8 0	Contributions .....	3 10 0	
N. P. ....		1 17 3	Grundsburg—		1 12 9		9 19 2	
Kingsthorpe—	Collection, for W. & O.	0 13 0	Collection .....		1 12 9	Less expenses .....	1 3 0	
Kislingbury—	Collection, for W. & O.	0 7 6	Contribution .....		1 0 0	Trowbridge—	8 16 2	
Milton—	Collection, for W. & O.	1 18 0	Horham—		2 13 6	Collection, for W. & O.	2 0 0	
Northampton—	Contribution, by the	1 0 0	Contributions .....		2 0 0	WORCESTERSHIRE.		
Rev. J. P. Haddy...		1 0 0	Ipswich, Stoke Chapel—		13 0 0	Bromsgrove—		
Pattishall—	Collection, for W. & O.	0 10 0	Collection .....		16 1 6	Collection .....	2 10 7	
Ringstead—	Collection, for W. & O.	0 16 0	Do., Public Meeting		12 1 0	Contributions .....	6 16 8	
Road—	Collection, for W. & O.	1 0 0	Contributions .....		12 8 0	Do., Sunday School	0 14 1	
Stanwick—	Collection, for W. & O.	0 12 6	Oecold .....		1 3 3	Less expenses .....	10 1 4	
Collection, for W. & O.		0 12 6	Otley—		2 0 7		9 10	
NOTTINGHAMSHIRE.			Collection .....		0 10 0	Evesham, Cowl Street—		
Nottingham, Derby Road—	Collection, for W. & O.	3 13 7	Rattlesden .....		2 8 0	Collection, for W. & O.	1 1 6	
Collection, for W. & O.		3 13 7	Somerleyton—		6 5 7	Evesham, Mill Street—		
OXFORDSHIRE.			Collection .....		2 16 10	Sunday School, by Y.		
Banbury—	Collection, for W. & O.	1 8 6	Do., for W. & O. ..		2 3 10	M. M. A. for Schools	0 14 6	
Burford—	Collection, for W. & O.	0 9 0	Contributions .....		15 0 0	Shipston on Stour—		
Milton—	Collection, for W. & O.	0 15 0	Do., for Rev. G.		15 0 0	Collection .....	1 3 2	
Collection, for W. & O.		0 15 0	Pearce's N. P. ....		0 10 1	Do., for W. & O. ....	1 0 0	
SHROPSHIRE.			Somersham .....		0 10 1	Contributions .....	2 0 4	
Dawley—	Collection, for W. & O.	0 12 0	Stoke Ash .....		2 12 6	Do., for N. P. ....	2 0 6	
Wem—	Collection, for W. & O.	0 6 0	Stradbroke—		3 9 1	YORKSHIRE.		
Collection, for W. & O.		0 6 0	Collection .....		1 0 0	Beverley—		
SOMERSETSHIRE.			Do., for W. & O. ..		5 4 6	Collection, for W. & O.	3 14 6	
Bridgwater—	Collection, for W. & O.	3 3 0	Contributions .....		6 14 0	Contributions, for N. P.	0 10 0	
Contributions, for		3 3 0	Sudbury		1 4 0	Bishop Burton—		
N. P. ....		1 19 4	Collection, for W.		0 15 7	Contributions, for N. P.	2 10 1	
Bristol, Broadmead—	Collection, for W. & O.	10 8 10	& O. ....		0 12 6	Bradford, Sion—		
Buckland St. Mary—	Collection, for W. & O.	0 2 6	Waldringfield .....		0 15 0	Contributions, for N. P.	2 5 0	
Cheddar—	Collection, for W. & O.	1 6 0	Walsham .....		5 4 4	Earby—		
Collection, for W. & O.		1 6 0	Walton .....		4 4 6	Collection, for W. & O.	0 8 6	
SURREY.			Wattisham—		4 4 6	Hull, Salthouse Lane—		
Norwood, Upper—	Contributions, for	2 10 0	Collection .....		0 10 0	Collection, for W. & O.	1 0 0	
N. P. ....		2 10 0	Contribution .....		221 3 2	Rawden—		
SUSSEX.			Acknowledged before		94 5 11	Collection, for W. & O.	1 5 0	
Brighton—	Collection, Salem .....	7 7 9	and expenses .....		126 17 3	Godwin, Rev. Dr. ....	1 1 0	
Collection, Salem .....	Do., Public Meeting,	6 4 5				Sheffield, Townhead Street—		
Do., Public Meeting,	Rev. Mr. Sortain's	6 4 5				Collection, for W. & O.	5 0 0	
Rev. Mr. Sortain's		6 4 5				Shipley—		
						Collection, for W. & O.	1 5 0	
						Wainsgate—		
						Collection, for W. & O.	0 13 0	
						NORTH WALES.		
						ANGLESEA—		
						Bodedern—		
						Collection, for W. & O.	0 1 0	
						Contributions, for N. P.	0 3 0	
						Capel Gwyn—		
						Contributions, for N. P.	0 17 8	
						Llanfachreth—		
						Contributions, for N. P.	1 2 9	





# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1857.

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. G. ISAAC, of Brighton, will preside.

LORD'S DAY, APRIL 26TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 26th.

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.
Alie Street, Little .....	Rev. F. Wills.....	... ..	Rev. G. Isaac.
Battersea .....	Rev. I. M. Soule	Rev. P. Cater..... (Service in French)	Rev. G. Gould.
Blandford Street.....	Rev. G. Isaac.....	... ..	Rev. J. Leechman, M.A.
Bloomsbury.....	Rev. W. Brock ...	Rev. W. Brock*	Rev. N. Haycroft, M.A.
Bloomsbury Mission Hall ...	... ..	... ..	Mr. Macree.
Bow .....	Rev. J. S. Warren	... ..	Rev. W. P. Balfern.
Brentford, New .....	Rev. T. E. Fuller	... ..	Rev. T. E. Fuller.
Brixton Hill .....	Rev. C. Vince.....	Rev. C. Vince*	Rev. W. T. Rosevear.
Brompton, Onslow Chapel	Rev. W. Farebrother (From China)		Rev. A. McLaren.
Camberwell .....	Rev. S. Manning		Rev. C. M. Birrell.
Camden Road .....	Rev. F. Tucker, B.A.		Rev. F. Tucker, B.A.
Chelsea, Paradise Chapel ...	Rev. J. A. Spurgeon		Rev. J. A. Spurgeon.
Church Street, Blackfriars...	Rev. W. Barker...		Rev. J. Davis.
Commercial St., Whitechapel	Rev. C. Stovel ...		Rev. C. Stovel.
Crayford .....	Rev. C. H. Hosken		Rev. C. H. Hosken.
Dalston, Queen's Road .....	Rev. W. T. Rosevear		Rev. T. Hands.
Deptford, Lower Road .....	Rev. R. R. Finch		Rev. F. Wills.
Devonshire Square .....	Rev. J. H. Hinton, M.A.		Rev. F. Bosworth, M.A.
Drayton, West .....	Rev. A. G. Fuller		Rev. A. G. Fuller.
Eldon Street (Welsh).....	Rev. J. E. Jones, M.A.		Rev. J. E. Jones, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Greenwich, Lewisham Road	Rev. J. Russell ...	... ..	Rev. C. Stanford.
Hackney .....	Rev. D. Katterns	... ..	Rev. D. Katterns.
Hammersmith.....	Rev. I. Lord .....	Rev. S. G. Green, B.A.*	Rev. S. G. Green, B.A.
Hampstead, Holybush Hill.			
Harlington .....	Rev. J. Price .....	... ..	Rev. J. Price.
Harrow-on-the-Hill .....	Rev. T. F. Newman	... ..	Rev. T. F. Newman.
Hawley Road .....	Rev. E. White ...	... ..	Rev. E. White.
Henrietta Street .....	Rev. T. Hands ...	... ..	Rev. W. Barker.
Highgate .....	Rev. J. Edwards .	... ..	Rev. J. C. Fish- bourne.
Islington, Cross Street .....	Rev. F. Bosworth,		Rev. H. S. Brown.
John Street, Bedford Row...			
Kennington, Charles Street .	Rev. T. Attwood .	... ..	Rev. T. Attwood.
Kingsgate Street.....	Rev. H. Dowson...	... ..	Rev. J. Penny.
Kensal Green .....	Rev. J. Baker.....	... ..	Rev. J. Baker.
Lee .....	Rev. C. Stanford .	... ..	Rev. I. Lord.
Maze Pond .....			
New Park Street.....	Rev. J. P. Chown	... ..	Rev. C. H. Spur- geon.
Norwood, Upper.....	Rev. T. A. Wheeler	... ..	Rev. T. A. Wheeler.
Peckham, Hill Street .....	Rev. T. J. Cole ...	... ..	Rev. S. A. Tipple.
Poplar, Cotton Street.....	Rev. B. Preece ...	... ..	Rev. B. Preece.
Providence Chapel, Shore- ditch	Rev. J. Russell ...	... ..	Rev. B. C. Ethe- ridge.
Regent Street, Lambeth.....	Rev. R. B. Lan- caster		Rev. R. B. Lan- caster.
Regent's Park (Diorama) ...	Rev. W. Landels	... ..	Rev. W. Landels.
Romford .....	Rev. E. Edwards	... ..	Rev. E. Edwards.
Salters' Hall .....	Rev. G. Gould ...	... ..	Rev. E. T. Gibson.
Shacklewell .....	Rev. B. C. Ethe- ridge	Mr. J. Cox, Jun.*	Rev. J. J. Brown.
Shouldham St., Paddington .	Rev. W. A. Blake	Rev. J. Baker* ...	Rev. Dr. Acworth.
Spencer Place .....	Rev. J. Penny ...	... ..	Rev. H. Dowson.
Stratford Grove .....	Rev. J. C. Fish- bourne	... ..	Rev. J. Edwards.
SURREY MUSIC HALL .....	Rev. C. H. Spur- geon		
Sydenham .....	Rev. W. Walters	... ..	Rev. W. Walters.
Tottenham .....	Rev. C. M. Birrell	... ..	Rev. W. F. Burchell
Trinity Street .....	Rev. H. J. Betts	... ..	Rev. H. J. Betts.
Vernon Chapel .....	Rev. J. Davis.....	Rev. O. Clarke*	Rev. S. Wills, D.D.
Waltham Abbey.....	Rev. S. Murch ...	... ..	Rev. S. Murch.
Walworth, Arthur Street ...	Rev. J. George ...	... ..	Rev. W. Upton.
Walworth, Lion Street .....	Rev. W. Howieson	... ..	Rev. J. P. Chown.
Wild Street, Little.....			
Westbourne Grove.....	Rev. H. S. Brown	... ..	Rev. S. Manning.
Woolwich, Queen Street ...	Rev. J. J. Brown	... ..	Rev. C. Hawson.
Ditto, Lecture Hall .....	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

N.B. Collections will be made after these services.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,  
APRIL 26TH, 1857.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.*	SPEAKERS.	
Arthur Street, Walworth ...	Rev. W. Upton*		
Bloomsbury Chapel .....	Rev. Wm. Brock*		
Commercial Street .....	Rev. Chas. Stovel	T. J. Cole.	Jno. Eastty.
Cotton Street, Poplar... ..	Rev. Benj. Preece	J. Lyon.	H. J. Tresidder.
Cross Street, Islington .....	Rev. A. C. Thomas	J. C. Williams.	Henry Keen.
Denmark Place, Camberwell	Rev. Dr. Steane...	S. Manning.	W. B. Carr.
Hammersmith (West End)	Rev. S. G. Green, B.A.*		
High Road, Lee .....	Rev. H. Marten, B.A.*		
Lewisham Road, Greenwich	Rev. Josh. Russell*		
Lion Street, Walworth .....	Rev. P. H. Corn- ford*		
Midway Place, Deptford ...	Rev. R. R. Finch	G. Rabbeth.	J. Templeton.
New Park Street.....	... ..	W. Barker.	Charles Reed.
Queen's Road, Dalston .....	Rev. W. Miall ...	W. T. Rosevear.	W. Heaton.
Regent Street, Lambeth.....	R. B. Lancaster...	A. Hudson.	J. E. Tresidder.
Salem Chapel, Brixton .....	Rev. J. Hirons ...	C. Vince.	B. L. Green.
Salterns' Hall, Cannon Street	Rev. Jesse Hobson	B. Dickens.	J. A. Meen.
Trinity Street, Borough.....	Rev. H. J. Betts	J. Harcourt.	W. Dickes.
Vernon Square, Pentonville	Rev. O. Clarke ...	H. Dowson.	Samuel Jennings.
WestbourneGrove,Bayswater	Rev. W. G. Lewis*		

*Note.*—A selection of appropriate Hymns and Music for the above Services will be found in the "Juvenile Herald" for April. May be obtained of Messrs. Pewtress and Co., 4, Ave Maria Lane, at 3s. per 100.

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. NORMAN McLEOD, of Glasgow, 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 Surrey Chapel. The Committee have pleasure in announcing that the Rev. C. VINCK, of Birmingham, 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 the Right Honourable the Earl of SHAFTESBURY has kindly consented to preside.

The Rev. H. DOWSON, of Bradford, the Rev. J. GRAHAM, of Craven Chapel, London, J. C. MARSHMAN, Esq., late of Serampore, East Indies, and E. B. UNDERHILL, Esq., have consented 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.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at the Weigh-house Chapel, by the Rev. T. BINNEY, of London.

Service to commence at eight o'clock.

A Social Meeting will be held in connection with the YOUNG MEN'S ASSOCIATION, in the Library of the Mission House, on Thursday evening, 30th April, at 5 o'clock precisely, W. H. WATSON, Esq. in the chair. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the Meeting at half-past seven, for the service at the Weigh-house.

JOHN TEMPLETON, *Secretary.*

MEETING OF CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 27th inst., at four o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

FINANCES.—PRESENT AND FUTURE.

BEFORE these lines meet the eye of our readers the financial year will have closed. While we write them, the inquiry suggests itself, shall we have a *debt*? If the same amount comes in during the month as we usually receive in March, our hope is that there will not be a debt, as a large donation has unexpectedly come to hand during the month. But let none of our friends relax their efforts. The expenditure next year will be necessarily larger than that of the past year. The support of the two missionaries sent out, one to Trinidad and the other to Bengal, together with Mr. Broadway, recently accepted in India, will become chargeable during the year. Besides, help *must* be sent to Mr. Allen on his return to Ceylon, whither he will go about the middle of the present month; unless he is to be left again alone, to be overborne with excess of labour, and the purpose of his coming to England well nigh rendered useless.

Moreover, the expenses of missionaries seeking a renewal of health in this country, and their return to their various spheres of labour, have been unusually heavy during the past year, and are not likely to be less during the coming year. Without touching Eastern Bengal, some stations in India need reinforcement. Dinagapore is yet destitute of a missionary. The efficient conduct of the mission in the East, without any occupancy of new ground, will require a yet larger outlay. Whatever, therefore, of encouragement there may be in our financial position, there is less reason than ever for any relaxation of effort as regards the future.

Besides it must not be concealed, that the income of the Society from auxiliaries, subscriptions, and general collections, *does not increase*. Here and there, among the larger churches, or in cases of churches newly raised, the contributions are greater. But this cannot be said in general. This is a grave matter, and one which should awaken serious attention. Assuredly, this year, the finances of the Society have owed their improvement, as compared with last year, to the receipt of unusually large, and in some respects most unexpected *donations*. To rely on a repetition of such assistance would be most unwise. It *may* come, but it is not in the regular order of things; and we must still look to the organizations existing in the churches for the main and most reliable portion of the Society's income.

Efforts have not been wanting to raise the income. Papers have been issued from time to time on the subject. A few brethren in the country have kindly undertaken, at the request of the committee, to wait on those friends who may, without any doubt, be considered able to increase their contributions. At present we cannot report any very decisive success. Time must elapse before much can be done in this department.

It has been hinted to us, that as "the war ninpence" of Income Tax will expire in April, it might be suggested to our contributors whether they ought not to devote a portion, at least, of what they will save during the coming year from this remission of taxation to the cause of the Prince of Peace! Surely such a suggestion is worth more than a passing thought. They may have seen it difficult to add to their gifts from ordinary resources. But here, a positive saving, and of no small amount, is at their disposal. Without any *increased* effort, or augmented sacrifice, such increase of subscription as we desire is within the reach of all who have had to pay income tax. Will you consider this proposal of devoting some portion to promote the Society's objects? If you will seriously consider it, you will do it. It is the want of consideration which we dread. Having done our duty, we now leave the matter in your hands. May you do what is right in the sight of God.

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## FOREIGN INTELLIGENCE.

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### INDIA.

CALCUTTA.—We have received letters from Mr. Underhill, under dates of January 21 and 23. The arrival of Mr. Kerry on the 12th, was most opportune, as he was able to go at once to Howrah, and arrange with Mr. Morgan for the supply of the station prior to his embarkation for England. Mr. Underhill seems right glad that his work is done. The preparation for his return, after so long an absence, quickens the desire to be home. While our readers are perusing the "Herald," he will be in the Mediterranean; and if no unseen event arise to hinder, he may be expected in London about the 10th instant:—

"You will be glad to hear that Mr. Kerry and his family have arrived all safe and well. They landed on the 12th, and are now comfortably settled in Mr. Morgan's house. His appearance at Howrah Chapel last Lord's day, gave, I am told, much pleasure to the good people there. Mr. Morgan and his wife sail to-morrow, January 22. He is a little better; but in an excited state. The quiet and repose of shipboard will be a blessing to him. He leaves with the regret and affection of all who know him. If he reach home tolerably well, he will be an invaluable speaker, in Wales especially. . . . I confidently hope to leave on the 22nd February. I can

sometimes hardly realize that, perhaps, in a month or so after you receive this, I shall be with you in person, as I often am in spirit. I am wearying for home now, for my work is done here. Grace and peace have indeed been multiplied unto me and mine since I left Old England. The compassion and goodness of God have been infinitely beyond deserving, and require a depth and fulness of gratitude which only the perfected heart of heaven can express.

"Next week I go over that part of Calcutta with Mr. Kerry, which will, I hope, by and by, be the sphere of his labours. Mr. Morgan sailed yesterday; on the whole somewhat better in health and spirits. All the brethren are tolerably well. Have just received a note from Mr. Broadway. He leaves to-day for Monghir, to take Mr. Parson's place on his departure for Agra."

**HOWRAH.**—We received late last month, a short note, dated January 9, from Mr. Kerry, informing us that he had safely arrived off the Sandheads, at the mouth of the River Hooghley. He had been enabled to land at Madras, and for three days was most hospitably entertained by Mr. Page, with whose church he had the privilege of spending a Lord's day. He, with his family, arrived in Calcutta, and after a short season of rest, proceeded to Howrah, where he had the opportunity of a few days' intercourse with Mr. Morgan, prior to his departure for England; a very great advantage to Mr. Kerry in entering on his labours.

"I send you a line to tell you I am actually arrived at the scene of (I trust) my future labours. I pray God that I may have health and strength, and faithfulness and zeal, and love, to labour for many years; and that the Lord may graciously prosper the work of my hands to the conversion of many of the heathen around.

"I have met with an exceedingly kind reception from the Calcutta and Serampore brethren; and am now happily domiciled in the house of Brother Morgan, which I am to occupy until he returns.

"I am quite satisfied, and more than that, with the arrangement which places me here for the present. I feel that I must and will, if God continues my health and strength, learn the languages, by which my tongue shall be loosed, so that I may preach the 'glorious gospel' to the thronging multitude, among whom I live at Howrah. I shall have facilities for doing this, and at the same time I shall have one thing which is quite essential to my happiness, namely, the opportunity of preaching the Word of God still. At the Howrah

Baptist Chapel there are two English services on the Sabbath day, and one week-evening prayer meeting, which I have to conduct. The English congregation is small, but a very interesting one, and renders important aid to our missionary operations in the neighbourhood, supporting entirely two day schools.

"I hope Mr. Morgan's visit to England will be blessed to the restoration of his health, that he may return to this station which he has occupied so well for so many years, and by that time I hope to be ready to begin the 'Native Work' in Calcutta, in the district Mr. Underhill has assigned me.

"Mrs. Kerry and I, and the children, are quite well. The weather is now most delightful, and the temperature mild. The testing time of our ability to bear the tropical climate is rapidly coming on. I am encouraged to hope that we shall both be able to bear it as well as others have done; for, after rounding the Cape, we had experience, for nearly two months, of very hot weather, which we both bore pretty well."

**DACCA.**—Mr. Bion, who has charge of the district lying east and north-east of this populous city, extending his visits to Comillah and the Tipperah Hills, spends nearly all his time in journeying from place to place. As Mrs. Bion generally accompanies him, he gains more ready access to the people, especially the female portion of them, generally so difficult of access to the missionary. Some of the details of these journeys may not be very striking, and there may be an air of sameness about them. But most of our friends are anxious on the subject of itineracy. There is a growing desire to be assured that the missionaries should scatter the good seed of the kingdom far and wide. These details,

therefore, are given as evidence that this sort of work is really done, as far as it is in the power of the brethren to do it.

"I have lately returned from a mission tour to Mymensing, but I am sorry to say that, owing to the alarming illness of my younger child, I was compelled to return sooner than I had wished. A few days after my arrival, it pleased the Lord to remove my dear boy from this world, and to take him to Himself. This being the first domestic affliction, it went deep into our hearts; but we, at the same time, could draw full comfort and resignation by prayer from our Lord, who, though he wounds, heals also. Several of my friends repeatedly urged on me not to travel in the rains, and had I known the consequences of this my last journey, I might have waited till the rains are over. We had this year unusually much rain or storms, which I could not foresee, and nearly all of us on board suffered from fever and cold; but the question arises, shall these thousands of apparently anxious hearers be left without the gospel, because it is dangerous to move in these parts of the country in the rains? This part of the land is only accessible in the rains, there being no roads nor navigable rivers during the rest of the year; hence I could not consult flesh and blood, but thought it my duty to go. It is true it cost me this time a great sacrifice, a beloved child, but that God, who led me hitherto safely through my itinerancies in jungles and sea-like rivers, will have the gospel preached to every creature. I can, therefore, feel no remorse of having gone out at this season to offer the bread of life to perishing souls. Perhaps some will say, why not leave your family at home, and go alone? This I may probably be obliged to do in future during the rainy season, but nobody knows the difficulty to do so as myself, who am incurring by it a considerable increase in expenses, which I cannot see wherefrom to defray. Besides, in many places, where people are so timid as to run away, I have this advantage, that having my family with me, all this timidity is removed, and opportunity afforded to me to preach the gospel to the female population also, who always grow confident as soon as they see the missionary's wife and family visiting their poor huts and villages.

"I met in my last journey with encouragement quite sufficient to persevere in my itinerancies.

"At one place there are several wealthy merchants, who are in the habit of reading our Scriptures, and who openly confess that our Lord Jesus is the only true Saviour. They even showed some readiness, after some time, to embrace our religion.

"At another place, near Mymensing, I was told by a Brahmin that a Hindoo, an overseer, whom I met in one of my journeys in 1853, much persecuted, and half insane, is now fully restored to his senses, reads our Bible daily, and was very anxious to see me—which, however, was impossible this time, but I hope to meet him in the next cold season. . . .

"There are other places where Hindoos and Mahomedans begin to inquire most anxiously about the way of salvation, whilst in some we meet with stout opposition. But I regard opposition as good a proof of the work of the Spirit as the more cheering inquiry after the truth. It shows, at least, that some arrow of God's word has stuck in the heart of his enemies, and roused them from their deadening indifference.

"So, for instance, at a bazaar, where I have often been, people refused to take any book; and when asked, replied, 'Your Shastras are so strong, that one cannot read them without becoming unsettled in mind and losing faith in our old religion; but this we will not do, so keep your books.' After all, many could not resist the temptation, and, in spite of their fears, came for books. At Munshiganj, one of our out-stations, several new candidates have come, and wish to join the small flock there; time will show whether they are sincere, and ready to take up the cross.

"In the Tipperah Hills things go on satisfactorily; several new candidates are awaiting baptism, and to join the church there. I hope to go there next month, when I shall see all with my own eyes.

"There is a new movement going on in a village, twelve miles west from the town Comillah, and two days' journey from the Tipperah Hill church; the people are disciples of the sect called 'Satya Goaroos'—(True Teacher). These people have heard the Gospel now and then from our native preachers and myself in Comillah and Melahs; and it appears that now, through the blessing of God, the seed sown springs forth. They have requested during this month for a native preacher and a schoolmaster; the one to instruct them more fully in the gospel, and the other to teach those among them who are illiterate to read and to write. I have immediately sent two native converts from the Tipperah Hill church, one as a preacher, and the other an intelligent convert of a sound mind. This place also I must visit on my next trip. Thus the young church in the Tipperah Hills begins to spread her arms,

and may God be with them, and bless them!

"I have some hope to form a second distinct church in the Tipperah district, but I will not write more, lest your expectations may be raised too high, and then our hopes will be blasted.

"One thing, however, I come to ask; namely, to help us to pray for an outpouring of the Spirit of God for our large field hereabout. There is a great deal of gospel knowledge among the people whom we have visited yearly; many heard the gospel only once, others twice, and others since five years regularly in the Mymensing and Tipperah districts. There is a universal acknowledgment of the truth, but most fail courage and faith to shake

off their abominable idolatry, and to put on our Lord Jesus Christ by a public profession. But if the Spirit once begins to quicken the multitudes around us, then the churches at home will wonder and open their eyes at the immense harvest in Bengal, and, I may add, especially in East Bengal. Had we some ten native preachers more, pious, energetic men, I would at once spread them over the land, settle them down in the most promising places, and I am almost sure that, by the blessing of God, churches would spring up, and Satan lose some of his most formidable strongholds. But this is now not easily done, and we must run about or afford help first to such places as the last noticed and most needed."

**SEWRY BEERBHOOM.**—The following extracts from Mr. Williamson's journal may not, in the opinion of our readers, present any very striking features, but they give a good idea of what a missionary tour is, of the manner in which our brethren do their work, the sort of people they meet with, and the way in which they endeavour to preach the gospel to them. Mr. Williamson has for a long time laboured *alone*, with the exception of a brief period when Mr. Parry was stationed in his district. But Cutwa became destitute by Mr. Carey's decease, and though Mr. Williamson had just begun to enjoy the advantage and comfort of a fellow-helper in the work, he did not for a moment allow personal feeling to interfere, but gladly consented to Mr. Parry's occupancy of Cutwa. There are few stations in India which we should more joyfully see reinforced than Sewry, and no brother more deserves such consideration and assistance than Mr. Williamson.

"Instead of a letter as usual, I propose sending you an extract from our journal, in the hope that it may be found equally interesting.

"July 1st. Went to the Chourasta (where four ways meet) in the bazaar. After preaching, had a rather warm dispute with a Mussulman about the way of salvation, which he affirmed was obtained by prayer, fasting, etc. I endeavoured to show him, though not entirely to his conviction, that man cannot be saved by his own works, which are imperfect and defiled by sin, but only by faith in the perfect and infinitely meritorious righteousness of the Son of God.

"2nd. Went on to Sonatooree, where we found a number of Mussulmans in a verandah by the side of the road, to whom we made known the gospel. What was said respecting internal purity and circumcision of heart was readily assented to, but when we told them that Jesus is the Son of God and only Saviour of men, great offence was taken; nor did we succeed in convincing them of their error, though their minds were a good deal softened by the explanations given.

"3rd. Went to Roddu Haut (market), where we had a good many hearers, some of whom assented to the great truths of the gospel. Afterwards had some disputation, first with a Byraggee, who preferred the gambols of Krisno to the sufferings of Christ, and then with a Brahmin, who attempted to defend idolatry.

"4th. Cote festival. Went to Calipoor Roddu, where a crowd of people immediately surrounded us, and listened attentively about two hours, while we endeavoured to show them the way of salvation through the Lord Jesus Christ, contrasting his incarnation with the Hindoo avatars, and occasionally animadverting on idolatry and other errors and sins into which they have fallen.

"5th. Visited the bazaar, spoke to a number of people on the unity of the Deity, and salvation by Christ; had also some conversation with a Sepoy writer, who says he has renounced idolatry, and acknowledges the claims of Christianity; his friends, who are afraid of his becoming a Christian, will hardly allow him to speak with us. His brother is following in the same track, but is not so far advanced.



"6th. Lord's day; had worship with our people in the morning, and in the afternoon the Lord's supper. Two of our brethren addressed a good congregation of prisoners in the gaol.

"7th. Went this morning to Calitotta, in the Baripara of this village. At first we had few, but afterwards a good number of people to hear us, some of whom listened in silent approbation, while others objected to the vicarious sufferings of Christ, saying that every man ought to bear his own sins. We then examined two of our schools, which evinced satisfactory progress. In the afternoon had our monthly prayer meeting, which was pretty well attended.

"8th. Examined two more Bengalee schools, which also seem to be coming on well. All our schools, with one exception, are now taught by Christian teachers only. Sonatan and Bengamen went to Gobind-poor, where they spoke to a number of people on the atonement. A leading man among them declared his conviction of the truth of the Christian religion. Rain prevented us from going out to preach in the evening.

"9th. Had a pretty good congregation in the front of Sombhoo Moodee's shop, to whom we made known the way of salvation through the Lord Jesus Christ. A Mussulman said that Mohammed has sealed up all the revelations that were before him. I said that Mohammed had not the signs of a true prophet, and had therefore no power to do anything; besides, the Koran declares that it was given not to abrogate, but to confirm former revelations.

"10th. Went to Sehara, where three ways meet; spoke to a number of men and women on the necessity of forsaking idolatry, and of believing on Jesus Christ, afterwards sat down, by invitation, before a goldsmith's shop. Spoke to several people who were at work within, and to others who came round, on the evil of worshipping idols made by men's hands, instead of the living and true God, who made us all. Spoke also of Christ, the true gooroo; the people seemed pleased with what they heard. In the afternoon went with Sonatan to Kodia Haut; many quiet, attentive hearers.

"11th. This being what is called Alta Jottra, or Alta Rote, we proceeded to Calipoor, but, being rather too early, the people had not collected. A good number of children, however, having come round us, I spoke to them in simple language for a considerable time about the true Jagonath, and about Christ, the true Saviour, to which address they listened with serious attention, and I trust not without benefit. Afterwards a large number of grown-up people having joined our juvenile congregation, we

addressed them by turns till evening, none gainsaying.

"12th. In the morning had worship with our native Christians. At ten, with my family and a few others. At noon met a Bible class, and in the afternoon addressed a large congregation of prisoners in the gaol, and afterwards a number of drummers and their people at the Sepoy lines.

"13th. Went to the chourasta with Jodobb. After preaching to a few people, a warm dispute taking place with a Mussulman, a crowd came round us, who, I fear, were not much edified.

"14th. Proceeded with Sonatan to the Haut Tollah (market-place), when we addressed a number of people, some of whom repeatedly expressed their approbation of what was said respecting giving the heart to God instead of other things.

"15th. Having been requested to see a Baboo child at Hitumpoor, six coss distant, I left about midnight and reached the place at an early hour next morning. After seeing my little patient, and prescribing for him, I spoke to a few of the household servants on the work of Christ in coming into the world to suffer and die for us. They seemed gratified by what was said. Afterwards finding a considerable number of persons seated in a verandah near the place where I put up, I spoke to them for some time on the way of salvation by Jesus Christ, and was pleased with their general attention and assent to the word of God. In the afternoon, hearing that a celebrated Noy Pundit had paid a visit to the place, I sent a person to ask him if he had any objection to a little religious conversation, and having obtained his consent, mats were spread and a chair given me in the already-mentioned verandah. I first, by his permission, stated the great truths of the gospel, and afterwards observed that man, being corrupt, could not make an atonement either for his own sins or the sins of others, and therefore the Hindoo atonements must be of no avail; but that God, being perfect and possessed of infinite dignity, was fitted, on becoming incarnate, to atone for the sins of the whole world who believe on him. He said, that man, though a sinner, could perform an acceptable sacrifice, from his being commanded to do so. I replied that such a command could not be given unless he (man) was first made perfect, besides he must possess infinite dignity of character.

"16th. Next morning the argument was resumed in the same place at the Baboo's request, many people being present. After some repetition of what was said on the preceding evening, the conversation turned on idolatry, and on my asking the Pundit why Hindoos worshipped stocks and stones,

the workmanship of their own hands, he replied by asking me if I believed that God is everywhere present. I asked him if he thought that every creature might be worshipped in consequence of the omnipresence of the Deity. He said, 'Yes, certainly.' I replied, that the Creator and not the creation was the object of worship. He then said that idolatry was for the ignorant only. Again in the afternoon both the Pandit and myself were desired by the Baboo to go to his house, and there resume our disputations, that the family inmates might have an opportunity of hearing behind the doors, they being a little open. I began by asking my opponent how he could call the

Hindoo deities God, whose characters were so vicious? He replied by quoting a Sanscrit couplet, the meaning of which is, that the illustrious are like fire, which consumes everything, even the most filthy, without being defiled. I said that the case was not so, but rather the reverse, sin being more aggravated in those of high rank. I tried to make known as much of the gospel as possible, being more desirous of conveying divine truth to the minds of my audience than of attacking erroneous systems of religion. May the Lord vouchsafe his blessing on our poor efforts to diffuse the light of divine truth."

**BOMBAY, POONA.**—Mr. Cassidy still continues his self-denying labours, and is cheered by some tokens of success. He has not departed from the rule which he has laid down for himself, to provide the means of his own support. What little he draws from the Society, he expends on the station, not on himself; and by these limited supplies, in addition to local subscriptions, he has been enabled to erect a comfortable place of worship. He informs us, in a recent letter, of his success:—

"The Poona Baptist Chapel is no longer a fancy. It is a fact embodying the energy, perseverance, resolution, and skill of the Baptists here. It is a neat building, strong in its materials, well built, commodious, well ventilated, and screened from the glare of the sun, and bids fair to last for generations to come. The last instalment is due, and to meet it, we have to sell a little of our little.

"The chapel here was built by Baptists; by which I mean, they have contributed nearly the whole cost of its erection. There have been endeavours made to ignore, misconstrue, ridicule, overturn us; but here we are with a chapel! It was opened August 3; but the day being very wet, only six came in the morning, and eighteen in the evening. Next Sabbath, however, saw many of H.M.'s 78th, of the 3rd Bombay European regiments, and of the Horse Artillery, break off from their usual route, and reach the chapel. About one hundred and twenty were present, and more it is said will come.

"I hope now to pursue my labours

more systematically than before, and to have an organization. There was no one to help me in the opening exercises. I hope to be allowed to work on, for hitherto there have been movements calculated to paralyse useful efforts, which may take a more open and decided form against me. To ignore has been the rule, it may now be otherwise. But the Shepherd of Israel sees his flock, and goes before them. I have yet to build a wall, and form a way in the church-grounds. Shall I continue to indulge the idea of a mission-house and school premises? A mission-house here would be a very eligible resting-place for your missionaries. The station is one of the healthiest in India, central in its position, with a railway-station, and sometimes, nay often, the seat of Government.

"The season has been more sickly than usual; but we have been mercifully preserved in health and strength. The Lord be with you all, and prosper the work of your hands. May His beauty beam from you!"

## AFRICA.

**CAMEROONS.**—Mr. Saker has sent us a long letter on the subject of his translations, a work which he is carrying on with great vigour and care. It is a work in which all will feel an interest; but those of our friends who are at all given to the study of language will read the subjoined extracts from Mr. Saker's communication with peculiar pleasure. Such readers will know that our excellent missionary is engaged in reducing a barbarous language to a written form.

He has no books to guide him. It is a work from beginning to end all his own. We often wonder how such things are done at all. The patience, toil, labour, correction, needful for its successful prosecution must be vast. May Mr. Sakor's valuable life be spared to see his labours completed!

"In my various translations and printing in the language which I have most to do with, I have made some considerable progress. And it has conduced very much to give to my knowledge of the language such solidity as I think will now enable me to give it grammatical form and order. Through years of labour, not devoted specially to this one thing, I have sought to lay hold of all the forms of speech as they fall from native lips, then to compare and separate those forms, and bring out classes of words and syllables.

"A mental structure at last arose from this chaos, and I wished to give the language that form in print it had assumed in my notes and books. I made a beginning, and printed eight pages; but a multitude of labours prevented my prosecuting it, until after many months my health failed so much as to compel me to prepare for visiting Europe. The uncertainty of life, and the consciousness that all my knowledge of the language would be lost to the mission, should I not survive my voyage, determined me to complete the grammar in as condensed a form as possible.

"In great weakness, and oft in fever, the copy was written and the proofs corrected. The day before the mail was due, the last sheet was printed. The few lines of introduction were then written, and given to the printer at six in the evening; at midnight I arose and corrected the proof; at ten next morning a sufficient number of copies was stitched for me to carry to Europe. The mail did not come, and I had then to lie and suffer another month. How much weaker I became by that month's unmitigated fever, or how near to the grave when I at last left, it is not needful to think about. It is enough to know that the voyage home, the kind assistance of friends, and the innumerable mercies that God granted me through them, resulted in restoring me to health, and eventually to my labour in this land.

"Now that I am thus restored, and have been enabled to conquer some difficulties that have arisen in consequence of my absence, I am very desirous of completing the work which was then so imperfectly and so feebly attempted in weakness and pain.

"While in England I read through this small grammar, and although I saw many

things imperfectly explained, and many not explained at all, I were satisfied with the general distinctness with which the leading facts of the language were exhibited. With the arrangement of the verb I was not satisfied, and could see that the whole needed revision. I remembered but too distinctly the suffering in which it was put together, and I almost wished it had not been printed.

"A larger grammar I have now begun, and hope for health to finish it. It must have my undivided attention only occasionally, but I hope to complete it during the coming year.

"I have tried these first sixteen pages in some old type, and by picking the best of the letters it is readable; but I fear I shall be obliged to take my Scripture type, and this old fount for school purposes as heretofore.

"You will remember the attention that was devoted to African philology in 1850, and the *rules* that were sent out, recommending missionaries to adopt one uniform orthography. As these *rules* made no change of consequence in my work beyond the introduction of two new characters for previous diphthongs, I adopted them without difficulty. The attention given to this subject in the above year and since, has, it seems, resulted in the publication of a *standard alphabet*. This alphabet I received about three months since, and have given it all the attention it needed; most of its statements will be generally approved.

"I have printed ten copies for correction, on writing paper, with a large margin; and if you will kindly make remarks on it, or propose any questionings to direct my attention to anything that may not be plain, I shall be grateful for the aid, and it may conduce much to the perspicuity of the grammar when done. This of course applies to the following sheets as much as this, for I intend to send you each sheet as it is prepared, if you can find time for its reading.

"I enclose four copies. If you think of any friends who are competent to offer an opinion, and at the same time can command leisure for the examination, I hope you will not hesitate to put one in their hands, and may be their remarks will be of service."

## WEST INDIES.

**JAMAICA.—CALABAR INSTITUTION.**—The examination of the students at the close of the late session gave great satisfaction to those engaged in it, and Mr. East expresses himself in the strongest terms of approval of the students in regard to their diligence, zeal, and progress. The general committee, at the termination of the proceedings, passed the following resolutions:—

“1. That having attended the annual examination of the theological students at Calabar, we cannot separate without recording our high satisfaction with its results. The improvement of our young brethren, the students, in various departments of learning, evinced their diligence in study, while the discourses delivered by them manifested the clearness and correctness of their views of the great doctrines of the gospel, and their ability to preach them with acceptance; the whole proving the earnestness and laboriousness of their esteemed tutor to prepare them for the great work to which they have devoted themselves.

“2. That we offer our best thanks to our beloved friends, Mr. and Mrs. East, for their kindness and hospitality to ourselves and other visitors at the annual examination; and while we assure them of our earnest desire that God would graciously prolong their lives, and give them grace and strength to continue their important labours, we desire to express our sincere sympathy with them in the afflictive and painful bereavement they have suffered in the course of the present year, and assure them of our fervent prayers that our heavenly Father would bless these trials to their spiritual welfare.

“The Annual Report, which I shall send you as soon as it is prepared, will furnish

you with details of the course of study, as also the individual reports of the examiners, only a part of which has come to hand.

“Three young men have this Christmas completed their course—Messrs. Steele, Campbell, and O’Meally. Mr. Steele is, for the present, assisting Mr. Fray, who has the temporary oversight of the church at Falmouth in conjunction with his own at Refuge. Mr. Campbell has accepted the invitation of the church at St. Elizabeth’s, to pay a probationary visit. Mr. O’Meally has entered into an engagement with Mr. Hewitt to assist him in his stations, especially with the view to the oversight of them during his intended visit to America. Our young brethren are, therefore, all employed. But the arrangement can hardly be considered a satisfactory one.

“The first week in February will commence the Annual Session of the Union at Spanish Town, when Mr. Pinnock will be designated to his work, and in due time arrangements will be made for his departure for England. His intended companion is coming to Calabar, to be under the care and instruction of Mr. East and my daughter. There is every reason to think that she will make Mr. Pinnock a very suitable partner, in every respect superior to the majority of the young women of this island.”

## HOME PROCEEDINGS.

OUR brethren, Allen and Smith, have been continuing their Scotch tour during the past month, and have visited Dundee, Perth, Millport, Montrose, Kemnay, Aberdeen, Irvine, Kilmarnock, Ayr, Huntley, Aberchirder, Glasgow, and Paisley. We have received very encouraging accounts of their progress; and in those places where we have no Baptist Churches, they have been kindly received by brethren of the Free Church, United Presbyterian, and Congregational bodies. To all and sundry of these esteemed brethren we return our most sincere thanks.

Mr. Oughton has attended meetings at Kingston, Chesham, Missenden, Risborough, Saffron Walden, Leighton Buzzard, Luton, and some places adjacent. Mr. Denham having returned from the Midland and Northern districts, where he has been on behalf of Serampore College, and with good success, has accompanied the Secretary to Loughton. He has also been to Hitchin, Harlow, and Bishop’s Stortford, and attended a ladies’ working party at Stepney Meeting on the completion of a large and valuable parcel of useful articles for our African Mission.

Mr. Leechman, with the Secretary, has been the deputation to Biggleswade, Sandy, and Gamlingay. The latter, with Mr. Allen, has advocated the interests of the Society at Dunstable and Park Street; Mr. Allen subsequently visiting the churches in Kent, viz., Ramsgate, Margate, Broadstairs, Birchington, and St. Peter's.

Petitions have been presented to both houses of Parliament, praying the Legislature to adopt such measures as may in their wisdom be deemed the best to suppress the evils connected with the opium trade in China, which were entrusted to the Earl of Shaftesbury and the Hon. A. Kinnaird. The latter gentleman, to whom the Calcutta Missionaries had sent their memorial, to which we referred in our last number, praying for a Royal Commission to inquire into the state of police administration of law, the zemindary, the social condition of the ryots, and other kindred topics, had arranged, in a conference which the Secretary and Mr. Marshman had with him, to give notice of a motion, to be brought on after Easter, in the House of Commons, on the subject. The sudden dissolution of Parliament has, of course, put the matter aside for a time. It will, however, be taken up as early as possible in the new Parliament, in which we hope Mr. Marshman may have a seat.

### NOTICE.

#### TO THE TREASURERS AND SECRETARIES OF AUXILIARIES, CONTRIBUTING CHURCHES, AND SUBSCRIBERS IN GENERAL.

THE accounts of the Society should close on the 31st of March. Fearing, however, that the excitement of the General Election may somewhat interfere with the attention of our friends to this important matter, the Committee have determined to keep the account open till Monday, April 6th; and all Contributions received up to that day will be in time for the next Annual Report.

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Jan. 1.	MATURA, Silva, J., Feb. 2.
CLARENCE, Diboll, J., Jan. 26.	MONGHIR, Lawrence, J., Jan. 15; Parsons, J., Jan. 15.
AMERICA—ST. JOHN'S, Bill, J. E., Jan. 15.	MUTTRA, Evans, T., Feb. 7.
ASIA—AGRA, Williams, R., Feb. 9.	POONAH, Cassidy, H. P., Feb. 14.
ALIPORE, Pearce, G., Jan. 22, Feb. 6.	ROORKEE, Carey, W. H., Jan. 23.
BARISAL, Martin, T., Feb. 4.	SANDHEADS, Kerry, G., Jan. 12.
CALCUTTA, Lewis, C. B., Jan. 6 & 23, Feb. 7; Thomas, J., Jan. 8 & 23, Feb. 7; Underhill, E. B., Dec. 22, Jan. 8, 21, & 23, Feb. 5.	SEWRY, Williamson, J., Jan. 6.
CHITTAGONG, Johannes, J., Feb. 3.	BAHAMAS—GRAND CAY, Rycroft, W. K., Jan. 16; Hutchings, J., Jan. 16.
COLOMBO, Elliott, C., Feb. 14.	NASSAU, Capern, H., Jan. 13; Davey, J., Jan. 12.
DACCA, Bion, R., Jan. 31, Feb. 3; Robinson, R., Jan. 31, Feb. 3.	HAITI—JACMEL, Webley, W. H., Jan. 27.
DELHI, Mackay, J., Jan. 23.	JAMAICA—ANNOTTO BAY, Jones, S., Jan. 23.
FUTTEHPORE, Edmonstone, G., Jan. 4.	BROWN'S TOWN, Clark, J., Jan. 24.
GAWHATTE, Bion, R., Dec. 12.	CALABAR, East, D. J., Jan. 21.
HOWRAH, Morgan, T., Jan. 10; Kerry, G., Jan. 21.	SAVANNA LA MAR, Clarke, J., Feb. 5.
KANDY, Carter, C., Jan. 28.	SPANISH TOWN, Harvey, C., Jan. 26.
	TRINIDAD, Law, J., Feb. 9.

### ACKNOWLEDGMENTS.

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

Mr. Goodchild, for a volume of The Baptist Magazine, 1856;	Mr. J. Salmon, Saffron Walden, for a box of Magazines;
Friends at George Street Chapel, Plymouth, by Miss Square, for two boxes of clothing, value £30, for Rev. A. Saker, Africa;	Mr. Randall, Kingsbridge, for a box of Magazines.



LANCASHIRE.	
Blackburn—	£ s. d.
Collection .....	14 10 0
Contributions, for <i>N.P.</i> .....	0 10 0
Colne—	
Collection, for <i>W. &amp; O.</i> .....	1 2 0
Contributions, for <i>N.P.</i> .....	0 16 3
Liverpool—	
Great Cross Hall St., (Welsh)—	
Collection .....	3 3 2
Contributions .....	3 10 6
Myrtle Street—	
Contributions .....	96 9 9
NORTH LANCASHIRE Aux- iliary, on account, by Mr. L. Whitaker, jun. .....	10 0 0
Oswaldtwistle—	
Collection, for <i>W. &amp; O.</i> .....	0 15 9
LEICESTERSHIRE.	
Leicester—	
Contributions, by Rev. W. H. Denham, for <i>Serampore College</i> .....	48 7 0
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Horncastle—	
Contribution, addi- tional .....	1 0 0
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Bythorn—	
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Collection .....	5 0 0
Harpole—	
Collection, for <i>W. &amp; O.</i> .....	0 13 0
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North of England Auxiliary—	
Broomhaugh and Broomley—	
Collections .....	8 0 7
Contributions .....	1 19 5
Middleton Teesdale .....	6 0 0
Newcastle-on-Tyne, Bewick St.—	
Collections .....	17 0 5
Contributions .....	19 5 11
Do., Juvenile .....	1 7 2
Do., Sunday Schools, Gateshead and Bewick Street .....	2 6 6
Shotley and Rowley .....	2 4 6
Less expenses .....	58 4 6
	8 14 6
	49 10 0
NOTTINGHAMSHIRE.	
Nottingham—	
Contributions, by Rev. W. H. Denham, for <i>Serampore College</i> .....	9 13 0
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Banbury—	
Contributions .....	3 4 6
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Pontesbury—	
Sunday School, for <i>N.P.</i> .....	0 16 0
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Contributions .....	0 10 0
SOMERSETSHIRE.	
Crewkerne—	
Collection, for <i>W. &amp; O.</i> .....	0 10 6
Contributions, for <i>N.P.</i> .....	0 14 6
Wells—	
Sunday School, for <i>N.P.</i> .....	0 12 10
Yeovil—	
Collections .....	6 2 6
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Contributions .....	5 12 6

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Olney—	
Contributions .....	0 7 0
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Brighton, Bond St.—	
Collection, for <i>W. &amp; O.</i> .....	2 2 0
WARWICKSHIRE.	
Birmingham—	
Lawden, Mrs., for <i>Se- rampore College</i> .....	2 10 0
WILTSHIRE.	
Bratton—	
Collection .....	3 8 6
Contributions .....	12 13 9
Chippenham—	
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Warminster—	
Collections .....	6 15 6
Contributions .....	10 16 8
Less expenses .....	17 12 2
	0 6 6
	17 5 8
WORCESTERSHIRE.	
Atchlench—	
Collection .....	4 1 0
Contributions .....	0 13 0
Stourbridge—	
Contribution .....	1 1 0
Do., for <i>India</i> .....	1 1 0
Do., Sunday School .....	3 11 0
YORKSHIRE.	
Bishop Burton—	
Collection, for <i>W. &amp; O.</i> .....	1 2 0
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Halifax—	
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Do., for <i>N.P.</i> .....	1 15 0
Horsforth—	
Collection .....	5 0 8
Contributions .....	1 0 6
Hunslet—	
Collection .....	2 2 0
Huddersfield—	
Wilkinson, Mrs., for <i>W. &amp; O.</i> .....	0 5 0
Leeds—	
Collection, Public Meeting .....	5 13 8
Contributions .....	31 5 8
Do., by Rev. W. H. Denham, for <i>Se- rampore College</i> ..	13 5 6
Proceeds of Breakfast ..	1 1 0
Great George Street—	
Collections .....	3 17 8
Contributions, by box ..	1 10 0
Do., Juvenile .....	5 0 0
Do. do., for <i>Rev. C. Carter, Ceylon</i> ..	10 0 0
South Parade—	
Collections .....	9 15 6
Contributions .....	3 9 0
Do., Juvenile .....	33 0 0
117 17 10	
Acknowledged before, and expenses .....	96 14 6
	21 3 4
Rishworth—	
Collection, for <i>W. &amp; O.</i> ..	0 10 0
Rotherham—	
Sunday School .....	1 3 0

NORTH WALES.	
ANGLESEA.	
Holyhead—	£ s. d.
Collections .....	8 16 9
Contributions .....	1 9 0
Less expenses .....	9 16 0
	3 1 0
	6 15 0
DENBIGHSHIRE.	
Moelefre—	
Collection .....	2 0 1
Do., &c., for <i>W. &amp; O.</i> ..	0 10 0
Contributions .....	2 13 5
Less expenses .....	5 8 6
	0 1 6
	5 7 0
SOUTH WALES.	
BRECKNOCKSHIRE.	
Brecon, Watergate—	
Collection .....	2 10 0
Nantynn—	
Collection .....	0 13 6
Contributions .....	0 7 6
Pontestyl—	
Collection .....	1 10 6
Contributions .....	2 13 0
Sirhowy—	
Collection .....	1 0 0
Contributions .....	14 7 6
Do., for <i>N.P.</i> .....	0 1 10
Ynysyfelin, Bethel—	
Collection .....	0 9 3
Contributions .....	0 5 0
CARDIGANSHIRE.	
Cardigan—	
Collections .....	5 8 1
Contributions .....	5 8 6
Do., for <i>N.P.</i> .....	3 12 10
Do., Sunday School ..	8 6 6
CARMARTHENSHIRE.	
Caio, Bethel and Salem—	
Collection .....	1 13 0
Contributions .....	1 10 6
Felinfoel—	
Collection .....	2 0 1
Contributions .....	5 17 1
Do., Sunday School ..	1 8 5
Less expenses .....	9 5 7
	0 9 0
	8 16 7
Llandoverly—	
Collection .....	0 9 7
Contributions .....	0 12 6
Do., for <i>N.P.</i> .....	0 10 10
Less expenses .....	1 12 11
	0 0 4
	1 12 7
Llandysslil—	
Collection, for <i>W. &amp; O.</i> ..	0 7 0
Llangendyfn—	
Collection .....	1 0 1
Contributions .....	2 7 0
Meinciau—	
Collection .....	0 8 4
Contributions .....	1 2 6
Penrlywgoch—	
Collection .....	2 0 0
Sardis—	
Collection .....	0 15 0
Contribution .....	0 5 0
GLAMORGANSHIRE.	
Abercanaid—	
Collection .....	1 7 0
Sunday School, for <i>N.P.</i> .....	0 10 11





# THE MISSIONARY HERALD.

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## ANNUAL REPORT.

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WHEN the first missionaries, sent forth by our Divine Lord to preach the gospel of the kingdom, returned to tell him of their success, he rejoiced in spirit and gave thanks. The anniversaries of our religious societies bring together the servants of Christ from all parts of the earth, bearing the tidings of sinners saved, and God glorified in the gospel of his Son. It is meet, therefore, on such occasions as these, that the church should rejoice and be glad. In this spirit would the Committee of the Baptist Missionary Society present to their friends the Sixty-fifth Report of its proceedings; and, although they are not distinguished by any striking events calculated to awaken unusual interest, they have been marked by a steady progress abroad, and peace and concord at home.

Very seldom do these anniversaries occur without occasion for the expression of grief on account of the loss of valued friends or missionaries. The Committee are thankful to report that no missionary has fallen during the year; and in their own ranks one place only has become vacant, that occupied, for five-and-thirty years, by the Rev. W. Groser, whose catholic spirit, thorough independence of thought and action, combined with great courtesy, integrity, and prudence, secured for him the highest esteem and regard.

The changes which have taken place in the field abroad, owing to severe illness, or greatly impaired health, have been unusually numerous. Mr. Williams has arrived from Agra, and Mr. Morgan, of Howrah, is on his way home, there being reason to doubt whether he will survive the voyage. Mrs. Capern has been again compelled, by broken health, to leave Nassau, and her husband will also soon quit a station which he has occupied for nearly twelve years with unquestioned ability and success. From similar causes Mr. and Mrs. Davies have left Ceylon, without any expectation of returning thither again. Mr. and Mrs. Webley have but recently returned to Haiti, and Mr. and Mrs. Allen departed for Ceylon only a few days ago.

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### NEW MISSIONARIES.

The Committee are not able to report any large accession to the mission band. Mr. and Mrs. Kerry happily arrived at Howrah a few days prior to Mr. Morgan's departure. Mr. Broadway, for many years connected with another Missionary Society at Benares, having been baptized and become connected with our mission in that city, offered his services to the Committee; and as the offer was accompanied with the highest testimonials from his former colleagues as to his mastery of the vernacular tongue, his integrity, ability, and zeal, the offer was accepted, and Mr. Broadway has proceeded to Monghir, to take the place of Mr. Parsons, removed to Agra. Mr. Gamble, formerly of Trinidad, where he was brought to the knowledge of the truth under Mr. Law's ministry, expressed a deep and earnest desire to return thither and preach the gospel in connection with

his former pastor. He gave up his secular engagements, placed himself under the instruction of Dr. Angus, supporting his family out of his little property, and at the close of last session renewed his offer. The Committee, sympathising with his self-denial and devotedness, and satisfied with the progress he had made in his studies, gladly accepted it; and he has entered on his labours at Savannah Grande with great ardour and encouraging tokens of success. It will be seen from these statements how little progress has been made in the scheme for sending out twenty new missionaries to India. The Committee have been able to do little more than keep up the number formerly in that field. Removals by death, or by ill-health, which necessitates an abandonment of mission work are so frequent, that they have to report an increase of three European missionaries only since the proposal to consolidate and extend their Indian mission was first announced.

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## FRANCE.

### MORLAIX.

The mission in Brittany has yet to contend with great difficulties. The decree requiring Government authority to legalize meetings for public worship, obliges our friends to hold only very small gatherings of the people. Mr. Jenkins does not think that he is in a position to apply, with any prospect of success, for the required authority; and after the experience of the two years last past, during which they had to meet three lawsuits, he deems it desirable to avoid the risk of renewed prosecutions. He endeavours to carry on the work by preaching to small companies, by extending visits from house to house, and distributing copies of the Scriptures and suitable tracts. He expresses his satisfaction with the teachers, whose labours are continued in the face of priestly opposition, and not without success. He has recently succeeded, after many efforts, in obtaining permission to have the Breton and French tracts, and other religious books, stamped in Paris; they can now be freely distributed, notwithstanding the continued opposition of the préfet of the district. These quiet, unostentatious, yet persevering labours, have produced a visible effect on the people, who receive Mr. Jenkins and the teachers with a growing interest and approval.

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## WEST INDIES.

The arrangements made by Mr. Capern in the northern division of the Bahamas with his successor, Mr. Davey, promise, if his health be spared, that this interesting and successful mission will continue to be blessed with prosperity. Mr. Davey is anxious to have some one stationed at Nassau who can take his place while he is visiting the out-islands. One of the students at Calabar, Jamaica, has expressed a desire to occupy this post, and Mr. East speaks in very high terms of his piety and talents. The Committee deem it best, however, to wait Mr. Capern's return before any step of this kind be taken. On the whole, the state of the churches has been satisfactory. Difficulties have arisen in some of the churches in regard to the support of their pastors; but Mr. Capern has done his best to enforce on these churches the duty of sustaining among themselves a native agency, for it is only by such, in so thinly peopled a country, that

the churches can be kept alive. The Committee trust that his successor will not be less zealous in upholding a policy which has hitherto been so beneficial.

In the southern division of the Bahamas, Mr. Littlewood at Inagua, and Mr. Rycroft at Turk's Island, have carried on the work successfully during the past year. The former has suffered a severe bereavement in the decease of his wife, who was in every respect a help-meet in the Lord. His labours, too, have been somewhat interrupted by severe illness, which rendered a few weeks' repose necessary. Notwithstanding these hindrances, the cause has steadily advanced. Mr. Rycroft reports the formation of a church at East Harbour, in the island of Caicos, a new settlement, to which many had gone from other places, in the hope of bettering their condition; and having since his return to this station been able to visit most of the out-islands, he is more sensible of the improvement which has taken place after an absence of three years, than if he had been labouring during that time among them.

In the latter part of 1856, a fearful hurricane swept over Inagua, and the adjacent islands in the southern, and over Ragged Island in the northern division of the Bahamas. The destruction of property was immense. Very few houses remained standing, and the mission property suffered severely. As soon as the tidings of this calamity reached home, an appeal was at once made through the London religious press, and in a short time £135 7s. 5d. were sent for the relief of the sufferers, and to help the brethren to repair the damaged chapels. Among the people themselves this calamity seemed to have produced some happy results. A renewed and revived attention to public worship was exhibited, while brethren of every name united heartily with each other in sympathy and effort; and it is hoped that the community of interest and feeling thus awakened may continue to be cherished for years to come.

#### HAITI.

The arrangements made by Mr. Webley for the supply of his pulpit during his absence in this country, and which were detailed in the previous report, did not prove so satisfactory as was anticipated. On his return, he found the church in great disorder, and the congregation very much divided and scattered. Scandals had arisen which needed both wisdom and care to repress: discipline had to be exercised in several cases, and the missionary was deeply grieved and discouraged. Sustained, in a good degree, by the sympathy and confidence of the Committee, Mr. and Mrs. Webley renewed their efforts, and in a short time peace was restored, offenders were humbled, and sought re-admission to the church. There is reason to hope that these troubles, the first which have befallen this church since its formation, have been over-ruled for good. From recent communications, the Committee learn with thankfulness and pleasure, that the Word is once more blessed in the conversion of several persons to God, and the recent anniversary meeting of their Mission auxiliary was attended by upwards of 600 inhabitants of Jacmel.

#### TRINIDAD.

Mr. Law continues to prosecute his labours with his accustomed diligence. He, too, speaks of souls brought to Christ, of peace prevailing in the church, as well as a spirit of liberality, inducing the people to give largely out of their poverty towards liquidating the remaining debt upon

their beautiful and commodious chapel. The arrival of Mr. Gamble to assist him in the country stations, was a source of great joy, and Mr. Law having introduced him to his new sphere, and commended him to the affection and prayers of the people, now feels relieved of a considerable load of anxiety. Mr. Gamble's station is one of much difficulty, and requires great physical exertion, owing to the distance of the stations from each other, and the want of good roads, and needs much wisdom and care in managing the people, who, though simple-hearted in their piety, are very ignorant, very impulsive, and fond of excitement, and a somewhat noisy manifestation of feeling in their public assemblies. The endeavour to repress these unseemly exhibitions has led to the secession of several persons at two of his stations. But the Committee feel persuaded that his affectionate temper and forbearing spirit will soon win them back to a love of sobriety and order.

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## A F R I C A .

### CLARENCE.

During the past year the church has again been disturbed by the presence of the Romish priesthood, who came with the avowed intention of extinguishing it. The information having reached Mr. Saker, he at once came over to advise with and assist Mr. Diboll. The arrangement sanctioned by M. Guillenard, the Spanish Commissioner, in 1847, permitted the residence of ONE missionary. Mr. Saker, therefore, reported himself to the British Consul as the *agent* of the Baptist Missionary Society, entrusted with the duty of taking care of its property. He could not, therefore, be sent away because there were *two* missionaries at Clarence. Of this arrangement the priests seemed to be ignorant, and Mr. Saker and Mr. Diboll maintained that, unless they could show that they possessed authority competent to set it aside, it was the law of the island; and they should request the British Consul to protect them from molestation. Having no such authority, they could not prevent the church from holding its meetings; and the chief of them soon left the place, with the avowed purpose of seeking enlarged powers from the Spanish Government. But the members of the church, without exception, have expressed their determination, in case of need, to emigrate to the continent, rather than lose their religious privileges. Meanwhile, both Mr. Saker and Mr. Diboll are resolved to act firmly but cautiously, to submit to the laws, but to claim and exercise their rights under those laws. No further annoyance has arisen, except that the governor has prohibited Mr. Diboll from baptizing any persons except British subjects. Whether he has the *legal* right so to do, is questionable; and if the brethren find that he has not, they will not submit to his mere dictation. Should he proceed to any extremities, they well know how to maintain their rights as British subjects, as well as their privileges under the present laws of the island. The Committee have watched these proceedings with much interest, and have not left their brethren without repeated assurances of every help they can render them. In the present state of affairs it has not, however, appeared necessary to seek the interference of the Government at home. Since the foregoing remarks were written, the Committee have heard with great satisfaction that all the priests have departed for Spain, and the brethren are once more left in possession of the field.

## BIMBIA.—CAMEROONS.

Mr. Fuller reports more favourably of Bimbia. He has spent much time there during the past year. Many of the evils which drove him away in 1855 have vanished. The people are slowly returning to listen to their teacher; and the unhappy and cruel strifes which raged among the proximate tribes, and which rendered both life and property unsafe, have, for the most part, died away.

On his return to Cameroons, Mr. Saker resumed his translations and printing. He has not altered the arrangement which left Mr. Horton Johnson pastor of the church. He is there doing his own proper work, and directing the work of others, and encouraging them in it, and always prepared to assist and advise with them.

The new year opened auspiciously. Part of the previous night was spent in devotional exercises, and at five in the morning many assembled in the chapel. After an introductory service, Mr. Johnson baptized eight hopeful converts; "one of them," to use Mr. Saker's language, "a chief, who has been walking a lowly path for many years." Of this chief he further writes, "in the days wherein we had to fight our way with the wild beasts of the desert, he alone of the chiefs stood by us—often too timid to take a decided part with us, but never against us. For many long years he has listened attentively to the word, and for three years past has been quite decided for God. . . . His long intercourse with us, and consistent life, has won the respect of those who were opposed to him; and now, with his wife, he has made this public attestation of attachment to Jesus and his cause. Another of these hopeful ones is the wife of our principal chief, or king, as he is sometimes called. She has walked a long time consistently, and is now admitted to our communion with a confident hope that her path will be holy. Another, now received, was the inquirer who suffered such rude treatment at the hands of a wild rabble at Bell's Town some months since. Her path, thus far, has been through much sorrow; but we hope it is the path to the kingdom. Others give equal hope that they will walk worthy of their high vocation. From the water we returned to the chapel, and closed the solemn service. We met again in the afternoon, and communed at the table of the Lord. At six o'clock our services closed, and we were thankful to begin the new year so happily."

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 CEYLON.

Mr. Carter's health has been seriously interrupted. For many months he was wholly unable to preach. He is now happily restored, and has resumed active service. He has been able, notwithstanding his bad health, to attend to the studies of the three Singhalese youths who have been under his care, with a view to the ministry. In one of these he has been bitterly disappointed. The others continue steadfast to their purpose, and are making commendable progress in their studies.

Mr. Davies's health having given way, and Mr. Allen being in England, the churches in Ceylon have been left very much to themselves and their native pastors. They do not appear to have suffered materially from the inability of the European brethren to discharge their duties as formerly. Dr. Elliott, deacon of the Pettah church, Colombo, has kindly endeavoured to supply the lack of a pastor's services; and to preserve the connection

between the parent and native churches around Colombo, deputations have been sent to them to inquire into their state, and to promote their welfare. This proceeding has been attended with very pleasing results.

## EDUCATIONAL INSTITUTIONS.

### SERAMPORE COLLEGE.

To provide for the loss of Mr. Denham's services during his absence in England, Mr. Sampson, one of the brethren sent out in 1855, was removed from his station at Alipore, and he will continue to give his best support to the institution until Mr. Denham's return. His labours in the college will be an excellent preparation for his missionary work, when he is able to return to it. Meanwhile, his assistance is a great relief to Mr. Trafford, who would otherwise have had a burden thrown upon him far too heavy to be borne.

The removal of Mr. Johannes, one of the masters in the college, to take the oversight of the station at Bishtopore, and the severe and protracted illness of Mrs. Sampson, which compelled Mr. Sampson to remove with her for awhile to Monghir, occasioned considerable interruption in the studies of the pupils in the college. It was deemed advisable to omit the public examination at the end of the session, which closed with less satisfaction than usual to Mr. Trafford and his colleagues. Of most of the youths who have left the college, he speaks in favourable terms, and expresses a strong conviction that some of them are the subjects of divine grace.

From the Report of the Calcutta Auxiliary, the Committee rejoice to learn that the BENEVOLENT INSTITUTION continues to confer upon its numerous pupils the benefit of a plain English and scriptural education, and the supply of funds has been equal to its necessities.

The INTALLY INSTITUTION, which stands in direct relation to the Society, has enjoyed more prosperity than in the preceding year. The Committee have consented to provide the salary of a European head master, while the other expenses have been chiefly met by the Calcutta Ladies' Auxiliary. Since the beginning of 1856, a small fee has been required of the pupils. This charge has not, as was feared, lessened the number of scholars; for the attendance has considerably increased during the year. About one hundred and twenty are present daily, the number on the books being, of course, still larger.

The BOARDING SCHOOL FOR NATIVE CHRISTIAN GIRLS at Alipore, under the general superintendence of Mr. and Mrs. Pearce, and of which Miss Packer is the teacher, has prospered remarkably during the year. It contains forty-one pupils, chiefly the children of native Christians in the south. The elder girls have made good progress in the tasks allotted to them, and visitors express themselves as highly gratified with their neat, cheerful, and intelligent appearance.

Mr. Pearce superintends, for the present, the theological class of eight students, removed from Serampore College in consequence of Mr. Denham's absence in England. They have been encouraged to engage in preaching to the heathen; and they have been instructed by him, through the medium of their own language, in scriptural and general knowledge, in the principles of Bengali grammar and composition, and have made very creditable progress in their studies. Their diligence in study, and their correct deportment, awaken very lively hopes of their future usefulness.

## CALABAR.

The session recently closed has afforded the tutor and the friends of the college great encouragement. The examination of the various classes was satisfactory. The number at present in the institution is unusually small; but the pupils in the Normal School have increased. The churches in Jamaica have nobly redeemed the pledge they gave last year in regard to Mr. Pinnock. He was publicly set apart to mission work at Spanish Town early in the present year; and the event has given a new interest to the affairs of the college, and awakened fresh zeal for the Society in the churches. Mr. Pinnock is now on his voyage to this country, and the Committee hope, when they have had an interview with him, to see their way to his employment in Africa.

Though not connected with the Society, yet, as the Committee have granted the use of a portion of their premises to the Jamaica Normal School Society, it will gratify all who continue to cherish an interest in that island, to know that a gentleman has been just sent out to take charge of the pupils who are training up for schoolmasters, the want of qualified teachers having been long and severely felt. It is hoped that this new society will be the means of providing well-trained masters for the various schools.

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 TRANSLATIONS.

The Committee learn from the most recent communication of Mr. Wenger, that the Sanskrit translation of the Old Testament has advanced to the 21st chapter of Proverbs; and a separate edition of the Psalms has been printed in the Bengali character, with the Bengali translation subjoined.

The printing of the third edition of the entire Bible in Bengali has advanced to the 9th chapter of the Second Book of Kings, and the preliminary revision of the text, to the commencement of Nehemiah. But no separate portion of Scripture has been published during the year.

Mr. Parsons has carefully revised the text of an edition of Matthew and of Mark, in Hindi, in the Deva Nagari character, and 5,000 copies of each have been printed.

Having been advised by the brethren in India that a careful revision of the Hindi version of the Scriptures was now become indispensable, the Committee acted upon a suggestion made by Mr. Underhill, that Mr. Parsons should be requested to undertake this work, for which, they were assured, he is well qualified. To carry out this object, to which Mr. Parsons, after much hesitation on account of the great responsibility of it, consented to devote himself, it was deemed advisable that he should remove to Agra, where he would enjoy peculiar advantages, in the midst of a Hindi-speaking population. Before removing to the north-west, he was directed to spend some time in Calcutta, to confer with Mr. Wenger on certain practical questions connected with the work. For five weeks, several hours of each day were devoted to a careful examination of the Gospel of Matthew, and those parts of Luke and Mark which are peculiar to these two evangelists. It was found easy to agree upon the great principles of scriptural translation, faithfulness, perspicuity, and a suitable diction—popular but not vulgar—but perfect harmony between the

Bengali and Hindi translations was not considered attainable, or important, inasmuch as each language has its own peculiarities, and some degree of latitude must be allowed to the well-considered and conscientious views taken of particular passages by independent translators.

In Africa, Mr. Saker now mainly devotes his time to perfecting the work of previous years of incessant labour. He has acquired such a knowledge of the language that he thinks he can give it grammatical form and order. Considerable progress was made prior to his recent visit to England, when finding health and strength failing, and fearing lest, in case of his decease, his knowledge should be lost to the mission, he put forth efforts beyond his strength to complete the grammar in a condensed form. While at home, this elementary work received a careful examination, and he availed himself of the valuable suggestions of learned friends. He has now begun a larger grammar, and hopes, ere long, to finish it. Meanwhile, useful elementary school-books have been prepared, and the translation of the Scriptures, and the printing of such portions as are finished, proceed satisfactorily. In addition to those already printed, Mr. Saker has succeeded in getting the Psalms and Romans to press, and a few copies have been struck off. The printing of the whole is, however, deferred until he receives a suitable supply of the accented letters from England.

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### INDIA.

The Committee have great satisfaction in reporting that Mr. Underhill has completed the work which he was deputed to do. His labours, during an absence of two years and a half, have never been interrupted by illness. In all his various journeys, and in the voyage out and home, a gracious Providence has been over him for good. From the brethren generally he has received unequivocal proofs of kindness, and of their desire sincerely to co-operate with him in furthering the object of his visit. In the conferences which have been held there have been concord and peace. Differences of opinion, calmly stated and discussed, stirred up no strife, but rather led to satisfactory conclusions. Mr. Thomas, the superintendent of the Calcutta press, has facilitated to the utmost of his power the arrangements proposed in regard to that establishment, and cordially agreed to transfer to Mr. Lewis the duties of financial secretary of the Indian Mission. The Committee have felt the sincerest pleasure in transmitting to Mr. Thomas, resolutions expressing their deep sense of the ability, zeal, and uprightness with which he has discharged the varied and onerous duties devolving upon him.

In the return of Mr. Underhill the Committee heartily rejoice. They devoutly thank God for the goodness and mercy shown to His servant. They congratulate him on the successful termination of his arduous mission, which he has fulfilled with honour to himself, and benefit to the Society. They trust that the knowledge and experience gained by him, during his protracted residence in India, will be found eminently beneficial to the mission for many years to come.

In the stations occupied by your missionaries in the north-west, the Word of God has been uninterruptedly proclaimed by them, assisted by the native preachers. Till Mr. Mackay's settlement at Delhi, its Hindi population had heard the word of life from one solitary native preacher since Mr. Thompson's decease: and Muttra, the centre of Krishna worship, has been similarly destitute since the departure of Mr. Phillips.



Mr. Evans now occupies this sphere of labour. Schools have been usefully established at both stations.

At Chitoura the experiment of a native pastorate has been going on, and on the whole, satisfactorily. Difficulties have arisen in the management of the temporal affairs of the converts since Mr. Smith's return to England. Violent storms have levelled their workshops and dwellings. Several members of the church have been expelled for immorality. But discipline has been maintained; the precious have been separated from the vile, and greater purity of communion attained. The native pastor retains his office and fills it with acceptance.

The mission in the central provinces of the Bengal presidency has enjoyed the services of the brethren throughout the year. Preaching is its chief characteristic. The missionaries extend their labours to the indigo districts of Tirhoot and Purneah, in northern Bengal, and to the sacred city of Gya. Every day the crowded streets of Benares—the city of Shiva—the roads round Patna, where Mahommedans crowd, the open streets of Monghir, where the Hindi-speaking population dwell, witness their endeavours to draw souls to Christ.

In the lower districts of Bengal where the missionaries labour, omitting Calcutta, there are 61,184 towns and villages, containing a population of 12,988,430 persons, to whom they have done their best to make known the glad tidings of the gospel. Alas! how few are they amidst this overwhelming mass of immortal beings! And there are yet as many more who have never heard a missionary's voice! From these vast districts, teeming with population, almost all forms of violent opposition have vanished away. Crowds listen, and apparently with cordial assent, to the gospel message; but conversions are comparatively rare. Multitudes hear, but few obey the voice of Christ. The labour is incessant, but the fruit gathered is small. Yet it is obvious to the most casual observer that the sentiments and feelings of the people are undergoing a great change. Pilgrims to idol-festivals diminish every year. Cruel rites, long sanctioned by custom and the highest priestly authority, are put down by Government as nuisances, and scarcely a murmur of disapprobation is heard. The marriage of Hindoo widows is now legalized, which will extinguish a vast amount of profligacy and crime. Natives of influence and wealth are advocating female education, and a movement has begun in the north-west provinces which bids fair to extend all over India. Who that knows what the state of the country was prior to the advent of missionaries, and looks at it now, but must admit that Christianity has been the prime agent in effecting these marvellous changes! It is slowly but surely pervading the entire mass of the people.

Nor has that kind of success, for which the servants of the Most High long and pray, been wholly wanting; at almost all the stations conversions have taken place, and additions to the churches followed. Of this, the statistics of the Bengal Baptist Association will furnish a sufficient illustration. It embraces 29 churches, and to these have been added by baptism, letter, and restoration, 378. They have lost by death, dismissal, and exclusion, 210, giving a clear increase of 168. In these churches there are 1,737 members, 39 boys' schools, with 1,165 pupils, and 16 girls' schools, with 269 scholars. There are also 26 Sabbath schools, with nearly 500 in attendance. All these churches have not been equally prosperous—some of them indeed are very small—but it is worthy of note, that a very large proportion of the increase is in the district of Barisaul, where some native Christians have suffered the bitterest per-

secution; no less than 104 persons having been baptized there during the past year.

#### NATIVE CHURCHES AND NATIVE AGENCY.

Since the last report was presented, the two native churches in Calcutta have been sorely tried by dissensions. The one in Intally was dissolved, and has been reconstituted under the joint pastorate of Mr. Lewis, and Ram Krishna. The former pastor, and those who seceded with him, have erected a chapel in which divine worship is regularly carried on. This event, which threatened to extinguish these churches, seems likely to develop the principle of self-reliance, and to strengthen it; while the separation of discordant elements, and their combination in other forms, may probably conduce to greater peacefulness, and the bringing out of an energy which has not hitherto shown itself.

These difficulties were not unforeseen. The transition from a state of dependence to one of independence would supply new tests of the reality of the work of God among these converts, and lead to a display of character but little expected. One fact, however, is visible. The whole body of the native converts have maintained a profession of Christianity. It is a new thing in Bengal for native Christians themselves to erect a house of prayer. In this the Committee cannot but rejoice, though the origin of their separation from their brethren was an occasion of sorrow and pain. The pastor of the other native church at Colingah retains his post, and is labouring with much usefulness and zeal.

The Committee mention, with pleasure, another instance of the formation of a native church, under two native pastors, at Sewry, in Birbhoom. Mr. Williamson, our venerable missionary there, speaks most encouragingly of this step in advance. The day is evidently approaching when this scriptural action in the Bengal churches will become the rule, instead of being, as now, the exception. The Committee will give unremitting attention to the fostering of this spirit of self-reliance, in the hope that all the churches will be pervaded by it.

In the previous report, the Committee had the pleasing intelligence to announce that two native brethren had been sent into the district of Baraset, to inquire into the practicability of establishing a mission there. Subsequently two preachers connected with the native church at Serampore were publicly set apart as missionaries, and they have begun their work with a good prospect of success. A body of young men, educated in the Government school in Baraset, ignorant indeed of Christianity, but who had shaken off the fetters of superstition, gave these brethren a cordial welcome. Brahmins, Zemindars, and rich Baboos, as well as the lower castes, have sought their acquaintance, and an open door is set before them in the neighbouring villages. The Committee regard this experiment with great interest and hope. Should it ultimately succeed, the way will be prepared for a larger employment of native agency, *without European superintendence*, which has hitherto been deemed indispensable. The small expense of such agents is not their only recommendation; for their knowledge of native customs, habits, modes of thought and expression, and their own native manner of life, give them peculiar facilities for reaching the hearts of their countrymen.

Should it please God to bestow a large measure of His blessing on the efforts now making to raise up a native ministry, it will be incumbent on our brethren most carefully to cultivate the minds of those converts whose

piety and ability may indicate a fitness for mission service. The rapid spread of knowledge in Bengal; the growing influence of European literature; the hold which religious works, that are a power at home, are beginning to take there; the starting up of questions—social, political, and religious—hitherto confined to the West, render it indispensable to prepare a class of men fitted to grapple with the new phases of sentiment and opinion daily presenting themselves, and to meet the quickened mind of India, now rising up from its deep degradation, and awakening from its long sleep. From the School of the Prophets, founded at Serampore College, a few such have gone forth; and it is hoped that the class hitherto instructed by Mr. Denham will supply many evangelists and pastors, who will scatter over the whole country the seeds of divine truth. The Committee are most anxious that the appeal which their honoured brother is now making in this country for additional funds to put the college into an efficient state, will be generously responded to. The success which has hitherto attended it, leads them to indulge the hope that the object will be speedily accomplished.

The Committee cannot close this part of their report without adverting to the case of the native church at Baropakya, whose persecutions and sufferings were described at some length in the report for the past year.

The judgment of the magistrate which condemned the rioters having, on appeal, been reversed by Mr. Kemp, the judge of the district, no time was lost in obtaining authenticated copies of the judgment, and of the evidence. These were translated by Mr. Page, and subsequently published in a pamphlet, with a running commentary, by Mr. Underhill. It produced a deep sensation, and all candid readers of it saw, at a glance, how utterly opposed the judgment was to the evidence.

The case having been formally brought under the notice of Mr. Halliday, the Lieut.-Governor of Bengal, the Sudder or Supreme Court of Bengal was directed to call for the papers in the case, and to report thereon. That court condemned Mr. Kemp's judgment, and he has been reprimanded by his superiors. This decision has stayed the violence of the persecutor, and given increased security to the peasant. However unwilling missionaries may be to risk collision with the authorities of the countries in which they labour, past events have shown that circumstances will arise which imperatively require them to employ all legal means for the defence of the rights and liberties of the poor and the oppressed. The gospel of Christ is intolerant of injustice and wrong. This is not the first time that your missionaries have had to confront the social evils which are rife in every heathen land, and to lift up their voice in defence of the interests committed to them; and it is again our privilege to rejoice that their efforts have not been vain. Out of this incident, comparatively trivial in itself, measures will arise which will improve the social condition, and secure the personal liberty, of the hitherto oppressed ryots of Bengal.

The publication of these facts, as well as the papers read before the Calcutta Missionary Conference in August, 1855, have greatly affected public opinion in India. The press has taken up the subject most warmly, and an exciting but salutary controversy has been going on ever since. The Committee of this Conference presented a memorial to the Governor-General, respectfully but earnestly requesting him to issue a commission to inquire into the Zemindary system, indigo planting, and the tenure of land, more particularly in regard to the ryot, as well as to the administration of law, and the police. The Indian Government have declined to

grant this request, not, as your Committee have reason to believe, because they deem the allegations on which it is founded to be untrue, but because they consider such a step to be inexpedient, not to say perilous. Meanwhile, the brethren have appealed to the Imperial Parliament, and the Hon. A. Kinnaird was requested to bring the subject before the House of Commons. To assist him in this duty, Mr. Underhill's pamphlet, and other documents illustrative of the whole case, were sent to the Court of Directors of the Honourable East India Company, and to a large number of members of both Houses; and the subject would have been brought under discussion ere this, had it not been for the recent unexpected dissolution. The Committee are, however, prepared to take steps to insure its early consideration in the newly-elected House.

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### THE FINANCES.

This important part of their duties has given the Committee much anxiety. During nearly every month of the year the receipts were below those of the previous year, and its income was not more than an average one. Including £2,000 appropriated in India, it amounted to £21,402 2s. 2d.; the expenditure to £21,100 2s. 5d.; leaving a balance of £301 19s. 9d. in the Treasurer's hands. The total income of this year is £21,752 19s. 10d.; the expenditure, £22,039 0s. 9d.; leaving a balance of £286 0s. 11d. *due* to the Treasurer. The present income is *exclusive* of any Indian funds, the Committee not having carried to account any proceeds of the Mission Press, as Mr. Underhill had only time to balance its accounts on the eve of his departure from Calcutta. The increase in the Society's income for the present year is £2,065 2s. 4d.

Now, it must be frankly stated that this increase is not owing to any augmentation of the receipts from the usual sources of income. It has mainly arisen from the generosity of an unknown friend, and, as the Committee believe, not even a member of the denomination, who has *twice* placed in the banker's hands to the Society's credit, donations of £1,000; and he would have given yet more, but from an apprehension that he might thereby damp the ardour and repress the liberality of the Society's friends. He now waits to see the result of the annual meetings; and if his gifts should quicken the liberality of others, he will be prepared again to render aid. It will, therefore, greatly depend on those present at these services, whether this pecuniary help be secured or not.

The Committee have great satisfaction in reporting the success of the appeal which they made to the churches for a contribution to the Widows' and Orphans' Fund, on the first Sabbath in the year. They only desired that communicants on that occasion might have an opportunity of *increasing* their contributions at the Lord's table, and that what was beyond the sum usually given, might be sent to the Treasurer. They wished most carefully to avoid any interference with the claims of poor members. The circular was sent to about one thousand churches. Many of these could not comply with the request, their poverty—not their will—standing in the way. A considerable number sent no reply. But three hundred promptly responded to it, and expressed the pleasure they felt in performing a duty and enjoying a privilege. The Committee believe that these churches have been much benefited by the effort. It has awakened tender sympathy for the widow and orphan, and increased their interest in the Mission itself. The amount received was rather

over £500; and it was exceedingly gratifying to observe how many of the poorest churches evinced their liberality and zeal.

Your Committee cannot charge themselves with the neglect of any proper means to increase the income. They have supplied information on the subject as occasion offered, and have faithfully made known to the churches the necessities of the Society, and urged its claims upon them. Some progress has been made in the appointment of district secretaries, for the purpose of seeking out new subscribers, and endeavouring to prevail on those who now subscribe, to increase their contributions; for it can scarcely be doubted that the increase in the amount of subscription, except in a few rare instances, bears no proportion to the increase of the means of doing so. This arrangement has been resolved upon too recently to tell materially upon the current year's income. One thing, however, is certain, that the means which the Committee have at their disposal are not adequate to maintain present operations. These cannot go on for another year without involving the Society in debt, unless its friends resolve to support it more liberally. Any enlargement of them, with their present resources, is simply impossible.

Any one who has paid the smallest attention to the incomes of missionary societies, must have observed that they have been, for some years, almost stationary. The question is often asked—What is the cause? It is a fact which creates surprise, and it is generally felt to be a painful one. The rapid enlargement of home operations—the efforts made by all denominations to erect new places of worship—the constant multiplication of religious and philanthropic institutions—the shifting of large portions of the rural population into the towns, whereby many churches that formerly were among the largest contributors, have fallen into the ranks of the smallest—and the tendency of wealth, population, and trade to gather round large centres,—may, in some measure, account for this fact. Moreover, the increased pressure of taxation, the high price of the main articles of subsistence, and the want of employment among large sections of the working classes, have had their influence in keeping down the income of missionary societies during recent years. But your Committee have a strong conviction that there is another cause which lies deeper. It is to be feared that there is not so much the want of means, as of the disposition to give. An intense desire for wealth, a love of show, and an effort to emulate the manner and fashion of those above them, have seized on the middle and lower classes, and led to an expenditure which their means do not warrant. These evils have crept into the church of God, and done great mischief there. If they are allowed to prevail, it is obvious that every year there will be still less to devote to the cause of Christ. This is hardly the place to enter on a discussion of the remedy; but surely it is neither intrusive nor unnecessary to press home upon the consciences of Christians their obligations to Eternal Love, and their unquestioned responsibilities to the perishing heathen, whom, under God, they alone can rescue from spiritual bondage and death, in the hope that they may be led to faithful self-examination, and to resolve that henceforth their support of the Saviour's cause shall be regulated by a just law of proportion, and “according as God hath prospered them.” The Committee offer these remarks in no censorious spirit; it is rather a subject for lamentation. They are made in the spirit of fidelity and love, and from a deep sense of the duty they owe to their brethren in Christ, and to Him whose servants they are.

It may be, however, that we are to be taught another lesson by these facts,—that it becomes our duty to revive once more the principles on which we are conducting our enterprise. Its founders, from the hour that they fairly embarked in it, boldly avowed their conviction that the evangelization of the heathen was to be carried on by native converts. They relied on European agency only to do the preparatory work, and to assist and direct the movements of those who were raised up, by their instrumentality, to preach the gospel. It can scarcely be questioned, that in later days we have considerably departed from this practice. The work has been too much thrown on Europeans, who have been both missionaries and pastors. Of necessity, such agency is expensive, and becomes increasingly so. The question will force itself on thoughtful minds—and other considerations besides the expense, direct attention to it—is European agency, in its present form, indispensable; ought it to form our chief dependence for diffusing the knowledge of God and of his Christ; or should it not rather be employed in developing the gifts of native churches, teaching them the great lesson of self-reliance, and in directing their operations with affectionate assiduity and care? Your Committee have not wholly neglected this subject, as the facts stated in the previous pages of this report will show. They are more than ever convinced that it cannot be indefinitely postponed. It is even now pressing, and demands a most serious and deliberate consideration. They deem themselves fully justified in thus recording their convictions, by the fact, which almost every missionary confirms, that the larger proportion of converts is the fruit of native agency.

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### CONCLUSION.

Amidst all our mistakes, deficiencies, and short-comings, thanks be to God, His kingdom is rapidly spreading throughout the world. The yearly history of individual Societies may afford no very striking proofs of progress; but viewed as a *whole*, that progress has been both rapid and extraordinary. It is not necessary now to enumerate the obstacles which our predecessors had to encounter, nor to dwell on their early perils, their apparently unrequited toils, or their marvellous exertions, and the immediate results. Enough for the present purpose, that we briefly survey what has come under the observation of nearly all who may read these lines.

In the tide of events which has rolled over the world during the present century, overturning ancient dynasties, and changing systems of policy and science, there is none more strange and wonderful than the rise and progress of the mission power. At home it has conquered prejudice, softened our spirit, promoted brotherly love among all sections of Christ's flock, made us feel what an odious and bitter thing bigotry is; and, extending its influence beyond the church, it has repressed great social evils, imparted a new impulse to philanthropy, infused tenderness into the administration of law, excited a more earnest regard for the poor, the outcast, and the criminal, and called into existence almost every religious and benevolent institution which aims at benefiting mankind.

Abroad it has mastered every written language, and reduced the majority of barbarous tongues to form and system, and translated into them all, the whole or part of the Divine Oracles; it has grappled with the worst forms of superstition and sin. It has humanised the cannibal of the isles of the Pacific, broken the bonds of the slave, proved the Negro to be a

man, with a soul to be saved, and a heart to fear and love God. All over the vast continent of India it has extinguished the suttee fire, put down infanticide, is abolishing the celibacy of Hindoo widows, and proclaiming the doom of polygamy. *The Friend of India*—no mean authority on such questions—tells us “that for years it has been evident to all men with eyes that the whole fabric of Hindooism is breaking up;” and asks, in a tone of triumph only to be justified by the truth—“Who believes in Hindooism now? Not the Hindoos;” for while the changes in the customs and religion of his forefathers are going on, and threatening to destroy them, “no one raises his hand.” Moreover, it has changed the manners and habits of European residents. Once they were a by-word and a reproach. Now they are observant of the forms of decency, and equal the average of men at home, while there are to be found among them a large number of the most generous supporters of Christ’s cause, and some of the brightest ornaments of the Christian profession. Even governments—the last bodies to admit such facts—have now found out that, in dealing with the wilder races, there are no such effectual civilizers as Christian missionaries. The public authorities, in 1812, wished to drive out the “fanatics” from India; but now, when refusing their requests, they couch their refusal in courteous terms, and admit that “much is due to their earnestness and experience.”

Leaving the past, what have we recently seen? “An entire race,” destined perhaps to become a nation, “has eagerly embraced Christianity, and now maintains its own pastors, builds its own places of worship, and if called to suffer martyrdom, dies with the name of Christ upon its lips.” The Karens have done this. The Christians in Madagascar, who have suffered persecutions as severe as those which fell on the first disciples, have defied all opposition, and in the prospect of death in the most appalling forms not one has proved unfaithful. While nearly the whole of the African coast south of the equator is being fringed round with churches, Krapf and Moffatt have opened up its eastern and southern interiors. And all at once Dr. Livingston has burst upon us, making us familiar with whole tribes in the heart of the continent, gentle, and partially civilized, but knowing nothing of the world beyond them, except that there was a great “tribe who loved the black man,” and that he belonged to it.

Patriots and philanthropists! This cause has again and again commended itself to you as employing an agency most favourable to the elevation and freedom of man. Scholars! No class of men have promoted your object more effectually than missionaries. Men of commerce! You push your enterprises into barbarous regions of the earth, and often find your path opened and made easy, for the missionary has been there before you. Men of science! How rapidly have missionaries enlarged the boundaries of your knowledge; and we rejoice that in these latter days you have frankly and generously acknowledged it. If it were permitted us to glory, we might glory in the men whom the mission power has called to its service.

But, while all boasting is excluded, we will magnify the grace of God in them, for their honour cometh from above. They are the servants of the Most High, chosen and qualified by Him to make known His mercy to a guilty world. Their names and their deeds will never die! Their piety and their work alike ennobled and humbled them. The greatest, perhaps, among them all, and whose labours will shine out most conspicuously in the history of missions, when that great record shall have been

written, felt that he was less than nothing in the presence of the Eternal. He lived, and died, and was buried, and no costly monument marks the spot where his mortal remains repose until the resurrection-morn. No panegyric is inscribed on his humble tomb; but these affecting lines are:—

“A guilty, sinful, helpless worm,  
On Thy kind arms I fall;  
Be thou my strength and righteousness,  
My Saviour and my all!”

In this spirit of self-abasement we approach thy throne, O God! We reverently bow before thee! *Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy, and Thy truth's sake. Thou hast done great things for us, whereof we are glad. Great and marvellous are Thy works, Lord God Almighty; just and true are all Thy ways, Thou King of saints.* We again commend this thine own cause to thy watchful care and effectual blessing! In His spirit who came into this world to do thy will, and to give His life a ransom for many, do we desire at all times to come to the mercy-seat, rejoicing that it is our exalted privilege to lift up our hearts to Thee in His words who hath taught us to pray: *Our Father who art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven . . . . For thine is the kingdom, the power, and the glory, for ever and ever, Amen!*

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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# THE MISSIONARY HERALD.

## ANNUAL SERVICES.

THE introductory meeting for prayer was held in the Library of the Mission House, on Thursday, April 23rd. The Rev. G. Isaac, of Brighton, presided. The brethren Revs. Jos. Davis, W. W. Evans, B. C. Etheridge, and S. Pearce, engaged in prayer.

At the Annual Members' Meeting on Tuesday morning, April 28th, Rev. Dr. Acworth in the chair, prayer was offered by Rev. Thos. Welch. The Reports of the Committee and Treasurer were laid on the table; the digest of the minutes of proceedings for the past year was read; and the Treasurer, Secretary, and Auditors for the ensuing year elected.

The Revs. Drs. Angus and Steane were placed on the list of Honorary Members of the Committee.

A resolution was brought forward by Rev. Dr. Steane and carried, in relation to the reply of the Bible Society to the Memorial of the Committee. This document will be found in the Appendix to the Report.

On the report of the Scrutineers being presented, it was found that the following gentlemen had been elected to serve as the Officers and Committee.

TREASURER—SIR SAMUEL MORTON PETO, Bart.

### SECRETARIES.

Rev. FREDERICK TRESTRAIL.  
EDWARD BEAN UNDERHILL, Esq.

### COMMITTEE.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. S. MANNING . . .	Frome.
Rev. JOHN ALDIS . . .	Reading.	Rev. C. J. MIDDLEDITCH . . .	London.
JOSEPH H. ALLEN, Esq. . .	Aston Clinton.	Rev. JAMES P. MURSELL . . .	Leicester.
J. L. BENHAM, Esq. . .	London.	Rev. ISAAC NEW . . .	Birmingham.
Rev. CHARLES M. BIRRELL . . .	Liverpool.	Rev. THOMAS F. NEWMAN . . .	Shortwood.
Rev. WILLIAM B. BOWES . . .	London.	Hon. and Rev. BAPTIST W.	
Rev. WILLIAM BROCK . . .	London.	NOEL, M.A.* . . .	London.
Rev. J. T. BROWN . . .	Northampton.	THOMAS FEWTRESS, Esq. . .	London.
Rev. J. J. BROWN . . .	Birmingham.	Rev. T. POTTENGE . . .	Newcastle
Rev. W. P. BURCHELL . . .	Rochdale.	Rev. WILLIAM ROBINSON . . .	Cambridge.
RICHARD CARTWRIGHT, Esq. . .	London.	Rev. JOSHUA RUSSELL . . .	Greenwich.
Rev. HENRY DOWSON . . .	Bradford.	GEORGE STEVENSON, Esq. . .	Blackheath.
Rev. B. EVANS . . .	Scarborough	Rev. CHARLES STOVEL . . .	London.
Rev. F. W. GOTOR, M.A. . .	Bristol.	Rev. F. TUCKER, B.A. . .	London.
JOSEPH GURNEY, Esq.* . .	London.	W. H. WATSON, Esq. . .	London.
Rev. N. HAYCROFT, M.A. . .	Bristol.	Rev. JAMES WEBB . . .	Ipswich.
Rev. DANIEL KATTERNS . . .	Hackney.	Rev. T. A. WHEELER . . .	Norwich.
Rev. W. LANDELS . . .	London.	Rev. B. WILLIAMS . . .	London.
Rev. JOHN LEECHMAN, M.A. . .	Hammersmith.		

The Rev. W. Upton, of St. Alban's, closed the meeting with prayer.

The Annual Sermons of the Society were preached on Wednesday, April 29th, in the morning at Bloomsbury Chapel, by the Rev. Norman McLeod, of Glasgow, from Gal. vi. 14; and in the evening at Surrey Chapel, by the Rev. C. Vince, of Birmingham, from John xvii. 22. The devotional exercises were conducted in the morning by the Rev. S. Manning, of Frome, and in the

\* Joseph Gurney, Esq., and the Hon. and Rev. B. W. Noel, declining to serve, in consequence of inability to attend, the Committee will have to elect gentlemen to supply their place.

evening by the Rev. J. G. Oncken, of Hamburg, and Rev. Thomas T. Gough, of Clipstone.

The attendance at these services was unusually large, and the collections were somewhat in advance of the previous year. The spirit pervading the meetings was devout and earnest, and the effect of them will not soon pass away.

## ANNUAL MEETING, THURSDAY, APRIL 30.

THE Sixty-fifth Annual Meeting of the Society was held on Thursday, April 30, in the large room, Exeter Hall, under the Presidency of the Right Hon. the Earl of Shaftesbury. The audience was larger than usual, very few seats either in the body of the hall or the galleries being left vacant.

The Rev. H. J. Betts, of Southwark, gave out the Hundredth Psalm—

“Ye nations round the earth rejoice  
Before the Lord, your Sovereign King;”

and offered prayer.

The Chairman then rose and said: Ladies and Gentlemen,—In these remarkable times in which we live, there is nothing more consolatory and more full of hope than the institution of missions to the heathen. Our great and paramount duty, and the immense benefit to them and to ourselves, would, of itself, be a sufficient argument; but we will look at the institution of foreign missions, not only with reference to our duty, and their direct effect upon the objects of our compassion, but to the happy and beneficial influence which they produce upon the various branches of the Church of Christ, its several phases, localities, and denominations. Now, if any one conceive the notion, if it be put into his head by the grace of God to think of sending the gospel to nations that are sitting in darkness and in the shadow of death, the first thing that he does is to contemplate the vastness of the field before him, and to shrink with terror and dismay from the thought that, single-handed, he can produce any effect whatever upon such a mighty mass of created beings. He sees at once that it is too much for himself; that it is too much for any separate body; that it is too much almost for a nation; and that from nothing whatever but the combined energies of all who entertain the same views as himself, can he have the slightest hope of producing any perceptible effect upon the great field submitted to his view. Well, then, he will see that combination is the first step, and if combination, in our fallen nature, and in the various difficulties that beset us, is of itself not practicable in all its departments, in all its

forms, phases, and conditions, still, at least, we may come to this, that we may agree whenever we can, to give the right hand of fellowship; we may agree, whenever we can, to desist from controversy and opposition, and join hand in hand for the advancement of that great cause which tends so especially to the glory of God and the lasting welfare of the human race. Here is the grand distinction between Protestantism and Popery. In Popery they consent—for they have variations quite as much as we have, and to a far greater extent—but they consent to suppress their variations, and hold only to the one point of common unity—the headship of the Pope. We Protestants have our variations, and we agree to suppress them all, accepting as our common point of union the only headship of our Lord Jesus Christ. This is the great principle of action—this is the great commencement—this is the great end of Protestant operations. I will just call your attention to one other point. There are men who, unable to deny the statements we now make, but call them speculative, do deny that missions and missionaries have produced any practical results whatever upon the great mass of the heathen world. Now, without travelling over the vast space that has been occupied by this Society, let us look only to India, and that is alone sufficient to give a complete answer to all natural objections. I recollect perfectly well, when I first came into public life, and held an office in the Board of Control—now, perhaps, some thirty years ago—what was the state of India then, as compared with its state now. I remember at that time we talked of India, the religion of India, the prejudices of India, the superstitions of India, with bated breath, with fear, and with terror. We hardly dared to mention within the walls of the Board of Control the existence of such a thing as the suttee, and the objections that might be urged against it. Everybody said, Let it not be even once named that you even regard such matters; for, depend upon it, the tenure of your empire rests upon a

most tottering foundation, and if you touch these things the whole fabric will crumble into dust. But how is it now? Suttee is abolished; infanticide is suppressed; many of those cruel and degrading rites that form the hope and joy of the Hindoo population, are now nearly exterminated; pilgrim worship is greatly abated; and there are doubts whether Juggernaut will long remain. Look still further, and you see the marriage of the Hindoo widow is permitted, and you find many natives of eminent character themselves foremost in establishing systems of female education; and I might go through a still vaster field. But, I ask, is it not the fact, that all violent opposition is now abated in India; that all prejudice and superstitions seem to be cut up by the root, and that the field is open to march wherever you please, say whatever you like, and do whatever you can? And is there a man of common sense who can ascribe the change to anything else than the operations of missions and the advance of Christianity? I know there are some who will deny that; but then I know there are some people who are so besotted, that they will deny the law of gravitation, and that man is compounded of soul and body. But now, my good friends of the Baptist denomination, you have had your share in this great and blessed work. You have produced some of the most eminent, pious, devoted, and successful in that band of holy men—the missionaries of the Christian religion. We might specify many names, but they will readily occur to you. I cannot, however, omit to mention one of your denomination, because the service and sacrifices of himself and his excellent wife have been brought before me recently in such vivid colours, in his beautiful memoir, that I cannot but give vent to the feelings which actuate me, when I speak with reverence and affection of the name of Judson. I believe that name will long survive; and I trust it may, when all distinctions of creed shall have vanished, and even when the Anglo-Saxon nation shall have sunk into oblivion. It is in respect for such operations, in affection for such names, and in a hearty desire to be an humble co-operator with you in these great works, that I have come here to-day to testify, in the feeble manner that I do, to the reverence and affection I have for the work in which you are engaged, and the high esteem I have for all those who conduct it; and I hope I may say, for all the denomination of Baptists, who, heart and soul, by purse and energy, are contributing to the advancement of this great cause. Missions to the heathen are more than ever necessary in the present day. Something is necessary

to draw men out of themselves. Something must be done to make men feel that every human being in the world has claims upon him; that every created being in the sight of God is as good as another; that although there is now a difference in rank, intellect, and property, at the great day of account the blackest and the poorest will stand before Almighty God on the same equality of position as the whitest and the richest. Unhappily, it cannot be denied, there is in the present day, from a variety of causes, an immense tendency to desire the acquisition of wealth; and nobody will tell me that there is a proportionate anxiety in the right expenditure of it. There is an immense increase amongst all classes—and especially among the middle and poorer classes—of social luxury—luxury in everything, so far as I can judge, except the luxury of doing good. The expenditure upon good and holy things, in proportion to the enormous increase of the private income of the country, is nothing at all. The increase in the wealth of the country of late has been gigantic; and will anybody tell me that the increase of the resources of missionary, religious, and philanthropic institutions has been also gigantic? Indeed, I believe it is quite the reverse. I hope, therefore, and trust, that those who are in this selfish state of mind will give one moment for reflection upon the great operations in which you are engaged. Let them give but one hour to learn a lesson from your devoted missionaries, who are come from all parts of the earth to give you the narrative of their sufferings, their hopes, their fears, their failures, and their successes; let them take a lesson from these men; let them learn what is to be done, how to do it, how many there are in need, and how they can relieve that necessity; and let them learn, from the experience of the missionaries, the mighty happiness that will devolve upon every one who shall sacrifice his energies, wealth, and influence to the service of Almighty God; and then, perhaps, he may acquire—indeed, I am sure he will acquire—a practical knowledge of that which he has oftentimes theoretically learnt from the pulpit—that it is far more blessed to give than to receive.

Sir Morton Peto, the Treasurer, submitted the cash account, from which it appears, that the total income of the last year was £21,752 19s. 10d., and the expenditure £22,039 0s. 9d., leaving a balance of £286 0s. 11d. due to the Treasurer. The increase in the Society's income for the year is £2,065 2s. 4d.

The Rev. Frederick Trestrail, the Secretary, read the Report, which will be found at length in the "Missionary Herald" for May.

John Marshman, Esq., said:—The Report which you have just heard with so much interest affords a most gratifying exemplification of the progress which has been made in the diffusion of Divine truth, more especially among the people of India, under the auspices of this Society. The object of these meetings, which are annually held in this hall, is to take such a retrospect of past exertions as shall serve to give us a strong stimulus for future labours, and it is upon this ground that I have been requested to take as my subject for the few words with which I shall trouble you—India, prior and subsequent to the missionary enterprise. The subject has been already introduced to your notice in the happiest manner by your noble Chairman, and nothing is left for me except to give you some details of the progress of moral courage among the Governments of India, and the moral improvement among the people generally. It is befitting that, in the sixty-fourth anniversary of the Baptist Missionary Society, there should be a comparison instituted between the state and condition of India before the missionary enterprise commenced, and the condition which it now exhibits; and that not with any spirit of boastful exultation, but in order, from the comparison, to gather the strongest arguments for redoubling our efforts for its improvement. Before I advert to the improvement which is exhibited in the circles of native society in India, it is necessary, for a few minutes, to notice the great and beneficial change which has taken place in the views and sentiments of those who are appointed to govern the country. The first and most serious obstacle to the introduction of Divine truth into India lay in the prejudice of the India House, which was, at one time, as strong as those of the people against the reception of Divine truth. The first step towards improvement was to remove this prejudice, and to open the door for the introduction of the gospel into India on the part of those to whom Parliament had committed the interests of the country. It is delightful to reflect how these prejudices gradually melted away, and there cannot be a more gratifying contrast to us, whether as Christians or as Englishmen, than that which is presented between the prejudices existing among the public authorities of this country while this Society was in its cradle, and those sentiments of good-will by which they are now animated. The first reference which appears ever to have been made to the subject of evangelising the heathen, in the House of Commons, was during the charter discussions of 1792, when an illustrious individual, the sweet tones of whose voice have so frequently thrilled through

these assemblies, after having endeavoured to destroy the fetters of the slave in the West Indies, determined also to break the fetters of superstition in the East—I allude to the late William Wilberforce. He proposed the following resolution to the House:—"That it is the opinion of this House, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the British dominions in the East; and that, for these ends, such measures ought to be adopted as may greatly tend to their advancement in useful knowledge, and to their religious and moral improvement." To the surprise of all who took an interest in the welfare of India, this resolution encountered the strongest opposition in the Court of Directors and in the Court of Proprietors. It was then discovered for the first time that those to whom the administration of affairs in the East had been entrusted by Parliament had imbibed the opinion that nothing would so tend to damage British interests in India, and particularly the interests of the East India Company, as any attempt to introduce secular or divine knowledge among the people. The Court of Proprietors met in a frenzy of anxiety, and, with the exception of one individual, the first treasurer of the Bible Society (Mr. Thompson), they unanimously denounced and rejected the proposal, and drew up a petition to the House of Commons, deprecating, in the strongest manner, Mr. Wilberforce's resolution. The debate in the India House is amongst the most singular documents in our Indian history. In the Commons, Mr. Wilberforce was met by the same spirit of opposition; and Mr. Fox said he objected to the whole measure, because he considered all schemes of proselytism wrong in themselves, and productive, in most cases, of mischief. And he thought the present age far too enlightened to think of making proselytes. Such were the feelings entertained here in 1793, just at the time when Dr. Carey was embarking in the vessel which conveyed him to the shores of India. Unfortunately these feelings were too strongly reciprocated by the members of the Government in India. I will give you one instance of the interruptions to which the operations of the missionaries were subjected. In 1806, Sir George Barlow became Governor-General of India, by the death of Lord Cornwallis; and in that year the Serampore missionaries first ventured to preach in Calcutta. As soon as information of it reached the Governor-General, Dr. Carey was desired to attend the police, and the magistrate informed him that he was directed by the Governor-General to say, that, as the Governor him-

self did not interfere with the prejudices of the natives, he required that the missionaries should not interfere with them. The magistrate signified that the missionaries were not to preach to the natives, nor suffer the native converts to preach; that they were not to distribute religious tracts, nor suffer other people to distribute them; that they were not to send forth converted natives, nor take any steps to persuade the natives to embrace Christianity. At the same time the magistrates said they were satisfied with the character and deportment of the missionaries, against whom no complaint had ever been lodged. This, of course, put an end to the operations of the missionaries in Calcutta, but through the intervention of Mr. Brown and Mr. Buchanan, clergymen of the Church of England, the order was modified; but in the very next year, on the arrival of Lord Minto, the same course of annoyance and interruption was pursued; and although the missionaries resided under a foreign jurisdiction, over which the British Government had no control, they were obliged to submit every tract that was published to the revision and the censorship of the Governor's secretary before it was circulated. In the course of the year Lord Minto wrote to the Court of Directors, advising them to use still more strenuous means to prevent what he called the surreptitious resort of missionaries to India. You will be happy to learn that this state of things has been entirely changed. The Government of India now recognises that it holds that empire, not for any selfish purpose, but for the improvement of its inhabitants; and they find that in this career of improvement, the missionaries are amongst the most important of their auxiliaries. Let me give you one instance. You recollect that there was lately an insurrection in the east of Bengal, among the tribe called the Santals; the rebellion was put down and tranquillity was restored, but Government considered that as soon as those tribes were disarmed, it was their duty to prevent another outbreak, by introducing among them the principles of civilisation, and they could devise no better means than that of enlisting in this cause missionary agency. The whole of the Santal tribes have now been made over to one of the missionary bodies in India, with the most liberal offer of schools, and of all the other machinery of civilisation and conversion. Let me now refer to the effect which has been produced upon the minds of the natives, by the introduction of true principles among them. First, I would allude to the sacrifice of children at Saugor. From time immemorial, the natives had been in the habit of going thither and drown-

ing their children, in pursuance of superstitious vows. Lord Wellesley, one of the most illustrious men we have ever had in India, was resolved to put an end to this practice. At his request, Dr. Carey drew up a report on the subject; the effect was soon visible in the passing of a resolution in July, 1802, positively prohibiting the practice; and a body of Hindoo sepoys was sent to the place to see that the order was obeyed. The practice ceased immediately and for ever; and when this circumstance was brought forward afterwards as an argument for putting down the rite of female immolation, the natives had become so thoroughly ashamed of it, that the most influential and learned persons in Calcutta actually denied that such a practice had ever existed among them. But with regard to the practice of female immolation, this was one of the religious usages which Government did not then venture to touch. I believe the subject was first brought forward in 1805, in a memorial to Lord Wellesley. The Serampore missionaries laboured long and earnestly to suppress this custom, and at length, in 1830, after twenty-five years of agitation, that illustrious nobleman, Lord William Bentinck, by an act of the Government of India, put an end to it. Before the missionary enterprises, hundreds of widows were annually sacrificed upon the funeral pile; and by a refinement of cruelty, the torch was lighted by the eldest son; whereas, after the introduction of this enterprise into India, this rite, which had two thousand years of prescription to back it, has been absolutely prohibited. There is another rite, also, which has been gradually falling into disuse—I allude to the swinging festival, in which men in frantic devotion are swung round a pole with hooks in their backs, amidst the shouts of the mob; one of the most brutalising of Hindoo practices. Perhaps one of the greatest curses in India, and one of the greatest sources of crime, has been the law of the Shaster, by which the marriage of widows is absolutely prohibited. Through the growing intelligence of the upper classes, however, there has been of late a spirit of opposition to this time-honoured rite; and petitions have been sent to the legislative councils, numerous signed by the natives themselves, without any prompting, I believe, from Europeans, requesting that an Act should be passed to legalise the marriage of widows, and to endow their offspring with all the rights of succession. This Act was passed about twelve months ago; and since that time we have had the extraordinary spectacle in the capital of British India, of two marriages of widows in families of the highest social respectability. Thus it may be

seen, that we have, as it were, unfossilised the Hindoo mind, and given such an impulse of improvement to it as is likely to produce the most beneficial results. The last point to which I would refer is that of education, the rock on which, according to the statement of the standing council in 1792, the empire was to split. Since that time, we have been going on with all our sails set upon that rock, and the bark which contains the fortunes of British India has not yet split. Instead of considering the education and improvement of the people as one object which we should avoid, the Government now considers it as one of its most imperative duties. There has been lately an Order in Council to establish a university in Calcutta upon the model of the University of London; and we find in a long list of names the first functionaries of Government, the most learned and influential natives in India, and the chiefs of all the missionary institutions in Bengal, associated at the same council board. Moreover, those who had received an education at our colleges, whether Missionary or Government, have opened schools for the instruction of their countrymen, and hundreds of them are now receiving there the knowledge of European sciences and languages, which shall enable them to take honourable degrees in the university that has been founded. This impulse is now extended to the north-west provinces, which, with regard to Bengal, are generally considered in the same light as that in which Sparta stood to Athens. At Agra, about two years and a-half ago, a native of rank and influence determined to establish female schools. That which the missionaries had found the most difficult of all things this man undertook without any reference to external aid; and so successful was he, that there are now in the north-western provinces no fewer than ninety-five girls' schools, and under the energetic government of Mr. Colvin the greatest exertions have been made for the promotion of education among the people, who voluntarily submit to a school rate in addition to the sum which the Government has a right to demand of them. I will not say that all these improvements are to be traced directly to missionary efforts; but this fact is indisputable, that at an early period the Government of India, from a feeling of selfish timidity, was most strongly opposed to the admission of any knowledge, secular or divine, into the country. The missionaries were the first to venture there to establish schools, to print tracts, to preach to the people, and to do everything necessary for the introduction of Christianity. They met with the most determined opposition, but they continued to persevere

in their labours until, in 1813, chiefly through the aid of the missionary societies, Parliament was constrained to open the gates of India to the introduction of the Gospel. I say, therefore, that it is owing to the missionary enterprise that we are enabled to see that change in the views and conduct of the Government which is so gratifying in itself, and so productive of beneficial results.

Mr. E. B. Underhill then said: The topic on which I have been requested to dilate is, India as a mission field. I do not suppose that any one will agree in what appeared to be the opinion forty years ago, that India was given to the English crown in order to subserve the interests of the East India Company. I may say, indeed, that in my opinion the great things which have been done in that land in favour of civilisation and Christianity, owe none of their origin to the predominance of the East India Company. Missionaries will tell you that every step has been gained against the opposition of that company, and that it is a happy thing that it has been shorn of its strength, and that through the energies of Christian men, India is once, and for ever, open to the reception of the gospel. Neither do I suppose that you will agree with the statement of a Hindoo, made in my hearing, that India has become the possession of the British crown, because in some former state, in some transmigration of the souls of Englishmen, they had obtained so great merit that they deserved the authority they had acquired; or with another statement, also made in my hearing by a Hindoo, that in past ages, when some white man, from this little isle, showed great kindness to the wife of Ram, when borne away in exile to Ceylon, he was assured, in consequence of that act of kindness, a future dominion over India. I think there will be but one opinion, agreeing with my own, that India is given to England, not merely for the purpose of gain and commerce, but for far higher ends, for the introduction of a civilisation that shall elevate the people, and that the churches of this land may convey to the perishing millions of that country the bread of life, and give them the knowledge of Christ's redemption. Never in the history of the church has there been a field of such magnitude, and involving stakes so mighty and so tremendous; never before has the Christian church had opened to it no fewer than 150 millions of people, to whom to communicate the blessings of the gospel with the greatest freedom of action and freedom of approach. I have travelled over that country for a length of 1,400 miles, and a width of about 400 miles. In the remarks which I am about to make, it will be understood that they apply not to the whole of

India, but to the northern portion, known as Hindostan. I should have entered into some observations as to the island of Ceylon, which I also visited, and to some extent traversed, but that I understand our missionary, Mr. Allen, gave you a graphic description of that country at your last meeting. In that portion of India in which your missionaries labour, there are probably some sixty millions of your fellow-men. You are assisting there about thirty-five European missionaries, to which you must add three brethren acting as assistant-missionaries, and eighty-five or ninety native Christians, engaged in the great work of promulgating the gospel. All these brethren it has been my privilege to see and to have intercourse with; and let me say, in this public assembly, that they are a body of men of which the Christian church need not be ashamed; a body of men who have obtained the estimation, the love, and the regard of all who know them; not only among the English-speaking part of the population, but still more among their heathen neighbours. There are not a few amongst our Hindoo friends, who do not hesitate to trace to missionary influence, and to God's blessings upon their labours, all the privileges they now enjoy, whether of civilisation, morality, or Christianity. Perhaps you will allow me to recall some few incidents and scenes in which I have seen our missionaries labouring; I will not occupy too much time, but will endeavour to select a few examples, which may be illustrative of the whole. First, I may refer to what is dear to the hearts of us all—the work of itineracy in that great land. However it may be that some missionaries are engaged in other labours, such as translations, schools, and the like—all sacred occupations—by far the largest proportion of the missionaries of our own denomination in India are engaged in traversing that great country—its markets, its bazaars, and its desert places—lifting up their voices, and calling, "Prepare the way of the Lord!" Over the vast district of Eastern Bengal, there are three or four large countries, if I may so call them, in which no missionary is known to preach regularly the gospel of Christ, and it is to this district that our brother Bion has of late years frequently gone. It contains no less than 23,000 towns and villages, and a population of 3,600,000 human beings, who, for all the purposes of the communication of the gospel of Christ, are entirely dependent upon the labours of Mr. Bion. For the last few years he has occupied from five to eight or nine months in the year in visiting those regions. He generally goes in a large boat, which he has fitted up, and in which he sometimes takes his family. He is frequently exposed

to the greatest dangers, his boat being surrounded by crocodiles, in dangerous proximity to tigers, or exposed to the assaults of wicked men. Nevertheless, he has persisted in his work, and God has given him numerous proofs that his labour has not been in vain. In the district of Silhet, a young Mohammedan had gladly received the gospel on Mr. Bion's first visit. On his second visit he inquired for him, and found him in a most pitiable state of idiocy. He had begun to proclaim the gospel among his neighbours, and in order to prevent him from abandoning the worship of his fathers, a poison had been administered to him, the effects of which Mr. Bion witnessed. Some time afterwards he visited that part of the country again, and could not see the young man. On going, however, some way farther north, and on entering the market place of one of the towns, with his native brethren, who were preachers, they were suddenly accosted by this very man, who clapped his hands, and announced his joy at seeing them. Mr. Bion conversed with him, found that his intellect was entirely restored, and discovered an amount of Christian character which assured him that the word of God had not been in vain. He, moreover, ascertained that he was in the constant habit of proclaiming to the people the gospel of Christ, and communicating to them those treasures of knowledge and life which he had himself received. These itineracies are not always so productive of beneficial results as in the instance I have mentioned. The missionary distributes the Word of Life, and knows not whither those blessed leaves travel; and it may not be until many years are passed away, that he learns how great has been the harvest that God has been preparing. I will now refer to another kind of labour—labour in the city—let it be the labour of our brother Williams, whom I see on this platform, he having returned from Agra, the capital of the north-western provinces. The population there is a very mixed one, consisting of Mohammedans and Hindoos.—Just see us one morning before sunrise. We drive through the city, pass over the bridge of boats, to the other side, and walk a little way, to a place where two roads meet. We find under the trees, sitting upon the dry and sandy soil, a number of men waiting for the approach of the vehicles containing cotton and other merchandize for sale in Agra. They are too busy or careless to listen to the missionary's voice. They make no response to his words, or if they do, it is only to laugh or to sneer. We leave that spot, and retrace our steps, walking along the river-side, not "where prayer to God is wont to be made," but where the heathens are wont to congregate and to worship the idols which

occupy almost every building. Here are the various gods, smeared over with red paint, before which the people are presenting their offerings. As a stranger I stop and ask questions, and in a few minutes a number of persons are gathered about us, The Brahmin of a temple brings out a seat on which he directs us to sit down, whilst our brother talks to them about the things of God. I stay a few minutes and hear him address them. I remark the attention with which they listen to him, happy to feel that their ears are open to the message of eternal life. Not understanding the language, I leave him for a little while, and stroll a little farther. I look through a doorway, and see within two women circling round about a tree, as an act of devotion to obtain the favour of a god, that they may not be motherless, or that their children may be preserved from some evil eye. I look into another doorway, and see a venerable man with a long white beard, sitting upon the ground. Every now and then a native enters the door, and bows before him, and then sits down. At length he reads one of the Shasters; the old man is instructing them in the theory of their idol-worship. My brother soon joins me, and I direct his attention to what is passing. The old man is reading something about the creation of the world. I need not detain you with any description of the cosmogony of the Hindoos. It affords our brother an opportunity of speaking with the old man about the creation, as recorded in the holy volume of God's Word. An interesting conversation ensues, and the people listen in the presence of their Pundit, or Brahmin, to the words of eternal life. Let us take another city—Patna—in which dwell large numbers of Mohammedans, but not many Hindoos. Some years ago, a few godly men, with Mr. Start at their head, preached God's Word to the people there, but amidst great persecution. Passing through the city with several missionaries, one of them said to me, "I once stood under the eaves of that house, and brickbats were showered upon me." "What did you do?" he was asked. "Why," he replied, "I went to the place the same afternoon and preached again." It is in that way that a hearing has been gained in Patna for the words of eternal life. One afternoon we left our dwelling, four or five in number, and walked down the street of the town. Our brethren went to an open place, and a crowd of two or three hundred persons soon gathered and listened to one of the missionaries with marked attention. Presently another spoke, and the people maintained a breathless silence. He commenced by reciting two or three lines of one of their epic poems, and from these as a

text he began to proclaim the words of the kingdom. He was presently interrupted by a Mohammedan, who said, "Who is this Christ of yours?" "He is the Son of God." "But was he not the son of Mary?" "Yes." "How can God be born of woman?" So this introduced a short controversy, in which several Mohammedans joined, but they one after another turned on their heel and walked away amidst the laughter of the crowd. I afterwards said to the missionary, "Who was that man opposite you who was nodding assent to all your remarks, and doing all he could to maintain order and silence?" He replied, "He was once our strongest opposer in Patna; he has pelted us, and thrown the dust in our faces. I one day met him in the street, and he walked lamely. I asked him what was the matter, and he showed me his toe, which was in a gangrenous state. I told him to go home and I would give him something to cure him. I effected a cure, and he has since been our best friend; he will never permit a crowd to insult us or to interfere with our preaching." There was another man present about whom I asked, having observed the approbation with which he appeared to listen to what was said. He, I was told, was a Brahmin; he always went to hear missionaries, when they visited the place, but he could not yet see his way to profess the name of Jesus Christ. Let me now take you to the district of Barisaul, where Mr. Page and Mr. Martin are labouring together. It is a low country, the central part being occupied by an immense swamp; and here it is that our brethren toil. The people build their houses upon little mounds; fifty or sixty of them constitute a village. The first of these villages that I visited was Chhobikarpur, where there resides an excellent brother, named Shoron, who is often appealed to by the people in their disputes, and who exercises great influence among them. On one occasion, a man made a vow that if God blessed him with a live calf (his cow having given birth only to dead ones), he would make an offering of three measures of ghee to Shoron. It so happened that he had a live calf afterwards, and he kept his vow accordingly. It was in the chapel of this good brother that Mr. Page, Mr. Martin, and I, found ourselves one Wednesday evening, and soon after our arrival there a drum was beaten—for they gather the people to worship by a drum—and a congregation of some 150 people assembled to meet us. This good brother's congregation on the Lord's day varied from 150 to 200 when I was there; but the other day Mr. Page wrote me to say that it was greatly increased, that he usually preached on the Lord's day morning to



some 300. When I was there, there were some seventy persons in communion, and this good brother was in the habit, month by month, of administering the Lord's Supper to them. Since that time the church has increased, and I suppose that there are now not fewer than 100 of these native brethren sitting round the table of the Lord on the Sacrament day. We had a very interesting conversation with the people who were gathered together. So great has been the power of the gospel in that village, that whereas, when the preaching commenced, Christianity was in the minority, it is now in the majority. There are perhaps sixty or seventy families in the village, and, when I was there, there were not more than fifteen who remained attached to heathenism. Now, you must understand the value of the work in this way. These people have become attendants at the place of worship at the loss of caste and family connection. They are not what you would call true-hearted believers—many of them are not converted at all; and yet I can hardly call them nominal Christians, because Christians as they are in name, Christianity has cost them vastly more than a nominal profession of Christianity in this our favoured land. They therefore hold a species of intermediate position; and the great additions to the churches in the district of Barisaul are made from this class of persons, who have given up caste for Christianity, and to this extent have become attached to the gospel of Christ. I say, then, there is great gain, even in this respect. I dare not tell you what idolatry is. I can only say this much, that, take all the most painful descriptions of idolatry in the Word of God—nay, take any description that you can find in any language—and no language is too strong to express its criminality and its vileness—even then you can form only an imperfect idea of its abominations. So that it is a positive gain for Christ when any body of persons only cast that away, though they do not actually become converted. It is a great gain for humanity and for civilisation that there should thus be driven out of sight scenes shocking to human nature, and disgusting to the sensitive mind. The circumstances in which this chapel was erected are interesting. Our brother, Mr. Page, had proposed to build a chapel on that spot, but was immediately threatened that, if he did so, it should be pulled to pieces, and he and his people driven away. "Well," said Mr. Page, "we will try." Accordingly, he quietly collected the materials, gathered together the bamboos, and the mats, and the grass, and then, on a day he had agreed upon, he and his native teachers, and some fifty or sixty native

Christians, went in a body early in the morning to this spot. They immediately set to work, digging the holes and preparing for the erection of the posts. Of course, this could not go on without obtaining immediate notice, and, in a very short time, some 300 men were gathered together to oppose the erection of this house of prayer. Nevertheless, Mr. Page said, "Go on; I will help you and defend you;" and with his own hands he began to dig the holes, to set them an example. The morning passed away with many attempts to interrupt them till at last Mr. Page thought matters were getting too threatening, and it was time to interfere. He called upon the constables present immediately to take down the names of the people who were riotous; and no sooner did they find that he was determined to present them to the magistrate of the district, than very quietly they all slunk away; and these 300 men failed to prevent the erection of that house of prayer. It was in this chapel that we were gathered; the larger portion of those assembled were women, the men being busy about their rice harvest; and during conversation that day I had many interesting incidents of missionary labour told me. Here is one that I find I have recorded. On one occasion a lad belonging to the Christian community was called upon to give evidence in a court of law in a question of assault. Under the instigation of the attorney, and in his tremor at coming for the first time, into a court of justice, he swore that he saw the man beaten. In fact, he had not seen him beaten, but he saw him immediately afterwards with the marks of the blows upon his person. For two months this lad was continually sending to Mr. Page, to say he had something to tell him; and he used to spend hours mourning over the falsehood he had uttered; "For though," said he, "I was in some way constrained by the attorney, yet the guilt was mine"—a most interesting illustration of the power of conscience. But there was another sad tale I heard on the occasion, which I will just repeat to you. The wife of one of our native brethren was very near her confinement, and she was continually saying she should never get through it. All argument was in vain; she spent nights and days in weeping, and refused all comfort. At last she was urged by Mr. Page to give him her reason for her sad anticipation. After considerable entreaty she said that, in her heathen state, she had put to death several children belonging to herself and other people; in one instance actually cutting the infant in pieces; and now that she had the prospect of another child, she could not, she said, conceive that God would pass by her

crimes, but she was sure that he would take the life both of herself and her babe. The issue corresponded with her forebodings; her death was, indeed, sad, but was still not without marked and satisfactory tokens of that repentance which is unto life eternal. You see, brethren, in this incident just the character of the people; you see the state in which the missionaries find them, and you see the cruelties and the crimes that go on in heathen lands—how the very tender mercies of the heathen are cruel; and not once only has our brother had to interfere to save the lives of innocent children suspended on the branches of a tree, in order to avoid some evil, or to escape the results of some superstitious practice. I find that I have recorded: “Afterwards, in the evening, the native preachers present at the station came and sat down with us, and conversed with us as to the prospects and the spread of the gospel in this district. Their report is very encouraging. The heathen, they said, everywhere exhibit much interest in the preaching of the Word. The annual ‘poojahs’—that is, the annual worshipping festivals—are decreasing, both in the number of people present, and also in the offerings. At the various ‘melahs’—that is, the fairs where the people congregate on certain days—the offerings to idols are rapidly diminishing in value, and the Brahmins complain of the smallness of the people’s gifts. It is the conviction of the native preachers, that idolatry has no hold on the hearts of the people. The rites of idolatry are observed from custom. It is common to hear the people say that Christianity is too good, too holy for them, and that its commands are too pure for them to keep them. On preaching in a place for the first time, the native preachers usually commence by reciting and commenting on the Ten Commandments; they then proceed to proclaim the glad tidings of the Saviour, who is able to save to the uttermost every transgressor. When I asked them how the people received this sort of address, it was replied—and a very peculiar reply it was—‘They approve of the Commandments, but they feel the atonement.’” Mr. Page, in his preaching, would sometimes describe the life of a zealous Hindoo—how the Brahmins claim his property—how, even to the hour of death, they pursue him, and follow him after death in their demands on his descendants—and how, with all this, there is no hope of salvation, no pardon of sin. The people will listen with great interest to the recital, and frequently at the close will exclaim against the frauds of the Brahmins. This will suffice to show you the character of these brethren, and the work in which they are engaged. I remember

asking some of the people themselves their feelings with respect to the gospel. One man said:—“Before the gospel came we were under the *dhap*.” This very remarkable expression will be understood if I tell you that the *dhap* is the scum and the tangled roots of the weeds that float on the surface of the swamps in which they dwell. It is very thick—almost so thick that you can walk on it: and he said, “Before the gospel came we were under this *dhap*, in darkness and ignorance, and wanting the knowledge of eternal life.” One day I was going along a muddy path, across the swamp, feeling that if I slipped I should fall into a deep muddy ditch, when a man, a very active Christian boatman, interrupted me. He said, “Sir, before you sent the gospel we were like the tortoise, creeping in the mud below us, and we knew nothing; we were ignorant altogether of the way of eternal life.” I was much struck by the expression of one native Christian in Barisaul. He said, “Sir, the gospel has come, and we live by Christ Jesus; and now we ought to live to his praise, and to the extension of his glory.” These little incidents will be sufficient to show you generally the spirit of the people; and of all the native Christians which I met with in India, there are certainly none to equal the Christians of Barisaul, in their generosity, in their zeal, in their promptness to help and to aid. Why, brethren, during the seven or eight days we were crossing this district, obliged to take with us every particle of food we required, or to shoot it as we went along, every bit of bread, every article of clothing, and, in fact, all that we three persons required for our use and our comfort, had to be carried on men’s heads or shoulders, or in the little canoes pushed through the mud by men wading to their waist in it,—all this time there was not merely no complaint, but the people came from village to village to meet us; many a time was I hoisted in men’s arms, or on their shoulders, to cross the muddy swamps through which we went; and the whole of the labour was done without one farthing remuneration. But I find, that time will fail me to continue these reminiscences of my interesting journeys in that far-off, but beautiful and magnificent land; and I will only make one or two remarks, therefore, on the character of our native brethren, and on our native churches and pastors. Generally speaking, the native brethren have received comparatively little education; and yet, so remarkable is the character of the Bengali or the Hindoo, that he rapidly acquires an amount of knowledge, which, I think, the poor people in this country would hardly attain; and you would be surprised to hear

the shrewd and clever remarks often made by very illiterate men upon what they hear. The native brethren, however, are generally the shrewdest and best of the Christian population; and, for the most part, they are selected, not from any particular choice in the matter, but from the necessity of the case, from the higher castes. Many of these native Christians have had no instruction except in the Bengali, and the books for their instruction are comparatively few; and yet I am astonished at the ability with which they understand the Scriptures, and the instruction they give to the people around them. Our brother, Mr. Page, has a bi-monthly meeting of all his native preachers, and, on these occasions, they are accustomed to read various parts of Scripture, converse upon them, and receive from him instruction in the Word of God; and it is by these laborious means that they are prepared for carrying out the Word of Life, and presiding over the native communities which they teach. A large number of the native preachers are in a dubious sort of position; many of them act as pastors and as evangelists, while the missionary is still recognised as the true pastor of the people. Gradually, in many places, however, the native brethren are acquiring the power of administering the ordinances of the gospel; and in several districts, though the native churches are not independent, yet they are gradually in this way acquiring the qualities of independence, under the conduct of their native preachers. It may be satisfactory to you to know that the conduct of the churches under these native brethren is generally wise and prudent. Indeed, in more than one instance, I have found that the native pastor of a church was more strict in his discipline than the missionary was prepared to allow. I remember an incident which will illustrate this fact. It was not altogether an act of discipline, but it will show the way in which they carry forward the interests of their churches. We were down at a place called Luckiantipoor, sitting in our little bungalow with the native preachers, surrounded by members of the church, and various matters connected with the church occupied our attention. There was one man sitting amongst them who was very attentive to all that passed, and attracted my notice by the fineness of his countenance, and the intelligence of his eye. I said to him, as soon as I could, "Are you a Christian?" "Yes," he said, he hoped he was; and, through Mr. Pearce, a conversation ensued, which led both Mr. Pearce and myself to think that he was a truly Christian man. We then turned to the pastor of the church, and we said, "Why is not this man admitted into the church?" He hesitated to tell us. "How

long has he been attending the chapel?" "He has been attending five years." "Where does he live?" "He lives about three miles off." "And does he come every Sunday?" "Yes, all the year round; during the rainy season as well as the dry season that man is never absent." "And do you think that he is a Christian, a true disciple?" "Well, we think he is." "Then, why do you not baptize him, and admit him to the church?" This was the explanation:—"In the place where that man lives there lives also his father, separated from his wife. That father, one Sunday some time ago, went out fishing—fishing is the great means of livelihood of the people in that district—and obtaining the fish, he went to the nearest market and sold it, and with the produce purchased the food for their Sunday's meal. Now, we have reason to believe that man participated in that dinner; therefore it must have been known and approved of by him; therefore we do not admit him to the church." Of course it is unnecessary for me to say what was right or wrong in this; but it will just prove that these native brethren do exercise a great amount of shrewdness and ability in the administration of the trust committed to their hands. I am glad that the Society has permitted me to arrange the formation of a class for their instruction, in connection with Serampore College; and I rejoice also that the class is at present under the instruction of Mr. Pearce. They have made very considerable progress, and he speaks very highly of some of the young men that are in it. One young man is already at work at Barisaul, and Mr. Page is so fond of him, and so pleased with his ability and power, that he keeps him always by his side, wishing him to go with him everywhere, to assist him in his laborious work of itineracy through that great district. I would close, brethren, by a few remarks upon the results of all this labour. So far as our own mission is concerned, I find that there are in the churches about 1,200 or 1,300 native Christians; there are connected with these churches about 300 of the Europeans and East Indians. As I have already said, there are about 85 to 100 native pastors and preachers, who labour continually either as pastors of these churches or in itineracy throughout the country. Besides these results, our brethren, as you know, are largely engaged in the work of translation; and, perhaps, it is this work which is the most difficult of all to estimate and comprehend. Now, there can be no question that the effect of the translations already executed has been very great on the form of the literature of Bengal; that they have tended largely to purify the Bengali language of its offensiveness and

its impurity. Nor am I indisposed to think, that the great zeal which is now exhibited in Bengal, in the production of a native literature, both by Europeans and natives themselves, owes its spring and its origin to these missionary labours. Why, although the Serampore press, as a press, no longer issues missionary publications, though it continues to a certain extent to send forth works of education and the like, yet from that press there has sprung up in Serampore itself no less than six native presses; and all of these, I think, have two printing-presses constantly employed. I visited one of them one day with Mr. Long, of the Church Mission, and he said, "Just bring the books you have printed at this press," and they brought a large heap of books which were in general circulation. Now, you must not suppose that these books are pure in their character, that they are freed from superstition; nay, many of them are reprints or translations of the Shasters; many of them contain the impure stories and legends of Hindostan; but, nevertheless, they exhibit a mental activity which was totally absent when Missionary labours began. I remember that in "The Friend of India"—of 1820, I think—there was a list given of the Bengali publications, which consisted of somewhere about twenty books; and the writer of that paper, Dr. Marshman, I believe, said, "We may rejoice at this, that at least there is the beginning of a Bengali literature." Perhaps there has proceeded from the press in the first twenty years of the century, two thousand publications. But now, in Calcutta alone, there must be upwards of two hundred thousand copies yearly of various books issued by the native presses, so greatly has the excitement of literary study sprung up amongst the people. Then, again, with regard to the Word of God, it is very difficult to trace proofs of its power throughout the country, and some have thought that books were destroyed, and that they had very little influence over the minds of the people. Let me mention one or two facts that will show the contrary. Mr. Leslie told me this fact on the day that I left. He said: "Almost within a stone's throw of my house, I was one day called to visit a man who was dying. I went to his house, which was a shop in the bazaar, and found him near to death. He wished me to read the gospel and to pray with him. I conversed with him, and found that he knew the gospel well. He professed himself to be a Christian, and on further conversation, I learned from his lips, that for eleven years this man, in the secret of his household, in the bosom of his own family, had been daily habituated to read God's Word and

to have family prayer." And though this was within a short distance of the missionary's house, it had gone on for eleven years, and he did not know it till the man was brought to the very gates of the grave. Another incident occurred just before I left in Baraset. Our brother was passing down the street, when a man called to him, he conversed with him a little while, and the missionary found that he knew the gospel. He visited him on two occasions afterwards, and on the second occasion he brought Dr. Yates's New Testament with him; and as he left he said, "I am a Christian. I am not an idolator, but I have not courage to profess my attachment to the Saviour." These instances do not stand alone; there are hundreds such, you will be told by missionaries from all parts of Hindostan. One word with respect to schools. I shall not go into the controversy whether these are parts of missionary efforts or not; they exist, and have wrought great results. Especially is this the case in Calcutta and the other Presidency towns; and a most remarkable revolution of sentiment and of thought and feeling is manifesting itself amongst all the educated minds of India. We see the effects of that revolution in the changed opinions of the people; but we do not yet see the result in the changed character of their religious worship and devotion. And finally, brethren, with regard to preaching. I have given you some examples of the manner in which it is carried on, and we know, by the formation of those churches to which I have referred, its blessed and saving results. There is one thing, I would state, in conclusion, and to which I ask your most prayerful and earnest attention. Everywhere we found that the people knew somewhat of the gospel—not enough to lead them to cast away the bonds of superstition and of caste—not sufficient to lead them as sinners to the Saviour's feet, but yet sufficient to enlighten the eyes and to affect the mind. One of the most singular results of preaching has been, that it has not shown its effect yet. The multitudes are so vast that the word is rather diffused than concentrated in any particular spot; and it is because of the impossibility of concentration of labour in India that the immediate results are comparatively so few and so little obvious. Could our brethren in India work upon two or three thousand people, as missionaries in the Southern Sea have wrought, or could they gather about them fixed and settled stations, as in the West Indies, we might see more bright and shining results. They cannot do this; they go out and preach, and are listened to by hundreds and thousands; the crowds vanish away, but they carry with them some

portion of the truth they hear, and this accounts for that singular diffusion of divine knowledge all through the population, which is yet not enough to affect the daily habit and worship of the people. Now, brethren, this seed is widely scattered; it wants but the rain of heaven to fertilise and cause it to grow; and it is for this rain that the missionaries in India and the missionary societies at home appeal to you for your most earnest and fervent prayer. Many a time have I seen the land thirsting for rain in India; the blades of grass withering away, the very birds opening their mouths with thirst, and we have longed for the shower that should refresh the atmosphere and give us life. So, brethren, is it with the desert of India's moral condition. The word has been widely scattered; the seed is in the soil, it wants but the waters of heaven to fertilise it and cause it to fructify. Do you, then, Christian brethren, go to your homes and pray, earnestly pray, not only for more labourers in this great field, but that the Divine Spirit may descend on what has been sown, and the plant spring up to a ripe and early harvest.

The Rev. J. H. Hinton engaged in prayer, and a collection was made in aid of the funds of the Society.

The Rev. John Graham said: My Lord and Christian friends, the topic that has been assigned me to speak to is, "Christian Missions the Harbinger of Civilisation." Christian missions take the very line of action that the blessed Redeemer took; and they follow his example and his spirit. Jesus came into the world, and took little children into his arms and blessed them; and Missionary Societies have gone out, and taken children that would have been slaughtered by the hands of their own parents, and have taken them into their bosom, and blessed them, and extinguished infanticide. Jesus stretched out his hand to helpless widowhood and to weeping sisters; and wherever your Missionary Societies have gone forth, they have extinguished widow immolation, have raised the female character, and exalted it into its true position. So, likewise, as to the bodies of men. Jesus fed them; your Missionary enterprise develops the soil and feeds the bodies of men; while it feeds their souls, and everywhere spreads the effects of civilisation. I have sometimes thought I should like a dialogue with a scientific or a secular philanthropist, on this subject of the civilisation of the heathen. I should like to ask them what they would do that we do not do? As they look on the lands of the heathen, and see the savage, naked, and squalid, and wretched, I can conceive them saying, "We must at once organize

an association." Perhaps they would get it incorporated by royal charter, and then they would call it something like "The Royal Philanthropic Society for Sanitary Reform in Heathen Lands." We have been organizing such societies for the last fifty years, and they have worked effects among the heathen. I can conceive these scientific and secular philanthropists saying, We must have a "Royal Philanthropic Building Society for the Heathen." I can conceive them saying, We must have a "Royal Philanthropic Society for the Development of the Industrial Resources of Heathen Lands;" it is a pity that the soil trodden by savages, and possessing so much fertility, should not be cultivated. I can conceive them, as they look a little deeper, saying, The hearts of the men are as uncultivated as the soil; we must organize a "Royal Philanthropic Society for the Diffusion of Useful Knowledge among the Heathen;" for constructing their languages, and for writing them; for pouring translations of our own and the treasures of other literature into them. I think I could go on enumerating some fourteen societies that would be required by these philanthropists for the civilisation of the heathen. But, as we look upon them, we say, "We have been doing all this; and the only difference between your societies and ours is, that yours have no existence, and ours have." It reminds me of what an Irishman said to an Englishman. A number of Irish carmen were importuning him to hire a horse and car, and were expatiating upon the merits of their respective animals, when, at last, one poor fellow shouted out, "Oh, sir, take my horse, he is a very poetical animal." The said horse was an old creature that could not, apparently, carry his own skin. "Well," said the gentleman, "I will have your horse;" and as they were hobbling along as well as they could, he said to the man, "Why did you call your horse a poetical animal?" "Because," said the man, "it goes far faster in imagination than it does in fact." Now, I hear a cry from many of these secularists, perhaps from *The Reasoner*, or some other review, saying, "Take our chariot and drive into heathen lands." Like the Irishman's horse, I think it would go far faster in imagination than in fact, for I see no means in the hands of scientific philanthropists and secularists of carrying civilisation to the heathen. To give a more dignified illustration of the conduct of certain good philanthropists among us, it reminds me of what Huc and his companion tells us, in the memoir of their visit to Thibet, of a certain llama; he was only the representative of a large class, he was a great philanthropist in his way. A dreadful storm arose, and he said to Mr.

Huc, "I must go and send horses to poor travellers to-day." "That is a most admirable thing," replied the Jesuit missionary; "I hope you will have good speed in doing it." When he returned at night, after sending horses to the travellers, he brought back a few samples of them. They were a number of slips of paper with the figures of horses drawn on them. He had gone to one of the neighbouring hills, and had thrown these papers to the winds of heaven; and, having satisfied his philanthropy by this, he returned home, boasting how he had served the poor travellers, and sent horses for them. This appears to me very much like the philanthropy of these stay-at-home gentlemen, who profess so much sympathy for the heathen, and yet are doing all they can to undermine Christianity—the only thing which can benefit and civilise the heathen. Such men would curse the Puritans, and would slander John Bunyan. Ah! were John Bunyan here to-day, he might come upon this platform, and speak under the ægis of British liberty—that ægis which has been raised by the hands of sturdy, stalwart men, who were willing to give their life even unto death to erect the standard of liberty for us. I say, the conduct of some of these would-be-philanthropists really appears to me as ridiculous as the philanthropy of that poor llama who served poor travellers, as he conceived, by sending them these paper horses from the top of a hill in a storm. These philanthropists do raise the wind a little, and they sometimes do send out their paper scraps, and tell us that missions have done all but nothing; that they are a failure; that we had better give up the mission field, and come back. But we want to know who will take it in our place. It appears to me that there is no power at present in our community, or in any civilised lands, that would attempt to take the gospel, or rather civilisation—for we leave the gospel for the moment out of the question—except one spirit. I see there is the spirit of commerce—commerce will go to load itself with lion-skins and elephant-tusks; but how little does it care to sit down and busy itself among the obscure heathen to teach them the arts of civilisation? I see there is the spirit of scientific enterprise; but the men of scientific and speculative spirit generally like to speculate at home, and to publish the result of their speculations to those who are better able to appreciate them than the poor tribes of Central Africa, or of the South Seas, or India. I repeat it that there is no spirit but one that will attempt to take civilisation to the heathen. There is a spirit that can do it, and has done it; the spirit that brought the Son of God

from one world to another, from one nature into another nature, from one degree of suffering to another, until he reached the cross of a reputed malefactor, and went down into the grave and died for a perishing world; the spirit that animated Europe's first missionary, when, in answer to the cry of Europe's helplessness and wretchedness, he crossed the Bosphorus and preached in Philippi; preached salvation to the perishing Macedonians, and afterwards at Corinth and Rome; the spirit that animated the Moffatts, and the Williamsons, and the Livingstons, that are mentioned in this catholic report of this catholic society; the spirit that animated the Knibbs, and the Judsons, and the Careys, and the others whose names are in the Book of Life. But now, my dear friends, the whole of the collection to-day is not taken up. The Secretary came to me with a sufficiently earnest countenance, and said, "By all means speak, for we want that debt extinguished—make an appeal on behalf of it." Now, are you prepared to do anything to extinguish this debt? It will not take a great shower-bath of guineas to extinguish it. If there are some of you that have the spirit of that baronet who last night put a £50 bank-note in the hands of the Treasurer in behalf of this object, if you have the spirit of the noble unknown, the more noble for being unknown, who lately gave £2,000 towards this Society—I say, if you have anything of the spirit of these men, and give according to your ability to this that you acknowledge to be the cause of Jesus Christ and humanity, it will not be long till your debt is extinguished, and your Society put on a broad and solid footing. And if my feeble voice to them could reach the Baptist Churches of Great Britain, if it could reach the churches of the special and peculiar Baptists, or "Particular Baptists" as they, I believe, are called,—if it could reach the churches of the General Baptists, and if it could reach them at the table of our Lord, my voice would be this, "Be sure that you show before the churches the sincerity of your love to those of your sinking, your ever-sinking, and ever-to-be-sunken brethren of the heathen, except you interpose, or God stir up the heart of his people to interpose, and save them from sinking deeper." I would say, by your loyalty to the crown, by the moving of your heart before the cross, and by your awe in prospect of the judgment seat of Jesus Christ, do something for the heathen. It will react on your sympathies at home, and you will receive blessings into your own souls greater than that you have communicated to them.

The Rev. H. Dowson, of Bradford, said:

If I had not had entrusted to my hand the most important of all the sentiments upon the paper—the very sentiment of the day—I think I should have contented myself with reading it, and then sitting down. But looking at that sentiment, I feel that it would not be courteous to you, my Lord, occupying that position, nor to this great assembly, nor to the important and excellent Society, the interests of which we are assembled to promote, if I were not to make one or two observations upon it. The sentiment is this: “That the missionary enterprise is eminently promotive of love and concord in the church of Christ.” There is just one word in the sentiment to which I demur; that is the word “enterprise.” I would rather substitute the word “work,” because, in the popular sense of the word, “enterprise” supposes something of a hazard, a chance, a speculation. Applied to secular matters, and to some secular matters, we may indeed call them enterprises. But I would rather call our missionary engagements, the operations of this Society, a grand work, because there is no uncertainty about it. It is sealed by Heaven's decree, and confirmed by God's promises and prophecies, that whatever may become of other things, the Word of God shall prosper. “Love and concord in the Church”—a beautiful thing to look at—the reflex influence of all our missionary engagements upon the churches that contribute, the churches that sympathise, and the churches that pray. Without detaining you at any length, I may just remark that there is a beautiful analogy between nature and grace. In nature, that healthfulness may be continued, there must be activity. There is that stagnant pool, it only produces noxious life, and contains in its depths the elements of corruption and decay. But go to that gushing, ever-flowing, glittering fountain, and there is nature in her activity, nature in her healthiness, nature in her beneficence, nature in her grandeur and glory. Then there is another law of nature, that certain elements thereof must come together, must unite. If those drops of water that come down from Heaven's graciousness upon the thirsty earth, repelled one another, instead of, by a beautiful law, uniting with one another, they would produce no sufficient influence upon the face of the earth; but with this property of union or fellowship, they flow into those streamlets that rill through our valleys, and these into those rivers that wind their way to the mighty ocean—that ocean which is the very highway of the nations, and which instead of severing the countries of the world, does, indeed, unite together the kindreds and the people

of all lands. Now, we apply this to the gospel. We apply this to the operations of the missionary society. We apply this to our churches. A church without activity for the spread of the gospel is just like that stagnant pool. It may profess the highest orthodoxy. Would to God that all our churches, not only professed, but held it firmly, too! It may illustrate in practical operation the grand principles of the gospel. It may be exact and precise in its rules and discipline; and we cannot be too exact and precise, if we are borne out by the letter and spirit of Christ's gospel. But if it has no Christian activity, and no missionary spirit, then it is like that stagnant pool; and the breath of heaven's wind must come down upon it to stir its depths, and some purer source than its own must pour into it living waters; and its sluices and channels must be opened, in order that these waters may flow out and irrigate the land around. There must be activity; and, in order to this activity, there must be union. Our blessed Lord says, “That they may be one, as thou, Father, art in me, and I in thee; that they may be one in us; that the world may know that thou hast sent me.” The unity of the church is to confound the unbelief, and to inspire the confidence of the world in the great mission of our Lord Jesus Christ. Now, suppose any body of men engaged in any enterprise—I call it now an enterprise, because I am assuming it has a secular character—suppose this enterprise to require vast resources, great self-denial, and consecration on the part of the individuals—to be connected with the most important results, to extend to the interests of posterity, to be menaced and obstructed by the most formidable foe, led on by one of consummate wisdom and character that may inspire confidence in all his followers—suppose it to be an enterprise, not of fraud, but of truth—not of injustice and cruelty, but of righteousness and benevolence—the men engaged in this enterprise have a bond of union as soon as they pledge themselves to it, which nothing can disturb or destroy. Well, apply this, not to the missionary enterprise, but to the missionary work—our Father's great work—that upon which the eye of his infinite love and omniscience constantly rests—a work connected with the grandest results—a work which brought the Saviour from his throne—a work for which the resources of Omnipotent wisdom are pledged—a work which requires self-sacrifices and devotedness—a work not only connected with the interests of time but the destinies of eternity—a work led on, directed by the Son of God—I say all that are united in

such an enterprise as this have a bond of union that can never be destroyed. Suppose some usurper were to land on our shores, and stamp his iron foot on our seagirt island, menacing our liberties and our very faith, how would the political struggles of the times be hushed in the voice of general indignation! and mere strangers to one another before, or, perhaps, alienated in their minds, would forget all their differences in seeking a common union. If there be among any of our churches, as sometimes does unhappily arise, a little bitterness and dissension, sometimes between individual members, sometimes between the office-bearers and the pastor and the members of the church, here is your recipe—"Engage in Christ's cause; hold a special prayer for the heathen abroad; come together and consult how you may best spread the gospel around you; have a missionary collection; set your young people to work." It will be like oil upon the troubled waters; and, as you feel love to Christ and love to man warming in your hearts, instead of burnishing your weapons and brandishing them against each other, you will take the weapon and plunge it into the breast of the Prince of Darkness. Beat your swords into ploughshares, and your spears into pruning-hooks; work for Christ,—work for Christ, and then you will have peace. One thought more. If I meet a man in this dark world of ours who has the love of Christ in his heart, and who says, "I wish to do good in Christ's name; to spread his truth among men," I would "see eye to eye" with him in that work. There may be some matters of truth which I think I can grasp with a firmer hand than he—but what of that? It is the field of battle; the foe is before us; and I stand by his side, and will fight with him in the name of Jesus. He shall have my sympathies; he shall have my prayers; and then, when the battle-field has been swept and cleared of every foe, I will go up with him there, and wear the crown, and wave the palm with him before the throne, and we shall cast together that crown at Jesus' feet, and say, "Worthy is the Lamb that was slain." Now, expressing my unabated confidence in the operations of this Society, my love to its directors, and my love to all its agents, I leave this sentiment to your prayerful and believing thought.

Dr. Steane said: I think I should be but speaking the simple truth if I were to say that we have, for the most part, not been unmindful of the apostolic exhortation which enjoins upon us, "Honour all men." But I think you would equally agree with

me if I were to add, that, as a denomination, we have been as little distinguished as most by the honour we have paid to our fellow-men, on account of the high social position they may have occupied, or of the rank and aristocratic title by which they may have been known. But when we see them associated with Christian virtue and adorned with the graces of the Christian character, in the person of our noble Chairman, then I think we should be at once prepared to yield a cordial obedience to another apostolic injunction which requires that we should render honour to whom honour is due. It is not on this occasion alone that we have been indebted as a denomination to the great kindness of the Earl of Shaftesbury. He has not only identified himself with us on the ground of our missionary work to-day, but on the ground of religious liberty. He has taken an active part, and yielded most valuable service in the protection we have sought from foreign Governments for our persecuted brethren on the Continent. Dr. Steane related the part taken by his lordship as president of the conference at Hesse Homburg, and concluded by moving:

"That the very cordial and sincere thanks of this assembly be presented to the Right Hon. the Earl of Shaftesbury for his great kindness and courtesy in taking the chair to-day, and in presiding over the proceedings of this meeting."

The resolution was seconded by H. Kelsall, Esq., and carried with acclamation.

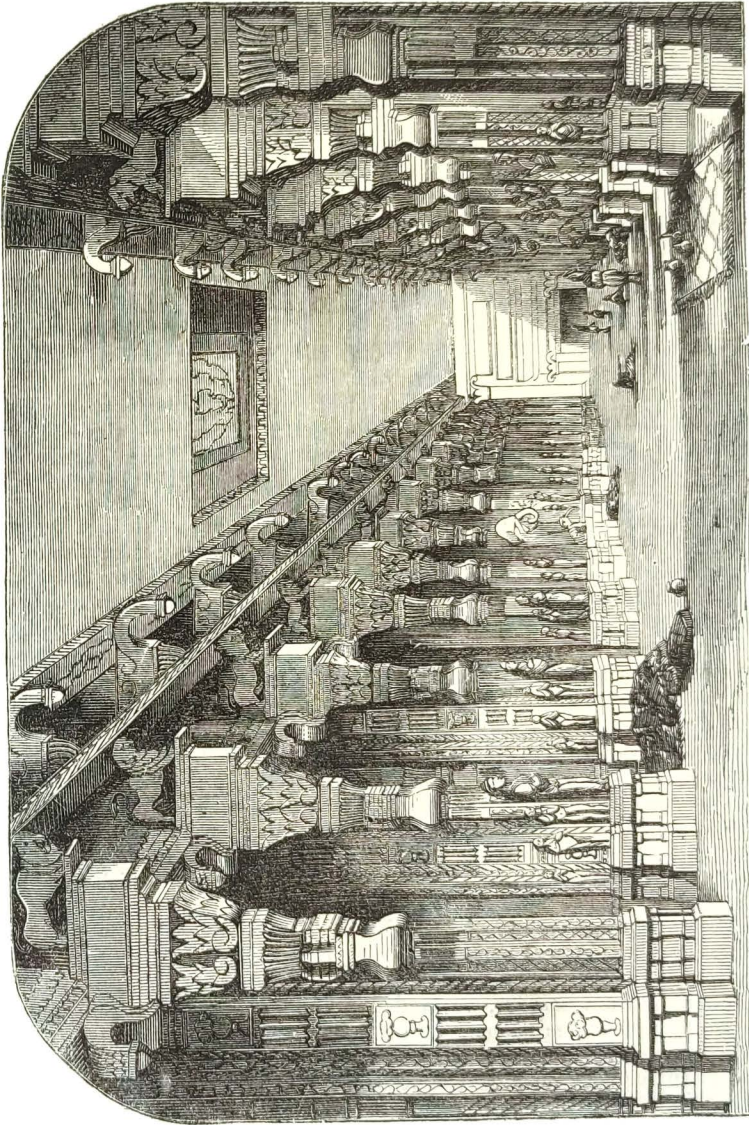
Lord Shaftesbury: Be assured that I thank you very sincerely, and from the bottom of my heart, for the vote that you have been pleased to pass. But, at the same time, I must say I think very little is due to me for having come here to spend two or three hours, to testify the deep respect and gratitude that I ought to feel, and that I do feel, for such great and blessed efforts in the cause of religion and humanity. There is no enjoyment greater to me, and if I may use the expression, no feeling of pride that I entertain more sincerely, than when I find myself joined with these hearty, respectable, and earnest fellow-citizens of mine in a great work, the issue of which is the glory of God and the welfare of mankind. I hope and trust that it will please Him to allow us to meet again to receive the narrative and records of triumph in the East, and to join together heart and soul in giving Him thanks for the past, and in putting up earnest and deep supplications for the future.

The doxology was then sung, and, after prayer by the Rev. James Edwards of Nottingham, the assemblage dispersed.



# THE MISSIONARY HERALD.

The Missionary Herald (July 1857).



CHOULTRY, MADAGA: A RESTING PLACE FOR PILGRIMS, ETC.

## REPORT OF MR. UNDERHILL.

By the direction of the Committee we have the pleasure of laying before our readers the following closing Report of Mr. Underhill, on his return from India:—

*To the Treasurer and Committee of the Baptist Missionary Society.*

DEAR BRETHREN,—The mission confided to me by your resolution of June 14, 1854, having been brought, in the Providence of God, to its termination, I now beg to lay before you, in addition to the six printed reports you have already received, a general report of the course I have taken in the discharge of the onerous responsibilities which, in accordance with your instructions, I had assumed.

And first, permit me to invite you to join me in an expression of gratitude to the God of mercies, who, in answer to your prayers and those of other Christian friends, has graciously preserved my life, and that of those beloved ones who have accompanied me in my numerous journeys. Many thousands of miles have been traversed by sea and land, the perils of a tropical climate have been encountered, exposure in desert and jungly places, amid races alike strange in person and speech, has been endured, and that with safety. In no one instance has there been interruption in the discharge of my duty. Through God's infinite loving-kindness I stand among you this day unharmed, with health and strength unimpaired, and with enlarged knowledge and experience.

Gratitude and joy are, however, usually tinged with sadness. They are to be found unalloyed only in heaven, and it is *there* alone that I can meet *some* of your number who were with us on earth when my journeys began. To one, more especially, may I be permitted to allude, whose handwriting appears at the foot of the Letter of Instructions with which you favoured me, and to whom this mission was a subject of the deepest interest. He is not here to receive the report of its accomplishment. Our late beloved Treasurer, Mr. Gurney, is now reaping the reward of his services on earth in the cause of our Lord and Master, to which, in life, he gave his best energies, and his ardent prayers. Personally I mourn the loss of his counsels, of his wide experience, of his prompt affection, and ever ready aid. The Society has been deprived of one of its chiefest men, alike wise in counsel and energetic in action. Often has he reanimated the hearts of the fainting in the hour of despondency, and by his liberality maintained the cause on which his heart was set. Others also have passed from your Council Board to the inner sanctuary, while some who had no part in the deliberations which led to this mission, now listen to the report of its accomplishment. So emphatically do the brief months that have elapsed since I parted from you teach that we "are not as yet come to the rest and to the inheritance" which the Lord our God giveth us.

In pursuance of your Letter of Instructions delivered to me on the 9th of August, 1854, I embarked at Southampton, on the 20th of September, accompanied by Mrs. and Miss Underhill, for Calcutta. After a safe and pleasant passage, we landed in India on the 2nd of November. A meeting of the missionary brethren in Calcutta a day or two afterwards, enabled me at once to lay before them the wishes of the Committee, and to confer with them on the best method and time for accomplishing the objects of my visit. I need scarcely say that I received a most cordial welcome, and as frank a response as could be desired to the frank explanation given of the views and plans of the Committee. Early in December was held a series of meetings of the Bengal Association of

Baptist Churches, at which many of the missionaries were present. This permitted me to make immediate arrangements for visiting the stations, and to fix the time for a Conference with the brethren in the following year. Before commencing my tour, arrangements were also made for the investigation of the affairs of the Press in the month of April, 1855.

JOURNEYS.—Dacca, in the east of Bengal, was the first of the stations visited. Thence I proceeded to Chittagong. Returning on my steps to Dacca, I next went to Barrisal, threading with the missionaries the complex network of streams which characterizes the delta of the sacred Ganges, and penetrating in their company the great swamp which occupies the entire central region of this district, but which is everywhere filled with a dense population, living on small patches of land rescued from the surrounding waste. Various places in Jessore were next visited. After a stay of a few days in Calcutta, I hastened northwards to Birbhoom and Cutwa, and closed the tour of this season by a journey to the villages lying southward of Calcutta. The only station in Bengal left unvisited was that of Dinagepore, which place could more easily be reached on my return from the North-west Provinces.

It is unnecessary to trouble the Committee with the numerous details of these visits to the scenes of our missionary labours. At every station diligent inquiries were made into the spiritual and social condition of the people, the state of piety existing among the converts, the various modes of labour adopted by the brethren, and their comparative value and success, into the facilities for missionary labour among the surrounding population, and the supply of gospel preaching afforded them, the state of the country, and the general effect produced upon the heathen by the promulgation of the Word of God. The information thus gained, and the observations made, were treasured up for use at the proposed Conference later in the year. It was my endeavour to avoid the formation of hasty conclusions. The peculiarities of the country require much experience before one can venture to form definite opinions. Generally, however, it may be stated that my inquiries led me to form a high estimate of the character and labours of the missionaries—that if success has not yet followed commensurate with our wishes and prayers, it is not owing to any deficiency in zeal, or want of industry on their part, but to causes affecting all missions in India alike, and to some peculiar to the semi-civilized and religious condition of the many nations inhabiting it. I could not but notice with regret how dependent the converts seemed to be upon the care and protection of the missionary, and how rare were the instances among them of a voluntary and ardent zeal for the extension of the blessings of the gospel to their perishing fellow-countrymen. This accordingly formed a frequent topic of discourse in the numerous meetings I had with them, and every occasion was seized to urge the duty of supporting the ministry of their native teacher, of providing for themselves the means of grace, and of communicating to others the knowledge of Christ. On the whole, however, I received favourable impressions of the piety of the converts. If the lamp burn feebly, it must not be forgotten how recently the people have emerged from a form of heathenism the most degrading and demoralizing the world has ever seen, and that they have to shake off the influence, and to be released from the shackles of superstitions which bind the whole nation as a child is bound in swathing bands. The means of instruction are few, books are rare, and in the country districts newspapers are entirely unknown. Internal communications can scarcely be said to exist, except in the rudest forms. Roads once made are often broken up, or intercepted by the rush and inundation of innumerable

rivers. The poverty of the lower orders is great, among whom converts only, with few exceptions, have been made; and their efforts to rise are perpetually crushed by the hard tyranny of their landlords, the griping avarice of the usurer, and the painful want of security for both person and property. The guardians and administrators of the law are, alas! too often the most cruel oppressors. Escape from police torture and extortion is almost impossible.

A visit to Ceylon occupied the months of May, June, and July. Immediately after the Bengal Conference, which was held in Calcutta in the months of August and September, I proceeded to the North-west Provinces. Agra was reached in November, and I finally left that important city, the capital of the North-West, an hour after midnight of the last day of the year 1855. From Agra excursions were made to Delhi, Chitoura, Muttra, and the cities famed as the arena of the licentious exploits of the god Krishna. Benares occupied a fortnight in January, 1856. On our downward journey a stay was made at Patna and Monghyr, and I closed my inspection of the Society's missions in Northern India, by a visit to Dinagepore. The profit and instruction of this widely-extended journey were greatly increased by the opportunities I enjoyed of intercourse with missionaries of other bodies, and the very cordial communication of their views, and plans, and experience, with which they frankly and kindly favoured me. Conferences similar to the one in Bengal were held with our brethren of the North-west Provinces at Agra, and with those labouring in Behar, at Monghyr. My missionary journeys were finally closed by a visit to Burmah in the months of September and October last, in which I had the pleasure of observing the successful labours of our American brethren among the Burmans and Karens, and the wonderful work of grace proceeding amongst the latter people.

It is but my duty that I should express my deep and grateful sense of the kindness with which I was everywhere received, both by the missionaries of our own body, and of all other denominations. Every opportunity I could desire was afforded me to gather information; and to a very numerous circle of friends were myself and family indebted for acts of hospitality and attention which memory will not soon forget.

THE CONFERENCES.—At the Conferences above referred to, the entire range of missionary labour came under consideration. On every topic of interest, ample discussions were enjoyed, and with a degree of unanimity in result that could scarcely have been anticipated. Indeed, it may be stated that on the *principles* which should guide the missionary in his labours, there was an entire agreement of opinion. It was in the practical application of them that occasionally dissent was expressed, but that in a few instances only.

PREACHING.—Your missionaries with one voice affirm, that in their judgment the oral preaching of the Gospel is the instrument appointed by the Lord Jesus Christ for the conversion of men, and the communication to the heathen of his message of love. Education, literature, science, commerce, the arts of life, may each and all have their appropriate sphere and value in the civilization of mankind; but it is by the "foolishness of preaching," that the divine power of God displays itself in the regeneration of the soul. It was, however, stated that the *direct* result of missionary preaching in the streets of towns, the bazaars of villages, the crowded markets, and on the roadside, had not been so obvious as might perhaps be expected. Converts have indeed, in considerable numbers, been made; but they would appear not to have been directly, except in a few

rare cases, the fruit of itinerant labours. Still it is not to be denied, that the oral preaching of the Word of God has widely diffused a knowledge of the gospel; that, in consequence of the general impressions thus made, numbers have sought the missionary, and through further instruction have yielded to the power of truth. Not a few have in secret cherished the seed, and sought gropingly after God, while the universal ignorance of the lower classes renders it impossible that in any other way they should become acquainted with the words of eternal life. Your mission in India has ever been prominently a *preaching* mission. With very few exceptions all your missionaries have been, and are, constantly engaged, as seasons and means of transit will permit, in itinerant labours. I know of none who would discontinue their labours, or who think there should be the slightest relaxation of labour in this direction. It is earnestly desired by all that more numerous labourers should enter on this department of toil, and that increased means should be placed at their disposal to visit the countless towns and villages which cover the soil, where dwells a population which scarcely without figure may be said to be as numerous as the sands of the sea-shore. In this work any number of missionaries may be employed. The Christian churches of England, of the Continent of Europe, and of America, have, up to the present moment, provided a most inadequate supply. At the present rate, generations must elapse before the 60,000 towns and villages of Bengal, to say nothing of other populous regions, can be *only once* visited by the messenger of salvation. There is every reason for increased zeal on our part. The country is everywhere open, and with little labour accessible. The people will hear. Open hostility is dying away. Caste is shaken, and many social customs and institutions are gradually yielding to the influence of ideas originating in missionary instruction. Commerce, and with it intelligence, is rapidly extending, while the native press is every day acquiring fresh extension and increased power. Preachers having the spirit and power of Elias are alone wanting to shake to its foundation the decaying fabric of Hindooism. These God will surely raise up in answer to the prayers of his people.

Various practical questions having reference to the efficiency of the preacher, and of his preaching, did not escape the attention of the brethren in Conference. Thus it was thought prudent to avoid crowds intoxicated with the excitement attending a religious festival or busy market, and on such occasions to choose the earlier and more quiet portion of the day. Too great eagerness to shame the Hindoos and Mohammedans, by remarks on the follies of their respective beliefs, should not be displayed, while the missionary should, on the other hand, avoid a vague and too general statement and application of religious truth. A fixed residence for the missionary has advantages in the influence his character thus secures, and in the ready access it gives to inquirers; but it would be most desirable that he should have the opportunity and means of settling for a time in other localities which Divine Providence may open before him. It is rare to find established congregations of heathen auditors. To attend regularly the means of grace, demands a neglect of caste and a very considerable advance on the path to Christianity, on the part of the heathen, which, in the present stage of missionary labour, cannot be expected or attained. It is, nevertheless, desirable that Christian worship should be within reach, and not, as is often the case, conducted in buildings far removed from the people we desire to benefit. Serious difficulties to itinerancy are presented by the seasons, the inundations of the lowlands, and the intense heats of a

tropical clime. Sometimes tents must be employed, at others boats are the only methods of traversing the country. The cost of travelling is heavy, and is increased by the necessity of taking food, bedding, indeed everything that the missionary can require. The efficiency of the missionary is much increased by the aid afforded by the native brethren. These converse with inquirers, assist in preaching in the bazaars, and form an easy medium of approach to the people on the part of the European instructor. The best methods of presenting the truth, the doctrines to be preached, the arguments most useful in controversy, and many other points, received the attention of the Conferences, and led to conclusions of a most helpful and instructive kind. The Committee are thus assured that every effort is made by their missionary brethren to secure the greatest efficiency in their evangelical labour of preaching the unsearchable riches of Christ.

Valuable and essential to the end in view as itinerancies and bazaar preaching confessedly are, it appeared to me that a closer appeal was wanted, a more direct bringing home of the truth to the consciences of individuals than those modes of missionary labour allow. With this view, I frequently urged upon the brethren, that, notwithstanding the difficulties presented by the social habits of the people, strenuous attempts should be made by domiciliary visits, or by availing themselves of the usages of politeness, to reach single persons, such as the heads of families, and shopkeepers, the middle and artisan classes; and, in the quiet intercourse thus obtained, press home with affectionate earnestness the truth as it is in Jesus. Few of these classes of individuals are found mixed in the idle crowds which gather in the bazaar, or at the ghat, or the temple gate, while, from their habits, they are likely to listen with less prejudice than others to the message of life. All great moral and spiritual revolutions have usually had their origin, or found their strength in those classes of a people which are removed on the one hand from the pressure of poverty, and on the other from the ambition and pride of the higher ranks and more instructed body of the wealthy.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from March 21 to March 31, 1857.*

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

ANNUAL SUBSCRIPTIONS.											
	£	s. d.		£	s. d.		£	s. d.			
Allen, J. S., Esq. ....	2	0	0	Graham, T., Esq. ....	1	1	0	Payne, Mrs., Leather-	1	1	0
Baker, Mr. T. N. ....	0	10	6	Gray, Miss .....	1	0	0	head .....	1	1	0
Beddome, W., Esq. ....	1	1	0	Green, Stephen, Esq. ...	4	4	0	Peek, Brothers, Messrs.	1	1	0
Beddome, R. B., Esq. ...	1	1	0	Gurney, Joseph, Esq. ...	21	0	0	Pike, Rev. J. C., Quorn-			
Beeby, Mrs., Reigate ...	2	0	0	<i>Do.</i> , for <i>India</i> .....	10	10	0	don .....	0	10	6
Benham, J. L., Esq. ...	4	4	0	Gurney, Mrs. Joseph ...	5	5	0	Potter, Mrs. ....	1	1	0
Blacket, Mrs. ....	1	1	0	Gurney, Henry, Esq. ...	5	5	0	Powell, John, Esq. ....	3	3	0
Blackmore, Rev. S., Ear-				Gurney, Thomas, Esq. ...	5	5	0	Rippon, Mrs. Thomas ...	5	0	0
disland .....	1	1	0	Gurney, Mrs. Thomas ...	1	1	0	Russell, Mrs. ....	2	2	0
Bousfeld, J. R., Esq. ...	1	1	0	Hancock & Rixon,				Shaw, Mrs. ....	1	1	0
Bowser, W., Esq. ....	3	0	0	Messrs. ....	1	1	0	Smith, Eusebius, Esq. ...	1	1	0
Burris, C., Esq. ....	1	1	0	Hanson, Joseph, Esq. ...	2	2	0	Smith, Miss R. ....	1	1	0
Burris, Miss .....	1	1	0	Harwood, J. U., Esq. ...	2	2	0	Smith, W. L., Esq. ....	2	2	0
Burris, Miss J. ....	1	1	0	Hassall, Mrs. ....	1	1	0	Smith, Mrs. W. L. ....	1	1	0
Collins, W., Esq. ....	10	10	0	Hobson, Mr. G. ....	0	10	6	Smith, Miss. ....	1	1	0
Cozens, Mrs. ....	1	1	0	Jones, C., Esq. ....	2	2	0	Steinkopff, Rev. Dr. ....	1	1	0
Deane & Co., Messrs. ...	1	1	0	Kitson, Wills, Esq. ....	2	2	0	Stone, N., Esq. ....	1	1	0
Denham, Mrs. ....	1	0	0	Maliphant, G., Esq. ....	1	1	0	Trestrail, Rev. F. ....	3	3	0
Dyer, Miss, Leatherhead	0	10	0	Marshall, J. C., Esq. ...	1	1	0	Underhill, E. B., Esq. ...	3	3	0
Eames, Miss .....	1	1	0	Martin, T., Esq. ....	1	1	0	Vines, C., Esq. ....	5	5	0
Gingell, J., Esq. ....	1	1	0	Meredit, J., Esq. ....	1	1	0	Walkden, J., Esq. ....	1	1	0
Gouldsmith, Mrs. ....	10	0	0	Olney, Mr. T. ....	1	1	0	Wheeler, D., Esq. ....	1	1	0
				Overbury, Mr. B. ....	1	1	0	Whitehorne, J., Esq. ...	2	2	0

	£	s.	d.
Williams, Mrs., Brighton	8	0	0
(Under 10s. ....)	0	5	0
	180	11	6
Less received too late ...	1	15	0
	158	16	6
<b>DONATIONS.</b>			
Bible Translation Society, for Translations	400	0	0
Byles, Mrs., Ipswich, by Rev. Dr. Steane	1	0	0
Conran, Major	5	0	0
Gray, Miss	5	0	0
Hoby, Rev. Dr., for India	10	0	0
Peto, Sir S. M., Bart., for India	350	0	0
Sprague, John, Esq., Exmouth	5	0	0
Tiddy, Misses, collected by, for N. P.	0	10	4
Trotman, Mr.	0	12	0
<b>LEGACY.</b>			
Kettle, Robert, Esq., late of Glasgow, Balance...	53	10	1
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>			
<b>Battersea—</b>			
Collections	5	11	0
Contributions	31	16	4
Do., Juvenile	4	15	1
Do., for N. P.	1	7	1
	43	9	6
Acknowledged before, and expenses	7	5	3
	36	4	3
<b>Bell Court, Milton Street—</b>			
Sunday School, by Y. M. M. A., for Ogulboda School, Ceylon	0	12	0
Blanford Street	10	0	0
<b>Bow—</b>			
Contributions	4	3	0
Do., Sunday School	2	1	2
<b>Brentford—</b>			
Contributions	0	14	0
<b>Brixton Hill, Salem Chapel—</b>			
Collection, &c.	22	1	3
Contributions	10	2	0
Do., for Serampore College	1	1	0
<b>Camberwell—</b>			
Contributions	123	16	10
Do., Juvenile	2	4	0
Do., Crawford Street Sunday Schools and Young Friends at Loughborough Park, Brixton, by Mr. W. Dickes	12	10	0
<b>Camberwell, Cottage Green—</b>			
Contributions	3	7	10
Do., Sunday School, by Y. M. M. A.	3	2	0
Do., do., Elder Girls' Class, by do.	6	3	2
<b>Camden Road—</b>			
Cartwright, R., Esq., A.S.	5	5	0
<b>Clapham, Park Crescent—</b>			
Sunday School, by Y. M. M. A., for Ceylon Schools	1	0	0
<b>Claremont Chapel—</b>			
Contributions, by Master Jas. Welton	3	5	0
Commercial Street	19	18	4
<b>Devonshire Square—</b>			
Contributions	20	2	8
Do., for N. P.	0	19	0

	£	s.	d.
Edmonton, Lower—	3	9	5
Bacon, Mr. J. P., boxby Fox and Knot Court—	3	9	5
Sunday School, by Y. M. M. A., for Ceylon Schools	1	16	11
<b>Hackney—</b>			
Collections	14	4	7
Contributions	30	9	6
Do., for Serampore College	2	2	0
Do., Ann's Place Sunday School, by Y. M. M. A.	2	10	0
<b>Hammersmith—</b>			
Collection	8	13	2
Contributions	32	0	1
Do., Juvenile	16	13	5
	55	11	8
Acknowledged before, and expenses	26	5	4
	29	8	4
<b>Harlington—</b>			
Collections	10	0	0
Sunday School, for N. P.	0	10	0
Henrietta Street	5	0	0
<b>Islington, Cross Street—</b>			
Collections, Missionary Prayer Meetings	8	6	0
Contributions	17	1	4
Do., for N. P.	2	14	7
Do., Sunday School, by Y. M. M. A., for Ceylon Schools	3	6	7
John Street	36	11	7
Kensal Green—Collection	1	10	0
<b>Keppel Street—</b>			
Contributions, Juvenile, for Grand Pass School, Ceylon	17	11	0
<b>Kingsgate Chapel—</b>			
Collection	6	0	0
Contributions	7	6	8
<b>Maze Pond—</b>			
Contributions	33	17	3
Do., for Serampore College	5	0	0
Do., for Mrs. Allen's School, Ceylon	2	10	0
<b>New Park Street—</b>			
Contributions	6	15	6
Do., for India	1	10	0
Do., Juvenile, for Mrs. Allen's School, Ceylon	35	0	0
Harvey, James, Esq., for ditto	35	0	0
<b>Regent's Park—</b>			
Collections	53	11	1
Contributions	77	14	3
Do., for N. P.	9	9	2
Do., Sunday School, by Y. M. M. A., for Rev. T. Evans' School, Muttra	6	9	0
	147	3	6
Acknowledged before	21	3	11
	125	19	7
<b>Regent Street, Lambeth—</b>			
Contributions	1	2	8
Do., Sunday School, for Benares School	5	0	0
<b>Salters' Hall—</b>			
Contributions	6	10	6
<b>Shaoklewell—</b>			
Collections	5	4	2
Contributions	7	0	2
Do., Juvenile	12	13	11
Shouldham Street	8	8	6

	£	s.	d.
Spencer Place	3	9	0
<b>Tottenham—</b>			
Collection	5	1	6
Contributions	17	13	3
Do., Sunday School	1	10	6
	24	10	3
Less expenses	0	13	6
	23	16	9
<b>Walworth, Arthur Street—</b>			
Contributions, for N. P.	0	10	1
<b>Walworth, Lion Street—</b>			
Sunday School, for Gahalaya School, Ceylon	10	0	0
<b>Westbourne Grove—</b>			
Collections	14	13	5
Contributions	2	12	0
Do., Sunday School, by Y. M. M. A., for Cameroons School	18	0	0
<b>BEDFORDSHIRE.</b>			
<b>Amphill and Maulden (moiety)</b>			
	5	16	8
<b>Biggleswade—</b>			
Collections	8	4	8
Contributions	12	4	2
Do., for N. P.	0	19	0
Do., Sunday School	1	1	9
	22	9	7
Less expenses	0	15	0
	21	14	7
<b>Blunham—</b>			
Collection	0	13	4
Contributions	0	1	11
Do., Sunday School	0	4	5
<b>Dunstable—</b>			
Collections	11	10	11
Contributions	14	3	11
	25	14	10
Less expenses	0	11	8
	25	3	2
<b>Gamlingay—</b>			
Collections	9	5	3
Contributions	10	4	3
<b>Luton, Old Meeting—</b>			
Collections	13	12	0
Contributions	28	4	6
Do., Bible Class	0	16	0
Do., Sunday School, Pepperstock	0	3	0
	42	15	6
Less expenses	0	18	6
	41	17	0
<b>Ridgmount—</b>			
Collection	1	12	6
Less expenses	0	6	6
	1	6	0
<b>Sandy—</b>			
Collection	0	13	8
Contributions	1	3	7
<b>BREKSHIRE.</b>			
<b>Ashampstead and Compton—</b>			
Collections	3	19	6
Contributions	1	0	0
<b>Kingston Lisle—</b>			
Collection, &c.	3	14	0
<b>Newbury—</b>			
Collections	9	0	0





	£	s.	d.
<b>GLOUCESTERSHIRE.</b>			
Cheltenham—			
Contributions, for Mrs. Allen's School, Ceylon .....	27	8	11
Cambray Chapel—			
Collection .....	10	0	8
Contributions .....	10	3	4
Cirencester—			
Contributions .....	14	6	10
Less expenses .....	0	12	0
	13	14	10
<b>EAST GLOUCESTERSHIRE</b>			
Auxiliary—			
Arlington—			
Collections .....	3	7	10
Contributions .....	1	12	6
Do., Sunday Sch. ....	0	11	10
Bourton-on-the-Water—			
Collection .....	3	4	6
Contributions .....	12	14	10
Do., Sunday Schl., for N. P. ....	2	0	10
Burford—			
Collection .....	1	9	6
Contributions .....	2	18	7
Cutsdean—			
Contributions .....	2	0	5
Fairford—			
Collection .....	1	7	6
Contributions .....	3	14	6
Naunton and Guiting Stow-in-the-Wold—			
Collection .....	3	4	6
Do., for W. & O. ....	1	0	0
Contributions .....	0	7	0
Do., for N. P. ....	1	7	8
Kingstoney—			
Contributions, for N. P. ....	2	4	7
Lydney—			
Collection .....	9	19	6
Contributions .....	10	0	6
<b>HAMPSHIRE.</b>			
Portsea, Rev. C. Room's—			
Miall, Mrs., Southsea ..	1	0	0
Southampton, East Street—			
Collections .....	7	5	9
Do., Shirley .....	2	0	0
Contributions .....	2	7	0
	11	12	9
Less district expenses ..	2	4	3
	9	8	6
Southampton, Portland Chapel—			
Collection .....	9	2	0
Whitchurch—			
Collections .....	5	4	5
Contributions .....	3	7	7
	8	12	0
Less district expenses ..	0	10	0
	8	2	0
<b>HEREFORDSHIRE.</b>			
Peterchurch .....	15	0	0
<b>HERTFORDSHIRE.</b>			
Bishop Stortford—			
Collection .....	4	6	1
Contributions .....	4	15	10
Boxmoor—			
Collection .....	1	9	0
Contributions .....	1	11	0
Hitchin—			
Collections .....	16	12	6

	£	s.	d.
Contributions .....	22	0	10
Do., for <i>Intally</i> .....	4	0	0
Do., Bible Classes .....	2	1	10
Do., Sunday School, Girls .....	1	5	0
	46	0	2
Less expenses .....	2	19	0
	43	1	2
Markyate Street—			
Contributions, for N. P. ....	1	11	4
Royston—			
Contributions, by Mr. Thomas Goodman...	6	2	0
<b>St. Alban's—</b>			
Collections .....	12	13	9
Contributions .....	12	9	6
Do., for <i>African Schools</i> .....	3	3	0
Do., for N. P. ....	1	10	5
Do., Juvenile .....	3	14	1
Do., Sunday School .....	1	5	9
	34	18	6
Acknowledged before, and expenses .....	21	0	0
	13	16	6
Tring, New Mill—			
Collections .....	9	0	0
Contributions .....	12	3	5
Do., Sunday School .....	1	19	3
<b>Watford—</b>			
Collections .....	15	17	11
Contributions .....	17	14	2
Do., for W. & O. ....	3	18	0
Do., Sunday Schools .....	1	18	2
	39	8	3
Acknowledged before, and expenses .....	10	12	6
	28	15	9
<b>HUNTINGDONSHIRE.</b>			
Bluntisham—			
Collections .....	9	7	7
Contributions .....	22	4	4
Do., Sunday School, Pidley .....	0	3	2
Chatteris—			
Collection .....	9	0	0
Fenstanton—			
Collection .....	2	12	7
Contributions .....	2	10	0
Do., Sunday School .....	0	11	4
Houghton—			
Collection (moiety) ...	2	0	6
Contributions .....	8	1	0
Huntingdon—			
Collection .....	5	15	6
Do., Godmanchester ..	1	15	0
Do., New Church .....	1	3	2
Do., Institution .....	1	18	5
Contributions .....	13	0	1
Proceeds of Tea Meeting .....	1	5	0
Kimbolton—			
Collection .....	4	19	2
Contributions .....	0	6	0
St. Ives—			
Collection .....	1	2	6
Do., Independent Chapel ..	5	2	10
Do., Public Meeting, do .....	3	2	3
Contributions .....	7	16	6
Do., Sunday School .....	2	1	7
Proceeds of Ladies' Bazaar .....	12	10	0
Do., of Tea Meeting...	4	0	0

	£	s.	d.
St. Neots—			
Collections .....	7	8	6
Contributions .....	7	19	3
Do., Sunday School .....	1	1	9
Spaldwick—			
Collection .....	2	0	1
Contributions .....	2	16	1
Woodhurst—			
Collection .....	1	8	7
Contributions .....	2	10	8
	147	13	5
Acknowledged before, and expenses .....	144	9	8
	3	3	9
<b>KENT.</b>			
Birchington—			
Collection .....	3	5	0
Contributions .....	3	11	4
	6	16	4
Less expenses .....	0	3	4
	6	13	0
Broadstairs—			
Collections .....	2	12	6
Contributions .....	8	12	0
Do., Sunday School .....	9	0	0
	20	4	6
Less expenses .....	0	4	6
	20	0	0
Canterbury—			
Juvenile Association .....	26	16	0
Sunday School .....	0	7	10
Faversham—			
Contributions .....	2	4	6
Lewisham Road—			
Contributions .....	13	18	6
Maidstone—			
Contributions .....	13	17	4
Do., for <i>Translations</i> ..	5	0	0
Do., for <i>Jamaica Institution</i> .....	0	10	0
Do., Juvenile .....	2	10	0
Margate—			
Collections .....	9	12	10
Contributions .....	23	5	0
Do., for <i>Africa</i> .....	0	10	0
Do., for <i>Mrs. Allen's School, Ceylon</i> .....	1	2	6
Do., Sunday School .....	0	10	0
	40	0	4
Less expenses .....	0	14	0
	39	6	4
Ramsgate—			
Collections .....	8	7	9
Contributions .....	19	14	7
Do., Sunday School .....	0	9	9
Proceeds of Tea Meeting .....	1	13	0
	30	10	1
Acknowledged before, and expenses .....	10	10	0
	20	0	1
St. Peter's—			
Collections .....	3	9	2
Contributions .....	5	14	1
Do., S. Sc., for N. P. ....	0	7	0
	9	10	3
Less expenses .....	0	4	0
	9	6	3

Staplehurst—		Tottlebank—	£ s. d.	NORFOLK, continued—	
Contributions, by Mr.		Collection .....	0 16 0		£ s. d.
Jul .....	5 3 6	Contribution .....	1 0 0		262 11 8
		Do., Sunday School,	0 16 0	Acknowledged before,	
		for N. P. ....		and expenses .....	204 8 10
<b>LANCASHIRE.</b>					58 2 10
Ashton-under-Lyne—	£ s. d.	<b>LEICESTERSHIRE.</b>		<b>NORTHAMPTONSHIRE.</b>	
Collection .....	3 2 2			Haddon, West—	
Contributions .....	17 12 6	Leicester—		Contributions .....	1 1 0
Do., for Rev. C.	0 5 3	Contributions, for			
<i>Carter, Ceylon</i> .....		<i>Mrs. Allen's School,</i>	5 0 0		
Do., Sunday School,	3 18 3	<i>Ceylon</i> .....		Kettering—	
for <i>do.</i> .....		Charles Street—		Collections .....	19 18 1
		Harris, R., Esq., for		Contributions .....	12 9 5
Less expenses .....	0 15 6	<i>Rev. G. Pearce's</i>	15 0 0	Do., Bible Classes .....	1 8 10
		<i>N. P., Alipore</i> .....		Do., Sunday Schools .....	2 10 0
				Do., Broughton .....	0 6 6
Bootle—		<b>NORFOLK.</b>		Less expenses .....	36 12 10
Contributions .....	8 10 11	Attleborough—			3 8 10
Do., Juvenile .....	1 17 3	Collection .....	2 11 0		
Do., Sunday School	0 8 7	Ayisham—			33 4 0
		Collection .....	4 4 0	Stanwick—	
Liverpool—		Buckenham, Old—	0 15 7	Collection (part) .....	1 6 8
Great Crossball St.—		Collection .....		Contributions .....	1 10 0
Contribution .....	1 0 0	Buxton—		Do., for N. P. ....	0 6 0
Pembroke Chapel—		Collection .....	2 4 10	Do., Sunday School,	
Contributions .....	165 10 5	Contributions .....	5 3 6	for <i>do.</i> .....	0 6 0
Do., Sunday Schl.	2 17 3	Do., Sunday School	1 2 0		
for <i>Intally</i> .....		Carlton Road—		<b>NORTHUMBERLAND.</b>	
		Contribution .....	0 10 0	Newcastle-on-Tyne—	
Less expenses .....	168 7 8	Costessey—		Bewick Street—	
	3 9 0	Collection .....	2 15 5	Collection, for	
		Contributions .....	3 0 0	<i>W. &amp; O.</i> .....	0 10 0
		Dereham, East—		Contributions for	0 10 0
Manchester—		Collection .....	2 19 6	<i>N. P.</i> .....	0 10 0
Collection, Public		Contributions .....	8 5 5	Newcourt—	
Meeting .....	8 3 0	Diss—		Collections .....	12 9 0
Do., United Juve-		Collection .....	5 12 6	Do., for <i>W. &amp; O.</i> .....	7 4 0
nile <i>do.</i> .....	3 11 8	Do., for <i>W. &amp; O.</i> .....	0 16 0	Do., Juvenile .....	1 18 9
Contributions .....	5 11 6	Contributions .....	8 4 11	Contributions .....	3 15 4
Granby Row—Collection	3 1 6	Do., for <i>N. P.</i> .....	0 10 10	Do., for <i>Transla-</i>	
Great George St., Salford		Do., Sunday School	0 2 9	<i>tions</i> .....	1 0 6
Collection .....	6 13 7	Downham Market—		Do., for <i>Schools</i> .....	0 10 6
Sunday School .....	5 14 3	Collection .....	3 12 6	Do., for <i>F. E.</i> .....	0 10 0
Grosvenor Street—Col.	4 10 6	Contributions .....	5 9 6		
Union Chapel—		Ellingham—		North Shields—	
Collections .....	168 17 4	Collection .....	4 17 0	Collections .....	6 2 6
Do., for <i>W. &amp; O.</i> .....	13 3 4	Do., Juvenile .....	0 17 4	Contributions .....	7 2 6
Contributions .....	224 4 0	Contributions .....	1 9 1	Do., for <i>Schools</i> .....	1 10 0
Do., for <i>N. P.</i> .....	18 14 8	Fakenham—		Do., Sunday School	1 17 0
Do., Sunday School	9 14 5	Collection .....	1 11 6		
Do., <i>do.</i> , for <i>Intally</i>	10 0 0	Contributions .....	16 16 11	Less expenses .....	16 12 0
York Street—		Foulsham—			0 12 0
Collection .....	7 19 6	Collection .....	1 3 0		
Contributions .....	7 15 6	Contributions .....	2 4 3		16 0 0
	467 14 9	Ingham—			
Acknowledged before,		Collection .....	5 0 0		
and expenses .....	277 12 0	Contributions .....	20 18 5		
	220 2 9	Kenninghall—		<b>OXFORDSHIRE.</b>	
		Collection, &c. ....	10 0 0	Oxford—	
<b>NORTH LANCASHIRE AUXILIARY—</b>		Neatishead—		Collections .....	6 9 4
Accrington—		Collection .....	1 14 6	Contributions .....	21 12 10
Collections .....	23 6 3	Contributions .....	2 0 0	Do., for <i>N. P.</i> .....	1 6 0
Contributions .....	20 11 11	Do., Sunday School	0 10 0	Do., Sunday School	0 8 7
Proceeds of Tea		Necton—		Do., <i>do.</i> , Headington	0 4 7
Meeting .....	1 4 10	Collection .....	3 12 6	Less district expenses	2 3 1
Bacup—Collection .....	11 6 6	Norwich, St. Mary's—			
Burnley—Collection .....	8 2 0	Collections .....	17 3 0		
Cloughfold—		Do., Public Meeting	11 17 9		
Collection .....	19 11 2	Contributions .....	44 11 0	Rollright, Great—	
Contributions .....	2 11 1	Norwich, St. Clement's—		Contributions, for <i>N. P.</i>	0 17 0
Colne—Collection .....	7 1 8	Collection .....	10 2 9	Do., Sunday School,	
Haslingden, Ebenezer—		Contributions .....	16 2 7	for <i>do.</i> .....	0 10 10
Collection .....	12 6 5	Norwich, Providence Chapel			
Contributions .....	17 13 9	(Sproston)—		<b>SHROPSHIRE.</b>	
Padiham—Collection	1 0 0	Collection .....	1 13 6	Oswestry—	
		Swaffham—		Contributions .....	4 11 6
		Collection .....	4 1 10	Do., Ellesmere .....	0 10 0
		Contributions .....	10 2 2		
		Worstead—			
Acknowledged before,		Collection .....	5 0 0		
and expenses .....	122 8 0	Contributions .....	9 16 10		
	2 7 7	Do., Bacton .....	0 18 6		
		Do., Juvenile .....	0 10 10		
				Less expenses .....	5 1 6
					0 7 9
					4 13 9

	£ s. d.		£ s. d.		£ s. d.
<b>SOMERSETSHIRE.</b>		Contributions.....	3 6 2	Bradford, First Church—	
Bath—		Do., Sunday Schools	0 12 4	Collections .....	23 13 2
Collections .....	7 5 6			Do., Public Meeting	12 4 5
Do., Twerton .....	1 19 7	Less expenses .....	10 13 10	Do., Juvenile .....	3 8 5
Do., Reform Wesleyan Chapel,				Contributions.....	17 12 11
Quiet St. (moiety) .....	5 8 9			Bradford, Zion Chapel—	
Contributions.....	23 19 2	Norwood, Upper—	10 0 0	Collections .....	12 14 5
Do., Juvenile, York Street .....	7 0 7	Contributions— .....	21 5 6	Contributions.....	17 3 6
Do., do., Somerset Street .....	3 12 2	Do., Sunday School .....	0 8 8	Do., Juvenile, by Y. M. M. A., for Rev. J. Gregson's School, Benares .....	15 0 0
		Proceeds of Lecture .....	2 5 2	Proceeds of Breakfast .....	1 17 0
Less expenses .....	49 5 9			Bramley—	
	1 0 0	<b>SUSSEX.</b>		Collection .....	4 4 8
	48 5 9	Forest Row		Contributions.....	5 7 1
<b>Yeovil—</b>		Contributions, additional .....	1 10 0	Brearley—	
Contributions, additional .....	3 0 0			Collections .....	5 4 0
		<b>WARWICKSHIRE.</b>		Contributions.....	3 11 0
<b>STAFFORDSHIRE.</b>		Leamington—		Do., Sunday School .....	1 5 0
Hanley—		Collections .....	13 6 2	Burlington—	
Collections, &c .....	5 10 5	Contributions.....	20 3 0	Collections .....	9 9 1
Contribution .....	1 0 0	Do., Sunday Schools .....	2 9 8	Contributions.....	3 5 4
Proceeds of Bazaar .....	10 1 7	Do., Bible Class.....	0 10 4	Chapel Fold .....	2 7 6
Leek—		Rugby—		Cowling Hill—	
Contributions.....	3 0 0	Collection .....	2 9 4	Collection .....	1 3 1
		Contributions.....	4 10 1	Cullingworth—	
<b>MINING DISTRICT AUXILIARY—</b>		Do., Sunday School .....	0 14 9	Collection .....	0 16 0
Bromwich, West—		Less expenses .....	7 14 2	Dewsbury—	
Collection .....	3 10 1		0 8 2	Collection .....	0 16 4
Coseley, Providence Chapel—				Contribution .....	0 9 0
Collections .....	5 1 7			Driffeld—	
Contributions.....	0 14 0			Collection .....	5 1 1
Coseley, Darkhouse—		<b>WESTMORELAND.</b>		Contributions.....	0 7 0
Collections .....	6 5 0	Kendal—		Earby—	
Contributions.....	4 16 6	Contributions.....	12 0 0	Collection .....	2 10 4
Do., Sunday School .....	0 4 2	Less expenses .....	0 12 11	Contribution .....	0 10 0
Cradley—			11 7 1	Farsley—	
Collection .....	2 12 2	<b>WILTSHIRE.</b>		Collections .....	6 13 7
Netherton—		Melksham—		Contributions.....	7 5 2
Collection .....	2 0 0	Contributions, Juveniles .....	6 5 0	Do., Juvenile .....	2 11 3
Contributions.....	4 0 3			Gildersome—	
Do., Sunday School .....	1 6 0	Salisbury—		Collections .....	2 5 9
Princes End—		Collections .....	9 15 0	Halifax, Trinity Road—	
Collections .....	5 17 0	Do., Village Stations .....	0 14 4	Collection .....	10 5 4
Contributions.....	7 7 0	Contributions.....	7 12 0	Haworth, First Church—	
		Do., Sunday School .....	16 16 3	Collection .....	6 11 7
Less expenses .....	43 13 9			Contributions.....	8 4 0
	5 9 9	Less expenses .....	34 17 7	Haworth, Second Church—	
	38 4 0		1 4 6	Collections .....	1 0 8
<b>Walsall—</b>				Hull—	
Gameson, Mr. T. ....	2 12 6	Shrewton, Zion Chapel—		Collections—	
		Sunday School .....	5 0 0	George Street .....	16 7 8
				Salt House Lane .....	11 15 0
<b>SUFFOLK.</b>		<b>WORCESTERSHIRE.</b>		Public Meeting .....	11 0 0
Lowestoft—		Blockley—		Contributions.....	25 7 0
Collections .....	10 18 6	Contributions.....	4 0 0	Do., Sunday School,	
Contributions.....	3 5 0	Do., for N. P. ....	2 0 0	George Street ...	1 1 6
Do., Sunday School .....	1 18 11	Evesham, Cowl Street—		Hunmanby—	
		Contributions, for N. P. ....	1 2 3	Collections .....	3 13 10
Less expenses .....	1 9 8			Contributions.....	6 9 8
	14 12 9	<b>YORKSHIRE.</b>		Idle—	
<b>Sudbury—</b>		Baldersby, Boro' Bridge and Dishforth—		Collections .....	1 15 2
Collections .....	4 14 3	Collections .....	7 10 0	Keighley—	
Contributions.....	7 8 2	Contributions.....	8 18 2	Collection .....	3 4 11
Do., Sunday School .....	0 19 2	Barnsley—		Kilham—	
		Collections .....	3 7 10	Collections .....	1 12 8
		Contributions.....	5 0 3	Contributions.....	1 13 6
		Do., for Schools .....	0 3 0	Long Preston—	
Acknowledged before, and expenses .....	7 12 7	Beverley—		Contributions.....	2 14 0
	5 9 0	Collections .....	11 3 0	Malton—	
		Contributions.....	5 6 0	Collections .....	2 9 5
		Do., Sunday School, for Benares.....	1 11 6	Contributions.....	6 3 7
<b>SURREY.</b>		Bingley—		Napperton—	
Kingston—		Collection .....	1 10 0	Collection .....	0 9 0
Collections .....	6 15 4	Contributions .....	0 10 0	Ossett .....	0 13 1
				Pole Moor—	
				Contributions.....	9 0 0
				Rawden—	
				Contribution .....	1 0 0
				Salendine Nook—	
				Collections .....	9 10 6
				Scarborough—	
				Collections .....	23 13 3
				Do., for W. & O. ...	3 0 0



Soar—	£	s.	d.
Collection .....	0	11	0
Contributions.....	0	17	0
	1	8	0
Less expenses .....	0	2	6
	1	5	6

Zoar, Beaufort—	£	s.	d.
Collection .....	0	14	11
Contributions.....	0	14	6

CARDIGANSHIRE.

Aberystwith—	£	s.	d.
Contributions.....	6	14	0
Do. for N. P.....	5	8	6

CARMARTHENSHIRE.

Aberduar—	£	s.	d.
Collection .....	0	17	0
Contributions.....	0	10	6
Do. Sunday School.	2	0	0

Bwlchgwyn—	£	s.	d.
Collection .....	0	19	6
Contributions.....	0	16	6

Bwlchnewydd—	£	s.	d.
Collection .....	0	19	6
Contributions.....	1	12	6

Bwlchyrhw, Sion—	£	s.	d.
Collection .....	0	17	6
Contribution .....	0	2	6

Cwmfelin, Ramoth—	£	s.	d.
Collection .....	1	0	6
Contribution .....	0	2	6

Llanoverly—	£	s.	d.
Collection .....	1	14	4

Llanelly, Bethel—	£	s.	d.
Collection .....	1	0	0
Contributions.....	1	12	6

Llanelly, Horeb—	£	s.	d.
Collection .....	0	10	0
Contributions.....	0	3	0

Llangnog, Ebenezer—	£	s.	d.
Collection .....	1	3	0
Contributions.....	0	10	0

Llanstephan—	£	s.	d.
Collection .....	0	10	6

Pembre—	£	s.	d.
Collection .....	0	8	0
Contribution .....	0	2	6

St. Clear's, Sion—	£	s.	d.
Collection .....	3	18	6
Contributions.....	1	19	6
Do. for N. P.....	1	7	8

Salem Mydrim—	£	s.	d.
Collection .....	0	19	4
Contributions.....	3	3	6

Smyrna—Collection.....	0	8	0
Wannelynda—	£	s.	d.
Collection .....	0	5	6
Contributions.....	0	12	6

Whitland, Nazareth—	£	s.	d.
Collection .....	0	16	6
Contributions.....	2	3	6
	33	6	10
Less expenses.....	0	2	11
	33	3	11

GLAMORGANSHIRE.

Aberdare, Calvary—	£	s.	d.
Collection .....	2	16	4
Contributions.....	5	14	9
Do. Sunday School.	1	4	8

Aberdare, Heolyfelin—	£	s.	d.
Collections.....	4	2	2
Contributions.....	8	11	8
Do. Sunday School.	0	16	2
	13	10	0
Less expenses.....	0	5	6
	13	4	6

Berthlwyd—	£	s.	d.
Collection.....	1	7	0

Canton, Landaff—	£	s.	d.
Collection.....	0	14	8
Contributions.....	3	0	0
	3	14	8
Less expenses .....	0	0	6
	3	14	2

Cwmavon—	£	s.	d.
Collection .....	3	3	4
Contributions.....	0	12	6

Cwmbach—	£	s.	d.
Collection .....	1	13	6
Contributions.....	0	7	6

Dowlais, Caersalem—	£	s.	d.
Collection.....	1	9	6
Contributions.....	2	5	6

Dowlais, Moriah—	£	s.	d.
Collection.....	1	5	11
Contributions.....	1	12	6
	6	13	5
Less expenses.....	0	0	9
	6	12	8

Hirwain—	£	s.	d.
Collections.....	2	7	4
Contributions.....	9	18	8
Do. Sunday School.	1	14	3
	14	0	3
Less expenses .....	0	7	6
	13	12	9

Merthyr Tydvil, Ebenezer—	£	s.	d.
Collections.....	1	13	1
Contributions.....	6	12	6
	8	5	7
Less expenses.....	0	3	7
	8	2	0

Neath, Tabernacle—	£	s.	d.
Contributions, for N. P.	2	12	2
Do. Sunday School.	1	3	5
	3	15	7
Less expenses .....	0	0	7
	3	15	0

Paran—	£	s.	d.
Collection .....	0	17	0

Swansea—	£	s.	d.
Contributions.....	2	1	0

Bethesda—	£	s.	d.
Collection .....	8	0	1
Contributions.....	10	2	6

Mount Pleasant—	£	s.	d.
Collections.....	9	6	5
Contributions.....	9	17	6

York Place—	£	s.	d.
Collection .....	6	0	0
Contributions.....	1	6	0
	46	13	6
Less expenses.....	1	0	0
	45	13	6

MONMOUTHSHIRE.

Blauavon, Ebenezer ...	£	s.	d.
Caerwent—	£	s.	d.
Contributions for N. P.	0	11	9

Castletown—	£	s.	d.
Collection .....	2	13	7
Contributions.....	4	7	6
Do. Sunday School,	5	7	11
&c.....			

Chepstow—	£	s.	d.
Collection .....	3	7	0
Contributions.....	2	12	2
Do. for N. P.....	3	0	10
	9	0	0
Less expenses.....	0	8	6
	8	11	6

Ebbw Vale, Nebo—	£	s.	d.
Collection .....	1	1	3
Contributions.....	2	7	6

Zion—	£	s.	d.
Contribution .....	0	10	0
Do. for N. P.....	1	4	0

Newport, Temple—	£	s.	d.
Collection .....	1	5	3
Contributions.....	2	12	6
Do. Sunday School.	0	4	6

Risca—	£	s.	d.
Collections, &c.....	1	12	4
Contributions.....	1	17	0
Do. Sunday School.	2	18	1
	6	5	5
Less expenses.....	0	6	0
	5	19	5

St. Bride's—	£	s.	d.
Collection .....	2	0	0

Victoria—	£	s.	d.
Collection .....	0	6	0

PEMBROKESHIRE.

Broadhaven.....	£	s.	d.
Galilee .....	0	6	2

Groesgoch and Trevine—	£	s.	d.
Collection .....	2	0	7
Contributions.....	5	5	1
Do. Sunday School.	0	11	10

Haverfordwest—	£	s.	d.
Collections .....	25	0	0
Contributions.....	85	7	0
Do. Juvenile .....	9	10	7
Proceeds of Lecture...	5	13	6
	125	11	1
Less expenses.....	0	11	1
	125	0	0

Honeyborough .....	£	s.	d.
Marloes .....	0	4	5
Sandy Haven .....	0	14	5
Sardis .....	0	8	0
South Dairy .....	0	11	6
Sutton .....	0	11	6

RADNORSHIRE.

Rock—	£	s.	d.
Collection, for W. & O.	1	1	0

SCOTLAND.

Aberdeen (208, George-	£	s.	d.
street).....	4	0	0

Aucheucairn—	£	s.	d.
Copland, Nickolas, the	0	10	6
late, for N. P. ....			

Ayr—	£	s.	d.
Collection, Public Meet-			
ing, Free Church ...	0	15	3

Ayr, continued—		£ s. d.	Greenock—		£ s. d.	Paisley—	
Contribution .....	0	6	6	Collection, West Burn Street .....	5	0	4
	1	1	8	Do., Nelson-street..	3	15	0
Less expenses.....	0	6	6	Contributions.....	11	10	0
	0	15	3		20	5	4
Edinburgh, Tabernacle—	0	5	0	Less expenses.....	0	5	0
Glasgow—					20	0	4
Collections—				Kilmarnock—			
Baronial Hall .....	11	18	0	Collection, Independ-	0	14	10
Blackfriars-street..	4	11	2	Contributions.....	1	5	0
Hope-street, Public	6	4	4		1	19	10
Meeting .....	6	4	4	Less expenses.....	0	5	9
John-street, Contri-	13	18	2		1	14	1
butions .....	4	5	6	Millport—			
Trades' Hall .....	21	5	0	Collection, Public			
Contributions .....	62	2		Meeting, Rev. W.			
	4	7	8	McKirdy's .....	1	6	0
Less expenses.....	57	14	6				

## Contributions received from April 9th to June 20th, 1857.

ANNUAL COLLECTIONS.		£ s. d.	LONDON AND MIDDLESEX		£ s. d.		
Bloomsbury Chapel .....	49	0	5	Alexander, J. W., Esq.,	4	0	0
Surrey Chapel .....	23	17	4	by "Evangelical Alli-	5	5	0
				ance" .....	5	5	0
Weigh-house Chapel,				Alexander, G. W., Esq.,	5	5	0
to Young Men, by	14	19	9	Allingham, Mr. John,	2	2	0
Y. M. M. A. ....	2	18	1	for Debt .....	2	2	0
Less expenses.....	12	1	8	Baker, James, Esq., An-	100	0	0
				dover, for do.....	150	0	0
Annual Meeting, Exeter				Bible Translation So-	5	0	0
Hall (including £10	94	10	7	ciety, for Translations	1	0	0
10s. from Rev. G. Clay-				Clarke, Ebenezer, Esq.,	5	0	0
ton) .....				Walthamstow, for Se-	1	0	0
				rampore College .....	1	1	0
ANNUAL SUBSCRIPTIONS.				Danford, John, Esq.....	0	10	0
Bowser, A. T., Esq.....	1	1	0	Ellis, Lady, Southall Park	0	10	0
Carter, Mr. J., Bexley	2	0	0	Evans, Rev. W. W., for	2	0	0
Heath .....	1	1	0	Debt .....	2	0	0
Clarke, Rev. O.....	1	1	0	Freeman, John, Esq.,	2	0	0
Courtall, Mrs.....	1	1	0	Falmouth, for Seram-	1	0	0
Crate, Mrs. (2 years) ..	1	0	0	pore College .....	2	0	0
Edwards, R., Esq.....	2	2	0	Gurney, Miss Henrietta,	2	0	0
Giles, Edward, Esq.,	1	1	0	for Girl in Mission	10	0	0
Clapham Common.....	5	5	0	School, Benares .....	10	0	0
Hoby, Rev. Dr.....	1	1	0	Nicholson, Capt. Joseph,	0	5	6
Leonard, Rev. H. C. ....	1	1	0	Jersey, for N. P., E. I.	0	5	6
Marten, Mrs. R. H.....	1	10	0	Outhwaite, Misses, box	5	0	0
Do. for Intally .....	0	10	6	by .....	5	0	0
Do. for Jamaica In-	1	1	0	Parker, Mr., Chew Mag-	50	0	0
stitution .....	2	2	0	na, for W. & O.....	1	0	0
Outhwaite, Mr. Jno.....	1	1	0	Peto, Sir S. M., Bart.,	1	0	0
Pewtress, Thomas, Esq.,	1	1	0	for Debt .....	50	0	0
Price, Dr. Thomas .....	3	0	0	Postle, Mrs. ....	1	0	0
Ramsden, R., Esq., by	3	0	0	Reynolds, Mr. John, Fi-	1	0	0
Messrs Nisbet .....	2	2	0	field, box by .....	1	0	0
Taylor, Jas., Esq., 1856-7	1	1	0	S. W. R., by "Record"	5	5	0
Thompson, Mr. James ..	3	3	0	Smith, J. J., Esq.....	5	5	0
Warrington, Jos., Esq.,	1	15	0	Do. for N. P.....	68	0	0
1856 7 .....	3	3	0	Towers, Mr. Samuel ..	12	12	0
Sundries, by Mr. W.	1	15	0	Tritton, Joseph, Esq.,	1	1	0
F. Carey, do.....				for Serampore College	3	15	0
				Underhill, M., Esq., Ox-			
DONATIONS.				ford, for Debt.....			
A. B. ....	0	1	2	Vitou, Miss, Edmonton,			
A Debtor to Providence,	5	0	0	Contributions by .....			
for Brelton Testaments	10	0	0	LEGACIES.			
A Friend .....	0	7	6	Coutts, Mrs. Elspeth,	108	7	10
A Poor Friend, Highgate	5	0	0	late of Berris .....	323	6	8
A Thank-offering, for				Wilson, Mrs. Lydia, late			
Debt .....				of Clapham.....			

	£	s.	d.
Eldon Street (on acct.)	15	12	7
Hackney—			
Collections	30	0	0
Hammersmith (on acct.)	12	12	0
Collection, Juvenile	1	10	0
Sunday School, Starch Green	0	13	3
Hampstead—			
Collections	2	0	0
Hawley Road—			
Collections	10	9	0
Contributions	6	3	0
Henrietta Street—			
Sunday School, by Y. M. M. A., for <i>Byamville School, Ceylon</i>	1	15	0
Highgate—			
Collections	5	0	0
Islington, Cross Street—			
Collections	20	2	8
Do., Juvenile	1	4	0
Keppel Street—			
Collections	7	0	8
Contributions	4	3	0
Maze-pond—			
Collections	12	10	6
Sunday School, by Y. M. M. A., for <i>Rev. J. Gregson's School, Benares</i>	10	0	0
New Park Street—			
Collections	82	1	2
Poplar, Cotton Street—			
Collections	4	17	3
Regent Street, Lambeth—			
Collections	10	16	3
Romney Street—			
Contribution	0	2	6
Spencer Place—			
Collections	6	0	10
Tottenham—			
Collections	8	8	10
Twickenham—			
Collections	2	15	0
Contribution	1	0	0
Vernon Chapel—			
Collections	5	12	6
Walworth, Lion Street—			
Contributions, Female Auxiliary (on acct.)	24	0	0
<b>BEDFORDSHIRE.</b>			
Bedford, Bunyan Meeting—			
Contributions (moiety)	26	14	9
Cotton End	6	3	6
Cranfield—			
Collection	1	2	10
Contributions	1	16	2
Heath and Reach—			
Collections	2	7	0
Contributions	0	6	1
Houghton Regis—			
Collections	9	8	8
Do., Sunday	0	13	6
Contributions	19	17	10
Leighton Buzzard—			
First Church—			
Collections	9	10	10
Do., Ledburn	0	5	1
Do., Burcott	0	5	5
Contributions	9	18	2
Do., for <i>Africa</i>	0	6	0
Do., for <i>Schools</i>	3	0	0
Do., Sun. School	2	13	4
Second Church—			
Contributions	1	10	0
	27	8	10
Less expenses	2	9	3
	24	19	7

	£	s.	d.
Linton, Union Chapel—			
Contributions (moiety)	33	8	6
Smith, Mrs.	10	0	0
Sharnbrook—			
Collection	3	0	0
Contributions	0	5	10
Shefford—			
Contributions, for <i>N.P.</i>	0	11	8
Steventon—			
Collection	2	2	1
Contributions	1	2	11
Thurleigh—			
Collections	3	9	0
Contributions	1	11	0
Wootton—			
Collection	2	2	0
<b>BERKSHIRE.</b>			
Bourton	0	14	4
<b>BUCKINGHAMSHIRE.</b>			
Swanbourne	0	8	0
<b>CAMBRIDGESHIRE.</b>			
Wisbeach—			
Contributions	1	1	0
<b>CHESHIRE.</b>			
Congleton—			
Beales, Robert, Esq., M.D.	1	0	0
<b>CORNWALL.</b>			
St. Austell—			
T. S.	2	0	0
<b>DEVONSHIRE.</b>			
Ashburton—			
Collection	2	13	0
Contributions	2	12	0
	5	5	0
Less expenses	0	3	0
	5	2	0
Bovey Tracey—			
Collection	2	10	0
Contributions	2	7	6
	4	17	6
Less expenses	0	5	0
	4	12	6
Devonport, Morice Square—			
Collection, &c.	2	16	3
Contributions	1	5	0
Exeter, Bartholomew Street—			
Collections	10	2	5
Contributions	6	11	6
Do., Sunday School	5	7	3
	22	1	2
Less expenses	2	6	6
	19	14	8
Honiton—			
Nichols, John, Esq.	5	0	0
Modbury—			
Contributions	0	19	6
Do. for <i>N.P.</i>	0	16	10
Newton Abbott—			
Collection	1	19	4
Contribution	1	1	0
	3	0	4
Less expenses	0	10	0
	2	10	4
<b>DORSETSHIRE.</b>			
Gillingham	6	10	0

	£	s.	d.
<b>DURHAM.</b>			
South Shields—			
Imeary, Mr. (2 years)	2	2	0
Sunderland—			
Bethesda—			
Contributions	1	0	0
Sans Street—			
Sunday School	4	2	0
<b>ESSEX.</b>			
Romford—			
Collections	7	14	1
Contributions	1	0	0
Do., Sunday School	0	19	2
	9	13	3
Less expenses	0	6	0
	9	7	3
<b>GLOUCESTERSHIRE.</b>			
Eastcombs—			
Collection, for <i>W. &amp; O.</i>	0	7	0
<b>HAMPSHIRE.</b>			
Beaulieu—			
Burt, Rev. J. B.	1	1	0
<b>HERTFORDSHIRE.</b>			
Breachwood Green—			
Collection	7	8	0
Hitchin, on account	10	0	0
Contributions, for <i>Serampore College</i>	4	0	0
<b>KENT.</b>			
Crayford—			
Collections	3	5	0
Contributions	2	3	0
Do., Sunday Schools, by Y. M. M. A., for <i>Ceylon School</i>	3	17	0
Dacre Park, Blackheath—			
Collections	4	0	0
Lee—			
Collections	5	4	9
Do., Juvenile	0	14	7
Lewisham Road—			
Collections	8	2	11
Contribution	0	10	0
Meopham—			
French, Mr. & Mrs.	1	1	0
Sydenham—			
Collections	4	13	2
Woolwich, Queen Street—			
Collections	6	8	8
<b>LANCASHIRE.</b>			
Liverpool, Pembroke Chapel—			
Ladies' Evangelical Continental Society, for <i>Rev. J. Jenkins's Schools, Morlaix</i>	10	0	0
Sunday School, Walnut Street	2	10	7
Sabden—			
Foster, George, Esq., for <i>Jamaica Institution</i>	20	0	0
Do., for <i>Serampore College</i>	20	0	0
<b>LEICESTERSHIRE.</b>			
Foxton—			
Hackney, Mr. Samuel, Ilston-on-the-hill	1	15	0
<b>NORTHAMPTONSHIRE.</b>			
Aldwinkle—			
Amory, Rev. E.	1	0	0
Bythorne—			
Collection	2	6	3
Middleton Cheney—			
Contributions	1	14	0
Do., Sunday Scholar	0	4	6

	£	s.	d.
Ringstead—			
Collection .....	3	15	7
Contributions .....	4	18	2
Do., Sunday School .....	2	19	6
Rushden—			
Collection .....	3	4	6
Contributions .....	0	13	9
Do., Sunday School .....	0	12	7
Thrapston—			
Collections .....	7	14	0
Contributions .....	9	12	11
Do., Sunday School .....	1	9	2
	18	16	1
Less for Baptist Irish Society and expenses .....	3	12	6
	15	3	7
Woodford Collection .....	1	6	1
SOMERSSETSHIRE.			
Bourton .....	8	10	0
Bristol—			
Contributions, balance 1856-7 .....	154	19	1
Do. on account of 1857-8 .....	300	0	0
Countership—			
Contributions .....	70	3	1
Do., for N. P., Ceylon .....	10	0	0
Do., for Rev. G. B. Lewis's N.P. Calcutta .....	11	0	0
Pithay—			
Collection for W. & O. .....	3	0	0
Clifton—			
Contributions, for Mrs. Hawkins, for Mrs. Allen's School, Ceylon .....	6	6	0
Frome—			
Collections—			
Annual Meeting .....	6	7	1
Badeox-lane .....	3	10	0
Sheppard's Barton .....	6	2	7
Contributions .....	41	17	2
	57	16	10
Less expenses .....	3	17	0
	53	19	10
Minehead—Collection .....	3	13	6
Norton St. Philip—			
Collection .....	0	17	3
Contributions .....	2	9	0
Watchet—			
Collection .....	2	7	8
Contributions .....	2	5	5
Do., Sunday School .....	0	6	0
Wilton—			
Collection .....	1	11	6
Contributions .....	0	10	10
Withycombe—			
Contributions .....	1	8	0
Do., for Africa .....	0	15	0
	9	4	5
Less expenses .....	0	7	0
	8	17	5
Wincanton—			
Collections .....	3	18	6
Contributions .....	4	0	10
Do., Sunday School .....	1	0	8

	£	s.	d.
SUFFOLK.			
Hadleigh—			
Contributions .....	1	5	0
Do., for W. & O. ...	0	10	0
WARWICKSHIRE.			
Birmingham, on account, by Mr. J. H. Hopkins .....	220	0	0
WILTSHIRE.			
Bromham—			
Collection .....	1	6	0
Contributions .....	6	13	0
Calne—			
Collection .....	2	8	0
Sunday School .....	0	14	9
	3	2	9
Less district expenses .....	1	16	2
	1	6	7
Corsham—			
Collection .....	2	10	0
Do., for W. & O. ...	1	0	0
Contributions .....	3	0	0
Do., Sunday School, &c. ....	2	12	2
Corton—			
Collection .....	0	16	0
Crockerston—			
Collections .....	1	4	7
Contribution .....	1	0	0
Damerham and Rockbourne .....	5	0	0
Devizes—			
Collections .....	20	1	3
Contributions .....	10	4	2
Do., Juvenile .....	9	2	1
	39	7	6
Less expenses .....	0	15	0
	38	12	6
Melksham, on account, by R. Smith, Esq., .....	20	0	0
Penknapp—			
Collections .....	4	6	1
Contributions .....	1	10	6
Do., Sunday School .....	2	17	11
	8	14	6
Less expenses .....	0	1	0
	8	13	6
Trowridge—			
Contributions, balance 1856-7 .....	1	10	0
Warminster—			
Collection .....	6	17	5
Contributions .....	9	1	3
	15	18	8
Less expenses .....	0	9	0
	15	9	8
Westbury Leigh—			
Collection .....	1	15	3
Contributions .....	5	10	11
Do., Sunday School .....	0	13	11
Wootton Bassett—			
Mackness, Mr. J. ....	1	1	0

	£	s.	d.
YORKSHIRE.			
Leeds, South Parade—			
Contributions, Juvenile .....	10	0	0
Do., for N. P. ....	2	0	0
NORTH WALES.			
ANGLESEA.			
Silo—			
Morgan, Rev. W. ....	2	0	0
LINCOLNSHIRE.			
Denbigh—			
Collection (two-thirds) .....	2	3	3
SOUTH WALES.			
BRECKNOCKSHIRE.			
Llanely .....	1	12	6
CARMARTHENSHIRE.			
Cwmfelio, Ramoth—			
Collection, for W. & O. ....	0	10	0
Rhydwlwym—			
Contributions .....	2	7	8
Do., for N. P. ....	1	17	5
Do., Sunday School .....	2	17	8
	7	2	9
Less expenses .....	0	1	1
	7	1	8
GLAMORGANSHIRE.			
Hengoed—			
Collection .....	1	15	6
Contributions .....	2	18	0
Pentyrch .....	1	7	0
MONMOUTHSHIRE.			
Blaenavon, Horeb—			
Contributions .....	0	12	5
SCOTLAND.			
Elgin—			
Russell, Miss .....	1	0	0
FOREIGN.			
AMERICA.			
Quebec—			
Wenham, Joseph, Esq. ....	3	0	0
AUSTRALIA.			
Melbourne—			
Contributions .....	35	12	6
Do., Albert-street .....	22	7	6
Do., do., Sunday School .....	1	5	0
Do., Brighton .....	5	1	0
Do., Collins-street .....	27	10	4
Do., do., Sunday School .....	2	0	0
Do., Emerald-hill .....	1	10	0
Do., Fitzroy-square .....	5	0	0
Do., Kew .....	4	6	0
Do., Frahran .....	4	0	0
	108	12	4
Less expenses .....	2	3	6
	106	8	10
TASMANIA.			
Launceston—			
Contributions, by Rev. Henry Dowling .....	8	17	6



# THE MISSIONARY HERALD.



BRIDGE OF BOATS ACROSS THE JUMNA AT DELHI.

## INDIA.

WE propose to glean, from the letters and papers which have reached us, such facts and opinions as may impart information, and guide our friends to the formation of a sound judgment on the fearful events now passing in India.

DELHI.—Letters from Mr. Parsons, of Agra, dated the 20th of May, led us to hope, that our dear missionary brother, Mr. Mackay, had escaped the slaughter of the Europeans resident in this centre and focus of the insurrection. The following more recently dated letter from Mr. Evans, leaves a very faint hope indeed, and presents most heartrending details of the deaths of our excellent native preacher, Waylayat Ali, and of the widow and daughters of our late missionary, Mr. Thompson. This sad communication needs no comment.

“Agra, June 3rd, 1857.

“MY DEAR BROTHER,—You will have known by Mr. Parsons’s letter by last mail that I am in Agra. In company with other Europeans I left Muttra last Saturday fortnight, as we were told by the patrol officers who fled from the line, that bands of the 3rd Cavalry, that mutinied in Meerut, were marching down on Muttra, killing every European they found in the way. Fortunately, however, they did not proceed so far on as Muttra, but kept within the distance of some twenty miles from Delhi, whence they had issued, and whither they resorted after plundering the adjacent villages. It is needless for me to describe to you the awful deeds perpetrated by the six regiments of mutinous Sepoys at Meerut and Delhi, for, doubtless, you will get a full account of the sad calamity in the newspapers.

“You are no doubt anxious to hear of our dear brother, Mr. Mackay, and the Thompson family in Delhi. The only intelligence that we have had is from Silas Curtis, a native Christian teacher employed under Mr. Mackay, who very narrowly escaped, and who is now in Agra. He says that he saw the dead body of our worthy native preacher, Waylayat Ali, cast on the road-side, hacked and mangled in a horrid manner. From all we can learn, the martyr suffered nobly for Christ. His furious murderers hacked him leisurely with swords, saying between each cut, ‘Now preach to us.’ Of his wife and family Silas could learn nothing, but we have heard since that his two sons were also murdered, and that his wife and daughters are in prison. He says that our dear brother Mackay fled for safety to a large house near his own; and he and several other Europeans defended themselves as well as they could in the cellar. Their enraged enemies not being able to get at them, got artillery and battered down the house! What became of the poor fellows after he could not tell, as he had to run for his own life. He says that a servant of Mrs. Thompson

told him that all these had been murdered. He (Silas) sent one of Mr. Mackay’s servants to Mrs. Thompson’s to see. He soon returned, saying that Mrs. Thompson and her elder daughter were both dead, and that Miss Grace, the youngest, was then expiring in her blood!

“Such is the sad tale communicated to us here by Silas; but you will bear in mind that he is our *only* authority, and most happy shall we be if we are yet able to contradict some of this sad account. But our hope of their safety is indeed next to nothing. We have a list of those who escaped from Delhi, but, alas, our friends’ names are not included, nor that of Mr. Roberts and family, a member of our little church in Delhi.

“My station is also gone. The mission house and chapel in Muttra, with all my little property, have perished. My clothes and furniture I do not regret half so much as my *library*. Ah! my dear *books*, that I had been collecting for years! How and whence again am I to get them? I had five men watching my house, and all went on well till two companies of the native troops from here were sent to Muttra to bring in Government treasure. In Muttra they mutinied; shot dead one officer, and dangerously wounded another; took possession of the treasure (five lakhs) themselves; opened the prison; and went about burning every bungalow in the place. Some 200 Sepoys and prisoners came to my house, inquired for me and for the native Christians, *but found us not*. They broke open the doors, smashed all before them in search of money, and when they found none they set fire to the grass roof and all perished in flames. The chowkedar (watchman), who is a Christian, had a miraculous escape, and arrived here the day before yesterday to tell me the sad tale.

“Even in Agra we have been in the greatest alarm, and God’s mercy and goodness alone have protected us. Last Sunday there was a great panic; but the Lord put

his fear on our enemies. It had been overheard that the two native regiments here were going to rise on Sunday when our soldiers would be in church, and massacre every Christian in Agra. Two thousand Mohammedans from the city were to join the Sepoys. But God mercifully foiled the bloody project. The secret was found out, and early on Sunday morning the two native regiments were disarmed at the cannon's mouth. It was feared they would

offer resistance, and show fight; but they did not.

"The Commander-in-chief died of cholera at Kurnaul on the 27th of May. Our soldiers are, we hope, by this time at Delhi; and now, humanly speaking, everything depends on the issue there. May the Lord fight for us, and preserve us from the cruel rage of our enemies! *Pray for us!*

"Yours affectionately,  
"THOS. EVANS."

The gleam of hope left by this letter as to the welfare of Mr. Mackay is, however, destroyed by a report which has reached Calcutta, to the effect that Mr. Mackay had found a place of concealment in a vaulted room in the house of a Mr. Skinner. In the blowing up of the magazine, which adjoined it, by the heroic Lieut. Willoughby, it is said that the vaulted chamber was also destroyed, of course unintentionally, and all who had taken refuge in it, perished. This report, however, requires confirmation, and the more that it is scarcely consistent with the more authentic information given in the letter above. Besides which, in order to reach the cantonments in which the magazine was situated, it would have been necessary for Mr. Mackay to traverse the entire city. As the city was in the possession of the revolted soldiery, this could scarcely have been accomplished. We must probably wait for the capture of Delhi before the details of this very melancholy event can be known. There is reason to believe that several persons are now in concealment in Delhi, awaiting the capture of the city by the British forces. May God grant that Mr. Mackay be found among them.

In Agra and Benares our brethren had, up to the time of the departure of the mail, been mercifully preserved, although in both places the Sepoy regiments exhibited unmistakable signs of a mutinous spirit. By the courage and boldness of the authorities, they were disarmed in time to prevent a repetition of the sanguinary scenes of Delhi. At all the stations below Benares, throughout Bengal, although there has been much peril, and the fears of the European population have been greatly excited, no outbreak has occurred, while everywhere the general population has stood aloof from the insurrection. But the danger is not passed. The slightest success on the part of the mutineers may encourage the Mohammedan population in particular to rise on the English, and speedily to destroy them, scattered as they are all over the country, and in but very few places sufficient in number to make any adequate defence. We cannot doubt that our friends will make the welfare of our brethren the special subject of their prayers in the missionary prayer meetings of the present month. It is a call for earnest prayer, for deep humiliation, and searchings of heart. We do not doubt that God will bring good out of this great evil. It may even be the means of hastening the overthrow of that direful system of idolatry, whose main characteristics are cruelty and lust. But in the mean time, our stations at Delhi and Muttra are closed, and perhaps many months, if not years, must elapse before missionaries can again venture to occupy them.

We proceed to give some of the views of our brethren on the scenes passing around them. Thus Mr. Wenger writes:—

"It appears, from indications coming to light gradually, that the conspiracy was hatched by Mohammedans, of Lucknow, principally, and that they made use of the Hindoo Sepoys merely as a cat's paw. Sir Henry Lawrence, one of our ablest men, is there—the right man in the right place—still it is considered doubtful whether even he is able to weather the storm which appears to be threatening. Here, at Calcutta, we have not been in any real

danger yet, I believe; but for a week after the news from Delhi had reached us the Europeans, or rather nearly the whole population, even of this city, were seized with a panic, which was truly frightful and ridiculous at the same time. Our Governor-general has manifested great coolness, courage, and vigour. But he has issued a proclamation, to which I would entreat you to direct the attention of the Committee. I do not see that it contains much

that is objectionable; but the evil is that it does not contain some things which it ought to contain—such as an avowal that Government professes Christianity, and would not be sorry if its subjects became Christians, not through fear or force, but persuasion; and that Government cannot and will not impede the efforts of missionaries, though it will not identify itself with them officially. At present the proclamation, especially in its Bengali translation,

is so worded that ill-disposed persons may and actually do apply such terms as 'deceivers' or 'false teachers'—against whom it warns the people—to missionaries. In short, it exhibits a sad ignoring of the gospel, which by contrast causes the tenderness towards caste and native religions, professed in it, to appear in the light of manifest partiality towards these forms of error."

The paragraph of the Governor-general's proclamation, alluded to by Mr. Wenger, is as follows:—"The Governor-general enjoins all such persons to pause before they listen to false guides and traitors who would lead them into danger and disgrace." Unfortunately in rendering the word "guides" into Bengali, the government translator has improperly used the word *wadeshak*, a word by which missionaries are universally known. The lamentable effects of this blunder will be seen below in an extract from a letter by Mr. Bion, of Dacca.

Mr. Wenger proceeds to say:—

"As for me, the view I take of the whole sad occurrence, is based upon Rev. xii. 12. I believe that Satan has come down in a great rage, because he is afraid that his time in India is short. No doubt, he would not have been permitted to vent his rage, had it not been for our sins: still I am hopeful rather than cast down. The conviction which appears to animate the Sepoys, and other classes of natives, that unless they make a stand for caste now, it will be irretrievably gone, is in itself an indication of progress, and a challenge to our Lord to make good his word, if he can, that all nations shall bow the knee to him. On the other hand, it may be well to have it impressed upon our minds that we must labour in India whilst our day lasts. People's eyes have now become open to what I have seen clearly for years, that whilst, humanly speaking, the British supremacy over India depends wholly upon the sword, the military arrangements that have been continued so long, are utterly inadequate to accomplish their object.

"In one way, at least, good has resulted from evil—God's people have been stirred up to prayer, and I believe not merely in the spirit of servile fear. A united prayer-meeting was held on the 25th at the Old Church. It was to have taken place in the very spacious room (or vestry) connected with it; but it was soon manifest that not half the congregation could be accommodated there, and the archdeacon and chaplains then proposed or consented to its being held in the church itself. I suppose our brother Leslie never expected to officiate (by offering up prayer) in any of the episcopal churches of Calcutta, and yet he did it that morning.

"I trust our friends in England will remember in their prayers their (and other) Indian missionaries, particularly those who are exposed to danger. Although the panic here is now over, the danger in the north-west—and perhaps here also—will not be over, until Delhi is again reduced."

Mr. Bion, under date of May 29th, thus describes the effect of the proclamation:—

"Last Tuesday, Government published the proclamation by drum and a crier. The effect of this miserable weakness in Government was felt instantaneously. Wednesday evening I preached with Joy Narayan at Romatganj, a little beyond the Chouk, and about half a mile distant from the lines in the Lall Bagh. Several Sepoys passed our crowd with looks not very friendly. Others, about five, stood still, and listened a little while to Joy Narayan; but I had scarcely begun when one stopped me and said, 'Have you not heard beating

the drum yesterday, and that Government forbade all preaching? how dare you to stand to-day again on the road and preach your Shastras?' I saw, there might be mischief within them, and answered calmly but firmly, 'We are not Company's servants, nor paid by them, and we shall preach in spite of this proclamation. You had better go and mind your own business.' Upon this one replied in a most insolent way, 'Thou speakest lies; thou art a Company's servant.' He then drove all the people off, and we were left alone. I

began again preaching, and had soon another crowd. Another party of Sepoys came and drove the people away. I preached on for the third time, and new people arrived, and then left the place by my own choice. Next day, Joy Narayan told me that we came well off, for some bystanders expected that the Sepoys would give us a beating. All over the town there is quite the wrong impression, and expressed most insolently to our preachers, that the Government has forbidden us all preaching and distribution of books, and that we can no more do our work. Others understand that Government *commanded* the Hindoos and Mussulmans not to change their religion, but keep fast to their caste; that is to say, we are now exposed to all insults in the bazaars, and if any one would murder us in open daylight, people would think so to do was a service to Government, and probably we would find no redress. I hope, however, to show them this evening that I preach just as before, and that no Government shall stop our preaching.

"You have no idea how bold and impu-

dent the Sepoys have become, and also some of the Hindoos and Mussulmans here. Instead of shooting down these mutineers at Meerut, etc., Government seem to dread them, and issue such foolish, miserable stuff as this proclamation. It is getting serious, and safety for life is only with God, but no more with the English Government. Any day we may be cut down. We have two companies of wicked, rebellious Sepoys here for a population of 50,000 people, half of whom are Mohammedans. There is no European regiment in all East Bengal, which speaks badly at the present unsettled time for the ruling powers. I am determined to preach just as usual, even should the magistrate forbid me.

"No doubt there will be some order restored after some months, and the great catastrophe for India with regard to the reception of the Gospel may be near at hand. Caste *must* now be overthrown, though Government, foolishly enough, strengthened caste by this proclamation; and if caste is once on the ground, we shall have plenty of work."

Mr. Lewis, after referring to the events at Delhi, writes as follows:—

"In the rest of our missionary stations we believe our brethren are in perfect safety. There have been alarms in every place,—even in Calcutta itself; and if report speaks truly, there has been imminent peril. Perhaps our danger was at its height before any serious dread was felt. We have been, however, shielded by Him whose unworthy servants we are, and, by his blessing upon the energetic measures adopted by our rulers, all cause for fear seems to be now removed.

"During the extraordinary troubles from which we are now emerging, nothing has so much cheered our own minds as the fact, which appears to be now well established, that the disaffection of the native troops has originated in their dread of the growing power of Christianity. Most strangely have they erred in believing that the Government was endeavouring to entrap them into the sacrifice of their caste, yet we

believe they are right in apprehending that their idols and superstitions are decaying and will be speedily overthrown, though 'not by might nor by power.' We cannot but anticipate also that this outbreak of seditious fanaticism will itself be productive of the happiest results. It will rouse the British Government from its careless confidence in faithless men and will secure for us a more adequate force of European troops, and it will demonstrate what all our memorials and entreaties have failed to do, that India needs, and must have, the serious attention of England. We are persuaded too that these recent disasters will awaken a spirit of fervent prayer to God for the fulfilment of his promises and for more effectual aid to his servants in this land, and will stimulate Christian effort for its evangelisation to a degree hitherto unknown."

In reference to the proclamation, Mr. Lewis, says:—

"It is a most contemptible piece of imbecility. I have made it my business to inquire from all the natives who have come in my way, What is the impression produced by the manifesto? and the invariable reply is, 'That it is evident the Government is trembling for its safety, and is asking pardon for its faults.' Oh! do strive with all your

might to destroy this miserable Company which has always truckled in this way, and has been ready to disown all interest in Christianity, if thereby the prejudices of these besotted idolaters might be conciliated. I rejoice in the belief that this disaster will put an end to the Company, and will bring about a more honourable state of things."

The following remarks, by Mr. Trafford, convey the present though various hypotheses adopted to explain the revolt:—

"You may, doubtless, have asked, What does it all mean? and may have found it difficult to answer the question. A hundred thousand men, disturbed in their allegiance, melting away with all the characteristic rapidity of an Eastern army! Disaffection in Bengal, Agra, Oude, Punjaub, Burmah—provinces threatening to shake off our yoke with greater ease than that with which we imposed it! The most petted of the Government servants, and their boast, become their shame and confusion! Many have explained the matter by the new cartridges, which was said to endanger the caste of those who used them, and were thought a device of the Government to convert them to Christianity! Some have given vent to their anger against missionaries and teachers as senselessly as when there was mutiny at Vellore. Defects in the constitution of the native army have been pointed out, and the infatuation of trying to govern from Cashmere to Siam with some twenty European regiments has been condemned. One thing is increasingly plain, that it is a Mohammedan movement rather than Hindoo. And the Brahmins have been, to a great extent, it is thought, the tools in the hands of the former. Report says, that Mohammedans in civil employ have been found in close conference with sentinels; disbanded Hindoos have complained of their companions having treacherously used them. In Jessore there have been disturbances with

the Mohammedans; the Calcutta papers of to-day speak of a rise of 2,000, where there are no troops; our native preachers have been threatened by some of those who have recognised them as Christian teachers, and who, if occasion presented, would become the first victims. Mohammedan butchers perpetrated some of the most fearful outrages at Meerut, and treasonable correspondence with Persia is said to have been carried on by residents in Calcutta. Our fears for our brethren at some of these stations are great.

"The Lord reigneth! this is our hope and joy. I trust we have found its sufficiency, though thoughts of our peril will sometimes come as a dark cloud, or an oppressive burden. Our insufficiency to make anything like a defence, shuts us up to the consolation which belief in an overruling Providence imparts; and, 'it is better to trust in the Lord than to put confidence in man.' As long as the rebellion is confined to the Sepoys, I think we are safe here; but if the rumour of the rising in Jessore be confirmed, and it become a pattern and stimulus, we may find extreme peril at our very doors. You will, I am sure, sufficiently realise our danger as to cease not to make mention of us in your prayers. 'Our God is the God of salvation, and to him belong all the passages of death.'"

With some extracts from a letter from Mr. Pearce, dated May 30th, we close these notes:—

"The condition of European residents, you will feel, has been for the last three weeks, in the north-west, one of the greatest peril, particularly at Benares, Allahabad, Cawnpore, and Agra; at the latter place, their anxieties have been at the highest pitch, and, for a time, destruction seemed all but inevitable. On the first arrival of the news of the outbreak in Calcutta also, for at least a week, the greatest alarm, and even terror, prevailed. It was not quite without cause; we had five native regiments in the city, fort, and at Barrackpore, while in the fort there were only 300 or 400 Europeans. Many persons at night took refuge on board ship, in the river.

"Fearful will be the effect of this crisis, even when it shall have passed away, upon the condition of the upper provinces. Much private property will have been destroyed, and many a European family will find themselves reduced to beggary.

"It will take a long time to restore confidence in the north-west; Government will be heavily blamed in the matter, and well they deserve it, for of the wide-spread dissatisfaction among the native army

they have been well acquainted, as all have been for the last three months, and so they have been forewarned, but have taken no heed; and, least of all, it would seem the Commander-in-chief, for at the time of the murderous onslaught of the Sepoy regiments, he was amusing himself in shooting on the mountains, two days' distance from Simla.

"It will come like a thunder-clap upon the back of our petition for a commission of inquiry. I feel I hazard little in saying, that this revolt and consequent devastation will be the death blow to the Honourable Company; there must no longer be a double government. India, too, must be governed in India. The East India Company is incorrigible, and must be set aside for others who will attend more to the welfare of the country.

"The effect of all these commotions upon missionary work, will be, indeed is, for the present, to bring all nearly to a stand-still. For ourselves, we may say that Delhi and Muttra are gone. It will be a good while ere confidence will be so restored as for brethren to feel justified in settling there again.

“The Committee must stand prepared for further derangement. With the exception of Mackay, all have been thus far preserved, but the state of alarm which they have been called to endure, and probably exposure to the weather, may be expected seriously to affect the health of some, and then as to any vigorous efforts among the natives for many months to come is out of the question; few will have courage to itinerate, and some will deem it prudent not to preach for a time. There are not wanting intimations that hereafter missionaries will be made to bear a large share of the blame of this catastrophe, and most probable that attempts will follow to curtail our liberty. I mention this to put you on your guard.

“Let us have your prayers, the prayers of the Committee, the prayers of the churches at large; we are manifestly in the Lord's hands, and are lying under his strong rebuke. My last words on taking leave of the Committee, you will remember, were, ‘God will be glorified, and we must come to his feet.’ I said this at the time, under the strong conviction that in respect to prayer, neither the Committee nor the churches at large were honouring God as he ought to be, and will be, if he prosper our work. Bear with me in saying this.”

We are sure that the closing words of this extract will meet with a devout response. Let missionary prayer meetings be multiplied; for our God heareth and answereth prayer.

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## INTELLIGENCE.

Within the last month or two, there have taken place two or three interesting events. The Committee have accepted the services of Mr. Angus M'Kenna, for the work in India. He has for some time been resident in Bengal, and will proceed to occupy the long vacant station at Dinagepore.—On the 24th of June sailed for Cameroons, Africa, Mr. and Mrs. Pinnock. Our coloured brother was a student of the Calabar Institution, and has been most highly recommended to the Committee by the brethren and churches in Jamaica.—We have also to record the safe arrival in Ceylon of our dear friends, Mr. and Mrs. Allen and their children. They landed at Galle on the 26th of May.—A most warm reception has been accorded to Mr. Taylor by the church at Melbourne, Australia, where he safely arrived after a passage of only sixty-one days, on the 19th April.

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## REPORT OF MR. UNDERHILL.

*(Concluded from our last.)*

### SCHOOLS.

Next in interest, if not in importance, came up for deliberation, the instruction of the young. In the estimation of all your missionaries, this is a secondary object to the great duty of preaching the word. Considerable differences of opinion were, however, elicited as to the extent to which education should be carried on in mission schools, and the degree in which school instruction should occupy a missionary's attention. Some thought, that under no circumstances should a missionary devote himself to the education of the young, especially where it involves instruction in secular knowledge. This work ought to be the special duty of persons selected and supported for the purpose. Others were inclined to think, that a missionary might well devote his time to religious instruction in schools, devolving other departments on suitable instructors. The chief part were of opinion that mission schools, in which

secular knowledge might indeed be imparted, yet, chiefly having in view religious teaching, were an appropriate and most useful department of a mission, and over which the missionary should exercise a general and authoritative control. Others, again, were strongly in favour of boarding-schools, both for boys and girls, in which the missionary could exercise untrammelled influence, not counteracted by the heathen tendencies of parents or society, and specially directing his efforts to the cultivation of the spiritual life and the formation of Christian character. By most of the brethren, it was thought that there were portions of the missionary's time which might well be occupied in the supervision of schools, without in the least degree trenching upon his labours as a preacher and itinerant.

Certainly boarding-schools have been the most successful of all schools as instruments of conversion among the young, and it is probable that for years to come this class of schools will be the only way in which the education of females can be prosecuted. At the same time, they are very costly, and, from their nature, do not admit of extension proportioned to the needs either of the Christian community or of the heathen. There is also the great disadvantage that the lads instructed become generally wholly dependent on the missionary, a dependence which often does not cease in youth, nor even in manhood. This is particularly the case with orphan schools, the children remaining often till late in life the charge of their second parent. Benevolence may, with great propriety, prompt the institution of orphanages, in countries where famines frequently ravage the land, and it is well too to place them under Christian influence and direction; but they appear to me to be aside from the object of a Missionary Society, and from the instances which have come before me, by no means generally promotive of Christianity, combined as they usually are with the establishment of trades, or farms, or some manual employments, for the maintenance and instruction of the children. Where they exist I should advise their discontinuance as a branch of missionary labour, and in rare and exceptional cases only, their institution.

Numerous schools have from time to time existed in all Indian missions, under the name of bazaar schools. These schools are purely native, are taught by native masters, and entirely in the vernaculars. The testimony of the missionaries is nearly unanimous, that instances of conversion are rare in these schools, even when Christian masters are employed, which has not been generally the case. Occasionally a heathen master has forsaken heathenism, under the influence of the Christian element introduced by the missionary; and a boy may have become pious through some special circumstances; but this is comparatively so seldom the case, that missionaries have long ceased to expect the fruits of grace from the common native school. The most obvious cause of this failure is found in the continuous influence of the heathen parent, which remains unbroken, and is ever actively exercised to counteract whatever Christian impressions may have been made. To this not unfrequently is added, the covert influence of the heathen teacher. Indeed, instances have been mentioned to me in which a compact has been discovered to exist between the heathen parent and the teacher, by which the child was sent to school only on condition that the teacher should do his best to nullify the instruction of the missionary.

If, however, bazaar schools have produced scarcely any appreciable effect on the spread of Christian truth, there can be no doubt that they have assisted in awakening that desire for instruction now so marked a feature of native society, especially in Bengal, and to some small extent



have contributed to shake the confidence of the people in the religious and idolatrous systems under which they have been born. This class of schools is not numerous in our mission. I would, however, retain them, only urging on the missionary a more careful selection of teachers, and, as far as practicable, by means of the vernacular educational works in existence, an improved method of instruction. To accomplish this very little attention is requisite on the part of the missionary. The chiefest difficulty is to secure teachers at once Christian and instructed men, and it is probable that a higher scale of remuneration will have to be adopted.

A more influential class of schools is that of the English school, and from the very evident power they have exercised in awakening the dormant intellect of the people, in exciting a spirit of inquiry, and in enlarging the circle of educated men, they have latterly attracted a large amount of attention. A considerable number of conversions has taken place in these institutions; but much diversity of opinion exists as to whether they form a fair proportion to the labour and cost expended upon them. The actual number of converts does not seem to be a fair test. Some have become Christians at a later period, whose religious impressions date from their school-days, while there has sprung up, particularly in Bengal, a large class of thoughtful and inquiring minds, freed from the shackles of superstition, and pushing their investigations into every department of moral and mental truth. Some of these are infidels both in belief and practice, particularly the alumni of Government institutions; but many profess to regard the Gospel as the best of existing beliefs. It is not too much to think that many of these are on the way to the kingdom of God. But the Government schools, where Christian truth has hitherto been rigidly excluded, have not been without good results; a few youth educated therein have entered the region of revelation, and submitted to the yoke of Christ. Undeniably both Government and mission schools of this class have very largely contributed to effect that revolution of sentiment on all religious and moral subjects, which at the present moment is so striking a phenomenon in the condition of Calcutta, and other presidency towns.

Until the recent addition of Serampore College to the Society's operations, we possessed but two or three schools of this class. The Intally institution has, at my suggestion, been supplied with an English teacher, and the school at Benares placed on a more satisfactory basis. A school fee has been introduced, and with success, into the schools at Intally and Agra, and the vernacular department of both enlarged. It appears to me altogether a solecism that instruction in the common subjects of education should wait for the acquisition of English on the part of the child, and I have urged on the missionaries the adoption of the vernaculars in all cases as the medium of instruction, while English is retained as one of the things taught in the school. The want of suitable vernacular school-books has been a great drawback; but this want is being gradually supplied, both by native writers and by Europeans.

On the whole, the school department of your missionaries' labours has not, in my judgment, received an undue development. On the contrary, the funds supplied from home sources have been small, and the corresponding efforts in India have been few, and generally dependent on uncertain and irregular local contributions. In Barisal, and in the villages to the south of Calcutta, an increase of schools is greatly needed, and I should rejoice to see a more liberal expenditure on this object in these localities. With the views prevalent among our brethren on

mission schools, there is little fear of any undue extension in this direction, or of their time in any considerable measure being absorbed in their management. The welfare of the numerous body of native Christians in the districts referred to, and the impression they shall make on the people around them, depend largely on their elevation from the ignorance in which the gospel has found them. It cannot be right to provide for heathen children that which we neglect to give to the offspring of our brethren in the faith. Let these have our immediate regard, and at the same time let us not be unmindful of the multitudes enveloped in the dense darkness of heathenism.

On the question of the reception of Government grants in aid of education, there are among our missionaries some differences of opinion on the *principle*; but practically all are agreed as to the propriety of rejecting them under present circumstances. In our discussions the question therefore never assumed a practical importance, and none of our institutions are in the least degree supported or controlled by Government authority. The strenuous efforts now being made by the Government of India to extend education, may, however, at no distant date give to this subject an importance and a claim on our attention, it does not just now possess.

Female education can scarcely be said to have begun in India. Only the children of the lowest classes of the population have hitherto, with rare exceptions, been brought to attend school, and that not without the inducement of reward. The attendance thus gained has been very fluctuating, and no appreciable results have been gained. For the most part the education of females in Bengal is confined to the children of Christian converts, and that in boarding-schools; so far the result has been very satisfactory on the character of Christian families. Soon after my arrival, I enjoyed the pleasure of assisting in the formation of a girls' school, under the care of Miss Packer at Alipore; similar schools exist in Jessore, Barisal, and Monghir, and at a few other stations, but generally they are too few even for the wants of the Christian community. All the female schools of the society are conducted on the principle of imparting a good Christian education, without raising the children beyond the station of life in which their lot is cast. A fair proportion of the children thus educated have become, either during their school-days, or afterwards, members of the Church of Christ. The effect of this instruction on the surrounding population must be extremely small, both from the small numbers educated, and the state of seclusion in which respectable females usually live. Numbers of the educated young men are endeavouring to remedy this evil in their own particular cases, by themselves becoming the teachers of their wives and daughters. It is impossible to say how long may be the period before tyrannous social customs shall release their grasp of this portion of society. Symptoms of it are not wanting, as the recent widow marriage law, and the approaching legal limitation of polygamy testify,—acts of the Indian legislature pressed upon it by the urgent entreaty of a very numerous body of educated Hindoos.

#### TRANSLATIONS.

From the commencement of our missions in India, the work of translating the Word of God into the vernacular languages of the people, among whom our missionaries labour, has received a large measure of attention. The brethren in Calcutta have taken up, and perpetuated, the

labours of the great and good men who sent forth from Serampore the word of life in forty languages of the East, and gave an impulse to that literary spirit, which is now so actively displaying its youthful energy and purpose in the native press of Bengal. With great wisdom the "junior brethren" confined their attention to the four chief languages of northern India, the Sanscrit, Bengali, Hindustani, and Hindi, proposing to themselves the production and perfecting of versions in these widely-spoken tongues. "Times have changed," say your missionaries, "men have laboured, and they have rested from their labours; yet has Divine Providence condescendingly and wondrously so ordered all things, that the translation of the Bible has never been neglected, never been interrupted; but has rather been carried on and advanced with the increasing opportunities, and the necessities of the times. The prophet's mantle has fallen from the master to the disciple; rich gifts and graces have been inherited; and, in each instance, in a remarkable manner, the treasure of knowledge and experience has been proportionably bestowed and gratefully used." "We have no hesitation," they add, "in saying, that the translations of God's word which have issued from our press are on the whole—for exception might be taken to anything short of perfection—the most faithful and idiomatic of any versions yet made."

The versions now in circulation by our missionaries are in each case made direct from the originals. It was the object of Dr. Yates, and has been adhered to by those who have so honourably succeeded him, to give the word of God in simple but pure language, in an idiomatic style, to be understood by the poor and unlearned, and at the same time not unacceptable to the educated part of the community. In Sanscrit, the classical language of the Pundit and Brahmin, the New Testament was put into circulation in 1840, and a revision of it in 1851. Three volumes of the Old Testament are nearly completed, and the concluding volume will be begun during the present year. The Hindustani New Testament was completed in 1839, and a new revised edition has since issued from the press. The Hindi Testament was published in 1843, and has undergone repeated revision. A new and revised edition is now in progress, under the care of Mr. Parsons, who at the request of the Committee has undertaken this important work; and for the more effectual prosecution of it has removed from Monghir to Agra. In 1833, Dr. Yates issued his first edition of the Bengali Scriptures, and in 1844, the entire Bible. Very numerous editions have followed, and, since 1850, a thoroughly revised edition of the entire Bible has been in progress.

Besides these versions, various portions of Scripture have issued from our press in the Nepalese, Khassia, Lepcha, Santal, and Mussulman Bengali; and entire editions of the New Testament in Armenian, ancient and modern, and Persian. Taking the entire volumes and separate portions of Scriptures together, not fewer than 293 editions have been printed of the various versions prepared by your missionaries, comprising 1,231,405 copies, and upwards of 180,000,000 of pages. The entire cost of this mass of Scripture printing has been, up to April 30, 1856, £47,447 15s. 1d. If to this be added £84,000 expended by the Serampore brethren from 1794 to the end of 1837, it will be found that nearly £132,000 have been spent by the missionaries of the Society in India, in the translation and printing of God's Word during the sixty-four years of the Society's existence. Great as these results appear, yet how small are they in reality when compared with the wants of a population whose lowest estimate reaches to 150,000,000.

It is obvious that in this department of labour there must not be any relaxation of zeal, industry, or liberality. The versions are not yet perfect; no one would wish, least of all your missionary translators, to see them adopted as the standard versions for the use of the Indian church. The Old Testament in Hindustani and Hindi exists as the workmanship of other bodies, but it has yet to be begun by your missionaries, in order to give to the people that portion of Holy Writ translated on the same principles as the New. Uncounted millions have yet to look upon the printed page of God's revelation of His will to man, and to be made acquainted with His purposes of love in Christ Jesus. For the native church there has yet to be supplied the Scriptures with those references and marginal annotations which add both to the usefulness and intelligibility of the Scriptures, which the rules of the British and Foreign Bible Society forbid that great institution to supply. I have urged this consideration on our brethren. The acceptance of the edition of the Hindustani Testament supplied with these helps, has been so great as to encourage the further application of these means of improvement to the other versions. There is the more reason for their preparation in the circumstance that they are cheerfully purchased and sought after by the native Christians of all communions.

In the statement above given of the Scriptures printed by our brethren, I have included some fifty-five editions, comprising 368,490 copies, printed for the Calcutta Auxiliary Bible Society. With the exception of small editions of certain books of Scripture in Nepalese and Khasia, the whole of these copies have been reprints of the versions of your missionaries. But while the Calcutta Bible Society has purchased these numerous editions, it has not contributed anything to the cost of translation. The whole cost has been borne by the Bible Translation Society and its sister organisations in America. I have already intimated that translations of the Scriptures in the Hindustani and Hindi exist, made by other Christian bodies. This is not the case with the Sanscrit. In Bengali two or three other versions have been made, and others have of late years been attempted; but our Bengali version now occupies the ground alone, and is accepted by all denominations as the best. By the rules of the British and Foreign Bible Society, however, both the Sanscrit and Bengali versions must remain excluded from circulation, and the Society which can circulate in Europe the perverted versions of Roman Catholics, made, too, not from the originals, but from the Latin Vulgate, refuses to the people of India the Word of God in their own tongue, unless the single word "baptism" is transferred, and not translated; although in all other respects the versions are unexceptionable. Your missionaries, actuated by the highest motives, anxious that at all events the Word of Life should not be kept back from the people, have not thought proper to object to the alteration of this particular term made by the Committee of the Calcutta Auxiliary in their reprints, exhibiting that tolerance and Christian spirit which their labours have not received at the hands of that great and professedly catholic institution.

#### NATIVE CHURCHES AND PASTORS.

In the conferences, and in my interviews with the brethren at their respective stations, the subject of the independence of the native churches, and the choice of native pastors, was a very frequent topic of discussion. No one of our missionaries doubts the propriety and Scriptural authority

of the course proposed by the Committee in its Resolutions of April 21st, 1852, and June 14th, 1853 ; no one doubts that the time must come, and perhaps speedily, when, at all risks, the native churches must be thrown upon their own resources. Yet little way has been made in bringing this end to pass, and many question whether, under present circumstances, it is practicable. Certainly the converts are for the most part poor. Their Christian character needs both elevation and stability. They have much to endure from hostile Brahmins and landlords. They are generally unlearned and illiterate men. They are surrounded by, and indeed, it may be said, imbedded in, social institutions, which, from their numerous points of contact or alliance with the prevalent idolatry and Mohammedanism, offer great obstructions to the introduction of purer manners and domestic Christian habits and modes of life. There is, too, in the general national character a want of moral strength that leads numbers to shrink from a path which would, probably, expose them to the contempt or reproaches of multitudes. It must, also, be admitted, that the attempts at independence and of a native pastorate have hitherto not succeeded so as materially to modify the views expressed above. Still, after much observation and reflection, I am convinced that many of these obstacles owe their intensity, if not their existence, to the state of dependence on the missionary in which the converts have usually been kept. This dependence has often, indeed, been caused by the persecution to which the neophyte has been exposed, and the needful shelter that he has found under the missionary's care ; but the very protection thus obtained has often been fatal to the growth of that self-reliance which further trial might have produced. It was indeed a bitter conflict through which the early converts passed. It might have been yet more severe had it been possible for them to have remained in the bosom of native society. Many might have in consequence been deterred from confessing a name which brought upon them only shame, and perhaps death. Yet would the few, who, by God's grace, had endured the "cruel mockings" of fellow-countrymen and friends, have been stronger men, and have grasped with a firmer hold the life everlasting. May we not conclude that if the converts had been fewer they would have been of a better mould—men who had become, by the tribulation they had passed through, "strong in the Lord and in the power of His might?"

Generally, however, your missionaries are fully alive to the mischiefs which follow a state of dependence, and are making considerable efforts to open the way for the adoption of a more sound and scriptural course. The missionaries in Jessore, in the villages to the south of Calcutta, in Birboom, in the North-West provinces, and in Ceylon, have taken measures, and with success, to develop a more self-reliant spirit. In Chitoura, and Sewry, churches exist under a native pastorate. In Calcutta, and in two stations in Ceylon, there are native churches, who also support their own pastors, or who at least draw nothing from any extraneous source. The independent native churches in Calcutta are not, however, in a satisfactory condition. Evils of a kind to produce sadness in our minds have developed themselves in their midst. Their numbers have diminished to some extent by exclusions, by departure to other missions, or by the mastery of a worldly spirit. But would these evils have been nonexistent under missionary care? I doubt it. The pressure of his presence might have restrained their outbreak, though this has not always been the case. There might have been an outward appearance of order which only covered mischiefs that the freedom now enjoyed has brought to light. If some

men have irretrievably damaged the Christian profession they made, the character of others has shone more brightly, and evidenced a sincerity and attachment to truth and purity of a most delightful kind. While, then, I mourn over the development of those evils which has marked the independent action of these Calcutta native communities, I am not surprised at them. Partially they may have been made worse by the state of dependence in which the people have lived, while they most strongly evince both the necessity and value of the test which has been applied. The fear expressed by many missionaries of the effects of throwing the converts on their own resources is, I think, in some respects exaggerated. As it is, in many stations throughout India, motives of the lowest kind are called into operation, and the advantages enjoyed under a missionary's protection, induce a species of hypocrisy or self-deceit which only the stern hand of trial can tear away. I am thankful to say that every day the circumstances which led to this close alliance of the missionary with his converts are passing away. A healthier action is visible in every direction, and a tendency apparent to deal more freely with converts and inquirers. I fear, however, that some years must elapse before the native churches and pastors become self-dependent, and both able and willing to secure and maintain the means of grace in their midst. I would urge, both on the missionaries and the Committee, an unceasing attention to this subject, and generally the strongest resolution to avoid the settlement of missionaries as pastors, unless the native churches will take upon themselves the burden of their support. But even then, it would be preferable that the pastors of the native churches should be men raised up by God among themselves, of their own race, and therefore fully conversant with all their national and social peculiarities.

#### SETTLEMENT OF MISSIONARIES.

Amongst the earliest duties which devolved upon me on my arrival in India was the settlement of missionary brethren who arrived at the same time, or shortly after. After consultation with the brethren, and with their full concurrence, it was arranged that Mr. Martin should proceed to the assistance of Mr. Page in Backergunge, Mr. Anderson to the aid of Mr. Sale in Jessore, and that Mr. Pearce, with Mr. Sampson, should commence a new station at Alipore, a large and very populous suburb of Calcutta. A little later, and after visiting the stations, it appeared to me wise to remove Mr. Supper, who was residing at Cutwa, to Dacca, and that Mr. Parry, of Jessore, should occupy the station thus vacated. On the departure of Mr. Denham for England, early in 1856, it was necessary that his absence should in some measure be met by the removal of Mr. Sampson to Serampore. This afterwards opened the way for the engagement of Mr. Edward Johannes as an assistant to Mr. Pearce, and he is now occupying the small station at Bishtopore. Soon after the meeting of the Bengal Conference, our worthy missionary, Mr. Smylie, of Dinagepore, entered into rest. At my request, Mrs. Smylie has continued to occupy the mission house; but more than two years have now elapsed since Mr. Smylie's decease, and the necessity is pressing that his post should speedily be occupied. I trust that the Committee will see their way to the employment of an every-way fit candidate for missionary work now in India, and whom it will be my pleasure very shortly to propose to them for acceptance. Distant as Dinagepore is from the other stations of the Society, it is the chief town of a very large and populous district.

Christian labour has long been expended there. Dr. Carey for a time resided in its immediate vicinity. It is, on the whole, a too encouraging field of labour to be abandoned.

In the north-west I had the pleasure of arranging for the occupancy of Delhi by Mr. Mackay, of Muttra by Mr. Evans, of Agra by Mr. Williams, and of Benares by Mr. Gregson. At Chitoura, in order to meet the vacancy occasioned by Mr. Smith's departure for England, John Bernard, a native brother of good standing and character, was set apart as pastor of the church, and this post he continues to fill with repute and acceptance. Later, the committee sanctioned the removal of Mr. Parsons to Agra, in order there to carry on the translation of the Scriptures in Hindi, and have supplied his place at Monghir, for the present, by engaging the services of Mr. Broadway, recently in the service of the Church Missionary Society. Just before my departure from India, I had the satisfaction of inducting Mr. Kerry into the station at Howrah, rendered vacant by the lamented departure of Mr. Morgan in ill-health for England. Should Mr. Morgan be permitted by God's kind care to return, Mr. Kerry will take up a densely-peopled portion of Calcutta as his special field of labour.

By these arrangements there has been a strengthening of the missionary band; one new station, Alipore, has been taken up, and with very encouraging results; while all the stations, with one exception, have been occupied. At the suggestion of the Bengal Conference, an attempt is also being made to extend the mission by the help of native missionaries. In the cold season of 1855-6, I sent two native brethren into the district of Baraset, furnished with a tent and other necessary things for itineracy. They were occupied a month in visiting different places, and returned with such an encouraging report as to lead to the resolution to attempt the evangelising of the district. Two brethren were selected, Ram Narayan, and Chand, both members of the Serampore native church, men approved for the work by the testimony of all who knew them; and in the month of August they were set apart and designated in the Serampore mission chapel. No similar service had been held since the early days of the mission. A piece of ground was purchased, on which has been built two houses, one of them of burnt brick, for the residence of the two brethren, and also a room for worship and the reception of inquirers. A very cordial welcome has been given to these two brethren by the inhabitants. They have ready access to all classes. Their wives too are usefully engaged in reading to, and conversation with, the females of the place, who readily resort to them. Surrounding markets have been visited, and on the whole, a very encouraging state of things exists. Two or three persons already ask for baptism, while others betray a desire to know, and to comprehend the truths of Christ's gospel. The expense of settling these two brethren in Baraset has been somewhat more than was expected, amounting to a little more than £200; but the annual cost will not exceed £100. Should God bless this effort, and raise up men adapted for the work, the mission may be extended at far less cost than necessarily attends the employment of Europeans. These native brethren will communicate directly with the committee, and are thus placed in a position of independent action. The result will prove whether the natives of Bengal can thus be left to act and labour under the sense of responsibility to God alone, free from the constant supervision of the European teacher.

I may be permitted to add, that in making these arrangements, and

in traversing the districts in which our missionaries reside, my heart often sank within me at the comparative feebleness and utter inadequacy of the efforts we are making. The people are multitudinous; the country is vast; their social wants are innumerable, while only a glimmering of gospel light here and there, like a solitary star in the firmament, appeared to illumine the spiritual darkness of the dense masses inhabiting the land. Two, or at most three missionaries in a district like Dacca, containing upwards of three thousand towns and villages, inhabited by upwards of a million of individuals! Two missionaries in Jessore, with 4,126 towns and villages, and a population of eleven hundred thousand! Or one missionary in Dinagepore, with 8,517 villages, with another million of people, while other districts as densely peopled have no missionary at all! The land is indeed before us; but, alas! how few are we to take possession! Truly the harvest is great, but the labourers—where are they?

#### THEOLOGICAL CLASS.

A gratifying unanimity prevailed among the missionaries on the question of enlarging the class for the education of native brethren, whose talents and piety pointed them out as suitable for the ministry of the word. Consequent on the discussions at the Bengal Conference, considerable accessions to its numbers took place, and young men were sent up from Dacca and Barisal, and from some other places. These young men have made gratifying progress under Mr. Pearce's instruction; and one, who for some time was a student under Mr. Denham, has entered on his work with Mr. Page. It is of great importance that this class should be efficiently maintained. From it should come the future pastors of the native churches; and thence we may hope to receive men fitted to be heralds of the gospel in the dark places of their native land. For this latter object the students will probably require a somewhat longer preparation, and their studies should embrace a tolerable acquaintance with the English language and literature. It is an important feature of the plan pursued, that the students spend the cold season with the missionaries engaged with them in itinerant labour. Much satisfaction has hitherto been derived from this practical introduction to the sacred work. A similar plan has been, at my suggestion, adopted in Ceylon, where I should be glad to see at least three young men constantly under instruction. I have endeavoured to impress upon the missionaries and the students, that although the society has generously undertaken the charge of their education, it is not to be regarded as pledging the mission to their future employment and support.

#### SERAMPORE COLLEGE.

It is unnecessary to detail here the steps by which the Committee were led to undertake the charge of this large and important institution. It is, however, a subject for congratulation and thankfulness, that by the arrangements which have been made with the sole remaining member of the noble band by whom it was conceived and erected, an entire reunion has been effected of all portions of the mission work commenced under the auspices of the society. It rejoices me that this event should have been brought to pass during the time of my sojourn in the East, and



that the duty of making the necessary arrangements for the future conduct of the college should have fallen to my lot.

Although for the present the theological class is under the charge of Mr. Pearce, it is proposed that it shall return to Serampore on Mr. Denham's arrival in India. After advising with Mr. Thomas and Mr. Trafford, I have further arranged that at least one half of Ward's funds shall be devoted to the maintenance of a class consisting of the children of native Christians, giving the preference to the children of native preachers. A good education is to be imparted, both in the vernacular and in English. They are to live under the charge of a Christian teacher, in houses prepared for them in the college compound. From this class, which will probably number by-and-by some twenty or twenty-five lads, I trust will arise teachers of our mission schools, and a select number be found by God's grace fit to serve Him in the ministry of the word. I am unable to see how in any other manner the desire of the Committee for the formation of a normal class for teachers can be accomplished.

Perhaps the time is not far off when this special direction may be given to some of the studies in the College, under a master sent from England, and who shall have received in this country an education that will have fitted him to superintend a normal school class. It is probable that the school department of the College would be more thoroughly worked were a well-trained schoolmaster employed, and the missionaries relieved from the care and drudgery of mere school duties, giving their attention more particularly to the higher departments of mental and moral science, and to the instruction of the whole school in Christian truth. Under wise superintendence the College may become the centre of education for our native Christian communities throughout Bengal. If sufficient funds can be obtained, it may be made the residence of students pursuing the higher branches of knowledge, who shall become the guides and instructors of their countrymen. The location of the College offers valuable facilities for this object, and, by its moderate distance from Calcutta, separates the students from the vices of a great city, while sufficiently near to render available every advantage that a great capital, and the seat of an University, can confer. A commencement has been made in the foundation of scholarships, to be held by the most deserving students of the College. Mr. Denham has devoted to this purpose a sum of money at his disposal, and a similar use was made of a donation of £100 by the present Governor-general, at his Lordship's especial request.

#### PECUNIARY ARRANGEMENTS.

The desire of the Committee for the entire separation of the pecuniary affairs of the Mission from the business of the Press has been accomplished by the appointment of the Rev. C. B. Lewis as Financial Corresponding Secretary. By this arrangement all funds for the expenditure of the missionaries will pass through his hands. By the direct communication of the Committee with every missionary and the annual submitting of estimates for their approval, the direction of the Mission will rest with the representatives of the Society in this country. The comparatively rapid communications between England and India in the present day, seems to render unnecessary the action of any intermediate or local Committee, while direct and immediate intercourse, on

all parts of their work, with the Home Committee, will render the relations between it and the missionaries more satisfactory and intimate. Nothing can exceed the skill and Christian kindness with which Mr. Thomas has conducted the affairs of the mission for so many years. A debt of gratitude is due to him, the amount of which can be estimated only by those who are conversant with the difficulties he has surmounted, and the anxieties he has had to bear.

#### THE PRESS.

In a report addressed to the Treasurer in October, 1855, I entered at considerable length into every particular which could illustrate and explain the value and pecuniary condition of this important and flourishing concern. The results of the investigation into which I then entered, sustained as they are by a stock-taking completed on the eve of my departure from India, exhibit a most satisfactory degree of prosperity, and illustrate the ability and sagacity with which it has been worked, first by its founder, the Rev. W. H. Pearce, and subsequently by his successor, the Rev. J. Thomas. It may be sufficient if I here mention that, by the means of the press, the Society's Widows and Orphans' fund, amounting to nearly £20,000, has been established. Within the last sixteen years, £24,000 to £25,000 have been expended on the operations of the mission, and in purchasing the mission-houses and premises we possess in India; and, during the same period, there has also been a considerable addition to the working capital of the concern. Some idea may thus be formed of the magnitude of its business, and of the assistance it has rendered pecuniarily to the cause of Christ, while there have issued from its presses, in various languages, more than a million copies of portions or volumes of Holy Writ, and untold thousands of tracts and other works, which have greatly contributed to the intellectual advancement, as well as to the evangelization of the people of India.

The business of the Press has from the commencement been conducted upon just commercial principles, and on no occasion has it ever drawn on the funds of the Society for its support. It has always been largely helpful to the mission, and never a burden on its hands. Such facts as these must have their due weight in all the deliberations of the Committee upon its future conduct and destiny.

#### THE BAROPAKHYA CHRISTIANS.

As all the incidents connected with the assault, seizure, and captivity for six weeks of these thirteen poor people, their discovery, the trial of the criminals, and their release by the judge after conviction by the magistrate, have been amply brought before the Committee, I shall not here venture again to describe them. The whole affair is, however, very instructive. If it is not often that the hostility of the landlords of Bengal takes the form of direct persecution, it is not the less certain that generally they create every possible obstacle to the spread of Divine truth. In fact, their unjust gains are in danger. Under the name of *abwabs* they levy rates on their tenants for every conceivable purpose: for the births, marriages, deaths of their children; on their entrance into the possession of their property; for the payment of the costs of their law-suits, whether successful or otherwise; for pujahs or other idolatrous ceremonies; for the erection of temples; for the

degrading churuck festival, and the like. These cesses are illegal; but few Bengalis have the courage to resist them, and to confine their payments to their landlords within the terms of their agreements. Obviously, however, there are many of these payments which cannot be knowingly paid by Christian men, and the diffusion of Christianity threatens to reduce the demands of the zemindar within legal bounds.

The case also presents in a striking light the insecurity of person and property in the interior of Bengal. Lawless bands, hired fighters and plunderers, hold the people in subjection and awe. The police is corrupt beyond expression, and more criminal than any other class of the population. The machinery of justice is costly and cumbrous, affording every facility for the escape of the guilty, and creating obstructions in the way of the administration of justice. The underlings of the courts are known to be venal, while false witnesses may be bribed for a day's food, sure of impunity if discovered. Under such circumstances, it is no wonder that justice in this case has not been done, and the ends of government entirely frustrated. Up to the present moment redress has not been rendered to these poor Christians, and two or three have died of fevers caught in the jungles of the Sunderbunds, whither they had gone to procure a poor subsistence by cutting wood and bringing it to Barisal for sale. As public opinion, such as it is in India, as well as in England, has been brought to bear on this affair, and the court of Appeal has pronounced the sentence of the Judge to be wrong, I have sanctioned the missionary's attempt to recover the little property of the people, consisting chiefly of small patches of land and a few bullocks, by civil process; but I must confess with no very sanguine expectations of success. As an illustration, of the most indubitable kind, of the social condition of the peasantry of Bengal, this case is invaluable, and by a judicious use of the facts, it may become the means of, in some measure, improving it.

#### CONCLUSION.

Besides the topics already dilated upon, other subjects were fully discussed with the missionary brethren, such as the relation of the missionaries to the Society, the salaries of missionaries and native agents, the best method of providing for widows and orphans, the character, and cost, and the sources available for the erection of chapels, school-houses, and residences for the missionaries, and the relations of our missionaries to other societies. The reports already presented to the Committee give the views and opinions of the missionaries on all these points, and remain for reference, and, in some cases, for future deliberation. With respect to the proposal for the division of the field of labour into mission districts, and the holding of an Annual Conference of the missionaries of each district, for the purpose of revising the year's labour, and preparing for the following year's work, the missionaries came to the conclusion that it would be preferable to refer direct to the Committee the affairs of each station, and to leave entirely to their decision the annual arrangements. With the request of the Committee that annual estimates of the expenditure should be transmitted home, the brethren have cheerfully complied, and this year's estimates have been received and sanctioned.

With this Report I lay before the Committee a schedule which I have prepared of the various properties held in their name and for the use of the mission in the East.

I have now brought to a close this review of the labours in which I have been engaged during the two years and a half of my absence from England. While deeply conscious of the imperfection which has attended the execution of the onerous duties which were devolved upon me, I believe no portion of the Instructions of the Committee has been overlooked. If success in any respect has followed my endeavours, it is very largely, if not entirely, owing to the cordial and affectionate assistance rendered me by the missionaries, of whom I must particularly mention our worthy, long-tried, and faithful brother, the Rev. J. Thomas, to the cordial support which I have enjoyed from our Treasurer, and my colleague, and to the favourable judgment of the Committee. In laying down the powers with which, by your kindness, I was invested, I cannot but express my warmest thanks for the confidence which has been reposed in me, and for the unceasing prayers which have been presented on my behalf. Surely God has heard your voice and supplications, and given me the blessings you have sought.

It will be my constant endeavour to excite and sustain the interest of God's people in the noble enterprise of evangelizing India, that vast and magnificent empire, which it has pleased the Most High to place in the hands of our country for its rescue from the grasp of direful superstition, and for the removal of moral and spiritual evils, destructive alike to the temporal and everlasting welfare of the numerous myriads which inhabit it.

I beg to subscribe myself,

Your servant and companion in the Gospel of Christ,

London, April 21st, 1857.

EDWARD B. UNDERHILL.

ERRATUM.—In last Number, page 449, line 22, for 60,000, read 159,000.

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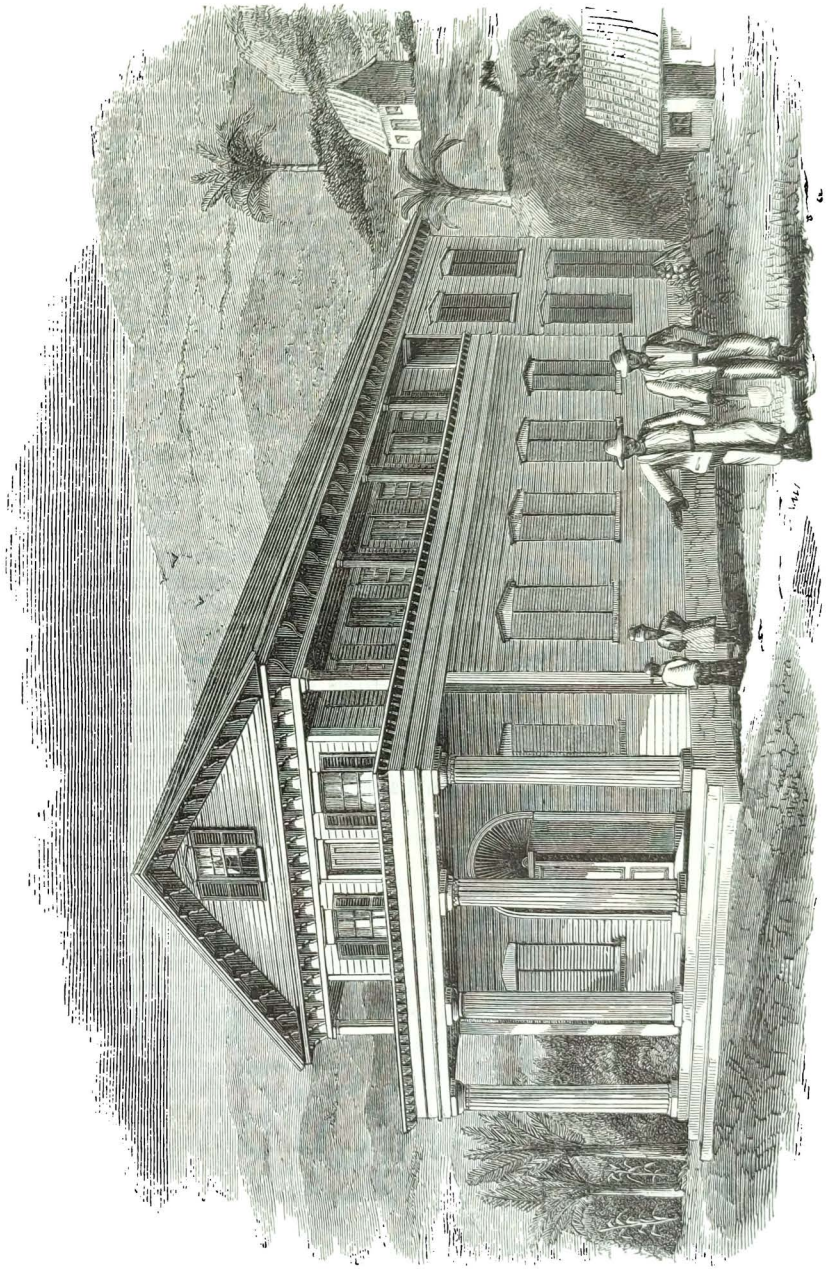
*The particulars of Contributions are unavoidably postponed until next month.*

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, in LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by Messrs. Colgate & Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1857).



MISSION CHAPEL AND HOUSE, JACMEL, HAITI.

## THE MUTINY AND THE MISSIONS.

THE Bengal Presidency is divided into two sections, each presided over by a Lieutenant-Governor. The one contains Bengal Proper, Orissa, and Behar; the other is usually known as the north-west provinces, and comprises the districts included between Ghazipore on the river Ganges, and the Commissionership of the Punjab. The seat of government in the one case is Calcutta; in the other, Agra. In the Bengal Presidency the mutinous spirit has appeared only at Barrackpore, a few miles north of Calcutta, the whole of that immense country remaining otherwise unaffected by the civil war raging elsewhere. For a time a very uneasy feeling was manifest among the Mohammedan population of Patna, Jessore, Backergunge and Dacca. At the latter place the Sepoys betrayed some inclination to interfere with the preaching of the gospel in the market place; but no overt act of rebellion has been committed. Although the missionaries have been obliged to act with much caution, yet there has been no material interference with their work, and it is anticipated that so soon as the present ferment is allayed, itinerant missionary labours may be resumed without danger or obstruction.

In the north-west provinces the case is far otherwise. From Benares in the south-east, throughout the entire district watered by the Ganges and the Jumna, up to the very banks of the Sutlege, the whole country has been the scene of plunder, incendiarism, and murder. At every military station the native troops of the Bengal army have revolted, at some of them committing the most revolting atrocities upon the bodies of the Europeans, men, women, and children, who have fallen into their hands. Every mission station where European or American missionaries resided has been broken up, and for the most part the mission buildings plundered or destroyed. The missionaries are either fugitives, or compelled to relinquish for the time, with very rare exceptions, the work in which they were engaged. So far as is known to us, it is at Benares only that the missionaries have attempted to resume their interrupted labours.

At Delhi only have missionaries lost their lives. Besides our dear brother Mackay, and the widow and daughters of our late highly esteemed missionary, Mr. Thompson, Mr. Hubbard, of the Propagation Society's mission, and Mr. Jennings, a chaplain of the East India Company, have been cruelly slaughtered. Mr. Brown, on delegation from the Methodist body of the United States to look out a suitable locality for a mission, is supposed also to have been killed at Almorah. With these exceptions, the entire missionary body is safe. Through the kind providence of God their lives have been spared, and they all are now in places of apparent safety. Many native Christians are supposed to have fallen. Some have died a martyr's death, boldly confessing the name of the Lord Jesus; but particulars of their testimony unto death have yet to be obtained.

At least seven societies carry on missionary labour in the north-west provinces, at upwards of thirty stations. More than seventy European or American missionaries were occupying various localities at the time of the outbreak. The marked interposition of the hand of God is seen in the astonishing escape of so many, of *all* indeed, with the exceptions mentioned, from the hands of bloody and deceitful men. Surely, God has dealt most bountifully with us. He teaches us not to tremble for the safety of the ark of the Lord.

With regard to the special condition of our own stations, the following

embodies our most recent intelligence. Delhi is of course entirely destroyed. At Muttra the mission house and chapel, and we fear also the school-house in the city, have been burnt to the ground. Mr. Evans is in Agra, and gives his assistance to Mr. Parsons in such religious services as the anxieties and bustle of the times will allow. In Agra the missionaries and mission property are uninjured; but preaching to the natives is suspended for a happier season. Chitoura has hitherto escaped. The native pastor with great boldness and judgment has remained at his post, and by his presence has prevented mischief and outrage. The native Christian community is, however, much scattered by the necessity of seeking subsistence. Weaving is an employment for quieter times, when only the produce of the loom can find a sale. There is a prospect that situations will be given them in various government offices, where their trustworthiness and fidelity to the English rule may meet with encouragement and reward. At Benares the missionaries have re-opened the school. The attendance is small; but with the increasing security and re-establishment of order it is not doubted that the numbers will rise to their former amount. Other missionary labour is pursued as prudence and opportunity allow. Patna, it is understood, remains quiet, and the labours of our brother, Mr. Kalberer, are unintermitted.

What are the future prospects of missionary labour in the north-west provinces it is obviously too soon to judge. There are, however, a few encouraging circumstances which ought not to be overlooked. The first is, the wonderful preservation of missionary life. Expense will have to be incurred in the reinstatement of the missionaries in their former stations; but there are the men, ready, so soon as the storm blows past, to resume their high calling. Lives, more precious than houses or chapels, God has spared to us. They remain to be consecrated as before to the glory of the Redeemer and to the saving of men's souls.

A second interesting fact is, the abstinence of the general population from all participation in the revolt. There has been no rising of the people. The Mohammedans, indeed, have exhibited both sympathy with the rebels and a malignant hatred of the English. But this they have always been ready to evince, and the difficulty of missionary labour amongst them will be no greater after the pacification of the country than it was before. The Hindus have been quiet spectators of the rebellion, or passive sufferers of the violence of armed men, or of the bands of depredators which these events have called forth. In very numerous cases they have actively interfered for the safety of refugees, and conducted them to places of security.

A third consideration is, that it will be impossible for the Government of India to form another army in which *caste* shall be recognized. Already in civil employments, *caste* is unheeded by the state. This principle will inevitably be extended to the army. By their injudicious deference to the caste feeling in the organisation of the Bengal army, the Indian government prepared the explosion which has now overtaken them. The Sepoy force had become a great caste institution, the last stronghold of the unsocial and inequitable system which has for ages been the curse of Hindustan. Whatever may be the professions of respect for the religious prejudices of the people made by the Governor-General, it is impossible that the government can again permit the principle of caste to have an actual form in the ranks. Insubordination and revolt have been its fruits. "It must now be set at nought.

Another consideration of deep interest relates to the *cause* of the mutiny. This is said to be a religious one, the Sepoys affirm it, and not a few eminent statesmen trace the origin of the revolt to an unwelcome tampering with the religious practices of the people. We are not concerned here to enter on an examination of the truth of this view, but this pleasing fact stands out in distinct prominence, that the missionaries are not accused. Their labours are appreciated, the purity of their motives is acknowledged, the value of their exertions is highly estimated, by the government itself, and by the statesmen who lead in the great legislative assembly of the British nation. Missionaries in India will, therefore, meet with no obstruction in the future from the authorities. No limitation will be placed upon their actions; they will continue free to discharge their sacred functions as preachers of the gospel throughout the wide empire of Hindustan. If the government should continue to refuse to foster missionary effort, it will place no difficulties in the way.

And lastly, it is the opinion of many of the most esteemed of our missionaries, that the revolt will in the end be for the furtherance of the gospel. Confidence in idols will be shaken to the very foundation; rightly or wrongly the people of India will be inclined to attribute the success of the British arms in suppressing the revolt (as with confidence in God's presence with our country we doubt not will be effected) to the superiority of Christianity. Already the revolt is regarded in Bengal as a conflict between Krishna and Christ, Hinduism and Christianity. With a still more favourable regard will the people listen to the preachers of Christianity. The victories of the British troops will be attributed to the superiority of their religion. The existing impression among the masses that at some time Christianity will become the religion of India will be deepened by the event, and many will probably regard its dawning truths with more attention and respect.

Such are some of the considerations which lead us to look hopefully forward. All things are of God. The prevision of man is limited to a very narrow range; but we have the promises of God's word to sustain our faith, and the history of past times to show that the entrance of new ideas and new truths into the bosom of a people is often attended by revolutions and struggles and deep tribulation. Let us commit our brethren and their labour with unwavering faith to God. Let us not be dismayed though the storm and the tempest rage around us; the kingdom of God must come, and shall be established for ever and ever.

## INDIA.

AGRA.—The interruption of postal communications has prevented our hearing from our friends in Agra with the regularity we wish. The following letter from Mr. Parsons, under date June 15, brings us the welcome intelligence of their safety, and of the welfare of our interesting station at Chitoura. Mr. Parsons says:—

“Truly a warm acknowledgment of fervent gratitude is due to our heavenly Father from me for the opportunity of again addressing you from the Mission House. Many are the alarms that have reached us since the last mail, when brother Evans addressed you. We have not known in the morning that we should



spend the day in peace, and we have laid down at night in doubt whether we should not be warned before morning to fly from our house for the safety of our lives to some house in which arms were provided, and several Europeans met together for mutual defence. This has been a painful, though doubtless a beneficial trial of our faith and patience, but our anxiety is tempered by gratitude, for hitherto the sword which has been desolating all around us, has not been suffered to reach our station. We have been preserved in a way which excites the wonder of all, and constrains the Lord's people to feel that he has been our refuge and strength, and has by his providence erected, as it were, a wall of fire around us. We are not, however, yet permitted to feel that the crisis is passed. There are quite enough elements of evil all around us to swallow us up, if the Lord saw it for his glory to permit such a thing. Our postal communication is closed with distant stations in every direction but Bombay, so that we know not what forces of mutineers may be collecting on the S.E.

#### *Preparations against attack.*

The authorities here do not relax in the least in their vigilance and preparations against an attack. Yesterday martial law was proclaimed in this district, as it has already been in several others to the N., N.W., and S.W. Volunteers, foot and horse, are being diligently trained, and the fort supplied with provisions for six months.

#### *The mutineers.*

Meanwhile, severe calamities are overtaking the poor deluded Sepoys who have mutinied. Wherever the European troops have engaged them, they have inflicted severe loss upon them, and we have heard of hundreds dying on the roads, and thousands perishing in mutual conflict. Almost the whole of the N.W. province is in a state of confusion and anarchy, and plunder and slaughter are the order of the day. It is distressing to hear the reports of so much blood. Things are so badly managed on the part of the rebels that there seems no prospect whatever of their ultimately succeeding, but on the other hand we cannot tell how far they may go in mischief, before they are effectually reduced to submission. We cannot believe that it is the design of God to bring the British rule in India to a termination now, but he may see good to inflict some further blows of his rod, and they may yet reach our persons. All must be well, since he orders it.

The operations against Delhi have all been successful so far as we have heard, but they appear to be tardy. I hope this mail may convey the news of its fall if the post to Bombay continues open.

#### *The mission.*

We have heard nothing further of dear brother Mackay. Our dear brother Evans is still with us, and takes part in the religious services we are permitted to hold. You will, I am sure, have deeply sympathised with him in the loss of nearly all his property, the destruction, by fire, of the mission premises at Muttra, and what our dear brother feels more than all, the suspension of his work for we know not how long. Here we have been enabled to continue our English services at the cantonments chapel, though our congregation has been diminished, also our native services at the Purtapoorra chapel, but our services at the civil lines chapel have been suspended for a month past. If we have had prayer meetings, they have been in private houses, on account of the chapel being situated next to the prison, which is in these times a very dangerous locality. But our prayer meetings have been few, for most of our friends have to perform the duty of watchmen at night, and have little time or strength for public services. O let us have your prayers, and the prayers of the churches, that God may condescend to give quietness, and that he may sanctify these trials to the advancement of piety in the churches.

#### *Safety of Chitoura.*

"During these troublous times, there has been so much incendiarism, both in town and country, that our Chitoura buildings could not but be considered in great danger. Hitherto, however, they have been preserved, and this is due mainly to Barnard's conduct. Not unaccustomed to dangers from his youth, he has maintained a bold front, and kept to the place when a timid person might have sought refuge in Agra, in which case I fear the villagers around would not have spared the place. But though the village is spared, I am sorry to say it is nearly depopulated. The cotton crop having in a measure failed this year, the weavers have been unable to buy yarn, and so have been obliged to seek other employment. And, moreover, what they make they cannot sell, because the roads are unsafe, and they cannot take their goods hither and thither for that purpose. Late events have shown the authorities how little they can depend on Hindus and Mohammedans, and they are now desirous of employing Christians as watchmen and

policemen, and hence it is likely that several of the Chitoura people will get work in this way. If they do, I hope they may avail themselves, when their duties permit, of the religious services of the Purnapoora chapel.

*Extension of the revolt.*

"18th.—Up to this date, no official intelligence has reached us of the complete conquest of Delhi. On the other hand, we

CALCUTTA.—Our readers will peruse with great interest the following extracts from a letter of our esteemed brother, Mr. Thomas:—

"I have deeply sympathised with the government, and, with thousands throughout the country, have prayed for them, that they may be wise in council, firm in action, and successful in all their efforts to put down rebellion; and for a long time my confidence was unshaken; I cannot say it is so now. Oh! that God would give us men of sterling piety, with wise heads, firm wills, and strong hands—men who will not be ashamed to acknowledge and honour God, or to ask his guidance and his blessing. I can hardly help concluding that our present authorities are afraid that it should be known that they acknowledge God, and ask guidance and assistance from him, lest this should give umbrage to Hindus and Mussulmans as a sort of interfering with their religion. Some weeks ago there was a proposal for a public meeting for humiliation and prayer—a special request was made (I do not say by whom—in fact I never asked) that this gathering for prayer might not be made generally known. I believe our fellow-Christians all over the country have made the present troubles a subject of daily prayer, and numbers have expressed a wish that government would ask their Christian subjects throughout the country to unite in a season of humiliation and prayer; but nothing of the kind is likely to take place. Would that some thought of those solemn words "Them that honour me, I will honour; and they that despise me shall be lightly esteemed!"

*Future government of India.*

"I do hope our present troubles will, in God's good providence, result in an entire

change in the character of the government and its relation to the superstitions of the country. My prayer is that Christian England may arise and make its power felt. Let the rights of conscience be fully recognised, liberty and protection be afforded to Hindu and Mussulman; but let there be no ignoring of the God of heaven; no more of that studied avoidance of the name of the Saviour—of the work he has done; of the gospel he has given and commanded to be made known to every creature; no more official frowning on a man because he is a Christian and endeavours to live as one—no more hedging about of our native soldiers to prevent their learning what Jesus taught and what he did. Now is the time for British Christians to be up and doing; and while so many will be clothed in mourning on account of endeared relatives whose blood has been so barbarously shed, may there not duly be a national determination that those horrid murders shall not remain unavenged! but may there also be a firm resolve that the awful ignorance and superstition which have led to these murders shall not be allowed to remain without suitable efforts being made to remove them! And among those efforts one should be to compel the government to allow their native soldiers to be as accessible to the efforts of the Christian missionary as the people around them. I hope, too, that measures will be devised to throw the country open to British capital and British enterprise, and that effective means will be provided to prevent a repetition of those scenes of violence and blood which now fill the country with lamentation and woe."

These weighty observations must be borne in mind when the time shall have arrived for the people of England to decide in Parliament on the future government of India. The position of its government, both towards Christianity and heathenism, has hitherto been of a most unsatisfactory nature. It has inconsistently repressed Christian exertion, fostered superstition, and yet undermined, by its schools and its legislation, the great and long-enduring fabric of Hinduism. Hence the complaint of Christian men and missionaries on the one hand, and the accusation on the other, by the natives, of tampering with and overthrowing their most cherished superstitions.

DELHI.—We cannot withhold from our readers the following letter of our lamented brother Mr. Mackay. It is the last which has reached us from his hand. Whether we shall ever hear the particulars of his death, cannot be certainly known until Delhi shall have been recovered from the hands of the rebels. This sudden interruption to his earthly labours is a cause of grief. He bade fair to prove himself a workman that needeth not to be ashamed; the devotedness, zeal, and diligence with which he had applied himself to the service of his Lord, gave to us the highest expectations. But these are suddenly cut short, and we have to mourn over his too early grave. How sad a gloom does the story of the last few months throw over the missionary work in Delhi! Writing from this ill fated city, on the 25th January, Mr. Mackay says:—

“I arrived here on the 27th March, 1856, and from that time have endeavoured, according to the best of my ability, to discharge the duties which have devolved upon me in this locality. Delhi, as is well known, was long the capital of the Mogul Empire, and still continues to be the centre of Mohammedan influence in India; and yet strictly speaking it is not a Mohammedan city. A large majority of the inhabitants are still Hindus. In our Missionary School there are four Hindus for one Mussulman, and I believe very nearly the same proportion exists in the Church Missionary School, and also in the Government College. It is rather a striking fact, however, that the Hindus, though regarded as inferior in point of energy and intelligence to the Mohammedans, are much more desirous of obtaining education. The proud Mohammedan, long accustomed to rule the country, can ill brook the British sway; and it is only by slow degrees that he can be brought to admit the excellence of anything English. Hence it is not only the religious, but the national prejudices of the people against which we have to contend.

#### *The languages used.*

“Hitherto I have endeavoured to give an equal share of my attention to each of these two great classes into which the population is divided, not knowing in what quarter God may be pleased to command his blessing. But I have found it difficult, not to say perplexing, to accommodate myself to two classes of people as distinct from each other in feelings, habits, prejudices, and even language as if they constituted two separate nations. In preaching we are constantly obliged to turn from the Urdu to the Hindi, and from the Hindi to the Urdu, according to the respective classes which we address. Sometimes after discussing with the Mohammedans, the Hindus will ask us to explain to them in Hindi what we have been talking about. And this you may easily conceive is very perplexing to one who has acquired

only a very imperfect knowledge of these really difficult languages.

#### *The missionary's work.*

“As might be expected, the great drawback to the success of a young missionary is his ignorance of the language and habits of the people among whom he labours. It is not indeed difficult to acquire a knowledge of the language, sufficient to enable him to speak to the people, and even to make himself understood; but it is very difficult to enter into their feelings, to anticipate their prejudices, and to wield their language with power and energy, without which little can be accomplished amongst a people, remarkable alike for the acuteness of their understandings, and the inveteracy of their prejudices. It is much more difficult to argue with the Mohammedans than with the Hindus. Amongst the former, the more intelligent are well acquainted with the arguments used by Unitarians at home; and although ignorant of the general contents of our Scriptures, exhibit an acquaintance with most of those difficult passages which have a reference to the Trinity. Doubtless it is much better to avoid the discussion of such questions, and adhere to the simple preaching of the gospel. But this is not always possible. Some of them display considerable skill in the Socratical mode of disputation, viz., by question and answer; and by this means sometimes lead us into a subtle and profitless discussion before we are aware.

#### *Discussions.*

Take a single example. Some time ago a Mohammedan came to me, and in a very simple manner put the question, Does God know all things? Of course I was bound to answer, yes. And is Jesus Christ, God? Yes, I again replied. Then Jesus Christ must know all things? As I did not know what the man was driving at, I again answered, with some hesitation, yes. Upon which, with an air of triumph, he quoted Mark xii. 32, ‘But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but

the Father.' Of course, if I had known the man's object, I could have qualified my answers to his questions in such a way that it would have baffled him to reach the conclusion at which he was aiming. Hence the necessity that a missionary should be well acquainted with the opinions entertained by his opponents, and the various objections they are likely to employ, if it were for no other purpose than to know how to avoid them successfully.

*The people of India.*

"Our friends at home can with difficulty conceive the kind of people with whom we have to deal. It is not a number of rude and savage men who are overawed with the consciousness of their own inferiority, and extend to us a deference which no one can withhold if he would from superior intelligence. But the people among whom we labour, are civilised and refined even to extravagance. They are not only a people whose understandings have been perverted and moral perceptions blunted to such a degree, that we can with difficulty find a foundation in their minds on which we can rear the superstructure of truth; but whose self-conceit is such that they believe themselves to be our superiors in most things, and with difficulty acknowledge their inferiority in anything but *bravery*. We were told some time ago, by a Maulvi or Mohamadan doctor, that the stupid people of this country are equal in natural capacity to the acute and intelligent in England. Our friends in England will smile at the idea, but the assertion is not made altogether without any reason. It is a startling fact, that the descendants of Europeans in this country, are unable to compete with the natives when placed side by side with them in our schools and colleges.

*Reception of the gospel.*

"These remarks apply more particularly to the *city* of Delhi. In the villages and outskirts, the people are much more simple in their disposition, and manifest a pleasing readiness to listen to the preaching of the gospel. So different indeed is the reception which we meet with in Delhi, from that which we meet with in the surrounding villages, that it has been a serious question with me, whether I ought not to devote my attention almost exclusively to the villages. Everywhere in the villages we meet with a cordial welcome, and a disposition to cavil is very seldom manifested. On one occasion we visited Shadrab, a large and populous village, or rather town, about six miles from Delhi, and after having spent some time talking and disputing with the people in the bazaar, we were about to

return home, when we were surrounded by a number of persons, belonging to the *Chumar* caste, who earnestly invited us to come and address them. 'We are poor people,' they said, 'and wont cavil and dispute with you like those in the bazaar. We want to hear you preach to us.' We told them we had already spent some hours in the bazaar, and that it was now time for us to be going home, but we should come another day soon and address them. But this they would not listen to, and some of them actually prostrated themselves upon the ground, and offered to kiss our feet to get us to stay. Of course, we should have been unworthy followers of him, who sat at the well of Samaria, refusing to partake of the food, which had been brought him till his Father's work was performed, if we had resisted such an appeal as this; though it cost us the loss of our breakfast.

"But, however, pleasing such an incident may be, we must not conclude, as those who are unacquainted with the people might, that they are fully ready to embrace the gospel. They are accustomed to worship their own *gurus*, and as we are the *gurus* of the '*raja log*' or 'king people,' they think, we must be worthy of very great deference. The cordiality with which we are received by persons of low caste, arises as much perhaps from the pleasure which those feel on being treated with kindness and respect, who have been accustomed only to endure the contempt and neglect of their own countrymen, as from any interest which they take in our religion. And hence, we are very apt to be deceived by appearances. In a little village, called Pahar Ganj, about a mile from Delhi, our native preacher, Waylayat Ali, had apparently succeeded in producing a favourable impression on the minds of some persons belonging to the *Chumar*, or shoemaker caste, who are held in great contempt by natives of the higher castes, so much so that they would consider themselves as polluted if they should accidentally touch them; and I was hopeful that, as in the days of our Lord the poor heard Him gladly, so might the gospel be more readily received now by these poor despised *Chumars* than by the proud self-righteous Brahmins. But after repeatedly visiting them, and endeavouring to instruct them, I found that they were making very little progress, and it occurred to me that, by establishing a school in which both children and adults might be taught, we should be brought into closer connection with the people, and our labours be facilitated in various ways. Accordingly I got a room fitted up, and a teacher appointed; and as I was resolved

that the school be established on right principles, I made it a rule that all should be admitted irrespective of caste. But although the people seemed very much pleased when informed of our proposal to establish a school amongst them, yet when it actually was established none of them would send their children. The higher caste natives would not send their children unless we excluded *Chumars*, and the *Chumars* would not send their children lest we should kidnap them and send them to Calcutta or England. With so little confidence in our good intentions had we succeeded in inspiring them notwithstanding all our efforts.

#### *Work in Delhi.*

"In Delhi I was led to establish a school a short time after my arrival, which so far as numbers are concerned, soon became flourishing, more so than I even wished, for I found that to keep it in a proper state of efficiency would consume more time than I was willing to bestow on such an object. It is however a pleasing indication of the change which is taking place in the minds

of the people, that twenty years ago missionaries paid for boys to come to school and could not get them, and now we exact a fee, and get more than we want.

"I have not yet been cheered with any conversions. Many have come professedly as religious inquirers, some as candidates for baptism; but I have generally found that the true object of their inquiry was: how to better their worldly condition. Consequently when they find no worldly hopes are held out to them, they generally cease to visit us.

"Our English church is small, and likewise the general attendance, nor can we entertain much hope of a large increase in a city where so few Europeans reside.

"On the whole we may say, we have many difficulties to contend with, and little appreciable success to cheer us; but yet we never think of despairing. With a noble cause to advocate, with millions of intelligent minds to operate upon, and above all with the imperishable promises of Divine assistance, we cannot but feel that if we do not ultimately and speedily triumph the blame must rest with the unfaithful workmen."

MONGHIE.—The following is an interesting specimen of the preaching of our esteemed native brother Shujaat Ali, communicated by the Rev. J. Lawrence:—

#### *Sermon of native preacher.*

"Last Lord's day our eloquent brother, Shujaat Ali, preached to the native Christian congregation. He took for his text, 'Fight the good fight of faith.' In accordance with the native manner, he began his discourse with a number of interrogatories, as, 'To whom is this advice given?' After showing that believers are the persons addressed, he said, 'What! are believers to fight? Yes. What! all believers? Yes. Perhaps some of the sisters may say, "The men may fight, but as to us women, how can we fight?" That would be a strange sight, indeed, to see women fighting; and women who call themselves Christians, too. "Are we not commanded to love one another?" True, my dear sisters, but nevertheless you must fight, or you cannot obtain the crown of life.' He then went on to explain the nature of the fight, the enemies we have to oppose, the weapons with which we are furnished. In the application of his subject to different classes, he again appealed to the sisters, warned them not to shrink from this warfare, but warned

them also to beware of fighting among themselves. "But, after all, what can a weak woman do?" some of you may say. I will tell you. A woman, weak as she is, with the sword of the Spirit, the shield of faith, and the armour of righteousness may do wonders. Look, for instance, at Jael, what did she, a weak woman, do? She had no sword, no spear, no weapon of war; but, with a simple mallet, and one of the pins of her tent, she did what all the army of Israel could not do,—she slew the captain of their enemies' host. But you will say, "How shall we imitate her?" I will tell you. Satan, the captain of your spiritual enemies, wants to take refuge and hide himself in the tent of your hearts. Now, do you take the peg with an iron point, which is this holy Word of God [at the same time holding up the Bible], and the hammer to strike it home, which is the strength of the Spirit of God, and put forth this strength with all your might, and you will inflict so deadly a wound upon your adversary, that he will not be able to stand before you.' Such was the effect of his eloquence that every eye was fixed, and a profound silence was observed through the whole place."

The remarks which follow, by Mr. Lawrence, give an interesting view of the

progress of Divine truth. The leaven has been inserted in the meal, and is evidently producing, through God's blessing, its natural result :—

“The aspect of things around us shows that ultimately Christianity must prevail over the superstition and idolatry of the Hindus, as well as over the blind faith and arrogant spirit of the Mohammedans. The former are certainly more hopeful than the latter. Many of the Hindus acknowledge that there is more of truth in the Christian religion than in their own. And it is a good sign that in our neighbourhood many who are best acquainted with Christianity and its professors have the least to say against it.

#### *Obstruction of caste.*

The great objection with many is, that it destroys caste. They cannot eat or hold fellowship with Christians without being cast off by their own people and their nearest relations. They commend Christianity before their countrymen in the open streets; and there are some in our neighbourhood who do not hesitate to avow themselves Christians in all things, but eating and associating with Christians. Our Scriptures are to be found lying in their shops, and we have reason to believe they are frequently read. One man tells us, he keeps up family worship every day in his house, reading the Scriptures, praying, and sometimes expounding and singing our hymns, with the members of his family and others of his friends who choose to come. He is still in caste, and does not associate with our native brethren; but whenever they go to his shop he receives them most cordially, and treats our good brother Nainsukh with as much respect as he was accustomed to receive his heathen teacher, with whose services he has long dispensed. Of this man, and of some others, in a similar case, we entertain hopes. But the fact of their having renounced idolatry, having avowed themselves Christians in principle, and openly reading our Scriptures, and still being retained in caste, indicates a great change in the opinions of the people. A few years ago it would have been utterly impossible for them to have gone so far, and still to remain in caste. Time has been when, if a man was only suspected of a

leaning to Christianity, he was immediately threatened with expulsion from caste, and no rest was given him, until he returned to his old idolatrous practices, and to the allegiance of his spiritual guide. It would be more satisfactory, of course, if these persons had the courage openly to unite themselves with the Church of Christ and take the consequences; but I am not without hope that they are doing some good in their present position. As they do not conceal their opinions, many may learn from them something of Christianity who would not listen to a man that had been put out of caste.

#### *Good reception.*

“In the villages to the north-west of Monghyr, with one or two exceptions, we met with a friendly reception. The people were pleased to see us, invited us to sit down among them, and entered into very patient and pleasant discussions with us. Many admired and commended the morality of the Gospel, some thought favourably of the personal character of Jesus Christ as a very wise and great teacher, and some would even admit that he might be an incarnation of the Deity. But to affirm that there is no salvation without faith in Jesus the Son of God, appeared a hard doctrine to them.

“Though unwilling to assent to all we said, and unable to answer many things, they nevertheless behaved with propriety and listened respectfully. In this circumstance we see an improvement upon former years. Time was, when we could not enter these villages without meeting with some angry opponents, who would have driven us out of their village if they had dared; but now it is rare to meet with such characters. We met with a few of them at Rosra, particularly two pundits, who stirred up some young fellows of the lower sort to annoy and interrupt us in speaking; but the more respectable of the shopkeepers were ashamed of their conduct, and afterwards paid very marked attention to our preaching. I am persuaded many will not soon forget the preaching of the Gospel of Jesus Christ in the Rosra-bazaar on this occasion.”

HAITI.—From this field of labour the reports of our missionary, Mr. Webley, begin to evince a more cheering aspect. The evils which existed on his return are gradually but surely departing. The church has recovered its harmony and peace. The meetings for prayer are largely attended, some travelling fourteen, or even fifteen miles on foot to hear the Word of God. A few inquirers have sprung up, of whom Mr. Webley gives the following particulars :—

"Let me mention first that of a young man, who till lately resided at a distance of some sixty miles from this town. Like many other poor souls in this country, he seems to have been long seeking after truth, amidst the dark mazes of popish ritual and error. Providence directed him, some time ago, amongst us; and he formed an acquaintance with some of our members, who read to him, prayed with him, and in their simple way—they were mountain people, untutored in any other knowledge save in that of Jesus—explained to him the doctrines of the Cross. Happily, too, he is one of the few pertaining to his class who can read, so that having obtained a copy of the Scriptures, he saw and read for himself. He was not a married man, although living in concubinage, and having several children. He soon saw the necessity of abandoning this course of life; he therefore proposed to his family to remove into this neighbourhood, so as to be honourably married to his companion, and to have an opportunity of attending the means of grace amongst us. These propositions were not accepted. His companion threatened to leave him altogether—poor creature! she has since left him for another world; whilst an aged and fond mother stood ready to disown her son should he 'change his religion' and become a Protestant—tantamount with many Haitians to becoming a devil, or a demon, or a sorcerer. He has, however, broke through every obstacle, is now residing amongst us, and is rarely absent from our services. He has 'changed his religion,' or rather his religion has changed him; and I trust that he will soon be united to us in the bonds of Church fellowship.

*Curious use of a Bible.*

"The case of another convert is equally interesting, and singularly demonstrates the power and work of God's word unaccompanied by oral teaching. Several years ago, certainly years before any mission to this island was contemplated, a British consul of this town obtained and circulated some copies of the Scriptures. An old

American coloured man, once a member of the Baptist denomination in the States, but a backslider after his emigration to this country, happening to be in the service of this consul at the time, took upon himself to distribute a large proportion of these Scriptures. Though a backslider himself, his heart seemed touched with pity for these poor deluded followers of Rome's mummeries, and was thus in more than one instance the means of leading them to Jesus. He afterwards returned himself to the fold of Christ, was admitted to our ranks, and died a few years ago, leaning upon the merits of Christ for salvation. The female convert in question is one of the few persons to whom he was thus blest. He gave her a Bible; and told her that as she could not read it herself, she had better get some one to read it for her; and that when she wished to pray to God she had only to kneel down and pour out before Him the simple desires of her heart. So far, so good. The poor woman, however, never appeared to have been thoroughly aware of the use she should make of her Bible. Every Sabbath morning, therefore, as soon as its early light dawned upon her, she took a chair, covered it with a white cloth, opened her Bible upon it, lighted her taper, knelted down before this new kind of altar, and poured out her heart in prayer for light and life, not, however, as yet to our only mediator, but to the Virgin Mary. Thus she went on for years, observing her Sabbaths, arranging her altar, and bending her knees in so-called prayer, until one of our members, a very worthy and useful young man, a few months ago met with her. He naturally found her mind prepared to receive the truth, and at once unsealed her long sealed treasure. He read with her, prayed with her, and instructed her to the best of his ability. A few months ago he brought her to me, as Andrew and Philip led the Greeks to Jesus, and cheered me with the recital of what I now detail to you. Since then, she has been a constant attendant upon the Word; and on Sabbath day next I expect will put on the Lord Jesus."

The engraving this month presents an excellent view of the chapel and school-room at Haiti. The dwelling of the missionary is over the chapel. The building is chiefly wood.

AUSTRALIA.

The deep interest of our denomination in the well-being of our Australian colonies, will, we are sure, be increased, by the communication of Mr. Taylor, which we insert. It is dated Melbourne, April 24:—

"It is with feelings of devout gratitude to our heavenly Father, that I embrace the earliest opportunity of announcing the safe arrival of myself and family in this great and wonderful city. The 'Great Britain' left Liverpool at two o'clock, p.m., on Monday, 16th February, and cast anchor in Hobson's Bay, on Sabbath morning, 19th April, thus making the passage from port to port in *sixty-one days*. Our voyage was one of the most pleasant and remarkable, as well as the most rapid on record. We had no gale, no storm, but from day to day were carried smoothly and rapidly on our way. My reception here has been most encouraging. A deputation from the various churches came on board on Sabbath to welcome me. Again, on the Monday morning, about a dozen most respectable and influential gentlemen waited on me in the 'Great Britain,' conveyed my family on shore, and made all needful provision for our accommodation. Since our arrival their kindness has been extremely great. Next Sabbath morning and evening (D. V.) I am to preach,—the two leading churches in the city having agreed to meet in one place. On Wednesday morning, a public breakfast will take place, to which the ministers of all denominations are invited; and on the following Friday evening, a denominational tea meeting is to be held, the chief object of which is to consider the necessity of immediately raising funds to aid in securing the services of ministers from England. I shall not be expected at present to say anything of the state of the churches, but shall embrace every opportunity of putting you in possession of facts as soon as they come under my own observation. One thing is clear, no language of mine can overstate the importance of this field of labour, and the urgent need of many able and efficient ministers. Our denomination has been most sinfully neglected, and that chiefly through lack of information. Will you present my warmest thanks to the Committee of the Society for their kindness in placing me in my present position; assure them that I shall do all in my power to forward the interests of the Society, and that through the grace and wisdom imparted by the great Head of the Church, I trust my whole course shall be such as to secure their approval and esteem. I purpose next week writing to the various

ministers and churches in the different colonies, stating the object of my visit, and as early as possible I intend to visit all personally. It gave me much pleasure to learn on my arrival, that £150 of the sum promised by Messrs. Kerr and Collins had been forwarded to you; should you not receive the balance from Mr. Bone, please let me know, and the friends here will immediately remit it. I trust that the remaining £50 advanced for my outfit will be made up to the Society by the Birmingham Auxiliary and other friends. The churches in Melbourne need no pecuniary aid, and wish none.

"In my next letter, I shall furnish you with full particulars regarding the state and prospects of the churches in Melbourne and neighbourhood. Before the close of next month I hope to visit Geelong and the various gold fields in Victoria, and, if possible, shall visit Hobarton and Launceston, in Tasmania. Present my kindest and most respectful regards to the Committee of the Society, whose instructions I shall always be pleased to attend to, and whose servant it is my ambition to remain, until they can find a more devoted and able brother willing to undertake the work here. Pecuniary support I shall not need, and do not desire, all I ask is their confidence, sympathy, and approval, so long as my conduct is worthy.

"P. S. I had almost neglected to say, that nothing could exceed the kindness and courtesy of Captain Gray, of the 'Great Britain.' I was permitted to preach every Sabbath to large and attentive congregations, to visit and distribute tracts in every part of the ship, and to minister to the sick and the dying. For four Sabbaths we had service on the poop deck, and four Sabbaths, morning and evening, in the large saloon. The Rev. James Parker, of the Presbyterian Church of Ireland, co-operated with me, so that, during the latter part of the voyage, we had four services each Sabbath, two in the third cabin, and two in the chief cabin; and we were both treated with great kindness and respect by all the passengers, officers, and crew. The captain stated publicly that much of the order maintained on board was owing to these Sabbath services. I am sure this will gratify you.



## HOME PROCEEDINGS.

THE pressure of intelligence from India, and the printing of Mr. Underhill's report of his visit to the various stations in that country, have prevented the usual notice of the meetings held in the various home districts. During the past month, Mr. Smith has visited Cheltenham, Gloucester, Sheffield, Wolverhampton, and Yeovil. At Coventry, Yeovil, and Bradford, he has given lectures on India, which have excited great interest. At Yeovil the vicar kindly placed the national school-room at the disposal of the friends, and presided at the meeting, and with great cordiality promoted a collection afterwards. At Bilston also, Mr. Smith gave a lecture on India to a very crowded audience, in the school-room belonging to the Church of England, at the clergyman's request. Mr. Oughton has visited Howarth, and commenced his engagements in Cornwall. Mr. Denham has been occupied at St. Albans, Bures, and Huntingdon. Mr. Underhill has given lectures on the Indian mutiny at Camden Road and Poultry chapels, Stoke Newington, and Oxford; and Mr. Trestrail, and Mr. Jones of Nottingham, have represented the Society at Scarborough, Burlington, Driffeld, and other places in the East Riding of Yorkshire.

We are glad to announce that Mr. Morgan's health is gradually improving, and that Mr. Williams has recovered from a severe accident, and is also rapidly gaining health and strength.

## FOREIGN LETTERS RECEIVED.

- AFRICA**—BIMBIA, Fuller, J. J., March 24, April 16.  
CAMEROONS, Johnson, T. H., April 2; Saker, A., Feb. 24, March 24 & 31, May 9, 25, and 27.  
CLARENCE, Diboll, J., Feb. 27, March 27, April 28, May 27, June 30.  
FREETOWN, Carr, J. C., March 10.  
GRAHAM'S TOWN, Nelson, T., April 10.  
**AMERICA**—BOSTON, Anderson, R., March 10.  
NEW YORK, Colgate and Co., July 7; Freeman, Z., June 5.  
PHILADELPHIA, Hanna, J., March 30; Mulford, J., jun., July 24.  
**AUSTRALIA**—GEE LONG, Board, G., May 25.  
MELBOURNE, Kerr, R., Feb. 14, March 14, May 20; Taylor, J., April 24, May 20; Vaughan, C., Jan. 26, May 20 & 25; Langlands, H., & Vaughan, C., May 20.  
SYDNEY, Voller, J., Feb. 20.  
**ASIA**—AGRA, Evans, T., June 3; Parsons, J., Feb. 24, March 17, May 19 & 20, June 15.  
ALIPORE, Pearce, G., April 23, May 13, 14, & 30, June 17 & 19.  
BARISAUL, Martin, T., April 28; Page, J. C., March 6.  
BENARES, Gregson, J., May 30, June 1, 5, 11, 19, 27, & 30; Heimig, H., May 26, June 20.  
BHOWANPORE, Mullens, J., April 8.  
BOMBAY, Cassidy, H. P., May 19 & 20.  
CALCUTTA, Goolzar Shah, June 1; Lewis, C. B., Feb. 20, March 6, 7, 17, 30, April 7, May 1 & 16, June 3 & 19, July 4; Thomas, J., Feb. 23, March 7 & 21, April 9 & 22, May 4 & 16, June 4, 5, & 19, July 2; Wenger, J., Feb. 21, June 2; Wylie, M., April 2.  
**COLOMBO**, Allen, J., June 9, July 10; Elliott, C., April 15.  
**CUTWA**, Parry, J., June 1.  
**DACCA**, Bion, R., Feb. 16, April 4, May 26 & 29, June 30; Robinson, R., May 6; Supper, F., March 29, June 27.  
GALLE, Carter, C., Feb. 27.  
GYA, Greiffe, E., May 29; Kalberer, L. F., Feb. 26, March 19.  
HOWRAH, Kerry, G., March 18, April 2, June 15.  
JESSORE, Anderson, J. H., Feb. 16; Sale, J., March 18, May 1, June 15, July 1.  
KANDY, Carter, C., May 23.  
MONGHIR, Lawrence, J., May 26.  
OFF GIBBALTAR, Allen, J., April 25.  
PATNA, Kalberer, L. F., May 29.  
SERAMPORE, M'Kenna, A., July 3; Sampson, W., March 5, 6; Trafford, J., March 5, June 5.  
SEWRY, Williamson, J., March 27, June 30.  
**BAHAMAS**—GRAND CAY, Rycroft, W. K., Feb. 18.  
INAGUA, Littlewood, W., Jan. 16 & 30.  
NASSAU, Capern, H., Jan. 22, March 9 & 10, April 14; Davey, J., Feb. 9, March 14, May 14, June 11; Littlewood, W., May 1; Rycroft, W. K., April 25, May 10.

- BRITANY—MORLAIX, Jenkins, J., March 21, May 29, July 28.  
 HAITI—JACMEL, Webley, W. H., Feb. 27, March 11 & 27, June 12, July 24.  
 JAMAICA, Clark, J., & others, April 2.  
 BROWN'S TOWN, Clark, J., Feb. 25, March 24, May 5 & 8, July 10.  
 CALABAR, East, D. J., Feb. 18, March 12 & 23, April 9, 21, & 23, May 2, 7, & 21, June 8. Steele, J. J., May 6.  
 JERICHO, Hume, J., April —.  
 KETTERING, Knibb, M., May 8.  
 KINGSTON, Whitehome, S., & others, March 9.  
 LUCEA, Dendy, W., Feb. 18; Teall, W., April 22.  
 MONTEGO BAY, Henderson, J. E., April 8 & 23, May 19, June 15.  
 MOUNT ANGUS, Smith, T., May 24.  
 MOUNT CAREY, Hewett, E., March 5.  
 PORT MARIA, Day, D., April 24.  
 ST. ANN'S BAY, Millard, B., Feb. 24, April 7, May 9, June 25.  
 SALTER'S HILL, Hutchins, M., March 11.  
 SAVANNA LA MAR, Clarke, J., April 9 & 27.  
 SOUTHAMPTON, East, D. J., July 10 & 22,  
 SPANISH TOWN, Harvey, C., March 4.  
 STEWART TOWN, Hodges, S., June 19.  
 WALDENSLIA, Gould, T., March 24.  
 YALLAHS, Graham, R., April 1.  
 TASMANIA—HOBART TOWN, Tinson, E. H., Feb. 18.  
 LAUNCESTON, Dowling, H., Feb. 20.  
 TRINIDAD—PORT OF SPAIN, Law, J., June 10; Law, M. A., June 27.  
 SAVANNA GRANDE, Gamble, W. H., Feb. 23, April 9, May 25, July 25."

## ACKNOWLEDGMENTS.

- The thanks of the Committee are presented to the following Friends:—
- Ladies' Working Society, New Park-street, for a case of clothing, value £17, for *Rev. J. Allen, Ceylon*;  
 Stepney Missionary Working Society and Juvenile Missionary Society, for a case of clothing and stationery, for *Rev. A. Saker, Africa*;  
 Ladies of St. Andrew's Chapel, Cambridge, for a case of clothing, for *Rev. J. Allen, Ceylon*;  
 Friends at Devizes, by Mr. Stanford, for a box of clothing, etc., for *the same*;  
 Missionary Working Party, Bloomsbury Chapel, for a case of clothing, for *the same*;  
 Mrs. Edward Legge, Bishop's Castle, for a box of magazines;  
 The Misses Simpson, Cambridge, for a parcel of magazines;  
 A Friend, unknown, for one year's Baptist Magazine;  
 Mrs. Hassall, Clapham, for a parcel of magazines, etc.;  
 Religious Tract Society, for a parcel of tracts, etc., for *Rev. W. H. Webley, Haiti*;  
 Young Ladies' Missionary Working Class and Superintendent of Sunday-school, Cotton-street, Poplar, for a box of clothing and books, value £6, for *Rev. A. Saker, Africa*;  
 Friends at Halstead, by Rev. W. Clements, for a box of clothing, value £4, for *Rev. W. Littlewood, Bahamas*;  
 Friends at Myrtle-street, Liverpool, by Mr. E. Mounsey, for a case of clothing, &c., value £18, for *Rev. W. K. Rycroft, Bahamas*;  
 Mrs. Hordle, Regent's-park, for a parcel of magazines;  
 Misses Hill, Cottingham, for a bale of clothing, value £5, for *Mr. J. J. Fuller, Africa*;  
 Mr. J. Leach, Southampton, for a parcel of magazines;  
 Friend at Watford, for a parcel of magazines;  
 Friend, unknown, for a parcel of magazines, for *Rev. J. Parsons, Agra*;  
 Friends in Scotland, by Mr. J. M. Urquhart, Edinburgh, for a box of clothing, &c., for *Rev. J. Smith, Chitoura*;  
 Miss Jacobson, for a parcel of magazines;  
 Friends at Norwich, by Rev. T. A. Wheeler, for a box of clothing, etc., value £25, for *Rev. J. Diboll, Fernando Po.*

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to August 20, 1857.

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

ANNUAL SUBSCRIPTIONS.											
	£	s.	d.		£	s.	d.				
Johns, Mrs. William, (Chelmsford, 3 years ...)	3	0	0	Wills, Mr. Edward, for <i>Serampore College</i> .....	1	0	0	Sundries, by Mr. W. F. Carey .....	5	5	0
Newton, Mrs., 2 years...	1	0	0	Wyatt, Mr. Joseph.....	0	10	6				

DONATIONS.	
£	s. d.
A Baptist Minister's Widow .....	5 0 0
A Friend .....	50 0 0
A Friend .....	5 5 0
A Friend, by Rev. W. J. Cross, Clifton, for N.P. ....	1 0 0
A Friend .....	0 5 0
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Parker, Philip, Esq., Chew Magna, for W. & O. ....	5 0 0
<b>LEGACIES.</b>	
Fleming, Bowman, Esq., late of Glasgow .....	58 10 0
Huntley, Miss, late of Bow .....	83 9 6
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>	
Alie Street, Little—	
Sunday School, by Y. M. M. A., for <i>Ceylon School</i> .....	4 9 7
Church Street—	
Collections .....	10 0 0
Eldon Street—	
Collection .....	1 5 0
Contributions .....	18 15 0
	20 0 0
Acknowledged before ..	15 12 7
	4 7 5
John Street, on account, by M. Martin, Esq. ...	30 0 0
Trinity Chapel .....	5 0 0
Vernon Chapel—	
Sunday School, by Y. M. M. A., for Rev. J. Gregson's School, Benares .....	5 4 0
Walworth, Arthur Street—	
Collections .....	12 3 11
Contributions .....	3 0 11
Do. Juvenile .....	3 8 2
Do., Sunday School, for <i>Kaluwalgoda School, Ceylon</i> .....	2 14 0
	21 7 0
Less expenses .....	1 2 6
	20 4 6
<b>BRADFORDSHIRE.</b>	
Biggleswade—	
Poster, B., Esq. A.S. ....	5 5 0
<b>BUCKINGHAMSHIRE.</b>	
Amersham, on account, by W. Morten, Esq. ....	45 0 0
Contributions, by E. West, Esq. ....	15 5 0
Gold Hill—	
Collection, for W. & O. ....	0 10 0
Spenn—	
Collections .....	1 14 3
Contributions .....	0 15 1
Do., Sunday School ..	0 6 5

£	s. d.
Toworsey—	
Collection and Contributions, Juvenile, (moiety) .....	2 11 1
Less expenses .....	0 6 9
	2 4 4
<b>CAMBRIDGESHIRE.</b>	
Cambridgeshire, on account, by G. E. Foster, Esq. ....	112 18 3
<b>CORNWALL.</b>	
Camborne—	
Anon. ....	0 10 0
Redruth—	
Anon. ....	2 0 0
<b>DEVONSHIRE.</b>	
Bideford—	
Contributions, by Miss Angus .....	6 0 0
Brixham—	
Collection .....	5 15 1
Do., Stoke Gabriel ..	2 3 3
Contributions .....	1 13 8
	9 12 0
Less expenses .....	0 9 6
	9 2 6
Chudleigh—	
Collection .....	9 2 6
Contributions .....	16 14 6
Collumpton—	
Collection .....	2 13 0
Kingskerswell—	
Collection .....	1 3 8
Contributions .....	1 11 6
Prescott—	
Collection .....	1 3 0
St. Hill, Kentisbere—	
Collection .....	2 2 6
Sunday School .....	1 0 0
Tiverton, on account ..	15 0 0
Sunday School, for Paul Rutton, <i>Dinagapore</i> .....	5 0 0
Torquay—	
Collections .....	9 4 9
Contributions .....	5 17 6
	15 2 3
Less district expenses ..	1 1 6
	14 0 9
<b>DORSETSHIRE.</b>	
Bridport—	
Collection .....	2 8 6
Dorchester .....	1 10 0
Poole—	
Hodges, Mr. .... A.S. ....	1 0 0
Weymouth—	
Collections .....	9 11 0
Contributions .....	10 8 8
Do., Sunday School ..	10 7 0
	30 6 8
Less expenses .....	0 6 8
	30 0 0
<b>ESSEX.</b>	
Loughton—	
Contributions, by Miss Gould .....	3 14 0
<b>GLOUCESTERSHIRE.</b>	
Avening—	
Collection .....	1 10 6
Contributions .....	0 7 7
Do., Sunday School ..	0 5 0
Bourton on the Water, on account .....	1 0 0

£	s. d.
Eastcote—	
Collection .....	0 11 6
Kingstanley—	
Collection .....	4 7 0
Contributions .....	13 5 0
Do., Sunday School ..	3 8 7
Do., Stonehouse ..	0 12 0
Nuppud—	
Collection .....	1 19 4
Sunday School .....	4 4 8
Shortwood—	
Collection .....	13 17 6
Contributions .....	26 15 2
Do., A Friend .....	75 15 0
Do., Sunday School ..	5 0 10
Tethbury—	
Collection .....	1 7 11
Contributions .....	3 17 7
Do., Sunday School ..	0 3 6
Wotton-under-Edge ..	18 0 0
	174 8 8
Less expenses .....	3 15 8
	170 13 0
<b>HUNTINGDONSHIRE.</b>	
Bythorn—	
Collection (moiety) for W. & O. ....	0 3 2
Chatteris—	
Collection (moiety) for W. & O. ....	0 10 6
Fenstanton—	
Collection (moiety) for W. & O. ....	0 6 8
Gransden—	
Collection (moiety) for W. & O. ....	0 4 5
Houghton—	
Collection (moiety) for W. & O. ....	0 18 9
Kimbolton—	
Collection (moiety) for W. & O. ....	0 7 6
Offord—	
Collection (moiety) for W. & O. ....	0 3 0
Ramsay—	
Collections (moiety) ...	5 6 7
Do., for (do.) W. & O. ...	0 6 3
Contributions (do.) ...	2 0 6
Proceeds of Tea Meeting (do.) .....	1 4 9
St. Ives—	
Collection (moiety) ...	0 17 7
Do., (do.) for W. & O. ...	0 10 0
Spaldwick—	
Collection (moiety) for W. & O. ....	0 6 0
Yaxley—	
Collection (moiety) for W. & O. ....	0 3 0
Yelling—	
Collection (moiety) for W. & O. ....	0 8 6
	13 17 2
Less expenses .....	1 3 9
	12 13 5
<b>KENT.</b>	
Ashford—	
Contributions .....	3 1 0
Malling, Town—	
Collections .....	5 2 0
Contributions .....	4 11 0
Do., Sunday School ..	0 4 6
Do., for N. P. ....	0 5 0
Do., Mrs. J. Freeman's Rain-drop Association, for F. E. ...	8 0 0
	18 2 6
Less expenses .....	0 9 0
	17 13 6

£ s. d.		£ s. d.		£ s. d.	
Woolwich, Lecture Hall—		Spratton .....		WARWICKSHIRE.	
Collections .....		Sulgrave .....		Coventry—	
3 0 0		Neale, Miss, Stuch-		Collections .....	
LANCASHIRE.		berry .....		Contributions .....	
Bottle—		0 14 5		Do., Sunday Schools .....	
Contributions .....		Towcester—		68 15	
3 10 0		Collections .....		Less expenses .....	
Liverpool, Pembroke Chapel—		7 12 9		0 10 0	
Contributions .....		Contributions .....		WILTSHIRE.	
130 0 0		Do., Sunday School .....		Chippingham—	
Liverpool, Stanhope Street—		1 19 0		Collection .....	
Sunday School .....		Proceeds of Tea Meet-		Less expenses .....	
2 9 5		ing .....		2 14 6	
Tottlebank—		3 12 2		Trowbridge, on account,	
Fell, Jno., Esq., Spark		21 0 8		by Mr. J. E. Evans .....	
Bridge, A.S. ....		Less expenses .....		100 0 0	
5 0 0		1 0 4		WORCESTERSHIRE.	
NORFOLK.		20 0 4		Evesham, Mill Street—	
Norfolk, on account,		Weston-by-Weedon—		Sunday School, by	
by Mr. J. D. Smith .....		Collection .....		Y. M. M. A. ....	
150 0 0		6 4 3		1 1 4	
Wortwell—		Contributions .....		YORESHIRE.	
Collection .....		2 15 0		Bradford—	
1 0 0		SOMERSETSHIRE.		Rev. Dr. Acworth, A.S. ....	
NORTHAMPTONSHIRE.		Bridgewater—		Do., Donation, for	
Blisworth—		Collections .....		Serampore College .....	
Collection .....		8 2 0		5 0 0	
6 3 0		Contributions .....		Hull—	
Contributions .....		8 8 0		Contributions, by Miss	
1 0 6		Boroughbridge—		Sykes, for Mrs.	
Do., Sunday School .....		Collection .....		Pearce's Female	
0 4 3		1 8 3		Boarding School,	
Brinton .....		Burnham—		Atipore .....	
2 0 0		Collection .....		10 0 0	
Buckby, Long—		1 9 10		SOUTH WALES.	
Collection .....		Contributions .....		MONMOUTHSHIRE.	
12 4 0		Do., Sunday School .....		Bassaleg, Bethel—	
Contributions .....		18 4 8		Collection .....	
1 0 0		Burton—		Contributions .....	
Do., Sunday School .....		Collection .....		4 9 4	
0 16 0		2 3 0		Ragland—	
Bugbrook .....		Contributions .....		T. S. ....	
7 3 8		2 18 5		0 10 0	
Chipstone .....		Chard—		PENBROKESHIRE.	
14 0 0		Collections .....		Pembroke Dock, Beth-	
Hackleton—		10 13 6		any .....	
Collections .....		19 17 2		Less district expenses .....	
8 12 6		Crewkerne—		8 13 0	
Do., additional .....		Collection .....		SCOTLAND.	
0 5 6		1 10 7		Elgin Auxiliary Mis-	
Contributions .....		Contributions .....		sionary Society .....	
6 0 0		1 18 5		2 2 0	
Do., Sunday School .....		Hatch .....		Glasgow—	
1 0 0		1 6 0		Contributions, by Miss	
Kislingbury .....		Horsington .....		Major .....	
4 4 8		0 12 6		2 13 9	
Milton—		Isle Abbots—		IRELAND.	
Collections .....		Collection .....		Tubbermore—	
13 5 3		0 19 11		Contributions, by Miss	
Contributions .....		0 16 6		Carson .....	
3 7 9		Loughwood .....		Do., Sabbath School .....	
Do., Sunday School .....		0 10 0		1 0 0	
0 13 0		Montacute—		FOREIGN.	
Proceeds of Tea Meet-		Collections .....		SOUTH AFRICA.	
ing .....		5 12 2		Graham's Town—	
2 7 11		Contributions .....		Contributions, by T.	
Moulton—		10 5 8		Nelson, Esq. ....	
Collection .....		Do., Sunday School .....		13 16 6	
3 0 0		0 6 7			
Contributions .....		1 2 8			
3 10 0		North Curry .....			
Northampton, College Street—		Paulton—			
Collections .....		Collections .....			
28 11 0		3 4 6			
Contributions .....		Contributions .....			
54 0 0		5 13 6			
Do., Bible Classes,		Stogumber .....			
Nelson Street .....		2 6 0			
1 1 4		Street .....			
83 12 4		0 3 6			
Less expenses .....		Tannton, Octagon Chapel .....			
1 4 0		2 7 0			
82 8 4		96 5 9			
Northampton, Grey-		Less expenses .....			
friars' Street .....		8 2 6			
1 18 6		88 3 4			
Pattishall .....		STAFFORDSHIRE.			
6 0 0		Bromwich, West, Bethel—			
Ravensthorpe .....		Collection .....			
10 0 0		3 10 1			
Roade—		Stafford—			
Collection .....		Contributions, by Mrs.			
5 3 7		Corfield, for N. P. ....			
Contributions .....		0 10 0			
7 10 5					
Do., Sunday School .....					
1 1 4					
Proceeds of Tea Meet-					
ing .....					
0 15 11					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, in LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by Messrs. Colgate & Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# THE MISSIONARY HERALD.

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## SUBJECTS FOR PRAYER.

WHILE at the Missionary Prayer-meetings of the last few months, in the family circle and in the private oratory, much prayer has been made to God on behalf of the missions and missionaries in India, it will not be deemed unsuitable if we urge on our friends a continuance of their supplications, and call attention to a few topics which may become the special subjects of prayer.

1. The danger is not over. Since our last issue we learn that two missionaries of the Society for the Propagation of the Gospel, resident in Cawnpore, have lost their lives by the hands of the treacherous and cruel Mahratta, Nana Sahib. At Agra, while the lives of our brethren were saved by removal into the fort, accompanied by the native Christians, yet their houses and property have been plundered and destroyed. Should success not be granted to the British forces before Delhi, nor to the columns of General Havelock, then the fort of Agra, with its defenders, may become a prey; and Benares, too, be made the scene of desolation and massacre. The lives of our brethren are only safe as God shall grant them protection, or give victories to the armies of Britain. Should this be delayed, the brethren labouring in Behar and Bengal are not secure. Patna, Monghir, Jessore, Dacca, abound in Mussulmans. Everywhere they exhibit the most malignant hostility to the Christian name. A slight repulse of the English forces, or the appearance of weakness or vacillation in the Government, may at any moment afford them the hope of success, and give occasion for insurrection. Except at Dinapore, in no part of Behar or the country districts of Bengal is there a sufficient military force to repress an outbreak. The lives of our brethren and their families depend on a salutary dread of English power, or some remarkable interposition of the providence of God, like that which on four several occasions saved Calcutta from the horrors of massacre and destruction. Let there be continued and special prayer that God would throw around our missionaries the protection of his arm, and defend them in their hour of peril.

2. The wounded, the mutilated, the bereaved, the widow, the orphan, and the refugee, seeking for safety in hiding-places, should have our sympathy and most fervent prayers. Many a home has been desolated; many have been subjected to the foulest atrocities; many a heart is broken and burdened with sorrow for the loss of beloved parents or children; many hold existence at the pleasure of natives whom very slight inducements might overcome, and who for a paltry reward would betray the trust reposed in them. These should we remember at the throne of grace, and plead divine succour for them in their griefs and agony. Nor should we forget to ask that all our countrymen, our countrywomen, and their children, especially those who hitherto have been strangers at the footstool of mercy, may be led, in their peril and anxiety, to seek protection and succour of the Lord, and be heard in their affliction and distress; and that to those in captivity speedy deliverance may be given.

3. The native Christians demand our sympathy and prayers. Many

have escaped with the missionaries to a place of safety; but others have suffered tribulation, and some a cruel death, with "mockings and scourgings." They are peculiarly exposed to the malignity of the Mohammedan population, and to the temptation to deny the Lord that bought them. A few, like Walayat Ali, have suffered martyrdom, in their last hours testifying to the truth of God; others, like Bernard, have clung to their posts of labour, amid the plunder and the wasting of their homes; but most of them are refugees, and deprived of all that they possessed. May their faith fail not! May they be bold in this hour of trial for the Lord! May He open to them the means of support, and grant them protection against their enemies! It is gratifying to know that their trustworthiness and loyalty are in some cases recognised by the authorities, and employment given to them in posts of responsibility.

4. Let prayer be made that the plots, conspiracies, and evil designs of the wicked, may be frustrated. Already has it pleased God to discover, in several instances, the evil machinations of the adversary, and so baffle their execution. Known to Him are all the purposes of men; their inmost thoughts are bare to His eye. May He by His wonderful working counteract their evil designs, give warning to our countrymen, or open the way for a timely escape from their accomplishment!

5. The issues of this fearful calamity are in the hand of God. Supplication should be unceasing that He would overrule these fearful events to the lasting spiritual benefit of the wretched inhabitants of Hindostan; to the overthrow of the direful and sanguinary imposture of Mohammed; to the degradation and abolition of the idols which the people worship; to the rebuke of blasphemy, and to the extension of truer knowledge and of the salvation which is in Christ Jesus; and that He would humble the hearts of the people because of their abominations and sins, and grant to them true repentance.

6. The rulers of the land must not be forgotten in our prayers. Too long have they ignored the Christian name, and given honour to the false deities of the people. There has been a sinful compliance with caste prejudices—a too frequent homage to superstition—a direct countenance of idolatry, unbefitting Christian men and rulers proceeding from a Christian land. May God grant that this shall henceforth cease, and that while a just toleration and liberty is secured to every man, however false his creed, the Government shall separate itself from all idolatry, and inaugurate a public policy at once just, liberal, enlightened, and Christian!

7. May God grant that the Christian churches of England may take to heart their apathy towards the spiritual well-being of the many, many millions of the inhabitants of India! We are the subjects of the same sovereign, bound to them by ties of interest, by commercial advantage, and by the inscrutable determination of the Supreme, by whom this magnificent empire has been given to the British crown. Yet relatively to the magnitude of the work, how small have been the evangelising efforts of Christ's people! Over how small a portion of the country has the word of life been preached! How few are the messengers of peace among the teeming myriads of India's fertile plains! May these events awaken a deep and abiding interest in the welfare of India! May they lead to renewed exertions, to a wider liberality, to more earnest prayer for the assistance of the Holy Spirit, and for the raising up of men of God eminently fitted to bear the light of life to those regions of darkness and sin!

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## THE MARTYRED WALAYAT ALI.

WALAYAT ALI belonged to a respectable and once wealthy Mohammedan family in Agra. His father was a Hagi of considerable repute, having made two pilgrimages to Mecca, and consequently the several members of his family were well known among the Mohammedans of the north west. Walayat Ali possessed all the fiery enthusiasm of the Mohammedan sects, and hence after his conversion to the truth, his boldness in defence of his Master's cause was striking, and the captious opposition ever met with in bazar preaching, so exciting in its effects, sometimes carried him perhaps a step beyond what prudence dictates in his exposures of the wickedness of Mohammedanism. His thorough knowledge of the system in its practical results as well as its theory, made him a most formidable opponent, and his faith in the gospel, combined with childlike sincerity, rendering him impregnable to bribes and flattery, it is not surprising that he should have been one of the first victims on which the fanatics of Delhi chose to wreak their vengeance when once British power was broken down.

It was from the labours of Colonel Wheeler at Agra that Walayat Ali received his first religious impressions, and was induced to commence reading the Bible, and notwithstanding the unsettled state of his mind, he long clung to Mohammedanism, and sought for the removal of his doubts through its priests and ceremonies. His last attempt thoroughly opened his eyes to the real nature of Mohammedanism, and drove him with renewed diligence to the Bible. He went to a moulvie of reputed sanctity, and sought to become one of his disciples; for this the priest required a fee of twelve shillings! but after hard bargaining he came down to two shillings, at the same time cautioning our friend against telling any one of the small price he had paid, and exhorting him to say to all that he had paid the full price, twelve shillings. This was too much for his credulity. The thought struck him, "I can sin enough without the aid of a priest—sin is the burden under which I am groaning, and yet this man would have me tell lies in order to fill his pockets." From henceforth he turned to Christianity, and long continued to visit the missionaries of all the denominations in Agra. Colonel Wheeler being an Episcopalian, he would have preferred joining that communion, but his convictions of the scriptural correctness of believer's immersion were so strong, that after considerable delay he felt himself compelled to join the Baptist church, and was baptized by one of our missionaries at Agra—I think in 1838—and from that time to his death by violence in May last, his life has been one continued scene of persecution and trial.

No sooner was he baptized than his own family and neighbours commenced to throw bricks into his yard, stopped him from getting water at the well, and attempted to poison him; a dish of food was sent to him, but his suspicions being roused, he gave it to his dog, which died almost immediately. His younger brother commenced an action against him for a large sum of money, and while preaching at Shamshabad, near Chitoura, one evening, he was seized by two policemen, and must have passed months in prison, had not two kind Presbyterian friends in Agra (Messrs. Frazer and Smith) become bail for him. This action was more than twelve months carried on amid the intrigues of a Mohammedan court, with a Mohammedan Suder Ameer for judge, and yet eventually our brother came off triumphant, and was at liberty to enter fully on

evangelistic labours for the benefit of his countrymen. Shortly after his baptism, it was thought necessary to remove him from Agra, for the better security of himself and family, whose lives were in continual danger, and hence he came to Chitoura, where he was my companion for seven years. He taught his wife to read, and although she had been all her life secluded in the zenana, I had the privilege of baptizing her with her eldest daughter.

The eldest son, fourteen years of age, died at Chitoura, of consumption, after giving the strongest proof of a change of heart. When his mother wept by his sick bed, he comforted her by the prospect of another meeting, where sorrow and persecution can never come. I remember how feelingly he said, "I am going to the Lord, and we shall meet again in heaven." After Delhi had been long vacant by the death of brother Thompson, the brethren there as well as ourselves felt anxious to see the station re-occupied, and after several visits, we determined to send a native preacher until a European missionary was appointed by the Home Committee. Walayat Ali appeared most fit for the position, and was eventually chosen to fill it. When I asked him to go, he hesitated for some time; he knew well the dangers and difficulties he should have to grapple with, and the peculiar hatred of the Mohammedans to any one who had left their ranks, and he might well hesitate before he undertook such an arduous task. When once, however, the path of duty had been ascertained, he consulted no more with flesh and blood, but declared to me his readiness to go, though he might be called to lay down his life for his Lord and Saviour. When he bade a sorrowful good bye to us at Chitoura with his interesting family, little did I expect how soon he would be called to the presence of his Lord in the martyr's chariot of fire. I visited him at Delhi when other duties permitted, and often preached with him to large and attentive crowds of people in the Chandni Chouk Bazar and other great thoroughfares, and I heard the last time I was there that his influence was being felt among the respectable Mohammedans, and that one of the princes from the palace paid him an occasional visit during the darkness of the evening. There can be no doubt that many in Delhi who had failed to stop his mouth by fair argument, were too ready to stop it by the sword as soon as the dread of British power was removed, and hence I conclude the townspeople (who knew him, and not the Sepoys from Meerut, who could not know him), on the breaking out of the insurrection rushed on and cut him down; and Silas, an eye witness, who escaped to Agra, says, that between every cut of the sword his murderers said, "Now preach to us, now preach to us;" and I trust his innocent blood will speak to them and remind them of his warnings and teachings. The blood of the martyrs will again, I doubt not, be the seed of the church, and a brighter day dawn on India. It is said his wife, whose name is Fatima, and his daughter are in prison; and should I be spared to meet them on my return to India, I shall try to give a more extended account of our much-lamented brother, whose two sons were killed before his face. That these fearful events may rouse the church to larger efforts and more prayer for the conversion of India, is the hope of,

Yours faithfully,

JAMES SMITH.



## FOREIGN INTELLIGENCE.

## INDIA.

**AGRA.**—The intelligence from our missionary brethren continues to be of the deepest interest. In the midst of anxieties, exposed to daily peril, they still hold fast their confidence in the Lord. As will be seen from the letter below, missionary work is generally at a stand, while in Agra Mr. Parsons and Mr. Evans have been compelled to take refuge in the fort. The mission-house and chapels, with their contents, have been pillaged, burnt, or destroyed. Benares is at present safe, but its security depends, under God, on the success of the British forces in the unequal conflict they have to wage with the overwhelming number of the mutineers. Mr. Parsons' letter is dated Agra Fort, July 16th.

“At the close of June, we were all warned to retire to the fort for safety, where small temporary accommodations have been provided for all families, European or of European extraction, resident in Agra, as well as numbers of officers and civilians, who have come in for refuge from every part of the north-west provinces, so that the present population of the fort is supposed to considerably exceed 5,000. On Sunday, 5th instant, the enemy, consisting of the regiments that mutinied at Neemuch, with others, making in all, perhaps, about 5,000, with eight guns, had advanced to the village of Shahgunge, about four miles off, when part of our European regiment (the 3rd), with some militia cavalry, and six guns, making in all between 500 and 600 men, were led out to meet them. The battle commenced at three p.m. and lasted nearly three hours, and though our force drove back the enemy from their position, yet they were unable to accomplish their object of routing them and saving the station. They had to retire to the fort, and the enemy following on their heels, gave the desired signal to the disaffected city people and the prisoners by setting fire to the first buildings that came in their way, and forthwith flames and smoke arose from all parts of the station. The work of demolition proceeded for three days and nights, during which almost every dwelling had been plundered and burnt. Our mission-house was one of the first to be set fire to, and all the three chapels have been plundered, and the doors torn off, &c., though the English chapels having flat roofs, and not thatch, could not be burnt. Happily, brother Evans had brought the small remnant of his property, save his horse and conveyance, into the fort, and we had brought in most of our clothes and books. The remainder, with nearly all our furniture, is consumed. Brother Evans and ourselves have lost our horses, but our conveyances have been recovered, though

much injured, and likely to be yet more so from being exposed to rain and sun, without shelter, outside the fort gate. I am thankful to have secured my manuscripts connected with the translation, and most of the books immediately needed for that work. But, alas! when shall I be able to resume it?

“I am thankful to say, that no native Christian connected with our mission has, to my knowledge, fallen a victim to the rage of the foe. Most of them are now in the fort, where an asylum is afforded them on condition of their consenting to work in any way that is required of them. Bernard, however, is still at Chitoura. The mission-houses and property, Christians' houses, and workshops there, have all been plundered by the villagers, but the roofs have not been burnt. Bernard is at the zemindar's little fort, and protected by him, and is unwilling to leave the place, could he but obtain some help in the way of men. This he has applied for to the authorities here, but they cannot grant it at present.

“Here we are then shut up in a fortress, and ignorant of the time we may have to remain, of the expectation we may reasonably entertain of relief, or of the steps that may be desirable or necessary on our release (should we ever obtain it) from our confinement. Hitherto the Lord has graciously restrained the enemy from bombarding us. Should they do this, the loss of life must be dreadful, we are so crowded. There have been a few cases of cholera, and diarrhoea and ague prevail considerably, and these again cannot but excite our apprehensions. But the Lord reigneth. We endeavour to prepare ourselves for all his will. May we but glorify him, whether in life or in death! Our postal communication is almost entirely closed, so that we are in great uncertainty as to what is going on in other parts of the country, and the few items we receive that seem worthy of credit are by no means such as to encour-

rage the hope of a speedy settlement of affairs.

"Some of the friends who used to subscribe to the Auxiliary Society here, have been almost beggared by the destruction of their houses and property; and even should Britain retain these provinces, or re-conquer them, and speedily restore order in them, I fear the Baptist cause in Agra will

be greatly weakened. The future is so veiled that it seems not worth while to speculate about it. Should I survive, I hope to keep you informed from time to time of the state of affairs, if our letters can be conveyed. Meanwhile, we entreat a continued interest in your prayers and those of the Committee."

**BENARES.**—Mr. Heinig, under date of 15th July, gives the following description of the daily fears which beset the residents at Benares, and of the interpositions of Divine Providence for their safety:—

"Only eleven days have elapsed since my last, but they were fraught with much fear and harassing consequences; the villagers of Dohee, in the Azimgurh district, were collecting themselves in order to attack Benares, relieve the prisoners in the jail, and stir up the Badmashas in the city to join them; daily reports were circulated as to their number, and the distance they were from Benares; being about twenty miles distant, and not knowing when they might come, spread consternation and fear among all the residents. We of course, being quite alone in our mission-house, feared that should the Badmashas join, we should be the first whom they would attack; therefore, we went for several nights near the cantonment, at Mrs. Cross's, of which one night was the most harassing. At nine o'clock, we received a letter from Dr. Lazarus, to the intent that the village rebels were close to Benares, and that we should come to the mint. Our children were roused out of sleep and carried there; when arriving at the mint, we saw Dr. L. returning home (he lives just opposite the mint). Upon inquiry, he said that it was a false alarm, upon which we also returned, knowing how trying it was to our poor children to sleep on the hard ground; thus it went on up to Monday, the 6th instant, when, about ten o'clock a.m., I observed people running to the city. As they passed my gate, I made, at once, inquiry, and a Sirishtadar, a friend of mine, came galloping and gave me the intelligence that the rebels were eight miles from Benares, and that he had been ordered to keep the police in the city on the alert. I ordered my gari and drove to the mint, and returned it to fetch the orphans and female members there; in about an hour all the residents were gathered in the mint, all the male residents being well armed with guns, pistols, swords and spears. You should have seen the crowd; there was hardly sleeping room for a man's length to be had. During the day we were in the greatest expectation of the issue. European soldiers and Sikhs, about 200, and two guns, had been sent to meet them. At last, at four o'clock p.m., the

alarm bugle was sounded, and we distinctly heard the booming of our guns, which lasted one hour, when all was quiet. At about six o'clock p.m., the commissioner, with Col. Gordon, came and brought us the joyful news that the rebels mustered 600 strong, that they were defeated with the loss of about 200, and that not one of our men was hurt except a Sikh sardar, Suraj Singh, who received, upon his killing two, a sword-cut over the knee. About seven o'clock, the European soldiers returned, and as they passed the gates of the mint, the whole guard ran to make inquiry, upon which they gave them two hearty cheers.

"Next morning every one went home; but during the day, and the following, we heard that the village rebels gathered themselves again, and had invited three other villages, which invitation they accepted. They had sent their men stealthily into the city, to make sure of a city rise. Daily, in the open street that passes our gate to Seerole, we saw swords being sharpened, and muskets put in order, with the intent of massacring Europeans; fearful reports were again circulated, and it was thought that they would come near Benares about Saturday, the 11th instant; but on Friday afternoon, those rebels of three villages sent in a deputation to Mr. Tucker and Mr. Gubbins. The purport of their message was, that the villagers had no desire to fight the Sarkar, as they would profit nothing thereby, and that they desired to live henceforth peaceably under the Sarkar's rule, etc. They received in reply, that it was not the intention of the Sarkar to fight with their ryots, but to punish only the mutinous soldiers, etc. Upon which, a pakka razinama was written and signed by the deputation; then they were feasted with sweetmeats, and every one received a pagri; they went away rejoicing, and thus ended all fears on that side. But, oh! we are living as it were on a stormy ocean, where wave upon wave puts the ship high and low. No sooner had this fear passed, when another seized the minds of the residents, far more powerful than any before; it was now made

known without the least shadow of a doubt that Col. Wheeler and his whole party, above 600, had been treacherously and cruelly massacred at Cawnpore; viz., when all provisions had been spent, and nearly all his ammunition had been exhausted, upon the colonel's advice, they all sent a petition to Nana Sahib, the would-be king of Cawnpore, to give them the word of honour to allow them to pass unmolested to Allahabad. He gave his word of honour, and they, above 600, embarked in boats. When they were passing Cawnpore, they were fired upon with grape-shot, and every soul was destroyed; one boat was a few miles ahead, but that they fetched back, took the inmates out, brought them on the parade ground, and there they shot them. Mr. Grogson's servant's (Musadi's) son, Kasi, alone escaped by swimming with some of the boat-people, across the river, and came, after much fatigue, and stripped of every vestige of clothes, to his father, who brought him before Mr. Grogson, and told the mournful story. Mr. G. wrote a note to Mr. Tucker, and sent it by Kasi, and strange to say, Mr. Tucker sent him away with saying, "Yes, we know it." It is most painful to our feelings to know how those gentlemen in authority endeavour to keep every such disaster concealed, which, notwithstanding, cannot be hidden for any length, and which has a most pernicious effect, that of mistrusting any of their notifications.

"Yesterday we had cheering news! viz., Gen. Havelock left on Tuesday week for Cawnpore, with a goodly army and ten guns. Last Saturday he arrived before Futtehpore; his people being quite fatigued, they were ordered to halt and rest. Outposts were sent close to Futtehpore, to spy out how matters stood; but they soon returned, and when our men lifted up their eyes, they saw a formidable army coming out of Futtehpore, consisting of three regiments of cavalry, four foot, and eleven guns. Fatigued as our men were, they were put at once in battle array; the guns were opened upon the enemy, which told fear-

fully; the enemy's cavalry endeavoured to come on our flank, but the Fusiliers, who were armed with the famous Enfield rifle, did not allow them to come, but shot one after another, until the rest fled as fast as possible. The enemy's infantry suffered also; so much that they ran away, and our men pursued them for seven miles to the right and left. Our army lost very few, but great was the spoil; eleven guns, all the ammunition, their treasury (in four boxes; some of the guns were still loaded, so little time they had), two mortars, and all their baggage; in fact, they ran away empty-handed, but our people found also a great quantity of ladies' apparel of those that were destroyed, and jewels in quantity.

"Steamers, it is said, are now coming up filled with soldiers; but so it is in these evil times, that when one notice is cheering, another notice is damping our spirits again; for the Gwalior contingent has now turned from us and towards the rebel side, consequently Agra is in great danger. The last news from Agra came seventeen days ago, it takes so long on account of the round-about route. But what may happen in seventeen days! nay, in one day! The most faithful states may be to-morrow our enemies; for this sort of mutiny and rebellion works like leaven, almost unperceived, and hence we are almost unprepared for it. But our constant prayer is, as we alone depend upon our God and Saviour, that in mercy he may arise and look upon the doings of men, and say to the adversary of our souls, Hitherto thou shalt come, but no further. Oh, that soon all this bloodshed might cease, and the cruelty of God's and his people's enemies be stayed! We fear we shall be still on this mighty and dangerous ocean of convulsion for some months, until help from England arrive. It is now evident that this conquered land must henceforth be treated as such; for the people have so sadly and wantonly abused the times of prosperity and peace. May God in mercy bring good out of all this misery and woe to his own glory!"

**DACCA.**—In this Mohammedan city, our brethren seem to have been obliged for the present to discontinue their open-air preaching. Mr. Bion thus writes under date of June 30th:—

"How little did I think, when I last wrote to you about the Government's proclamation, that our preaching in town and country would come to a standstill! But so it has come to pass since my last letter. I consulted the brethren in Calcutta as to what measures ought to be adopted. They all thought it highly imprudent to go on preaching.

"So we stopped; every week the danger

increased, so that we had our guns loaded with bullets near our beds, and everything ready to defend ourselves. God, in his great mercy, has spared, hitherto, all East Bengal from mutiny and massacres; but we had very anxious and sleepless nights for some time.

"The magistrate said that he would stop and arrest me if I should attempt to preach; but he has been removed, being a

mere boy, and on his account Dacca was in imminent danger at one time.

"Since the arrival of 100 sailors and four 12-pounders all remains quiet; but the residents patrol at night, and this prevents the lower classes of Mussulmans and Sepoys from making any row.

"It appears that the Mussulmans are at the bottom of all, and it having become a sort of religious war, we may have the more confidence in its utter destruction and the victory of our troops. We cannot yet preach, the people are still very much excited; but we pray the more, and I hope, after a month more, to begin again, though it is quite certain we shall have to preach under insult and blows, if not something worse. I wrote to Mymensing to ask whether I could do something there; but it seems to be worse there, and consequently I must abandon my rainy season trip. Disbanded and disarmed Sepoys are roaming all over the country, and, instead of hanging them, Government shows the most foolish leniency. But we look to you in England, and we are almost sure that the whole nation will be roused by the horrid and savage massacre of ladies and children in the upper provinces. If the home authorities do not take the govern-

ment into their own hands, India may be lost and every European slaughtered.

"Even in these troubled times I have a candidate from the Leukya river, who remains steadfast under all threats of his relations. I am impatient to be let loose again, because now our lips are shut, and circumstances require us to keep silence. All our native brethren have as yet been left unmolested, though I think the Tipperah church is in the midst of threats and insults, in a more dangerous position than the others.

"All travelling has become not only unsafe, but very dangerous as to life, and a missionary is the worst off among Mussulmans and the roaming Sepoys.

"We have 200 Sepoys here, who, though known to be disaffected, are not disarmed, on account of some foolish fear and pretence of their loyalty. They would kill me any day if they could get me out of town somewhere. Some have boasted at Furreedpore that they stopped my preaching, and that from now no Padres dare to stand in the streets and preach. But they shall see and hear soon that the gospel is not stopped for good by a band of faithless, cowardly murderers, as they have proved to be."

**MONGHIR.**—At this station our brethren have been thrown into great anxiety by the discovery of a plot among the Mohammedans, headed by one of the native officials, to rise and destroy the English and Christian inhabitants. As may be supposed, the manner in which the delinquents were treated has not tended to lessen their fears. Mr. Lawrence writes under date of July 16 :—

"As I know you feel interested in our welfare, and have expressed a wish to hear from me occasionally while the present excitement lasts, I will write a few lines to let you know our present case. No disturbance has yet broken out, and, I may say, we are quiet; but I cannot say that we are by any means safe. A plot has been concocting by the Mohammedans to murder all the Christians, Europeans and natives, both here and at Bhagulpore. It was brought to light only last week by Inayat Hosein, a respectable native Christian from Muzzaffarpore, who has been residing a few weeks here. He accidentally—providentially rather—received information that a suspicious letter had been written by certain parties here to the Nazir in Patna, who assisted that rebel Ally Hareem to escape, for which the Nazir has been since arrested, and hanged, I have heard. He thought it probable the letter was in the Post-office on the 7th inst., and went to the magistrate and gave information. The post-box was opened by the magistrate and the letter was found. In it was a long list of names of some of the principal Mohammedans here who, it stated, had agreed to a plot,

which it disclosed, of murdering us all on the feast of Bugr-Eed, for which subscriptions had been entered into, men hired, and arms provided. The purport of the letter was to request that the promised assistance in money and desperadoes might be speedily sent from Patna, as the time was drawing nigh, and they were all ready for their work. The evidence that the letter had really been written by the men in whose names it was sent, appeared so conclusive to the collector and magistrate, and other Europeans who heard the proceedings of the case, that the magistrate arrested the two principals, and immediately after investigation sent them to the Commissioner of Bhagulpore in double irons. But to the surprise of the authorities here, and to the disgust and indignation of all the European residents, the commissioner is reported to have dismissed the case even without investigation. Certain it is, he ordered their irons to be taken off, and the men returned to Monghir in triumph. The discovery of this plot and the manner in which it has been dealt with by the commissioner, have greatly increased the alarm felt at this station. In

the letter it was stated that the irregular cavalry at Bhagulpore had agreed to join the insurgents; and it is well known that many of them are very disaffected. Should there be any rise of the people and they are joined by the irregulars here, there will be none to oppose them but the residents and some railway gentlemen. The latter are so disgusted, that they are seriously talking of leaving the station, in which case there will be a very small number of men left. Most of the ladies who are able, are leaving. Nearly half our English congregation are gone. Our friends strongly urge me to

send Mrs. Lawrence away, but she cannot make up her mind to leave alone; and it is not my duty to leave until compelled. Now that the whole affair has come to light, and the Patna men have either been arrested, or obliged to fly, I do hope there will be no rising. Still with so many enemies around us we cannot feel ourselves secure. And until after the Eed is past and we receive more satisfactory news from the N.W., we shall be under apprehensions of danger. I am thankful to say, Mr. Broadway and ourselves continue well."

SEWBY.—Our esteemed missionary, Mr. Williamson, though not without much anxiety, is hopeful that the district in which he labours will not be thrown into confusion. He writes as follows, under date of June 30:—

"The inhabitants of Calcutta, Serampore, and many other places, have been greatly alarmed, without, however, suffering anything further than the discomfort of a temporary absence from home, among those who fled to places of greater security; nor have we ourselves, at this station, been without fear and danger. It is true we have a detachment of Sikhs to guard us from the Sontals, Sepoys, and Mussulman inhabitants; but after what has already transpired among native troops, who can repose any confidence in them? These men, however, let it be said to their honour, refused repeated solicitations from another regiment to join them in taking this place, and disposing of all its European inhabitants.

"We ought to be deeply thankful to a gracious Providence for preventing the intended outbreak here and its dire consequences, and also for disconcerting the diabolical schemes of the Mussulmans in Calcutta and other places. We hear that they intended the ensuing month of August

for the execution of their infernal plot, which was to cut off all the English at one blow. The impatience of the Sepoys spoiled the affair, by commencing ere their plans were fully matured. We long for troops from England to save our country, our lives, and I may add the cause of God too. In the meantime, missionary labours have been seriously interrupted at some of our up-country stations, though not much so in Bengal; at least our labours here have been hitherto prosecuted without interruption. Along with our native assistants I have preached the gospel daily, and often twice a day, in the town and neighbourhood during the past hot season; of late our hearers have been fewer than usual, and some of them, Mussulmans, not a little rude. We trust the Lord will have both our prayers and yours for the speedy suppression of the rebellion for peace and safety, and that God would overrule all these commotions for the temporal and especially for the spiritual welfare of the people."

BACKERGUNGE.—Mr. Page, under date July 17, refers to some of the sorrows which the fearful atrocities of the revolted Sepoys bring upon the families of the obnoxious Englishmen. After a slight reference to the events at Delhi, he says:—

"Verily, the very foundations of the Government seem trembling. To my mind, it does appear that God would teach the Government how they have ignored him and his dear Son, and been ashamed of the name of Christ, and on what a broken reed they have been leaning. Alas! for the hundreds slain, and the hundreds mourning over the loss of all dear to them!

"We have just run down to Calcutta for a few days to comfort my wife's mother. One of her sons, James Wells, was near Agra, in the toll department. In endeavouring to escape with his wife and four children he was waylaid by some of the muti-

neers, and shot through the head; his wife was wounded with a bullet and sabre-cut, and one of the children was wounded, too. He alone perished. The rest escaped. Soon after, and their son William Wells, who was captain of one of the flats having troops on board, died off Allahabad. My poor mother-in-law is borne down with grief, and that's why we have run down. I shall return immediately. There is no danger just now at Barisaul; but there can be no confidence indulged in. And I would, therefore, be near the Christians; I go through with them a life of danger, or endure with them the death of faithful witnesses. No

one can say what is coming next. Our time may soon come.

"At Barisaul we are still moving. The Governor-General's proclamation is thus interpreted and explained by *beat of drum in every market*: 'the Governor, the big

Governor Sahib, has forbidden any man embracing Christianity!' Our judge's hostility, these proclamations, the Zemindars, the Ferazur, the Cants, all united, form a formidable obstacle to success, and even to labour. But God is with us."

JESSORE.—Mr. Sale's remarks will be read with much interest, addressed to Mr. Underhill, under date of July 1:—

"Allow me to congratulate you on your safe return to our dear fatherland.

"Alas! how many have longed for their fatherland in vain during the last two months! how many whose eyes have been closed in death—death of agony and shame! How little you or any of us thought of all this when we were in the Traffords' dining-room! One's mind almost refuses to admit the horrid reality, so hideous, so fiendish is it in all its horrible aspects and relations.

"How little we know of the heart of the native! However, I suppose they are sincere in these deeds of villany and brutality.

"Think of the very regiment which sent a petition to beg that they might not be judged by the conduct of their fellow-Sepoys, and asking to be sent against the mutineers at Delhi, and who received sweet words and compliments from Lord Canning in person—think of that regiment almost immediately afterwards plotting to perpetrate in Calcutta a massacre on a larger scale and with more studied atrocities than those of Meerut, Delhi, or Allahabad. Swords, jagged so as to cause exquisite torture, and other instruments of cruelty, such as Orientals and Jesuits only know how to invent and to employ, were found hid in their huts. They have been disarmed, and the Government allowed a lot of them to escape—desert, and then began, at the suggestion of the new commander-in-chief, it is believed, to think about a law to punish deserters.

"I hope they are sending out more troops. The force sent to China is to be

brought into Calcutta. In time the English will be stronger than ever here. But as I once wrote to you, we want young *God-fearing men* of enterprise out here as *merchants, or large farmers, or zemindars*. Let us have decent administration of justice, simple and cheap, clear tenure of land, good police, and roads, and all else will come right with more English troops and more Englishmen of the right sort to guide the commerce of the country.

"My object in writing to-day is simply to let you know that we are all safe, and that I think there is little fear here now. Our danger arose from those dreadful Sepoys, who slipped through the fingers of the Government. However, the after thought of Government will, I think, protect us; for the judge, if not the magistrate, has power to seize and hang, without appeal, as the law wisely says, any deserter at once, if he sees cause, or he may send him to Calcutta to be dealt with there.

"You may judge that with my wife and family here in this lonely place, and with these dreadful tidings coming in more and more frightful shapes from Calcutta daily, I have not been able to go about much during the last two months. However, I am thankful to say that I have got on with our little purchase building at Jessore, and a nice little place it is; but it is hard work. Will the Committee do nothing for this, or the place at Khoonah? I sadly want a place where I can go and stay, and meet the native preachers frequently at Khoonah."

At a later date, July 15. Mr. Sale gives the particulars of the discovery of a plot to destroy the English residents of Jessore; but which, through the gracious providence of God, was timely discovered:—

"I wish to recall a single word of the '*cheering*' part of the letter, notwithstanding the awful events that have passed and are passing over us here. If—as I hope may be the case—English supremacy is established here more firmly than ever, I trust these horrors may deepen the tone of native Christian piety; and if that result be once obtained, we may hope for much from indigenous ability—it is not mind, but heart that we want here.

"In Jessore we have been very quiet,

and up to this time I see no signs of disaffection amongst the people of the district; but with that strange want of foresight which marks the conduct of almost all (thank God, not quite all) our men in authority, the Dacoity commissioner has placed here, under a native baboo, about thirty Sepoys—*some disbanded ones*—as a guard; and as it has happened in so many other places, the guard has been the cause of the first appearance of mischief in Jessore. It has happened, however, about

a week since, in God's great mercy, that a plot they, the guard, had formed to release the dacoits under their care, and to commence a disturbance, became known in consequence (it would seem) of a quarrel amongst themselves. Two men informed the baboo, and he informed the magistrate. The sahibs in the station went in a body and seized the ringleaders, and disarmed

the rest. One of the men has already been sentenced to transportation for life, and others await their trial. I *hope all danger is over*. I hear from Mr. Anderson, that some fakeers have been attempting to excite the people at or near Satteriya; I trust, however, that the vigorous measures taken by the magistrate will nip the thing in the bud."

HOWRAH.—The calm confidence of our missionary, Mr. Kerry, and his freedom from the panic which in the month of June seized the inhabitants of Calcutta, are striking. This station, our readers will remember, is divided only by the river Hooghly from the metropolis. He writes under date of June 15:—

"At Howrah matters go on very quietly, and as I lead a very retired life here, I seldom learn the appalling stories which are told, till they are old and are acknowledged to be foolish; thus I escape the anxiety and excitement to which many of my neighbours are a prey; for I think it would be impossible to be free from exaggerated apprehensions, whilst knowing there was *some* cause, you continually heard wild surmises, and terrible tales of plots and schemes for the entire destruction of the English race.

"Mrs. K. and I have happily been free from great fear, in part because we have heard little of the gossip about our dangers, and in part, and I think chiefly, because we could commit ourselves to the gracious care of our God. This we have done, assured that he has placed us here, and will care for us wisely and kindly.

"The mission work at this station goes on as usual; Golab continues to give me satisfaction, four mornings in the week are spent by him in giving religious instruction in the two Bengali day schools. Every evening, save Saturday and Sunday, he goes preaching in the bazars and streets, and up to the present time has met with no interruption. On account of the disturbed state of things, this is worthy of notice, because at Alipore the native preachers have been ill-treated, and for awhile

have in consequence desisted from preaching.

"I am still making encouraging progress in the language, and hope in due time by the blessing of God to become a faithful and efficient preacher of the gospel in Bengali.

"I am still frequently visited by youths from the Anglo-Vernacular school in this neighbourhood; they come hoping to obtain assistance in their English studies, but professedly to *learn* Christianity. At one time six youths from fourteen to nineteen years of age came to me, asking permission to come three times a week to read the Scriptures. I consented, the time was fixed for their coming, and to my surprise they came. We spent one hour in reading and conversing on the first twelve verses of the first chapter of John's Gospel. I dismissed them with prayer. In two days they were all to come again, but only *four* came, and since then only two have come; but these two have come nearly every day and have manifested a degree of earnestness and intelligent thought about religion which has made me hope that a work of grace was indeed begun in their hearts. Should it be so you will hear of them again. One of them is a Brahmin, and shows a very full acquaintance with the gospel.

"Both of these youths were for awhile scholars in Dr. Duff's school at Calcutta."

## CEYLON.

As intimated in the "Herald" for July, our dear friends Mr. and Mrs. Allen have arrived in safety on the field of their missionary toil. Through the good providence of God the voyage thither was pleasant. On arriving in Colombo, they received a very hearty welcome, and arrangements were made for Mr. Allen to preach once on the Lord's day in the Pettah chapel. The other service will be conducted by Mr. Dunlop, a member of John-street church, London, and by our highly valued friend, Dr. Elliott. It will be gratifying to many of our readers to peruse the following account of a visit to the native Singhalese church, meeting in the suburb of Grand Pass:—

*Mr. Ranesinghe's conversion.*

"On Sunday, April 2nd, we visited the church at Grand Pass, a church specially interesting as being amongst the very first formed by good Mr. Chater, who founded the Ceylon Baptist Mission, having come to the island from Burmah in 1812. The present pious and intelligent pastor of this church is the Rev. C. Ranesinghe, the history of whose conversion is a striking illustration of the various modes in which God works to bring about his purposes of mercy.

"From a child the religious feelings seem to have been strong in our friend, and as a Buddhist (in common with his whole family) he was a special favourite with the priests, whom he constantly joined in such devotional services as Buddhism enjoins. The feeling that *sin* existed was ever present with him—as well as the idea that it must be somehow atoned for. While in this state of mind, he one day heard another heathen child remark, 'The God of the Christians died for them.' These words made a forcible impression on his mind, and a feeling—as he describes it—of mysterious love to this as yet unknown God sprang up in his heart. This feeling never was effaced, and when his father took him to Matelle, and he had the opportunity in the Baptist chapel there of hearing the gospel of the crucified Redeemer, he at once embraced it. After due examination, the late revered missionary Daniel baptized him, and seeing in the young Christian indications of the necessary qualifications for engaging directly in the work of preaching *that* Christ crucified who had proved his own salvation, Mr. Daniel began training him for the ministry. Mr. Dawson continued the work of tuition, which was completed by the late Mr. Jacob Davies. The latter placed Mr. Ranesinghe, whom he much respected, in charge of the church at Grand Pass, in 1846; the number of members was then 30, it is now 61, although much care, and in many cases much hesitation is exercised respecting the admission of persons to the church, before which they are invariably brought sometimes more than once. There are at present seven candidates for baptism, whom, in accordance with the usual custom, the pastor of the church meets after service on Sundays. He at the same time superintends a Sunday school, at which a large proportion of the children in the week-day schools attend. The deacons and leading members of the congregation aid in the Sunday school, and take their part in delivering addresses and offering up prayer at meetings, which are held in private houses almost every evening of the week.

"In addition to the Grand Pass church,

Mr. Ranesinghe has the oversight of that at Mattakoolie, and of a station about eight miles from Colombo, on the Kandy road.

*Grand Pass church.*

"The average congregation at Grand Pass consists of about 80 adults, and 30 to 40 children. Four schools (one for females), with an attendance of 125 children, are attached to the church under Mr. Ranesinghe's supervision.

"From his people—very poor when compared with the European standard—the monthly collections amount to about £1 15s. This sum defrays the incidental expenses of the congregation, and supplies 10s. per month of the pastor's salary. One of the four schools is also supported by the people. To those best acquainted with the means of the people, and the recent date at which the principle of self-support has been pressed upon them, this will appear no unsatisfactory step in the right direction. Another interesting feature in this matter is, that those parties who cannot contribute money devote the produce of one or more cocoa nut trees to the support of the church.

*The deputation.*

"On the occasion of our visit, we did not fail to bring prominently before the congregation the saying of the Lord Jesus, 'It is more blessed to give than to receive,' and to impress upon them that the moment a man was converted he ought to begin earnestly to work for Christ, to spend and be spent in the service of Him who so loved him. Without in the remotest degree questioning the propriety of the course pursued by missionary bodies, in sending forth paid agents as evangelists, and even for a season supporting them as pastors, we were able to point to the present position of the Pettah church, enjoying the free ministrations of two of its members, as a practical exemplification of what we should wish to see prevailing amongst our native brethren. The response to this appeal was very cordial, and our reception altogether most pleasing. We were requested to carry back messages of love to the Pettah church.

*The service.*

"Mr. Ranesinghe opened the service by reading, singing, and prayer; and it should be mentioned that the singing was conducted in a very praiseworthy manner. Mr. Ferguson then gave a short address, stating the object of the visit, and introducing Mr. Dunlop, as a gentleman from England, who, although not paid for labouring, yet felt that he could not labour enough in the cause of the Lord Jesus.



Mr. Dunlop then addressed the people on the love of Christ, and was most attentively listened to by a large congregation of 150 respectable and intelligent Singhalese. This was the first native church ever visited by our brother, and he was deeply and pleasingly affected by all he saw and heard. It was very striking to see an aged widow baptized by Mr. Chater, and probably the oldest member of the Baptist communion in Ceylon pouring out words of affection over the clasped hand of the member who had most recently joined our ranks. Mr. Ranasinghe believes that in the heart of this, and other aged members of his church, there exists much love to Christ and to His cause. When service was concluded, forty-two of us sat down to commemorate the dying love of the Lord Jesus, and, after many expressions of love

on both sides, we parted—we believe with mutual gratification and profit.

“It was interesting, to learn from Mr. Ranasinghe, that he keeps up a regular correspondence with absent members, one of whom, stationed at Rambodda, is earnest and active in his Master's service. He has been the means of bringing two persons to the knowledge of the truth, one of whom is now in Colombo, a candidate for baptism.

“The church at Grand Pass is indeed a pleasing sight and a green spot in the desert, but it makes the wilderness around it seem more dreary still; it therefore calls for fresh exertion and fresh prayer, for though it be pleasant to see these brethren so simply and earnestly serving their Lord, one is almost forced to inquire, What are they among so many?”

## AFRICA.

Mr. Diboll, under date of January 26, has favoured us with the following very interesting account of a baptizing scene:—

“When I last wrote, I spoke of the probability of soon adding to our numbers. We had five candidates, four for baptism, and one for restoration. The state of things around us made us inquire as to whether it would not be better to wait the departure of the mail, as a report was in circulation that all the Roman Catholics were to leave the island by it. We thought of waiting, and while we were deliberating and praying the Governor was talking loud, and threatening what he would do in case we baptized. Some of our leaders were filled with fear. Deacons Wilson and Smith were filled with indignation; my own mind was kept in peace. We met for prayer and conference, and resolved to baptize at once, and to know the worst. It was Thursday night. On Friday we met at the usual five o'clock prayer-meeting to seek help of the Lord, and to strengthen one another, immediately after which the whole church, and some of the inquirers went to work clearing the bush and preparing the place for preaching, and in less than two days all was ready. Our Friday night and Saturday morning services were full of interest.

### *The baptizing.*

“Lord's day morning broke out fine (after a fearful tempest, which lasted nearly all the previous night), and we enjoyed a singularly happy season. The scene was beautiful; could a stranger be brought suddenly to it, he would be dumb with admiration. Before him there is the opposite bank, rising about thirty

feet, and nearly perpendicular, covered with luxuriant vegetation, and surmounted with lofty trees. On the left is a beautiful waterfall, which keeps up its incessant roar, not now loud enough to disturb us; on the right is impenetrable bush, through which the mountain stream winds its way to the brook before us. We are standing on a cleared piece of land about fifty feet deep, and is almost the only smooth plain in the neighbourhood. Here, at one end and near the water, a small tent is erected. In the centre a table and chair supply the place of a pulpit, and benches, chairs, huge stones, &c., accommodate nearly four hundred ebony figures, representatives of almost all the nations of western Africa; and as they rise and sing—

‘Jesus, mighty King in Zion!  
Thou alone our Guide shalt be,’

an impression is made on the heart not easy to be described.

### *The baptized.*

“Of the four men who were baptized on this occasion, we may say that they have all been slaves, and all of different nations. One is a Congo, who with six others escaped several years since, and crossed the sea several hundred miles in a canoe. Another was a slave in Bonney; became a favourite with King Pepple, who made him a chief; he traded and was successful, and had more than 200 slaves of his own. When Pepple became unpopular, our friend lost all his property, his slaves were massacred, his wife and eight sons killed before his eyes, and he escaped as with the skin of his

teeth. One is an Aku, who was brought here by a British cruiser, and became the servant of Deacon Wilson. The last is from Bayon, in the Moko country. His master died here and left him free.

*The governor.*

"About two o'clock on Lord's day, the Governor sent for brother Wilson, and inquired how he dared to do contrary to his orders, in baptizing strangers. Wilson replied that the Governor had never spoken a word to him about such a thing. . . . Wilson was dismissed with the assurance that we should all be brought up to court the next morning. But this was not allowed to spoil our afternoon meeting, which was a time of blessing. In the evening some of the leading brethren met at my house for prayer and conference; it was a time of refreshing.

*Progress.*

"The number of inquirers is increasing, and there are some cases of deep interest. May the Lord of the harvest give us a rich ingathering.

"During the past year I have buried three of those whom I had previously baptized, and this day have been called to bury another besides. In the last year I buried

CAMEROONS.—The communication below, from Mr. Saker, will inform our readers of the difficulties in store for a missionary, of the anxieties which accompany his work, as well as the state of our mission on the continent at the commencement of the year:—

*His accounts.*

"I have now so far made up my books for the last two years, as leaves me free from all anxiety, and enables me to show that all my debts are paid, a sufficiency of stores in hand for *all* immediate wants, and the expenditure within manageable bounds.

"My receipts and disbursements for the last two years have been so involved that it is not possible to separate them. I tried to make a settlement in June last, but the difficulty of getting books and persons together, separated by so many miles of water, prevented its accomplishment. But now, at this date, the last entry is made in my books, and the last payment for this year is made. If I owe anything now it is to the committee, and for that I must give my heart and soul, and strength, till time or death ends our long connection.

*His boat.*

"My boat has cost me a vast amount of labour. I hope and pray that God may make it the instrument of bearing the gospel to yet more of the thousands around us, in rivers and creeks far and near. Some

some of my most anxious inquirers. Truly this is a land of death. You see a man walking in comparative comfort one day, and the next day he is a loathsome carcase, whom no man can endure, and all is hurry till he is buried.

*Funerals in Clarence.*

"It might be interesting to some to know how we proceed in cases of death here. A person dies, say at eight a.m.; we try to buy a gun chest; if none are to be had, then a rough coffin is made, boards not planed; the coffin is covered with blue cotton cloth if the person was married; if single, then white calico is used. At about four p.m. the pastor is told that the people are waiting; this is perhaps the first word he has heard about the death. He goes to the place (not into the house), the coffin is brought out and placed on a chair, and the first four persons who are seen in the street are expected to take the coffin on to their shoulders and bear it away to the grave, where a short address is usually delivered, a portion of the Word of God is read, prayer is made to the Most High, and all is over, each one seeking his own home. To linger about the house of the departed, as is often done in England, would probably be attended with fearful results."

months since I informed you that the top rail was gone. When the weather allowed us to repair, I saw the extent of the evil. Two years since the rail decayed at places, which were cut out and new pieces substituted; now we find not an inch left undecayed; the same also of the top board. A small piece of each I send to you. I do not think we can complain of the builder. I trace all the damage to the sun, scorching it for hours day after day. One season on the coast I think quite sufficient time to damage any boat *exposed* to the heat. The keel was seriously injured also by worms; this we have removed, and made a new one. As the strain on the boat is now greater, I have put a keelson inside and bolted it firmly to the keel. This has made it very strong. All the upper part of the boat I intend to protect from the sun by a covering of felt, so soon as I can get a few days to attend to it.

"The building expenses at Clarence have been too heavy, but perhaps unavoidable, in consequence of my sickness and visit to Europe. I *hope* that is done for the present. This coming year will be nearly free from expenditure there.

*Destructiveness of white ants.*

"At Bimbia the mission house is nearly eaten up. I fear the house will be scarcely able to shelter further while I substitute a substantial cottage of brick. That you may see (better than hearing) what evil the white ants cause to wooden structures, I laid hold of a piece of my chair and put it into the box. You will perceive the inside only is eaten. The outside of a chair (or timber) looks sound—till my wife or a friend heavier than myself sits down, and then they suddenly sink to the floor. Thus, a friend sat down with me one evening, and three chairs in less than three minutes gave way. In my short African life I have worn out three sets of English chairs. You will not wonder that I asked you at last for mahogany, which the ants will not eat. During the time I lived in a wood house, you would scarcely believe how many new timbers I was compelled to put in to prevent being entombed alive. With the coming year I expect to finish all needed buildings at Cameroons. Bimbia cottage will be next. By that time Clarence may be given up or settled, so as to show us what best to do.

*His schools.*

"My school expenses at Sierra Leone are nearly at an end. I hope God will direct us here so as to meet the growing want of a training school. To keep sending them away is too great an expense.

*Improved progress anticipated.*

"I have established nothing new since my return, but have kept every department

filled up, while my attention has been divided and directed to the repair of all the injury we sustained by my long absence. The close of the year comes at last, and I look forward with much hope for the year now coming. Our Heavenly King will mercifully direct us in our new work as well as in our old. Mr. Eveden, whom I engaged for work at Bimbia before I left, and is still considered as one of our number, has been in such feeble health as to prevent him from entering on his labours. A note received a few days since from Clarence informs me he is again suffering from fever.

"One of my young men is too deeply involved in his trade to leave me the least hope of his return to a healthy state of heart and Christian life. All others are going on hopefully.

*Converts.*

"The name of 'Nkwe' (pronounced nearly as ing-kwa, the final vowel as in our fate) is allowed on my papers; I enter his name with much satisfaction. A letter written years since informed you of the baptism of several; one was specified as a prince, another a slave; the former, under the honourable name of Thomas Horton, has been known in our books some time; the other has trod a very lowly path, but equally useful, till at last we have separated him for the work of an evangelist. The whole country is at present his field of labour.

"I have no room to rewrite some rough notes I made while making up my accounts; I will enclose them as they are."

## INDIA.

Since the former portion of this No. of the "Herald" was in type, more recent intelligence has been received from Bengal, which we hasten to lay before our readers. It will be seen that the causes for apprehension have increased. Benares is seriously endangered by the Dinapore rebels, while we are in ignorance of the fate of Mr. Kalberer and his family at Patna. Three weeks since we learnt that a plot was discovered among the large Mohammedan population of that fanatical city, which was timely discovered and frustrated. The mutiny at Dinapore will probably encourage an outbreak at Patna, from which it is distant only ten miles. The whole of Behar is reported to be in a state of excitement, and it may be that our new station at Gya may, like Muttra, be destroyed. From the intimations contained in the following letter, and which we do not think it just to the anxieties of our brethren to withhold, it will be seen how inefficient are the measures taken by the Government, while it cannot but be cause of grief to every Christian, that the Governor-General in council steadfastly refuses to allow a public gathering of the Christians in Calcutta for prayer, for fear of hurting the feelings of the Hindus and Mohammedans. The latter are known daily to offer prayers in their mosques for the entire subversion of the English power, and the extermination of every infidel. We repeat our earnest entreaty, that every reader will become a suppliant at the

throne of grace, that he will there present the case of our brethren and countrymen to the tender pity of our God. He alone can be their shelter from this fearful storm, and can keep them in safety till these calamities be overpast.

Mr. Thomas, under date of August 7th, thus writes:—

“I fondly hoped that by this time I might be able to write in a more cheerful spirit, and about more pleasing subjects than have filled my letters for the last three months; but, alas! the evil has not abated, and our anxieties, instead of subsiding, have very much increased. I am not an alarmist, and have considered it a duty to look at passing events as calmly as possible, and to do all I can to allay the fears and anxieties of others; but I cannot tell you with what earnestness of desire we are looking out for the arrival of troops from China and elsewhere. I doubt not it is with many a subject of daily prayer that ships with English soldiers may soon come in.

“We are still without authentic news of the fall of Delhi; indeed, it is said that the siege has been raised. There has been much fighting, and I believe in every engagement the mutineers have been beaten; but they are being constantly reinforced by the arrival of fresh bodies of mutineers. It would also appear that there has been a woful lack of good generalship, and of means and appliances for carrying on the siege with effect.

“General Havelock succeeded in retaking Cawnpore; but, alas! all our countrymen, women, and children, had been horribly butchered. He crossed the river with his army, in order to move on Lucknow and liberate our countrymen there. He fought two battles the first day, and took some fifteen or more guns; but for his little army his loss was heavy. He moved on and got within about four miles of the residency at Lucknow; but the whole of that distance was defended by strongly-built houses on both sides of the road, and those houses loop-holed and filled with the enemy, so that his little army would have been exposed to a murderous fire all the way with no means of defending itself or fighting the enemy, except at a fearful disadvantage. The troops were also suffering from disease and exposure, and though eager to avenge the cause of their murdered countrywomen, yet to proceed without reinforcements would have been to risk the very existence of the little army; hence, Havelock concluded to fall back on Cawnpore.

“We fear this movement, though doubtless necessary and wise, has sealed the doom of our friends and countrywomen at Lucknow. There are among them many women and children, who had fled there from other places. There appears no possibility of relieving them, and we, therefore, much fear the Cawnpore tragedy with all its hor-

rors will be acted over again. I fear Havelock will be disappointed in regard to reinforcements which he had been calculating on. Troops which should have gone to his aid are required nearer home—*i. e.*, in Calcutta. The folly and incapacity of General Lloyd, at Dinapore, have resulted in his allowing three regiments there to walk off with their arms and ammunition, spreading terror and slaughter through the country. The troops at Berhampore have been disarmed, otherwise they were on the point of following the example of their comrades at Dinapore; and when the news of the result reached Chota Nagpore the regiment there caught the infection, and their commanding officer had a narrow escape. Intelligence was received by the authorities in time for them to arrange to send off the women and children, and others, including the missionaries and their families, who have safely reached Calcutta, but with little besides the clothes they had on. Thus, heavy losses have been entailed on many persons, and extensive districts of country thrown into a state of anarchy through the folly and cowardice of the general commanding at Dinapore. He had been often warned and urged to disarm the native regiments, but would not do it. At last he threatened them, but allowed them nine hours to make up their minds whether to submit to the indignity or not. That time they employed in furnishing themselves with cartridges, caps, &c., and then marched off. The general, on learning the news, ordered out the 10th European Regiment, and went with his staff on board a steamer, leaving the 10th without instructions, or any one to direct their movements. From such blunderings and their consequences, you will not wonder at the unsettled state of the country, or that the people are endeavouring to make their escape to Calcutta from Benares, Patna, Monghir, &c., &c. We are expecting Mrs. Heinig and Mrs. Gregson, and, probably, both Mr. Heinig and Mr. Gregson will follow soon, if they can. Mrs. Lawrence, I believe, is on the way, and I should think our brother will also come.

“The newspapers will tell you something about the strange and abominable treatment to which a native Christian at Monghir has been subjected, for giving information which led to the detection of a most treasonable document, and the apprehension of its author. I believe a paper on the subject has been sent in to Government, signed by nearly every European in

Monghir, and, I hope, by some means or other to get a copy of it, or at all events a full statement of the case, which I may send you, as it should be known in England what sort of men some of our officials are.

"I have sent a copy of the 'Christian Intelligencer,' chiefly on account of the first article, which refers to the crisis through which we are passing. You will observe that the writer refers to Lord Canning's continuing to refuse to call up the Christian community to make our present trials a subject for humiliation and prayer. I cannot help regarding this conduct of the Governor-General as an omen of evil. It has long appeared to me that God has a controversy with our Government; that he requires that those who constitute the Government should acknowledge him, and they are resolved not to do this; and he is saying therefore, in his providence, as well as in his word, 'Them that honour me I will honour, and they that despise me shall be lightly esteemed.' Hence the many foolish measures adopted, and the failure of plans. But God is the hearer of prayer, and hence, I confidently expect, he will ultimately appear for our help, and to overrule these strange events for our good, and the promotion of his cause. Does it not, however, appear monstrous that a Government professedly made up of Christian men must not make any mention of the God of Christians, nor call upon him in the hour of need and of danger, lest so doing should hurt the feeling of the Mussulman community, which makes no secret of praying daily at

its mosques for the termination of our rule! I hope this matter will be taken up with all seriousness in England. Let God be recognised in his own world, and acknowledged by those who profess to belong to his worshippers, and let it be no longer regarded as impolitic or a crime to make reverential mention of his name, or to contribute to the promotion of his gospel. Let this course be taken, and we shall see that he is still faithful to his word, and will honour them that honour him.

"August 8th. I believe Mrs. Heinig and Mrs. Gregson have reached Calcutta this morning, but am not quite confident. At the date of my last we were rather expecting trouble in Calcutta, but the Bugr-Eed passed off without any disturbance; this, under God, was probably owing to the precautionary measures adopted by Government. Many look forward with anxious feelings to the coming festival of the Mohurum, which will last from the 22nd to the 31st inst. I hope for the best, but deem it prudent to keep guns clean, powder dry, and shots ready for use, if need be; but vain is the help of man without the help and blessing of God. Trust in an Almighty arm, and the wise and firm use of all prudent measures for self-defence are both called for, and I hope attention to the latter will not detract from the constancy and earnestness of the former—and if God be for us, we will not fear; if he defend, we shall be secure.

"You, and the thousands of God's Israel in England, will not cease to pray for us. The God of heaven bless you."

The treatment of the native Christian above referred to, is given in the following letter of a correspondent to the "Englishman," Calcutta newspaper:—

"Monghir, 18th July.

"A rather strange occurrence has just taken place here, and which has caused much commotion among the inhabitants. A native Christian fell in with a ryot near the Kutcherry here, and the Christian reports to have heard the following from the ryot; that his master, Hadjee Omed, a Mussulman landholder, gave a letter to him to take to Patna, offering him two rupees for his trouble; the man refused, saying that if he took it he would be hanged. He said then that Hadjee Omed beat him, and for that he wanted to complain in court, and he said that the letter was eventually put into the Post Office. The Christian says that, hearing this story, he thought it right to report the whole to the magistrate, which he did; after which the magistrate managed to get hold of the letter and found it treasonable. It implicated several influential Mohammedans of

this place, who were arrested by the magistrate, together with three Pathans, who were supposed to be a part of the gang that murdered Dr. Lyell at Patna. All the prisoners were sent to Bhaugulpore, where the commissioner, according to the report of the native officer who was in charge of the prisoners going there, on first examining the papers, told all the prisoners to get bail ready to the amount of 2,000 rupees each person; but after his saying this he retired into a room with his Sheristadar, and also with an officer of the 5th Irregulars. Now this Sheristadar, it seems, is either a six-anna shareholder himself, or one of his friends is, in some landed property, with one of the principal prisoners. After remaining about an hour in consultation, the commissioner returned into court, and immediately released all the prisoners, excepting the three Pathans; those he sent back here, ordering them to

he kept in custody till he released them. Now it seems that the principal of the Mohammedans, who was thus released, named Tyackeoodeen, was harbouring those three Pathans in his house, and two witnesses deposed that these Pathans in Tyackeoodeen's presence asked them to join their party, telling them that they had 150 horsemen ready in the hills, to come down and murder the Christians when required. The Sheristadar of the Magistrate's Court here, and the Vakcel also, deposed that Tyackeoodeen had invited them to subscribe to a fund, and co-operate with them for the purpose of exterminating all the unbelievers. The Commissioner of Bhaugulpore also ordered the magistrate of this place, who has been lately appointed to a much larger district—much to the regret of the inhabitants here—to give over the charge at once to the collector, to send the Christian to Tirhoot, naming this Christian as one of the greatest scoundrels in Behar. Now this Christian is well known here for years as an excellent character; he has got first-rate certificates for good and steady conduct, &c., copies of which I could send you, but that they would take too much space. He has a wife and young children. The collector at once summoned him and put him into the hands of the Daroga, who was just reinstated, he having been one of those implicated by the letter. The Christian was abused in the most shameful manner, called all manner of disgusting names. A missionary hearing about the business, called on the collector, offering to keep custody of the Christian, and forward him to Tirhoot when required. The collector ordered

him to appear in court at two p.m., which he did, expecting to receive the Christian, but the collector then told him that 5,000 rupees were required for security!!! The missionary told him that he had never the handling of so much money in his life. The collector then ordered the Christian away in three hours to be passed from tannah to tannah to Tirhoot. The missionary represented that the man was sick and lame, and that such treatment would kill him, and asked for him to be sent on an *ekka*: this was granted, the native officers of the court remarking that they did not think one could be procured. The man is still detained in the custody of the Mohammedan Daroga, and not sent away; reference, I believe, being made to the Bhaugulpore Commissioner.

"Now some of the strange points in this case are:

"1st.—The Christian who merely reported about his suspicions regarding the letter, should be punished in this manner, while those who have made depositions, which, if true, are quite sufficient to hang Tyackeoodeen, are not only let alone, but are actually continued in their situations in the court.

"2nd.—The Christian is punished for reporting what he considered traitorous or suspicious to the magistrate, and through this very report three Pathans are still kept in gaol. This is poor encouragement for people to come forward to give information of traitorous designs.

"A circular has been sent round, signed by nearly all the inhabitants of this place, calling for an inquiry into the case."

Mr. Robinson, of Dacca, favours us with the following interesting communication, dated July 27th:—

"You must already be aware of the critical aspect affairs have assumed in this country within the last two months. The mutiny of the Bengal native army has developed itself into a formidable Mohammedan conspiracy, having for its object nothing short of the utter extermination of the European population, and the overthrow of the British Government. It has, till very recently, been the policy of the authorities to profess to believe that the disaffection was confined to the Sepoys, and was traceable to Brahminical influence; but they have been compelled to acknowledge that it is as wide-spread as the Mohammedan population of the land. The Kings of Delhi and Oude were to be reinstated, and all the influential Mohammedans of the country, most of them being the descendants of those who held high offices under the former dynasty, have been dis-

covered to have employed their wealth in fostering the rebellion. It was necessary for their purpose that the native army should be bought over, and this was accordingly done. Hence fifty (now seventy) out of seventy-four regiments have mutinied, and, I believe, it is only the want of opportunity that has deterred the remainder from following the example of their brethren in arms. The Government were for a time almost paralysed by the suddenness of the outbreak, for they have discovered that the entire population of Northern and Central India sympathise, more or less, with the rebels. Since the annexation of Oude, and the provinces in Burmah, we have not had European troops in sufficient numbers to occupy our vast territories in time of peace; the consequence was, that when Europeans—men, women, and children—were being massacred in all directions, we

were only getting steamers ready to run down to Madras, Ceylon, and Burmah for troops. From the 10th of May last, the day of the Meerut mutiny, to the day on which General Havelock met the Nana Sahib's force, at Futtypore, and discomfited them (July 13th) it had been a losing game with the British Government, the only redeeming incident being Colonel Neill's gallant defence of Benares against three mutinous regiments. This mail will take you the news of the re-capture of Cawnpore, and the dispersion of the Nana's forces. Only one man of the brave garrison, that for a whole month defended themselves behind earthen entrenchments at Cawnpore, has escaped. Sir Hugh Wheeler died of wounds, received in a sortie against the enemy, and all who had taken refuge within the entrenchments, being almost the whole European population of Cawnpore, had been treacherously murdered—men, women, and children—before General Havelock had come up. Sir Henry Lawrence, of Lucknow, is also dead, but the garrison are in a position to hold out until relief comes.

"We have long ago forgotten the story of the cartridges, which was seen through in a very short time. Our brave mutineers have not scrupled to employ these identical obnoxious articles in shooting down their own officers, and murdering helpless women and children. The cartridge story, as you will have understood by this time, was a Mussulman lie, published with a view to gain over the services of the Sepoys.

"But however disastrous the state of affairs may at present be, we rejoice in the promise it supplies of thorough reform. The military and political reforms which must now be, will not be long in influencing the religious condition of the people. I, for one, predict the downfall of *caste*. It is not too much to hope that Government will learn the lesson that no dependence is to be placed on the loyalty of either Mussulmans or Hindus. They have hitherto been sought out and employed in offices of trust under Government, and what has been the result? Why, these are the very men who have been most industriously fostering the rebellion. It is our native deputy collectors and deputy magistrates; our native heads of police, our native postmasters, and the native pleaders of our courts, that have been paying our troops to rise! The secretary of the Mohammedan Association in Calcutta, who signed a most loyal memorial to Lord Canning expressive of their extreme fidelity to the state, and of their willingness to take up arms in its defence, and a pleader at the Sudder Court, is now on trial at the Supreme Court for publishing in a Hindustani newspaper, of which he is the proprietor, a most inflam-

matory proclamation from the King of Delhi, commanding all true sons of the Prophet to rise against the 'infidels,' and assist in reinstating the ancient Mohammedan dynasty! The Government ought to be convinced that the only truly loyal section of the community are the Europeans, the Eurasians, and the native Christians, from among whom the various grades of office should be filled. At any rate, I think it should be recognised as a rule that of two candidates for an office, the one a Mohammedan or a Hindu, and the other a Christian (be he native or otherwise), the preference should be given to the Christian. And why should it not be so? Why should we any longer place confidence in men who after a hundred years of security and comfort, have just shown us what their feelings still are, and one of the leading principles of whose creed is that no faith need be kept with infidels? What moral hold have you upon them so as to insure their fidelity to the Government? But in regard to the three sections I have just alluded to, if the community of *race* does not exist in every individual case, a community of *religious feeling* does. The sympathies of all these parties are identified with the Government, and it is as impossible for the Eurasian or the native Christian to be disaffected towards the British Government as it is for the Englishman. The feeling against the employment of Hindus and Mohammedans, especially the latter, is becoming exceedingly strong, and I confess I should be glad to see the subject ventilated in the English papers. Perhaps it may be thought that by employing Christians in preference to Mohammedans and Hindus, the Government would be indirectly offering a premium for conversion. Many, it would be objected, would become Christians for the sake of places under Government. Be it so; the religious element which has deterred the conquered races from identifying their interests with ours will be destroyed, and *caste will vanish*. Instead of Hinduism and Mohammedanism, we missionaries should, in that case, have a nominal Christianity to contend against; but we should hail even that as a glorious triumph, for we should have a common ground on which to base our appeals to the consciences of the people. We are on the verge of a bright era of missionary success: let us have your earnest prayers, and those of all who love the Lord Jesus, and wait for his appearing.

"We have been safe hitherto, notwithstanding the excited state of the populace. Our native troops are 'loyal;' that is, they have had no opportunity for mutinying. To keep them and the surrounding district in check, the Government has given us a hundred sailors and marines from the Indian

navy, who have been located in a large upper-roomed house opposite our chapel. Though there is no great apprehension of danger, yet we must wait till the termination of the Mohammedan festivities, which come off next month, before we believe ourselves safe. We have every reason to hope, however, that with God's blessing we shall pass through the present crisis unhurt.

"It is my duty to tell you that we have been compelled to give over preaching in the streets until the country is more quiet. The authorities here have given it as their opinion that we should do so, as the story about the Government wishing to destroy their caste, however absurd, is devoutly believed by the common people; and street-preaching, in their present excitement, would not only be injudicious, but might prove dangerous to the peace of the town. The magistrate of Dacca is an active and energetic man, and has accepted the services of the European residents in patrolling the town at nights.

"But, perhaps, you will ask what the Ferazis are doing at the present juncture. Well, we have heard nothing about them lately. Happily for us, they have for some time been divided among themselves, and are not likely to co-operate against us. Shortly before the breaking out of these disturbances, their leader, Doodoo Mesh, had been apprehended, and had been sentenced to transportation for life by the judge of Dacca. He was sent down in irons to Calcutta, and we were in hopes that we had got rid of him for all time to come. But we were destined to be disappointed; he was released by our learned judges of the Sudder, on the ground that the charges against him had not been proved! and this,

I believe, is not the first time that he has been rescued from his just deserts, by the friendly interposition of the Sudder. He has, of course, been sent back to Fureedpore, to renew his plans for mischief, at a time when the entire Mohammedan population of these parts is excited, and only waiting for a leader to know what they ought to do. I believe the authorities here have written down to the Government, stating their fears; but what measures may in consequence be adopted, I cannot tell.

"Missionary operations, almost all over the country, are at a stand-still, and must continue so for some time to come. I am convinced that as soon as these disturbances are over, the gospel will be preached, not only with greater vigour, but with surer anticipations of success. We, in India, cannot help smiling at the absurdity of Lord Ellenborough's speech in Parliament. We know that religion has had nothing to do with the rebellion, and if it had, our troops would have taken alarm at the Act against Polygamy, at the Widow-Marriage Act, at the Grants-in-Aid to Missionary Colleges, at the transferring of the Sonthal Pergunnahs to the Church Missionary Society, and not at the private donations to Missionary Associations, of which Lord Canning has been brought in guilty, and of which not one in a thousand of the Europeans in the country know anything, much less the Sepoys.

"All in the Mission circle at Dacca, are, I am happy to say, well.

"P.S.—I ought to tell you, that we have not given over *all* missionary work. We do what we can by way of private conversation with natives, but all in as unobtrusive a manner as possible."

From Mr. Lewis, the following letter has been received, dated August 7:—

"If you and others have been looking for the present mail in the hope that it will bring you more cheering tidings from us, you will, I am sure, be bitterly disappointed by the intelligence we have to convey. The clouds still gather blackness, and the storm appears to be driving nearer and nearer to Calcutta itself. Indecision and imbecility on the part of the authorities, and the utmost treachery and most revolting cruelty on that of the natives, have been the order of every day, and where the calamities which have befallen us will end none can divine. Three native regiments have mutinied at Dinapore, unchecked by the amply sufficient European force there, and they are now spreading ruin and devastation over the country, and probably will carry their successful arms against Benares. Delhi has not fallen; indeed they talk now of raising the siege. Agra, except the fort,

has fallen into the hands of the rebels, and we are in misery regarding Mr. and Mrs. Parsons and Evans. How disastrous has been the arrangement which sent Parsons there!

"Heinig has sent his wife to Calcutta, but she was detained at Dinapore while the steamer went on some other service, arising out of the wretched mutiny there. Gregson will send his wife away by the first opportunity; she will come to us, I believe. At Monghir the greatest anxiety prevails. If the cavalry at Bhaugulpore should mutiny, they will probably sack the station of Monghir on their way to join the other party. Br. Broadway has lost at Cawnpore his mother, sisters, niece, and infant child. I much wish all our brethren could come into Calcutta for refuge for a season. The chapels and mission bungalow at Agra are, there is good reason to believe, burned to



the ground. In the stations in Bengal all at present are safe, but how long they will continue so none can tell. If these disasters go on a little longer, we shall certainly have the whole country in arms against us. At Beerbhoom there has been a good deal of apprehension owing to the fear that the Berhampore troops would

mutiny. These have now been disarmed, and probably the excitement has ceased. Mr. McKinna returned almost immediately, owing to, he writes me, a severe attack of diarrhoea. I believe he is now pretty well, but I have not heard more of his plans for the future."

Mr. Gregson, of Benares, sends us the following interesting communication, under date of August 3, from which it will be seen that the perils surrounding all classes of our countrymen in India are increasing. Before the forces sent from this country can arrive, the tragedy of Cawnpore may be repeated at Lucknow, at Agra, and at Benares.

"Benares, August 3, 1857.

"I wrote to you by the last mail *via* Bombay, giving the latest intelligence as to our position. Since then matters have been daily becoming worse; the whole country from Calcutta to the Punjab is in a more disorganised state than ever, and our position in Benares is more seriously menaced than at any previous time. The Punjab is most happily, according to our latest information, quiet, though all around is disturbed, and even the communications betwixt Meerut and Delhi have been interrupted. At Delhi matters are stationary or worse. Something must have gone seriously wrong. Our latest date is July 15th, at which time no progress had been made in the siege, and General Reid is said to have written that he can only just maintain his position, and can do nothing but act on the defensive. General Barnard is said to have died of cholera. The force consists of 2,000 English and 5,000 native troops. But, if report be true, the deficiency is in heavy ammunition for siege purposes. This delay at Delhi, coupled with the delay in the arrival of reinforcements, has been fatal to India. The former especially has dispirited us, and inspired new vigour into the rebels, besides tending to a vast increase of their number; and indeed, the last fortnight has witnessed the defection of many regiments, which hitherto had stood firm, and the country betwixt here and Calcutta, which had escaped, is now convulsed with rebellion. At Dinapore three native regiments have just broken out, and have joined a powerful zemindar, who had previously collected a great number—some thousands—of armed retainers. At Segowli, on the Nepaul borders, a regiment of irregular cavalry has mutinied, it is thought with the intention of joining their brethren in Dinapore; and at Berhampore, still nearer Calcutta, another regiment of infantry has mutinied. This has thrown the greater part of the country betwixt here and Calcutta into disorder. Some hundreds of troops were coming up from Calcutta, but

have been detained at Dinapore and other stations to chase the rebels. General Havelock has been pushing on. He left Allahabad about the 3rd ultimo. At Futtehpore he encountered a strong force of rebels, whom he defeated, and from whom he took eleven guns, much ammunition—European chiefly—female clothing, including much jewellery, many rings, &c., and two tumbrils of treasure. He had another battle higher up, at a bridge which the enemy, being unable longer to defend, vainly sought to blow up. Here four more guns came into his hands. At Cawnpore he was resisted by a very formidable force under Nana Sahib himself, and, after severe fighting for two hours and a half, Nana and his host fled. The worst reports of the treatment of our fellow-countrymen at Cawnpore were true. Some 700 Europeans, of whom only 150 were soldiers, have perished there, having been been faithlessly and cruelly murdered. Thirty-two women, who had been reserved as prisoners, were cruelly put to death a few hours before Havelock arrived, to prevent their recapture. Nana fled to his fort at Bhitoor, six miles distant, but was followed by our troops. His fort was taken, with some guns and much treasure, and I believe his wife, children, &c., of whom not one was spared! I believe our troops were so maddened by seeing the headless, mutilated bodies of the wives of their own comrades (it is said some of the prisoners were soldiers' wives) that they could not be restrained, though it is a great pity any provocation should so demoralise our troops. After setting the place on fire our troops proceeded to cross the river and to go to the relief of Lucknow. Havelock commenced to cross on the 23rd ultimo, and up to our latest advices he had only advanced some seventeen miles from Cawnpore, but had had one engagement with 13,000 rebels, whom he thoroughly routed and took from them nineteen guns. His course is, however, full of peril. His force did not at first exceed

2,000, and that number has been diminished by defection and sickness, in addition to the great loss inevitable in engagements against such numbers. He has still thirty miles to traverse in a country filled with enemies before he reaches Lucknow, and it is even said that Nana Sahib is a few miles in advance of him, at the head of 20,000 men. These cannot be trained men, and in artillery and ammunition, &c., must be much inferior to our troops. When Lucknow is relieved, it is to be abandoned, and all available force sent to the relief of Agra. The prospects of the country are, indeed, at present dark, and it will be no great matter of astonishment if all our troops and countrymen in Central and Upper India are cut off before reinforcements can be sent. At Dinapore, an imbecile old general allowed the native troops to escape, and this morning intelligence has arrived that 200 men of her Majesty's 10th sent in pursuit were overpowered and cut off almost to a man. I have just had a call from two gentlemen who have brought the very sad intelligence that General Havelock has had to fall back with the loss of some guns upon Cawnpore. This renders the relief of Lucknow hopeless, and another tragedy worse than that of Cawnpore seems inevitable, unless God in his mercy should avert it. At Lucknow was one regiment of Europeans and many other European residents.

"Our position now in Benares is most critical; and we cannot tell what twenty-four hours may produce. It is the general opinion that before long we shall be attacked. Only a few ladies remain in the station, and I believe *all* will leave the first opportunity for Calcutta. Mrs. Kennedy and children, and also Mrs. Heimg and children, with a host of residents, left a week ago. I intend to send Mrs. Gregson to Calcutta as soon as I can, and if the city is in uproar and the school closed, shall probably go with her. I am quite willing to remain here, at any risk to myself, so long as duty calls. But it will be better on many accounts if we were to stand a siege, that the non-combatants should be reduced to the lowest number, and when I see I can be of no use I go. The barracks here are to be deserted when danger comes, and very strong fortifications have been thrown up at Ray Ghat. Nineteen guns are expected, and to-day all the military tents are being sent. Unfortunately there are only two or three buildings in the whole of the entrenchments, so all must live in tents. For some time past they have been throwing in provisions, and as we have the Ganges on one side and a capital landing-place or two, we shall be in the most favourable position for keeping open our communica-

tions with Calcutta. But it is obviously quite time that some military man of ability should take charge of the military forces of the empire, and lay down some comprehensive plan of action. It is obviously too late to leave our stations in charge of fifty or one hundred men—we must have large central stations with strong garrisons able to awe the neighbourhood. We have had one or two men of consummate ability, and Havelock, amidst much opposition, has displayed great prudence and forethought. But large numbers of men in very responsible offices have proved very unfit for their posts. Colvin, of the north-west provinces, has not evinced much tact or decision, and it is said he is dead, or nearly so. Agra is in imminent danger, and seeing there is no prospect of relief, our friends there run great risks. It seems the 27th of June the English Government received intelligence to alarm them, and a hasty message was sent, *vid* Marseilles, that reinforcements should be sent immediately to India. The prospects of this country are dark in the extreme. A long, bloody, cruel, and savage war, in which both parties will be maddened to fury, is inevitable, and behind this a famine terribly severe. At present provisions are double the ordinary price. Many industrial branches of trade are at a stand, and large numbers are out of employment. Many of these are almost maddened by want, and are ready to join in any fray—knowing their case cannot be worse, and hoping to improve it. The tendency of present troubles is to check the cultivation of the ground, and the consequences next year cannot fail to be disastrous in the extreme. It is an unspeakable consolation to know that One wiser than we, and kinder than we reigns—that with one word he can quell the raging of the storm, and create new and nobler forms out of the very ruins that storm has made. I cannot doubt God has some wise and benevolent designs to accomplish by these trying events. It may be as a nation that we need humbling, and that we have not risen to a due sense of our obligations and responsibilities to India; and it may be that he is using these means to snap the links of caste, and to shake the nations free from the prejudices, and superstitions, and bigotry which for centuries have been entwining around them. Cheerfully could I submit to the realisation of my worst forebodings, and to take my full share of its evils, had I but the assurance that India would emerge unfettered and free, ready to abandon the follies of the past, and to acknowledge the gospel's claims upon her understanding and her heart."





# THE MISSIONARY HERALD.

## INDIA.

No thoughtful person can have paid any attention to the discussion which has been going on for some weeks in the public journals, as to the causes of the Sepoy mutiny, without observing how deep and prevalent is the conviction that there must be an entire change in the policy of the Indian Government. At first there was the old cry that the mutiny was the result of missionary labour; and there are a few persons formerly connected with India, who, to use Mr. Marshman's words, have forgotten nothing and remembered nothing, who still persist in reiterating that cry. But the press and the chiefs of the various political parties almost universally scout that idea; while in India, the most intelligent and influential Hindoos, not only denounce the notion as absurd, but they bear honourable testimony to the disinterestedness, purity, benevolence, and zeal of Christian missionaries. At a meeting of the British Indian Association, held in Calcutta, on the 25th July last, Baboo Duckinarunjun Mookerjee, a gentleman, as we understand, of high standing and intelligence, made a speech, from which we select the following extracts:—"If, owing to 900 years of Mohammedan tyranny and misrule, this great nation has sunk in sloth and lethargy, it has, thank God, not lost its reason, and is able to make a difference between the followers of a religion which inculcates the doctrine that it should be propagated by the sword, and that which offers compulsion to none, but simply invites inquiry. However we may differ from the Christian missionaries in religion, I speak the minds of this society, and generally of those of the people, when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land, nay, they are held by us in the highest esteem. European history does not bear on its records the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian missionaries in India; and though the native community differ with them in the opinion that Hindostan will one day be included in Christendom—for the worship of Almighty God in his unity, as laid down in the Holy Vedas, is and has been our religion for thousands of years, and is enough to satisfy all our spiritual wants—yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness alone are fit to be classed with the rishees and holy sages of antiquity, and who derived their support and those of their charitable boarding-schools from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge." The value of such a testimony cannot well be overrated, and it sets at rest the question whether or no the people of India are personally hostile to missionaries, and that this mutiny is, in any degree, connected with their labours. We apprehend, therefore, that the directors of the various missionary societies will not, in carrying on their operations, have to encounter fresh difficulties arising from the actual hostility of the Government. Thus one ground for the deep anxiety which was naturally felt when the tidings of the mutiny reached this

country, and the insane cry was raised that the missionaries had done it all, is now happily swept away.

It is equally obvious from this discussion that the "traditionary policy" of the Government has utterly failed to secure the affections and confidence of the people, and must be relinquished. This policy of fostering caste, treating the abominations of idolatry with respect, showing favour to the bigotry of Mohammedanism, and tolerating the foul obscenities of the Hindoo temples, has been perfected, so to speak, in the organisation of the Sepoy army. We need only point to the wide-spread revolt of this very army, and the unparalleled atrocities which have attended its progress, for proof of its ignominious failure.

The main feature of that policy has not been neutrality, as its advocates maintain, but a practical denial of Christianity. Colonel Sykes, late Chairman of the Board of Directors, has boldly asserted that the policy is simply one of neutrality; with what success the following facts, adduced by Mr. J. L. Thomas, late a member of the Council of Madras, will show—facts occurring within the period of his official life in India. Some of them are as follow:—The expulsion, under the immediate orders of the Governor-General, from the Bengal army of one of its non-commissioned officers, a Brahmin, and an excellent soldier, on the sole ground that he had sought Christian baptism; the salutes fired, sometimes on a Sunday, in honour of idolatrous and Mohammedan festivals; the presentation of offerings, in the name of Government, to idols; grants from the public treasury, in seasons of famine and drought, for idolatrous rites to propitiate Hindoo deities for rain; and the system of the support and supervision of Hindoo temples and their affairs, now, for the most part, practically abolished, but which has still the force of law, the legislative enactments enjoining it being still unrepealed.

Besides these illustrations of the *neutral* character of the "traditional policy," we learn that the present orders of Government positively prohibit the reading of the Scriptures by Hindu and Mohammedan boys in every Government place of education throughout India, even when such reading is *optional* with, and consented to, by the youths and their parents. Surely such doings can be regarded by the native population as nothing less than a practical repudiation of the Christian faith on the part of the Government. Not very long since the Court of Directors sent out orders to the Indian Government to proclaim to every native of India that they would proscribe any one of their Christian servants who should afford pecuniary aid or countenance to missions, or to any similar efforts to enlighten the people. These orders were not enforced, though the Chairman of the Court intimated that they were intended to support "*the policy so long observed by our Government.*" But why were they not enforced? Because Christian men in India, to their honour be it spoken, refused to obey them. On their receipt, Mr. Frederick Millet, a member of the Supreme Council, drew up a minute respecting them, and then placed his seat at the disposal of the directors, who, doubtless feeling that the matter was assuming a serious aspect, did not accept it, and refrained from pushing these disreputable orders to the extreme. With such illustrations of the "traditional policy" before them, no wonder that the leaders of public opinion universally condemn it. From all sides the cry ascends, blot it out; and let another, more in harmony with our institutions and character, take its place.

The question naturally arises, What is that policy to be? In such a crisis, when feelings of horror and indignation are so strongly excited by

the savage barbarities which the mutineers have perpetrated on honourable women and defenceless children, there is great danger of going to the opposite extreme. This is to be carefully guarded against. We must take care that our sense of justice is not lost in the desire for vengeance; else the remedy may be worse than the disease. But when we are told that due regard must be had to the "religious prejudices" of the Indian peoples, we are persuaded that other questions will come up too, such as, what is religion? and what is to be included in the catalogue of religious prejudices? We are certain that much confusion of thought exists on this subject, even in this country. The spirit of liberalism, springing up with a rebound when the pressure of ages of intolerance was removed, has rushed into extremes. Of late years the notion that every practice called a "religious prejudice" must be treated with tenderness and respect, has been pushed to a ridiculous extent, and crimes have been tolerated instead of punished. For two thousand years it was a "religious prejudice" in India to burn living widows on the funereal pile of their dead husbands; and once a year to strangle and drown infants at the Isle of Saugor. It is within the memory of most now living that the idea of treating these doings as "religious prejudices" was abandoned, and they were condemned as acts of murder. And we must deal with many more "religious prejudices" in the same fashion; and by force of law raze those temples to the ground whose walls are covered with filthy and obscene pictures, and whose festivals are one continued scene of loathsome profligacy and vice. It will be one happy result of this great calamity, that not only in India, but here at home, some clearer light will be thrown on this question of "religious prejudices;" and much foolish sentimentalism, which has had a wide and dangerous influence, swept away!

The conviction that Divine Providence has suffered India to fall into British hands with the ultimate view of bringing it under the sway of Christianity, is taking root in the public mind; and our neglect of duty, on this momentous subject, is freely confessed, and we doubt not, truly felt. The Government has been conducted, for the most part, in a spirit purely commercial, as if its sole end were the amassing of wealth. The higher end has been lost sight of and forgotten, and the House of Commons, and the British people have, by their indifference, sanctioned this neglect. It would seem that some such a calamity as this mutiny, with all its horrors, was needed to rouse the nation from its criminal apathy.

Unquestionably the future policy of the Indian Government should be tolerant of the religious rites of the people, provided they are not openly gross and obscene.—Such rites are, however, public nuisances, and must be suppressed. But this policy should be based on the morality and justice of Christianity, and have for its object the social progress and civilisation of the people. While, on the one hand, all unnecessary interference with the religious practices of the people should be studiously avoided, on the other, there must be no hesitation to interfere where the welfare of the people, good government, and public peace require such interference. The great principles of the Christian faith should be the basis of the political system—the laws should be framed in accordance with their spirit—and they should be the standard of right and wrong. The men into whose hands the administration of public affairs in India is placed, should regulate and guide it by the motives which these principles supply. Doing their own proper work, dispensing justice, and protecting the community, and leaving all spiritual agency to the care of spiritually

minded men, they ought not to be deterred from doing justice by any "religious prejudices" whatever. All tyranny, cruelty, and immorality, should be punished as such. They may spring from passion or from creeds. No matter. Deal with them as criminal acts. Persecution must not be permitted, nor abandonment of duty winked at, though the authority of the Koran, or the Vedas, be pleaded in justification thereof. Let no man suffer in life, property, or freedom, because of his religion; still less should a native suffer if he become a Christian. Caste must no longer be allowed as an excuse for not doing what the public service requires. Let this be known as a *condition* of employment. No native can plead that he is treated unjustly, if you tell him this beforehand. In this way you neither prohibit nor sanction it. Some cruel rites have been put down. Do the same with those that remain of brutality, obscenity, immolation, torture, murder; and punish their abettors, even though they tell you they are sacred things, and are a part and parcel of their religion. This is but justice; and on no pretence, though urged by the high priests of Mohammedanism or Hinduism, should its sanctions be set aside. While we do not require the expulsion of the Koran or the Vedas from the public schools, we insist on the permission to use the Word of God in them. That has hitherto been shut out. We say, let it come in. We ask no favour, no patronage, no pay. But we also say, that the Government must not favour, patronise, and support Mohammedan superstition or Hindu idolatries. To use the homely adage, we insist on "a free stage and no favour."

Moreover, we think that the material improvement of the country, the development of its vast resources, the opening up of a wider and more general communication between its various provinces, the introduction of modern inventions, the cultivation of science and art, should henceforth have the special regard of the Indian Government. Here is free open ground, and it may be traversed without fear of trespassing on the rights of conscience. It would be madness to think of retracing our steps now. If India is to be held, and held for any good purpose, we must advance. A truly English policy, worthy of our honour, courage, and Christianity, will alone command the respect of the natives. Let past neglect, injustice, and wrong, be frankly acknowledged, and the best proof which can be given of the sincerity of our regret at once supplied—the pursuance of a totally opposite course. These disasters, when looked at in the Christian light, we have deserved from the God of the nation, but we have not merited them from the people themselves; they have been governed more justly, and have enjoyed more freedom and security under English rule than they ever knew under their native princes. Improvements have been brought into their country which no other Asiatic race have ever enjoyed. Yet we do not wonder at the chastisement we have received. We are now, in part, suffering the natural result of the profligacy of the governors, officers, and troops of a former age.

The Christian people of England must then arise. In their hands are now placed vast responsibilities; let them be true to their position and duty. They can, under God, make the Parliament and Government feel their influence; and in the calamities which have fallen on a Government hitherto carefully ignoring Christianity, they must see this truth, that to insure the Divine protection and blessing they must obey His command, to preach the gospel to the peoples committed to their care. Instead of relaxing our efforts, they should be redoubled. These calamities would have been vastly more serious if Christian missions had not, in some



measure, done their work in India. Let the church of God determine to flood the land with an augmented spiritual agency. If we would avert the recurrence of these dreadful scenes, we must do this. Nothing but the *prevalence* of Christian truth among the nations of India can give stability to our rule, or peace to the people. As its divine influence is extended, the wrongs and oppression of past misrule will be removed. We would not despise the power and aid of Government. Government is an ordinance of God; but we place far greater reliance on Christianity. Ye rich men, lay these things to heart! Give far more liberally than ye have yet done, and give in faith and prayer. And, ye poor, despise not your own lesser gifts! And you who have neither silver nor gold, but who are rich in knowledge and faith, pour out before the Mercy-seat that prayer which hath power with God; and you will find that you are not the least potent among the hosts which He summons to this great contest. Its issue we know—the idols shall be utterly abolished!

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## FOREIGN INTELLIGENCE.

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### INDIA.

IN laying before our readers the intelligence most recently received from the missionaries, we may be permitted to preface it with a few notes of a general character. Little progress has been made in the suppression of the mutiny. It has not, however, spread further. Indeed, the nine victories of General Havelock may be said to have given it a decisive check. The Mohammedan festival of the Mohurram has passed off quietly throughout India, the disciples of the Koran exhibiting less than usual zeal in commemorating the martyrdom of Hosein and Hussein. The Punjab has been kept, with slight exceptions, in a state of tranquillity, by the measures of the God-fearing men who rule in that district. The Government has displayed the greatest energy since the memorable 14th of June. Its haughty tone has been abandoned, and it welcomes assistance from whatever quarter it may be offered. The most efficient measures were adopted to prevent any outbreak in Calcutta during the ten days of the Mohurram; while the Hindoos announce their intention of abstaining from the processions usual at the festival of the Durgah Pujah.

By many of the Christians of Calcutta this fearful revolt is more and more regarded as a conflict between the crescent and the cross. The power of the Moslem, and with it his creed, has obviously been declining. One Mohammedan state after another has fallen before Western prowess, and the religion which every Mohammedan state upholds with the power of the sword, has lost its proselyting force. Yet little has been done by the Christians of this country to evangelise amongst Mohammedans. Their bigotry, their exclusiveness, their hatred of Englishmen, have operated against every attempt. With the exception of Mr. Pfander's labours among the Mussulmans of the Upper Provinces, and those of our own missionaries in Jessore, missionary effort has been confined to the Hindus. Every mail confirms the impression that, so far as the mutiny is the result of conspiracy, it is by Mohammedans that the plot has been laid and matured, and its direction assumed.

In our last number we stated that the Governor-general had positively refused the applications which had been made to him, to invite the Christians of India to unite in supplication at the Divine footstool. We referred to this, not for the purpose of expressing an opinion favourable to a State direction to its subjects thus to humble themselves before God, but as one of those incidents which mark the character of the East Indian Government. It has always evinced a tendency to discourage the growth and the expression of Christian sentiments, and in innumerable instances has thrown the whole weight of its

influence in the scale of the false religions of the land. Lord Canning has at length seen fit to listen to the urgent appeals which have been addressed to him. On the 7th of September the *Calcutta Gazette* contained a notification by the Governor-general in Council, fixing the 4th of October as the day on which "he desires to invite all faithful subjects of the British crown to join in an humble offering of prayer, supplication, and confession of sins to Almighty God, and to implore a blessing upon all measures taken for the repression of rebellion and crime, and for the restoration of peace, order, and contentment throughout British India." We do not doubt that this wise invitation was heartily responded to by all our countrymen in this day of trial and distress. The Christians of Calcutta have not, however, awaited this invitation to appear at the throne of the heavenly grace. On the 24th of July Bishop Wilson held a special service in the cathedral. It was also observed in the other churches of the city, by some of the Nonconformist bodies, and in various stations in the country.

But while we note these public manifestations of hope and trust in the God who heareth and answereth prayer, we refer with great pleasure to a daily private concert in supplication observed by great numbers of the Lord's people, at the suggestion of an eminent Christian layman. The time devoted to this private supplication is from half-past seven to eight, a.m., and the subjects of prayer suggested are as follows:—

That the Lord would protect and bless his people, hear their prayers, and graciously favour his own mission cause.

That he would comfort the wounded, afflicted, and bereaved, and sanctify their sorrows to them.

That he would lead all who are in peril or anxiety to seek protection and guidance from himself, and reward their confidence.

That he would be with our countrymen and their children, and all others in captivity; and send them speedy deliverance.

That he would overrule these calamities for great and lasting spiritual good in many individual cases; in the awakening of the native Christians; in the general revival of vital religion; in the establishment of a wise and righteous public policy; in the rebuke of blasphemy; and in the overthrow of the systems of error and superstition.

That he would control and hold in check, the unruly wills of sinful men, and turn the counsel of our enemies to foolishness.

Many of our readers, no doubt, will prorate petitions.

CALCUTTA.—Under date of Calcutta, August 12th, Mr. Thomas favours us with the following items of intelligence:—

"I hope the dark cloud is not quite so dense as it was, and that we may hope ere very long to see it breaking up and dispersing. Delhi has not fallen, and possibly the protracted siege of that place, however occasioned, has been to us a merciful arrangement of Divine Providence. It has afforded time for the real state of the native Bengal army to develop itself, and allow of the disease to come to maturity, and to make

That he would create a spirit of deep humiliation for personal and national sins.

That he would preserve our rulers from compliances with idolatrous and superstitious errors, and with the sinful anti-social system of caste, and give to them, and to every one who is in a position of authority and responsibility, all needful courage, wisdom, and constancy, and "the spirit of a sound mind," (2 Tim. i. 7.)

That he would preserve the health and encourage the hearts of our faithful troops, and enable them fully to restore order and tranquillity.

That he would affect the hearts of the people of England, so as to create a new and deep interest in India, with fervent desires, efforts, and prayers for her conversion to the Lord.

And finally, that he would have mercy on the people of this land, and remember his word unto his servants, on which he has caused us to hope (Psalm cxix. 49), that his Son shall have the heathen for his inheritance (Psalm ii. 8), and that all nations shall serve him (Psalm lxxii. 11.)

rejoice to unite in these most appropriate petitions.

itself fully known, not in India merely, but, what is of much more importance, in England also.

#### *Extent of the Mutiny.*

"Since the date of the last mail more of the few remaining regiments have gone off, and few, indeed, will be found the number of our belauded native soldiers that remain faithful to their salt. Thousands of them

have found their way to Delhi, and God, in his providence, is making that their great slaughter-house; and herein, I think, we may see their punishment and our mercy. I have heard that the insurgents have made some proposals for surrendering the place, which were not and could not be listened to; it is also said that our new Commander-in-chief has sent orders to accede to no terms, and give no quarter to the mutineers. Such instructions, if given, may appear harsh, but I think they are just, and what the circumstances of the times imperatively call for.

#### *Where is the fault?*

"The arrival of the last steamer was more than usually welcome, especially as it not only told of some 14,000 troops for India, but brought out a new Commander-in-chief. I hope he will prove all we could wish—wise, firm, resolute—and may God succeed his measures. A good and resolute Commander-in-chief was much needed, and, in the opinion of many, a new Governor-general is also a great desideratum. I believe there is a very general feeling, which cannot be better described than by the terms 'want of confidence.' Whether the fault lies with the Governor-general or his council, or with both I know not; but dissatisfaction is, I believe, very prevalent among the European community. And, as to the Lieutenant-governor, it would be treason to state the opinion entertained of some of his measures. His placing Mohammedans in high offices of trust and emolument where, as it has been well shown, they can do us little or no good, but may do our enemies great service, is loudly condemned.

#### *Mutiny at Monghyr.*

"Letters have just come in from Monghyr. Brother Lawrence's letter is dated Aug. 15th and 16th. On the 15th he writes, 'This morning, at 10 a.m., we learned that

It is a strange turn of affairs which constrains the officials of Barisaul to ask for the assistance of the native Christians whom so recently they injured and despised. It may be, in the providence of God, one of the happy results of the mutiny, to lead the government of India to a juster appreciation of its duties as a *Christian* government amongst a heathen people.

Under date of Sept. 9th, Mr. Thomas continues his remarks on the progress of events:—

"You are longing to ascertain how matters are progressing in India, and we are not less earnest in our longing to know what is the state of feeling in England, and what the measures which are being adopted in relation to India.

"When I last wrote we had just entered on the Mohurrum, when many, with reason, apprehended disturbances; but the precautionary measures which were adopted had the effect of imposing no little dread on

the cavalry at Bhagulpore had all quitted the station without doing any harm. They went about 11 p.m. yesterday, and took the direction of Bowsee, where the infantry regiments are. It is expected that they will rise, too; and, perhaps, march off in the direction of the great road; if so, we shall escape. They will have some difficulty in crossing the country to Monghyr.' On the 16th, he writes, '11 a.m.—Nothing has been heard definitely of the mutineers; the report is, they have gone to the south. Up to this time all is quiet here.' Mrs. Lawrence will leave by the first opportunity for Calcutta.

#### *The defenders of Barisaul.*

"From Barisaul, the brethren write, that the European residents had had a meeting to consider measures for their safety in case of any disturbance, when, among other things, they determined to raise a body of native Christians, train them, and then supply them with guns, &c. A letter from brother Martin, received yesterday, says, brother Page was out in the villages, and that he had already selected forty men, and would send them in by the 20th, and that he would send in more so soon as necessary arrangements could be made.

#### *The Mohurrum.*

"We are just entering the Mohurrum, and portions of the volunteer guards and of European troops are about being stationed in a number of places. Some of the latter, with one or two guns, are to occupy premises a little higher up Circular-road, at No. 31 (our number is 21). Hence, should any disturbance take place, we may hear the sound of war, and, for aught I know, have to defend our own premises and lives.

"Oh, that our heavenly Father may continue his mercy to us, and bring this state of painful excitement to an early close!"

the Mussulman community, and hence, there was not only no disturbance, but very little of the show and excitement customary on such occasions.

#### *General Havelock.*

"Lucknow has not been relieved. Havelock's little army could not force its way to that place without fresh reinforcements, and those failed to reach him. Troops have

reached Allahabad, and are being pushed on to Cawnpore.

"Havelock wrote, on the 30th August, to brother Lewis; his letter was short and sweet, written in a truly Christian spirit. He mentions having had nine actions with the enemy and captured forty-eight guns; but his little army had suffered much from cholera and other diseases. The news from Lucknow is contradictory, but we hope the garrison there will be able to hold out till help can reach them.

#### *Missionaries' Wives.*

"Mrs. Heinig and Mrs. Gregson are in Calcutta; brother Gregson is on his way to Cawnpore. Benares is quiet and considered safe. Brother Lawrence's last letter contained an intimation that he and Mrs. L. would not leave unless some new troubles should breakout. But the Governor-general has issued orders that all women and children in the disturbed provinces should be sent down to Calcutta, or to some place below Rajmahal; hence I rather expect the Lawrences will have to come down whether willing or not. That Order in Council will convey some idea of the state of things from Monghyr and upwards, or at least show what is the light in which it is regarded by Government.

#### *Public Prayer.*

"The Governor-general has at last yielded to the wishes of some of the Christian community, and appointed a day for humiliation and prayer in reference to the present calamities; but true to his antecedents, he takes care, in the notification, to avoid all mention of Christ, Christians, or Christianity; but he does acknowledge God. This is something. The notification, however, appears to have been purposely worded so as to be applicable to the Hindus and Mussulmans as to the Christians. . . . Often have I wished that we had some one at the head of affairs who possessed that fear of God which would raise him above the fear of man, and nerve him with courage and firmness in doing what is right, and what the circumstances of the times demand. . . .

#### *Public opinion in Calcutta.*

"Lord Ellenborough's speeches in Par-

The sympathies and prayers of our friends will be excited on behalf of the families of Mr. Lewis and Mr. Sampson. Later intelligence informs us that Mrs. Lewis is better.

Dacca.—Mr. Bion informs us, in the following letter, of the state of affairs in East Bengal. It is dated August 19th:—

"We have been most mercifully preserved hitherto from bloodshed and confusion, though there would be only a leader required to stir up the excited Mohammedan populace in East Bengal. Dadoo Meeah,

liament, saying that in which he attributed the mutiny to Lord Canning's subscribing to missionary institutions, have indicated so clear a head, and so just an appreciation of present difficulties and prospective dangers, that one is ready to say, 'He is the man for India at the present crisis.' I could, however, wish that orders might come out before he reaches India to cancel the Press Gagging Act, or what might be still better, that the state of feeling in England, and the out-spoken reprobation of the Act on the part of the press in England may be such as to determine him to have it cancelled on his arrival, should he find it in existence.

"The impression may be incorrect, but I believe many got the idea, that it has been the wish of Government and some of its officials, that the country may become too hot for all interlopers; and that such, I confess, has not infrequently been the thought that has arisen in my mind of late.

#### *Remarks.*

"I often think what a mercy it is that your mission\* to India was completed before these fearful evils broke out; had it been otherwise you might have personally shared in the calamities. God timed your coming, your stay, and your return home, and no doubt had purposes to accomplish thereby apart from anything we then thought of. We must wait his time, and observe his hand. His purposes shall stand and he will do all his pleasure. At present our prospects are dark and gloomy; and it may be that they will become darker and more gloomy still; be it so; we may safely trust to his guidance, and confidently wait the development of his designs. Among them I anticipate great and important changes in our Government and its measures.

"Mrs. Lewis, I regret to say, is ill. Mrs. Thomas has this morning been to see her and brings a bad report. I hope, however, God will be gracious to her, and soon raise her up again. No doubt brother Sampson will write you about Mrs. Sampson, whose ill-health calls for an entire change. He has taken her passage by the next steamer."

\* Referring to Mr. Underhill's visit.

the head of the Ferazees at Furreedpore, is happily a state prisoner, and not likely to get loose; but should the 73rd Native Sepoys, near Rungpore, mutiny, we might be in some danger. We have, however, be-

sides ninety sailors and four guns, some sixty volunteers, infantry and cavalry, who together might venture an attack on 2,000 men. Tipperah, Mymensing, Rungpore, Dinajpore, Bograh, and Pubna, are without a single soldier; and at Rungpore the civilians have fled to Bograh on account of the 73rd in their neighbourhood. . . . Our preaching in town is still at a standstill, on account of the excited state of the Mussulmans, and the very gloomy aspect of the land at large. Near Dayapore, Munshigunj, and Tipperah Hills, the work is carried on, and people listen, but here and there some disturbances take place, and once one of our native preachers was rudely handled by some Mussulmans. We begin now also preaching in the markets around

Dacca, and shall see how people behave. . . I am sorry to say that I have this year not succeeded in getting any contributions from Tipperah and Mymensing, and our local fund has suffered considerably on account of the state of the country. I fear it will be still worse next year. I could not travel as usual in the rains, and how soon we shall be able to do so nobody can tell. Deserters and suspicious up-country men are roaming about all over the land, and travelling has become not only unsafe to life, but the people are so excited that I might risk to create new revolts by preaching. I shall, however, make a trial, and send two native preachers somewhere; and if they bring a good report, I will follow them."

JESSORE.—Mr. Sale, under date of August 6th, informs us of the continued safety of himself and family, though Jessore is not free from the dangers which are rife in other parts:—

"Although I am quite aware that I can add nothing to the information which will reach you from all quarters regarding the dreadful scenes which this country has been doomed to exhibit; yet I feel that I ought to write a line to assure you that we are not yet engulfed in the vortex which is still raging in India; though it is of no use to deny that we feel the motion of the waters, and that the eddy is widening. We hear that the 'faithful' Sepoys at Berhampore have mutinied. . . . Nothing but new-born vigour in the Calcutta authorities has saved Calcutta. Nay, let me say that the mercy of God has saved us all (that is, we who at present survive) from the just and natural consequences of years of imbecility, neglect, and gross unfaithfulness to Christianity.

#### *The Indian Government.*

"Pitiable is the figure which the Indian Government cuts in the eyes of the natives and of the world at this moment, a decrepid and doting parent struggling for possession of her house with her petted and spoiled children. The Government and the officers of the Bengal army have taken especial care of the ignorance, the pride, and prejudices of the Sepoy, and the Sepoys are now giving them their reward. But alas! how many innocent people have perished; merchants and others, with their

wives and families, subjected to indescribable, unimagined tortures and anguish.

#### *The Mutiny.*

"So terrible have the calamities, personal and domestic, been, that people have hardly begun to think about the immense loss of property for which we are indebted to the Bengal army and its patrons.

"You will all have learned ere this that the cartridge tale was only invented to catch the more ignorant and credulous of the Sepoys who would not appreciate, or could not be trusted with the real secret—the conspiracy to turn out the Europeans, and to restore the Kings of Delhi and of Oude.

"We are all worn out with horror and astonishment; our strength is exhausted, but not our hope; we feel that the wretches are fighting against God, and therefore we are sure they must be put to shame.

"Our chapel at Jessore is going on—nearly finished; but so urgent are the 'CLAIMS OF THE DESITUTE' from the north-west, that it is useless to ask for a pice here. Will the Committee do anything for us? I hope so, for I have been obliged to borrow.

"The ringleader of the conspirators here was hanged, and four others sentenced to transportation."

At a later date, August 20th, Mr. Sale continues as follows:—

"We have reason to be very thankful to the *Giver of all good* that up to the present moment the tide of devastation has not rolled over us. We hope and believe that the earnest prayers of our brethren and sisters in England have been and will yet be heard on our behalf. Our hope is in God! The vanity of hoping in man

never surely received so much illustration and proof as in this country within the last three months. How many fond expectations have been bitterly disappointed. How many fears more than realised, even when those fears seemed unreasonable! With the press under strict and vexatious surveillance—every man writing with the

expectation of ruin if he dares to speak the truth, when the truth is not palatable to Lord Canning and his satellites, and with a host of incapables doing more mischief by their blunders and vacillation than the few good men like Havelock, Neill, Eyre, and others, can do good by their almost miraculous successes—with such a state of things what can we say but this, 'Arise, O God! render a reward to the proud!'—the proud Brahmin and Mussulman who have murdered our women and children with fiendish brutality, and the proud men whose conceit and folly have aggravated the mischief.

#### *The Mohammedans and the Mutiny.*

"The Government has just astonished and disgusted the English public by appointing a Mussulman—a *vakeel of the Sudder*—as assistant commissioner to Mr. Samuells, who is gone up to Patna as commissioner. The Mussulman is to receive 1,500 rupees a month. I suppose the policy is to bribe him, and make him a decoy duck to the disaffected Mussulmans. This is the *true Company's policy*.

"The truth of the accusation of treachery

against Mussulmans in Government employ is proved by the following instances:—The commander-in-chief of the rebel forces is a native commissioned officer. The prime minister of the King of Delhi is a Mohammedan from the Company's civil service; as is also the man who is his assistant minister. So the man who led on the wretches who murdered Mr. Tucker, of Furruckabad, was high in the Company's service, and had been indebted greatly to Mr. Tucker for his advancement. So the wretch who ordered the massacre at Bareilly, and headed the insurgents, and tried even to induce the *ladies to come back* by false promises of safety; this wretch and his father had both held judicial appointments, and he was receiving, by a special act of favour, the double pension for himself and his father. And not only Mohammedans, but at Arrah, in the Dinapore district, the Sepoys and insurgents were collected and headed by a Hindoo whom Mr. Halliday has most especially honoured and favoured.

"Dacca and Barisaul are safe at present, though very anxiously endeavouring to secure themselves against attack."

**BENARES.**—We now turn northwards, to the immediate scene of the conflict raging between the armies of England and the rebellious Sepoys of the Indian government. The first communication of Mr. Gregson is dated August 18th:—

"When I last wrote we were in a state of great apprehension and alarm. Since then appearances have gradually brightened, the enemies we so much dreaded have gone far away, and all around Benares is peaceable and quiet. Still it is felt that our position is critical, and the commandant of the station has issued a public notice in which he recommends that all ladies be sent to Calcutta without delay; most, indeed, have already gone, only few remain, and I fully intend to send Mrs. Gregson by the earliest steamer, which is expected two or three days hence.

#### *State of the Mission.*

"I have consulted with Mr. Heinig and resolved to close our school. This step is rendered necessary by the rapid diminution in our funds. I could have kept it open a month or two longer, but there is no prospect of things being settled then, and I thought it better to stop before all our funds were exhausted, and whilst we still had one or two hundred rupees to be expended upon orphans and converts in case of emergency. The Normal College is closed *sine die*. The Church school here has been put on a very reduced footing, and all its branch schools, together with all its bazaar schools, male and female, have been abandoned for months past. Indeed,

one of the Church missionaries told me the other day, that the school itself—or college as it is sometimes called—would have been closed too, but for the fear of adding to the panic. The London Mission has closed its bazaar schools, but the central school is still open, though some teachers have been dismissed. Our school at best was on so small a scale that it scarcely admitted of a reduction, and only one course was open—to close it. This will be done a week hence. When the school is closed, there will be nothing to detain me in Benares. All the orphans and native Christians are at Raj Ghat, and Mr. Smith and Mr. Heinig are fully sufficient to look after them. I have now actually nothing to do here. Our chapel is occupied by soldiers, and our congregation dispersed. The few soldiers in the station are visited and looked after by the London and Church missionaries, so that I have nothing to detain me here; and I had resolved, to go to Calcutta, in the hope of finding more to do there, or at Serampore, than I can here, and may, perhaps, still do so; but there is just a POSSIBILITY that I may join Havelock's force now at Cawnpore in the capacity of acting chaplain.

#### *Mr. Gregson as Chaplain to the Army.*

"I called on Mr. Tucker yesterday, to ask

him what he thought about my closing the school, and whether he thought anything would be gained by keeping it open a month or two longer. He thought not, and I told him when the school was closed I intended going to Calcutta, in the hope of finding more to do than I could here. He said at once, 'Why not join Havelock's forces at Cawnpore? There are 400 men in hospital, and 1,000 troops without a chaplain, and they cannot get one.' I was really rejoiced at the proposal, and at once consented conditionally that Mrs. G. did not oppose. Mr. Tucker, however, said as I was a Baptist, it would be needful to ask Havelock if, under these circumstances, he would accept of my services. After consulting with Mrs. Gregson, I consented, and Mr. Tucker telegraphed to Allahabad; unfortunately the telegraph wire from this place to Cawnpore is broken, and so a few days must elapse before an answer is received, but I expect to know its purport instantly it arrives.

"August 20.—The telegraph betwixt here and Cawnpore is, I am informed, again in order, and consequently I hope to have in the course of to-day a reply to Mr. Tucker's question. We seem, if anything, quieter here, and secure even in Benares. We have dawks in regularly from Calcutta and Dinapore, though the former take a longer time to reach. . . . Agra has been

We append the generous note of Mr.

"My dear Mr. Gregson,—You must not deprive me of a pleasure and privilege, it would not be kind; besides, it would not be fair to make your Society pay for the spiritual care of our army. Its money is raised for the heathen. Now that Mr. W. Smith, of Sgra, officiates as chaplain here, his salary will be saved to his society, and be paid by Government. This is the fair and proper principle. Whilst not employed in native missionary work, your

Under date of August 22nd, Mr. Gregson enters fully into his reasons for undertaking this service, interrupted as missionary labour in Benares now necessarily is. He says:—

"It has been to me a matter of intense desire and earnest prayer that I ought to be more usefully employed, and when this came before me I could not but regard it as an answer to prayer. I know not how, under existing circumstances, I could find a more important or pressing field of labour, or one more directly bearing upon mission work. Here are now 2,000 men, among whom many are hungering after the bread of life, with no one to care for their souls. I shall have a very, very weighty responsibility on my hands should I be spared to reach the camp, and would earnestly ask your prayers that I may be faithful. Mrs.

completely destroyed by the rebels, though the residents are safe in the fort. Mr. Hubbard, Church missionary, whose brother, a missionary of the Church Propagation Society, was killed at Delhi, was unfortunately murdered there before he could reach the fort. Another brother is in the Church Mission here, and is of course deeply distressed.

"P. S.—I have just heard from Mr. Tucker—General Havelock telegraphs, 'It will be very advantageous to my force to have the aid of the Rev. J. Gregson's services. I shall feel obliged by your sending him up immediately.' I hope to start in two or three days. He sent me an order for 200 rupees, which I returned. It appears the bishop is ordered to send a chaplain to Cawnpore, but finds it difficult to get any one to go, and when the chaplain arrives there may be work for both; if not, I can accompany the army into the field.

"P. S.—I again re-open to say Mr. Tucker insists upon paying my entire salary himself, and after the truly Christian spirit of his last note—which I enclose—I felt it would not be right to raise further objection. . . . Of course the arrangement is only temporary; my connection with the Society is unaltered, and I shall be ready to return to mission work whenever the field is open."

Tucker, referred to above:—

salary should not be paid by a missionary society.

"It was I who proposed your going, and have got General Havelock to agree to it; so that you must not refuse to let me have the pleasure of sending a clergyman to my poor fellow countrymen, when other doors of usefulness are shut for the time. I therefore venture to again request your acceptance of the enclosed."

Gregson left for Calcutta this morning. On the same steamer or flat are nearly all the ladies, &c., of the Sgra missionaries, and Mrs. Sherring and Mrs. Buyers of the London missionaries, and also Mr. Fuchs and Mr. Storr, both Sgra missionaries. Mr. Smith, *per se* a missionary for the natives, has found his accustomed work impracticable, and is now chaplain for Benares wholly engaged in English work. Mr. Fuchs next to him found his vocation gone, had nothing to detain him here, and is going to England or rather Germany, and Mr. Storr, the latest arrival, is for the same reason sent to Calcutta; so at all events I

am not the only one who has given up native work for the present. Of course my present engagement is only temporary. My relation to the society is unaltered, and I am at perfect liberty to resume native work as soon as ever the field is again open.

*State of affairs.*

"Here there is no particular change. We continue quiet, and no immediate danger threatens. Still about Gorruckpore and Azingurb, and all over Oude, thousands upon thousands of rebels are in arms, and there is danger that for lack of other employment they will come here. Nothing is done to relieve Lucknow. The garrison is surrounded, and believed to be in extremities; but no intelligence has been received from them since July, a sure sign they are very closely besieged. It is believed General Outram is on the point of attempting to relieve them by the river Gogra, but the navigation is unknown, and it is feared the

In a later letter, dated September 2nd, we find that Mr. Gregson had reached Allahabad in safety, and was expecting to leave in a day or two with General Outram's camp. During his stay at Allahabad he was the guest of our esteemed friend Mr. Edmonstone, who, with Mrs. Edmonstone, was enabled, through Divine protection, to escape from Futtehpore at an early stage of the mutiny, but not without undergoing many perils in their flight. Mrs. Edmonstone, we are happy to learn, has since safely arrived in England.

AGRA.—Mr. and Mrs. Parsons and Mr. Evans continue to reside in the fort. Its crowded state occasions much inconvenience, and is also productive of much sickness; but our friends, with very slight interruption, continue to enjoy good health. Mr. Evans, under date of July 26th, gives the following graphic account of the recent events:—

"The tide of insurrection is running high—a passing wave has laid Agra in ruins! On the 28th of last month we were ordered into the fort by the brigadier in command. A large force of Sepoys, consisting of infantry, cavalry, and artillery, was but one day's march from us, and it was reported that they would pay us a visit. On Sunday, the 5th inst., it was found that the enemy had arrived within two miles of the station, where they were fortifying their position in a village called Shah-gunge. Some 500 men of the 3rd Europeans, commanded by Brigadier Polewhele, with a field battery of six guns and a few horse militiamen, went out to give battle to the enemy. At 3 p.m., the first shot was fired by the insurgents, and the battle lasted about two hours and a quarter, when our men had to retire on the fort for want of more ammunition! The enemy managed to blow up by shell two of our tumbrils, which was a most disastrous affair to us; for not having taken a large stock of ammunition, our men had to leave a field, *already won*, to their foes, who were on the verge of bolting. As soon as our soldiers retreated groups of the enemy's cavalry

land journey needful, of about thirty miles, will not be possible for guns. From Delhi the news is rather better. 1st, 2nd, and 3rd inst. there was some fighting. The rebels acknowledge a loss of 1,000 killed, and a magazine also was exploded, causing 500 more rebels to perish. It is also said 3,000 rebels deserted the city without arms. Another account on respectable authority states the fighting to have been July 31st and Aug. 2nd, and states 3,000 were killed on the first of these days, and 900 left outside the walls on the second and third. Both accounts substantially agree as to the magazine; one saying the rebels through clumsiness or accident exploded it, the other attributing the explosion to a shell from our guns.

"I hope to leave here for Allahabad in two or three days. There I must wait till reinforcements arrive for Cawnpore, as the road is not safe for single travellers."

galloped into the station, set fire to a few bungalows, opened the jail, and told the people to plunder and burn every house belonging to the *sahibs*, and to murder *every Christian* they could find.

*Conflagration of Agra.*

"Before eight o'clock Agra from right to left was enveloped in one grand but terrific blaze! For three days and nights nothing but fire and smoke was seen, till at last the wreck became complete. The Sepoys did not wait to do all this, but they quickly made off for Muttra, fearing, no doubt, a second attack. So the station of Agra is now in ashes, and *lakhs*' worth of property has been wantonly destroyed. The number of the enemy was at least ten to one to our men. We lost on the field thirty-two men and some seven dead since, with fifty wounded. The enemy lost about 500 killed and 700 wounded, and had it not been for the oversight of the brigadier, our brave soldiers would have thoroughly routed the rebels, and Agra would now be standing! Such, however, was not to be. Agra was to fall, doubtless for some good purpose; but how thankful ought we to be that our



blood-thirsty enemies were not permitted to slaughter us wholesale, according to their desire and premeditated plan.

*The Missionaries.*

"Two Europeans only fell as victims to the fury of the mob. One Major Jacob, who it is said was murdered by his own servants in his house on the day of battle, and a Mr. Hubbard, a professor in the Government college, who was cut down on his road to the fort. His brother was one of the Church missionaries killed in Delhi. Of my dear friend and brother, Mr. Mackay, we have heard nothing since I wrote before. Against hope I cling to hope in his case; but I fear, *very much* fear, that my beloved brother has fallen a prey to the hellish rage of the Mohammedans of Delhi. Ah, my dear brother, how frail is life, and what sad changes the course of a few years involve! I can say no more. As far as comforts are concerned we are better off in the fort than could be expected; in fact, we want nothing, except it be a little more *room*. While the gates are kept open we can be furnished with all necessary supplies from the city, and in case of a siege we shall receive rations from Government,

There is reason to fear that Paramanund, the native preacher referred to above, has since lost his life. His adoption of his ancient garb did not save him from betrayal, and it is said that he fell slaughtered by the hand of the cruel Moslem. Others, too, of the Chitoura Christians have proved unfaithful in this day of trial, of sifting, and reproach. How far this defection may have gone cannot yet be fully ascertained, as the people have been scattered in all directions by bands of marauders, and by the plundering of the village. A few have remained steadfast. We believe the native pastor, Bernard, is now safely housed in the fort at Agra. He did not leave the village till its destruction was complete. Again, we urge on our friends the remembrance of the native brethren in their prayers. The calamities which have overtaken them are a sore trial of their faith. The blast of tribulation has swept over them. "They were scorched, and because they had no root they withered away." Nevertheless the word of the Lord is sure. Amid all this reproach, defection, and gloom, he is carrying on his gracious purpose, and will yet fulfil the promise, to give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.

as the fort is provisioned for three months. We (missionaries) have not yet been called upon to "shoulder arms," but doubtless in case of an attack on the fort we should have to do so. At present most of the missionaries are engaged in attending on the sick and wounded in the hospitals, and I am happy to say that we are thus able to do some good not only to the bodies but also to the souls of our fellow-countrymen. On Sunday mornings we meet with our Presbyterian brethren for worship; in the afternoon Mr. Parsons and myself meet the native Christians, and the evenings we spend in prayer-meetings with our Baptist friends.

"You will be sorry to hear that most of our native Christians have lamentably failed under the present trial. I have had the painful duty of excluding Paramanund, one of my preachers, who has assumed the garb of a *Byragee*, or a holy Hindoo! and has denied Christ! I intended giving you more particulars about the mutinies, the *cause*, effect, &c.; but if spared I shall do so again. I fear this will never reach you, as the roads are by no means safe. You will not forget to pray for us in our trials and tribulations."

## HOME INTELLIGENCE.

At the Quarterly Meeting of the Committee, on the 14th of October, the condition of our Indian mission was fully entered into, and the following resolutions were unanimously adopted. It will be seen that, for the present, the Committee have deferred, for reasons which cannot be here stated, the formation of a Special Fund. It is desirable that more accurate information should be received of the extent of the losses sustained than has yet reached us.

*Extract from the Minutes of Committee Meeting, Oct. 14, 1857.*

"Various letters having been read, and a statement made by the Secretaries on the present condition of the Indian mission, it was resolved:—

1. "That the Committee express their deep sympathy with their brethren, and the churches under their care; and also, with their countrymen who have been called to endure losses, anxieties, and perils, of no ordinary kind, and to be the witnesses of atrocities unparalleled in the domestic annals of the English nation, and abhorrent alike to the dictates of humanity and the spirit of the gospel of Christ.

2. "That, while sympathising with our native brethren in the severe trials and temp-

tations which have befallen them, the Committee rejoice that so many have boldly confessed the name of Christ, and have died rejoicing in him, as was the case with their beloved native brother, Waiyat Ali. Especially do they mourn over the calamity which has robbed the Society of the services of the late Mr. Mackay at Delhi, whose zeal, devotedness, and ability, led the Committee to hope for years of efficient labour in the cause of their Lord and Master. And they also deplore, with the most poignant feelings of grief, the lamentable end of the widow and two daughters of their late esteemed missionary, Mr. Thompson, of Delhi, who have fallen victims to the passions and violence of the wicked men now in revolt against the British authority in that devoted city.

3. "That the consideration of the subject of a special fund for India be postponed.

4. "In the view of the restoration of the disturbed districts to order, the Committee cannot but express their confident hope that a brighter day will dawn for Christian missions in our Eastern empire. It would appear certain that important and favourable modifications will be made in the structure and policy of the English Government, by which the wrongs and sufferings so long patiently endured by the general population, will be redressed; while there is every reason to believe, that as the people, notwithstanding their oppressions, have held aloof from the revolt, have in no instance displayed any special animosity against missionaries, a greater willingness will be shown to receive Christian instruction, and to listen to the claims of the gospel. As the result of all the various agencies which Divine Providence is bringing to bear on the mind of the natives of Hindostan, they prayerfully anticipate the overthrow of the great systems of evil which have held the people bound for ages. They therefore urge upon the friends of the great cause in which they are engaged a more extended liberality, and an attitude of preparation, in order to avail ourselves of every opportunity of pressing onward, which the great events now happening, under the guidance of the hand of God, may present.

5. "Finally, the Committee trust that, through the protection of the Great Head of the Church, the lives of our brethren now in India, with those of their families and helpers, may be preserved, and that they may be enabled to remain at the posts they occupy. They would also desire that the brethren now absent from their stations through ill health, or other causes, may speedily be enabled to return, and resume, at the earliest moment, their interrupted duties in the kingdom of our Lord."

We have the pleasure to announce the safe arrival of Mr. and Mrs. Pinnock at Cameroons, Western Africa, on the 29th of August. Mr. Diboll has taken a voyage to Sierra Leone to invigorate his health, much affected by the climate. Mr. Saker was at Clarence, and well; but Mrs. Saker continues in a very enfeebled state.

Very numerous meetings have been held through the country during the last two months. The all-absorbing topic has been India; and wherever there has been a deputation acquainted with the subject, the attendance has been unusually large. The Secretaries have been engaged in the East and West Ridings of Yorkshire, in South Wales, in Lincolnshire, Nottinghamshire, Devonshire, and Lancashire, in company with various brethren. Mr. Denham has taken Worcester, Oxfordshire, and Lancashire. Mr. Smith has been engaged in Huntingdonshire, Leicestershire, at Somerleyton, Oxford, and in Newcastle and its vicinity; while our missionary brother, Mr. Williams, has been present at meetings in Swansea and Hampshire. Mr. Davis, of Ceylon, has been into Leicestershire, Nottinghamshire, Shropshire, and at Somerleyton; and Mr. Capern has visited Markyate Street, Rugby, Stratford-on-Avon, several places in Lincolnshire, and at Luton. Messrs. Oughton, Denny, and Phillippe have also rendered the Society valuable aid in Cornwall, South Wales, Hampshire, and other places; Manchester has been visited by Messrs. Makepeace and Vince. In all these cases much assistance has been rendered by ministerial brethren, either locally resident or invited from a distance. The unusual number of meetings thus crowded into the last two months has rendered it somewhat difficult to escape all error or mishap, and we owe much to the prompt aid rendered by a few friends to supply any unexpected lapse. Some disappointments have inevitably happened, which earlier arrangements might have prevented. It is always impolitic to delay to the near approach of the period usually devoted to the missionary meetings the formation of the requisite plan. We shall always be glad to hear from our friends as early as possible as to the arrangements they propose. The interest excited about India will not, we trust, die away; but that future years may witness missionary exertions carried on in that great country on a scale more commensurate with its requirements.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Pinnock, F., Aug. 29.	BAHAMAS—NASSAU, Davey, J., Sep. 10.
CLARENCE, Saker, A., Aug. 31, Sep. 2.	JAMAICA—ANNATTO BAY, Jones, S., Sep. 9.
SIERRA LEONE, Diboll, J., Sep. 15 & 18.	BELLE CASTLE, Harris, H. B., Sep. 9.
AMERICA—MILWANKEE, Jackson, J., Sep- tember 10.	BOTHPHIL, Henderson, G. R., Sep. 8.
PHILADELPHIA, Rowe, C. H., June 5.	BROWN'S TOWN, Clark, J., Sep. 8.
ASIA—AGRA, Evans, T., July 26; Parsons, J., Aug. 27.	CALABAR, East, D. J., Sep. 8 and 24.
ALLAHABAD, Gregson, J., Sep. 2.	FALMOUTH, Fray, E., Sep. 24.
BENARES, Gregson, J., Aug. 18 and 22.	KETTEBBING, Milbourne, K., Sep. 9.
CALCUTTA, Lewis, C. B., Sep. 7; Tho- mas, J., Aug. 22, Sep. 9; Wenger, J., Aug. 24.	KINGSTON, Palmer, E., Sep. 10.
COLOMBO, Allen, J., Aug. 29.	LUCEA, Teall, W., Sep. 21.
DACCA, Bion, R., Aug. 19; Robinson, R., Aug. 31.	MONTGO BAY, Reid, J., Sep. 23.
JESSORE, Anderson, J. H., July 29; Sale, J., Aug. 6 and 20.	MOUNT CHARLES, Thompson, J., Sep. 21.
SERAMPORE, McKenna, A., Aug. 20.	MOUNT HERMON, Hume, J., Sep. 21.
AUSTRALIA—BRISBANE, Stephens, J. B., July 4.	ST. ANN'S BAY, Millard, B., Sep. 8.
MELBOURNE, Taylor, J., June 14, July 22.	STEWART TOWN, Hodges, S., Sep. 21.
	NEW ZEALAND—NELSON, Paeker, J., May 14.
	TRINIDAD—PORT OF SPAIN, Law, J., Sep. 10.
	SAVANNA GRANDE, Gamble, W. H., Sep. 7.

CONTRIBUTIONS,

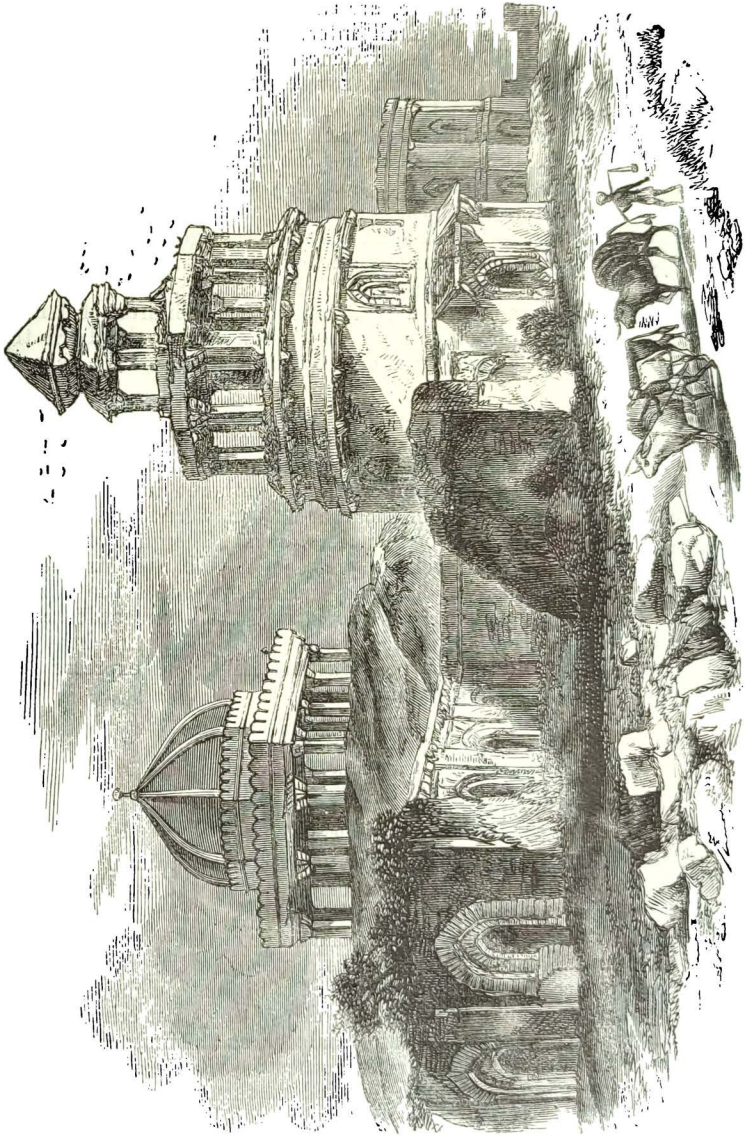
Received on account of the Baptist Missionary Society, from September 21 to October 20, 1857.

ANNUAL SUBSCRIPTIONS.		BEDFORDSHIRE.		GLOUCESTERSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Farrington, Mr. B., Cork, 2 years .....	2 2 0	Leighton Buzzard, Lake Street— Collection, for <i>Relief</i> <i>Fund, India</i> .....	1 14 1	Hampton— Collection .....	1 4 0
Hayward, Mr. Thomas, Deal .....	0 10 0			Stroud— Collections .....	11 15 4
Taylor, Mrs., Whetstone.	0 10 0			Contributions .....	6 2 0
				Do., Juvenile .....	3 6 8
		BERKSHIRE.		Uley— Collection .....	1 5 6
DONATIONS.		Reading, Henley Branch— Contributions .....	8 10 0		
A Friend .....	0 10 0	Wantage— Collections .....	12 17 7	Less district expenses	23 13 6
A Friend to the Cause...	5 0 0	Contributions .....	9 14 11		3 16 0
A. M. W., for <i>Relief</i> <i>Fund, India</i> .....	0 5 0	Do., Sunday School .....	0 17 9		19 17 6
Three Friends, for <i>do.</i> ...	0 3 6			KENT.	
Young Men's Missionary Association, Sundries by, for <i>Rev. J. Diboll's</i> <i>boat, Africa</i> .....	3 6 0			Maidstone, Bethel Chapel— Sunday School .....	2 9 4
				LANCASHIRE.	
LEGACIES.				NORTH LANCASHIRE Auxiliary, on account, by Mr. L. Whitaker, jun. ....	10 0 0
Hannay, Mr. William, late of Paisley .....	26 14 3	CORNWALL.			
Marlborough, Edward, Esq., late of Brixton...	100 0 0	CORNWALL, on account, by Mr. P. H. Guth- eridge, jun. ....	17 0 0	LEICESTERSHIRE.	
Quarby, Mr. Jonathan, late of Golcar, by Mr. Wm. Beaumont, an- nual .....	1 1 0	Camborne— Anon. ....	0 10 0	LEICESTERSHIRE, on ac- count, by Mr. James Bedells .....	310 0 0
		Redruth— Anon. ....	2 1 6		
LONDON AUXILIARIES.				LINCOLNSHIRE.	
Alfred Place, Old Kent Road— Collection .....	2 1 6	DEVONSHIRE.		Alford .....	2 10 6
Rogent Street, Lambeth— Contributions .....	2 3 5	Devonport, Morice Square, on account .....	5 15 1	Grimsby— A Friend .....	1 1 0
Vernon Square— Proceeds of Bazaar, part, by Y. M. M.A., for <i>Rev. J. Diboll's</i> <i>boat, Africa</i> .....	5 0 0	Uptontery .....	1 0 0	Horncastle .....	14 4 5
		DORSETSHIRE.			
		Bourton— Collection, for <i>Relief</i> <i>Fund, India</i> .....	1 11 6	NORTHAMPTONSHIRE.	
				Guildsborough .....	9 6 0

NOTTINGHAMSHIRE.		£ s. d.		Wakefield—		£ s. d.	
Sutton-on-Trent.....	5 10 0	Worcester—		Collection .....	5 0 0	Wesleyan Auxiliary, on account, by Mr. W.	
<b>RUTLAND.</b>		Collections .....	26 5 5	Watson .....	100 0 0		
Oakham—		Contributions .....	13 0 11				
Collection and Box ...	10 12 8	Do., Juvenile .....	7 16 9				
<b>SUFFOLK.</b>		Less expenses .....	47 3 1				
Eye—			1 5 6				
Collection .....	3 16 8						
Contributions .....	12 10 2						
Do., Sunday School, for <i>Schools</i> .....	0 10 7						
Grundsburg—							
Collection .....	3 5 11						
Contribution .....	1 0 0						
Horham—							
Collections .....	5 7 7						
Contributions .....	2 0 0						
Somerleyton—							
Collections .....	7 8 3						
Contributions, by box	1 2 9						
Do. for <i>Alipore School</i>	11 14 0						
Do., School, for <i>do.</i>	3 17 10						
<b>SURREY.</b>							
Norwood, Upper—							
Collections .....	8 0 0						
Contributions .....	2 1 0						
<b>WARWICKSHIRE.</b>							
Birmingham, on account, by J. H. Hopkins, Esq. ....	154 10 0						
Stratford-on-Avon—							
Collections .....	8 2 11						
Contributions .....	1 5 0						
	9 7 11						
Less expenses .....	0 7 11						
	9 0 0						
<b>WILTSHIRE.</b>							
North Bradley—							
Collection .....	2 10 0						
<b>WORCESTERSHIRE.</b>							
Kidderminster—							
Contributions .....	7 19 0						
Do., for <i>Africa</i> .....	1 5 6						
Pershore—							
Collections .....	14 6 3						
Contributions .....	30 3 9						
	44 10 0						
Less expenses .....	0 16 0						
	43 14 0						
<b>YORKSHIRE.</b>							
Bedale—							
Collections .....	5 14 3						
Contributions .....	1 0 0						
Do., Sunday School	2 12 3						
	9 6 6						
Less expenses .....	1 2 6						
	8 4 0						
Blackley .....	1 3 0						
Doncaster—							
Collections .....	2 3 5						
Less expenses .....	0 7 0						
	1 16 5						
Earby—							
Collection .....	2 5 0						
Halifax, First Church—							
Collections .....	20 8 2						
Contributions .....	9 15 3						
Do., for <i>Translations</i>	0 10 0						
Do., for <i>India</i> .....	1 0 0						
Do., Sunday School	7 14 0						
Halifax, Trinity Road—							
Collection .....	7 9 6						
Hull—							
Contributions, by Mr. Geo. Greenwood ...	2 0 0						
Leeds, on account, by Mr. H. Gresham .....	100 0 0						
Long Preston—							
Collection .....	3 7 0						
Meltham—							
Collection .....	2 5 3						
Contributions, Ju- venile .....	2 14 0						
Polemoor—							
Collections .....	7 0 0						
Contribution .....	0 7 6						
Rawden—							
Collections .....	8 11 10						
Contributions .....	8 13 6						
Rishworth—							
Collections .....	4 0 1						
Contribution .....	1 0 0						
Sheffield, on account, by Joseph Wilson, Esq. ...	30 0 0						
Shipley—							
Contributions, Ju- venile .....	4 5 0						
Steeple Lane—							
Collection .....	4 6 1						
<b>SOUTH WALES.</b>							
<b>GLAMORGANSHIRE.</b>							
Bridgend, Hope Chapel—							
Collection .....	1 10 8						
Contributions .....	2 15 6						
	4 6 2						
Less expenses .....	0 11 0						
	3 15 2						
Cardiff, on account, by Thos. Hopkins, Esq. ...	30 0 0						
Cardiff, Bethel, Bute Dock—							
Collection .....	4 0 9						
Contributions .....	6 1 0						
Do., Sunday School	3 18 4						
Menthyr Tydvil, High Street—							
J. D. P., 2 years .....	10 0 0						
<b>MONMOUTHSHIRE.</b>							
Abergavenny, Frogmore Street—							
Collection .....	8 11 0						
Contributions .....	11 8 1						
Do., Sunday School	1 5 5						
Abergavenny, Lion Street—							
Collection .....	2 10 0						
Contribution .....	1 0 0						
Do., Sunday School	0 10 0						
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# THE MISSIONARY HERALD.



ANCIENT BUILDINGS NEAR FEROZE SHAH'S KOTELA, DELHI.

## GOD'S JUDGMENTS ON IDOLATRY.

THE fundamental principles of the divine administration are in their very nature immutable. Amid all the changes of times and dispensations, the relations of men to God are founded on unalterable realities. However men may worship him, under whatever ritual observance they may approach him, that HE IS, that HE has an indefeasible and irresistible right to man's obedience and love, are truths that must lie at the basis of all morality, of all worship, of all intercourse with the one Creator of the universe and its illimitable existences. Idolatry is of all crimes against God the greatest. It denies his sovereignty, disclaims his right to man's obedience, and transfers to other objects and beings, or to the wild fantastic shadows of the imagination, the honour, the homage, and the attributes of the Supreme. It is treason against the majesty of the Ruler of the universe. Hence the stringency and solemnity of the command—a command placed in the forefront of those prohibitions it has pleased God to lay upon human actions—"Thou shalt have no other gods before me."—"Thou shalt not make unto thee any graven image, thou shalt not bow down thyself to them, nor serve them." Hence the fearful threat of punishment which was announced by Moses to the children of Israel:—"Ye shall not go after other gods, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth."

The laws of Moses accordingly contain regulations for the punishment of the crime. If the inhabitants of a city fell into idolatry, they were to be slain and utterly destroyed. Even the cattle were to participate in the penalty, and the entire spoil was to be gathered into a heap and consumed by fire. If an individual, man or woman, were found addicted to heathen practices, he was to be stoned to death. The guilt of idolatry and its deserved punishment were fully known to Job and his friends, although they appear to have lived beyond the range of the Mosaic institutes; if indeed that remarkable book may not be regarded as of greater antiquity than the Pentateuch itself. In the following beautiful language Job both vindicates his religious integrity, and expresses his thoughts on the nature of idol worship:—

"If I beheld the sun when it shined,  
Or the moon walking in brightness,  
And my heart hath been secretly enticed,  
Or my mouth hath kissed my hand;  
This also were an iniquity to be punished by the judge,  
For I should have denied the God that is above."

The history of the Israelites presents us with many painful examples of the lapse into idolatry of God's chosen people, and of the fearful punishment with which their offences were visited. The worship of the golden calf at Sinai was followed by the slaughter of three thousand men, and in the execution of God's righteous displeasure the Levites were forbidden to give heed to the promptings of affection; neighbours, companions, brothers, were alike to suffer, if guilty of this great crime against God. The worship of the Moabite idol Baalpeor, at Shittim, accompanied as it was with the most licentious orgies, roused the "fierce anger" of the Lord, and in the plague which he inflicted on the guilty "twenty and four thousand" died. The relapses recorded in the Book of Judges were punished with long years of captivity, and never failed to call forth the severe reprobation of the servants of God. King after king came to an

untimely end, because the sin of Jeroboam was imitated by his successors; nor did idolatry cease to be the ever-recurrent crime of the Jewish people until both its sections were deported from the land, and learned under the oppressions of a Sennacherib and a Belshazzar to yield obedience to the command of God. On the return of the people from the Babylonian captivity, they appear for the first time to have been duly impressed with the greatness of the offence, with the criminality of an act which is an insult to the Most High, and which involves the moral and social degradation of every race addicted to the abominations that in all ages and countries accompany idol worship. Their chastisement had been prolonged through centuries. Bitterly did they groan under the divine indignation against their iniquity. Their history is a perpetual warning to all nations of the evil of departing from the living God.

The history of other nations, recorded in the Scriptures, is no less an exemplification of the great law that God will not suffer the deniers of his supremacy to defy his authority with impunity. The Dead Sea remains as nature's testimony to the solemn judgments of Jehovah. On the spot where now float in gloomy silence the briny waters of desolation and sterility, once stood the fairest cities of the early world. They sank into the lascivious worship of false gods, and their name is a name of infamy and horror to all generations of mankind. So the Canaanites corrupted themselves. Baal and Ashtoreth received the honours of divinity, and with worship so debasing as to demoralise every class of society, the youngest child not escaping the pollution, nor receiving protection from maternal instinct against the cruelties and degradation to which it was exposed. In righteous retribution the entire race was doomed to extinction, and at God's command Israel wielded the exterminating sword.

It is needless to recount the judgments for their idolatry which fell upon Philistia and Edom, Egypt and Assyria, Babylon and Nineveh—those mighty nations which defied the God of Israel. Their glory is passed away. Their gods are crumbled into dust, or are objects of curiosity in the museums of Christian lands. Again and again did the rod of God's anger chastise them, and smite their idols to the ground. Their history establishes the truth of the prophetic declaration, as a universal law of the divine administration of human and national affairs, that "the nation and kingdom that will not serve Jehovah shall perish; yea, those nations shall be utterly wasted."

If, then, idolatry is so fearful a crime against God; if in all ages it has received such marked manifestations of God's anger, is there not reason to think that the revolt of the Sepoy army of India is alike a judgment of God on the nation to which it belonged, and on the people of the land who continue so blindly to cling to the false deities they worship? The Government of England has fostered idolatry in India. It has touched and defiled itself with the polluted thing. It has gone beyond a mere toleration, or regard for the indefeasible rights of conscience, and has actively upheld, countenanced, and approved a worship which God has most solemnly denounced, and visited in all ages with the most direful punishments. With the word of God in our hands, with the innumerable examples before us in which he has visited such conduct with the most signal chastisement, can we doubt that in this dread calamity we have another proof that there is a righteous Ruler of the nations, and that no people can defile themselves with this great crime without sooner or later gathering to itself lamentation and woe?

But it is not on our countrymen alone that this calamity has fallen.

While hundreds of Englishmen and Englishwomen have become a prey to violence and to sanguinary deeds, thousands of the wretched heathen inhabitants of the land have and will become food for the sword, or for the famine and pestilence which will too surely follow in the train of devastating armies and an enraged soldiery. It is frightful to contemplate the results of the revolt, whether in the destruction of the lives of a large proportion of the mutineers, or in the misery and agonising deaths of the inhabitants of desolated villages, pillaged towns, and ravaged fields, throughout the regions which are the chief scene of the strife. It is the Sepoy army which has most bigotedly adhered to the false deities of the land. It is in the North-west, in Central India, and in Oude, that the people have clung with the most stubborn tenacity to their idols. In these countries are found the chief centres of the horrible systems of Krishna and Shiva worship; and here has idolatry wrought out its debasing results in the vilest and most disgusting forms. And here it is that the vial of divine wrath is most signally poured out. Here are the chief localities of treason, slaughter, and atrocities unspeakable; and here it is that the sword, famine, and pestilence, will have their hecatombs of slain.

Surely these facts assure us that God's judgments against idolatry and its abettors do not slumber; that, as in ancient days, the "fierceness of his anger" is still excited against every people who cleave to the "accursed thing." This is the lesson which he would now teach us, in order that for the future we may cleanse our hands of all connection with the abominations of the land; and while exercising the power he has been pleased to grant to Great Britain over myriads of idol worshippers, that we take no part in their crimes, but so far as circumstances will allow, and the inalienable rights of the people will justify, discountenance, displace, and overthrow systems of evil as fatal to the everlasting welfare of the people as they are mischievous in all their social and individual results.

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## FOREIGN INTELLIGENCE.

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### INDIA.

THE letters received by the last mail contain no intelligence of importance. From the extracts which follow, it will be seen that all was well at Agra and Cawnpore when our brethren wrote. Mr. Gregson had arrived at the latter place, and entered on his duties. His letter will be read with peculiar interest. From Calcutta, we learn from Mr. Thomas's letter that the excitement still continues among the European part of the population, especially in regard to the act for gagging the public press, and there is a most decided conviction of the inefficiency of the Government. It is a little remarkable that this feeling does not extend to Bombay or Madras. The reason would seem to be, that Calcutta people are in the centre of intelligence, and have themselves been menaced, while the presidencies of Bombay and Madras have been comparatively undisturbed. We have a strong conviction that, when all the facts are known, it will appear that Lord Canning has neither been so wanting in courage or wisdom as our Calcutta friends have supposed.

Mr. Thomas has forwarded a letter from Mr. Parsons to him, dated Agra, September 25th, from which we make the following extract:—



"We are distressed that we continue to look in vain for any letter from Calcutta or Monghyr. All is barren, dark, and uncertain. No intelligence in the papers either for a long time, except the bare announcement that certain steamers, with troops, had passed Bhaugulpore and Monghyr. Strangely enough, Mr. Mendes showed me, the other day, a letter that had come to him from his father in your office, addressed to my care; but we seem particularly unfortunate. However, we have vastly more than we deserve in every way. It seems long, very long, to wait four months and a half since the Meerut massacre, and to have seen not a soldier sent to our relief, and to have our communications with the capital all but closed. But yet what a signal mercy that we have not been besieged; but this fort has proved a place of safety to us, and our discomforts have not more seriously affected our health.

"It is cheering to hear that Delhi has

been in part taken by our troops, who have attained such a position within the walls, that the capture of the remainder of the city and the palace seems certain, only the commanders of the force seem to be desirous of saving the lives of their men, by reducing the place by bombardment rather than assault. Not a mention has ever transpired of our dear brother Mackay. Large bodies of troops have escaped from Delhi, and will spread an increased feeling of insecurity throughout the country. Already rumours begin to fly about of large bodies being on their way to Muttra and Agra. So that our comfort for a time will be rather abridged by this success than otherwise. Blessed be the Lord, the Arbiter of life and death, that he is our Father in Jesus Christ our Lord. To him we would commit ourselves. May he sanctify these trials to us, and fit us by them, whether for further service below, or for an entrance into his kingdom."

Mr. Gregson writes:—

"Cawnpore, Sept. 18, 1857.

"Yours of the 8th of August is just to hand. The Bombay mail was stopped for some days by the rebels, otherwise I should have received it a week ago; the road, however, is again open. In regard to my future settlement, matters can be held in abeyance for the present. As I have already left Benares, it will be easy, when the time comes, to make arrangements as to my location. You would learn from my last that I had accepted an offer of Mr. Tucker to come up to Cawnpore and labour among the troops. I came up with General Outram's column, the road not being safe for single travellers, and reached here two days ago. I have received the utmost kindness and respect, as well as valuable aid, from all the generals and officers I have met with. Of course, Mr. Tucker's influence, which was used freely on my behalf, has secured much of this. Captain Freeling, a pious man, and an Independent, kindly gave me half his tent, and found me with all necessaries on our march from Allahabad upwards. A Mr. Edwards, formerly magistrate of Benares, more recently of Budaon, from which place he had to escape to Futteghurh, who is one out of four survivors from the 250 Europeans of this last place, came to the camp one day's march from Cawnpore. He brought me on here, and wishes me to stay and live with him, which, for the present, I am doing. (He is a cousin of Lord Glenelg's.) General Neil also asked me to take my meals with him as long as he remains here, and General Havelock, who is just leaving, asked me to breakfast, and is lending me his large tent

whilst he is away. One of General Neil's staff officers, to whom the general introduced me, is trying to procure a building for divine worship on Sunday. Thus far everything has encouraged me in the step I have taken. There are here 230 to 250 men in hospital. Among these my duties will principally lie. I go twice daily, and usually spend from five to fifteen minutes, according to circumstances, with each group of two or three, or five or six men, who may be lying near each other. The men receive my visits always with civility, often with marked attention, and sometimes with apparent pleasure.

"Whilst I am writing, skirmishing is going on within a couple of miles, just across the river, and I can hear distinctly the crack of rifles, and the occasional report of a twenty-four pounder. General Outram is here, and we have an army of nearly 3000 men just crossing over to the relief of Lucknow, from which place the news is still good—though the garrison are longing for relief. General Havelock is to command, and there is an almost certainty of his success. He will have two eight-inch howitzers from field batteries and some heavy siege guns. Boom, boon, boom, go the cannons as I write. The enemy has lost most of his guns, and is not expected to make a very formidable resistance. Still large numbers are across the river, and, this morning, with the aid of a glass, I saw hundreds of rebels and several companies within two or three miles of our entrenchment, but on the opposite side of the river. On this side of the river we are quiet, and are scarcely likely to be attacked,

but if we should be, the entrenchments are strong, and well stored with provisions and ammunition, &c.

"Benares is still quiet and no prospect of a riot. The rebellion remains substantially the same, though some fear has been entertained for Bombay. Several regiments there have mutinied, and if mutiny becomes general, the consequences will be appalling. At Agra, Mr. Colvin is dead, but the city quiet, though the fort is still filled with residents. From Delhi the news is good. The king is offering to cut up his infantry by his cavalry, and to do many other equally absurd things if we will pardon

him and secure to him his pension. At the same time he is inviting the Gwalior and other troops to his aid. Altogether, I think our position is not getting worse; what we lose in one place we fully gain in another.

"The effect of these mutinies, I sincerely trust and believe, will be good; and when I can find time will write a few words on the subject. Now I must close.

"P.S.—The battle waxes hotter and hotter. Several hundreds of our men have crossed, and are keeping up a heavy cannonade upon the enemy."

### AGRA.

Very many of our readers will have read the accounts of recent events in India which have appeared in the newspapers. To them the letter from Mr. Evans, who writes under date of September 30th, will afford no fresh light in regard to them; but to those who have not seen these accounts, it will be deeply interesting. We print it, therefore, at length. The closing portions of this letter contain some very judicious remarks, and we hope that when read they will excite similar feelings as the circumstances stated have excited in Mr. Evans's own mind. Very many Europeans are still in great danger, and their condition is one which calls for deep sympathy. May God, who has hitherto preserved them and many of their brave defenders, still continue to shelter them by his Almighty arm!

"You will, I am sure, rejoice to hear that Delhi has fallen, and that the rebels have been completely routed from their stronghold.

"Our troops made the assault on the 14th instant, when they gained possession of a part of the city, with some of the bastions, with the loss of 600 men killed. But only 60 European soldiers were killed and 200 wounded, the rest being Punjaubees who fought with us.

"In order to spare life, our people did not push on their victory through the narrow streets and lanes at the point of the bayonet; but they now planted two batteries of heavy mortars, which played away on the palace and the unconquered parts of the city with great effect.

"The rebels found the place rather hot, and made all possible haste to be off. On the 20th, the palace, with the whole of the city, was taken. Most of the mutineers made their escape, the old king and his *begum* were taken prisoners, and three of the princes were taken and shot as traitors; after which their bodies were exposed for public show at the Kotwalee, where the scoundrels put so many innocent women and children to death.

"A large body of the fugitive rebels from Delhi are now in Muttra, getting a bridge made to cross the Jumna, in order to get home to Oude. We, however, hear that they cannot find sufficient boats to complete the bridge, and we hope that the flying

column from Delhi, which is pursuing them, will get at them in Muttra. Indeed there is a native report to-day in the city, that a battle has been fought at Muttra, and that 4,000 of the rebels have been killed. This, however, has not yet been confirmed.

"That our troops must soon overtake them is highly probable; for having some 2,000 sick and wounded, they will not be able to travel fast. Last Sunday at two p.m., the news of the complete capture of Delhi reached us; and at half-past two, the cheering intelligence was announced by the thundering roar of forty-two guns from our ramparts. How thankful ought we to be that the guns of our fort have first been used to fire a salute for the fall of Delhi. I cannot describe to you the joy with which everyone listened to the *boom-booms* of the guns.

"The good news filled every sad heart with gladness, and lit up every fallen countenance with joy. We have also good news from Cawnpore. Havelock has routed the enemy with great slaughter on his march to Lucknow. We hope soon to hear that our poor suffering countrymen in Lucknow have been relieved. Troops are pouring into Calcutta, and marching up the country fast now. India was for four months in the balance, but now I think the cause is decided in our favour. The capture of Delhi will have a very good moral effect on the natives, who certainly thought that

the reign of the British in India was about to close, and as certain as that they have now changed their minds. As a proof of this, take one instance:—For the last three months the money changers here have been endeavouring to get rid of the Company's copper coinage (the pice) as much as possible. Sixteen annas is the regular change for the rupee; but they now gave as high as eighteen annas, and lately, even nineteen annas for the rupee. The pice are not equal in value to copper if sold by weight, and the *mahajans*, believing the Company's rule to be gone, thought they could now only sell the pice at the rate of old copper. But ever since the news of the fall of Delhi has been confirmed, the *mahajans* have come to respect and value the pice as much as ever, and no one will now give more than the usual sixteen annas for the rupee. Again, a great number of the natives' houses in the vicinity of the Fort were taken down by order of Government, that no enemy could take shelter behind them. A compensation, in Government paper, was made to the proprietors; but they viewed it only as so much waste paper and sold it off to English brokers at a discount of 70 and 75 per cent., for which I doubt not they now are sorry. The change of feeling is also most evident in the general bearing of the natives towards the Europeans. For a long time one could hardly see a *salaam* (or a bow) from a native outside the Fort; but now they are *exceedingly* modest and polite.

"On Monday evening last we had a united thanksgiving meeting for the Lord's goodness in prospering our troops before Delhi, as well as for the many signal deliverances we have had in Agra.

"It is to be hoped that the Government as well as the British people in India, will

see and acknowledge the manifest interposition of Providence at this important crisis. Some ten years ago we conquered the Punjab by the Bengal army, and now we scatter the mutinous Bengal army by the help of the Punjab soldiers. Had the Punjab revolted at this crisis, India would have certainly been gone to the British, and I suppose every Christian in it would have perished.

"And why did not the Punjabees avail themselves of such a favourable opportunity, at least to regain their own country? Again, considering the great disparity of numbers, it is a miracle of wonders that the enemy did not quite overwhelm our camp before Delhi.

"It must not be forgotten that the Sepoy has been trained and disciplined by European officers, and that they have British guns and shot and shell to fight with. In fact the Sepoy is in some things superior, and only in *one* thing inferior to, our own soldiers. He has none of the bull-dog courage of the Englishman. Also, what a mercy it is that the armies of Bombay and Madras did not rise contemporaneously with that of Bengal. Doubtless they have had a strong current pressing upon them from Delhi. The rebels there, we hear, were for weeks hourly awaiting the arrival of the Bombay army to their help.

"Another consideration, calling for gratitude to God, is the fact that all the native princes and rajabs, of any real power, have stood firm to their allegiance to the British power. True, they have not generally been able to prevail on their troops to take any active part in our favour. Yet they have managed to keep them quiet, which is a great deal."

### JESSORE.

While the work of the Lord seems stayed in some portions of the field our brethren occupy, God does not leave his grace without witness, as the following deeply interesting communication from Mr. Anderson will testify. He writes under date of July 29th:—

"During the interval which has elapsed since my last letter, the Lord has blessed our labours and given us occasion to rejoice in the accession of several families to our body of Christians. We have also great reason to hope that a religious movement has commenced through which hundreds will be led to forsake the worship of dumb idols, to serve the living and true God.

#### *Gratifying prospects.*

"You are aware that the Cobbaduk river near which our house is situated, separates Jessore from Nuddeah. When Mr. Parry resided here, between two and

three years ago, a number of people of the shoemaker caste instructed by him and by Ali Mahomet, one of my native preachers, became convinced of the worthlessness and wickedness of idolatry, and were ready to have embraced Christianity. At that time Mr. Parry was removed to Beerbhoom. I heard of these people, I think, about the beginning of the year, and I became desirous to ascertain where they were and what their state of mind might be. About that time too, when Warish, our native preacher, was one day preaching at Tecumohuncy, near Satteriya, he observed a *muchee* (shoemaker) weeping. So he

entered into conversation with him and ascertained that he lived near Jhinger-gatchee, and that he had been moved to tears by what he had heard, and concluded that he was one of the number of those whom Mr. Parry had taught. So I sent twice to find out in what village these people live, but Ali Mahomet not being with me at the time, I could not find them out. Shortly after coming here, Ali Mahomet went to look after them, and found them still favourably disposed towards the reception of the gospel. They expressed their wish that I should preach to them, which I have done several times. For awhile they hesitated; they did not know what treatment they would receive among us. The other castes despise and hate them; could they be welcome among us, and eat and drink with us? When assured that we despised no man, and that in Christ we are all brethren, they were gladdened, and doubtless felt that this afforded a strong proof of the truth of Christianity. Before they could decide, they made themselves acquainted with the customs which we observe, and received instruction again and again. Still they hesitated and expressed a wish that I should hold an interview with a Brahmin, a zemindar, residing some distance from here. This I consented to do, but before going I went and reasoned with them on the impropriety of deferring to any one in a matter which concerned their souls' eternal salvation.

*Decision for the gospel.*

"At length they became satisfied and emboldened, and declared their resolution to forsake idolatry and embrace the Christian religion. The name of the village to which they belong is Bonyeallee, in the Nuddea district, about two miles from here. There are thirteen families of them. They are employed in weaving, but some work at shoemaking too. Their parah is a pattern of cleanliness. It gratified me to see this, but I have been more pleased at the fact that they have not in any way sought from me pecuniary assistance as so many converts do. This is a strong proof of their sincerity. When I spoke of putting up a chapel among them, they said they were poor and could not render assistance, their own work would be hindered; so I told them it was not the few rupees that would be saved by any assistance they might render that I regarded, I wished to see them zealous and desirous to help in the erection of a house of God, which was designed for themselves; whereupon they said that they would do what they could, they would undertake the lighter part of the work, such as out-

ting up the bamboos and constructing with the cuttings the skeleton roof. I am sorry, however, that the native preacher whom I sent to look after the erection of the house, employed six of the men as labourers upon a daily hire, thus frustrating in a measure the advice to which they had acceded. When six of their own number were hired to work, there was not so much occasion for them to render the help they proposed to render. The rains had set in and it was desirable to get the house put up as speedily as possible, but still it was indiscreet to nip in the bud the habit of helping themselves which I had taught them to form. In matters of this kind we are sometimes distressed by the want of judgment the natives evince.

*Other villages hopeful.*

"Of these new converts an old man of the name of Boloram is the principal person. His influence among the people of his own village is very great, and he is looked up to by the shoemakers of many villages in these parts; so that as soon as these people became Christians, they themselves said, and others also affirmed, that hundreds would follow him and journey in his path. As the news of the Boneyallee mucbees becoming Christians has gone to many places, a spirit of inquiry has been elicited, and a desire to see us and to hear our message expressed.

"These shoemakers have relatives in a large number of villages across the Cobbaduk, and they wish that I should go to them all. The old man Boloram has a house both at Boneyallee and at a village called Simleagopyathpoor, about four miles from this. He has a son living at both places. The people at Simlea wished me to visit them; so I went some days ago, and I found some of them disposed to become Christians, others undecided. The old man's son and his wife, not waiting for the rest, have joined us. An old woman, when asked by me whether she had understood my address, replied, Why should I not understand the word about Christ (the news regarding him)?

"The last two Lord's days we have had some of the residents of another village (Tahora) at our worship here. I sent Ali Mahomet, (who, I am glad to say, is now working with praiseworthy industry and zeal), to look after them. An interesting young man, named Petumber, and his mother, have declared their intention of becoming Christians, not waiting for the decision of the rest, who, however, will, I trust, follow.

*A visit to the people.*

"Last week having been invited by the shoemakers in the villages of Bodekhannch

and Mudekhallee to go and see them and converse with them about religion, we went in company of the Boneyallee Christians. At the first place we found them already well disposed to hear our message. They listened with great attention to my address, and at the close the leading man among them, whose relatives indeed constitute the majority of the muchee parish, accompanied me to the other village and carried me through a long piece of water, which had to be passed in order to get to it. I mounted upon his back, as it seemed to me the most convenient and the safest mode of proceeding. You gain the confidence of the people by making yourself at home with them. A woman from that village called on me yesterday and was greatly pleased, because she could talk with me without being at all afraid, as such women generally are, of salibs, and expressed her gratification to her companion. When we reached Mudekhallee, we were pleased at seeing how neat and clean the houses were. A place was immediately prepared for our reception. I was struck by the intellectual appearance of an old man who seemed to be their leader, and my subsequent intercourse with him has quite borne out the supposition I had formed—a man of excellent sense; with him and with another, a young man from a village named Dehee, we had a long discussion. The young man was full of the religious notions imbibed from their shastres, but their folly and wickedness were soon made apparent to him and he went home to his own village, to communicate the news of what he had seen and heard. He has been to me since and again been silenced in argument. When Ali Mahomet, my native preacher, who is very skilful as a disputant, divulged the muntra, which the guru (teacher) of the muchee had taught him, he had no more to say. Surprised that so profound and awful a secret should have been divulged, he could say no more; he requested that the subject might be dropped. He had previously been placing his hope upon the efficiency of that mystic sentence which the avaricious deceiver, his guru, had taught him, and among all the religious acts of the Hindoo, there is none in their estimation so efficacious as the reception and repetition of the muntra; but before he left he made remarks which lead me to hope that he will speedily renounce the religion of devils to receive and follow Christ. The Mudekhallee people came to worship last Sunday; they seemed pretty well decided, and I hope soon to place them on the list of catechumens. These visits produced a recurrence of my old complaint, but I feel much better again.

"As soon as I am able, I intend going

northwards, where there are large paras of shoemakers; in one 100 families, in another eighty. I understand that in these parts there are altogether about 130 villages in which mucchees reside.

#### *Increasing interest.*

"31st July, 1857.

"Since I wrote the above, I have received further intelligence of a gratifying description. Old Boloram called on me this morning and told me he had been to other villages, and had been told by those he visited, 'When you have entered that path, we also are prepared to enter it.' A young man, whom I sent to a village, called Gudkhallee, this morning, returned, telling me that there were no less than five paras of mucchees; he visited two of them, and found the people ready to embrace Christianity. At this place, Ali Mahomet preached again and again some three years ago, and also twice at a village called Shuma, the mucchees of which are similarly disposed.

"We are thus privileged to behold and to reap the fruit of bygone labours, and it may well encourage us to persevere even where we are met by discouragement and opposition.

"I have further learnt that the leading men among the shoemakers of some of these villages are to meet together in the course of a day or two at Mudekhallee, to discuss the subject of their embracing Christianity *en masse*. We have no reason to fear the result, but rather the contrary. It may give an impulse to the movement which may lead to a more hearty reception of the gospel and to its wider diffusion among them.

#### *Value of prayer.*

"When we were somewhat disheartened at the hesitation of the Boneyallee people, and of some Mussulman inhabitants of their village, regarding whom we had great hopes, we met together every night for prayer, and from that time we have been rejoiced by the seemingly rapid progress of a great and glorious work of God among the people of these parts.

"I have had plenty of work at home. Many people of all ranks have visited me, and some attended our worship for a considerable period. I was particularly gratified by the visits of a young man, a high-caste Brahmin, one of Dr. Duff's pupils; he is like Nicodemus of old; he wants to be a Christian, but fears to make the avowal. It would entail upon him the loss of all. I have still some hope of him.

#### *Encouraging prospects sustained.*

"Cobbaduk River, 19th Aug., 1857.

"I deferred sending away this letter, as I met with a slight discouragement before

the mail-day arrived, and I thought, in consequence, this letter might be premature. I tried hard to get bearers to take me about among the villages I want to visit. You will remember this is the rainy season, and you have often to travel through mud and water. Eight days ago I succeeded, and since then I have been out every day, except Sunday, visiting two or three villages a day. The expectations I have indulged are quite sustained by what I have encountered; I cannot yet reckon the inhabitants of another parah (in the village of Simlea Nuddea) among the number of those who have renounced the worship of dumb idols, and accepted the Christian religion; they and the people of a parah contiguous, number some twenty to twenty-four families. They are the most influential among the members of the shoemaker caste in these parts, and they, as well as the people at Boneyalloe, have relatives scattered about in the villages in all directions. The people of a third village—some twenty houses—have all but avowed their determination to become Christians. The males are to come in a body to our worship on Sunday next. We have met with almost as much encouragement in other quarters; so that I do not now entertain any doubt of the propriety of sending home the representations of the movement, and the suggestions as to the mode of conducting it contained in the preceding pages.

#### *Arrangements.*

“Bockersbad is languishing for want of a native preacher; we have a beautiful chapel and a fine sphere of labour there, but I have not been able to find a preacher. Some six or seven rupees a month would be required for the salary of a suitable man for that place.

“I have sent a young man (the brother-in-law of Par, the native preacher at Boneyalloe) to conduct a school there, and to teach both adults and young people; he is also to do what he can for the children and young people of other Christians whose

abodes may be not too far removed. He may be able to teach the Simlea people. Par's wife has commenced teaching the women at their station. The chapel we have here is the admiration of every one who sees it; it is admirably and very prettily situated. It cost from forty to fifty rupees, which I shall be able to pay from the 100 rupees allowed me by the Committee for incidental expenses, chapels, &c. A pretty spot has been selected at Simlea for the erection of the chapel—a spot just facing an orchard of mango trees; materials are now very expensive, and so we have determined to delay a month or more the work of building. In the meantime we are permitted to use a house in the course of erection, but which will not be occupied for some weeks.

“I have been much pleased with the spirit I have observed among the Christians at Boneyalloe. This did not come under the influence of excitement. They increase in stability, and seem happy in the step they have taken. What a work is before us! Though some of the people who are embracing Christianity are intelligent, there are others in gross darkness, and one is astonished at the difficulty they experience in apprehending and retaining the religious truth we have to inculcate. The plainest language uttered in the most forcible manner may convey to their minds some correct impression of divine truth, but the truths of the gospel are so far removed in their nature from all these people have been accustomed to think and feel about, that you must reiterate them again and again before a permanent impression is made upon their minds. But this is emphatically our work; I long to see Christ form in them the hope of glory. I long to see those who were in darkness, light in the Lord; and those who were dead in blasphemy and sins alive with Christ. You at home will aid us in your supplications, and beseech the Lord to grant his Spirit to us and to them.”

Although the above account is long, it will well repay perusal. We trust that our missionary brother will be endowed with all necessary wisdom to guide these poor people in the way of eternal life.

## AFRICA.

Mr. Diboll has been obliged to leave Fernando Po for a season, through ill-health. He has taken a trip in the mail steamer as far as Sierra Leone, and when we heard from him, under date of that place, his health had materially improved. The opportunity of change which the steamers afford, will be most advantageous to our brethren. On his return, Mr. and Mrs. Saker will try the effect of a similar excursion.

The following letter is from Mr. Diboll, who has been to Sierra Leone for a short time on account of his health. It will be read with interest, as giving

some account of the doings of brethren of other denominations who have agencies there; and on that account we insert it with all the more pleasure:—

"In writing to you again from this place, I rejoice that I am able to say we are in good health. For this we are the more thankful, as we have been greatly inconvenienced, as far, at least, as our lodging is concerned. For comfort it was not what we needed. But it was the only place we could obtain. There is no hotel or boarding-house in the place.

"We have, however, met with much kindness from several persons of station and influence in the town, among whom are Revs. Jones, Milward, and Pocock, of the Established Church; Rev. Teal, Wesleyan; Dr. Witt, of the American Mission, and my good old friend — McCormack, Esq.

"Sickness and death have been making havoc in the churches. I found the Church ministers working short-handed, and expressing their desire for reinforcements; Mr. Pocock goes away this week in search of health; Baptist minister, sick; Lady Huntingdon's, without a minister; Wesleyans, one dead; the Superintendent's wife dead; himself at Teneriffe, sick; *one European* (Mr. Teal) in the colony.

"Since I have been here, I have engaged once for the Church, once for the Wesleyans, three times for Lady Huntingdon's, and three times for the Baptists. We have taken several short sea trips, and have felt the better. Once we went to Waterloo, a colonial town, about twenty-two miles distant, containing about 4,000 inhabitants, 1,000 of whom are in communion with the several churches in the place. Here we saw seven persons baptized. The Baptist mission in that place belongs to the American Southern Board.

"14th.—The mail is in this morning,

having on board the Rev. Trotter and his lady, both in good health. They are to labour in this place for Lady Huntingdon's connection. The mail had in tow a slaver, with more than 300 slaves on board, many of whom are said to be in a dying state. Another slave prize is said to be in sight. H.M. steam ship *Alecto* is said to have taken both prizes; if so, she has taken four within about a month.

"In Sierra Leone, decorum in the streets, impartial justice in the courts, and profession of religion in the churches, are observable; but the ministers all deplore the want of spirituality. In missionary operations, but little is done beyond the English-speaking population; ministers die before they are able to acquire the native languages.

"Of the 18,000 inhabitants of Freetown, several thousands are rather a floating population of Mandingoes and other Mohammedan natives from the interior, These men are the heart and lungs of the trading community here. They throng every street, fill every store, and occupy several of the landing-places. But there is no man here who can preach to them. If a missionary had time to weep, he would weep abundantly over these deluded followers of the Prophet.

"I need not say that I long to be back again among the dear people of my charge, and to renew my acquaintance with the natives of the hills. I am thankful that prayer has been heard for us, and that our health has been entirely restored. Our great desire is that our renewed strength may be devoted to HIM, whose we are, and whom we hope to serve in the great work to which, in his gracious providence, he has called us.

It will perhaps be remembered by our friends that the Jamaica churches have been very anxious to help the African mission, and offered to do their best to sustain a brother in the field. Mr. Pinnock, a promising student of the Calabar Institution, having expressed a strong desire to give himself to the Mission work in Africa, was publicly set apart to that work. He came over and met the Committee, and all who saw him welcomed him with sincere cordiality. He embarked at Plymouth, and our friends in that town were greatly gratified by his visit. He had a prosperous voyage, and the vessel touching at several ports, he had an opportunity of seeing many places of which he had read, and, on going on shore, had pleasant intercourse with Christian friends.

## HOME PROCEEDINGS.

The meetings of the past have not been so numerous as those of the preceding month. Mr. Trestrail has been down to Bedford, Amphilh, and Sevenoaks, and attended a meeting at Westbourne Grove. Mr. Underhill and Mr. Denham have visited Waltham Abbey and Watford, the latter also attending a meeting at Harrow, and the former giving a lecture to our young friends at Hackney, and with Mr. Smith attended meetings at Battle, Brighton, Lewes, and Forest Row, Mr. Underhill going on thence to Downton and Salisbury. Mr. Smith has also finished his tour in the Northern Auxiliary of Durham and Northumberland, taking Huntingdonshire in his way south, and giving a lecture at Leicester to a large and interested audience. Mr. Oughton has gone over the East Gloucestershire District, and Isleham, and its vicinity in Cambridge.

## FINANCES.

It is almost superfluous to say to our friends that, just now, money is a very precious article. If the Treasurers and Secretaries of Auxiliaries have any amounts on hand, no matter how small, they would do the Society great service by sending them up at once on account. To such we say, dear brethren, pray remember this hint!

## WIDOWS AND ORPHANS.

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

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—  
 Friend, unknown, for a parcel of books and magazines;  
 Friends, Edinburgh, by Mrs. Duncan, for a case of clothing, value £54, for *Rev. J. Allen*,  
*Ceylon*;  
 Rev. A. Foster, Modbury, for four years' "Baptist Magazines;"  
 Sunday School, Rugby, for a parcel of books, for *Mr. J. Laroda, Nassau*.

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 24; Saker, A., Sept. 26.	MONGHIR, Lawrence, J., Sept. 17, Oct. 2.
CAPE TOWN, Grey, Sir G., Sept. 15.	SERAMPORE, Jonatan Dass, Oct. 7; Robinson, J., Oct. 7; Sampson, W., Sept. 7; Trafford, J., Sept. 24.
SIERRA LEONE, Diboll, J., Oct. 13.	SEWRY, Williamson, J., Sept. 1.
ASIA—AGRA, Evans, T., Aug. 27, Sept. 9 and 30.	BAHAMAS—NASSAU, Littlewood, W., Oct. 12.
ALIPORE, Pearce, G., Sept. 22, Oct. 8.	BRITANNY—MORLAIX, Jenkins, J., Nov. 5.
BABASET, Ram Naxion and Chard, Sept. 28.	HAITI—JACMEL, Webley, W. H., Oct. 28.
BARISAUL, Martin, T., Oct. 3.	JAMAICA—BROWN'S TOWN, Clark, J., Oct. 10 and 24.
BENARES, Heinig, H., Sept. 3.	CALABAR, East, D. J., Oct. 9 and 16.
BISHTOPORE, Johannes, E., Sept. 21.	CLARKSONVILLE, Johnson, F., Oct. 12.
CALCUTTA, Lewis, C. B., Sep. 8 and 23, Oct. 8; Thomas, J., Sept. 23, Oct. 8; Wenger, J., Sept. 7, Oct. 7 and 8.	EBENEZER, Milliner, G., Sept. 29.
CUTWA, Parry, J., Sept. 5.	FOUR PATHS, Claydon, W., Oct. 7.
DACCA, Bion, R., Sept. 19; Supper, F., Sept. 4.	MONTEGO BAY, Henderson, J. E., Oct. 9.
JESSORE, Anderson, J. H., Sept. 20, Oct. 6; Sale, J., Sept. 5 and 19, Oct. 6.	MOUNT CAREY, Hewett, E., Sept. 30.
KANDY, Carter, C., Oct. 12.	PORUS, Duckett, A., Sept. 23.
MADRAS, Page, T. C., Oct. 14.	REFUGE, Fray, E., Sept. 24.
	ST. ANN'S BAY, Millard, B., Oct. 23.
	SAVANNA-LA-MAR, Clarke, J., Sept. 22, Oct. 8.





Rochdale—		
Collections .....	63	13 6
Contributions .....	166	8 1
Do., for <i>India</i> .....	50	0 0
Do., Sunday School, West Street .....	8	14 2
	288	15 9
Less district expenses	13	8 11
	275	6 10

LEICESTERSHIRE.

Arnsby—		
Collections .....	18	19 9
Contributions .....	8	14 3
Do., Sunday School	3	6 0
Blaby—		
Collection .....	2	19 9
Contributions .....	1	14 6
Cosby .....	0	13 9
Foxton .....	1	8 0
Husbands Bosworth—		
Contributions .....	1	5 0
Do., Sunday School	0	3 0
Leicester, Belvoir Street—		
Collections .....	35	14 8
Contributions .....	103	18 11
Do., Sunday School	1	5 0
Do., do., Harvey Lane .....	0	10 7
Leicester, Charles Street—		
Collections .....	12	14 8
Do., Public Meeting	18	8 4
Contributions .....	81	4 11
Do., for <i>India</i> .....	10	10 0
Do., Sunday School	0	5 11
Longhborough .....	2	0 0
Monks Kirby .....	2	0 0
Sheepshead—		
Collection .....	9	13 0
Contributions .....	7	2 0
Sutton-in-the-Elms .....	2	9 10
Syston—		
Collection .....	1	5 0
Contributions .....	0	3 10
	328	10 8
Acknowledged be- fore and expenses	326	5 10
	2	4 10

LINCOLNSHIRE.

Lincoln .....	23	10 6
Less expenses .....	0	12 6
	22	18 0

NORFOLK.

NORFOLK, on account, by Mr. J. D. Smith .....	55	0 0
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NOTTINGHAMSHIRE.

Basford, New .....	5	0 0
Collingham—		
Collections, &c. ....	5	15 8
Contributions .....	9	8 0
Do., Sunday School	0	16 4
Newark—		
Collection .....	4	13 4
Contributions .....	4	1 6
Do., Juvenile* .....	4	12 1
Nottingham—		
Contributions—		
George Street .....	15	2 2
Park Street .....	4	10 0
Public Meeting .....	6	16 1

Contributions .....	55	10 6
Do., Juvenile Society* ..	5	15 0
Collection .....	10	9 6
George Street .....	3	12 9
Park Street .....		
	136	2 11
Less expenses .....	2	10 1
	133	12 10

\* £10 from these Juvenile contributions for two Orphan Children in Mrs. Sale's School, Jessore.

SHERBOROUGH.

Dawley Bank—		
Collection .....	1	12 8
Contributions .....	1	14 2
Oswestry, on account ...	7	0 0
Shrewsbury, &c., on account	39	10 0

Wellington—		
Collection .....	7	1 6
Contributions .....	5	18 6
	13	0 0
Less expenses .....	0	9 6
	12	10 6

WEM.

Collection .....	1	14 3
Less expenses .....	0	10 0
	1	4 3

SOMERSETSHIRE.

Beckington—		
Contributions .....	4	10 0
Taunton—		
Collections .....	8	17 5
Contributions .....	8	9 5
	17	6 10
Less expenses .....	0	18 6
	18	8 4

WELLS.

Contributions .....	1	9 0
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STAFFORDSHIRE.

Walsall, Goodall Street— Gameson, Mr. T., A.S.	2	12 0
Wolverhampton—		
Contributions, by Mr. Fleeming .....	2	6 6

SURREY.

Norwood, Upper—		
Mason, Miss M. ....	2	0 0

SUSSEX.

Lewes—		
Collections, &c. ....	11	12 0
Contributions .....	5	5 0
Do., Sunday School	7	10 0
	24	7 0
Less expenses .....	0	18 0
	23	9 0

WORCESTERSHIRE.

Astwood Bank—		
Collections .....	8	15 10
Contributions .....	1	16 6
Do., Sunday School	1	8 0
	10	0 4
Less expenses .....	0	6 0
	9	14 4

Blookley—		
Collections .....	6	10 5
Contributions .....	6	0 4
Do., Sunday School	3	1 1
	15	17 10
Less expenses .....	0	18 6
	14	19 4

Eresham—		
Collections .....	8	18 6
Contributions .....	2	11 6
Netherton—		
Contributions, by Miss E. Woodhall .....	1	5 0
Upton-on-Severn— Collection .....	3	5 0

YORKSHIRE.

Baldersby, Boroughbridge, and Dishforth—		
Collections .....	4	13 4
Contributions .....	11	5 2
	15	18 6
Less expenses .....	1	9 6
	14	9 0

Bramley—		
Collections .....	11	13 8
Contributions .....	8	14 8
	20	8 4
Less expenses .....	0	6 6
	20	1 10
Huddersfield .....	5	14 3

Leeds—		
E. O., by Rev. R. K. Brower .....	0	5 0
Ossett— Collection .....	0	17 0

SOUTH WALES.

GLAMORGANSHIRE.		
Corntown—		
Collection .....	0	13 9
GLAMORGANSHIRE ASSO- ciation, for W. & O. ...		
	8	7 6

MONMOUTHSHIRE.

Goitre, Baron—		
Collection; for <i>Relief Fund, India</i> .....	0	15 0
Llanviangel, Crucorney— Collection, for <i>do.</i> ....	0	13 6

FOREIGN.

NEW ZEALAND.		
Nelson—		
Turner, Ralph, Esq., two years .....	4	0 0
Do., for <i>Continental</i> ..	1	0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trearail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.