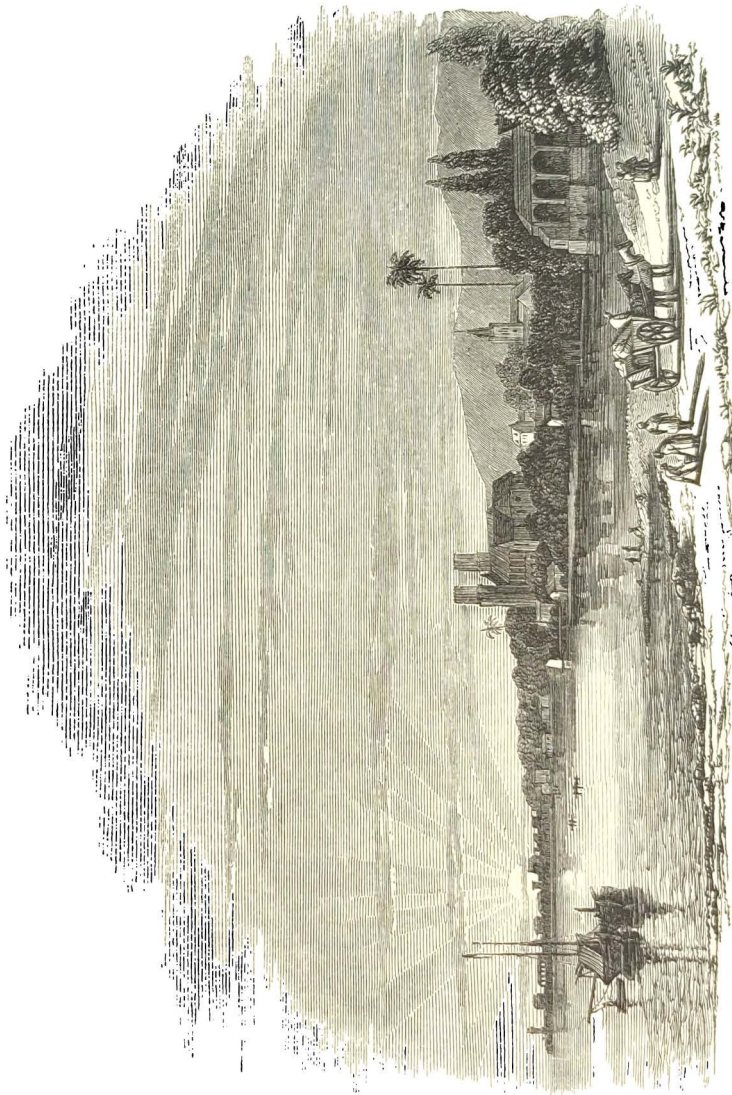


THE MISSIONARY HERALD.



WEMPER!
PORT OF SPAIN, TRINIDAD, FROM THE ROAD TO ST. JOSEPH'S.

ASIA.

AN APPEAL FOR AGRA, NORTHERN INDIA,

AN EXTRACT FROM A LECTURE DELIVERED AT BROADMEAD, BRISTOL, BY
REV. J. MAKEPEACE.

Leaving Madras and Calcutta, and passing over an immense tract of country, we come to Agra, once famous as the metropolis of the great Muhammedan dynasty, and now under British rule, the seat of government for the north-western provinces of India. The first attempt to introduce the Romish faith into Agra was made at the court of the justly-renowned Acbar, by Jerome Xavier, nephew of the great Francis Xavier, the father and founder of Romish missions in the East. The emperor was a wise and intelligent man, and had contracted a distaste for the wild and extravagant fictions to be found in the works of authors professing his own creed. He therefore readily interrogated the Jesuit as to the doctrines of Christianity; but Xavier, in accordance with the crooked policy of his sect withheld from him the pure word of God, and presented to him in its stead a confused and heterogeneous jumble of distorted scripture narrative and Muhammedan fable. He vainly imagined that, the emperor being a Muhammedan, such an account would be most palatable to him, and pave the way for his conversion. On the contrary, Acbar, after its perusal, cast the book aside with disgust, saying, "That they had foolish legends enough already, and that the Christian religion was no better than his own."

During the recent period of my residence and labours at Agra, about three and a half years, the papists, at the impulse of Bishop Borghi, put forth unexampled and surprising efforts. That the bishop is connected with the Borghese princes of Italy I cannot affirm, but it was reported that he had sold his estates in Europe in order to devote the proceeds to the propagation of the Romish faith in India. Be that as it may, within a very brief space of time they erected in the city a huge cathedral capable of containing a large concourse of persons. When the late governor-general, during his visit to Agra, was conducted over it, he expressed his astonishment at the magnitude of its dimensions. The bishop being asked whether his congregation were large enough to fill it, replied "No, but that it had been built for posterity." In Cantonments also they had reared a handsome church, altogether outmeasuring and overtopping the adjoining humbler structure, occupied as a baptist chapel. In addition to these, they had established a convent, dedicated to

"Jesus and Mary," to which is attached a school for the education of female youth.

As elsewhere, so here, protestants have been so far entangled in the meshes of these wily papists, as to lend their countenance and support to these anti-christian establishments. Protestant parents were so far inveigled as actually to consent to send their children to the convent school. After the lapse of time, however, some of the children were withdrawn, when it was discovered that the teachers began to tamper with their faith. Again, several of the nuns excelled in works of artistic skill, and when it was made known that any orders for painting, wax flowers, &c., would be executed by them, some thoughtless protestants fell into the snare; the proceeds of their purchases helping to enrich the revenues of the convent.

At the time of my departure, a noble hall, 300 feet long, was in course of erection alongside the cathedral, in which it was intended that young men and boys should receive tuition, at comparatively small cost, in the principal departments of learning. These extraordinary exertions were in some measure intended to counteract the energetic efforts of several gentlemen, who, anxious to provide the means of giving to the youth of the station a sound, wholesome education, had established an institution called the "Protestant Academy." I am desirous, however, of making this allusion to Agra the ground-work for a special appeal on its behalf. We have there two English baptist churches, one of which is intimately identified with our mission, and has for several years past been self-sustaining. For many years Mr. Williams has officiated as pastor; but about twelve months ago he resigned his charge, being anxious on several accounts to engage in direct missionary work, for which he is eminently qualified. You may judge how commanding is the position which this church occupies, and how imperative are its claims upon the prompt and hearty co-operation of British Christians, when I mention that, besides building Mr. W. a dwelling-house in which he lives rent-free, they have contributed toward his support at the rate of £180 per annum. And further, there is in connexion with them an auxiliary to the Baptist Missionary Society, through which they raise on the spot and from a few friends at a distance about £150 per annum besides, in aid of local operations. On the resigna-

tion of its pastor, the church requested the Parrot Committee to send them out a minister, remitting at the same time £100 towards the expenses of his outfit and passage. Half a dozen applications or more have been officially made to brethren in different parts of the country, who were thought to possess the requisite fitness, but hitherto without success. Such a state of things I most earnestly deprecate and deplore, knowing well the paramount importance of Agra as a European station, and the urgent necessity of maintaining an able and godly ministry in our principal European church.

This leads me to refer to the many and reiterated appeals which have recently been made on behalf of India at large, but which have hitherto met with no favourable response. Alas! alas! that we have still to lament over the scanty supply of means, and above all, over the dearth of competent and gifted men, who, fully equipped with the mental and spiritual endowments, should go forth to the conquest of the nations. What a notable contrast is presented here between the untiring assiduities of the votaries of Rome and the criminal apathy of those who profess to be the stern and unflinching advocates of a purer faith and a more spiritual worship. A Roman catholic society that does much for India, was formed at Lyons in France in 1822. In the first year of its existence its receipts amounted to about £600 only, whilst in the years 1845-46 they amounted to fully £156,000! Then as it respects agency. In five years intervening between 1841-46, no fewer than 718 missionaries, catechists, or nuns were sent out for service in different parts of the world. Of this number, 137 were destined for the East Indies! whilst, as it regards our own Society, we find that in nine years previous to 1836 only three, and in the last five or six years only two or three brethren and their wives proceeded to India as the representatives of the baptist churches in Great Britain, and as messengers of mercy to the heathen. Well may such a recital cover us with shame and confusion of face, and forthwith incite all classes amongst us to more energetic devotedness, enlarged liberality, and fervent prayer.

Looking specially at that venerable hall of learning with which this sanctuary has long been identified; illustrious for its hallowed associations and the memories of the mighty dead—I ask whether, while aged and honoured missionaries are falling on the high places of the field, there are none with the dew of their youth fresh upon them ready

to step forth and occupy the place of the veterans? Are there no martyrs for India, eager to be baptized for the dead? Has the spirit of Christian enterprise entirely evaporated and become extinct? Are the days of apostolic fervour and apostolic self-sacrifice clean gone for ever? Oh! shall it be said that for temporal conquest and dominion, especially when any great and disastrous emergency arise, the flower and pride of England's chivalry is despatched to the scene of conflicts and death; whilst in this spiritual warfare, when the thrilling tidings come that some of the best and bravest of the church's devoted warriors have been stricken down, and the cry for immediate re-inforcement is raised through the land, that then the professed soldiers of the cross are deaf to the call of duty, or shrink with base and dastardly cowardice away? Shall it be said that for an earthly sovereign and military fame men of high and low degree will cheerfully cross mighty continents and oceans, and press to the spots where the battle rages fiercest and the peril is imminent, and will not you, animated by a spirit of intense loyalty to the King of kings, and the hope of an imperishable crown, speed your way athwart the main and rush to the foremost ranks in the army of Emmanuel? Shall it be that at the remembrance of Wellington, and Nelson, and Clive, a host of intrepid youth spring to their feet, and burning with irrepressible ardour, hurry forth to victory or to death; and at the mention of Carey, and Marshman, and Ward, and Yates, do not your hearts kindle and your bosoms heave, and your spirits pant for deeds of godlike benevolence and magnanimous heroism? Oh, that ye may ponder the records of the past until ye feel inspired by the reminiscences of ancestral glory and renown. Remembering the distinguished lineage through which as a church we have descended; our Rylands and Sutcliffes, our Halls and Fullers, and Fosters, and many more, let us take heed that we do not, like ignoble and degenerate sons, bedim by the faintest shadow the lustrous ensigns of our denominational heraldry. Then let us arise, and showing ourselves equal to the greatness and grandeur of the occasion, let us determine, by Almighty aid, to emulate the indomitable prowess, and, if possible, to outshine the example and outvie the achievements of these noble chieftains and champions of our faith. Men and brethren, "Who among you is willing to consecrate his service this day unto the Lord?"

INTALLY.

From our missionary brother, Mr. GEORGE PEAROE, the following interesting communication has been received, dated June 2, 1851. The abolition of

government support of idolatry is an event that will be most gratifying to our readers. Long have Christian men and missionaries in England and the East sought the cessation of the pilgrim tax, and represented the wrong and the sin committed by the rulers of India in sustaining by public grants and by magisterial aid, the abominable idol-worship of Juggernaut and kindred deities. Their voice has at length been heard, and on the passing of the act below, the British government will be free from this enormity, and another stone fall from the mighty fabric of Hindooism.

Having been permitted to receive several persons by baptism into the fellowship of the church under my care, I avail myself of the present opportunity to send you some account of them, and of my labours, &c. hitherto. Not having kept notes of my last letter, my memory fails me whether I mentioned therein my having baptized three persons at Intally recently, but I had better mention it twice over than omit to bring the Lord's goodness to your notice. One of the three is a young man named Mahomed Hassani, a native of Sinde, and formerly a musselman. He came round to Calcutta about seven years ago, in the retinue of the captive Amcers, who were banished their country by Sir Charles Napier, to be state prisoners at Dum Dum near Calcutta. This young man heard the gospel from our native brethren who preach it daily by the road side; having his attention arrested thereby he soon made their acquaintance, and began attending the Intally chapel; the result was, his conversion to the Christian faith. His case does not furnish any particular incidents of much interest. He is an intelligent person, and if he go on well, he may hereafter be of use to his countrymen. He has been called to suffer for the gospel's sake. On his conversion becoming known to his friends, he was expelled his home, and his wife refused to accompany him as a Christian. As I wished to be certain of the correctness of his representations in this matter, the day after his expulsion I sent two native brethren on whom I could depend to his house, to speak with his father-in-law and his wife; who, on their return, fully corroborated all that he had stated. This was very satisfactory, and we therefore received him with confidence. It should be known at home that expulsion from home invariably follows conversion in this country, in cases in which the disciple is not the master of the family, and often also even when he is, such is the hostility which prevails against converts to Christianity. It will easily be understood too, that occurrences of this nature can be great embarrassment often to missionaries, by their being obliged to support these expelled brethren till some means of livelihood cause obtained for them. This is an element among our difficulties which scarcely exists in other countries. It must be put down too as one important reason of the slow progress of conversions in India.

During a recent journey to Lukhyantipur I was privileged also to receive by baptism four persons into the church there, two men and two women. They were well testified of by the brethren in respect to their general character, and I also examined each of them carefully, both privately and before the church, and was much satisfied with the account they gave of themselves; two were husband and wife, both these persons are remarkable for the love they have to the word of God. They have committed to memory nearly the whole of the verses in a little text-book, a miniature body of divinity, which we have in use in these village stations. These people belong to the peasant class, they are poor and illiterate, yet they are not beneath the mercy of God and the gracious teachings of the Holy Ghost; of them it may be said, that "out of the mouths of babes and sucklings God hath ordained praise." On my taking leave to come home, one of these poor women took my hand and said, "Give my love to all the brethren and sisters in Intally." "He that loveth God loveth him that is begotten of him." The latter sentence is mine in remark.

Being extremely anxious to increase the intelligence of these country congregations, I have set on foot at Dhan Katu, a branch boarding-school, when the boys will obtain a fair Bengali education; the plan is, that the master of the school there should take into his family to board a number of lads, say about ten for the first year as an experiment, he is willing to do it at one rupee a head, which is about half the price it cost us in Calcutta. I hope the plan will succeed, for he is a truly Christian and faithful man, and he seems to enter upon it with much interest.

At a great meeting held by the natives a week ago, to adopt measures to check the progress of the gospel, marvellous to say, the plan proposed was to lessen the stringency of the laws of caste. The meeting almost unanimously agreed that persons who had broken caste by becoming Christians, should have the opportunity afforded them of being again received to caste. Measures were proposed which completely set aside the law of the shasters on the subject, in the room of which a very easy atonement only is to be required. This was done by what is called the orthodox party, the high church Hindoos of Calcutta, which shows one of two things,

i. e. either that they are at their wits' end through fear, or that caste has lost much of its sanctity in their minds, perhaps both.

This proposition will not receive the sanction of the country party, and therefore will come to nothing. The effect of this discussion will be, however, to weaken the hold of caste upon the citizens of Calcutta greatly. Another piece of news will much gratify you, it shows that Christian philanthropists do not labour in vain, although success is often long deferred, that even the most insuperable powers must yield eventually to the cause of truth and righteousness. The government connexion with Juggernaut is severed, here is the fatal enactment. Let the servants of the Lord take courage and go forward.

"ACT No. — OF 1851.

"*An Act to repeal Act X. 1840.*

"Whereas, notwithstanding the prohibition to exact taxes and fees from pilgrims, by Act X. 1840, fees and offerings are taken of pilgrims resorting to the temple therein mentioned, for behoof of the priests and others belonging to the said temple, over which no effectual control can be had, or ought to be attempted to be had, by government. It is declared and enacted as follows:—

"I. Act X. 1840, is repealed; but not so

as to revive any regulation or part of any regulation thereby repealed.

"II. No tax, fee, or payment of any kind shall be taken on behalf of the government from any pilgrim resorting to the said temple, or other place of pilgrimage.

"III. Nothing contained in Section XXX. Regulation XII. 1805, of the Bengal Code, or in any other regulation or act, binds or shall be construed to bind, the government to make or continue any donation for support of the said temple.

"IV. Nothing contained in this Act shall be construed to forbid any person or persons, having the charge or superintendence of, or officiating at the said temple, from taking their accustomed fees and offerings.

"Ordered, that the Draft now read be published for general information.

"Ordered, that the said Draft be re-considered at the first meeting of the Legislative Council of India after the 2nd day of July next. "F. J. HALLIDAY,

"*Secretary to the Government of India.*"

Thus the gospel is obtaining one triumph after another, for this is the work of missionaries, and of them only, they have been the great and constant assailants of our government's connexion with this abominable idolatrous shrine. All praise to God.

WEST INDIES.

TRINIDAD.

SAVANNA GRANDE.

The pressure on our space last month constrained the delay of the following interesting narrative from Mr. COWEN. The commencement of his letter will be found at p. 471 in the July Herald.

Illness and death of old Daniel.

Since my last to you, our little flock at Mount Hopeful has been deprived of a very dear old brother, named Daniel, an aged African, whom I baptized last year. He was spared to see a good old age, was a man of strong faith to the last, and fell asleep in Jesus, leaving not a doubt on our mind but that he will be for ever with the Lord. It is worthy of remark, that our deceased brother was a slave for a number of years with Maria Jones, who is still connected with the church in town. They were not known personally to each other latterly, but for years belonged to the same owner. Maria Jones, in the providence of God, was emancipated in the northern part of the island, where she heard the gospel and was immersed, while Daniel was delivered from the yoke of bondage in the southern part, when he was well nigh

worn out and nearly useless to himself. He, too, as one of the blood-bought flock, heard the voice of the Good Shepherd, and was at his own urgent request, and from an ardent love to Jesus Christ, "buried with him by baptism." Happy saint! No human being could have a more miserable portion in this life all his days! but the love and presence of "Massa Jesus" adorned, enriched, and ennobled his nature; so that he possessed far more of true happiness and real dignity of character than his earthly owner, besides being an heir of glory, honour, and eternal life. A short time before Daniel was called home, his owner, to whom I refer as at one time possessing him and Maria Jones, died suddenly, and though wealthy, he left this world poor, and miserable, and wretched, and blind, and naked. Daniel remarked, when he heard of the event, "he no rich yonder; ah, he poor, he poor!" Not so this aged and poor dis-

ciple. For a considerable time before his death he was wholly dependent on others for support; but the Lord raised up for him a few friends, who felt it to be a great privilege to supply, soothe, and comfort him at the close of his mortal career. I must say, however, that neither his own colour nor country manifested much desire to sympathize with, or help this poor destitute creature. During his last illness, and for some months previously he lodged in a miserable corner of a wretched hut, not far from my house. Until he became very low, he was rather a convenience than a burden to the family, as at the very least he would sit and watch the place when the rest of the family were absent, frequently he would be more serviceable. Each day he would endeavour to call at my house to have his cravings for food, temporal and spiritual, satisfied by Mrs. C., who generally read to him from "Smith's Believers' Remembrancer," which he greatly enjoyed.

His last days.

As his end drew nigh, he became too weak to walk so far, which afforded my children an opportunity of engaging in errands of kindness to poor Daniel. Many a hearty blessing they received from this exhausted pilgrim as he neared the confines of Canaan, nor were they ever weary of waiting on him. Even after he ceased to come to my house as usual, he could manage to move about his little sleeping place, and help himself, so that he gave very little trouble to the parties of the house where he stayed, in the way of nursing or helping him. Many a time have I found him stretched on a board in the morning sun, to get, as he used to say, "heat in his old bones." To this he would scramble himself, generally unaided by the hard-hearted people around him. I would say, "Well, Daniel, how do you feel to-day?" to which he would reply, "Ah, massa! Fader no taky me yet, de breath here no more; me no trong now; but me must wait till my Saviour say, come." Again, he would say, "Me no want to go, me no want to tay, when he please me glad; it no be long, now." Some kind ladies in the neighbourhood frequently called to see him, and administer relief to him in his necessity, to whom he would speak in the most grateful and delightful manner. They ever found him thankful and happy, his mind sweetly composed and at rest in Jesus. For some days my wife had not gone to see him, though ever mindful of his wants, and poor Daniel at last inquired for her in the most affectionate manner, saying to me, "Where is my missus? I want to see missus." I said, "Daniel, she has not been able to come lately to see you, but I shall send her when I go home." "Oh, do, massa, do; me want to see missus once more before I go; me no be long now, trength go fast, the breath no

more here." I said, "Daniel, it is good now to look to Jesus; do you find it so?" "Oh, yes, massa, Jesus kind Saviour for me." I said, "Do you love him now, Daniel, as before?" He raised his trembling, emaciated arm above his head, as if in the face of earth and hell he were about to make his dying confession, and with a tone and emphasis I shall never forget, he exclaimed, in the most forcible and earnest manner, "Nobody else, nobody else." From this time he sank apace, and lost all ability to help himself in any way.

Cruelty of the people.

The next time I called, I found him as usual, stretched upon a board at the door of his hut, but in a most helpless state. It appeared some one had assisted to place him there in the early part of the day, and there left him, without an eye to watch or a hand to help him. I found swarms of flies collecting on his placid face, by which he was greatly disturbed; but where to meet with any person possessed of sufficient humanity to sit by him I knew not, although surrounded by scores of lazy, worthless idlers, who would flock to his wake if he were dead. I engaged a lad, however, to remain with him for a little, and to whom I agreed to pay a bil, or five pence sterling, just to keep away these tormentors from the departing saint. On repeating my visit shortly after, however, I found the old man forsaken, and apparently in the agonies of death, the flies preying upon his face as before. In an adjoining apartment I found the whole family of the house, some six or eight in number, and among them the lad above named, all laughing, and manifesting the most brutal indifference to the sufferings of poor Daniel, who lay dying under the same roof, like a dog, on the hearth floor. I prayed them in the name of religion and humanity to have some pity on their dying friend, and to do what they could to assist and comfort him in his helplessness. They plainly declared, one and all, especially the elder ones, that a hand they would not put to him; that he might lie there and die, as he was fit for nothing else!

His death.

I never felt so disgusted and overwhelmed with sorrow as on that occasion. Where to look for help I could not tell. However, I afterwards met with a few men who kindly placed Daniel in a hammock and bare him to my house, where he next day breathed his last in peace. After his removal to my place I endeavoured, but in vain, to procure a person to sit up with him during the night. On no terms would any one out of the half dozen to whom we applied perform that necessary duty. If they expected a wake and plenty of rum to drink, any number above one or two might be obtained; but on my conditions,

neither wake nor rum, not one was to be found. For a little after Daniel arrived he seemed to revive, and called many times for "missus," as if to make up for the time he had not seen her. We watched and attended to him for some hours during the early part of the night, after which I prevailed upon the school-master, Mr. Bath, to remain with him till morning. The day following early the spirit of this devoted and esteemed disciple of Jesus took its flight to that place "where the wicked cease from troubling and where the weary are at rest." May my last end, in one sense at least, be like his, for it was, in the fullest sense of the word, one of peace.

Interesting meetings.

I think in my last I referred to an interesting meeting we held at Mount Hopeful, where our brother Innes resides. Since then, similar meetings have been held at Sherring Ville and Woodlands, on which occasions many of the people heard the gospel gladly. At the former station we have just held a soiree for the sabbath-school children, when upwards of sixty, with several of their parents, spent with the teachers and others a happy time. The Rev. Mr. Church, of the Free Church Mission, accompanied me to this *field in the forest*, wondering where I could be taking him so far through the solitary woods. At length we reached our little chapel, the only house to be seen around, so completely are the people concealed from human view. At the sound of a horn the children began to appear, coming in groups through the various tracks that lead to the school. It was truly a cheering sight to meet in this place, so long the seat of ignorance and darkness, such an interesting band of neatly-dressed members of the rising race. Mr. Church addressed them in a very appropriate manner, after which we entertained them with some magic views, but not of the most edifying or instructive description, as we have not such at command. Were it the least use to ask, I would just observe here, how much it would help in instructing the children in our schools, were some friend to furnish one with a good supply of slides on sacred and natural history, astronomy, &c., &c. These would be a great improvement on the ridiculous comic figures too often painted.

Mission at Woodlands.

At Woodlands, as before observed, we had an extraordinary meeting for religious service, when three sermons were delivered by Mr. Innes, another, and myself. The people seemed much pleased, and, I trust, edified by the various exercises. In connexion with this place there are some little matters of history which may not be without interest to you. Seeing this locality to be destitute and important, I com-

menced sometime last year to preach at the Woodlands estate, having apparently been heartily received by the manager, who afforded a place in which to meet, and other little acts of kindness. At the end of some few months, the parish minister became somewhat alarmed, and solicited to place a school-master on the same estate. Permission was granted, and accordingly the manager had an old house repaired and given up for this purpose. Here an attempt was made to establish a day-school, but with little success, there not being more than some half dozen children in attendance. This room the manager gave up alike for the week-day school and for one sabbath service. For a few weeks we used it in common, though I rather expected the rector would soon object to be so closely identified with us in the matter.

Opposition.

In a little time I observed a padlock placed on the door, and occasionally the key was not immediately to be found, the teacher having, for purposes best known to himself, changed its place from time to time. At length the key was taken away altogether to the teacher's residence, and myself and the people, for the first time, fairly locked out. This took place the sabbath after the meeting referred to. The rector thought we were going too far a-head, and so expressed his disapprobation of such a use being made of the room. Upon this narrow feeling the teacher acted, at which the people felt they were greatly insulted, and resolved to besiege the manager the following morning and demand an explanation. In this way we are from time to time hindered in the work before us, but our God can cause all to turn out to the furtherance of the gospel of Christ. I hope, in this case, the Lord may open another door which no man can shut, and yet further open the hearts of the people to receive the truth as it is in Jesus Christ.

Schools in a cheering state and a baptism.

I am happy to state, that our schools are in a tolerably healthy condition, which is the most cheering prospect in connexion with this branch of your mission. I much fear the adult portion of the population are in a hopeless state. Occasionally we are encouraged by an accession, but oh, how few there are who hear, and fear, and turn to the Lord. Since my last I had the pleasure, however, to immerse a true believer, whose wife and daughter were previously received into the church. Baptismal occasions are always peculiarly cheering to us in this heathenish land; but still much more so, when fully satisfied there is nothing doubtful about the character to be immersed. It is another witness for Christ and his truth, another plant in the Lord's vineyard to bear fruit to his praise.

HOME PROCEEDINGS.

Various missionary meetings have been held during the past month. In Sussex, Mr. TRESTRAIL has been engaged in presenting the claims of the heathen to Christian compassion. At Stroud and its neighbourhood, Mr. MAKEPEACE and Mr. CAREY have pursued the same object. In Birmingham and Coventry the missionary meetings have been attended on behalf of the Society by Mr. LEECHMAN and Mr. MAKEPEACE, while Mr. RUSSELL has given to our friends in Edinburgh and Glasgow some detailed accounts of his late missionary tour.

At the Quarterly Meeting of the Committee held on the 2nd and 3rd July, various important matters were considered. Directions were given as to the renewal of several trust deeds of chapels in Jamaica, which from the death of trustees now require it. An important communication from the brethren in that island on the state of the mission was read, when after considerable discussion it was determined to have a conference on the subject with such of the Jamaica brethren that are either now in this country or on their homeward way. It is with extreme regret we have to report continued ravages of the cholera in some parts of the island, and that it has broken out in places hitherto free from the fearful scourge. A very considerable balance of the Cholera Fund remains, however, available for the aid of the suffering churches and people. Advices are continually reaching us expressive of the gratitude with which the aid it has already given has been received.

Among other afflictive circumstances relative to Jamaica brought before the Committee, was the announcement of the passing of an act by the legislature of the island, professedly for the benefit of the orphans of those who had fallen a prey to cholera. Its operation, however, will be such as to re-introduce the system of prædial apprenticeship, and to expose the youth educated in the asylum, and afterwards placed under masters, to a modified species of slavery. The evident intention of the bill is to secure a supply of forced agricultural labour. To prevent this measure obtaining the royal sanction, the Committee are in communication with other missionary bodies, and with the Committee of the Dissenting Deputies.

The Committee are still endeavouring to obtain the services of a suitable brother to fill up the vacancy occasioned by the decease of the late excellent Mr. TINSON, while it is hoped that ere long several brethren will be found ready to consecrate their lives for the advancement of the Redeemer's kingdom in other parts of the world.

The services of Mr. WILSON, deacon of the church at Clarence, Fernando Po, during the trying circumstances which followed the decease of Mr. NEWBEGIN, have been acknowledged by the Committee in the presentation to him of a copy of Matthew Henry's Commentary on the Scriptures, as a testimonial of the Committee's approval and esteem.

The sitting of July 3rd was chiefly occupied in listening to ample details of their missionary tour from our esteemed brethren, Revs. J. RUSSELL and J. LEECHMAN. Mr. RUSSELL arrived in this country on the day previous. A further interesting account was laid before the public meeting held at Bloomsbury Chapel on the 16th, and a report of which we have given below. The following resolution of welcome and thankfulness on their return was unanimously passed at the meeting of the Committee.

Resolved,—That with devout thankfulness to Almighty God for the protection afforded them during their missionary tour, the Committee welcome back again their beloved

brethren, the Revs. JOSHUA RUSSELL and JOHN LEECHMAN, to whom they feel that their grateful acknowledgments are due for the diligence, zeal, and judgment, with which they have devoted themselves to the work entrusted to their hands; they affectionately offer to them their congratulations on their return to their churches and families, and pray that they may long be spared to labour both in their individual spheres of pastoral duty, and in conjunction with the Committee in the conduct of the mission.

At the last meeting of the Committee, the Rev. JOHN DAVIS took leave to proceed to Ceylon on the 25th of July; but as we are going to press we learn that the departure of the ship in which he sails, the *Severn*, is delayed till the 9th of August. We commend our brother to the care and blessing of the Great Head of the church.

We call the special attention of our readers to the important communication of our brother, Mr. GEORGE PEARCE, in the present *Herald*, and trust that the stirring appeal of Mr. MAKEPEACE will find its way to many hearts, and rouse the churches of Christ to a more anxious care for the souls of the heathen.

RETURN OF THE DEPUTATION FROM INDIA.

On Wednesday evening the 16th of July, a public meeting was held at Bloomsbury chapel, to receive the Rev. Joshua Russell and the Rev. John Leechman, M.A., recently returned from their visit to the stations of the society in the East Indies; S. M. Peto, Esq., M.P., presiding. The spacious edifice was well filled. The preliminary devotional service was conducted by the Rev. Frederick Trestrail and the Rev. Dr. Hoby.

Mr. Peto said: My dear Christian friends, — It has been the custom of the various societies connected with Christian missions, from time to time, to send to their various fields of labour brethren having the confidence of the churches and personally engaged in ministerial labour themselves, to inspect and report the result of the efforts which have been made. It is our pleasurable duty this evening to receive two dear and honoured brethren, who, about this time last year, were requested by our society to visit the fields of missionary labour in India and Ceylon. They have, through the goodness of Almighty God, been preserved through all the various changes of climate in health, and they are returned to us to tell of all they have seen as the result of our endeavours, and of all that is yet required of us in relation to that part of the world. These visits do not originate in any want of confidence in our agents, but from a consciousness that visits to the brethren must have the effect of strengthening their hands and encouraging their hearts. Our two friends, when they were in Ceylon, quite unexpectedly met there Mr. Freeman, who was on a like mission from the London Missionary Society; and I am sure that they must have experienced mutual pleasure in recounting the goodness of God in preserving them so far on their journey. Now, the

object of this meeting is to hear all we can from our dear brethren; I shall, therefore, rather consult your convenience by being a listener myself, than by speaking to you on this subject on the present occasion.

The Rev. J. RUSSELL assured the audience, that he stood before them with deep feelings of gratitude to God. They had been sent out by the Baptist Missionary Society, and they trusted also by their gracious Father in heaven, who had mercifully preserved them through their long journey, which could not be undertaken without exposure to some dangers, and without undergoing some fatigue. It was indeed remarkable that they had both passed through all those dangers and fatigues, and were then permitted, in perfect health and comfort, to stand before that large and respectable audience, to tell of what they had seen of the wonderful works of God among the heathen. He would not detain them—although he might give some very interesting particulars—respecting the journey itself; but, passing them by, suppose themselves arrived at Ceylon. A very great comfort and joy, he could assure them, it was to see that beautiful island, after they had been suffering the inconveniences of the deep.

Ceylon presented a very striking and delightful contrast to much which they had seen, fully answering the description which had been given of it, as one of the most lovely islands in the world. But it was not only pleasant to them to place their foot upon the land again after the discomforts of a sea voyage, but it was most gratifying and delightful to meet with their brethren the missionaries. The first with whom they met was Mr. Allen, of Colombo. In about two days the various missionaries in that region heard of the arrival of the Deputation, and

assembled at that place to give them a hearty welcome. The conversation which ensued between them was of a very interesting and encouraging character, resulting in invitations to visit the different stations. The following Lord's day the Deputation preached in Mr. Allen's chapel, which is called Pettah chapel, and, all things considered, the congregation was very good, consisting chiefly of English, with some Burghers, and a few Singalese, who understood English. Grand Pass chapel was also visited; "Grand Pass" being the name of a fine road, very much frequented. This is a native chapel, and here, for the first time, it was the privilege of Mr. Russell to meet with a native congregation; and a very great pleasure it was, filling his heart with gratitude to God, when he heard the black brethren and sisters pouring forth songs of praise to the mercy-seat above. The whole of the service in that native chapel was conducted with just the same propriety, and reverence, and obtained the same intelligent attention from the people, as any similar service in this country. The chapel was full of people attired in their peculiar costume. The native preacher conducted the devotions, and Mr. Russell preached. At the close of the service the children of the Sunday-school were addressed.

On the next day the children of this and other schools were collected and examined in various branches of knowledge; the evident progress they were making was exceedingly pleasing. Arrangements were next made for going to some of the out-stations. On their way to other places, the Deputation visited the Leper Hospital, and saw the little church which had been gathered there by a native brother. Six or seven poor wretched creatures, in regard to their bodies, in the hospital, had been made rich and happy in possession of gospel truth and gospel hopes, of which they gave abundant and pleasing proof. They next bent their course to Byamville, situated in a jungle, where they were welcomed by the native minister, John Melder, together with his congregation, and the different schools of the place. Addresses, examinations, and conversation ensued; and the result was in the highest degree gratifying. The children were evidently making rapid advances in their knowledge of the scriptures, and the members of the church showed themselves to be well acquainted with all the most important Christian doctrines. Some of the children had journeyed a distance of nineteen miles to meet the gentlemen from England. The answers which many of the young people gave to questions put to them very pleasingly testified not only to their intelligence but also to their genuine and deep piety. They seemed to regard the young people of England with great interest, and to have much affection for the European missionaries. One of them said, in reply to a question—"Our parents

give us food for the body, but you give us food for the soul." Another said, "We are voyaging on the ocean of life, as the people of England, and, we hope, to the same heavenly rest; and how delightful it will be for us to meet in heaven."

Similar scenes and engagements were of daily occurrence while the Deputation remained in Ceylon; they were not idle, neither had they any wish to be, and they were exceedingly glad to testify that their visits to all the stations round Colombo were most interesting and profitable. It could not too strongly be pressed upon the friends of the mission here, that God had blessed the efforts which had been made on behalf of that island; that he had heard and answered prayer; and that his word is going forth there with mighty power; and that, therefore, no effort should be relaxed, but rather increased, for its complete evangelization. Had time permitted, he would have much liked to have told the audience something of the nature of Buddhism and of devil worship, which was there practised; but this was impracticable.

The next place they went to was Candy, where was a chapel, a native preacher, a good congregation, and an excellent school. The school especially was visited by Mr. Russell; he went into the school-room, and sat down in one of the classes, and questioned the scholars concerning the Parable of the Sower, which they had just been reading; and was most gratified with the full and correct answers which were uniformly given. Gahalaya was the next place visited. At this place there reside some of the roughest and wildest people anywhere to be met with, who were formerly executioners to the king of Candy. One of the mission teachers, Perera, it was found, had gathered around him a number of the children of this degraded tribe, for the purpose of instructing them in the knowledge of gospel truth. Into this school-room the Deputation entered to speak to the children, when the parents themselves were soon seen flocking round the place, and it being only a "mat" house, full of large apertures, they could witness all that was going on inside, and hear all that was said. Mr. Russell addressed the children, and Mr. Allen acted as interpreter: and in all that passed the people seemed to take a deep and lively interest; so much so, that the speaker turned from the children to their parents, and preached unto them the gospel, pointing out their guilt and danger, and exhorting them to take refuge at the cross of Christ. From thence they proceeded to Matellé, a very large village, where a new chapel was being erected, in the place of that which was destroyed in the riots which recently took place. With respect to Ceylon generally, he had no hesitation in saying, that, although the mission there needed to be strengthened,

everything was in a most healthy condition. There was everything to encourage and prompt to continued and even increased effort. The cause there deserved the warmest sympathies and most earnest prayers of all the friends of missions.

After leaving Ceylon they just touched at Madras, which was not a very easy thing, in consequence of the exposed state of the shore, and the immense quantity of surf through which passengers had to be carried by men before they could reach the shore. Their steps were at once directed to the residence of Mr. Page, a really excellent man, who was too much alone there. Mr. Russell could not help observing that the operations of this missionary were of a very wise character. He found that Mr. Page was making a great effort to constitute his church there self-supporting, and to induce the members to become helpers in the work of diffusing the gospel beyond.

Having, with some difficulty and discomfort, got on board the boat again, they sailed for Calcutta, and reached that splendid city in safety. It had been well termed "the City of Palaces," although there were a large number of miserable huts there too. It was certainly a city of the greatest contrasts. The habitations of the English, as well as some of the natives, were very large and splendid; and this city had, what were to be found in very few Indian cities, a middle class, consisting of tradespeople and merchants who dwelt together in an extensive part of the city; but mixed with this magnificence and comfort, was much poverty and wretchedness. It afforded the Deputation great delight, especially Mr. Russell, who was quite a stranger to India, to meet and speak with those dear brethren, of whom he had often heard but never seen, among whom were Thomas, Pearce, Wenger, Leslie, Lewis, Morgan. Nothing could exceed the kindness of those dear brethren during the whole time that the Deputation continued in Calcutta, which, however, was briefer than they could have wished; but they found it absolutely necessary to leave in order to prosecute their lengthened journey through the country. They started, therefore, for Benares,—four hundred miles from Calcutta.

There being no railroad at present, their progress was slow, and its pleasantness was not increased by the circumstance that no inns were to be met with on the road. Instead of these, however, there are places of accommodation situated at eight or ten miles distance from each other along the line of route, termed Dawk-bunglows. Five days and a half were consumed in travelling 400 miles. Benares was really a large and splendid city, but full of temples dedicated to the idol-gods. Approaching these temples there might be seen a great number of large images, representing Hanuman, the Monkey

God, the people doing homage and performing acts of worship as they pass along. This city contained 300,000 inhabitants; and in addition there were always approaching to it a large number of pilgrims from all parts of India. It was stated to contain at least 1,000 heathen temples, many of them adorned with the most beautiful carvings, and the turrets covered with gold leaf, which cause them to glitter and look very beautiful in the sun.

Calcutta and Benares presented a striking contrast in respect to heathenism. In the former city there was but little of idolatry that was obtrusive, except at festival times; but in the latter, large crowds of people might always be seen flocking to the temples. The Sacred Bulls were to be seen in all parts of the city, going in and out of the houses, taking a nibble at the rice, a little here and a little there. Sacred Monkeys, too, were allowed to live in the trees and on the walls, and no one was permitted to molest them. The missionaries, Small, Heinig, and Smith, were all visited. Some efficient schools were found in full operation. At the examination of one of these schools, brethren belonging to the London and the Church Missionary Societies were present, expressing their pleasure at what they had seen; and afterwards kindly invited the Deputation to visit their schools in turn. They did so, and were much gratified. In all the schools the education was most efficient, religion forming a very prominent part of the instruction. In Mr. Smith's own residence there were very interesting scenes taking place in the congregating there of about 150 of the most wretched people for instruction. Mrs. Smith was also doing much by her Orphan Institution, which she has now conducted for many years.

Leaving Benares, the Deputation proceeded to Cawpore, not a station of the Baptist Missionary Society, but there was a church in the place, under the care of a good man, Mr. Greenway, who was engaged in business there. Having made a short, but interesting and profitable, visit at this place, they thought it right to go on to Delhi; from that place it had pleased God to remove the former beloved missionary, yet abundant evidence was afforded that he had not lived or laboured in vain. His name and character were ever fragrant; his labours were chiefly of an evangelizing nature, and had been the means of converting many individuals who were now labouring as native teachers in different parts of the country. It gave him pleasure to be able to bear a remarkable testimony both to the excellence of their late brother missionary, and also his surviving family. His wife and daughters remained there, and still found a little band of worshippers of the true God, rejoicing in the salvation of Jesus Christ.

Having left Delhi, they passed on to Agra, where they met the excellent clergyman, and had some pleasing conversation with him. One of that gentleman's expressions was:—"I fully believe that India will be Christianized in about fifty years, but I believe it will be by means of education." They were received in Agra by the pastors of two or three churches of the missionary stations, and the interviews were of the most pleasing Christian character. Their conferences with the brethren at this place, on the subject of their labours, were of considerable length. From Agra, they went on to Chittowra, where they met with brothers Smith and Searl. From thence they returned to Cawnpore and Benares, and, in journeying, proceeded towards Dinapore. The road was very long and tedious; for, although there are steamboats on the Ganges, they drag after them a machine called a flat, intended to bear burdens along the river. At this period of their travelling, the flat was heavily laden, and at times the steamer and float came to a dead stand-still: and in making the journey a whole week was occupied. Thus, by slow stages, they arrived at Patna, a place of great spiritual destitution.

After visiting here they proceeded to Monghir, where they met with other missionary brethren, and exchanged delightful intercourse. Monghir was one of the prettiest stations they had visited in the course of their journey; but it had a still stronger recommendation,—it was a healthful and successful station. While visiting there, the Lord's supper was administered to the native converts. There was in Monghir many native preachers, one of whom had been a Brahmin, and the spiritual prospects of the place were most encouraging. The missionaries then proceeded to Guicowar, where there were several native Christians, whom they visited. At Guicowar was a native lady, who had done much on behalf of the cause there. That station, also, was in a most encouraging state. At Cutwa, Mr. Carey, the resident missionary, was absent from his home, but the native Christians were gathered together by the visiting missionaries, who preached to and examined them. At Suri they met with Mr. Williamson, with his wife and family.

They then proceeded to Jessore, where they met their brother, Mr. Parry. They visited the stations, and found the prospects exceedingly cheering, especially as evinced by the conduct, the discretion, and the zeal of some of the native preachers there. They were men fully equal to the work. Some of them had considerable churches under their care. One of them was formerly a famous singer, chanting the praises of Juggernaut, and receiving about thirty rupees per day. He was now receiving ten rupees per month, as a native preacher. When the missionaries left, he was full of joy, trusting in the Lord Jesus Christ.

Boytook was another station which they visited at night; the next day an examination of the converts took place, which proved highly gratifying. From Boytook they went on to Digalia, a station under the care of Messrs. Page and Sale, and a very delightful visit it was; the people met for worship from all parts of the neighbourhood, and the chapel was crowded to overflowing. There were multitudes of inquirers. Mr. Russell fully believed, that were the work of evangelizing the people continued, God would pour upon them his best blessings.

At Dacca, they met Mr. Robinson and two native teachers, who were desirous to join in the missionary labours. Under these circumstances, Mr. Russell thought they were called upon, in no ordinary measure, to express their gratitude to God for the manifestations of power, and for the grace which had been afforded them as instruments in his hands. Never was he so impressed with the importance of religion at home, as when he saw these numerous efforts being made abroad. Much had been done—much was now doing; but all was insignificant compared with what still remained to be done. The efforts of the people of God in this land had been great, and must be sustained. He desired to see fresh evidence brought forward of the progress of religion and liberality in the service of Christ, in order that, as far as possible, assistance might be granted in this promising field of Christian labour. He believed, that for the reception of the gospel, India presented one of the finest fields in the whole world—the most inviting, the most encouraging; and after what had been done there by their own denomination, it would, he conceived, be peculiarly ungrateful to the God of all their mercies, and also unwise and inconsistent on their part, to suffer the matter to be abandoned, and allow themselves to relax in their efforts. Onward! onward! must be their watchword; and he trusted that each one would lay it to heart that the matter must rest, in a measure, with every separate individual, and then would there be additional support, both in point of contribution and of prayers; and thus would the Society be enabled to send out missionaries to stations which, more than usual, required their presence.

Mr. Peto here intimated, that having another and a prior engagement—attendance at a committee for benevolent purposes—he should be compelled to quit the chair, which, however, the Hon. and Rev. BAPTIST NOLZ had kindly undertaken to supply. Mr. Peto then retired.

The Rev. J. LEECHMAN said,—If a missionary brother, when re-visiting England, felt it impossible to bring satisfactorily before the Christian public the claims of his one station, what must the feelings of the deputation be, when all the stations of the society in India demanded their notice? It was

impossible, at one meeting, and in the brief time now remaining, to do justice to the subject. Mr. Russell's range that evening had been so extensive, that only one station was left for him to notice. Mr. Russell and himself had been together during the whole journey, till they came to Dacca. The time drawing near when they must return home, and important duties remaining to be performed in Calcutta, it was agreed that Mr. Russell should return to Calcutta, while he (Mr. Leechman) proceeded to Chittagong. He did not much relish the prospect of this journey alone. The rivers in these parts are great and mighty, more like seas than rivers. At that season, terrific storms were not unfrequent, and fearful loss of life and property was often the result of these sudden and severe tempests. However, he made ready to set off; but, as he was about to embark in his boat, a thunder-storm came on; the wind, and rain, and lightning were fearful. About midnight it abated, and he and a young friend, formerly a pupil of his own, set sail in a boat very kindly furnished by a deputy magistrate in that district. Mr. Leechman gave an interesting account of this short voyage to Doudcondy, where his bearers were waiting to take him by palanquin to Chittagong. Through mercy, no storm arose, and at sunset next day he started on a land journey of 120 miles, in a palanquin, through a lonely and wild part of the country. Next morning he had passed Tipperah, a famous hunting region, where tigers and wild elephants abound. There being no inns, nor dawk bungalows, he had to carry his supplies in his palkee. At noon he stopped, because his bearers were not forthcoming, and embraced the opportunity of making himself a cup of coffee. While doing so, there being a large bazaar in the place, many flocked around to see the stranger. He gave a graphic account of his interview with the natives at this place. He told them who, and what, and whence he was, and why he was travelling in that country; that good people in Britain had sent him all that distance to visit the native Christians in that country; he then preached to them in their own tongue the good news of salvation through Christ. The people seemed deeply interested, and exclaimed, "You must be an incarnation of holiness." In the evening he came to a large river, called the Fenny; this he had to cross, palanquin, bearers, and all, in a canoe. When crossing the river he conversed as usual with the natives. "What mountains are these on the left?" They replied, "Tigers are there, and elephants, and wild men too, who eat men." "Ah!" said he, "why do you tell me that? will they come and eat me? I am a lonely stranger in your land; have I cause to fear?" "Oh! no, Sahib," they replied, "fear not; they never come

into the Company Sirdar's territory." Thus having got their attention, he spoke to them on divine truth, on sin and salvation. In this way he travelled all night, and next morning was at Chittagong. This station is situated at the south-eastern extremity of Bengal. The population is about one million. The houses of the British residents are built on the summit of hills ranging from eighty to a hundred and thirty feet above the level of the sea. The climate is temperate, and the station salubrious. Mr. Johannes is the missionary at Chittagong. There are three native preachers and two catechists. The members of the church were:—East Indian members, ten; native members, thirty-five; in all forty-five; and there are various schools in connexion with the chapel. He preached there morning and evening in English, and in the afternoon in Bengalee to the native congregation. In the evening, the Lord's supper was administered, when natives, East Indians, and Europeans, all communed together. It was felt to be a happy season. During the week Mr. Leechman assembled the native church, and examined them fully respecting their faith and practice. He gave a specimen of the questions put, and the answers given, as taken down at the time. "What is the only rule of faith and practice?" Ans. "Only the bible." "Give proof that the bible is God's word." One said, "Its purity;" another, "Its effects in converting and making holy the soul." A third mentioned, "Miracles;" another said, "Prophecy;" and one said, "Sir, no other such book is to be found." Similar questions were put respecting the miracles of Christ, the divinity of Christ, the difference between the death of Christ and the death of Paul, the holy angels, the Holy Spirit, the resurrection of Christ, the duties of church members, and various other topics, to which most satisfactory replies were given. One of the native preachers said, in reply to a question put to him, "It is vain to appeal to man, but I can appeal to God, that I would rather starve than not preach the gospel." The deputation made it a chief part of their duty to examine the native preachers at every station. Mr. Leechman gave the history of one of the native preachers at Chittagong, which was most interesting as a specimen of the triumphs of divine grace in that heathen land. After remaining ten days at Chittagong, Mr. Leechman returned to Calcutta, through the Sunderbunds, and narrated some of the wonders he saw while sailing through these dense forests, inhabited by tigers and reptiles dire. He then gave an account of a visit paid to the villages south of Calcutta, in company with Mr. Russell and Mr. George Pearce. Mr. Leechman had visited these parts in 1833; how different the state of the mission now from what it was then! At Lukhyantipur there is an excellent chapel

which cost £300; the native converts raised £10 at the opening of the chapel. On sabbath about 135 persons were present, besides children. The singing was good; one of the native preachers offered a devout prayer; Mr. Pearce preached an instructive discourse. The church and the native preachers were examined, as in other places, and gave much satisfaction. They then went to visit Khari. Mr. Leechman gave a graphic account of the mode of travelling in a saltee, or small canoe, through rice fields and muddy water, in this part of the country. He described their staying a night in a native gentleman's premises, and the manner in which the evening was spent in seeking the good of the people. From Khari they went to Malaypur and Narsigdarchoke. Mr. Leechman was much pleased with the progress made. When there in 1833, only forty Christians could be numbered among the natives; now there are about two hundred. Then they had to meet in humble verandahs, or very humble huts, or under the shade of some spreading tree; now there are commodious and substantial chapels. Native pastors, too, are now set over these churches, who seem to manifest care and diligence in their work. Some of the native Christians whom Mr. Leechman knew when formerly in India are still living, adorning their profession by a consistent life. When formerly in India Mr. Leechman was one of the tutors in Serampore College. Of course he was anxious on his recent visit to ascertain what was the result of his former labours, and of what use this college had been to India and our missionary work. The following facts he submitted to the meeting. In Ceylon there were two young men educated at Serampore, both doing well; one of them is a magistrate in that island: an excellent presbyterian minister speaking of him to Mr. Leechman, gave him a high character both for intelligence and usefulness. In Calcutta there are several young men trained at Serampore College. One is head master of the Benevolent Institution; another has a government situation; a third holds a responsible office under Government with a salary of £700. These are all members of our churches in Calcutta, and are indebted for what they are to the college at Serampore. At Serampore, one of our present most useful missionaries was once a pupil of Mr. Leechman's at the college. He is engaged as translator to government in the receipt of £200 per annum, and devotes his spare time to preaching the gospel, and watching over the native church at Serampore. In Benares he met two of his old pupils, one the life and soul of the Benares Government College; he is also a deacon of the church under Mr. Small's pastoral care. At Cawnpore, Mr. Greenway, of whom Mr. Russell had said so much that evening, was indebted

for his missionary training to Serampore College. At Delhi, a person called on the deputation to urge them to do something for the spiritual good of that great city; he is a teacher in the Delhi Government College, and was once a student at Serampore. At Agra the pastor of one of our churches, a most acceptable English preacher, was educated at Serampore. He has also translated several good books into the Kassia language, when he was a missionary on the Cherrapongie hills. At Patna he met another Serampore student—another at Jessore—another at Burisaul—another at Dacca, members of our mission churches, occupying important situations, and being useful to our missionaries. In Assam another old pupil was waiting to welcome Mr. Leechman had he gone up thither. He has charge of all the government schools in Assam; has written a work on Assam for which a European university has conferred on him the degree of A.M., and is both a good man and good preacher. At Chittagong Mr. Leechman lived with one of his old pupils, highly respected as a Christian man, and a great comfort and help to our brother Johannes. Wherever he went he found the college had been a blessing. Besides these East Indian youths brought up at Serampore, he met with about twenty native preachers, in all parts of the country, more or less trained at Serampore. These are facts: he would leave the audience to make the application.

Mr. Leechman concluded his observations by urging on his auditory the necessity of continued exertion in this good cause. Much had been done on the one hand, on the other comparatively little had been effected. There were in Bengal alone eleven districts, containing upwards of fifteen millions of souls, without one individual to preach to them the everlasting gospel. God requires much at the hands of Britons on behalf of India. More prayer, more faith, more men, more money, are wanting, to help on the work of the Lord. He therefore pressed this matter on their affectionate attention. Often did the native Christians say to us, "At the time of your prayer, remember me." Oh! then, while remembering parents, and pastors, and children, and friends, remember these, beloved brethren in a far-off land; then will the blessing descend on you and them, "God's way shall be known on earth, his saving health to all nations."

The CHAIRMAN expressed a hope, that what had been said would produce its due influence in all respects, and intimated that the gentlemen who had addressed the meeting were about to publish a volume, giving a more complete account of their journey, which he had no doubt would be perused with interest.

The Doxology having been sung, the Rev. Mr. BIRT closed the meeting with prayer.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Saker, A.	February 19.
ASIA	BENARES	Heinig, H.	May 2.
	CALCUTTA	Thomas, J.	May 2.
	COLOMBO	Allen, J.	May 9.
BAHAMAS.....	NASSAU.....	Capern, H.	May 10.
		Littlewood, W.	April 24 and 25.
BRITANNY	MORLAIX	Jenkins, J.	May 11.
JAMAICA	ANNATTO BAY	Day, D.	May 14.
		Jones, S.	June 10.
	BROWN'S TOWN	Clark, J.	May 24.
	CALABAR	Dendy, W. & ors.	May 20.
	FALMOUTH	Gay, R.	June 6.
	FOUR PATHS	Gould, T.	May 27.
	GURNEY'S MOUNT	Armstrong, C.	June 5.
	HOBY TOWN	Henderson, J. E.	May 29.
	KINGSTON	Oughton, H. L.	June 12.
	MOUNT CAREY	Hewett, E.	June 8.
	MOUNT HERMON	Hume, J.	May 9.
	ST. ANN'S BAY	Millard, B.	May 26.
	SALTER'S HILL.....	Dendy, W.	May 24.
	STEWART TOWN	Dexter, B. B.	May 13.
TRINIDAD	PORT OF SPAIN	Cowen, G.	No date, received July 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- A friend, for six volumes of the Baptist Magazine ;
- The Religious Tract Society, for a grant of tracts and books, for *Rev. John Davis, proceeding to Ceylon* ;
- Mrs. Bloss, for a parcel of magazines ;
- E. Smith, Esq., for a parcel of magazines and the "Nonconformist" newspaper ;
- Miss Mann, Broadway, for a parcel of magazines ;
- The Juvenile Missionary Sewing Society, Hampstead, for a package of clothing, &c., for *West Africa* ;
- The Juvenile Missionary Working Society, Hanley, for a box of clothing, for *Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1851.

Donations.	£ s. d.	Salters' Hall—	£ s. d.	CAMBRIDGESHIRE.	£ s. d.
Boyce, the late Thomas, Esq., Trustees of	50 0 0	Sunday School, for <i>Native Preachers</i> ...	1 1 7	CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	105 0 0
Mason, Miss	2 0 0	Trinity Chapel—		DEVONSHIRE.	
		Sunday School, for <i>Gototoowa School, Ceylon</i>	4 10 0	Exeter—	
LONDON AUXILIARIES.		Watworth, Lion Street—		Adams, Miss.	5 0 0
Regent Street, Lambeth—		Sunday School, for <i>School in India</i>	12 0 0	Honiton—	
Collection	12 4 0			Contributions	2 8 11
Less expenses	0 9 6			Do., Sunday School	0 8 5
	11 14 6				

		£	s.	d.			£	s.	d.			£	s.	d.
Tavistock—					SOMERSETSHIRE.					SOUTH WALES.				
Contributions, by Miss					Charde—					BRECKNOCKSHIRE—				
Angas		8	0	0	Collections.....	6	6	0		Brecon, Kensington ...	2	16	8	
Do., for <i>Haiti</i> School		1	0	0	Contributions	9	5	1		Brynmawr, Slon	1	6	3	
										Do., Tabor	1	6	10	
DURHAM.					Less expenses ...	15	11	1		Calvary	1	7	0	
South Shields—										Daran Felln	1	18	5	
M'Kay, Mrs., by Rev.										Llangyndir	3	7	4	
R. B. Lancaster ...		20	0	0	Hatch—					Llanvihangel, Soar	1	7	4	
					Collection	0	16	3		Maesyberlan	2	16	8	
ESSEX.					Isle Abbots—					Pontestyl	2	5	3	
Colchester—					Collection	0	16	5		Ynysyfielln	0	15	0	
Collection		7	12	7	Contributions	1	0	6						
Less expenses		0	7	0						CARMARTHENSHIRE—				
										Cwmdru—				
		7	5	7						Collection	0	7	6	
Newman, Mrs., at W.					Less expenses ...	2	13	2		Contributions	0	7	6	
Delf, Esq., boxes ...		1	11	7										
					SOMERSET, on account,	63	13	3		GLANMORGANSHIRE—				
					by W. D. Horsey, Esq.					Caerphilly ..	2	4	5	
GLOUCESTERSHIRE.										MONMOUTHSHIRE—				
Chipping Sodbury—					WILTSHIRE.					Castletown	12	6	0	
Collection		1	10	6	Chapmanslade—					Llaniddel	2	11	0	
Contributions		2	12	6	Collection	1	0	0		Llanwenarth	9	14	7	
										Pontypool	2	8	10	
KENT.										Tabernacle				
Dover, Salem Chapel—					Less expenses	34	8	2		Trosnant, Slon—				
Ladies' Auxiliary, for										Collection	0	19	0	
<i>Haiti</i> Chapel		10	12	11	Penknep—					Contributions	1	0	0	
Do., Sunday School,					Casswell, Mr., for					Less P. O. order ...	0	0	6	
for <i>do.</i>		0	14	1	Colonies	0	10	0						
Eltham—					Trowbridge, on account,	93	18	3		Victoria	1	18	6	
Contributions, by M.					by Mr. J. E. Evans ...									
A. Clarkson, for										PENBROKESHIRE—				
<i>Native Preachers</i> ...		0	7	6	YORKSHIRE.					Ebenezer—				
Eythorne—					Hull—					Collection	0	19	6	
Contributions, by Mr.					Toft, Mrs., for <i>Widows</i>					Contributions	1	13	0	
G. E. Sargent, for					and <i>Orphans</i>	5	0	0		Do., Sunday School	1	10	0	
<i>Native Preachers</i> ...		0	17	3	Salentine Nook—					Ffynnon—				
Faversham—					Stock, Rev. John, A.S.	1	0	0		Collection	0	19	3	
Contributions		3	2	8						Contributions	3	13	3	
										Do., Sunday School	1	5	3	
LANCASHIRE.										Less expenses	0	0	9	
Liverpool—					NORTH WALES.									
Ladies' Negroes' Friend					ANGLESEA—									
Society, for <i>Jamaica</i>					On account, by Rev.									
<i>Theological Institu-</i>					B. Price	9	0	0						
tion		10	0	0	Holyhead—									
Do., for <i>Jamaica</i>					Collection (less P. O.									
Stations		25	0	0	Order)	2	1	6						
Preston—														
Juvenile Missionary														
Association		7	11	6										
Spark Bridge—														
Fell, John, Esq., A.S.		5	0	0										

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