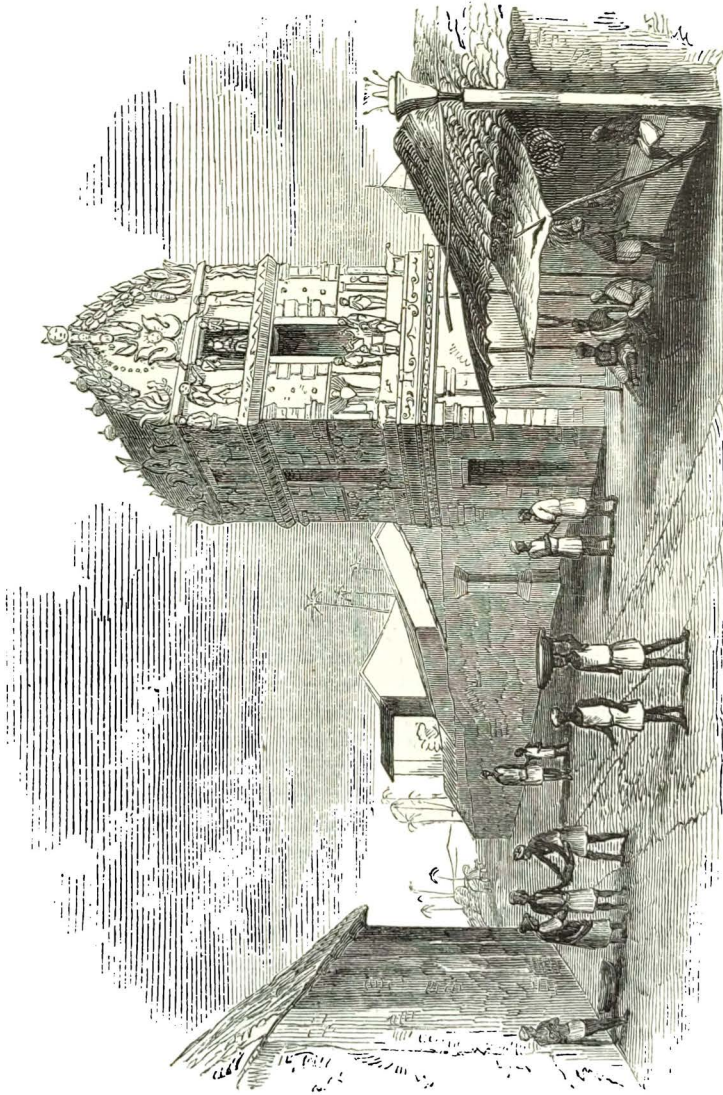


THE MISSIONARY HERALD.

The Missionary Herald (March 1853).



ENTRANCE TO A HINDOO TEMPLE, COLOMBO.

THE MISSION FIELD.
NORTH-WEST PROVINCES OF INDIA.

It was in the year 1803 that the city of Agra fell into the hands of the English, and the empire of the Moguls finally became an appanage of the British crown. With Mahomedan power departed the influence of its religion, the Hindoos ceased to be oppressed by their stern conquerors, and the vast population was permitted to enjoy the equitable rule of its new masters. Over some seventy thousand square miles British authority is paramount, and twenty-three millions of people obey our sway.

Eight years passed after the English took possession of the north-west, before any attempt whatever was made to give to the Hindostanee people a knowledge of the gospel. Early in 1811, the eminent Chamberlain, accompanied by Mr. Peacock and a native Christian, set forth from Serampore, preaching by the way to crowds of hearers the unsearchable riches of Christ. Several months were occupied in the journey; but in the middle of the year the work was begun in Agra, one of the two Mogul capitals. Delhi, the other, received a messenger of Christ at a later period. Chamberlain was soon interrupted in his labour of love. In the year following, he was ordered by the military authorities to return to Calcutta.

He left, however, brethren behind him to water the seed he had sown. In the years 1814 and 1815, the Church Missionary Society entered the field at Chunar and Benares, and in 1817 our own Society took up the work at Benares also. Since that time the additions to the missionary band have been slowly increasing, until at the present time we find forty-nine missionaries, of various denominations, in-

structing some portion of the people in the way of life. Their labours have not been in vain. Forty-seven native preachers have been raised up by the providence of God, and six hundred and forty converts testify to the power of divine grace. About nineteen hundred other persons have renounced idolatry, while four thousand four hundred children are under constant instruction in the mission schools.

Still, what is this among twenty-three millions of people? For at least twelve millions there are no missionaries whatever; and where missionaries are found they are utterly inadequate to the numbers they have to instruct. Thus in Agra, where there are ninety-six thousands of inhabitants, half of them Mahomedans, there are twelve missionaries, only four or five of whom can give undivided attention to native work.

Then look at Benares. The usual population of this great city is said to approach 300,000 souls, and this number is frequently doubled at the season of the idol festivals. There are here only nine missionaries, and a majority of them give their chief time to school instruction.

If now we turn to the labours of our own Society, the feebleness of our efforts when compared with the famine of the bread of life raging through the length and breadth of the land, is perfectly startling. Once we had an interesting mission at Allahabad. Our weakness has constrained its abandonment. At Delhi laboured, amid 150,000 people, for many years, and not unsuccessfully, the late excellent Thompson alone. The urgent cry for a successor has as yet had no response. At Benares were labouring three brethren until one

was constrained to leave on account of health. Of the two left one is very old: for thirty-five years has he toiled in the vineyard of Christ. At Agra, after a long absence, Mr. Makepiece has resumed his labours among the native population, Mr Smith giving his time to the neighbourhood, and to the interesting Christian village at Chitoura, while Mr. Jackson is for the present fully occupied with the English church. At Cawnpore, in a district of nearly a million of people, Mr. Williams stands alone. At Muttra, among seven hundred thousand people, Mr. Phillips is stationed; but owing to ill health, and other necessary changes, little has been done the last few years. This is all the provision that has been made by the Baptist Missionary Society for the twenty-three millions of the north-west provinces. Though first in the field, yet have we done the least to meet the clamant necessities of the people.

It cannot but be admitted that the Committee have done wisely and well in including these provinces in their plans for the augmentation of their missionary strength in India. The least that can be done is to revive the mission at Delhi by sending thither two servants of Christ, to locate two more in Agra and its neighbourhood, and to add one to each of the remaining stations. With this increase there will necessarily be conjoined an increase of native helpers, and a wider extension of missionary journeys throughout the destitute portions of the country. It is a fine and open field for the preaching of the cross. Attentive hearers are found everywhere, while the villages are thickly set over the fertile lands.

But while we are most anxious to increase the number of Christian teachers among these perishing myriads of men, and perhaps feel oppressed with the magnitude of the work to be accomplished when compared with the small-

ness of the proposed enlargement to effect it, let it not be forgotten that it is not in numbers lies the secret of success. Were the number of missionaries indefinitely multiplied, if God be not with them the desired end may be far from attainment. With an increase of instrumentality it is more than ever necessary that we multiply our petitions at the throne of grace, that we secure the presence and aid of that Spirit without whom no enlarged success can come. A few men sent forth by God, upheld with the divine arm, with souls quickened by his love, may suffice to win India for the Lord.

But after all, large as may seem the demand now made on the energies of the church of Christ, it is painfully incommensurate with the exigency of the case; and so would be any expansion of the mission such as the churches could provide for and maintain. Our hope must be in God. Our strength must be in prevailing prayer. Not fitful, matter-of-course prayer; but importunate crying unto God. "Strong in the Lord and in the power of his might," the brethren that go forth, few as they will be, may see the citadel of idol worship fall, and the Dagon of the east broken before the ark of the Lord.

Urgently do we entreat the attention of our readers to the suggestion of the Committee, "that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work." The mission in the first instance began at a meeting for prayer. In all its early arrangements a spirit of prayer manifested itself. God heard and blessed the work of the holy men who now look down on their successors in it from their eternal reward. Let the same spirit characterize our movement. Let us not rest till His Spirit be poured out on this endeavour to widen the boundaries of the Redeemer's reign.

CHRISTIANITY IN INDIA, IN ITS RELATIONS WITH THE EAST INDIA COMPANY.

It is, we believe, very generally agreed among all evangelical missionaries in India, that the less the government, as such, has to do with the spread of the gospel in that country, the better. The only exceptions to this are found among the adherents of the Propagation Society and a few of the personal friends of Bishop Wilson of Calcutta. Till of late years, as is well known, the governors of India were entirely adverse to the promulgation of Christianity among the native population. They feared for the stability of the empire. They supposed that the slightest interference with the religious customs or prejudices of the people would give occasion to insurrection, perhaps rebellion; that if ever opposition to English rule should partake of a religious character, no human power could restrain the outbreak of fanaticism and pious zeal in defence of the deities of the land.

Although the result of missionary labour has belied these forebodings, the East India Company has never departed from the policy of non-interference, excepting in the manner to be presently referred to, and has strictly confined its ecclesiastical appointments to the necessities of its own servants. Chaplains and bishops have been increased with the extension of the military and civil services; but there has been a studious avoidance of appearing in the least degree to provide for the instruction in Christianity of the native servants of the Company, as well as of the masses of the people. Colleges have been founded for general and particular instruction, but Christian books, and the bible itself, have rigidly been excluded from all part in the processes of tuition.

At the present time the ecclesiastical

establishment of the honourable Company, consists of one hundred and twenty-one chaplains and three bishops. At the urgent request of the bishop of Calcutta there have from time to time been added a few chaplains to the previous number, and it is understood that he has made the most earnest representations to the authorities at home, that in the new charter about to be granted, an enlarged provision should be made for an increase of the staff. It is, however, worthy of notice that in these representations he has not been sustained by any of the religious bodies in India, not even by those most closely allied with him in general ecclesiastical sentiment. So far as regards the spread of the gospel in the country, the chaplains have done nothing. But rarely has one ever been known to interest himself in the spiritual welfare of the natives, and all missionaries of every denomination deprecate their increase for any purpose but that which concerns the Company itself.

Of late years the practice has gradually grown up of granting allowances to Roman Catholic priests. One bishop, and the only one sanctioned by the Company, receives an allowance of 200 rupees a month, and there are altogether at the various military stations and collectorates, seventy-eight priests partly dependent on the bounty of the Company. Their entire charge on the revenue is £5100 a year. Their presence in India is most injurious. As they are only partially supported by the Company's allowance, in order to perform religious rites for the soldiers of their army or other civil servants who may happen to be Romanists, they are at liberty to turn their attention to the native population, and in this indirect manner the growth of popery

is fostered by the government among the Hindoos.

In looking forward to extended missionary operations in India, it is an interesting matter to ascertain in what way such efforts will be regarded by the honourable Company. In the Committee of the House of Lords of last session, the views of the Directors with respect to the propagation of the gospel were very fully expressed by J. C. Melville, Esq., the present secretary of the Company. He says that the Court of Directors have laid it down as a principle which ought to be maintained, that the *only* ground on which their ecclesiastical establishment can be justified at the expense of the Indian revenue, is the duty of the state to provide its European servants with the means of instruction in the doctrines and precepts of the Christian religion. This it seems is the only duty required of the chaplains. They are not paid for anything else, although there is no law forbidding them to instruct the natives. The principle of their appointment by the directors is that of confining their ministrations to the servants of the Company. The Court, therefore, think that while the revenues of India may be devoted to the *moral* advantage of the people of India, they may not be used in efforts to convert the natives to Christianity. That should be entirely left to others. It would be, they conceive, unjustifiable and impolitic, would excite jealousy and suspicion, and therefore delay the attainment of the object which all Christians must desire of seeing Christianity diffused in India, were the government to depart from its attitude of perfect neutrality. The opinion of Bishop Heber they regard as just, that missionary efforts, to be successful, should be totally unconnected with government. So that even were a body of natives to desire the support of a Christian minis-

try among them by state grants, the Company would not be disposed to interfere or to provide Christian instruction for such persons.

These views of the Court of Directors are altogether satisfactory, and allow us to look forward to the propagation of Christ's gospel unembarrassed with the difficulties which the formation of an establishment would create. Their former opposition has been laid aside, and they are fully disposed to let us alone in every benevolent purpose we may form for the spiritual welfare of the people of India.

But if the government is thus disinclined to do aught directly to extend Christianity, it is not able to observe the strict and impartial neutrality it professes to do. On the assumption of the sovereignty of the country, no change was attempted in the laws governing property and the general order of society. The courts administered justice in accordance with Hindoo or Mahometan law, just as the parties were attached to the one or the other of those religions. If the plaintiff and defendant were of different religions, the law chosen as the rule was that of the defendant's religion. In the presidency of Bombay the native laws for the administration of justice were set aside many years ago by the code framed by Mr. Elphinstone; but in the other presidencies the native laws remain to the present day in force, modified only by the regulations from time to time issued by the Governor-General, on the advice of his legislative council. These regulations every year become more and more adverse to the laws of the Shaster and Koran, and depart continually from the precepts of legislation embodied in those sacred writings. In a word, the modern legislation of India is becoming increasingly imbued with a Christian spirit. It does not directly, except in rare instances, enforce any-

thing that can be construed into a support of Christianity. It does not directly take the bible as the rule of equity; nor displace the Koran from its long supremacy in the courts of the country. But it modifies the temper and character of their decisions. It introduces different ideas of equity and punishment. It slowly trenches on established customs, long enforced by law; and has, in some instances, set aside the laws of inheritance where they were found to interfere with the rights of conscience. By the Hindoo code patrimonial property can only be inherited on the performance of certain idolatrous ceremonies. If a native become a Christian, he is thenceforth unable to perform the required obligation. He must suffer the loss of his ancestral possessions; the law of descent is broken upon confessing Christ. But the tolerant spirit of modern English legislation cannot permit this; equity pleads against it, and Christian feeling cannot enforce it. Hence the government of India has refused to be a party to the inequitable decisions of the Hindoo law of inheritance, and this law has been repealed, notwithstanding the objections raised by two influential bodies of Hindoo gentlemen. A convert will no longer be stripped of his property on his conversion to Christianity. He must go forth from Hindooism or Mahomedanism unharmed in person and in civil right, and in possession of all that he can call his own.

"All the religions," says the government of India, "professed by any of its subjects shall be equally tolerated and protected, because it is just and right so to act.

"It is just and right to tolerate a Hindoo in the exercise of his religion, and to protect him from any loss of property on account of the profession and exercise of his religion.

"The Christian religion, the Maho-

medan religion, and all others which exist in the country, have claim to the same impartial protection; and if a Hindoo becomes a Christian or a Mahomedan, it is just and right that he, too, should be protected against any loss of property on account of the profession or exercise of the religion he has adopted."*

But in the endeavour to act thus impartially, the government of India really repels the spirit of Hindoo and Mahomedan law. These enlightened views are, in fact, the product of Christianity. The spirit of Christianity is made to override and put aside the spirit that animates the ancient customs of Hindostan, whether drawn from the Shaster or the Koran, and inevitably to pave the way for their downfall or their abandonment on the part of their adherents. At the same time the formation of a body of customs and laws is ensured, which will owe their being and form to the gospel of Christ.

It will be needless to point out how this antagonism on the one hand, and the gradual decay of native institutions on the other, facilitate the progress of the gospel among the people, how the way is thereby prepared for its reception and triumph. As ancient usages fall into desuetude, as old customs cease to be enforced by law, as every day idolatrous rites become severed from the social arrangements of life, as from time to time the government repeals one after another an oppressive, or unjust, or un-Christian law, so the power of the Shasters and the Koran is weakened, they are removed from the sympathies of the people, domestic life becomes more free from their influence, and the Hindoo mind more open to the reception of the truth.

Thus the present moment is eminently

* Reply of Secretary of Government to a Memorial of certain Hindoo inhabitants of Fort St. George. 1

favourable to an expansion of missionary effort in India. The ground has long been preparing. The hard soil has gradually become more penetrable. Where indifference or scorn once prevailed, the ear is ready to receive and the heart to ponder the words of eternal life.

INDIA.

COMILLA.

From Mr. JOHANNES the following communication will be read with pleasure. It gives us more insight and knowledge of the work of grace so strangely discovered at this station, than we have yet received. For this reason its length will be welcomed.

Kalikapur, November 18th, 1852.—I reached this village on Monday the 8th inst., having three days previously employed myself in disseminating the word of life in other localities in the district of Comilla, where, as you will have observed from my last letter, the people appeared to feel and evince the highest regard and attention to the preached word. As soon as I arrived here, I was pleased to observe a large number all waiting to hear me preach and to receive books, having heard that I was expected. Here myself and the brethren addressed the people; and the word was listened to with pleasure. A few said that the religion of Jesus was good and worthy of acceptance. After three hours' walk through the paddy-fields and roads covered with water, slippery and uneven, we reached Kalikapur. On the road we met some of our brethren, whose joy was great at seeing us; they conducted us to their homes, and on reaching the place we were cordially welcomed by the brethren and sisters. They said, "We hope to have you a long time among us, and we cannot part with you soon this time. Your sympathy and prayers will alleviate our sufferings."

Happy meetings.

The life of a missionary is bound up in his people; and when they love and regard his instructions, it is impossible to describe his joy. When this is the case, he thinks nothing of his privations, and is willing to spend and be spent more and more for God, and his all-glorious cause. All our members met again in the evening, and we spent a very happy and profitable season. We did not part before very late in the night, and even then the people were not disposed to separate. This is indeed a small church, but I believe God's

hand is visible in the conversion and calling of these people. The more I see of them, the more reason I have to adore the wisdom of God, who has chosen the poor of this world, but rich in faith. They walk humbly before God, and endeavour to please him in all things. I am fully aware that faults exist in them; but what is man before the eye of All-purity? The best of God's saints have reason to weep over their great imperfections, and to mourn and repent till they return to the dust; and what can we expect from these babes in Christ? I love to hear their incoherent groanings before God. They are so earnest and simple. Their words are full of Christ and his sufferings. They come with Christ's dyed garments before God; and on his death and merit rely for salvation.

The field white unto harvest.

Tuesday, Nov. 9th.—I arose, cheered with the sight of a great number of persons. They had come from no small distance to see me. Two of the weavers, not members of the church said to me, "Sir, we were dreaming that you had come among us, and had imparted instruction to the people." Another wished I would remain with them a longer time. Some were present who came to thank me for the medical relief I had afforded to them last year. I also saw a weaver, who spoke so much of Christ that I could not believe that he had learnt it all through human instrumentality, but from God. I love this man, and believe him not far from the kingdom of God.

Wednesday, 10th.—We had a good congregation of natives all this day. I have seen many new faces; also men and women from the Tipperah hills. They resemble the Mugs, and can express themselves in Bengali; they are very ignorant of God, and understand nothing of his attributes and perfections. Their ignorance of these things pained me greatly. "Like brutes they live, like brutes they die." They appear, however, highly sociable, and have invited me to visit them in their mountain recesses.

Thursday, 11th.—Since my arrival I have not been wanting in hearers. Whenever our brethren and sisters meet for worship, I am

pleased to see strangers also present. I have hopes of them; and they tell me they love to hear of God and salvation. I believe in the course of a few years our church here will exhibit a pleasing number of members. We want labourers, faithful men, and then we may calculate upon much good, God helping by his holy Spirit, for every good and perfect gift must proceed from him.

Trials for new converts.

Friday, 12th.—Daori, another weaver, called to see me, and said, "That had it not been for opposition and persecution from their friends and neighbours, many would have joined the church, for they believe in Christ and love his religion, from what they had seen of the walk and conversation of the people." As usual, we had numerous and attentive hearers. We have applicants for books and scriptures, but our stock is exhausted. We want more scriptures for this station.

Saturday, 13th.—Some of our hearers told me, that if they embraced Christianity they should lose the favour and support of their Zemindars, whose influence they had reason to dread greatly. If we had land for our people, and could give them employment, and could save them from this curse of the country, missionaries would have little to do with law-suits and litigations, and many of their trials would cease. To-morrow I am going to send Bishwanath, our new brahman convert, to the magistrate's court for the recovery of his infant daughter, aged three years. His relatives and the Zemindar, while they could not detain his wife, have forcibly detained his child, suborning witnesses to say that she had been given in marriage. This is a false allegation, and totally unfounded. The reputed husband is upwards of fifty years old, while the girl is a babe. Our brethren have been cast down by losing two cases before, and if they are not redressed in this, the heathen will triumph greatly.

Sabbath, 14th.—We had, instead of regular worship, a prayer meeting with our brethren, and I was greatly pleased with the prayers of some of them. They are evidently advancing in the Christian life; and I hope all who have heard the gospel, here, will profit by the preached word, and in God's time turn from darkness unto light, and from the power of Satan unto God.

The missionary at work.

Monday, 15th.—The landlord's people came to see me this morning. This is not without the knowledge of the Zemindar. A brahman made God to be a countenance of evil, since nothing was done under the sun without his knowledge. I said enough to convince him to the contrary, and concluded my discourse with him by saying, "If so, why do you oppose the Christians, and not become one yourself? since, according to your statement, God has a hand in such affairs, and hence there could be no evil in the loss of caste."

The people present paid encouraging attention to the word, and rejoiced not a little in our confuting the brahman.

A number of persons came to see me this evening. A Moulvie present said, that while there was much difference between the Christian and Hindu religions, there was not much difference between ours and theirs, save that we made Christ as great a personage as God. It was not long before the ire of the Moslem was roused. He sprang upon his feet, and called away his followers, about twenty in number, not to listen to such blasphemies. This is a Calcutta Madressa man, and commands considerable influence among the Muhammadans. After some time, I had the pleasure of seeing a few of these Musalmans again. I told them that where God saw a changed heart, dead to the world and sin, and in entire conformity to his holy will and commandments, he might regard such a man's case favourable; but it was an universally acknowledged fact, that there was "not a just man that did good and sinned not," hence Jesus suffered, "the just for the unjust," that he might bring us to God." Also that "He became sin for us, who knew no sin, that we might be made the righteousness of God in him."

I went abroad this evening, and entering the compound of a weaver, I saw a number of children. I asked the parents if they would not like to see their little ones educated? "Yes, sir; but not till the people see more of the Christian religion, and its effects upon the professors."

To-day, I had the pleasure of seeing a respectable Hindu, who holds considerable landed possessions under the Raja, and who was my scholar at Chittagong. I asked him in the presence of the people, if his brother had not joined the Christian religion, and was living under my roof, when in my absence one day, he and others forcibly dragged him from the house, and if, when I had instituted a case, they had not concealed the young man? He could not deny the fact, and added that his brother was now at Assam, holding a respectable government employment. My conversation with this man had very good effect upon some of the tenants who were in the habit of coming to hear.

Pleasing prospects.

Tuesday, 16th.—I sent out all my people to the market—a very large and crowded one—giving every one books and tracts to be distributed there. The report brought me was indeed a very encouraging one. A member of the church said, "Sir, my relatives seem so greatly pleased with the Christian religion, that they have invited me to go back and settle amongst them." This brother since his baptism has applied himself to study, and is very anxious to preach to his countrymen the unsearchable riches of Christ. I am going to take him to Chittagong.

JESSORE.

Our missionary, Mr. PARRY has been called, in the providence of God, to sustain a loss, painful for affection to bear, in the decease of Mrs. Parry. Her death appears to have been full of hope and consolation.

The attention of Mr. PARRY has been called to the importance of placing the numerous converts in this station, or rather collection of stations, under a pastorate, if possible supported by the native Christians themselves. Peculiar difficulties, however, stand in the way of its immediate accomplishment, to which Mr. PARRY thus makes especial reference. He says :—

I deem it highly desirable that Christian converts should contribute towards the support of their pastors, and I have repeatedly called their serious attention to it, and I am happy to say that they are willing to relieve the mission funds from the burden of defraying the salaries of native pastors, by bearing the expense themselves. But I find at present two insurmountable obstacles to the accomplishment of the above object. Our converts are very poor, who earn their livelihood by the plough and the loom. Both these classes of labourers can only earn enough for the subsistence of themselves and their families. Owing to the high rate of land rent, the unlawful exactions of the landholders, and to other causes, the husbandman's labours yield him but small profit. The poor weavers have been ruined by the introduction of English thread. Before it was brought into use, each weaver could earn from ten to twenty-five rupees per month, whereas at present he can only earn from three to five rupees per month. The above facts account in a satisfactory manner for the poverty of our people, and hence their inability to support their pastors. Many of them, however, subscribe from three to six annas per year for missionary purposes. Another obstacle which I have above alluded to is this—each native church consists of a small number of members, viz., from twenty to fifty persons; but all of them are not capable of labouring for their livelihood; such as aged men and old widows, who are dependent on other members who are engaged in active labours. If I could collect all our converts into one locality, and place a native pastor over them, then they

could, even with their trifling contributions, manage to support their pastor.

Of the manner in which the native preachers are engaged he thus speaks :—

It is very desirable that the committee and the friends of missions in India, should distinctly understand the present position of the native agents of the society. All the native pastors are daily engaged in evangelical labours for the extension of the gospel. Moreover, they undertake occasionally long journeys to places situated at a great distance from their places of residence, for the purpose of preaching the gospel. A very small portion of the time and labours of the native pastors are devoted to their respective congregations. The former furnish me a monthly account of their missionary labours by sending up their journals.

Under the above state of things I believe the committee are fully justified in appropriating a small portion of the funds entrusted to them for the mission, for the support of missionary pastors holding an evangelistic position.

Some of the incidents of a recent missionary journey will be found interesting :—

During our late missionary excursion above alluded to, we had several opportunities of preaching to a large number of Hindoos and Mahomedans, in markets and villages. At Kupelmooni we met with two Mahomedans, who are desirous of embracing Christianity, besides some others who have been blessed with a small measure of the light of the gospel. All these, I hope, will ere long take up their cross and follow the Lord Jesus Christ. Under such encouraging circumstances I have deemed it proper to establish a school in the vernacular language, and to build a thatched place of worship, and that both the native preachers of Satberya should alternately visit Kupelmooni, to instruct and encourage the above inquirers. They have since my return, about a month ago, paid two visits to Kupelmooni, and have reported to me very favourably of the few who are disposed to confess the Lord Jesus Christ. As a beginning of good things, they have commenced observing the Lord's day, and to pray in secret, which I had exhorted them to do. The native preacher at Russoolpoor, a new station established about the commencement of this year, lately informed me that five converts have requested baptism. Three of them have been under religious instruction for nearly two years.

DELHI.

Since the decease of the excellent missionary THOMPSON, Delhi, a city of 300,000 inhabitants, has been left destitute of the preaching of the gospel. We have received a very urgent letter from the daughter of the deceased missionary, a few extracts from which we may be permitted to lay before our readers. Will they not enable the Committee speedily to take up the work thus painfully interrupted?

Delhi has now for nigh two and a half years, been left quite desolate; and such as attended my beloved father's ministry scattered as sheep without a shepherd! But how cheering the thought, that,

"The eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart!"

It pleased the great Head of the church to call home to himself his faithful servant, to rest from all his work here below, saying unto him, "Enter thou into the joy of thy Lord." He is gone!—yes, but he is gone to reap, through grace, the rich reward of all his labours while in his Master's service, which he for many years pursued with holy zeal, for the good of immortal souls, and the glory of his Redeemer.

We had all this while looked out in anxious expectation to see the sad vacancy filled up; but in vain, for, alas! no herald of salvation hath yet appeared on this once favoured spot, since it was left desolate; and it is very probable that no labourer will now be sent hither, as I well recollect it was long ago contemplated that Delhi should be omitted as a missionary station; and I cannot describe to you the poignant grief it caused my dear father when the proposition was once made to him some years past.

Allow me, dear and honoured sirs, to claim, for a few moments, your kind attention, whilst I attempt to convey to you, through the present medium, the feeble strains of a voice, which silently yet powerfully would appeal to you, to favour

with due consideration, the present but painful subject; and say, oh say, if you also do not deem it just and right, as a mark of respect to the memory of this dear departed servant of God to send him a successor; that it seem not as though he was not worthy of one.

It would be some comfort to find that a labourer was sent here to occupy the field for even a few years more, so that he might take under his ministerial care the poor famishing souls, who deeply mourn their recent loss, and supply their spiritual wants.

The zealous labours of nigh forty years are sufficient to plead for kind attention and due regard to a spot where my beloved parent had long toiled with patience and heavenly perseverance, and had the joy from time to time of beholding the fruits of his labours in the conversion of souls.

Converts from various parts of the country come to us, asking for my lamented father, anxious to make a profession of their faith in Christ, to whom he had several years before proclaimed the glad news of salvation, and it is very sad indeed to see them go away disappointed, which would certainly not be the case, if a minister of the gospel were here.

Delhi, which contains some millions of immortal souls, is worse off than the other stations belonging to our society, for they can nearly all boast more or less of missionaries of other denominations, besides the baptist; whereas there never has been another labourer here besides my dear father, with the exception of the chaplain.

In the hope that you are honouring my letter with a perusal at your general meeting I appeal to those assembled now, if there be not even one amongst them whose heart the Holy Spirit hath stirred, and who will stand upon the Lord's side and say, "Send me, I will go to labour in that vineyard!"

We have the satisfaction of saying that this great and important city and centre of influence has its place in the plans of the Committee for the extension of the work of God in India.

WEST INDIES.

TRINIDAD.

PORT OF SPAIN.

The lamented decease of Mr. COWEN has cast upon Mr. LAW the entire charge of the stations in this mission. He has, however, been able to visit

them, and gives us a brief account of the state of the field. The Committee would rejoice to send speedily a brother to fill up the chasm that has been made. Under date of December 11, Mr. LAW says:—

I have just returned from visiting our missionary stations at Savannah Grande. The labour has been almost too much for me, from exposure day after day to the sun and rain as well as from the condition of the roads. Travelling from morning till night in mud, and preaching twice a day is almost too much for the poor body. Still, through the Divine blessing, I am again at home in the possession of comparative health and strength, with a humble assurance that my labour has not been in vain in the Lord.

Prosperity vouchsafed.

At all the stations where there is a church the work of God seems to prosper. There is no church at Savannah Grande, although there is an excellent place of worship. At the Third Company, New Grant, and Montserrat, there are interesting little churches, and every appearance of an abundant harvest. The precious seed which our dear brother Cowen has sown and watered with many tears is springing up and bearing fruit to the praise and

glory of God. Since our brother's death I have visited all his stations twice, and done all I can for each and all. On my first visit I baptized six individuals who had been waiting for some time to receive the sacred ordinance. On my last visit I met with a good many inquirers, all of whom seemed to be under deep religious impressions. Seven of the number having given satisfactory evidence of having a Christian character as well as a Christian faith, were baptized in the name of the Father, the Son, and the Holy Spirit. These are the fruits of brother Cowen's labours. "Blessed are the dead who die in the Lord, they rest from their labours, and their works do follow them." *

We have had two baptisms lately in Port of Spain; the subjects of which were both Christian women. The first was one of Africa's sable daughters, the other was a Portuguese, a native of Madeira.

The friends in Port of Spain are busily engaged in the erection of a chapel. The cost of this will be considerable. Some aid will be rendered by the Committee; but we shall rejoice to receive assistance from any quarter towards the building of so indispensable an adjunct to our brother's labours.

HOME PROCEEDINGS.

In the last *Herald* intimation was given of a meeting to be held on the 1st of February, to lay before the pastors and deacons of the London Baptist churches the plans of the Committee respecting India. A large number of brethren assembled on that occasion. After some portion of the time had been employed in prayer to God for his blessing, the secretaries entered on the especial business of the evening, detailing with much fulness the plans of the Committee, and the reasons by which they were sustained in making this appeal to the churches. After various addresses the following resolutions were passed:—

That as the Committee of the Baptist Missionary Society, after much deliberation and earnest prayer, have determined to sustain and extend their East Indian mission, by an addition of twenty missionaries to the number already occupied in that field of important labour, this meeting, consisting of pastors and deacons, with other friends of the Metropolitan Baptist Churches, hail with the greatest satisfaction this proof of zeal in the cause of Christ, and feel it to be incumbent upon them to use their best efforts to induce the churches and congregations with which they are connected to adopt immediate measures for raising funds adequate to the accomplishment of this object and for the general support and consolidation of the mission in India.

That in the opinion of this meeting an undertaking of so much magnitude and importance as that which has been resolved upon by the Committee of the Baptist Missionary Society in reference to India, ought

to engage the most thoughtful consideration of the churches whose pastors and deacons are now present, and be the subject of their most earnest prayers. It is therefore recommended that the usual service on Monday evening, February 21st, be set apart as a season of importunate supplication at a throne of grace for the Divine blessing.

The meetings for prayer on the 21st, were, we believe, almost universally held and largely attended, throughout the congregations of the metropolis. Supplications were fervently addressed to the throne of grace for the blessing of God on this important effort; and from the kind and very cordial acceptance with which the purpose of the Committee has been received, we already perceive the commencement of the answer we desire to enjoy.

The steps necessary to accomplish the end in view have had the anxious attention of the Committee. These are necessarily twofold; the one relating to the acquisition of the necessary funds, and the other to the selection of the men to send forth on this errand of mercy.

To speak of the last point first. It is obviously one of the most anxious portions of the Committee's duty to find the men best qualified for the mission service. Various qualities, not always the same as those requisite for home service, are necessary to the man who shall go forth as the messenger of Christ to heathen lands. It may be supposed that there are many who would desire to consecrate their lives to God in this work, and would offer themselves were they assured of their fitness, but who may be unwilling to encounter the ordeal of presenting themselves at once to the Committee, exposed to the possibility of rejection. They would like fraternal consultation and advice, and more information than they possess, in order to decide upon their course. It has therefore been thought desirable by the Committee to

nominate a few of their number to whom this special department may be committed, and the following resolution was adopted at their meeting of the 22nd ult.

That the Committee, deeming it desirable that inquiries should be instituted with a view to ascertain where Christian brethren may be found who are willing to consecrate themselves to the missionary work in connection with the proposed enlargement of the Indian mission, a sub-committee be formed consisting of the Rev. Drs. ANGUS, COX, STEANE, and the Revs. W. BROCK and J. RUSSELL, with the officers of the Society, to whom these inquiries be entrusted, and who from time to time shall report to the Committee the names of such brethren as may be willing to engage in this work, and appear in their judgment qualified for it.

Most cheerfully will this sub-committee open a correspondence, or give personal interviews to any brethren whose hearts the Lord has moved to this great work.

On the question of raising funds; this also has had the Committee's anxious attention. The monies required are first for the outfit of the brethren appointed, and then for their permanent support. The one outlay may be met by donations; the other will require a regular and yearly progressive increase in the contributions, collections, and subscriptions of the friends of the Society. It is hoped that throughout the country our ministerial brethren will as speedily as possible take up and act upon the suggestions laid before them in the last *Herald*, seeking for such aid as they may require from the Mission House or from local brethren.

With respect to London, the course presented in the following resolution, has been resolved upon.

That a sub-committee, consisting of the Revs. Dr. HOBY, J. RUSSELL, J. LEECHMAN, W. B. BOWES, MESSRS. ALLEN and PEWTRESS, with the officers of the Society, be appointed to confer with the ministers and officers of the Metropolitan Baptist Churches in order to make the arrangements necessary

for collecting the funds for the augmentation of the Society's mission in India.

It is hoped thereby in the course of a few months to open communication with every congregation in and around the metropolis, to have formed auxiliaries where none yet exist, and to revive such as may have fallen into comparative quietude. The great object to be aimed at is to give to *every* present subscriber the opportunity of increasing his annual subscription, and to add as largely as may be to the list. It will involve a thorough canvass of the whole constituency of the society, and if as successful as we venture to think it will be, the complete execution of the plans for the evangelization of India is ensured.

We are are grateful to be permitted to add that both our Treasurers have most generously and liberally sustained the Committee by their promised gifts. W. B. GURNEY, Esq., has intimated his intention to give this year £250 towards the outfit of the new missionaries, and adds £50 per annum to his regular subscription. S. M. PETO, Esq. and Mrs. Peto propose to give £50 towards the outfit, and £100 per annum for seven years towards the support of *each* missionary engaged and sent out on the plan. It will be seen that by these generous gifts *one third of the entire cost* of the

twenty new missionaries is provided for for seven years. We are quite sure the baptist churches of this country will second these noble offerings to the cause of God, and that before the year shall close we may be able to report that so far as funds are concerned the work is accomplished. Only let us go forward in the spirit of humility, with firm faith in the all-provident care of our Master, and an earnest self-denying love for Him and His glory, and we may see the largest anticipations more than realized. Doth not God often, may we not say always, give exceeding abundantly, even above all that we ask or think ?

During the month a large number of missionary meetings have been held throughout Scotland by Messrs. LEECHMAN and TRESTRAIL, aided by Dr. PATERSON, Revs. J. PRICE and J. BLAIR ; also at Hammersmith, Spencer Place, London, Lee, Brentford, Hitchin, Thrapstone, Ramsgate, and some others, at which Dr. HOBY, Revs. T. BURDITT, D. KATTERNS, W. WALTERS, G. PEARCE, C. T. KEEN, jun., Mr. UNDERHILL, and others, have been present. It is with gratitude we record that in every instance where the proposed augmentation of our missionary strength in India has been brought forward, it has been most cordially and warmly received.

POSTSCRIPT.

In compliance with the wish of our friends of the Northumberland and Durham Auxiliary, we give the original resolution, on which we gave in our last *Herald* the decision of the Committee.

That in the opinion of this Committee, the suspension of the publication by the Parent Society of the *Quarterly Papers*, on the issuing of the *Herald* in its present form,

has deprived many of the contributors to the mission of the only information they had of its operations, which circumstance has been complained of, and is calculated to diminish their interest in the Society's welfare ; and seeing that the London and other missionary societies circulate gratuitously periodical information amongst their supporters of one penny a week and upwards, this Committee would affectionately but earnestly recommend the resumption, by the Parent Society, of the *Quarterly Papers*, or similar information, for free circulation amongst the contributors.

NOTICE.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty

additional missionaries in India.

4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in great work.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE.....	Saker, A.....	Sept, 23, Oct. 16 and 23, November 6.
AMERICA	HORTON.....	Cramp, J. M.	January 4.
ASIA	AT SEA.....	Trafford, J.	January 2.
	AGRA.....	Makepeace, J.	December 9.
	CALCUTTA	Lewis, C. B.....	December 8.
		Thomas, J.	December 8.
	COLOMBO.....	Allen, J.	December 14.
	CUTWA	Carey, W.....	November 18.
	DINAGEPORE.....	Smylic, H.	November 22.
	SHANGHAE.....	Medhurst, W. H.	No date, received Jan. 22.
BAHAMAS.....	NASSAU.....	Capern, H.....	Dec. 27, Jan. 5.
FRANCE.....	AUXERRE	Vines, S. & S.	January —.
HAITI	JACMEL	Gould, T.	December 28.
JAMAICA	ANNOTTO BAY	Jones, S.	January 7.
	PASSAGE FORT	Phillippo, J. M....	December 25.
	REFUGE	Fray, E.....	December 10.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1853.

<i>Annual Subscriptions,</i>		<i>Donations.</i>		<i>Legacy.</i>		<i>John Street, on account,</i>	
<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Allen, J. H., Esq.....	2 2 0	Alexander, J. W., Esq.	5 0 0			by M. Martin, Esq. ...	50 0 0
Anderson, W., Esq.....	2 2 0	M.....	0 10 0			Regent Street, Lambeth—	
Barnes, R., Esq.	1 1 0					Farran, Major	1 0 0
Barnes, Mr. R. Y.....	2 0 0						
Christian, Mr.	1 1 0	Cooke, Mrs. Hannah,				Staines—	
Gibbs, S. N., Esq.....	2 2 0	late of Cambridge, by				Collection	3 12 0
Higham, Mr.	1 1 0	W. L. Brooke, Esq.				Contributions	3 1 0
Jackson, Hugh, Esq....	1 1 0	(less expenses)	99 9 6				6 13 0
Moore, Mrs.	2 2 0	Do., for Africa	99 9 6			Less expenses	0 5 0
Do., for Africa	1 0 0						6 8 0
Newton, Mrs. S.....	0 10 0	LONDON AND MIDDLESEX					
Trotman, Miss	0 10 0	AUXILIARIES.					
		Devonport Street—					
		Sunday School	0 1 0				

	£	s.	d.
BERKSHIRE.			
Bracknell—			
Contributions, by Jas. Brant, for <i>Clarence Chapel</i>	0	6	0
Reading, on account ...	20	0	0
BUCKINGHAMSHIRE.			
Amersham—			
Contributions, by Master Morten, for <i>Native Preachers</i> ...	0	17	
Aston Clinton—			
Contributions, for <i>Native Preachers</i> ...	0	16	2
Waysbury—			
Collection	0	19	1
Contributions	2	6	4
Do., Sunday School	0	4	7
CAMBRIDGESHIRE.			
Swavesey—			
Sunday School	0	13	0
CORNWALL.			
Helstone—			
Sunday School	0	7	7
Redruth—			
Anon	1	7	0
Truro—			
Friends, by Miss Traer, for <i>Miss Harris's New School Rooms, Haiti</i>	1	15	0
DEVONSHIRE.			
Plymouth—			
Friends, by Mrs. Lobb, for <i>Miss Harris's New School Rooms, Haiti</i>	1	2	6
ESSEX.			
Loughton—			
Contributions, half-year	3	19	0
Sible Hedingham—			
Sunday School	0	10	6
Thorpo	0	19	9
GLOUCESTERSHIRE.			
Coleford—			
Collections.....	5	3	0
Contributions	6	11	9
Eastington.....	3	4	3
Sunday School, for <i>Native Preachers</i> ...	1	0	0
Lydney—			
Collection	7	8	9
Contributions	5	15	0
Minchinhampton	0	13	4
Slimbridge—			
Collection, &c.	0	14	4
Uley—			
Collection	2	3	6
Woodchester.....	0	18	0
Wotton under Edge—			
Rogers, Mr. J.	1	0	0
	34	11	11
Less expenses ...	1	2	3
	33	9	8
HAMPSHIRE.			
A Poor Minister	0	10	0

	£	s.	d.
ANDOVER—			
Collections.....	5	8	10
Contributions	29	3	1
Do., for <i>Native Teacher</i>	2	0	0
Do., Infant Class ...	0	1	6
Do., Juvenile Working Association...	6	19	2
Proceeds of Tea Meeting	1	1	9
	44	14	4
Acknowledged before and expenses.....	10	0	8
	34	13	8
Longparish—			
Sunday School	0	8	0
Ludgershall	0	12	1
Romsey—			
Collection	3	5	7
Contributions	6	10	11
	9	16	6
Less expenses	1	9	0
	8	7	6
Yarmouth, I. W. —			
Contributions, by Master D. H. Payn, Lee, for <i>Native Preachers</i>	1	6	0
HERTFORDSHIRE.			
Rickmansworth—			
Contributions, for <i>Native Preachers</i> ...	1	14	3
St. Alban's, on account, by Rev. W. Upton ...	15	0	0
Ware—			
Contributions, by Mr. B. Medcalf.....	2	0	0
Watford, on account ...	10	0	0
KENT.			
Chatham—			
Acworth, Mr. Joseph	1	0	0
Contributions, by Miss Acworth, for <i>Native Preachers</i>	1	9	4
Eynsford—			
Sunday School	1	19	0
LANCASHIRE.			
Ashton under Lyne—			
Contributions, for <i>Native Preachers</i> ...	2	5	0
Bolton—			
Collections	11	19	9
Contributions	14	11	6
Proceeds of Breakfast	3	14	6
	30	5	9
Acknowledged before and expenses.....	27	18	6
	2	7	3
Haslingden, Ebenezer—			
Collections.....	5	7	1
Contributions	0	4	9
	5	11	10
Less expenses	0	19	3
	4	12	7
Rochdale—			
Contributions, for <i>Miss Harris's New School Rooms, Haiti</i>	2	0	3

	£	s.	d.
SABDEN—			
Contributions, for <i>Native Preachers</i> ...	1	15	0
Wigan, Lord Street—			
Sunday School	0	14	0
LEICESTERSHIRE.			
Leicester—			
R	20	0	0
NORFOLK.			
Downham—			
Contributions, for <i>Native Preachers</i> ...	0	10	0
NORFOLK, on account, by Mr. J. D. Smith	100	0	0
NORTHUMBERLAND.			
Newcastle on Tyne—			
Friend, by Rev. T. Pottenger, for <i>Native Preachers</i>	0	10	0
OXFORDSHIRE.			
Burford—			
Contributions, by Miss Wall	2	2	0
Milton—			
Collections.....	2	19	6
Contributions	2	16	6
SOMERSETSHIRE.			
Horsington—			
Contributions	1	0	0
Do., for <i>Native Preachers</i>	0	10	0
STAFFORDSHIRE.			
Bilston	3	8	0
Burton on Trent—			
Sunday School, for <i>Native Preachers</i> ...	1	17	8
Coseley—			
Whitehouse, H. B., Esq.	1	1	0
Leak—			
Contributions, two years, by Miss Gill	6	0	0
Wolverhampton—			
Sunday Schools.....	3	15	10
SUFFOLK.			
Bildston—			
Sunday School	0	14	0
Somerleyton—			
Collection	8	17	1
Contributions	3	16	5
WARWICKSHIRE.			
Henley in Arden—			
Contributions	4	9	0
WILTSHIRE.			
Downton—			
Collections.....	8	18	6
Contributions	14	0	10
Do., Juvenile.....	1	7	0
Do., Sunday School			
Infant Class	1	5	0
	25	11	4
Less expenses	0	9	3
	25	2	1

		£ s. d.			£ s. d.			£ s. d.		
Salisbury—			GLAMORGANSHIRE—			Salem—				
Collections.....	11	2	10	Crocsyparc—		Collection	0	16	6	
Do., &c., Boden-	1	1	0	Collection	1	12	6			
ham	1	1	0	Contribution	0	2	6			
Contributions	12	1	2			Tenby—				
Do., Sun. Scholars	15	0	0	MONMOUTHSHIRE—		Contribution		1	0	0
Juvenile Society	39	5	0	Magor—						
Less expenses	1	0	0	Collection	1	18	10			
	38	5	0	Contributions, Sun-						
				day School, for Na-	0	16	6			
				tive Preachers	2	15	4			
				Less expenses	0	2	1			
WORCESTERSHIRE.					2	13	3			
Blockley—				Newport—						
Three pupils of Mrs.				Collection	4	9	10			
Hull, by W. Parley	0	5	8	Contributions	12	5	2			
Evesham, Mill Street—				Less expenses	16	15	0			
Collection	2	9	0		0	8	0			
Contributions	3	1	0		16	7	0			
Do., Sunday School	1	2	0	PENBROKESHIRE—						
	6	12	0	Blaenllyn—						
Less expenses	1	9	6	Collection	0	13	2			
	5	2	6	Contributions	8	7	4			
YORKSHIRE.				Fynnon—						
Bradford, Sion Chapel—				Collection	1	3	0			
Collection, Juvenile...	4	9	8	Contributions	4	6	4			
Lockwood—				Do., Sunday School	1	2	0			
Collection	4	5	4	Fishguard, Ebenezer—						
Contributions	5	14	8	Collection	0	19	8			
	14	9	8	Contribution	0	2	6			
Less expenses	0	14	8	Galilee—						
	13	15	0	Collection	1	0	0			
				Contribution	1	0	0			
NORTH WALES.				Glanyrhod—						
ANGLESEA—				Collection	0	9	3			
Bellan	}	3	10	Contribution	0	2	6			
Gaerwen										
Llangefni										
Pencarnedu				Haverfordwest—						
SOUTH WALES.				Collections.....	25	0	0			
BRECKNOCKSHIRE—				Contributions	100	0	6			
Brynmawr, Calvary—				Do., Juvenile	6	3	6			
Contributions, for				Proceeds of Tea Meet-	15	0	0			
Native Preachers ...	1	2	0		146	4	0			
				Less expenses	0	12	0			
					145	12	0			
				SCOTLAND.						
				Auchencairn—						
				Contributions, for						
				Native Preachers ...	1	0	0			
				Hawick—						
				Turnbull, Mrs.	5	0	0			
				Tobermory—						
				Contributions, for						
				Native Preachers ...	5	10	7			
				IRELAND.						
				Ballina—						
				Contributions, for						
				Native Preachers ...	2	17	0			
				Ballyshannon—						
				Contributions, for						
				Native Preachers ...	0	10	0			
				Belfast—						
				Contributions	4	0	0			
				Dublin—						
				Collections.....	3	15	2			
				Contributions	38	10	0			
				Do., for Schools.....	1	1	0			
					43	6	2			
				Acknowledged before						
				and expenses.....	36	1	6			
					7	4	8			
				Tubbermore—						
				Contributions, for						
				Native Preachers,						
				Africa	7	0	0			
				Do., Sunday School,						
				for do.....	1	5	0			
				Waterford—						
				Contributions, for						
				Native Preachers ...	0	10	6			
				FOREIGN.						
				JAMAICA—						
				Brown's Town and						
				Bethany		20		0	0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; 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 C. Anderson, 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., Lombard Street, to the account of the Treasurers.