



THE FOURTH AVATAR OF VISHNU.

THE MISSION FIELD.

CHARACTER OF NATIVE CONVERTS IN BENGAL.

It is interesting to observe that conversions to the gospel of Christ have not been confined to any particular class or classes of the native population of Bengal. Not a few brahmins have laid aside the scarlet cord and submitted to the laws of our Great High Priest. Still more numerous have been the conversions from the writer caste. In the earlier period of the Serampore mission a very considerable proportion of converts was derived from the superior castes, while in Jessore numerous additions to the church of Christ have been made from the Mohammedan population. Many wandering fakirs and sanyasis have staid in their pilgrimages at the cross, and have there found a Saviour; while of late years, in the southern part of the country, agriculturists and fishermen, in considerable numbers, have listened to the call of Christ. Thus the gospel has proved itself adapted to meet the spiritual wants of every class of Indian society. The intelligence contained in the sheet now in our reader's hands, will show still further how widely ramified is the influence which Christianity is exerting on the masses of the population.

It is, however, a matter of still greater importance to inquire what is the spiritual character of the converts. Obviously much of the future welfare of the church of Christ in India, depends on the purity of faith and the depth of piety of those who constitute its first members. Considerable differences of opinion exist on this point. There are some who deem the profession of Christianity by natives as little better than hypocrisy; whose estimate of the native character is such as to lead them to the conclusion that no good thing

can come out of Nazareth. And indeed it must be admitted that many features of Hindoo society, and the morals prevalent in its bosom, are vile in the extreme: so vile as to render apparently hopeless the attempt to regenerate the corrupt and offensive mass. Fraud, lying, impurity, seem the natural habits of the population, intensified and rendered abiding by the worship their gods demand. The vices of the heathen constitute the great barrier to the progress of a religion the first and last principles of which require moral purity. Multitudes are ready to admit the absurdity of idol-worship. Thousands will be careless of caste, especially in the presence of sensual indulgence; brahmins themselves will mock the deities they serve; but with fearful tenacity every class clings to the vile indulgences their religion sanctions, and in the practice of which they are but imitators of their gods. It is no wonder that many, intimately acquainted with native society, refuse to believe that from the unclean that which is clean can come.

On the other hand, pious people, who are acquainted with the power of the Spirit of God to change the heart, who know what the gospel of Christ can effect in transforming the servant of sin into a servant of God, are often sceptical of the sincerity of native converts, and doubt the genuineness of the work which it is hoped has been begun. Their standard is naturally a high one. Even if they pass by the examples of holiness afforded by apostolic men, they fix their eye on those who have exhibited the power of religion in circumstances far more favourable for its development than can be discovered in heathen lands. They overlook the

early training of a pious home ; the influence of youthful acquaintance with the precepts and promises of the revealed word of God ; the purer atmosphere of the social circle in which they have been nourished to man's estate ; the innumerable influences meeting them at every turn in the land of their birth, in the literature, in the laws, in the language, in the intercourse, in the public events and Christian worship of their native country. All this and much more is wanting in a heathen land. The convert cannot escape the polluting atmosphere around him ; he cannot banish from his ear the sound of the gong which summons to temple worship the votaries of sin ; he cannot escape into some vast wilderness and be at once free from the presence of the vices he would flee ; he cannot at once and for ever destroy the habits and associations of a life of ungodliness and idolatry. The recollections of its filthiness cling to him. Circumstances are ever occurring to remind him of his former indulgences. Old temptations assail his every sense, and his weak faith has to withstand assaults of a potency unknown to the novice of happier climes.

Ought we to wonder if the religion of Jesus should in some, perhaps in many instances, be presented by converts from heathenism in a garb scarcely recognizable ? Can it create surprise if there should cling to the new disciple some rags and remnants of the old clothing ? Yet are there some godly persons who expect the Hindoo to present a pattern of piety to match the piety of the purest times of the church, and the produce of the most favourable circumstances. They are shocked, and question the reality of the work, if offences that met the reproof of apostles in churches planted by apostolic men are found existing in communities which, like those of primi-

tive times, have but just emerged from the abyss of heathen immorality and crime.

The past history of our mission, however, abounds with examples of exalted piety and earnest devotion, exhibited by men once the servants of sin, the worshippers of idols, and addicted to every species of impurity. The gods they honoured have become to them vanities, and have lost for ever their hold on their affections. With obedience to Christ they have escaped the slavery of caste, and the bondage of priestly power. Christ has become their only hope. Thenceforth they worship but one God, the Creator. Their hymns bear witness to the simplicity of their faith, and their humble reliance on his compassion. Jesus is "the only perfect one," "the only Friend of sinners," "the only true riches," "the only Pilot over the ocean of this world," "he is all and in all." In such expressions as these they breathe the affectionate emotions which the Saviour's love inspires.

The test of their sincerity has also been of the severest kind. Let it be granted that Hindoos are naturally deceitful and not to be trusted, it is also true, says an excellent witness, Mr. GEO. PEARCE, "that in no country is the sincerity of their conversion to Christianity put to a severer test." With caste the convert has to surrender, and for ever, the relationships of life, the comforts of home, and till of late his property. A storm of rage, hatred, mockery, rushes upon him from the entire circle of his acquaintance, at times leading to midnight assault, and even imperilling his life. Not a few examples are given in our missionary annals of men shrinking from the trial, and yet cherishing in the hour of death a hope in the Saviour's mercy. "The fortitude and earnest desire for salvation they evince," says Mr. PEARCE, "furnish grounds for admiration and

thanksgiving for the grace of God so manifestly and abundantly poured upon them."

The subsequent history of Hindoo converts is, however, of a less obtrusive character. Perhaps partly owing to natural causes there is in the Hindoo a deficiency of emotion, a want of energetic action, and great self-distrust. Hence they rarely exhibit any prominent zeal to extend the gospel, or without missionary superintendence any wish to undertake any useful enterprise. For fifty years the example of Krishna Pal, the first convert, has had no imitator, in erecting a small place, at Serampore, for the purpose of preaching the gospel to his countrymen. Yet apostasy to idolatry or Mohammedanism is rare. Their profession of Christianity has beyond question been faithfully adhered to by the great body of the baptized. The deities of their former homage are most contemptuously treated. Idolatrous legends are discarded from their intercourse. The true sayings of God are ever on their lips. No Christian Hindoo will be found to resort to the festivals of the gods. The simple and devout service of the true sanctuary is their delight, and the ordinances are duly observed, while their seriousness and emotion leave no doubt of the sincerity of their devotion.

With respect to moral character, the lives of Hindoo converts in communion with the church exhibit a striking contrast with that of their heathen neighbours. They may be wanting in deep acquaintance with the spirituality of the divine law, or the breadth of its

requirements. In this respect they have much to learn, which only longer and more thorough acquaintance with the scriptures will impart. "The converts," says Mr. PEARCE, "when compared with the stature of a perfect man in Christ Jesus, are diminutive indeed; but when they stand side by side with idolaters, they have immeasurably the advantage."*

There can then be no question that in all that constitutes the essentials of the Christian character, the converts are found possessing them. Time must however elapse before their presence can greatly influence the tone of Hindoo society. In numbers the converts are few, but very few in comparison with the myriads of heathen around them. To the mere passing traveller their existence would hardly be known, while the opprobrium of forsaking their ancestral religion, and the persecution to which a confession of the gospel surely awakens, tend to keep in the shade the lowly disciple, and to render his adherence to the gospel unobtrusive. Still, the rapid progress of late years, the increasing annual ratio of converts, and the evident waning influence of idolatry and caste, betoken with God's blessing a more visible enlargement of the churches, and will draw forth into more obvious relief the graces of the Christian character.

* Quoted from a valuable paper by the Rev. G. Pearce, in the "Calcutta Christian Observer" for 1846, on the Extent and Character of the Conversions to Christianity from among the natives in the presidency of Bengal. It was prepared for the Calcutta Missionary Conference, and printed at their request.

THE FOURTH AVATAR OF VISHNU.

Vishnu, the favourite god of the Hindoos, is said to have had not fewer than nine avatars, or incarnations; the tenth is yet to come. Our readers may form some idea of the objects of Hindoo idolatry, and the legends by which it is

supported, from the annexed engraving, and the following explanation taken from Coleman's work on Hindoo mythology.

"In this *avatar* Vishnu took the form of another monster, to punish the wickedness of a profane and unbelieving monarch, Hiranyacasipa, the brother of a gigantic demon, and his successor on the throne; who, being not less wicked than his predecessor, refused to do homage to Vishnu. He had a son named Prathaud, who disapproved of his father's conduct, and, in consequence, banished and sought to kill him. A reconciliation, however, at length took

place; but the king still contended against the supremacy of Vishnu, boasted that he himself was lord of the universe, and asked wherein Vishnu was greater than himself. Prathaud replied, that Vishnu was supreme over all, and was everywhere. "Is he," said Hiranyacasipa, "in this pillar?" (striking it at the same moment with his sceptre): "if he be, let him appear." In an instant the magnificent column was rent in twain, and Vishnu, in the form of a man, with the head of a lion, issued from it, and tore Hiranyacasipa in pieces."

INDIA.

MONGHIR.

By the kindness of Mr. Millard of Andover, we are enabled to present to our readers a letter from our excellent missionary Mr. PARSONS, in which he gives three letters addressed by the native preacher SOODEEN to Mr. and Mrs. Millard. SOODEEN has long been an efficient preacher of the gospel to his fellow countrymen, and his own account of some portion of his labours will be found of great interest. The first letter is thus introduced by Mr. PARSONS:—

It relates to a tour he made, with our esteemed brother Lawrence and Nainsookh, to the Hajeepore mela, from November 16th to December 16th of last year, during which time Bundhoo was my only and a pleasant and efficient helper in the duties of my station. It commences thus, in the native style of beginning letters:—

"Many salaams and love to the Lord's servant and handmaid, Mr. and Mrs. Millard. We are as yet, by the Lord's goodness, well and happy, and constantly desire from the Lord your welfare. I now write you some account of a tour, which I took in the latter half of November, with Mr. Lawrence, the pastor of our church, and Nainsookh, who is by far our elder native brother, and very zealous in the work of the Lord. We

three went to the Hareehur Chetr mela, commonly called the Hajeepore mela, about one hundred from Monghir. The reason of this mela is that the junction of the Gunduck with the Ganges river occurs there, and Hindoos consider it a great merit to bathe there at the time of the full moon. Therefore many thousand Hindoos assemble, and many merchants also bring a great variety of things for sale; so there is a very large fair. We preached for several days in that fair among thousands of idolaters. People are now somewhat attentive to the gospel, and do not, as formerly, make noises to interrupt the preaching, nor tear up the books often, so far as we can discover. There are many who understand the gospel, but caste is the stumbling-block in the way of their salvation.

"When we were returning from that mela, we came to a large village, named Bar, and preached the gospel there, and the people there also heard attentively. We also proclaimed the word in several villages round. Then we heard that at the ghaut opposite this village, a mela would take place at the eclipse of the sun, so we staid there till that time. It was Saturday, when a large assembly gathered there. The people from the Tirthoot district came to bathe in the Ganges, rajahs and landholders and some thousands of poor people, and they listened well, and we distributed many books among them. Through the goodness of God, much seed of the gospel has been and is sown, but the showers are in the Lord's power. It is for

him to send them down, and cause the seed to grow to his glory, that many persons may become heirs of eternal life.

"Yours respectfully in the Lord,

"SOODEEN.

"Monghir, Jan. 13th, 1853."

Sooden's second letter.

Sooden's next communication refers to a tour in which I was one of his companions, but I prefer giving you the narrative in his words:—

"Dear Sahib and Maim (*i.e.* Sir and Madam),

"I now, by the favour of God, give you an account of another tour, which commenced at the close of December, and was for a whole month. I and brother Bundhoo, and dear Mr. Parsons, went on this journey. There is another Gunduck river (besides the one mentioned in the former letter), that runs through the district of Tirhoot, to the north of Monghir; on that river we went, there are many villages on either bank of it, and we went forward, preaching the gospel, as we went, in these villages, to the distance of about fifty miles by land by the straight road, but very much further by boat, because the boat goes round the long windings of the river. We preached in twenty-five or twenty-six villages, in some of which the people heard us well. They seated us, and then sat down themselves, and heard the word of the Lord.

Progress of enlightenment.

They are all beginning to be enlightened about their gods, and there are many who have in their hearts no confidence in them, and in one village the people were themselves all deriding their gods, and saying they would dig up the images, and throw them away, for that the worship of devotees was of no use. On the other hand, some take their part, saying, "This is the custom of our ancestors, so we cannot relinquish it." Many say 'If your Lord Jesus has given his life for the salvation of us all, then let him himself turn all our hearts to believe on him, and so show us his power.' And truly this must be the way, for the people of this land are confined by two powerful bonds, one that of sin, and the other that of caste: of which the tie of caste seems, especially, to have bound people down. Those who understand things, and know that their religion is false, and Christ is true, are nevertheless kept under, and cannot muster courage to come forth. And now what remains for the Lord's people is to pray for this land, that God may shed down more of his Holy Spirit, and deliver the people from their bonds, and make them free, and with power manifest his kingdom, and take the dominion.

"With brother Bundhoo's and my Christian love,

"Yours in the Lord,

"SOODEEN.

"Monghir, January 20th, 1853."

Indian scenes.

On the tour of which Soodeen has given the above concise account, I was accompanied by my beloved wife. She used often in the evening to go with me into the villages, and stand by my side, while I spoke of the things of God: and it was so great a novelty for the villagers to see a European lady among them, that they assembled in greater numbers, and the children would flock round, forming the inner circle of the crowd, and gazing with astonishment. And I think if some of our young friends could on a sudden be set down among such a scene, surrounded by a congregation of swarthy Asiatics, with their half-clothed bodies, and tamarind and palm trees, and fields of tobacco, mustard, linseed, and wheat behind, they would look on too with no whit less interest. I dare say all your dear children and young ladies have heard of the vampire, or flying fox. Only let them detach from the vampire of India all ideas of its sucking men's blood at night, for it is perfectly harmless, except to the fruit trees. What would they think of seeing some hundreds of them hanging by their feet, on one tree, and screaming and chattering incessantly, as we saw them on the outskirts of a thriving, wealthy, native town, named Roosra, that tree having been for many generations the vampire's roost by day, whence they issue at night to eat what fruits, wild or cultivated, they can find in all the country round? A man of the village told us they were creatures of good omen, and the merchants of the town would not have them disturbed on any account, for they attributed the prosperity of the town to the existence of this colony of vampires in its neighbourhood.

Village Christians.

Soodeen has omitted to mention that in the course of this tour we paid a most pleasant visit to the few poor native Christians, weavers by trade, who live at and near a village called Muriaro, far from any mission station, but in connexion with the missionaries at Mozufferpore, in the district of Tirhoot. They are indeed a light in a dark place, a little flock among wolves, and delightful it was to witness their zeal and love for all the Lord's people, and we could not but pray that soon such colonies might be multiplied all over the country. But I must reserve space for Soodeen's remaining narrative, which I think will excite your thanksgiving.

Sooden's third letter.

"My dear Mr. and Mrs. Millard,

"I now write to you on a third subject, viz., some account of a brother and sister, who by the grace of God have recently been born anew into Christ, which you will be glad to hear. They are man and wife; the brother's name is Juwahir, and the sister's Lutchmin. Brother Juwahir was servant to a native prince, who is living in Calcutta, but sent his lady to Monghir for the benefit of her health, and sent brother Juwahir along with her to take care of her, because he was an old and trusty servant. After he had been in Monghir for some months, he heard a missionary preach in the bazaar (this was the Rev. J. Lawrence), and once, for some time sat and listened to the preaching in our bazar chapel, and then again went on in his accustomed ways. After this, Bundhoo and I went to preach at a small mela, held at a hot spring in the neighbourhood of Monghir, called Seetakoond, and there he saw us, but we had no conversation with him. However, from that time, his mind became anxious, but he did not know my residence, therefore, though he sought for me, it was a long time before he found me out. At length he met me on the road one evening, and I showed him where I lived. The next day, he visited me, and I explained to him at large the history of the Saviour's birth, and the fifth chapter of Matthew, which he heard with much thoughtfulness, and the tears stood in his eyes. From that time he began to visit us frequently, and converse with the brethren, and his heart was much drawn towards the word. When his heart was in a measure brought to believe in and love the Saviour, then he began to speak to his wife, and said, 'We are sinners before God, and how are we to be saved? Come, let us embrace the Lord Jesus.' She was very angry when she heard this, and began to weep and to make a great disturbance, and went and told her mistress that her husband was going to become a Christian. Her mistress replied, 'He is going out of his mind, give him some cooling medicine.' She also sent her moon-shee to him to persuade him not to be a Christian, but a mussulman, and then it would be well with him. Juwahir, however, began to say such hard things of Mahommed that the Mahommedans put their fingers in their ears, and went away from him. When the princess could no longer influence him, she tried to work upon his wife, saying, 'Never go with him to be a Christian: I will provide for you all your life.' She so far succeeded that she became cool towards her husband. Then Juwarhir came to me much distressed, and began to weep; but I said, 'Do not be cast down, brother; have

patience, and treat your wife all the more kindly, and pray for her to the Lord.' He did so; and one day he invited his wife to come with him, and see the Christians, and hear what they had to say. She consented, and he brought her to brother Nainsookh's house, and when the brethren had talked to her, she was very pleased with their conversation, and the Lord had mercy on her, so that all her fear about being a Christian was taken away, for they had frightened her by several false reports. From that time, she began to attend on religious instruction, and appeared more earnest than her husband, and more attached to Christ, and she came oftener than he did to attend chapel. Then their mistress thought to herself, that they were both ruined, and instead of being kind to her as formerly, she would scarcely have anything to do with her. After a time, the Mohurrum festival occurred, and her mistress said, 'Lutchmin, go with me to see the show.' Lutchmin replied, 'Our Lord Jesus does not permit us to honour the dead in that way.' An earthquake took place just then, on which the princess remarked, 'Shame on you, the very earth mourns for Hussan and Hosein, and yet you openly despise them. What a wretched creature you are.' She replied, that such worship as her mistress was going to attend to was of the devil, and God was very angry with it. The princess used to be very liberal to her, but when the other servants saw the change in Juwarhir and his wife, they told the princess that if she kept these on, they would all leave her service. The prince, when she wrote to him about it, advised her not to turn them off, but she listened to her servants in preference, and Juwarhir was turned off, and came to live among us on October 29th, 1852. He is a rather old man, and had never learned to read, but from that time has tried hard to learn. Both of them have been so diligent that in two months they could read a little in the Testament. By the grace of God, both are zealous in serving him, and abundant in faith, and in public and private prayer, and meek and humble, and loving towards all the church. They, and a young woman about fourteen, daughter of a native brother, who died in the Lord long since, were baptized on Thursday, February 3rd, at five p. m. by Mr. Parsons, in the presence of the native and European congregation. It is a great disadvantage to us, that Hindoos and Mahommedans will not have servants who are Christians, but all classes oppose us. May the Lord look on this land, and stretch out his hands to bestow more mercy.

"Yours affectionately and respectfully in Christ,

"SOODEN."

CHITOURA.

Under the missionary labours of Mr. SMITH, the work of God is extending. In a letter dated May 13th he says :—

I am thankful to say prospects are very encouraging in our neighbourhood. Preaching has been carried on with a good deal of regularity this year. We visit fifty villages monthly, and a number in our immediate neighbourhood weekly, and the gospel never excited more attention than it does at present. Numbers are aroused from their usual dormant state to think, and there is considerable manifestation of life in some villages.

The Zemindar.

In the village of Digneer, which is four miles from us, there are about fifty who profess to be favourable to Christianity. We are helping them to build a place for a chapel and school, and shall immediately commence regular services there. This movement has been brought about by an old man, a Kabir Panthi of considerable influence in the village, he is a Zemindar of a large family, and very respectable, and should his life be spared a few years, he may lead many in the right way. His attendance at the house of God is regular, and we can find no possibility of his being induced to adopt such a course from worldly motives, as he wants nothing from us, but is spending time and money in adopting the Christian religion. We have another hopeful inquirer from Uncha, a village nearer to us than Digneer, and another at Dhimsu three miles in the opposite direction; these all attend divine service at Chitoura on sabbath days, and frequently remain all night for more conversation on religious matters.

New fields.

I have now five native assistants, all I hope, genuine disciples, and anxious for the advancement of the Redeemer's kingdom. I have therefore been thinking of stationing two of them at Pennaught, a small town on the banks of the Chambal, twenty miles from Chitoura. The district around this place is hopeful, yet destitute of instruction. It is on the borders of the Gwalior territory, the river only separating it from the Company's Raj. It will consequently be easy to visit many places in a district hitherto neglected. Two of our brethren are just leaving for a fortnight's trial. I have in my eye another outpost, which if spared I hope soon to see occupied; it is Rajah Kehra, only twelve miles from Chitoura, and belongs to Dholpore. This is a town of some importance, and on the last visit we made to it we found several engaged in perusing the word of God. One object in view in taking up these places is to keep our operations as much as possible separate from

other denominations, and here we are alone without rivals or opponents.

The Gosain converts.

On the first sabbath in this month, I had the pleasure of baptizing the Gosain who accompanied me from the last Bhuteshwar mela, his wife and family have joined him, and he is employed daily going from village to village preaching the gospel. His being a Brahman with a good knowledge of Sanscrit, as well as a Gosain, gives him much influence among the people, and I hope he will be the means of doing much good.

Another Gosain the fruit of the labours of our brethren at Monghir, has been here some weeks; he left the place of his spiritual birth, because he was always unwell there. I am not sure whether he will settle here or elsewhere; he appears however to be a true believer, and wherever he goes he will be able to be useful, his knowledge of medicine makes him a man of influence, and hence I shall be thankful if he sees it his duty to remain at some of our mission stations.

The Schools.

Our schools are doing very well and appear to have got over their difficulties; at Shamshabad (the school supported by the sabbath school in connexion with the church under the pastoral care of Mr. Russell), we have more than sixty scholars, and shall soon I hope number a hundred. The school at Dhimsu is also doing well, and our own at Chitoura flourishes.

Can you do nothing to render us a little help? we receive no boxes nor indeed any help from England. Our chapel is so full as to make it quite uncomfortable on sabbath days; and rather than spend a large sum in unsatisfactory repairs and enlargement, we have determined to build another more substantial and better suited to our wants. A sub-committee has been appointed to plan and appeal, and when the matter is matured I will write again on the subject. We shall hope to receive some help from England.

The Saviour found.

Two of our native brethren have informed me to-day of an interesting inquirer, residing in a village called Powai three miles distant. A short time since he received the new testament, and such an impression has it made on him, that his neighbours say he is mad and they will turn him out of caste; he is a Brahman, indeed a family priest who attends to marriages and births, &c., and it appears he goes about among the villages with his testament, telling the people that Jesus is the Saviour. Bless the Lord for every token of his favour. May these manifestations of his goodness be as the drops before the shower.

EASTERN BENGAL.

It is in this district that it is proposed chiefly to extend the mission. Since the settlement of Mr. Bron at Dacca, a large portion of it has been traversed, and many encouraging incidents have from time to time been reported as arising out of his widely-extended journeys for the diffusion of the gospel of Christ. In the following letter Mr. Bron has favoured us with much interesting information respecting this part of our missionary field, and calculated to lead to a wise decision as to its occupation. The date of the letter is May 31, 1853:—

The zillahs I have traversed with the gospel are Dacca, Tipperah, Silhet, Mymensing, Gawalpara, part of Assam, Pubna, and Furreedpore.

Tipperah.

I will begin with Tipperah. This zillah is not very large, but populous, Comillah being its capital, where the Europeans reside. Its population is about 750,000, in the proportion of ten Hindoos to six Mahommedans. The east of Tipperah is chiefly inhabited by Hindoos, whilst the north and west are almost half by Hindoos, and half by Musselmans. Among the Hindoos, there are in the western part the disciples of the Satya Goooroos (true teachers), who have abolished caste and are guided by a chief (Mahanto), who, in former times, was frequently visited by our native brethren. Since he made himself inaccessible to us, we left him. He took many things from the gospel, and made a mixture with them and his own corrupt religion.

The work at Comillah.

There are to the east of Comillah an interesting people, of whom Mr. Johannes has baptized a good number; but who received tracts and scriptures, and heard the truths first from our native brethren, as you will learn from our annual mission report. The people in every part, particularly to the east of Comillah, listen with gladness to the gospel. Hence, in brother Robinson's and my own judgment, it would be far more desirable to place a missionary in Comillah than in Chittagong. The new Christian native congregation would be only one and a half day's journey from Comillah, whilst from Chittagong it would be three days' journey, and, of course, accompanied by travelling expenses, as well as many inconveniences

which would not be felt if Comillah were supplied with a missionary. The only difficulty would be in procuring a house, as there are very few healthy houses there, and those few are, as far as I know, occupied.

Mymensing.

Mymensing is one of the largest zillahs in Bengal, yet without a missionary. Its population is 1,350,000, of whom, in the year 1821, the Mahommedans were in the proportion of six to ten Hindoos. At present, I believe the Mahommedans are increasing. Important towns like Mymensing (its capital), Jumalpore (now a military station), Islampur, and Serajgunje, on the Jumna, are inviting as fields of labour. The whole country is interspersed with large and numerous villages, markets, and fairs. On my journeys through that zillah, I almost every day met with large fairs, where hundreds of people crowd together from the interior, and, without any exception, I everywhere met with a hearty welcome from the people. Indeed I can say that in every village there are some who know me and our native brethren so well, that when we put our boats to shore, they run off and return with a crowd of their neighbours to hear us. In some places many think much, and diligently read the gospel, and scarcely ever have I experienced any rough treatment, but in almost every place they treat me as a welcome friend. I intend to go on a journey in the rains, July or August next, when the whole country is under water, and when I can reach villages in the interior, which in other seasons are inaccessible. The last cold season I felt often my departure from certain places very painful, as if I had to leave dear friends, and often the question was put to me: "When will you come again? Come soon, and bring more of your true shastras." A missionary stationed at Mymensing, Jumal-pore, or Serajgunje, might, I believe, soon reap the fruits of the seed which has been sown.

Pubna.

I visited the eastern part of it in January last. It is still more populous, and has a still greater number of villages than Mymensing; but the zillah is not so large as that. Its population may be between one million and one and a half million, of which two-thirds are Hindoos and one-third Mussalmans. The part I traversed has never been visited by any missionary, and from my journal, which, I trust, will appear in the "Oriental Baptist," you will learn with satisfaction how very anxious the people are for instruction. Many wealthy, respectable people live there. The Brahmans in all parts received us most cordially, and were

eager to hear of our Saviour. At one place, some of them were running six miles after us to receive a gospel. At another place one of them said to me, after I had finished my address to them: "You must be a very happy man to be constantly preaching such good and pure words." He seemed deeply impressed. Another, hearing us only once, gave up idolatry the same evening, and would have come with us, but his relations kept him back, and began to persecute him. He was with us in the boat, and we conversed with him for a good time, and I gave him the four gospels. In the town Pubna there are several Europeans, but whether a missionary would find a place to live in I cannot say. The case is the same at Mymensing also, but a bungalow can be easily erected at the cost of 600 to 700 rupees, until a more suitable house can be found.

I always live in a boat when I am out, as without one we cannot travel in the eastern part of Bengal.

A happy death.

A Brahman told me in the Pubna zillah, whom we met quite accidentally, that his son was one of our disciples, but, tears rolling down his cheeks, he said: "He died last month (December)." He said, moreover, "that he read our bible day and night, and would not leave it till his death. Ah, how he loved your shastras!" This is one of the many cases unknown to us, in which the word of God is read, though for years no missionary may visit them. This zillah is, I think, a most encouraging one for the gospel. I rejoice in hope, that soon a fellow labourer will announce to these immense multitudes the acceptable year of the Lord to set the captive free.

Furreedpore.

Furreedpore is in the zillah of Dacca, but beyond the Pudma or Ganges. Its population is 800,000, seven parts of whom are Hindoos, and nine parts Mahomedans. I went there once, our native brethren more than once, but

our uniform impression is that Furreedpore is by far not so favourable as Tipperah, Mymensing, Pubna, Rungpore, and Gowalpara. I would go to that place last, as a missionary at present has no prospect whatever of success. The people on the whole are rather indifferent.

It is the seat of the stronghold of the fanatical sect called the Ferajeas. They have a chief, who is a most fierce fanatic. He murdered a European some years ago, and burnt down a factory. The government was obliged to send a military force from Dacca to subdue the spirit of these Ferajeas. I myself, three years ago, experienced some unpleasant, rough treatment from them. Of course by this I do not mean to dissuade any one from going there, but merely state that, as there are large zillahs around void of missionaries which long for the gospel, I should think these ought to be supplied before Furreedpore. How matters stand at the present time I am unable to say. For Dacca itself six missionaries would not be too many for the 70,000 of its inhabitants, among whom half of the number are Musselmans, and the other half Hindoos. The zillah, excluding Furreedpore, is said to consist of 461,146 inhabitants.

A Martyr.

That hopeful man at Gopalgunje, zillah Mymensing, whom I met on my journey, has, we have much reason to fear, been killed, and so died a martyr. We heard that he went to his home to get his bag and then join us, but nobody has ever since heard anything of him, and some of his friends suspect such a wicked murder. Here in town I carry on preaching on a new plan. We began at one end of the city and proceeded gradually onward, leaving no lane or road unvisited. Our boldness aroused some surprise on the part of the wealthy natives. Now and then we have a little annoyance, but not worth speaking about. Disputes also are more frequent. We go on trusting in the Lord, and praying to him for the outpouring of his Spirit upon these dead masses.

CEYLON.

We cannot withhold from our readers the earnest appeal of Mr. ALLEN to the British churches. It is a missionary's cry. It comes from the region of moral ruin and spiritual death. It is the testimony of an eye-witness to the necessity of those labours in which we are engaged. May it be pondered, prayed over, and give wings to Christian pity and love. After referring to the accept-

ance of Mr. Carter for missionary service, he says:—

May he be speedily followed by others, until your wants with regard to men are met; and that among them there may be men of some experience in the work. India, in whose utmost isle we are located, and of which we are therefore a part, is beyond all question a most important field. The myriads that swarm her cities have a strong claim on the British churches, and I wonder much that the churches can listen so calmly and ap-

parently unmovedly to the constantly reiterated cry, "Come over and help us." It is saddening and distressing to see the multitudes marching to death and to the awards of eternity, and to know, at the same time, that they are not "made meet to be partakers of the inheritance of the saints in light;" and that there are few or none to tell them how they may be saved. How can Christian brethren at home enjoy their privileges and hug their comforts unmoved at the appalling sight the heathen world presents to their view, and deaf to their cry for succour and for help? Would that Christians at home, and here, and everywhere, could learn to look at the world in the clear, pure light of the bible, and as the Saviour looked at it, until they could realize the scene, and feel as he felt, and weep as he wept over it. Then, perhaps, they would arise in numbers, and go everywhere, preaching the gospel, and telling of the sovereign remedy for the woes and sorrows of a ruined world.

Men are needed everywhere, but each will urge his own peculiar claims, and I might entertain the wish that the first for the east might come to Ceylon. But, as your letter has it, it may be as well not to rest on this, rather wait the Lord's time. By many or by few he can work. Yet it is hard work to keep pace with work. My time is fully occupied. I am labouring hard at languages in prospect of promised help. A part of every Tuesday, Thursday, and Saturday is occupied with a pundit, and soon, in some way or other, I shall have to devote yet more time to it, as they have made me one of the revisers of the new edition of the bible, much against my will, because so pressed with other work, and yet it may be right, for the bible is to be translated. Words are not to be transferred, and Elliott and myself are the only baptists on the committee. The remainder of the week is occupied with journeys to the jungle stations, and the wants of the Pettah. Early and late, I am obliged to ply the mind and pen, and am often wearied out.

Since I last wrote to you I have made many visits to our churches and schools, and every visit only serves to strengthen the conviction that I am wanted oftener. In the first half of May I visited Grand Pass, Kolonawa, Wellunpitiya, Matakooly, lying within a circle of five miles of my house. Hendella, Hoonoopitiya, Gonawella, Kottigahawatte, about eight miles in various directions. By-amville, Keluwalgoda, Makawitte, Hanwallu, Weilgama, from ten to twenty miles in opposite directions. At all these places good congregations may be assembled whenever a missionary can go, and numbers besides are to be met with in the villages or on the wayside as you pass along, and opportunities are afforded for conversation, preaching, tract distribution, as the case may

be. During the latter part of the month the floods prevented me from doing much outside work. This month, up to the present time, I have gone over the same ground, and have made excursions to some other places besides, where a European does not often go. There is enough, however, to repay him for his toil, and the more as the people are rigid Buddhists. I have gone this month to some of our native churches on the Lord's day morning. The last Lord's day morning, I went to Hendella and Hoonoopitiya, about seven miles away, and two miles apart, and returned about three in the afternoon, so as to be able to go to the Pettah at half-past five for the evening service. I found good and interesting congregations at each place. At Hoonoopitiya the people are anxious to build a larger *bungalow*, the present one being too small. As well as I could count the heads, there must have been about one hundred and twenty present, and amongst them are a dozen who expressed their anxiety to be admitted into the Christian church. Here I found they needed some instruction in connexion with public worship. To me the most instructive part of these services is the course pursued after the sermon. I generally fix on some one, and put the question as to what they have learned from the preaching, and this brings out what they know, continuing, as it does, for half-an-hour, and sometimes longer. Having done this, I go my way to the next place, and so on. The native minister is present to listen only. This method serves also to improve my conversational powers, which are not so great as I wish they were.

On Wednesday (this is Friday) I left home at eight in the morning for Ambeteli, some nine miles from Colombo, where there is a school. After examining the school, I preached to a small congregation, and crossed the river to another place at some distance, and pursued a similar course. Here, however, the congregation that we got together was a Buddhist one. I began by saying a few plain things to them before attempting to preach the gospel to them; and yet even that was the gospel. I find it far better to preach to their consciences, than to argue about the follies and errors of Buddhism. I said to them, "I should like to ask you a question, which I hope you will answer, if you have ability to do so;" and I got their attention at once. The question was, How shall man be just with God? I said a few things about God; read to them a few verses about him from Psalm cxxxix., and various parts of the New Testament, and continued, "In a very short time we must all appear before God, and give an account, &c. We cannot appear before him in peace without a better righteousness than we have. Indeed, we have none; we have no merit, &c. We are great sinners, and God is angry, and will punish.

unless we can appear before him in a righteousness that shall cover our sins," and so on. "Now will you tell me how I can be justified in the sight of God? I am very anxious to know. I wish to go to heaven. Will you tell me the way, and show me how I can get there." Then there was silence. At length one said, "We cannot tell." "Very well," I said, "since you cannot answer that question, I will endeavour to do so. Now give ear for about half an hour." And so I preached to them justification by faith in Jesus. At the close I commenced the catechetical process, as usual, and as I was about to leave an old man said to me, "Why can-

not I go to heaven." I took the bible again, and read the sixteenth verse of the third chapter of John, and said, "Simply because you do not believe that statement." After a little more conversation, I passed on to another village about three miles further, and preached to another group of Buddhists, about fifty in number; and, by the time I had finished there, it was half-past four o'clock. I returned to the place where I left the horse and bandy, and drove home, reaching it about six o'clock, weary and exhausted with the work and the walk, under a scorching sun, having eaten nothing all day.

WEST INDIES.

JAMAICA.

The Annual Report of the present year contains an interesting statistical account of the churches in the Western Union. In communicating this to us, our esteemed friend the Rev. B. Millard also forwarded a brief sketch of the spiritual condition of each church. As our interest and that of our readers in the fruits of our missionary labours in Jamaica is by no means diminished, we have thought that it will be a source of gratification if we present to our readers as opportunity may arise these brief notices. Mingled feelings will attend their perusal; yet on the whole a spirit of hopefulness may be indulged. Amid all the trials that have befallen the churches, a very large number steadfastly adhere to the truth, and adorn by a holy life the doctrine of our Lord and Saviour.

ANNOTTA BAY, METCALFE.

BUFF BAY, ST. GEORGE'S.

S. JONES, *Pastor*.

Respecting these churches the pastor says, "At Annotta Bay we have enjoyed uninterrupted peace in the church, and we trust that peace has not been a death-like peace, but that it has been a union of sentiment to do what is right. There has been the greatest readiness to exercise discipline on offending parties when their offences came to light, which disposition has afforded much

pleasure to the pastor. The attendance on the means of grace has on the whole been good, but not quite so regular as it was in the previous year, when the ravages of the cholera were fresh in the minds of the people. During the protracted and painful prevalence of small pox, both our attendance and our finances suffered a very considerable diminution, which has been painfully felt by us, and has tried our faith and our patience, but we are thankful that about the end of the year, this scourge was removed and its effects mitigated, although they are not entirely obliterated. We bless the Lord that we have had a little increase to our number, and also have hopeful prospects that more will become the willing disciples of the glorious Redeemer.

"At Buff Bay during the first part of the year matters were considerably deranged, and our feelings much pained on account of the very wicked conduct of the senior deacon, the ill effects of which were prolonged by the reluctance of those who knew of it to come forward and make it known. However this difficulty has been overcome, the offender has been dealt with according to his crimes, and peace has been restored. At this station there is a pleasing prospect of success."

PORT MARIA, }
ORACABESSA, } St. MARY'S.

D. DAY, *Pastor*.

The report of these stations for the past year is of a mixed character. The attendance at both Port Maria and Oracabessa has been good, although considerably interrupted by sickness and long continued rainy weather. The poverty and distress involved in the late visitation have had a depressing effect on the zeal and energy of the people generally;

but it is hoped that the blessings which accompany sanctified affliction have not been withheld from many who have had to mourn the loss of health, property, and friends. At both stations there is a goodly number of inquirers, and at Port Maria fifty-three have been added to the church by baptism.

MOUNT ANGUS, ST. MARY'S.

W. TEALL, *Pastor*.

The past year has been one of great trial to this church. "At the commencement of the year," writes Mr. Teall, "great activity was manifested. A suitable site was selected for a mission house, a large amount of labour was given in preparation for the building, and several members gave timbers for the erection. In addition to this, a special effort was made and the sum of £25 raised towards liquidating the chapel debt, the church having been most generously relieved of the balance of £65 on the immediate payment of that sum. This pleasing state of things continued till about the middle of the year, when small pox made its appearance. This terrible plague at once closed our school, thinned our congregations, stopped our building preparations, crippled our resources, and obliged us to postpone the ordinance of baptism. It has been the painful duty of the church to exclude from its communion twenty-one members, three of whom held the office of deacons. The church is in peace, and a good spirit is evident. We are encouraged to hope that a blessing from the Great Head is upon his people.

SPANISH TOWN, ST. CATHARINE'S.

SLIGO VILLE, ST. THOMAS-IN-THE-VALE

J. M. PHILLIPPO, *Pastor*.

Of these churches the pastor reports that, "peace and prosperity as a church have continued uninterrupted since the termination of the outrages in 1850. Thirty-two persons have been added to it by baptism during the past year, making a total during the last two years, including such as have been received from other churches and restored, of about 203. The congregation steadily increases in numbers, and evidence is afforded from week to week that the word preached is not in vain. The sabbath school is also increasing in number and interest. Everything connected with us, excepting the great poverty experienced from the depressed state of the country, is such as to call for thankfulness to God, and to evince his presence and blessing.

"Passage Fort being intimately connected with Spanish Town, and the greater part of the people of the district attending at the latter, service is not so regularly or so frequently performed there as formerly. This indeed under existing circumstances is impossible. Whenever service is performed, however, either on the week-day or on the

sabbath, the congregation is large and interesting.

"The branch church at Sligo Ville is also gradually increasing, as is also the congregation. The Sunday school is large, and the prospects generally auspicious and promising."

MOUNT NEBO, ST. THOMAS-IN-THE-VALE.

J. GORDON, *Pastor*.

The congregation at this station has been good during the past year, and the people appear to have been benefited by the word preached. There is reason to believe that the church is thriving. The exclusions this year have not been so numerous as during the previous one, and on the whole there seems to be a growing zeal and love for the Redeemer and his house. In common, however, with other churches, the members have had to struggle against the common foe. Sickness and hard times have had their influence, but He who allows clouds to gather will doubtless disperse them in his good time.

MONEAGUE, ST. ANN'S.

W. M'LAGGAN, *Pastor*.

The church at this station since the commencement of 1852 has decreased considerably. Worldly-mindedness has been greatly manifested by the members. Some have withdrawn, not to other churches, but to the service of sin and Satan. The house of God is sadly neglected on the sabbath, and those who used to attend regularly are hindered by extreme poverty.

ST. ANN'S BAY,

OCHO RIOS,

COULTART GROVE, } ST. ANN'S.

B. MILLARD, *Pastor*.

At each of these stations the means of grace are regularly administered by the pastor, aided by the teachers and deacons. The congregations generally are good. The deacons' and leaders' prayer-meetings have been punctually attended to, both on the week and sabbath days. The penitential class at Ocho Rios has received much attention from the deacons and each of the churches. Several who have repented of their sin and turned to God have been restored. During the prevalence of small-pox many were called to another world, and by their dying testimony of love to God and dependence on the atonement of Christ, greatly cheered the hearts of the pastor and officers of the churches. Though, from a variety of causes, no additions have been made to the church by baptism, several candidates are expecting ere long, publicly to put on the Lord Jesus. Whilst, however, there is much over which to rejoice, those who love the Redeemer most have to mourn over the carelessness of some, and the deadness of heart which in too many cases is manifested by those who have been greatly afflicted.

HOME PROCEEDINGS.

At the close of the month of July, a series of very interesting and effective meetings were held in Birmingham, at which the Hon. and Rev. B. W. NOEL and the Rev. G. PEARCE, aided by our esteemed brethren on the spot, advocated the claims of the heathen on a Christian's sympathies and prayers. Mr. PEARCE has also visited North Devon, and is at present engaged in the East Riding of Yorkshire. The Rev. F. TRESTRAIL has traversed the districts of Cornwall on behalf of the society, with many encouraging tokens of the divine blessing. The Rev. H. CAPERN and Mr. UNDERHILL, the senior treasurer occupying the chair, have also endeavoured to foster the missionary spirit at Regent Street, Lambeth.

From various parts of the country we are cheered by the kind assurances of

friends, and by the efforts being made to re-organize auxiliaries, or to form them where hitherto they have not existed. The chief element of success, it should be borne in mind, is personal effort, and no organization ought to be regarded as complete that does not endeavour to reach every individual in our churches and congregations.

As in the two ensuing months missionary meetings will be very numerous, we would urge on our friends to present frequently the subject of missions, and of those of our own society in particular, at the throne of grace. It would rejoice us to hear, and add incalculably to the value and interest of missionary meetings, if in every case a special prayer-meeting were previously held to implore the divine blessing upon the occasion.

NOTICE.

The Annual Report of the Society is now ready, and will be supplied to subscribers on application at the Mission House or to the officers of local and district auxiliaries. Any suggestions for its transmission, free of cost, or in the most economical way, will be gratefully received by the Secretaries at the Mission House.

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 Bengal and the 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 our great work.

FOREIGN LETTERS RECEIVED.

AFRICA.....CAMEROONS	Saker, A.....	May 24.
	CLARENCE.....	Saker, A.....
		April 14, June 24.
AMERICA	NEW YORK	Colgate, W.....
		July 26.
ASIA	AGRA.....	Jackson, J.
		June 13.
		Makepeace, J...June 10.

BARISAL	Page, J. C.	May 31.
	Sale, J.	June 1.
BENARES	Heinig, H.	June 2.
BOMBAY	Cassidy, H. P. ...	No date, received Aug 5
CALCUTTA	Thomas, J.	July 2.
CAWNPORE	Williams, R.	June 10.
COLOMBO	Allen, J.	June 23.
DACCA	Bion, R.	May 31, June 24.
	Robinson, W.	June 28.
SERAMPORE	Trafford, J.	June 30.
BAHAMAS.....	NASSAU	George, J. S.
		July 5.
HAITI	JACMEL	Webley, W. H.
		July 26.
JAMAICA	BETHSALEM	Sibley, C.
		August 1.
	FALMOUTH	Henderson, J. E.
		July 14.
	KINGSTON	Rouse, G.
		July 11.
	MOUNT CAREY	Hewett, E.
		July 6.
	PROVIDENCE	Claydon, W.
		July 7.
	SALTERS' HILL	Dendy, W.
		July 21.
	SAVANNA-LA-MAR	Clarke, J.
		July 11.
		Hutchins, M.
		July 7.
	SPANISH TOWN	Phillippo, J. M.
		July 26.
ST. DOMINGO ...	PUERTO PLATA	Rycroft, W. K.
		June 10, July 8.
TRINIDAD		Procter, D.
		July 19.

ACKNOWLEDGMENTS.

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

- Mr. J. B. Job, Truro, for a barrel and a case of provisions, for *Haiti*;
- A Friend, for a parcel of books, for *Rev. J. Davis, Ceylon*;
- Mrs. Collings, for a parcel of magazines;
- Rev. W. Norton, Egham, for 500 copies of Gospel of Matthew in Spanish, for *Rev. W. K. Rycroft*, and 250 copies for *Rev. J. Law*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1853.

£ s. d.		Legacies.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>						Devonshire Square—	
Bellamy, Mr. G.	1 10 0	Menzies, Mr. Robert,				Contributions, Sun-	
Chandler, Mr. J.	2 0 0	late of Dumfries (less	43 18 0			day School, by Y.	
Hoby, Rev. Dr.	5 5 0	expenses)				M. M. A., for	
Hassall, Mrs.	1 1 0	Waghorne, Mr. C., late				Schools	3 5 4
		of Maidstone, by Mr.				Hammersmith—	
		James Waghorne.....	10 0 0			Contributions, quar-	
		Wylde, John Butler,				terly	7 0 3
		Esq., late of Leeds,				Islington, Cross Street—	
		by Rev. J. Acworth,				Contributions	4 1 5
		LL.D.	90 0 0			John Street—	
						Bible Class, for <i>Dene-</i>	
						<i>tagoda School, Ceylon</i>	4 10 0
<i>Donations.</i>		LONDON AND MIDDLESEX				BEDFORDSHIRE.	
		AUXILIARIES.					
A Friend to Missions ...	1 0 0	Bloomsbury, on account	75 15 0			Luton, Old Meeting—	
A. Z.	5 0 0	Camberwell—				Contributions, quar-	
Buxton, Sir E. N., Bart.	25 0 0	Contributions, for				terly	
Educational Committee		<i>India</i>	135 1 0			4 8 4	
of Society of Friends,		Cromer Street—					
for <i>Haiti Schools</i>	20 0 0	Sunday School, by Y.					
H. B.	0 10 0	M. M. A., for <i>Bia-</i>					
Hoby, Rev. Dr., for <i>India</i>	10 0 0	<i>gama School, Ceylon</i>	6 10 0				
Peto, S. M., Esq., M.P.,							
for <i>Jamaica Institu-</i>							
<i>tion</i>	50 0 0						

