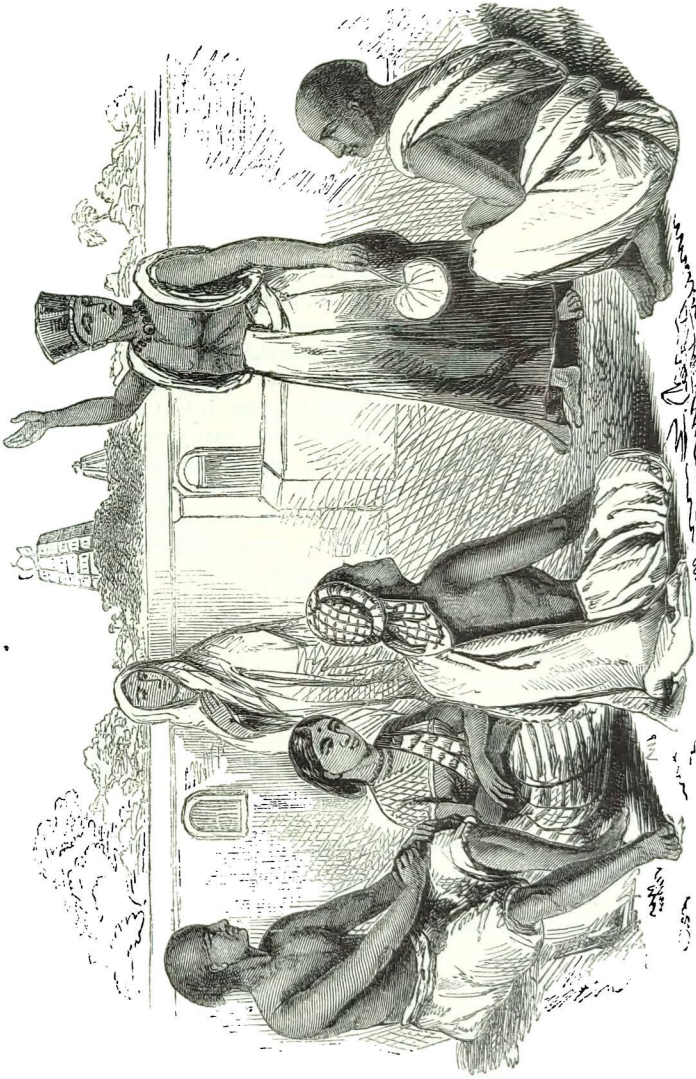


THE MISSIONARY HERALD.



BRAHMINS AND HINDOOS OF DIFFERENT CASTES.

The Missionary Herald (Oct. 1854).

BRAHMINS AND HINDOOS OF DIFFERENT CASTES.

The Hindoos are divided into four principal classes, which, they say, proceed from Brama, the creating power, thus;—the *Brahmin* from the mouth, implying wisdom to instruct; the *Cshatriya*, or *Ketterree*, proceeding from the arms, implying strength to fight and govern; the *Bhyse*, from the abdomen, implying nourishment, and indicating the class of husbandmen and dealers; and the *Sooder*, from the feet, implying subjection, and denoting the class of labourers and menials. Each tribe is subdivided into *castes*, amounting in all to eighty-four. These never intermarry, or intimately associate with each other.

The Brahmins only are admitted to the priesthood,—they alone understand the *Shastras*, or sacred books, consisting of the four *vedas*.

The Hindoos are commonly of the middle stature, slight, and well proportioned, with regular and expressive features, black eyes and a serene countenance. They are distinguished for obedience to superiors, resignation in misfortune, filial, parental, and conjugal affection. For the most part they are extremely sober and abstemious. They eat in the morning and evening. Their cooking utensils are simple; their plates and dishes are generally formed from the leaf of the *plantaïn* tree, or the *nymphaea lotos*, that beautiful lily which abounds in every lake. The furniture of their houses is simple, and adapted for a people whose wants are few.

The men in most of the Hindoo tribes shave the head and beard, but

leave a small lock of hair on the head, and sometimes the moustachios on the upper lip. They wear variously coloured turbans, and a *jama*, or long gown of white calico, which is tied round the middle, with a fringed or embroidered sash. Their shoes are of red leather, or English cloth, sometimes ornamented, and always turned up with a long point at the toe. The inferior castes sometimes wear only a turban, and a cloth round the waist, although the poorest among them usually contrive to purchase a silver bangle or bracelet for the arm.

The Hindoo women, when young, are delicate, and beautiful, finely proportioned, their limbs small, their features soft and regular, and their eyes black and languishing; but the bloom of beauty soon decays, and age makes a rapid progress before they have seen thirty years; partly owing to the heat of the climate, and the custom of the country of contracting early marriage. Their dress consists of a long piece of silk or cotton, tied round the waist, hanging in a graceful manner to the feet, it is afterwards brought over the body in negligent folds. There are few women, even of the lowest families, who do not in some degree decorate themselves with jewels. They are utterly uneducated, and are not permitted to eat with their husbands or brothers, nor to associate with other men.

A general idea of the personal appearance of these castes may be gathered from the picture to which the preceding observations are intended to refer.

THE MANTRAS IN POPULAR USE IN BENGAL.

(From the *Oriental Baptist*.)

Continued from page 579.

In some Hindu books, the goddess Káli and her consort Shiv are represented as delighting in blood; and formerly human sacrifices were offered to them. In a certain book called Chintámani, there is a dialogue between Shiv and his wife, respecting magical rites, in which are contained a number of mantras, for procuring the death of an enemy: we subjoin a few of these spells.

"Om!

"Adoration to thee, supreme power,
Kali, ratri, black night,
To whom the bloody flesh of man is dear,
Whose very form is fate and death.
Seize, seize on the life, in such a one,
Drink blood! drink blood!
Devour flesh! devour flesh!
Make lifeless! make lifeless!
Hoom Phut."

"Om!

"Adoration to thee, supreme goddess,
Thou dweller in cemeteries;
Oh, thou, by all the demons served,
Come hither, come hither,
Devourer of the buffalo, come!
Hrim! Kroum! Hroum! Hrim! Swaha."*

We almost shudder at the terrible malignity that first prompted these incantations, and more still in the contemplation of the *timid* Hindu, who in the midnight hour retires to some cemetery, burning with revenge, repeats the above mantras with the intention of bringing destruction in all its forms upon a real or supposed enemy. How opposed to the spirit of Christianity!

There are also mantras for charming away snake-bites, the small-pox, and the cholera. Repeated failures do not in the least diminish the faith of the poor deluded people in the efficacy of these spells.

It is singular that mantras of this class are not limited to the Bráhmans, but are in the possession of some of the lowest castes.

4. The Hindus are firm believers in demoniacal possessions. However, they do not recognize evil spirits in our sense of the word demon. Their evil spirits are departed men who delight in revenging past wrongs either upon the real perpetrators, upon those who in any way are connected with them, or upon any one else that will best answer their purpose.

Mental alienation in all its forms,—the melancholy, the mild, raving and foaming,—dumbness, epilepsy, hysteria and all cases of children being still-born, are ascribed by the Hindus to the malignity of demons. In cases of the above description, recourse is had to some one celebrated for his knowledge of the demon mantra, and however revengeful the demon may be, it is believed that he can no more resist the influence of the mantra, than a feather can resist the force of the whirlwind. Some Bráhmans pretend that they have the power of making the ejected demon to speak. This trick is performed in a room made completely dark, and is effected by a species of ventriloquism; the Bráhman changes his natural voice to one of most unearthly character, and we can affirm from knowledge, that the illusion is strong enough to convince a timid Hindu.

5. Connected with every Hindu family, there is a Bráhman, who is denominated *guru*, or spiritual preceptor. This individual is regarded as a god, whose injunctions must be obeyed, and of whose displeasure there is a painful dread. When any member of the family

* The untranslated words give to the mantra its supposed mysterious power.

has attained to years of maturity, the *guru*, for the first time, whispers the mantra in his ear, and by this process he is constituted a disciple. The mantra must be never revealed nor uttered aloud, and must be repeated so many times in the course of the day. Those who have seen Hindus bathing must have observed them muttering and stealthily glancing round about, lest they should be overheard.

Most of the mantras are unmeaning monosyllables. We asked a learned Bráhmaṇ what benefit could follow the repetition of a word without any meaning. He replied, that a grain of corn in the hand is unproductive; but when planted, and watered, it would grow and produce more; in the same manner the mantras, when whispered in the ear and meditated upon, would purify both body and mind, and would lead to a knowledge of the Supreme.

The Hindus attach the greatest importance to the mantras, and they constitute the bond of union between the gurus and the disciples, and are an ample source of revenue. The gurus make periodical visits to the houses of the disciples, where they are well feasted, and must always be sent away richer men than they came. It is a question of great practical importance, whether or not the Sudras, or rather the present mixed castes, have a right, according to the Hindu laws, to be initiated by the mantras. We can assert from experience, that we have found the subject one of intense interest to the common people. Some Bráhmaṇs have become outrageous when we have questioned the legitimacy of the practice, others have freely admitted its illegality, adding that it is a convenient mode of making money. To determine the question let us consult the law.

Laws of Menu, X. 4. "The three twice-born classes are the sacerdotal, the military, and the commercial; but

the fourth, or servile, is once born, that is, has no second birth from the *Gáyatri*, and wears no thread."

IX. 334. "Servile attendance on Brahmans learned in the Veda, is of itself the highest duty of a Sudra, and leads him to future beatitude."

In chapter X., the duties of a Brahman in time of distress are explained.

109. "Among the acts generally disapproved, namely, accepting presents from low men, assisting them to sacrifice, and explaining the scripture to them, the receipt of presents is the meanest in this world, and the most blamed in a Brahman after his present life;"

110. "Because assisting to sacrifice and explaining the scripture are two acts always performed for those whose minds have been improved by the sacred initiation."

From the above quotation it is quite evident that the Sudras are cut off entirely from the five great sacrifices which make up the sum of religious duties; hence the practice of modern Brahmans in performing religious duties on account of Sudras, either at their houses or elsewhere, is a direct violation of the laws of Menu. A Sudra has no priest, no altar, no sacrifice, no religious worship, his whole and only duty is to serve Brahmans. The military and the commercial classes are no longer in existence, it therefore follows that if Brahmans were to act according to Menu, their sacerdotal duties would be entirely limited to themselves. But a Brahman, like other mortals, must have the means of subsistence, he will therefore perform *pujá*, not only for any impure caste, but for the most immoral character in society. When the Government contemplates any measure which has for its object the suppression of indirect murder or any act of cruelty, the Brahmans and the great Babus of Calcutta, clamour about breach

of faith, depriving the Hindus of their religious rights, &c. If we stood in the position of Government, we would ask these Sudra Babus to prove their religious rites, and we would give to the Brahmans a hint on the propriety of passing an Act to enforce the laws of Menu, which prohibit the performance of any religious rite on behalf of Sudras. Such an act would confer a lasting benefit on the masses of the people, and would at once close the Brahmanical shop.

We have not been able to discover either in the laws of Menu or the Vishnu Purana, any trace of the existence of the relationship that exists between the modern guru and his disciple. In both the above compositions we find gurus mentioned, to whom great reverence is commanded; but the relation between the teacher and pupil terminated at the close of the pupilage, whilst the modern guru exercises autho-

riety over his disciple till he dies. The ancient guru was a real teacher, because he taught the Vedas to the three pure castes, but the modern guru teaches nothing but one simple unmeaning mantra.

The Hindu is not a personal agent in matters of religion, the guru acts vicariously for him. The guru system is the most complete and effectual mode of surveillance that ever existed: every family has its guru, and every member of that family is caught in the meshes of that guru; and this network is spread over all Bengal. Though some of the Hindu shastras declare that the Brahman who gives the mantra to a Sudra is reduced to the same level, and that by the hearing of the mantra, the Sudra is hurled to eternal destruction, yet even this is not sufficient to check the rapacity of Brahmans, who make money their shastras, their god, their all.

STRANGE THINGS.

We have been very much interested by the accounts which have appeared in the papers, extracted chiefly from the Indian Journals, of the manner in which the day of humiliation and prayer was observed. As these accounts may not have been seen by very many of our readers, and the facts are singularly illustrative of the state of public opinion throughout that vast country, we propose to give a short statement embodying their main features.

The Queen's proclamation was published in this country in April last. The notice appointing the day was issued in Calcutta in June, fixing Sunday the 16th July, and stating further that "the Lord Bishop had been requested to compose a form of prayer suitable to the occasion." But this notice was not

intended for the members of the episcopal church alone, for it is added. "And the governor-general in council invites all who are subjects of the British crown to implore the blessing of Almighty God upon our arms, and to pray for the restoration of peace."

We cannot conceal our satisfaction at the wording of this notice. The former part was doubtless in accordance with ecclesiastical usage in the church, as it is sometimes called. But our readers should know, that there is no such a thing as an established church in India. Inasmuch then as the vast bulk of the people were idolaters, and very many of the Christian population belong to other sections of the church of Christ, it was courteous and considerate in the governor-general, to

invite the subjects of the British crown to unite in the proposal.

This invitation was almost unanimously responded to. Parsees, Hindoos, and even Mussalmans thronged their respective places to offer up "prayer for the success of the British arms, and the restoration of peace." This fact shows how deep is the hold which we have of the people in India, and is a proof of their attachment to our rule. It would appear almost absurd to speak of their loyalty to the Queen. Yet this is very much like it, and perhaps does indicate the existence and growth of such a feeling. If so, it will greatly facilitate the progress of reform, and materially assist the government in all their plans to improve the condition of the masses of the people.

In addition to these interesting particulars, there are some others which cannot be read without surprise. Nay, more, they will not fail to excite the hope of better days being near at hand. It seems that the present year in the Hindoo cycle is entitled "the year of joy." An article upon it appeared in a Marathi newspaper, and this article is cited by the editor of another vernacular journal, as a proof of the native enlightenment. The following are some extracts from this remarkable paper.

"The year began on Wednesday. Simple Hindus gathered together to hear their astrologer, almanack in hand, announce the fortunes of the year . . . The old orthodox Hindus, clinging to their long cherished opinions, put implicit faith in these prophecies; but the educated and enlightened reject the whole thing, knowing well that the power of reading the future belongs to God, and that he has not imparted it to these Bhats. Without at all inquiring what the Brahmins have said, I venture to prophecy the following things."

These would occupy too much of our space to be given in full detail. We

content ourselves with citing some of the more striking. The writer goes on to say:

"There will, this year, be a great increase of knowledge in Western India, since the governor is about to devote a larger sum for the promotion of education. Libraries are springing up here and there . . . Two new Marathi newspapers have appeared, and others are to be started."

"Commerce will also receive a new impulse, for railroads are rapidly being constructed, and the electric telegraph is presently going into operation . . . the surplus of any article in one part of India can be despatched at once to those parts where there is a deficiency."

"Unless the governor shut up the grog shops, there will be an increase of poverty, misery, and disease.

"Those who have no zeal for the reformation of their country, but foolishly cling to pernicious customs, will come to shame.

"Christianity will be propagated with success in many countries, and other religions will decay. Many will, this year, renounce all confidence in charms, magic, astrology, oracles, idolatry, caste.

"He that will fear God and diligently keep his commandments, will be happy. Those families will flourish in which mutual love and piety shall reign. Those communities shall prosper and be honourable that will respect the laws, and frown on immorality. The land where unanimity shall prevail, newspapers be sustained, foreign commerce promoted, shall witness great improvement. The government that shall reign in righteousness, refrain from oppressing the weak, labour to promote the interests of the people, and be contented with the territory they possess, shall long endure."

"In this year, God is the king . . .

He is lord of hosts, in Heaven above, and in the earth beneath . . . He is God over all . . . Let us worship Him alone, who is their and our Creator, the most High, the Almighty, the Omniscient, the all Holy, the infinitely Just, the all merciful, adorable God: then will this be indeed a year of joy."

With great truth does the editor of the journal which reprints this article, remark, that a few years ago the editor of the Marathi newspaper would have been suspended from caste for its publication. When a popular newspaper gives utterance to such views, it shows that a great change has been wrought in the opinions and feelings of the people.

And who can doubt, after reading these extracts, that a great change *has* been wrought; for we should search in vain for any such opinions in the publications of the past few years. These opinions have been silently growing; but their expression in print is a new thing, and they would not have been expressed at all, if there had not been a sympathy with them widely diffused in the popular mind. In such a country as India such notions as these, diametrically opposed to the teaching of two thousand years, to all their social customs and religious rites, must necessarily be of slow growth. But they have shot up, and are bearing fruit. Whence did they arise? Who scattered the seed? What hands have nourished and watered them? Surely the Mission-

ary's; and the blessing of God descending silently on their toil, which some have thought fruitless toil because the result did not soon appear, has brought forth this which we now see and hear. Rich reward this to you, who half a century ago toiled, and prayed, and in faith laboured on when there was little else than the consciousness of doing your duty, and the promise of God to cheer you! You have long gone to your rest in heaven. But if you are permitted thence to look at the scenes of your former labour, these manifold proofs of your success cannot fail, even now, to enhance your joy! May we who enter into your labours possess the same faith, devotedness, zeal, and perseverance, which so eminently distinguished you. The kingdom of God cometh not indeed with observation. Now, as in the days of the blessed Master on earth, it is like a grain of mustard seed, which is indeed the least of all seeds. But it takes root, and by and by springs up, and eventually, though its growth is not perceptible, except when observed at distant intervals, it becomes a goodly tree, and the fowls of the air lodge in the branches thereof. May we who are now endeavouring to prosecute this great work never forget these lessons, lest we be faint and discouraged; for insignificance in its origin, slow, but steady and certain progress, terminating in success and glory, have ever been the characteristics of the kingdom of God.

A REMARKABLE RACE.

We have been much interested by an article in a recent number of the *Friend of India*, respecting a tribe, of whom we had no previous knowledge, inhabiting a district named the Colehan, lying to the west of Calcutta, between Midnapore and Chyassa, and covering

about 1500 square miles. They are described as savages who still prowl through the Indian jungles, relics of the aborigines, and similar to the lowest sections of the city populations of modern Europe. Civilization seems only to drive them still farther from the

ranks of the community. They are found within a day's journey of the Indian metropolis, and present a promising field for missionary effort.

They number about seventy-five thousand, and seem to be the most degraded of all the tribes in India Proper. Divided into families or clans, they have no caste, no creed, no gods, no hope, and no fear of a future state of being. The only religious impulse affecting them, is an inordinate terror of evil spirits, or of witchcraft. Under this influence, men have murdered their own parents and children, and others, accounted rich from the possession of a few cattle, reduced themselves to beggary, when attacked by sickness, by sacrifices, hoping thereby to avert the wrath of the evil spirits. And when this resource has failed, they steal the property of others to meet the incessant demands on their herds. Naturally lazy, they only cultivate when they cannot rob, and they limit their agriculture to the production of the rice necessary for present subsistence. In their villages there are one or two weavers, who furnish the small quantity of cloth required by a people who go almost naked, a maker of pottery, and a few herdsmen to watch the cattle. Besides these, they have no artisans or tradesmen. All the rest are agriculturists and idlers. They are lazy and irascible. The slightest provocation rouses a Cole to phrensy; and if they cannot inflict immediate vengeance, they commit suicide. A government officer has been placed among them, whose presence has somewhat restrained their violence; but suicides have lamentably increased. This disposition, strange to tell, is particularly prevalent among the women.

Some efforts have been made to improve this singular race, and not without such success as to show, that though degraded, wrathful, and cruel, they are

not hopeless. In 1837 government sanctioned the establishment of a school in which English and Hindee were taught. Not only did the boys crowd to acquire the latter language, but old men were seen gravely conning the alphabet. But unhappily the master persisted in teaching English, which these people no more wanted than the pupils in our ragged schools wish for Greek, and finding they could obtain nothing else abandoned the school in disgust.

A subsequent attempt was made. Three vernacular schools were established. But there was no inquiry as to the language of these people. Bengali was fixed upon, whereas theirs is an aboriginal dialect, and the language spoken around them being Hindee, they will only attempt to acquire it. The schools, it is said, still exist, but they are useless to the people for whom they are intended.

They are moreover represented as perfectly willing to work, and to work hard, in their own way, for an adequate inducement. Possessed of great bodily strength and hardihood, they make admirable artisans, and excel particularly in smiths' work and carpentry. They are fond of learning, and it is to be deeply regretted that, through mistake, the right sort of instruction is not provided.

Now it is very plain that in such a district, among such a people, there is a fine field for missionary effort. Its proximity to Calcutta renders the attempt possible, and we hope attention may be turned to it. The people are numerous enough to justify exertion. They have nothing to unlearn, and they have no caste to break. They are ready for a particular form of instruction, and have shown, under favourable circumstances, an aptitude for civilization. If schools were established, and the Christian doctrines made known to

them, a race, in many respects as low and debased as the negro, or the cannibals of the South Sea Islands, might be rescued from ruin, and raised to civilization and the fear and love of God.

FOREIGN INTELLIGENCE.

CEYLON. COLOMBO.—It will be recollected by our readers that Mr. Carter was last year selected for this station. On his arrival he at once commenced the study of Singhalese, giving himself wholly to it for five days a week. In about four months he was able to preach his first sermon in that language. The church at the Pettah much wished that he should take the oversight of them, but he determined to give himself, as far as possible, entirely to native work. By a recent arrangement, the result of a conference of the brethren in the island, the care of the jungle churches has been assigned to him. He gives the following description of his labours:—

“I now spend four days a week with my teacher, and hope I am rapidly advancing. Three days a week I go out for the purpose of visiting the jungle stations, and taking the various opportunities which occur for tract distribution and conversation with the people. On Sunday I generally preach at two stations, and after each service have a long conversation with the people. The more I talk the more manifest it becomes, that even the members of our churches are only very partially enlightened, and need much more instruction concerning the kingdom of God.

“Some of the schools are not what we could wish them to be, but the greater part of them are doing considerable good, and will, we hope, in the course of time, make a mighty inroad in the kingdom of Satan. But how slow the work! May it be pushed on by the mighty agency of the Holy Spirit! Many of the teachers of our schools are not qualified for their work. They possess little knowledge. Of others I can speak more favourably. . . . They now attend me once a month, and their respective pastors once a week for instruction. By these means we hope to improve them. The native preachers also come to me once a month for the same purpose. We commence by prayer, read a chapter in Singhalese, make remarks, and ask questions upon it, then hear and criticise each of their sermons, prepared upon a subject previously chosen. I instruct them also in arithmetic and singing. Even the best of

them sing in a most miserable manner, and congregational singing is a combination of discordant sounds. . . . There is reason to hope that the preachers will derive much advantage from the course pursued. Although there was plenty of room for criticism (the first time we met), yet not having before been called upon to form and express an opinion, they were at a loss, and had little to say.

“Lord’s day, May 7th, I visited Kallowell-godda. No European had ever before preached there on a Sunday, and only once had a native pastor done so. The members were all delighted to see me, and like one of old said, ‘they thanked God and took courage.’ It is my intention to visit them in turn on a Sunday. It cheered my heart to meet with such friends. It seemed to say that I had not come in vain. Next Lord’s day I purpose visiting Thumbowda. It is on the Galle road, and about ten miles from Colombo. I believe it has not been visited by a European baptist missionary more than once or twice during the last few years, though one of our readers preaches there every alternate Sunday. There are fifteen members, and about forty persons attend the chapel. The Romanists are busy there, having lately settled a priest, fresh from Italy, in the village. As I am now able to conduct a service without the aid of a native teacher, I intend to visit that place also in turn. I have my eye too, upon some valleys about fourteen miles distant, in which I hear there is not a single Christian, nor a single effort made to Christianize the people. The ground is also, I believe, untouched by the papists. The Tamil population is here nearly as large as the Singhalese. It is therefore desirable to be able to communicate to them also the words of eternal life. I hope, therefore, to be able to commence their language in the course of a few more months, when I shall no longer need my Singhalese teacher.”

INDIA. CHITTAGONG.—Our brother Johannes informs us, in a recent communication, that he has a dozen candidates and inquirers at Kulikapoor, and that the progress of the gospel in that district is encouraging. He deems it necessary to provide some suitable dwelling for these people when they come among them, as they lose their all,

not now, as formerly, in consequence of an unjust law, but from social customs not yet changed. It seems, that in this country, we can scarcely form a just opinion of the sacrifices which a heathen makes, when called by the grace of God, to come out from the world. But he adds, what we are glad to transcribe,

“I believe, and it is my firm conviction, that to encourage converts with money is wrong; but it is that our Kalekapoor converts, when once properly settled among us, as they are at present, do not solicit our aid.”

We notice, with pleasure, that the church under our brother's care are not wanting in a sense of what is due on their part to the cause. Last year they contributed towards chapel expenses, their school, and feeding and clothing orphans, the sum of £27. The more they practise this duty, the more will they be able to contribute, since whatever is pleasant in the way of duty is easily practised, and the power to do increases with the habit of doing.

DELHI.—Mr. Jackson, who with Mr. Smith of Chitoura had paid a visit to this city, strongly urges its re-occupation. Mr. Thompson, who died about two years ago, laboured there for more than thirty years. It is one of the largest and most important cities of India. There are some fifteen baptists residing there; among these is a gentleman who, when he lived in Agra, was treasurer of the auxiliary in that city, and will be a great help to any missionary who may be sent to Delhi. Mr. Jackson thinks that all *local* expenditure could be met on the spot, and perhaps some part of the missionary's salary. Mr. Jackson adds:

“Do send your first available man to occupy this important post. The friend to whom I have already referred, has offered to support a native assistant, and superintend his labours, and we hope to send him one soon. We hope also to make some arrangement so as to have English services there two or three times a month. Either Mr. Smith, Mr. Williams, or myself, may go up alternately for this purpose. We have more than enough to do already with Agra, Muttra, and Chitoura, but feel that Delhi is too important a post to be left entirely. The Propagation Society have already established a mission at Delhi, and I fear that unless Muttra be more efficiently occupied by us than hitherto,

they will take possession of that too. Do send your first men to these two important stations.”

The brethren gone have their stations fixed. Those about to go will most likely be located in or near Calcutta. Let then Mr. Jackson's appeal be pondered. At present there are no candidates for mission service. Churches, think of this! Pray the Lord of the harvest to send forth labourers. The next appointments will doubtless be for this district. The brethren labouring there are over pressed. Ill health has compelled Mr. Phillips to come home. When one labourer leaves, his labours have to be taken up by brethren whose hands are *more* than full. They need help. Let us employ the right means, fervent prayer, to obtain it.

POONAH.—We are glad to learn by a letter received only last month from our esteemed brother Cassidy that he is in good health, and prosecuting his work with goodly tokens of encouragement. He has the prospect of building a place of worship. The design has been made out, and he has applied for a suitable piece of ground on which to build it. The estimated cost is somewhat over £400, and accommodation will be provided for four hundred persons. We trust our devoted brother will soon see the place erected, and when opened filled with a people prepared to receive the gospel.

MUTTRA.—Our readers are aware that this station is the one occupied by Mr. Phillips, who is now in this country with his family seeking a restoration to health. During his absence, Mr. Smith of Chitoura has kindly consented to look after it, as well as his other labours will permit. From his statement respecting this station and his own, Chitoura, we extract the following:

“I have just returned from Muttra, and I think the school and preaching operations are going on as well as can be expected without any resident missionary. I preached with the native brethren, morning and evening, to large and attentive crowds, in several places in the city. It is a most important station, and we have it all to ourselves. But unless we occupy it more effectually, six months more will not pass without another society doing so; and thus we shall be brought unnecessarily into contact with other denominations. Muttra is 50 and Delhi 150 miles from Chitoura, and we don't yet travel

by railway; so you may form some idea of our duties. Unless you want to wear us all out and make room for better men, you must not delay in sending us help."

CHITOURA.—We hope the few preceding emphatic words will be well considered. The writer is one of the most laborious of men, and shrinks from no toil. It has often been a wonder to us that he has stood so long. But a kind providence has hitherto supported him. But we ought not to presume on that.

May we soon have the pleasing duty of informing him that help is on the way.

"All is going on at Chitoura tolerably well. On the first sabbath in this month, September, I had the pleasure of immersing five men in the presence of a large concourse of natives, and in the evening of the same day, they joined us at the Lord's table. They are superior men, and four of them can read the word of God for themselves. We received them after long trial, and I hope they will continue faithful servants of Jesus. I have a number of other inquirers, and I expect before long to receive some of them into the church.

"At Digneer the prospect is somewhat darkened. Our congregation is broken up, and the old zemindar has had to seek refuge from the rage of his family on the mission premises. The school however continues, and I hope the shock will soon be forgotten. I anticipated these proceedings as soon as the old man broke his caste, and consequently am not at all astonished. The SHAMSHABAD school is getting on remarkably well. It has a permanent attendance of sixty, the majority of whom are daily reading the word of God in their own vernacular dialect. Our sabbath schools at CHITOURA are doing much good. The attendance is upwards of seventy, including many adults both male and female. We are making a strong effort to educate all our people, and have commenced a day adult school, every morning for an hour, at which nearly every man in the village attends. I trust the Lord will smile on these labours, and make them useful. It is of the first importance that our own people should be attended to, that they may become patterns to the heathen who watch them narrowly. We are dreadfully ill off for buildings. The chapel is crowded and unhealthy. I have suffered from it much this hot season. Nor is it large enough to classify the scholars, and carry on the school with any comfort. I think we have got £100. But we shall want £400 more at least. Can you do nothing for us in this matter? Boxes of fancy articles would assist. I feel that I have a strong claim on the society, as it is purely a missionary one."

We commend these concluding lines to the ladies who form the working parties of our larger auxiliaries. No missionary more deserves the help which he asks. We second his plan most heartily, and we trust it will be responded to.

WEST INDIES.

BAHAMAS.—Mr. Capern, writing from Nassau, informs us that two of the churches on Long Island had sent an invitation to Mr. M'Donald, who had been for nine years native teacher at Government Harbour, to become their pastor, and to keep a day school also. The letter is signed by two of the leaders, who say that the people are very desirous of having a minister and schoolmaster, but evince an unwillingness to contribute towards his maintenance. Mr. Capern observes:—

"When I was among them in April, I wished them, if they invited brother M'Donald to take the oversight of them, to state severally what they would give. The invitation is signed by forty-seven members who engage to raise about £9 sterling. The teacher has a wife and four small children, should he therefore go to labour among them, it is clear that he must be assisted by the society. It is true, there are other churches on the island. But the nearest is twenty-four miles distant, and will never do much for him, should he be desired to visit them.

"My wish is to divide the island into two districts, and to have a native teacher, or presiding elder, in each. The churches are too widely scattered, and too far distant from each other, to be efficiently superintended by one man. Besides which we must see to the opening of schools, or the rising generation will be taken from under our care by those who teach for commandments the doctrines of men. Wherever there is a native teacher settled, there should be a school. Since the widow of our late teacher, Fowler, left the island, several months ago, we have had no school there. But she will return this week, and re-open her school. The people are very urgent with her to come back and live among them, promising to do their best for supporting herself and children. As she is an intelligent useful woman, I am glad that she is about to return."

JAMAICA.—Our brethren are again passing through deep waters. The cholera has made fearful ravages in some districts. Many churches have lost able and efficient deacons

and members, and the number of widows and orphans to be cared for is very large. Medical attendance is so expensive, and, from the distance which practitioners have to come, so difficult to obtain, that our brethren have to visit the sick and administer medicine themselves. Besides which they have to incur great expenses in procuring suitable food and clothing for the sufferers, and not only are their own means very much diminished by the loss of valuable members, and the general pressure on the people's resources which so terrible a calamity induces, but these diminished means have unusually large demands made upon them.

Mr. Clark writes, "The cholera is abating around us, but there is a great deal of distress arising from it; I have already assumed responsibilities to between £20 and £30 for medicine and nourishment, and there are constant calls for more." In a subsequent note he informs us that, "the cholera has ceased at Sturge Town, but there have been eighty deaths, and a large number of widows and orphans are left almost or quite destitute. The disease is still at Dry Harbour and other places near us. I am going to Sturge Town to hold a thanksgiving service, for the removal of the pestilence. Although threatened with its ravages in this immediate neighbourhood, Brown's Town, there having been several cases and some deaths, it has not yet spread."

In a letter to Mr. Peto, which has been kindly handed to us, Mr. Clark enters into more detail. From it we learn, that the pestilence first broke out at Kingston, and then appeared at Spanish Town, and then went on to the north side of the island. "At St. Ann's Bay, out of a population of eight hundred, about one hundred and fifty have died. It then extended to Salem and Sturge Town; in the former, with a population of two hundred, twenty have already fallen, without having any medical attendance. Last week I heard that the people were fast dying at Sturge Town, that no doctor could visit them, and they were in a state of hopeless despondency. A gentleman of this little town kindly offered to accompany me to the scene of affliction. We took a large quantity of medicine and nourishment. We found there had been thirty deaths, and not one

recovery. Coffins were made and graves dug for those who had been attacked. Nearly the whole population seemed to think they were given up to death. Our native minister, Mr. McLaggan, and the officers of his church were indefatigable. We went from house to house, administering suitable remedies, endeavouring to cheer the people, pointing them to Him who was able to save them. Sixty have died out of a population of six hundred (up to date June 22nd), and it is feared many more will fall beneath the scourge. During the previous visitation I do not think there was a single death at Sturge Town. It is one of the cleanest and healthiest settlements in the island. If it has been so fatal there, we tremble for the consequences should the disease reach other places, where there are materials in abundance, to give intensity to its fatal power." How delightful must the visit to this place, mentioned in a previous extract, have been, when our indefatigable brother went over to mingle in the thanksgivings of the people for God's goodness in removing the calamity!

Similar communications have reached us from the brethren Gould of Four Paths, Armstrong of Gurney's Mount, Day of Port Maria, and Jones of Annotto Bay. In addition to their ordinary duties, they have to take their share in the labours of the different boards of health which have been established in their various districts, and, as we have seen, to undertake the onerous responsibilities of administering medicines when professional advice and skill were not to be had. It is right to say that grants have been made from the Cholera Fund, which is now reduced to a balance of less than £100, to these and other brethren, who have been the greatest sufferers. Some friends intend to give fresh gifts to that fund, that more help may be sent; for what remains will not go very far. We shall be glad to receive any contributions for this object. We find that what has been sent has been expended in some such ways as these. Getting visitors to go from house to house with medicine and nourishment, purchase of medicine, small sums to the most destitute, supplying some of the orphans with flour, rice, and sugar; purchasing a few garments for desti-

tute children; paying a small weekly allowance to those who are utterly destitute. Our friends would be surprised, if they saw the statements of the brethren, how far a little money is made to go, and the amount of real relief it affords. The great pressure of this dire visitation is doubtless abated, but

the claims of the vast number of widows and orphans must press heavily on the pastors of the afflicted churches, and will do so for a long time to come. It is on these grounds that we think some additional help should be sent to them.

HOME PROCEEDINGS.

The meetings during the past month have been numerous, and the accounts which have reached us of some of them, are encouraging. We hope that those of which we have had no report, have been equally so. We earnestly urge on all our brethren who take part in public meetings, to keep steadily before the friends the increasing demands of the mission, and the need of more fervent prayer, and of continued liberality.

Mr. Leechman has been in North Devon, Mr. Hands at St. Alban's and Markyate Street, Mr. Carey in the East Riding of Yorkshire, Hull, and Beverley, Lincoln, Horncastle, and places adjacent; the brethren Cornford and Stent, in Worcestershire; Mr. Bigwood, Monmouthshire and Glamorgan; Messrs. Makepeace, Phillips, and Middle-ditch, the West Riding of Yorkshire; and Mr. Trestrail, with Mr. Millard, recently returned from Jamaica, Hastings and Lewes.

ANOTHER MISSIONARY ACCEPTED.

It is with great pleasure that we have to announce the offer of service of the Rev. J. Mackay, late of Bradford College, who, previous to entering that institution, had studied in Edinburgh, and St. Andrew's University, supporting himself, much to his honour, by following his trade in the summer, that he might take the classes in these institutions during the winter. After receiving very

high testimonials from his tutors and other ministers in the north, Mr. Mackay met the sub-committee first, who recommended the committee to accept him for mission work. This recommendation, after they had first seen Mr. Mackay, the committee adopted. We hope he will be on his way in the course of a few weeks.

FINANCES.

The receipts of the society during the past month have not been so good as we had hoped. Making all due allowance for the special contributions last year for India, we confess to some feeling of disappointment. Doubtless the effects of the war are beginning to be felt in the trading and manufacturing districts. But now we have reaped a bountiful harvest—a harvest not only most abundant, but of exceeding good quality, and gathered in unusually favourable

circumstances. We notice, with great pleasure, the almost universal prevalence of gratitude. Surely, then, this is the time for Christians to show *their* gratitude, not in words, but in generous contributions to the cause of God. While He is opening his hand, and giving to us the bread which perisheth, let us, his people, to whom he has entrusted that work, unite our efforts, and strive together, to give to the perishing heathen the bread of life.

DEPARTURE OF MR. UNDERHILL.

A very interesting service was held, in connexion with Mr. Underhill's departure for the East, on Monday, Sept. 18th, at Rev. J. Russell's chapel, Lewisham Road. After singing a hymn, the Rev. J. Spence of Poultry Chapel, Mr. Underhill's brother-in-law, offered prayer. Mr. Peto, who presided, then explained the circumstances which had led the committee to ask Mr. Underhill to undertake this mission, and mentioned a few of its more important objects. Rev. J. H. Hinton called his attention to some of the great questions which would necessarily demand his most serious attention, and concluded an affecting address by some kind words of counsel and friendship. To this Mr. Underhill responded in a speech expressive of his own feelings and views. Mr. Russell then commended him and his family to the divine blessing and care, and Dr. Steane closed the service. The attendance was large, Revs. J. Sherman, now of Blackheath Chapel, T. Timpson, P. Cater, some members of the Committee, and friends of other denominations were present, and took a lively interest in the object of the meeting.

On Tuesday we went down to Southampton with our colleague and friend, Mrs. Underhill and their eldest daughter, accompanied by parents and relations of both. The arrangements respecting luggage, and other such matters, having been made, the remainder of the evening was spent in converse on the journey and its objects, and in prayer for God's guidance and blessing. Early the next morning we were all on board the "Indus," a remarkably fine ship, one of the best belonging to the Oriental Steam Company. The weather was very threatening. Rain, squalls, and rising waves, betokened a rough night, in which notion the commander evidently shared by lowering some of the more lofty spars, and making all as snug as

possible. By and by came the "good bye," and many were the painful scenes going on around us. Parents parting with their children, relatives and friends bidding each other adieu, very many evidently overcome with emotion, led one to think what a vast amount of varied feelings—hope, fear, sorrow, joy, were lodged in the people on board that one ship!

Just before we left the wind suddenly veered round to the north, some smart showers of rain calmed the sea, and when our small vessel cast off, the skies cleared up, a beautiful evening set in, and the noble vessel sped her way over what was now a smooth sea, and very soon was out of sight. May the heavens be bright, the winds fair, and may a kind providence protect our friends during the voyage, and speedily bring them to their desired haven.

Besides Mr. Marshman we saw on board Dr. Anderson and his colleague, going out as a deputation from the American Board of Commissioners for Foreign Missions, one or two missionaries, and some friends of those to whom our party were well known. They will have at once Christian brethren on board. This will contribute much to the pleasure of the voyage, and converse with those who are going on a similar errand cannot fail to be a mutual advantage.

We learned from Mr. Birrell that the friends at Pembroke Chapel at the same hour, were holding a meeting in concert with that at Lewisham Road. We trust that there were many such, and that this event, together with those of not inferior interest which have happened during the year, will have the effect of awakening a very deep interest in the welfare of the society, and much prayer for the success of those honoured brethren who are labouring in the field which God hath called them to occupy.

DEATH OF THE REV. J. G. PIKE.

We cannot allow this number to go | which the General Baptists have sus-
press without adverting to the loss | tained in the decease of the honoured

and indefatigable founder and secretary of their mission. His was a long, laborious, and useful life. Its end was remarkable and impressive. He preached as usual on the Lord's day, on the Monday attended the united prayer meeting of ministers, by whom he was congratulated on the improved state of his health, and to whom he proposed a united public thanksgiving for the abundant harvest. He subsequently paid some pastoral visits, dined with his family, and afterwards retired to his study to attend to his correspondence. Not answering the call to tea, one of his daughters entered his study, and found him, pen in hand, with his head resting on the desk, senseless and lifeless! His end must have been instantaneous, and he passed away to another world without a struggle. He died at work. "Blessed is that servant whom, when the Lord cometh, he findeth so doing."

We knew Mr. Pike well, and only a few weeks ago saw and conversed with him. His character was spotless; his spirit eminently Christian; his labours abundant; his preaching sound, earnest, and eminently useful. We offer to our bereaved brethren, and the family, sincere condolence, for his loss is a very severe one to the denomination at large, and especially so to their mission. The crowds that attended his funeral, and the large body of ministers present, both episcopal and nonconformist, from Derby and the vicinity, attested the estimation in which this honoured minister was held by all who knew him.

FOREIGN LETTERS RECEIVED.

- AMERICA—BOSTON, Peck, S., August 31.
 FREDERICTON, Spurden, C., August 23.
 MONTREAL, Davies, B., July 15.
- ASTA—BENARES, Heinig, H., July 6.
 CALCUTTA, Lewis, C. B., Aug. 3; Thomas, J., July 14 and 15; August 4; Wenger, J., August 4,
 CHITOURA, Smith, J., July 8.
 JESSORE, Parry, J., August 1; Sale, J., July 11.
 KANDY, Davis, J., July 21.
 MONGHIR, Lawrence, J., July 20.
 POONAH, Cassidy, H. P., July 19.
 ROORKEE, Carey, W. H., May 10.
- SERAMPORE, Trafford, J., August 3.
 BAHAMAS—NASSAU, Capern, H., July 10.
 BRITTANY—MORLAIX, Jenkins, J., August 25, September 18.
- JAMAICA—BROWN'S TOWN, Clark, J., June 22, August 8.
 CALABAR, East, D. J., August — and 23.
 FOUR PATHS, Gould, T., August 8.
 KINGSTON, Oughton, S., August 10 and 96;
 Spraggs, W., and others, August 26;
 Whitehorne, J. C., and others, Aug. 10.
 SAVANNA LA MAR, Clarke, J., July 28, August 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- | | |
|---|---|
| <p>Friends at Waltham Abbey, by Rev. S. Murch, for a Bengali Testament; Mr. Joshua Nicholls, Luton, for a parcel of copy books and slips, for <i>Rev. J. Davis, Kandy</i>; Mrs. Allen, Ramsgate, for a parcel of magazines;</p> | <p>The Missionary Working Party, Lewisham Road, for a box of useful and fancy articles, value £10 10s., for <i>School at Calcutta</i>; Female friends connected with the Juvenile Missionary Society, Hanley, for a box of clothing, &c., for <i>Western Africa</i>.</p> |
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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to
September 20, 1854.

| £ s. d. | | £ s. d. | | £ s. d. | |
|------------------------------|----------|-----------------------------|--------|------------------------|---------|
| <i>Annual Subscriptions.</i> | | CORNWALL. | | WILTSHIRE. | |
| Bacon, Mr. J. | 1 1 | Bude— | | Melksham— | |
| Bellamy, George, Esq. | 1 10 0 | Contributions, by Mrs. | | Collections..... | 5 18 0 |
| Carthew, Peter, Esq. | 5 0 0 | Tregidgo..... | 1 1 0 | Do., Beanaero | 0 3 0 |
| Chandler, John, Esq. | 2 0 0 | | | Do., Forest | 0 2 0 |
| Thornton, Miss | 1 1 0 | | | Contributions | 21 0 9 |
| | | | | | |
| <i>Donations.</i> | | LANCASHIRE. | | | |
| Bacon, Mr. J. P., for | | Liverpool, Pembroke Chapel— | | Acknowledged before | |
| India | 1 1 0 | Sunday Schools, for | | and expenses | 20 6 0 |
| Bible Translation So- | | Intally..... | 8 9 1 | | |
| ciety, for Transla- | | | | | 6 17 9 |
| tions | 200 0 0 | | | | |
| Bowser, A. T., Esq. | 2 2 0 | SOMERSETSHIRE. | | YORESHIRE. | |
| Lincoln, Miss A. L. | 0 10 0 | Bristol— | | Leeds, on account, by | |
| Stevenson, George, Esq. | 50 0 0 | Cross, Rev. W. J., A.S. | 1 1 0 | Mr. H. Gresham | 110 0 0 |
| | | | | Rotherham— | |
| <i>Legacy.</i> | | Watchet and Williton— | | Collection | 2 11 6 |
| English, Miss Margaret, | | Collection, Watchet... | 2 1 0 | Less expenses | 0 8 |
| late of Colchester..... | 289 10 0 | Do., Williton... | 1 19 0 | | |
| | | Contributions | 4 3 0 | | |
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| Prescot Street, Little— | | | | | |
| Collection | 5 0 0 | | 8 8 0 | | |
| Spencer Place— | | Less expenses | 0 8 0 | | |
| Sunday School | 4 11 5 | | | | |
| Do., President Place | 1 16 6 | | 8 0 0 | | |
| | | STAFFORDSHIRE. | | NORTH WALES. | |
| BERKSHIRE. | | Hanley— | | CARNARVONSHIRE— | |
| Reading, on account ... | 22 14 8 | Juvenile Society, for | | Carnarvon— | |
| | | Africa..... | 11 0 0 | Collection | 3 4 0 |
| BUCKINGHAMSHIRE. | | | | Contributions | 0 15 0 |
| Princes Risborough— | | Wolverhampton— | | | |
| Collections..... | 3 3 0 | Collections..... | 3 3 4 | SCOTLAND. | |
| Towsey— | | Contributions | 2 2 6 | Gilmerton— | |
| Collection | 2 5 0 | | | Menzies, Mr. James | 1 0 0 |
| Sunday School, for | | Less expenses | 5 5 10 | Glasgow— | |
| books for schools in | | | 1 5 10 | "An offering" | 1 1 0 |
| India | 0 17 10 | | 4 0 0 | | |

ERRATUM, ANNUAL REPORT, p. 74.

| In the Camberwell list of Contributions, the Donations to the Special Fund for India, | | £ s. d. |
|---|------------------------|---------|
| entered thus:— | Gurney, T., Esq..... | 5 5 0 |
| | Young, Thos., Esq..... | 2 2 0 |
| should have been— | Young, Thos., Esq..... | 5 5 0 |
| | Young, Mrs. Thos..... | 2 2 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.