

THE MISSIONARY HERALD.



SECOND INCARNATION OF VISHNU.

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The accompanying engraving is intended to represent the churning of the ocean after the universal deluge. It is remarkable that all heathen nations have a tradition of a deluge very similar to that of the bible. Here we have in the centre the mountain Munder used as a churn-staff by the gods and demons, who have wrapped a monstrous snake round it for a churning-rope. The demons have held of the head, as they can better endure the poisonous breath of the snake. Only three of the 330,000,000 gods are here shown, for want of room: The first at the serpent's tail is Brahmah, the four-headed creator, one for each Veda, which he is supposed to study when creating the world. He has four arms.

The second is Mahadev, the destroyer, with a crescent on his head, whence he is named Som-nath, lord of the moon, and a necklace of skulls, to show that he delights in battle-fields and human victims. He has a third eye in the centre of his forehead, which is closed, but when he opens it the world is consumed by its glance. The god on the top of the mountain is Vishnu, known by his four hands, the sacred shell, discus, &c.

The churning of the ocean brought forth fourteen precious things. The cow, elephant, and seven-headed horse for the chariot of the sun are here represented. Poison is also considered one of the fourteen, and this Mahadev drank. All poisonous plants and fruits are therefore presented as offerings to him in the temples. But the article of chief value for which they toiled was Umrit, ambrosia, the water of life. When this appeared, a furious contest commenced between the gods and demons. Vishnu then appeared in the form of a beautiful woman, and by stratagem imparted it to the gods, whilst the demons were gone to bathe. The sun and moon however detected two demons in the garb of the gods drinking the nectar. Vishnu instantly struck off their heads with his discus, but too late; for they had become immortal, and now revenge themselves on the sun and moon occasionally by swallowing them, and thus occasion their eclipses.

The tortoise under the mountain is by some considered the second incarnation of Vishnu. In some puranas this tortoise is represented as supporting the earth. Male and female mendicants are in the posture of adoring Vishnu.

BRIEF NOTICE OF SURAT, ONE OF THE STATIONS FORMED BY THE SERAMPORE MISSIONARIES.

We have recently presented our readers with two or three papers serving to illustrate the doings of the brethren who first went forth as the Society's agents to India. We have reason to believe that these records of ancient days have been read with interest. Those whose recollections carry them back many years, will have their memories refreshed, while the young will

have some exact knowledge imparted to them of the early history of the mission. We are more especially desirous of securing this latter object, not only for their own sakes, but for the sake of the future interests of the mission, which in a few years must chiefly be in their hands.

The following paper has been condensed from the *Oriental Baptist*, to

whose pages we are often indebted for valuable information. Our excellent brother Lewis devotes some time, and seems to feel great interest in compiling such memorials. We trust he will continue to give us fresh proofs of successful inquiry in this direction.

In the year 1804 the directors of the London Missionary Society, having had their attention drawn to Surat by one of their number who had repeatedly visited India, appointed Dr. Taylor and Mr. Lovelace to commence a mission there. These missionaries left England in December, and landed at Madras towards the end of June, 1805. In accordance with instructions given him at home, Dr. Taylor proceeded to Serampore to obtain the advice of the brethren there, as to the best method of conducting the new mission. Mr. Lovelace found an inviting field of usefulness in Madras, and, though at first he intended to occupy it only until another missionary was sent out from England, he was permanently settled there. In February, 1806, Dr. Taylor rejoined his colleague, and was about to set out from Madras to Surat, overland, when tidings of a severe domestic calamity deranged his plans and induced him to revisit Serampore. After sojourning with the brethren there several months, he sailed for Bombay in August.

Sir James Maackintosh, who was then recorder of Bombay, had some time before written to Mr. Carey, inviting the Serampore brethren to commence a mission in that presidency, and promising to afford any one they might send there all the assistance in his power. Dr. Taylor was therefore now commended to his kind offices by Mr. Carey, who informed Sir James of the London Missionary Society's wish to establish a station at Surat, and assured him that any assistance rendered to the agents of that Society

would be most thankfully regarded by himself. Upon his arrival in Bombay however, he found that the governor was not disposed to sanction his residing in Surat without the express permission of the supreme government, owing to the turbulence and fierce bigotry of the Muhammadan population of that city. He therefore, in accordance with the advice of Sir James Mackintosh, resolved to settle at Bombay. Even there, however, circumstances were not, in his opinion, sufficiently favourable to admit of direct missionary effort at once; and he employed himself almost wholly in the study of Sanscrit and the vernacular languages, until his acquirements and skill as a linguist and medical man secured him an appointment under government.

But even before the arrival of Dr. Taylor and his colleague in India, an important attempt to enlighten the inhabitants of the Bombay presidency had been made. The translation of the scriptures into the Mahratta language was begun by Mr. Carey about the end of 1803, and in 1806 a Guzerati translation was also undertaken. The printing of both these versions was soon commenced, but the want of the requisite funds led to the latter being for a time laid aside. The Mahratta New Testament, however, was published in 1811, and, in addition, several Mahratta tracts, all chiefly made up of extracts from the scriptures, were printed. The brethren now began to seek for some means of putting these works in circulation, and at length, after having communicated with Dr. Taylor, they proposed to Mr. Carapit Aratoon that he should go into the Bombay presidency, and settle as a missionary to the heathen, either at Bombay or Surat, as he might judge best. From the time of his conversion he had earnestly desired to be made useful to his own nation. He

therefore entered into the plan with his whole heart, and in November, 1812, embarked for Bombay with his family, carrying with him numerous copies of the New Testament in Mahratta, a few in Persian, and upwards of 3000 Mahratta scripture tracts. A few sentences from the letter of instructions given to him will illustrate the spirit in which this mission was undertaken.

"We have entreated you," wrote the brethren, "to go and watch for souls in parts greatly neglected. You know the desire of our hearts, that we wish for nothing so much as that men may come to the knowledge of the truth and be saved. Your great work is to 'preach the word;' the way to do it most acceptably to your great Master is to be 'instant in season and out of season.' Let no day pass without holding discourse with the natives, whom you will have to seek in bazars, streets, roads, neighbouring villages, &c. Consider that day as ill-spent in which you have not been preaching once, twice, or thrice, or holding conversation with those who must hear the word of life from you or perish."

Mr. Aratoon arrived at Bombay on the 19th of December. He was kindly received by a few pious Europeans, some of whom, however, sought to check his zeal, and persuaded him to proceed with great caution, and not to let his designs be known too soon. But such advice did not accord with his views of duty. On the day of his arrival he wrote to the brethren at Serampore, "Now I hope to go from place to place, among Hindus and Musalmans, English and Portuguese, and from house to house. Wherever I shall see a door opened, I will proclaim the good tidings of our dear Redeemer." Accordingly he immediately began to talk with the natives, and to distribute tracts publicly, both in the fort and town of Bombay. His preaching excited great

attention, and numbers resorted to his house to obtain scriptures and tracts. Indeed a wide-spread sensation was soon produced, and the police authorities were made acquainted with his proceedings. Nothing was said to him by any officer of the government, but some of the tracts were ordered to be translated, that it might be determined whether their further distribution should be tolerated. Having ascertained these facts from Dr. Taylor, who was instructed to translate the tracts, and understanding that the disposition of the local government was by no means favourable to missionary efforts, Mr. Aratoon resolved not to wait for the result of the examination of the tracts, but at once to remove to Surat, where he had family connexions, and where he hoped to be able to live more inexpensively. He therefore left Bombay on the 23rd of January, 1813, and reached Surat the beginning of the next month. Here also he immediately commenced speaking to all around him with great faithfulness and zeal, and soon found numerous hearers of all classes, Armenians, Roman Catholics, Hindus, Musalmans, Parsis, and Jews.

The Serampore missionaries were well pleased with Mr. Aratoon's removal to Surat, that city being much larger than Bombay; and, encouraged by the favourable reception of Mahratta, Persian, and Hindustani scriptures there, they resumed the printing of the Guzerati version, that the people of that province might be able to read the word of God in their own language. Mr. Aratoon, having been requested to assist them in the completion of this work, forwarded to Serampore specimens of Guzerati and Mooltani from which founts of types might be prepared, and sent with these two chapters of Matthew in both languages, engaging to supply a translation of the entire New Testament in Guzerati if the speci-

men forwarded proved to be satisfactory. Through some oversight no further directions were sent to him concerning this matter. Dr. Carey's translation was, however, in due time completed, and an edition of 1000 copies, in the Deva Nagari character, was printed at Serampore, where also founts of type in the Guzerati character were prepared.

Mr. Aratoon's labours at Surat were carried on with untiring zeal and fidelity, but there was very little to encourage the hope of success. His situation was in many respects a very distressing one. Surrounded by a multitude of people of various religions, he was quite destitute of the solace and strength derivable from intercourse with fellow believers, and indeed had no friends near him but the Armenians, by whom he was regarded as a pernicious heretic, and treated with great harshness. "I go out every day," he wrote, "but when I return home I am greatly discouraged, for I do not see a single Christian who would ask me to pray for him or with him, or with whom I could read a chapter in the bible. Oh, when shall I see Christian meetings again? When shall I see Christians shaking hands with each other, and talking with each other about the goodness of God?" In these circumstances his mind was occasionally much depressed, but his journals abundantly testify to the fact that he literally fulfilled the injunctions of the Serampore brethren that he should let no day pass without doing something to make Christ and his great salvation known to the heathen. Diligently availing himself of every opportunity, he preached and distributed Christian books to many persons from all parts of India, and even from Persia, Arabia, and Turkey. For such a variety of hearers few men could be better prepared, since, together with a most sincere belief in the truths he proclaimed, and a spirit of tender compassion for those who were

without Christ, he possessed the ability of making himself very well understood in the Armenian, Turkish, Arabic, Persian, Hindustani, Guzerati, Portuguese, Bengali, and English languages. Occasionally impressions were produced upon his hearers which excited hopes of their true conversion, and a few persons even solicited baptism, but all such cases resulted in disappointment, and he had to lament that in labouring at Surat he was ploughing and sowing upon a rock.

Mr. Aratoon was not content with preaching as a missionary in the city, but undertook evangelistic tours to Cambay, and to many other places in the country around Surat. At the end of 1815, he projected a journey as far as Ajmere, but on reaching Baroda he was attacked by illness and compelled to return to Surat, and several months elapsed before he regained his accustomed strength. In the year 1815 also, a school was commenced, in which a few boys were gratuitously instructed by Mr. Aratoon in English, and by a brahman, whom he employed, in Guzerati and Sanscrit. The great object aimed at in this school was, of course, to instruct the children in the truths of Christianity.

The London Missionary Society was not induced to abandon its project of a mission to Surat by the failure of the first attempt, and in 1815 Messrs. Skinner and Fyvie were sent thither. Hitherto the Serampore brethren had urged Mr. Aratoon not to leave his station, but in July, 1816, they wrote to him in the following terms:—

"We are a good deal concerned about a missionary to the Affghans, or to Joypore, should an English resident be fixed there. The Affghans are Jews, and we wish to put into their hands the Pushtu scriptures which are preparing. We are also printing the scriptures in the Joypore, the Ooduyore, the Mar-

war, and the Bickaneer languages; and if a missionary could be placed so as to distribute the word in all these parts it would be a great thing. We think you are well fitted in Providence, as an Armenian, to live in these countries, in which an European, perhaps, could not reside. We mention these things for your consideration, and to obtain your opinion, for we ourselves do not know what is best yet. We want information. Think and inquire. We do not know that it is right to leave Surat, but the London Society have now sent brethren there, and we are not sure whether it be our duty now to recommend you to go where there is no light, to call the people, or to persevere amidst all discouragements where you are."

The proposal thus conveyed was very pleasing to Mr. Aratoon, and he wrote in reply, "Here I am. I am ready for the field. Tell me where to go, and when to go. Am I proud in uttering these words? I think not, because I depend entirely on Him whose grace alone is sufficient to guide me and strengthen my weakness, and who will protect me in the time of my difficulties."

Nothing was determined upon for several months, and Mr. Aratoon prosecuted his labours at Surat with as much diligence and amidst as many discouragements as before. In the former part of the year 1817, however, a somewhat remarkable occurrence led to his visiting Bengal. There was a great dread at this time of the Pindaries, who had threatened to plunder Surat, and whose coming was daily expected by many of the inhabitants of that city. Hearing an uproar near his own house one day, Mr. Aratoon concluded that the depredators were at hand, but on looking out he saw that a number of natives were assaulting an English officer. Rushing into the midst of the crowd, he soon effected the escape

of the Englishman, and, after receiving many hard blows for his interference, succeeded in pacifying and dispersing the mob. When the circumstance was reported to the magistrate, Mr. Aratoon was very politely called before him, and requested to state the facts as far as they had been witnessed by himself. This he did, and his deposition having been written down and read over to him, he was desired to attest it by oath. He, however, refused to do this, having a conscientious persuasion that oaths of every kind are forbidden in Matthew v. 34, and James v. 12. As his evidence was worthless except he certified it by the usual oath, the magistrate laboured hard to overcome his scruples, but without effect; and at length, provoked by his pertinacity, he informed him that he should certainly represent the circumstances to the government of Bombay, and that his removal from Surat would be the inevitable consequence of his refusal to swear. As it appeared that the magistrate would really fulfil his threat, Mr. Aratoon resolved to proceed at once to Serampore, and there arrange with the brethren as to his future movements.

No definite plan was decided upon during this visit. The society at home had now resolved to strengthen the station at Surat, and Mr. Adam had been appointed to the mission there. Mr. Aratoon was therefore urged to remain there at all events until another missionary was ready to enter into his labours. To this he cheerfully consented. The brethren were exceedingly delighted by the spirit of love and zeal which he manifested in all his intercourse with them. On the 9th of October he set out on his return to Surat, and, in accordance with a proposal made by himself, he made the journey overland through the Upper Provinces, taking with him large supplies of scriptures and tracts in various languages, both

for the missionary stations at which he was to call on his way, and for distribution in all the places through which he passed. More than 10,000 books of scripture and tracts were thus disposed of by him between Serampore and Benares, and in every place he laboured diligently in preaching the word.

On his arrival in Agra Mr. Aratoon was very kindly entertained by Mr. and Mrs. Wright, who were fruits of Mr. Chamberlain's labours in that city. The British were then carrying on the Pindarrie war, and Mr. Aratoon displayed no small amount of courage in running the risk of falling into the enemy's hands, by travelling across the country from Agra to Surat. His faith was, however, rewarded, and the most ample provision for his security and comfort was, quite unexpectedly, afforded him. Mr. Wright having kindly exerted his influence on his behalf, and supplied him with two camels to carry his stores of scriptures and tracts, he left Agra with a party of five companies of sepoy and a company of irregular cavalry, who were carrying treasure to the army under Major-General Donkin, and that distinguished officer was no sooner made acquainted with his character and designs than he generously received him with all the hospitality the camp could afford, and afterwards sent him forward with a fresh escort and camels, giving him letters to such commanding officers as he was likely to meet with on his way; and thus he was passed from one military post to another, receiving everywhere the kindest attentions, until, on the 23rd of April, 1818, he safely rejoined his family at Surat. Nor did the flattering kindness he received lead him to forget the great object in view of which he was thus travelling through the country. Wherever a halt was made he was active in preaching and distributing scriptures and tracts, so that by the time he

reached Surat he had not a book left.

Mr. Adam arrived at Serampore on the 19th of March, 1818, and in the beginning of April wrote to Mr. Aratoon urging him to remain at Surat and be his associate in missionary labour there. The Serampore brethren supported his request, and Mr. Aratoon was inclined to accede to it. After some deliberation, however, Mr. Adam resolved not to enter upon the mission at Surat, and the senior brethren consequently determined upon Mr. Aratoon's immediate removal. Their wishes were conveyed to him in a letter from Mr. Ward, dated July 9th, 1818, from which we extract the following passage.

"Since I last saw you I have been a journey to Chittagong, where I found a church of more than seventy members, all using the Burman language, and where brother De Bruyn had been murdered by a young man whom he had nourished and brought up. These Araoanese Christians were destitute of a pastor, and were in great distress. I visited two places where the greater number resided, and baptized there and at Chittagong seventeen more, making now a church of nearly one hundred members. I have recommended that brethren should invite you, for I know of no other brother who is so likely to be useful there as you are.

"The prospects of good are wonderful. They are all ripe for Christian instruction; and I should not wonder, if you go amongst them, but you will baptize hundreds before you die. . . .

"We hoped that brother Adam would have gone to Surat, but now there is no hope that our society will have a mission in those parts, and it is useless for you to stay alone, especially since the London Society are strengthening the Surat mission so much. You will, therefore, after receiving this letter, leave Surat as soon as is convenient.

and proceed to Serampore, and there we can consult respecting what is best to be done."

In compliance with these instructions Mr. Aratoon finally left Surat in October, with deep regret. "If," wrote he, "it is a difficult matter for a husbandman to leave a place where he has laboured six years, it is so with me at leaving Surat."

We know not what the results of

this effort may have been. The patient and faithful labourer, who is even yet living, though unable to engage in any active missionary work, was not permitted to reap any satisfactory fruits of his toil, but we believe that the day is coming in which he and the brethren who sent him to Surat will exult in what was done there by him for Christ, for they who sow and they who reap shall at last rejoice together.

ONE WAY OF MULTIPLYING MISSIONARIES.

We have learned, from various sources of information, that considerable anxiety prevails respecting the ultimate success of the scheme for "extending and consolidating the mission in India." Some are afraid lest the war should produce such an effect on trade and manufactures as seriously to affect the Society's income. Others lament that devoted men are not offering themselves for the work; and they are ready to conclude that the spirit of missionary enterprise is almost extinct. Another class say, Yes, but the funds come in as fast as brethren are prepared to go, and we must wait in faith and prayer on the providence of God, and not attempt, while using all proper means to accomplish what we deem to be necessary and right, to go faster than He permits.

Now to our mind there is much truth in all these representations even when taken separately; but combined together they make out a case which it would be well for all who desire to see the mission prosperous seriously to ponder.

But let us deal with one first. The greatest lack most assuredly is that of men. Though it was clearly stated at the outset, that perhaps some years would be required to carry the plan into full effect, yet it must not be forgotten that two years have already passed

away, and only about a third of it has been accomplished. So far this is a reason for gratitude. It is not all we could desire. But it is no reason for despondency; it should rather stimulate to fresh activity and zeal.

Suppose, now, that at this moment there were *ten brethren*, in all respects suitable in the judgment of those who would have to decide on their fitness, ready and willing to go forth, but they were in effect told, "gladly would we send you out, but our funds will not permit us." And suppose such a fact were communicated to the churches! Doubtless a liberal response would at once be made. Donations would be freely offered. Perhaps present annual contributions would be raised to a larger amount, and many would be promised by those who now only give occasionally.

"Would that such a spectacle were before us"—is the thought, perhaps, of every one who reads these lines. That would, we think, rouse the churches. Is there any hope that such a state of things may come to pass? The facts we are about to mention may furnish some reply to the inquiry, as well as illustrate the topic at the head of this article.

A correspondent of the *Macedonian*, a religious journal published at Boston,

United States, and edited for some time by the late lamented Mrs. Judson, in suggesting how missionaries may be multiplied, communicates the following interesting statement:—

“A few weeks ago I happened to meet a presbyterian minister, who, twenty years before, had been my classmate in the theological seminary. I knew that as a student he had felt a deep interest in the subject of foreign missions, and that he would have gone forth to spend his life in preaching the gospel to the heathen, had not providential circumstances seemed to stand in his way; and I was now curious to learn whether years of pastoral labour at home had in any measure diminished his interest in the work abroad. He assured me that this was not the case.

“Facts, however, speak louder than words; and though I had not the slightest reason to doubt his word, I naturally inquired if his congregation showed much of a missionary spirit, on the principle of ‘like people like priest.’ He told me that seven members of his church, male and female, were now in the foreign missionary field, and that two others, now engaged in theological studies, were about to embark in the same cause.

“It was not necessary after this to say anything about pecuniary contributions, because a parent who gives his children, and a church which gives its members, to the work of missions, will not be slow to contribute money to the same object. If they give the greater they will certainly not withhold the less. On this point, therefore, it did not occur to me to interrogate the brother.

“I did ask him, however, what particular means he employed to keep up the missionary spirit of his church high enough to produce such results. His answer was, that his only means were of the ordinary kind; but that he seldom preached a sermon in which

he did not take occasion to hold up the subject of missions, in some one of its aspects, to the view of his people.

“The answer did not surprise me. The bible is so full of the subject, that no minister who faithfully declares the whole counsel of God can do otherwise than make it prominent in the ministrations of the pulpit; and when a minister does this, many of his young people may be expected, almost as a matter of course, to become missionaries.”

Now here is a plain and scriptural way laid open for the accomplishment, of perhaps the most important part, of the great purpose before us. We know there are many pastors who never omit bringing the subject before their people *every Lord's day*, “either in the hymns, in prayer, or in the sermon.” They know the result. Their people are brought up to a healthy tone of feeling respecting missions, and to a regular conscientious habit of generous giving. The consequence is, that the church becomes what it ought to be, a missionary organisation—not merely to help missionary societies to send the gospel to the heathen—but to diffuse its influence all around.

But we ask in all seriousness, and we suggest the inquiry without wishing in any way to cast reflections, is the practice habitual and universal? If not, ought it not to be? Would not every interest and purpose for which a church of Christ exists be promoted if it were? Is it unbecoming in us to press this matter upon the brethren, and to press it with earnestness? We do it with all respect, for we desire to work with them in a spirit of most affectionate confidence and cordiality, a desire which we believe they reciprocate most heartily. We should be deeply grieved, therefore, to say or do anything which should in the least degree disturb this harmony of feeling.

Surely then the mode of proceeding suggested by the writer whose communication has been incorporated with this paper, is worth a trial. In those cases where the claims of the missionary enterprise in all its length and breadth, for home as well as the world, has only been *occasionally* pressed upon the churches, a regular systematic advocacy of them, or at least an advertence to them, in the manner already set forth, could not fail of doing great good. That we all, even the most zealous and liberal, need to have our hearts and minds brought into contact with these solemn requirements, none will deny. But to quicken the slothful, animate the indifferent, liberalize the selfish, save those who are in danger of becoming worldly in their spirit, is one

great end of the ministry, and a noble end, worthy of the talents, devotedness and zeal of every Christian pastor.

Nor will his ministrations be less effectual to the conversion of souls, God will bless such a ministry, and bless a church which enjoys and appreciates it. Amidst the turmoil and noise of war, the anxiety caused by the present state of public affairs, the distresses springing from depression of trade, the Christian will find solace and comfort in the thought that he is really living for God and the good of souls. Habitual devotedness to this object will not only bring to their remembrance the words of the Lord, but give them to feel their truth, "It is more blessed to give than to receive."

FOREIGN INTELLIGENCE.

INDIA.

Since our last publication two letters have been received from Mr. Underhill, dated Nov. 4 and 17, from which the following intelligence is gathered. The day after his arrival he had the pleasure of seeing all the Calcutta brethren, and welcoming the missionaries Gregson, Martin, and Anderson, who had enjoyed a pleasant voyage, and appeared improved in health by it. He took the earliest opportunity of a conference with the former to lay before them his instructions, and in a frank and open manner explaining what required verbal explanation. As some apprehension existed in their minds as to the object sought to be secured, from an unfavourable impression received of the work of the American deputation, such a course was both kind and manly. It at once secured the confidence of the brethren, who manifested a cordial spirit, and will give their hearty co-operation to carry out the plans suggested by the Committee.

Mr. Underhill has had, ere this, an opportunity of meeting nearly all the brethren in

Bengal, as the Association which usually meets in February had been called together for December to assemble at Serampore. Of that meeting the next mail will bring us some account. By this time we hope our brother has pretty nearly accomplished his visit to the churches in Bengal. In March and April he will be occupied with the affairs of the press; in May he intends to proceed to Ceylon; and during the autumn of the present year ascend the valley of the Ganges to the stations in the north-west provinces. This plan may be modified by circumstances, but in the main we have no doubt it will be ultimately carried out.

We are sorry to learn from those letters that the poor people at Comilla, in the Chittagong district, who were formed into a church some three years ago under circumstances the most interesting, have had to suffer great persecution. Their land has been claimed by a resident proprietor, and the agents of the government too; and in one of those riots, common in Bengal in such cases, and which remind us strongly of the state of things in Ireland some few years

ago, their houses have been burnt down, and they have been scattered in all directions. Some fled to Chittagong; others took refuge in the houses of people who took compassion upon them. Mr. Bion has paid them a visit from Dacca, and found them in a most deplorable state, wanting everything, and but scarcely able to maintain their adherence to the truth. He found, however, a great desire generally for the gospel. The new magistrate also seemed inclined to do justice in this distressing case. At the close of these interesting letters, Mr. Underhill adds, "On the whole my anticipations as to the work of God in India are of an encouraging kind. The missionaries have many causes of discouragement, and many obstacles to contend with; but after listening to them, I am convinced that the causes for gratitude predominate. The testimony is uniform from missionaries and native preachers alike, that the grasp of idolatry is loosening, that the people are not attached to their idols from preference, but worship them from mere habit, custom, and dread of change. Multitudes despise them, while they are unwilling to expose themselves to reproach or persecution. Prayerful, faithful labour will surely meet with its reward."

From a letter received from Mr. Underhill, just as the Herald is going to press, we learn that our esteemed friends, Mr. and Mrs. George Pearce, with Miss Packer, reached Calcutta in safety on the 30th of November. They were in excellent health, and had a very good passage.

Dacca.—Mr. Robinson writes, under date of Nov. 8, as follows:—

"We have had encouragement in our work, and additions to our church and to the number of inquirers. At the present moment we have three Hindoos who have abandoned caste, and are candidates for Christian baptism. May the Spirit of grace render them sincere disciples of the Lord Jesus!

"It is true we have had disappointments; but disappointments do not justify desisting from labour. It is our duty to sow the seed. The harvest will arrive at the time appointed by the Father. The people of Dacca are not so hopeful as those of the district, who are poorer and more ignorant; but they are neither so bigoted against the truths of the gospel."

BEERBOOM. — Mr. Williamson writes under date of August 26th:—

"In the early part of the year I baptized one young man, of Christian parentage, who, subsequently to his baptism, was admitted to the fellowship of the church. One or two others, my own children, are expected to come forward as candidates for baptism, who are now kept back by apparently unnecessary scruples as to their fitness for making a public profession of religion.

"Our people are in the habit of attending public worship and ordinances with very creditable regularity. Their conduct is for the most part consistent with their profession. Public worship is conducted daily, at which after singing, a portion of scripture is read, and if necessary explained, a brief exhortation being added, and concluding with prayer. We have public service twice on the Lord's day, together with bible classes and sabbath school.

"Hindoos and Mussulmen are addressed daily, both at home and abroad, to whom tracts and portions of Scripture are given. We have one English and two Bengali schools supported by local contributions. In all the schools the scriptures are read and explained, and the sense given to me at the end of the month, in answer to questions put to the pupils at the examinations. Grammar, geography, natural history, and the elements of natural philosophy, are also studied. Though some manifest dislike to our religious books, especially the bible, none object to read them, while others appear to like the gospels, and to believe on Him who is the great subject of them. A boy died last year whom I did not see in his last illness, but who was, his class-mates told me, a believer in Christ."

We have been favoured with the perusal of a letter from a soldier in the 31st regiment stationed at Meerut, and the extracts which we subjoin cannot fail to affect the reader deeply. There is much in them to awaken grateful surprise, while they show what private Christians may do, even though they are soldiers, in a heathen land. Indeed, more of the same sort of activity *at home* would produce similarly gratifying results. After giving an account of the fearful mortality among the troops, and especially among their wives and children, so that if any one day passed without some one being buried, "the men would say as if with wonder, What, no funeral to day; no one dead!" he goes on to remark,—

"I am highly privileged here. There is

not an evening in the week but we meet together. We do feel such an outpouring of the Spirit, and such large measures of his grace. *There are no missionaries in this district.* All are in utter darkness, bowing down to wood and stone. Since we have been in Meerut, there have been by our assistance, and by that of the blessed Spirit, about *one hundred and fifteen* turned Christians. Blessed be God, they are going on their way rejoicing.

"I and several of my companions have learned a good deal of the Bengal language, and duty being light we have a good opportunity of going into the markets among the natives, and preaching the unsearchable riches of Christ. May God help me to be more and more in earnest.

"Wherever I go I am resolved to tell the story of the cross. I am a happy man, happy in the love of God. Yet I feel I have not been faithful to the grace given me, for had I been my peace would have flowed like a river, and my righteousness abounded as the waves of the sea. But I am thankful for what I do enjoy. May God help us, dear brother, to make preparation for the journey before us, and after we have done may we be brought safe to heaven."

CEYLON.—We regret to learn by last advices that Mr. Allen's health, which of late has been much interrupted, is in a somewhat precarious condition. He himself, at last, seems convinced of the necessity of a change. Dr. Elliott, "the gratuitous medical attendant of our missionaries," and a kind and constant friend, has very strongly urged his opinion to the same effect, informing the Committee that unless Mr. Allen return to Europe, for a time, his constitution will be so impaired as to be past recovery; but that a speedy return to a colder climate may re-invigorate him, and prolong his usefulness for many years. Under these circumstances the committee at once directed a letter to be forwarded to Mr. Allen, desiring him to take immediate steps to return to England. This he will doubtless do sometime perhaps in May. We earnestly hope that the voyage

and a residence here may prove most beneficial to Mr. Allen, whose labours in Ceylon, for the last eleven years, have been arduous and incessant.

WEST INDIES.

The recent accounts from the West Indies have not been quite so sad as some from which we have lately extracted articles of information. The cholera, though not raging with so much violence, either in Jamaica or Trinidad, as formerly, has not yet passed away. But amidst the affecting scenes of sorrow and death around them, the brethren have been cheered by considerable additions to their churches, the restoration of backsliders, and increasing numbers of inquirers. Mr. Capern has been again called to suffer from severe illness, greatly interrupting him in his work, but when he last wrote he was fast recovering. It seems, however, clearly necessary to take some steps to relieve him of a portion of his responsibility and toil. Mr. Law too had been ill, more from over exertion and anxiety during the visitation of cholera, than from any attack of that disease or fever. But ere this, we trust, these honoured brethren are restored to their wonted vigour. We are happy to learn that Mr. Millard has derived great benefit from his visit to Europe, though his future movements have been rendered anxious and perplexing by the very afflicted state of one of his children.

We are glad to announce the safe arrival in Jamaica of the Rev. S. Hodges, Mrs. Hodges, and their two children, Mrs. Knibb, and two daughters, Miss Simonds, Miss East, and the son of the Rev. J. E. Henderson, who sailed from London in the *Calypso*, on the 21st of October. They reached Jamaica on the 7th of December, after a pleasant voyage of thirty-eight days from the Downs.

HOME PROCEEDINGS.

Most of our friends are aware that during the past six months the committee have had under their serious consideration the despatch

of the directors of the East India Company on the subject of education. It is proposed in it, among other things, to give "grants in

aid" to all schools, without regard to sect or party. The conditions on which such grants are to be given are two; first, that a good secular education be imparted, on the principles of European knowledge and science, and secondly, that the schools be open to the visits of a government inspector.

The question naturally arose, what course the society should take in this matter, and what course it should prescribe to the missionaries. These questions have not been decided hastily. They have had the attention of the committee at *three* of its quarterly meetings. We are happy to place the result before our readers, and we take the earliest opportunity of doing so, partly because frankness on such a subject will be appreciated by them, and partly to prevent any misconceptions getting abroad respecting the matter. The views of the Committee on the great question itself, and also of their duty in regard to the missionaries, or how far they consider they ought to legislate for their honoured brethren, will be understood from the document which is subjoined:—

CIRCULAR.

From various communications addressed to you during these few past years, you will have observed how deep and lively has been the interest of the Committee on all educational movements. They have regarded them as not only among the best means of promoting the social and intellectual improvement of the heathen, but also of facilitating the spread of the gospel throughout the mission field.

2. It has been, as you are aware, the uniform practice of the society to rely on the voluntary principle for the support of *all* its operations. But when a doubt was expressed some three years ago, whether this practice had not been departed from in some few instances, the Committee resolved that a circular should be sent to every missionary, inquiring whether any of the society's schools had been aided by grants from colonial governments. They found from the replies to this circular that in no instance but the Benevolent Institution, Calcutta, on other grounds an exceptional case, had any such grants been received during the previous ten years, the period to which the inquiry was limited.

3. On a further consideration of this important subject, the Committee deemed it desirable to place on record, in an explicit form, their views upon it, and for that purpose passed, in January, 1852, the following resolution:—

"That in the opinion of this Committee, it is inexpedient, and inconsistent with our principles to accept government or other state grants for religious purposes, the purposes of religious education included. It is therefore an instruction by this Committee to our brethren, that, in all their arrangements they act on this principle, as the only one which can commend their efforts in the department [of education] to the sympathy and support of our churches."

4. The recent despatch from the directors of the East India Company to the government of India, on the subject of extending education in that country, has led the Committee to resume their deliberations on the whole question. The great importance of that despatch has led the Committee to give to it their most serious consideration; and they lose no time in communicating to you the result at which they have arrived.

5. The scheme put forth in the despatch is so far in advance of anything which has emanated from the Indian government, that it may fairly be regarded as a proof of their present enlightened policy, and their desire to promote the social and political advancement of the people.

6. But while the Committee are desirous to do justice to the merits of this measure of the Indian government, they do not forget that the education to be promoted by it is wholly *secular*. The education which the society aims to impart is *religious*. They have therefore carefully considered those clauses of the despatch which contemplate "grants in aid" to "institutions under the superintendence of different religious bodies and missionary societies," and as the result of that consideration they feel bound to adhere to the resolution of January, 1852, and consequently, as the executive of the Baptist Missionary Society, they can neither accept nor administer such grants.

7. The Committee are, however, fully aware that a difference of opinion on this point exists, not only among themselves and their constituents, but also among their honoured missionary brethren. The decision of the Committee has not been, consequently, arrived at without anxiety. They regret that the funds of the society will not allow of any adequate support to education in India. They fear that not more than one out of every twelve hundred of the population can be found in the mission schools existing there, and that not more than one in a hundred of the people can even read, though the desire for knowledge is intense and widely diffused. But they cannot depart from the principles here laid down.

8. At the same time, with a view to the guidance of those of our missionary brethren who do not concur in the views entertained by the Committee, I am directed by them to state, that while they would not feel justified

in interfering with the exercise of their Christian liberty, by interdicting such missionaries from the acceptance of government grants for schools, it must be distinctly understood that, whenever, in the exercise of such discretion, the aid of government is sought, the schools so sustained cannot, in any instance, or under any circumstances, be considered the society's schools, or reported in its proceedings.

This letter, having been read and approved by the Committee, will be regarded as their communication to you on the important question to which it relates. Trusting that in all your labours you may largely enjoy the divine blessing,

I am, &c.

The Committee have not been unmindful of their pledge to use every effort to carry on the project to strengthen and enlarge the mission in India. They have recently appointed a sub-committee to consider and report on the best means of recalling the attention of the churches to the resolutions passed two years ago, and more especially of those churches who have hitherto done little or nothing to aid them in this object. As soon as the Committee have finally decided on the course to be pursued, our friends will be sure to hear of it. Meanwhile, we hope that without any direct appeal being made to them, the churches who have not materially helped in this movement will do so without delay.

The meetings held during the past month have not been numerous, at least so far as we know. Mr. Trestrail and Mr. Makepeace have been the deputation to Oxford, Abingdon, Chipping Norton, and Banbury, the latter going thence to Windsor, Staines, Wraysbury, and Datchet, in which latter places he was joined by Mr. Bowes; and Mr. Millard has visited Faringdon and Coate.

We regret to learn that the appearance of the outside of the *Juvenile Herald* does not satisfy our young friends. We confess that it does not satisfy us; but whether it shall have a coloured wrapper or not, is a question of *some shillings a thousand*; and as the wrapper is not a part of the book itself, but thrown away in the binding, we would kindly ask our young friends whether they care about the mere appearance of the *outside* month by month, when by using the present form so large a sum is saved to the society and the cause which they themselves wish to promote. We shall feel particularly obliged if the teachers in our various schools will kindly explain this matter to the children, for we are sure if they will do so, the children have enough of good sense and good feeling to say, We don't care about the outside if the *inside* be good, especially as a large sum is saved every month to the mission.

ACKNOWLEDGMENTS.

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

The Ladies' and Juvenile Missionary Working Societies, Union Chapel, Manchester, for a box of clothing, for *Africa*;

The Juvenile Missionary Society, Hampstead, by Miss M. J. Wilkin, for a parcel of clothing, for *Africa*;

Mrs. Clarke's class, Sunday School, Vernon Chapel, for a box of clothing, for *Rev. J. Smith, Chitoura*;

Girls of Sunday School, Camberwell (Rev. Dr. Steane's), for a parcel of clothing, for *Rev. A. Saker, Africa*;

Friends at Oxford, by Mrs. W. P. Bartlett, for a parcel of clothing, for *Rev. A. Saker, Africa*;

Mrs. Cooke, for a parcel of magazines;

A friend, anon., for a parcel of magazines.

FOREIGN LETTERS RECEIVED.

ASIA—CALCUTTA, Gregson, J., November 5;
Thomas, J., Nov. 8 and 18, Dec. 4;
Underhill, E. B., Dec. 2.

COLOMBO, Allen, J., Nov. 10; Elliott, C.,
Nov. 11.
CUTWA, Supper, F., Nov. —.

DACCA, Robinson, R., Nov. 8.	CALABAR, East, D. J., Dec. 13 and 22.
DINAGEPORE, Smylie, H., Nov. 7.	KINGSTON, Oughton, S., Dec. 26.
INTALLY, Underhill, E. B., Nov. 4 & 17.	MONTEGO BAY, Henderson, J. E., Dec. 20.
KANDY, Davis, J., Dec. 11.	MOUNT CAREY, Hewett, E., Dec. 4.
MONGHIA, Parsons, J., Sept. 28.	MOUNT NEBO, Gordon, J., Nov. 27.
NEWERA ELLIA, Davis, J., Nov. 23.	STEWART TOWN, Hodges, S., Dec. 21.
POONAH, Cassidy, H. P., Nov. 13.	WALDENIA, Gould, T., Dec. 25.
SERAMPORE, Trafford, J., Nov. 17.	TRINIDAD—PORT OF SPAIN, Inniss, A., Dec. 10; Low, J., Dec. 10.
HAITI—JACMEL, Webley, W. H., Dec. 27.	
JAMAICA—BROWN'S TOWN, Clark, J., Dec. 26.	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1854, to January 20, 1855.

	£ s. d.		£ s. d.		£ s. d.
<i>Annual Subscriptions.</i>		Oiney—		Woolwich, Queen Street—	
Jackson, Mr. Reigate ...	5 0 0	Collections.....	10 2 0	Sunday School, by	
Do., for India	5 0 0	Contributions	2 8 1	Y.M.M.A., for Chi-	
Moore, Mrs.	2 2 0	Do., for Native		toura School	10 0 0
Do., for Africa	1 0 0	Preachers	0 8 5		
<i>Donations.</i>				LANCASHIRE.	
Alexander, J. W., Esq.	5 0 0	CORNWALL.		Liverpool—	
Anon, S. and H.....	14 13 4	Camborne—		Ladies' Negroes' Friend	
Benham, Mr. John, jun.,		Anon	0 10 0	Society, for Jamaica	
for West India Cholera		Redruth—		Normal School	5 5 0
Fund	0 10 0	Anon	1 4 0	Do., for Mrs. Hewett,	
Bible Translation Soci-		DERBYSHIRE.		Mount Carey	2 0 0
ety, for Translations	200 0 0	Swanwick—		Manchester, on account,	
Hanson, Joseph, Esq.,		Collection	4 12 6	by Thomas Bickham,	
for West India Cholera		DEVONSHIRE.		Esq.....	300 0 0
Fund	1 0 0	St. Hill, Keptishere—		LEICESTERSHIRE.	
Jacobson, Miss, for Ja-		Collection (part)	2 10 0	Husbands Bosworth—	
maica Special Fund	1 1 0	DORSETSHIRE.		Contributions, by Mrs.	
Do., for Colonies	1 1 0	Poole—		A. Barfoot	1 0 0
T. S. B.	0 5 0	Contributions, for		Less over-remitted in	
		Native Preachers...	1 4 11	last account	0 3 0
<i>Legacies.</i>		ESSEX.			0 17 0
Miles, Rev. Jas. Edward,		Sible Hedingham—		Leicester—	
late of Bristol	40 14 1	Contributions, by Sun-		R	20 0 0
Scott, Miss Agnes, late		day School Teachers	0 12 0	LINCOLNSHIRE.	
of Perth	8 10 0	HAMPSHIRE.		Limber—	
LONDON AND MIDDLESEX		Broughton—		Contributions, by Mrs.	
AUXILIARIES.		Contributions, for		Maddison	1 3 6
Bloomsbury Chapel, by		Poonah Chapel	1 2 0	NORFOLK.	
Mr. E. Powtress	6 9 8	Long Parish	2 3 6	Norfolk, on account,	
Brixton Hill, Salem Chapel—		HERTFORDSHIRE.		by Mr. J. D. Smith ...	100 0 0
Millar, W. H., Esq....	10 0 0	Hemel Hempstead—		NORTHAMPTONSHIRE.	
Highbate—		Collections.....	7 11 1	Cilpstone—	
Contributions, by Miss		Contributions	6 9 4	Proceeds of Lecture by	
Hatch	2 15 7	Do. Juvenile	2 4 5	Rev. E. T. Gibson	2 1 3
Walworth, Hornley Street—		BUCKINGHAMSHIRE.		Creaton—	
Sunday School, by		Cotton End (molety)...	6 10 0	Proceeds of Lecture,	
Y.M.M.A., for Ka-		BUCKINGHAMSHIRE.		by do.	0 11 3
lowalagoda School,		Cheabam—		NORTHUMBERLAND.	
Croylon	2 14 0	Contributions, for		North of England Aux-	
BERKSHIRE.		Native Preachers ...	1 12 10	iliary, on account, by	
		Crendon—		Mr. H. Angus	40 0 0
		Contributions, by Mrs.		NOTTINGHAMSHIRE.	
		Rose	1 3 8	Newark—	
				Collection	3 10 6
		KENT.			
		Ramsgate, on account...	16 0 0		

£ s. d.		£ s. d.		£ s. d.	
New Basford—		Bury St. Edmunds, Continued—		NORTH WALES.	
Collection	5 0 0	Proceeds of Fancy- work	3 6 9	DENBIGHSHIRE—	
Nottingham—		Clare—		Llansilin, Moelfre—	
Collections—		Contributions	3 1 6	Collection	2 6 0
Derby Road	17 4 5	Earl Soham—		Contributions	4 5 0
George Street	20 18 8	Collection	0 15 3		
Park Street	2 9 0	Contribution	0 10 0	Less expenses	6 11 0
Public Meeting	5 4 11	Grundisburgh—			0 0 4
Contributions	49 1 7	Collection	1 16 6		
Do., Sunday School, Park Street	1 13 6	Contribution	1 0 0		6 10 8
Do., do., for <i>Jessore</i> School	5 0 0	Ipswich, Stoke Chapel—		MONTGOMERYSHIRE—	
Do., do., George Street	4 14 3	Collection	12 6 4	Newtown—	
Southwell—		Contributions	16 11 3	Contributions, by Mrs. Morgan, for <i>Ceylon</i> School	
Collection	3 16 0	Do., Juvenile	9 10 0		5 0 0
Contributions, Sunday School	0 8 6	Otley—		SOUTH WALES.	
Woodborough—		Collection	3 11 7	GLAMORGANSHIRE—	
Collection	2 5 0	Contributions	0 12 6	Bridgend, Rubama—	
		Somerham	0 9 3	Collection	1 0 0
		Stoke Ash	3 0 6	Do., Culeston	0 5 0
		Sutton	1 0 4	Contributions	0 15 0
		Walton	1 0 0		2 0 0
	121 6 4			Less expenses	0 1 0
Less expenses	4 11 7	Acknowledged before and expenses	99 9 2		1 19 0
	116 14 9		63 5 8		0 15 0
OXFORDSHIRE.			30 3 6	Graigarw, Zoar	
Milton—		SUSSEX.		Maesteg, Bethania—	
Collection	2 18 10	Brighton—		Collection	1 0 0
Contributions	1 8 11	Collection	7 15 5	Maesteg, English Church—	
Proceeds of Tea Meet- ing	2 13 5	Do., Public Meeting	3 4 0	Contributions	1 0 0
		Contributions	17 13 9	Pembrokeshire—	
		Do., Sunday School	1 12 7	Middlemill—	
				Collection	12 6 8
Less expenses	0 0 10		30 5 9	SCOTLAND.	
	7 0 4		1 14 0	Mey	
			28 11 9	Sunday (Kirkwall, Orkney)—	
SUFFOLK.				Leslie, Mr. Robert ...	
Bardwell	0 15 0	WILTSHIRE.		IRELAND.	
Beccles—		Salisbury—		Waterford—	
Collection	5 12 11	Lindoe, Mrs.	1 1 0	Contributions	
Contributions	2 9 1	YORKSHIRE.		3 0 8	
Bildestone—		Rawden—		FOREIGN.	
Collection	3 6 0	Collection	2 1 6	JAMAICA—	
Sunday School	0 11 6	Contributions	5 10 1	Mount Nebo—	
Botesdale	1 9 2			Sunday School, for <i>Africa</i>	
Bury St. Edmunds—					1 3 7
Collection	7 11 0				
Contributions	10 6 6				
Do., Juvenile Asso- ciation (moiety) ...	2 16 5				
Do., Sunday School	4 9 2	Less expenses	7 11 7		
Do., Young Men's Bible Class	1 10 8		0 9 1		
			7 2 6		

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