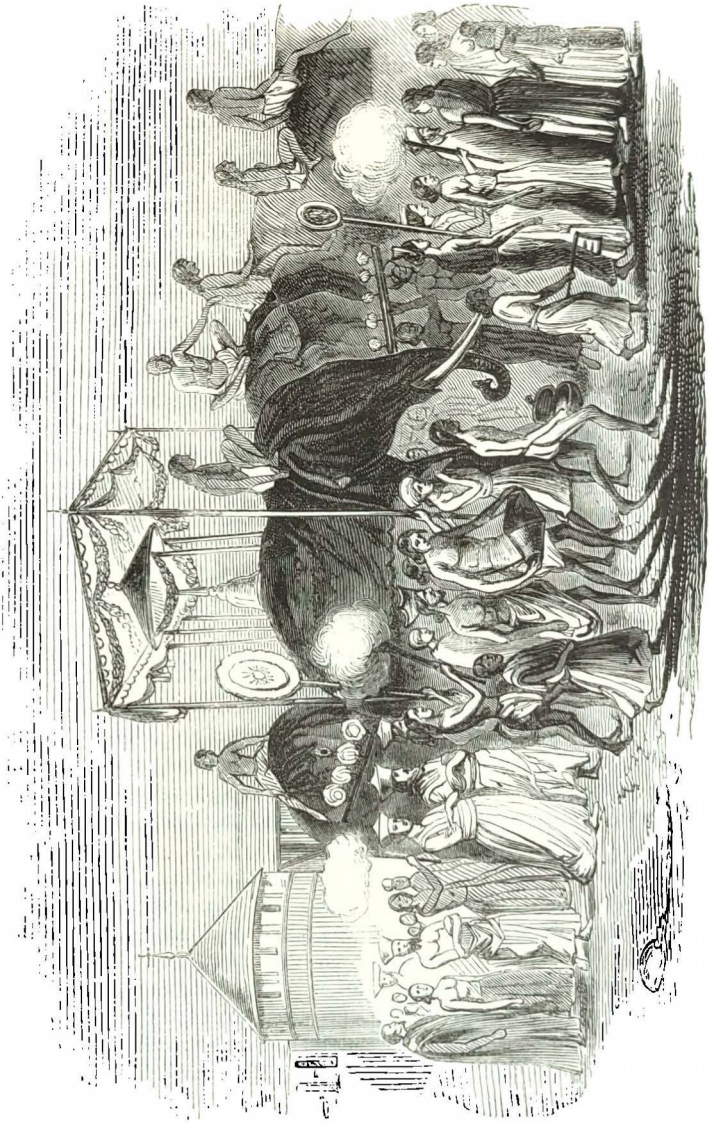


THE MISSIONARY HERALD.



PROCESSION OF THE GODDESS KALI.

PROCESSION OF THE GODDESS KALI.

THIS greatest festival in the Hindoo Calendar continues fifteen days. Numbers of people flock from the adjacent towns to behold the revolting cruelties which the devotees exercise on their bodies. Although the English government has obliged the natives to remove the scene of these barbarous ceremonies outside the town, numbers of Europeans, drawn by curiosity, approach the gates, where a poor creature, intoxicated with arrack and opium, is suspended by iron hooks in his sides, and throws down to the excited multitude the flowers from his wretched crown. Kali is the most terrible of the Hindoo deities—she only delights in carnage, and drinks the blood of her enemies. She is represented as having four arms, holding a sword in one hand and the head of a giant in the other; the other two hands are open. Two corpses are hung from her ears as ornaments; a long necklace of skulls reaches to the breast; her hair touches the ground; on her ancles are bracelets composed of giants' hands: in a word, all that can be conceived as

hideous is concentrated in this monstrosity. She is said to have killed the giant Ravan, who had 1000 heads, which means, he possessed an army of 1000 men. Killing a tiger procures 100 years indulgence from the goddess: a lion, a deer, or a man, secures ten times as much. The blood of three men slain at once propitiates her for 100,000 years.

This goddess has for her followers the Thugs, an organized society of assassins, who make murder a science, and even a religious duty. The origin of this community is not known. "As late as 1810," says Mr. Warren, "their existence was unknown, both to native governments and European conquerors. Between 1816 and 1830, many bands of them had been taken in the act and punished; but up to the latter period, all the revelations made by experienced officers seemed too monstrous for belief; and yet for half a century, this social plague has devoured the population from the Himalaya Mountains to Cape Comorin, and from Cutch to Assam."

HISTORY OF THE BOARDING SCHOOL FOR NATIVE GIRLS, AT COLOMBO, CEYLON.

IN Ceylon, as in other eastern countries, women occupy a very degraded place in the social scale. They are, for the most part, denied access to the very limited amount of knowledge open to the men, and, accordingly, the ignorance of these wretched females is even grosser than that of the other sex. Though they are by no means destitute of intelligence and feeling, their understandings are so absolutely unfurnished, and their morals so debased, that they are totally unfitted to discharge the solemn responsibilities of the several relations of life they are called to sus-

tain. They have neither the intellectual attainments, nor the moral power, requisite to self-government, but are the mere creatures of impulse and instinct.

The contemplation of their sad condition, and the consideration of the good that must certainly be effected upon the great mass of Singhalese society by the influence of well-trained and pious women, exhibiting the domestic and social virtues in the various offices of life, excited Mrs. Davies, wife of the late Rev. Jacob Davies, baptist missionary in Ceylon, to seek effectual

means for raising the standard of female character in the island. It had been found exceedingly difficult, and almost impossible, to counteract, by education in a day-school, the pernicious influences of immorality at home; and no other mode of dealing with the evil could be suggested, more likely to succeed, than to withdraw the pupils from home-training, until the first principles of truth should have gained firm root, or maturity of age should have precluded further school instruction.

There were many obstacles to be surmounted in carrying out the plan. Funds had to be provided independently of the Missionary Society. The apathy and prejudice of the natives had to be overcome. A people, entertaining so mean an opinion of woman, would brand the attempt as novel and intrusive. Nor would men, so sensitive to the distinctions of rank, approve of the mixture of castes that must necessarily occur in a Christian boarding-school. These difficulties, with very many others, which it is not necessary to specify, might have daunted a less determined or a less benevolent mind, but the originator of this institution met them with a practical faith that ensured success.

Having obtained from the Female Education Society a grant of clothes, which were sold in Ceylon for £50, she at once announced her intention of taking a few girls to board and educate, hoping to obtain subscriptions in the island sufficient to enable her, assisted by occasional contributions from England, to defray the current expenses. It was not without urgent persuasions that some of the natives were induced to avail themselves of the opportunity afforded them, and the limited number of twelve pupils was gathered around their Christian teacher.

[From 1846 to 1849, the school continued, with a temporary interruption

occasioned by illness, under the fostering care of the enterprising lady from whose efforts it sprung. At the latter date, however, in consequence of the death of Mr. Davies, and the removal of his widow to England, the management devolved on Mrs. Allen, who had been previously engaged in missionary school work at Kandy, the native capital of the island.

The funds at that time were in a very low state, and the prospect of a serious deficiency in the annual income was very depressing to the new manager. By considerable efforts there was, however, soon collected an amount sufficient not only to meet the apprehended deficiency, but also to warrant an extension of the advantages of the school to a larger number. Fifty pounds were received in donations, while thirty pounds were contributed by persons willing to become regular subscribers. In conjunction with these exertions in the island, an appeal was made to friends at home. This appeal was generously responded to by a gentleman in London, who offered to give £35 per annum, provided that the like sum should be raised by some other party in England. The challenge was nobly accepted by the New Park Street Sunday School, Southwark, and for four years £70 have been annually received from these two sources. Thus the pecuniary difficulties were removed by the kind providence of God, and to the present time the school has been sustained with no other additional aid than the money realized by the sale of articles occasionally forwarded by working societies. The total annual cost of the institution is now about £140. For this sum twenty-five girls are boarded, clothed, and educated, so that the expense of each girl is on the average nearly £6.

The course of intellectual training includes reading, writing, geography, and arithmetic, all taught in Singha-

lese; and the reading and writing of the English language. An acquaintance with English may be thought by some unnecessary to native females, but it is, perhaps, the most valuable acquisition of an intellectual kind they make. It not only excites the *respect* of the natives, but procures for the young people more important situations when they go out into life; and both these circumstances increase their influence for good. It also throws open to them the riches of the English literature—a great gain to persons who would otherwise have recourse to the foolish tales and wanton songs which make up the staple of the compositions that exist in the native language. The Singhalese books available for the improvement of the mind are, indeed, so few, that the school itself can scarcely be supplied. The books in use, beside the bible, which of course is made the chief, are translations of valuable English works, as “Barnes’s Notes on the Gospels,” “The Pilgrim’s Progress,” “Peep of Day,” and “James’s Anxious Inquirer.” The girls have also a “History of Daniel and Joseph” in rhyme, of which they are extremely fond, and which they chant in a very interesting manner. Most of the translations are the productions of the Singhalese Tract Society, and the credit of them principally due to the laborious and enthusiastic energy of Mr. Murdock, the secretary of that society. May such labourers be greatly multiplied!

In addition to the foregoing intellectual and moral training, the girls are carefully taught to sing; an exercise which adds to their pleasure, and renders them useful auxiliaries in the public praises of God. Sewing and crochet-work receive considerable attention. Nor is their employment upon fancy work to be deemed injudicious. The articles made during school-hours are sold for the benefit of the school

itself, while those which are the voluntary product of the hours allowed for recreation, go to procure a little pocket money, the expenditure of which serves to form the judgment and to develop moral feeling. It may be also observed that many of the girls, after leaving the school, either entirely earn their subsistence, or obtain larger salaries by this sort of work.

One other thing, to which great prominence is given in the Colombo school, and the introduction of which into English schools has begun to be generally discussed, consists in the employment of the girls in household arts, including the preparation of their own food. A good training in these matters would, without doubt, increase the happiness of English homes. In Ceylon it is almost indispensable. So loose are the ideas of the natives in reference to the marriage relation, especially in that part of the country which remains under the Kandyan law, that a failure in domestic arrangements would not only, as among Europeans, seriously diminish the comforts of families, but probably lead to a dissolution of the marriage compact.

But in every institution, not directly ordained by God, it is right that the judgment should be determined by the results. Wherever we have His distinct injunction, we must go on in spite of continued disappointments; but where we have not, we ought to suspect a want of wisdom, unless there be a result corresponding in some measure to the expectations cherished. Has, then, the Colombo school been successful? The writer thinks that it has—that it has, in fact, rather exceeded the fair expectations of the first promoters.

Instead of having to urge parents to send their children, as was formerly necessary, the applications for admission are now so numerous that, if funds and accommodation could be provided,

the present number could be immediately doubled. And so great is the confidence now felt by the people in the management of the school, that on two occasions children have been left by their dying parents to the care of Mrs. Allen, the superintendent. Out of fifty girls that have enjoyed the discipline of the institution, several have become ayahs, or nurse-girls, in European families; and these have shown themselves to be so far superior, both in ability and character, to the servants generally met with in the island, and have consequently earned so good a reputation that, as often as others of the girls are fit for service, they are eagerly sought after. Several have given evidence of serious impressions, and though not avowedly pious, have sustained persecution rather than ally themselves with catholic and heathen superstitions. Eight have been added to the churches by public baptism, and four are employed as teachers of schools in the villages. The aid afforded to the various preaching and school stations, by the dispersion among them of these well-educated females, is most valuable. It is a truly gratifying fact, that notwithstanding the numerous temptations to which, in such a land, they must be exposed, only one of the fifty is known to have openly forsaken the paths of virtue.

Nor are these happy results, as it may be easily supposed, to be traced to severity of discipline. On the contrary, during the ten years that have passed since the establishment of the institution, no harsher means of correction have been employed than gentle admonitions and reproofs. As a pleasing proof of the affection generated by such treatment, it may be mentioned that on one occasion the girls spontaneously, and without the knowledge of their teacher,

purchased out of their private earnings a pair of gold spectacles, to be presented to Mr. Allen as a mark of their respect. They are also disposed to give freely of their little earnings to the collections that are made in the place of worship to which they are regularly conducted.

All who have visited the school have been delighted with it. Testimonies to this effect might be produced in abundance. Not only have the clergy and laity of nearly all denominations contributed to its support, but persons in the highest position in the island have sanctioned it by the expression of their approval, and by regular subscriptions. It may suffice to mention the names of Lady Anderson, the late governor's wife; Lady Oliphant, the wife of the Hon. the Chief Justice; and Mrs. Selby, lady of the Hon. Henry Selby, Queen's Advocate.

Mrs. Allen is now in England, and desires nothing more earnestly than that she may, on her return to Ceylon, have a wider sphere for her gratuitous labours. This cannot be secured without funds to meet the increased expense of board and clothing; and the foregoing statement has been drawn up, in the belief that many benevolent Christians in England would cheerfully help to furnish them. In the history of the school, no attempt has been made to stimulate the feelings to the prejudice of the judgment. It would have been easy to illustrate the narrative by romantic and interesting facts, but it is believed that enough has been said to excite that healthy feeling which is connected with genuine Christian principle, and which alone is likely to be regular and consistent in its action. Let the stewards of God's bounties be disposed to give liberally to God's work: "Freely ye have received, freely give."

THE CASE OF THE PERSECUTED CHRISTIANS AT BARRISAU.

OUR readers will remember that, early in the present year, we furnished them with the particulars of the cruel outrages which had been perpetrated on several members of one of the churches in Mr. Page's district. In subsequent notices we endeavoured to give an idea of the Zemindary system, to which public attention was called by Edward Corderoy, Esq., in his most able speech at the annual meeting at Exeter Hall.

In the conference of missionaries at Calcutta in August last, several papers were read by missionaries, not only on the Zemindary system, but also on that of Indigo Planting, and their effect on the social condition of the ryots. Meanwhile a resolution of the Committee expressing sympathy with their persecuted brethren at Barrisaul, and encouraging Mr. Page and Mr. Underhill to prosecute the suit on their behalf, had been sent out to them. A letter was also addressed to the editor of the "Friend of India," calling his attention to the subject, and requesting the insertion of the resolution. This request was kindly complied with, and accompanied with some forcible observations addressed to landed proprietors in Bengal, and warning them that now the attention of English Christians had been turned to the subject, it would not be allowed to rest.

Since then a sharp controversy has been going on in the newspapers. A deep and wide-spread excitement has sprung up. The administration of law has come under criticism; and the minute of the governor of Bengal, exposing the evils of the judicial system, has tended to strengthen the desire which is generally felt to remedy them.

The publication of a pamphlet fully detailing the Barrisaul case, with translations of the evidence and proceedings

in court, by Mr. Underhill, assisted by Mr. Page, has increased the interest of the Indian public in the question; and as a sample of the way in which it is taken up by the press, we subjoin an article from the "Friend of India:"—

"THE CHRISTIANS OF BARRISAU.

"The controversy between the planters and the missionaries continues, but with little practical result. There is a deficiency of facts on both sides. But one missionary has as yet published a distinct and intelligible charge, supported by figures, and confirmed by evidence open to cross-examination. Not one planter has yet come forward with a distinct account of the monthly earnings of his own ryots, and the amount of food, clothing, and superfluities such wages will procure. On the other hand we have had enough and to spare of assertions quite irrelevant to the general issue. The missionaries forget too often that a planter may not be individually responsible for a vicious system; that men are sometimes drawn towards a course they dislike by an apparent necessity. Slavery may be 'fiendish' without every slaveholder being a fiend. On the other hand, the planters forget that a charge of hypocrisy, utterly unwarranted by facts, would, even if true, be no answer to an accusation of masterful conduct. One gentleman strings together a series of quotations from missionary journals in the fashion of Sydney Smith. The sketch is amusing, and if the reputation of a great body could be perilled by a slipshod phrase, might be effective. Another writer accuses the missionaries of carrying provision by the way, and travelling in comfortable boats, as if Christianity and civilization were incompatible. But there has been as yet little that is novel, or convincing to the outside world, from either side.

"Meanwhile, the complaint of the Christians of Barrisaul, from which this discussion originally sprung, has been once more urged on the attention of the public. In a short, well written, and somewhat caustic pamphlet, Mr. Underhill, the secretary to the Baptist Missionary Society, analyzes the evidence produced, and impugns the decision of the judge. The story, intelligible even to Englishmen, is calculated in the highest degree to attract their sympathies. It is not in England, at all events, that men and women, driven from their homes, bound, tortured, and insulted for the true faith, will be deemed unworthy of commiseration. It is not in England, at least, that the words of native policemen or native vakeels, or even of Mr. Kemp, will weigh against those of men declared even by their enemies to be of a 'fanatic piety.'

"The story may be speedily told. For some time past the ryots of Baropokya, a village in the midst of the low swamp with which much of the district of Barrisaul is covered, have shown a disposition to embrace Christianity. Mr. Brown, the lord of the manor, acting apparently under the advice of Hindoo co-partners, put off all applications for a site, and a hut was run up on a plot of ground belonging to a ryot. Immediately after, an attack was made upon the Christians. Fourteen persons, six of whom were women, one of extreme old age, and one far advanced in pregnancy were seized, some of them stripped, and hurried off by clubmen. They were carried to a neighbouring village. The instant information reached the missionaries, they hurried to the deputy magistrate, who with his superior, Mr. Alexander, displayed some humanity and zeal. As the pursuit grew hot, the unhappy Christians were divided into separate bands, hurried about from place to place, beaten, and, as one of the wit-

nesses hints, yet more foully outraged. The men were always bound by day, and placed in the stocks at night, and allowed but one meal per diem. For forty-two days they were thus confined, but the outcry became dangerous, and they were at last sent back to Goila, and other neighbouring spots. There they were discovered, or at all events seen by the darogah, who sent them in to Barrisaul. This is their own story, supported by their unanimous testimony, by the admissions of the darogah, and by the decision of the magistrate. That gentleman sentenced their assailants to six months' imprisonment, and for a moment it appeared that there was justice in Bengal, even for those who profess the faith of its masters.

"The hope was speedily shown to be delusive. The defendants, as a matter of course, appealed, and after a delay of a month, during which time the Christians were deprived of their crops and fields, judgment was pronounced. It was virtually a condemnation of the plaintiffs for the very offence for which they now sought redress. Mr. Kemp was 'of opinion' 'that these fourteen Christians were secreted by their own fellow-Christians with a view to bring this counter and more serious charge against the Hindoos, who had already charged the Christians with plunder and oppression.' To any one who knows anything of Bengal, this decision conveys absurdity on its very face. Mr. Underhill may well ask: '1. How is it that among the fifty or more villages in which the Christians dwell, no evidence could be found of the fugitives having been there? 2. The heathen everywhere outnumber the Christians. Every individual Christian is known, and his house is a noted spot. How is it that for six weeks the Christians could secrete fourteen individuals, without discovery, with myriads of

eyes upon their movements, and the whole country alive with the event? 3. How is it that not one of these numerous villages was visited, for the purpose of searching for the fugitives, by the applauded police? Moreover, in order to commit this perjury without a motive, and under circumstances which rendered its detection certain, the Christians destroyed their own houses, and sacrificed their own crops and fields! And for what? To repel a charge in which nobody believed, and which the magistrate treated with contempt. That the charge had been brought, and previously brought, is true, as a convenient blind for the outrage already planned.

“Nor do the arguments adduced by Mr. Kemp in any degree obviate the antecedent improbability of his theory. The majority are smashed by Mr. Underhill in a style which the readers of his pamphlet will not fail to appreciate. They are destroyed, not by arguments of his own, or by any new facts, but by quotations from the official record misquoted by the judge. Of the spirit in which they are all produced, the following sentence is a sufficient example: ‘Now, without entering into the question whether a landholder has the power to eject tenants who are obnoxious to the majority owing to their apostacy,’ &c. A ryot, as no one knows better than Mr. Kemp, is independent while he pays his rent, and is the only man qualified to bring an action for trespass on his own ground. That point, at all events, was decided by the Sudder Court in the game-law case of the zemindars of Dhopa, not to mention so comparatively unimportant a matter as Act xxi. of 1850. It is, however, to the use of the word ‘apostacy’ that we invite the attention of the English reader. It is, we imagine, the first time a Christian judge ever passed from

the bench a deliberate stigma on conversion to Christianity.

“Besides the arguments impaired by the counter testimony of the official record, there remains one other. It refers to certain discrepancies in the evidence. They exist unquestionably, but with one reservation they are no greater than the discrepancies natural among witnesses divided into five parties, carried in five different directions, and having, therefore, five different stories to relate. The discrepancies reserved occur in the testimony of three persons, of whom the missionaries know nothing, who were disavowed by Mr. Page in open court, and who, so far as it appears, are not Christians at all. Therefore, because three accusers are suddenly added to a group, and give discordant testimony, the evidence of the remaining fourteen, which is just so discrepant as to destroy suspicion of collusion, is rejected. Moreover, the testimony not only of the Christians but of the Hindoo darogah, of the Hindoo deputy, and of the magistrate, is also tossed aside. The judge holds that the entire story is fabrication. Did he ever know a fabricated story in Bengal exhibit discrepancies? Or does he imagine that Bengalees, in becoming Christians, lose the acute intelligence of their race?

There is no need to enter further into the judge’s argument. Those who care to do so may read Mr. Underhill’s pamphlet. They will rise from its perusal, we believe, as we have done, convinced that fourteen poor Christians of Barrisaul have been deprived by their Hindoo neighbours and a Christian judge of their freedom and their property. It remains only to state that, ‘since this decision, the magistrate has dismissed the complaints made under Act iv. of 1840, instituted by his direction, and on which he had previously passed orders favourable to the

Christians' claims. He has likewise dismissed their petitions for the restoration of the paddy they had sown, and given the crop to their Hindoo adversaries.'

"This matter will not be allowed to rest. If all other schemes fail,—if justice is to be refused to men simply because of their Christianity, the Societies at home have at least one precedent before them. A protector of the slaves carried out in Jamaica the Act for the liberation of the negroes, in the teeth alike of planters and officials."

The "Calcutta Christian Observer," and the "Oriental Baptist," have recently printed several articles, as well as correspondence, on the statements of the missionaries. Many indigo planters have complained of the severity of the strictures on their modes of treatment of their tenants, and assert that, for the most part, they are not justified by fact. These denials have brought forth fresh evidence; and while gladly admitting many noble exceptions, the missionaries hold their ground, and contend that the system *as a whole* is full of injustice and cruelty. On this subject, we subjoin an extract from "The Englishman," an able paper, published in Calcutta, and having no such connexion with missions as the "Friend of India" has:—

"The missionaries are now flying at higher game than the planters. They have caught a civil servant, Mr. F. B. Kemp, late sessions judge of Backergunge, and they are making an example of him. A little wholesome persecution of Christian converts in each zillah, would go far towards effecting a reform of the judicial system.

"We refer our readers to the case of the Baropakhya Christians, Zillah Backergunge, just published by Mr. E. B. Underhill, secretary to the Baptist Missionary Society. The author gives the following statement in his preface,

which sufficiently explains the motive for publishing the case:—

"Three reasons have led to the publication of the following narrative. 1. To illustrate the character of the police, and of the judicial administration of at least one portion of the country districts of Bengal. 2. To exhibit the social disadvantages under which missionaries labour, especially from the covert or open lawlessness of the landholders. 3. To vindicate the missionaries and their converts from the aspersions which have been thrown upon their character and conduct.

"In the preparation of the narrative, I have confined myself to the briefest statement of the facts of the case, as they appear in, and are authenticated by, the records of the courts, certified copies of which have been obtained for the purpose. For the translation of the Bengali papers, I have been indebted to the Revs. J. C. Page of Barrisaul, and J. Robinson of Serampore.

"These papers are very voluminous, covering upwards of two hundred stamped sheets. The cost, both in stamps and in copying, has unwarrantably been enhanced by the large writing of the copying vakeel of the courts.*

"By the benevolence of Christian friends, the oppressed people have temporarily been settled in other villages. Whether a civil process for the recovery of their lands and property would succeed is doubtful, from the same causes as those which have led to the denial of justice in the criminal prosecution recorded in the following pages. At all events, it would be unwise to

* Thus the evidence of Mohesh constitutes a roll 23½ feet long, and 8½ inches wide. It is written on nineteen stamped sheets, and contains only 460 lines of writing, a large proportion of the lines running only half across the sheets. Each line of writing occupies nearly two-thirds of an inch. The cost of this copy was Rs. 19.

attempt it before the same courts in which their cause has been treated so unjustly, and their character traduced.

“It will be a day to be welcomed with exceeding joy, when the police and judicial administration of Bengal shall merit the confidence of the people, and its courts be swept of the chicanery, perjury, and corruption which prevail in them.”

“Mr. Kemp’s judgment in the case is printed at length with a running commentary in the margin, and thus the author says he leaves the reader to judge of Mr. F. B. Kemp’s justice, fairness, and impartiality.

“Why do not the missionaries follow the example of the planters, and petition parliament for a commission to be sent to Bengal, to inquire into the abuses now prevailing, and the best means of remedying them?”

“The missionaries cannot be suspected of sinister trading interests, the

East India Company cannot allege that they wish to oppress the natives, and their voices when united must be heard. Again we say,—petition.”

Several copies of this pamphlet have reached us. No time will be lost in putting them into the hands of those who can best ensure the adoption of some measure of relief, such as that suggested. A commission to examine into the matter, to take evidence on the spot, would bring to light deeds of violence which the English government would not permit for a moment to be perpetrated in their name. The East India Company could not, for decency sake, oppose such a measure; and we have good reason for believing that the Indian Executive would gladly co-operate in the good work. Thus, out of an apparently trivial occurrence—the oppression of a few native Christians—lasting benefit may accrue to all the labouring population of Bengal.

FOREIGN INTELLIGENCE.

INDIA.

SERAMPORE.—The following extracts from Mr. Underhill’s recent correspondence will afford some idea of the steps which have been taken to carry out his instructions, in so far as they relate to the questions more immediately referred to, as well as the suggestions of the brethren assembled at the Calcutta Conference.

“You will remember that in our Conference the question of occupying Bishtopore, one of the village stations south of Calcutta, formed a subject of discussion. Nothing could then be done, partly that there was no missionary at hand to occupy it, and partly because of the impracticability of settling a European there. The addition of a theological class to the labours of Mr. Pearce has rendered it still more important to give him assistance in looking after the stations south of Calcutta; besides which comparatively little has, of late years, been done in that quarter in preaching to the heathen. My correspondence with Mr. Pearce on this sub-

ject ended in my suggesting that Mr. Edward Johannes, till now engaged in Serampore College, should be located at Bishtopore. Mr. Johannes has again and again mentioned to me his wish to give himself wholly to missionary work. Till now, therefore, he has been chiefly engaged in the College, and but partially in preaching. With Mr. Trafford’s entire consent, I proposed that Mr. Johannes should render Mr. Pearce the assistance he needed, and this arrangement is now finally agreed upon. I need scarcely say that Mr. Johannes had the cordial and warm sympathy of all interested. He has laboured most efficiently in Serampore, and won golden opinions of all who knew him here. He has good abilities, is a Bengali scholar, and his zeal and piety are unquestionable.

Two Native Missionaries appointed.

“Yesterday, July 15, we had a very gratifying service in the Mission Chapel here. It was the designation of Ram Narayan and Chand to the work of the Lord in Bamset. The chapel was well filled by natives, several being young men from the College. The

devotional part of the service was conducted by Gunga, Ram's brother. Mr. Pearce gave the opening address. Mr. Wenger asked the usual questions, which were very appropriately responded to by the brethren, and offered the designation prayer. Mr. Robinson then addressed from the text, '*We are ambassadors for Christ.*' They enter on their work with very pleasing prospects of success. Already there are indications of a good work going on in the hearts of at least two individuals; while a very considerable number of educated young men have visited our brethren repeatedly for the purpose of religious conversation. Many of the neighbouring villages have also been visited, and a kind reception experienced. A house has been completed on the ground purchased a short time ago, for Chand, and he will shortly remove his family thither. A house for Ram Narayan will be erected when the rains are over; and a room for a vernacular school on the *pay system*. The teacher of it is now training at a Church Mission school; Mr. Ling, the missionary of that society, having kindly consented to take him under his care.

"I rejoice much at this attempt to carry on a mission by means of our native brethren. If with God's blessing this effort should succeed, it will open the way for an indefinite extension of the ministry by native agency, and at comparatively small cost indeed. Let our native brethren have your prayers, and the prayers of the churches of Christ at home.

Signs of progress.

"I am thankful to say that all our stations, Dinagapore excepted, seem now to be working with efficiency. The Lord's work proceeds slowly, yet surely. It is difficult to describe fully the state of things, so wide is the scale on which everything works in this country. You can see that every day the influence of the press extends—that a vast regenerative change is in progress in the bosom of Hindoo society, a very, very small part of which shows itself in actual open adhesion to Christianity. You feel surrounded by a power in motion whose tendencies and results it is almost impossible to anticipate. You meet constantly with the effects of Christian instruction in the knowledge displayed by thousands of the gospel, and their frank recognition of its value, beauty, and truth. The leaven is not only placed in the mass—you are sure it is working; but after all, at present, the tangible results in the way of conversion are comparatively small. This state of things is a very curious and attractive study. But one is obliged, after all, to fall back upon the promises of God's word, and to rest satisfied that He who rules the tempest and calms the raging of the sea, is the DIRECTOR of the whole, and will make this wonderful

movement subservient to His glory, and the salvation of men.

"I feel greatly cheered by what I have seen; but at the same time am deeply impressed with the vastness of the work we have entered upon. We need the giant's might and endurance to win our object. Our weakness shall be made strong by Him who is Lord of all power and might."

SEWRY. — BIRBHOOM. — Mr. Williamson writes under date of June 28th, and it will be seen that progress is being made in this district also, in regard to the native pastorate as well as in teaching the people to exert themselves in helping on the good cause. Now that these subjects have received the serious attention of the brethren, and their views have been published in the reports of the various conferences which have been held, it is very encouraging to see some fruit already. The work seems fairly commenced, and we feel sure it will go on. To *begin* seemed the great difficulty. But after all it is only returning after a season, of perhaps necessary preparation, to the principles laid down by the Serampore brethren nearly half a century ago.

"Being unable to write you at an earlier date, I now without further delay proceed to give you some account of what we have been doing lately. Since my last communication to the Society, we have by a kind Providence been conducted through another hot season with less harm than was expected. The season having been here unusually mild, and of comparatively short duration, our work was prosecuted with undiminished energy.

"As yet we have neither had admissions into, nor exclusions from our church, which, however, seems to enjoy the blessing of unity and peace. Nearly all our members subscribe to our auxiliary society from 1s. to 4d. per mensem. This is additional to the monthly collection at the ordinance of the supper. You will be glad to hear that our church has at length been placed under the care of native pastors, who will be independent of the missionary, though not excluded from his instructions and administrations when required. The church being unable to support a pastor, I thought a plurality would be more scriptural as well as more influential, they maintaining themselves by their own industry. They seem to be scripturally qualified; but as we are directed to lay hands suddenly on no man, it has been deemed advisable that they should exercise the duties of their office with approbation for some time previous to their ordi-

nation. May the gifts and graces of the Holy Spirit be vouchsafed to them according to their need.

"I have been lately collecting for our schools, and have received several subscriptions from military officers as well as civilians, this place being still occupied as a military station. The schools are four in number—one English and three Bengalee; of the latter, two are for boys and one for girls. They have all Christian teachers. The English school pays one-half of its cost, and the Bengalee boys' schools are expected also to contribute something towards their education. Our schools do not receive aid from government, as they would thereby be subjected to secular influence, while the Christian religion would be slighted.

"Our primary work of proclaiming the gospel among the people around us continues to occupy our chief attention, though as yet without numerous conversions; still there appears to be a gradual approximation towards the much wished-for results. The people generally are becoming better acquainted with Christianity, more convinced of its truth, and more disposed to embrace it, being prevented from actually doing so through fear of losing their caste, together with its consequences.

AGRA.—Mr. Williams prosecutes his labours among the native population of this large city, and is now and then encouraged by an addition to his little flock. He says in a recent letter:—

"Since my last I have baptized a native woman, and I trust that she may be kept in the good way unto the end. Having lately had an attack of fever, I went over to Muttra on a visit to brother Evans for change of air. I am glad to say he is making rapid progress in the Hindi, and will soon be able to preach to the people in it. I went out with him and the native brethren to preach in the city for a few days. Great crowds came together to hear—very many with attention, while others offered all the opposition in their power.

"I very much approve the plan which brother Evans has adopted in order that the preaching may be both extensive and effectual. Every Monday they begin at an extreme end of the city, and go through it during the week. On arriving at the appointed places he commences with reading a portion of scripture, and in the meantime many hearers gather around him; then one of the native preachers, taking up the same passage, preaches, and the other follows in the same way. Such efforts as these will tell upon the idolatrous inhabitants of this city.

"I am glad to say that my school is doing

well. The number of scholars is increasing. The work of preaching is attended to as usual. All things are going on well at Chitoura too. I visit the station as often as I can, and am otherwise in constant communication with it. May God smile upon all our efforts to advance His kingdom and glory in this heathen land."

WEST INDIES.

TRINIDAD.—PORT OF SPAIN. By the time the letter, which we subjoin, from Mr. Law reaches the eye of our readers, he will have heard that Mr. Gamble has sailed for his destination, and will have nearly reached it. The tidings of Mr. Gamble's acceptance by the Committee proved a great solace to our devoted brother; those now on their way, that Mr. Gamble has commenced his voyage will, judging from the feelings expressed in Mr. Law's letters, be most welcome and cheering. The state of the churches in Trinidad appears to be a prosperous one, and scarcely a letter comes from that field without speaking of additions to the flock, and a constant accession to the number of inquirers

"I feel more and more that I am unable to do the work of Port of Spain, and fully superintend the stations left in my care on the death of brother Cowen. I am doing all I can to raise up and support a native ministry, but this is a work of time.

"All the native preachers do what they can in their several fields of labour, but they are unable to carry on the work without more personal superintendence than I can give.

"As to the location of the missionary you may send, I still think that he should be placed in the Savannah Grande district, doing the work of an evangelist in that quarter, and having the special care of the churches in New Grant and Indian Walk.

"Our native preacher at Montserrat is quite able for the work in which he is engaged. I should like to see him the pastor of the church now under his care.

"I hope I shall soon hear that the Committee have appointed a messenger of mercy to preach the gospel of the grace of God in this dark land.

"If a missionary is not to be sent immediately, one or more of the native preachers must be relieved from their worldly callings and be entirely devoted to the work of the Lord, but this would incur a good deal of expense. Besides, I do not for the present think it desirable to do anything that would tend to make these friends too much de-

pendent upon us. I think the best plan is to give a little help now and again as an encouragement.

"I wish that the native churches in the case of calling any of these brethren to the pastorate, should engage to support them, so that they may be able to give themselves entirely to the work of the ministry."

"It gave me unfeigned delight to hear from you lately, particularly to learn that Mr. Gamble has been accepted by the Committee as a missionary for Trinidad. Our prayers are answered. May the divine blessing abundantly rest on our brother! May he be endowed with power from on high, and come to us in the fulness of the gospel of Christ! I assure you that help will not come before it is absolutely required. I am far from being as strong as I used to be; still, though faint, yet pursuing. I have very lately visited the country stations, and found things on the whole in a satisfactory state. I found much sickness and poverty among the people. In consequence of a very long dry season there is a great want of ground provisions. Still the churches are in a prosperous condition; some are seeking the way to Zion, and during my visit I baptized five persons on a creditable profession of faith in the Lord Jesus Christ.

"In Port of Spain, also, the work of God advances. Our people here are animated by a *spirit* of activity and Christian liberality. The sabbath-school teachers are very zealous; indeed, all the friends seem ready unto every good work.

"A part of the debt on our new chapel must be speedily paid. We are all doing our utmost. Every Lord's day we have a collection for this purpose. At the end of last year I proposed to our people to give so much every sabbath, so that since then we have collected every Lord's day about two pounds sterling. But this is more than we can long continue to give. The friends at home will surely render us some aid.

"The mission house in Port of Spain is a cause of great expense from time to time. It is what is regarded here as an old building. All buildings in this climate require constant repairs, otherwise they soon go to ruin.

"If the Committee would grant £20 annually to help us with our debt, and to assist us to meet some of the expenses of repairs, in a few years the chapel would be free from debt, and then we should be able to give considerable aid to the society.

"In Port of Spain we have several inquirers, and some are about to put on Christ by baptism."

BAHAMAS.—NASSAU.—We are glad to find by recent letters that Mr. Capern's health is somewhat improved. He is, however, gradually making his arrangements with a view

of returning, Mrs. Capern being in this country, and there being no prospect whatever of her being able to return to Nassau. A few extracts from these letters will show how the affairs of the mission go on in this district.

"I have given up the mission house to Mr. Davey, and when I am at Nassau shall be a boarder in his family. I have also desired him to take the churches on this island under his care, and I remain here; I can attend to the native teachers and the out-islands. When the hot season and the hurricane months are past, it will be desirable for Mr. Davey to pay a visit to some of the out-island churches. Unless he does this he cannot possibly have any idea of his field of labour, or of its character or extent. At present he will do well to confine his labours to Nassau and its stations.

Another native Teacher sent forth.

"Last week the young man who has been with us training for out-island work, left for the northern district of Long Island, where he will open a day school and take the oversight of the churches there. He is an excellent youth, and God will, I trust, preserve him by His grace, and make him very useful.

A new Church formed.

"During the last month I visited Andros Island, and was received by the people with their wonted expressions of gladness. The season of the year was unfavourable for travelling in consequence of the calms, heat, thunder, lightning, and rain. I sailed along under the shore about seventy miles in a small boat which I had to charter for the purpose, but called only at three settlements. I might, had I had time, have called at ten; but my object was to visit the principal stations. I found the people had held their services regularly on the sabbath and during the week, and are, I hope, growing in grace and in the knowledge of Christ. There is a sabbath school at each of these stations, and at two, a day school. At the last settlement I went to, I found a church of twenty members. I had never been there before. Nearly all who reside there are Africans. I found some inquirers at each place, but did not baptize any, deeming it more prudent to leave that matter for the teachers to attend to.

"I have no intention of leaving Nassau immediately, much as I desire to be in the midst of my family. Mr. Davey ought, before I leave, to obtain a more enlarged and correct idea of his charge. But he can only get this by a visit to the out-islands, which he cannot pay till the hurricane months are passed."

WESTERN AFRICA.

CAMEROONS.—Since his return, Mr. Saker has been too intensely engaged in getting the printing establishment into working order to write much. He and Mrs. Saker have both suffered from attacks of fever; but they have not been very severe, and were indeed expected after their long absence. Though referring to these seasons of sickness, he desires that no uneasiness may be felt on their account. Writing in June, he says:—

“I am at present suffering a first instalment of the maladies which belong to this country. I cannot sit but with pain, and am too weak to walk long. But it is a temporary evil, and expected.

“Since you last heard of me we have had our press at work, and have printed many thousands of school lessons. Three thousand books are now before me waiting to be stitched. In a few days this will be done. The printing of additional portions of scripture is now in hand. To do this, I have taken two fresh lads to the type case, and they are progressing in the simple art of composition quite to my satisfaction.

“I have had Fuller for a month. He is doing well at Bimbia. Here all things go on with prospects of success.

“Fever has laid me down at times, Mr. Saker informs us in a subsequent letter, leaving me but little time to attend to the multitude of duties here. For four days past I have been doing well, and am full of hope for the future. Mrs. Saker is now suffering from the same cause, but is also hopeful. Be not at all uneasy on our account. The weather continues wild in the extreme. The dampness we try to correct by fires burning day and night, yet we suffer chills in every room. The rains are very, very heavy.”

BIMBLA.—The tidings we now receive

from this station are cheering, and show that the dark cloud which rested upon it two years ago, has passed away. Order and peace are in some measure restored, and the people begin to attend again on the worship of God. Mr. Fuller writes, under date of April 16th:—

“Since January last I have had two baptisms, adding six members to the little church. I cannot describe to you the joy felt when examining them on the grounds of their belief; all I heard was satisfactory. I trust that the spirit now working among them will continue, until many be ingathered to Christ.

“I have now a class of six anxious inquirers after truth, who are, I hope, under penitential sorrow for sin, with seven more who come for spiritual conversation, but are still halting. They have been to some of the members and expressed a wish to join; but the weight of sin does not yet drive them to Christ.

“In regard to the progress of the gospel here, writing in July, Mr. Fuller remarks, God is still at work. Upon the hearts of some He seems now to be opening the pledges of His grace. Four of the inquirers are making rapid progression in spiritual knowledge. Others also are doing well, so that God is not leaving us without a witness.

“Last week I was going to speak with one who had been awakened to a sense of his sins. In passing along the sea-shore, turning round a large tree standing close to the water's edge, I saw a young man deeply engaged in prayer, I wished to join him, but fearing to disturb him I passed on, but with fresh courage to go on my errand. It was the first thing of the kind I had seen. I cannot describe the pleasure with which I spoke when I reached the place to which I was going. I felt as if all that was asked in that young man's prayer was for me. Doubtless there are many more who, like him, have their temple in the woods.”

HOME PROCEEDINGS.

During the past month Mr. Allen has visited Sussex, and attended meetings at Hastings, Battle, Lewes, and Brighton; Leicestershire, representing the Society at Leicester, Blaby, and neighbouring churches; and in company with Mr. Manning of Frome, gone through the Worcester district. Mr. Smith of Chitoura, with Dr. Hoby, have been the deputation to the West Riding of Yorkshire; Mr. Oughton has taken the East Riding from Scarborough to Hull, together

with the churches in Lincolnshire; while Mr. Denham has been in Huntingdonshire, and Mr. Stent of Hastings, in Shropshire.

Mr. and Mrs. Webley departed for Haiti, on the 17th inst., in a great measure restored to health by their visit to this country. Mr. and Mrs. Kerry embarked at Portsmouth, in the “Queen,” on the 2nd ult., for India; and Mr. and Mrs. Gamble sailed for Trinidad on the 12th. We trust these friends will have a safe and prosperous voyage.

We regret that we have to announce the return of Mr. Morgan of Hourah. Fifteen years' labour in Bengal have thoroughly prostrated his health, and his medical advisers peremptorily insist on his early departure. By the first mail in September, directions were forwarded to him from the Committee, to lose no time in embarking, and he may be expected in England early in the spring.

Mr. and Mrs. Underhill will leave Calcutta in December, touching at Bombay on their way home, in order to visit Mr. Cassidy at Poonah. Any of our friends who may be writing to Mr. Underhill should not post any letter to him for Serampore, after the 2nd instant. If writing by the November mail, all communications should be addressed to him at the Post Office, Bombay.

NOTICE.

We beg to call attention to the following directions supplied by Mrs. Allen, the writer of the most interesting history of the Ceylon Native Girls' Boarding School, in a previous page. We are often applied to for the information here supplied, and we apprehend the articles mentioned by Mrs. Allen will be

found suitable for any oriental station. The ladies forming working parties will do well to copy these few but useful hints.

Ladies, sending out boxes of goods, are respectfully advised that materials for the clothing of the native girls should not be made up, and that articles for sale should be adapted to the use of Europeans resident in a hot climate. The following list may serve as a guide:—

For the use of the school: Good washing prints, checked muslins, materials for sewing, crochet, and embroidery, including patterns, thimbles, &c.; copy-books, writing materials, reward-books, and picture-cards.

For sale: Children's dresses and jackets, ladies' dressing-gowns, collars, sleeves, &c., all fashionably made; stationery and toys, with a few fancy articles.

All contributions in aid of the object may be forwarded to Mrs. Allen, through Sir Morton Peto, Bart., Treasurer of the Baptist Missionary Society; the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, Mission House, 33, Moorgate Street, London; or through Mrs. Thomas Whittard, Local Treasurer to the school, 17, Great Norwood Street, Cheltenham.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., July 14.

CAMEROONS, Saker, A., July 27.

CLARENCE, Diboll, J., July 17.

GRAHAM'S TOWN, Nelson, T., June 16.

ASIA—CALCUTTA, Thomas, J., July 18, Aug. 8.

COLOMBO, Davis, J., July 10, Aug. 16.

DACCA, Supper, F., Aug. 1.

JESSORE, Anderson, J. H., Aug. 6.

MONGHIR, Parsons, J., July 10.

SERAMPORE, Sampson, W., Aug. 7;

Underhill, E. B., July 16 (two letters), Aug. 4 and 7.

HAITI—JACMEL, Lilafois, J. P., Aug. 23.

JAMAICA—CALABAR, East, D. J., Aug. 7 and 24.

MOUNT CHARLES, McConachie, R., and others, June 30.

SALTER'S HILL, Denny, W., July 22.

SAVANNA-LA-MAR, Clarke, J., July 16, Aug. 5.

TRINIDAD—PORT OF SPAIN, LAW, J., Aug. 26.

ACKNOWLEDGMENTS.

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

Blyth Foster, Esq., Biggleswade, for an Encyclopædia in 28 volumes, for the Jamaica Institution;

Friends at Battersea, by Misses E. Brooks and E. Cook, for a parcel of clothing, value £5 13s. 6d., for Haiti schools;

Friends at Norwich, by Mrs. Wheeler, for a case of clothing, value £10, for Rev. J. Diboll, Clarence;

Mr. E. Hookway, Clevedon, for a box of magazines;

The Religious Tract Society, for a parcel of Tracts, for Rev. W. H. Gamble, Trinidad;

A friend, Hammersmith, for a parcel of magazines;

Miss Hatch, Highgate, for a parcel of the "Freeman," &c.;

Miss Square, Plymouth, for a parcel of books, for Rev. A. Saker, Cameroons;

J. L. Benham, Esq., Wigmore Street, for a parcel of Reports, &c.;

G. J. E., for a volume of the Baptist Magazine;
 Friends at Birmingham and Luton, by Rev. J. Makepeace, for a box of bonnets, clothing, &c., value £30, for the *Benevolent Institution, Agra*;

The British and Foreign Bible Society, by Y. M. M. A., for a case of Bibles and Testaments, value £4 8s. 11d., for *Benares*;
 Mrs. T. G. Collings, Dunstable, for a parcel of Baptist Magazines (five years).

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1856.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		Witham—		WORCESTERSHIRE.	
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Taylor, Mrs., Whetstone	1 0 0	A.S.	1 0 0	Collection	0 15 0
		Do., Donation	5 0 0		
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G. J. E. (in addition to		LANCASHIRE.		NORTH WALES.	
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<i>Society</i> , and £2 for		Juvenile Association,		Beaumaris—	
<i>Bible Translation So-</i>		for Rev. W. K.		Contributions	1 15 0
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Reynolds, Mr. John, Pi-		Bahamas	5 0 0	SOUTH WALES.	
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		<i>School, Ceylon</i> ...	5 0 0		
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; 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 Pursar, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Coldate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.