

# THE MISSIONARY HERALD.



BRIDGE OF BOATS ACROSS THE JUMNA AT DELHI.

## INDIA.

WE propose to glean, from the letters and papers which have reached us, such facts and opinions as may impart information, and guide our friends to the formation of a sound judgment on the fearful events now passing in India.

DELHI.—Letters from Mr. Parsons, of Agra, dated the 20th of May, led us to hope, that our dear missionary brother, Mr. Mackay, had escaped the slaughter of the Europeans resident in this centre and focus of the insurrection. The following more recently dated letter from Mr. Evans, leaves a very faint hope indeed, and presents most heartrending details of the deaths of our excellent native preacher, Waylayat Ali, and of the widow and daughters of our late missionary, Mr. Thompson. This sad communication needs no comment.

“Agra, June 3rd, 1857.

“MY DEAR BROTHER,—You will have known by Mr. Parsons’s letter by last mail that I am in Agra. In company with other Europeans I left Muttra last Saturday fortnight, as we were told by the patrol officers who fled from the line, that bands of the 3rd Cavalry, that mutinied in Meerut, were marching down on Muttra, killing every European they found in the way. Fortunately, however, they did not proceed so far on as Muttra, but kept within the distance of some twenty miles from Delhi, whence they had issued, and whither they resorted after plundering the adjacent villages. It is needless for me to describe to you the awful deeds perpetrated by the six regiments of mutinous Sepoys at Meerut and Delhi, for, doubtless, you will get a full account of the sad calamity in the newspapers.

“You are no doubt anxious to hear of our dear brother, Mr. Mackay, and the Thompson family in Delhi. The only intelligence that we have had is from Silas Curtis, a native Christian teacher employed under Mr. Mackay, who very narrowly escaped, and who is now in Agra. He says that he saw the dead body of our worthy native preacher, Waylayat Ali, cast on the road-side, hacked and mangled in a horrid manner. From all we can learn, the martyr suffered nobly for Christ. His furious murderers hacked him leisurely with swords, saying between each cut, ‘Now preach to us.’ Of his wife and family Silas could learn nothing, but we have heard since that his two sons were also murdered, and that his wife and daughters are in prison. He says that our dear brother Mackay fled for safety to a large house near his own; and he and several other Europeans defended themselves as well as they could in the cellar. Their enraged enemies not being able to get at them, got artillery and battered down the house! What became of the poor fellows after he could not tell, as he had to run for his own life. He says that a servant of Mrs. Thompson

told him that all these had been murdered. He (Silas) sent one of Mr. Mackay’s servants to Mrs. Thompson’s to see. He soon returned, saying that Mrs. Thompson and her elder daughter were both dead, and that Miss Grace, the youngest, was then expiring in her blood!

“Such is the sad tale communicated to us here by Silas; but you will bear in mind that he is our *only* authority, and most happy shall we be if we are yet able to contradict some of this sad account. But our hope of their safety is indeed next to nothing. We have a list of those who escaped from Delhi, but, alas, our friends’ names are not included, nor that of Mr. Roberts and family, a member of our little church in Delhi.

“My station is also gone. The mission house and chapel in Muttra, with all my little property, have perished. My clothes and furniture I do not regret half so much as my *library*. Ah! my dear *books*, that I had been collecting for years! How and whence again am I to get them? I had five men watching my house, and all went on well till two companies of the native troops from here were sent to Muttra to bring in Government treasure. In Muttra they mutinied; shot dead one officer, and dangerously wounded another; took possession of the treasure (five lakhs) themselves; opened the prison; and went about burning every bungalow in the place. Some 200 Sepoys and prisoners came to my house, inquired for me and for the native Christians, *but found us not*. They broke open the doors, smashed all before them in search of money, and when they found none they set fire to the grass roof and all perished in flames. The chowkedar (watchman), who is a Christian, had a miraculous escape, and arrived here the day before yesterday to tell me the sad tale.

“Even in Agra we have been in the greatest alarm, and God’s mercy and goodness alone have protected us. Last Sunday there was a great panic; but the Lord put

his fear on our enemies. It had been overheard that the two native regiments here were going to rise on Sunday when our soldiers would be in church, and massacre every Christian in Agra. Two thousand Mohammedans from the city were to join the Sepoys. But God mercifully foiled the bloody project. The secret was found out, and early on Sunday morning the two native regiments were disarmed at the cannon's mouth. It was feared they would

offer resistance, and show fight; but they did not.

"The Commander-in-chief died of cholera at Kurnaul on the 27th of May. Our soldiers are, we hope, by this time at Delhi; and now, humanly speaking, everything depends on the issue there. May the Lord fight for us, and preserve us from the cruel rage of our enemies! *Pray for us!*

"Yours affectionately,

"THOS. EVANS."

The gleam of hope left by this letter as to the welfare of Mr. Mackay is, however, destroyed by a report which has reached Calcutta, to the effect that Mr. Mackay had found a place of concealment in a vaulted room in the house of a Mr. Skinner. In the blowing up of the magazine, which adjoined it, by the heroic Lieut. Willoughby, it is said that the vaulted chamber was also destroyed, of course unintentionally, and all who had taken refuge in it, perished. This report, however, requires confirmation, and the more that it is scarcely consistent with the more authentic information given in the letter above. Besides which, in order to reach the cantonments in which the magazine was situated, it would have been necessary for Mr. Mackay to traverse the entire city. As the city was in the possession of the revolted soldiery, this could scarcely have been accomplished. We must probably wait for the capture of Delhi before the details of this very melancholy event can be known. There is reason to believe that several persons are now in concealment in Delhi, awaiting the capture of the city by the British forces. May God grant that Mr. Mackay be found among them.

In Agra and Benares our brethren had, up to the time of the departure of the mail, been mercifully preserved, although in both places the Sepoy regiments exhibited unmistakable signs of a mutinous spirit. By the courage and boldness of the authorities, they were disarmed in time to prevent a repetition of the sanguinary scenes of Delhi. At all the stations below Benares, throughout Bengal, although there has been much peril, and the fears of the European population have been greatly excited, no outbreak has occurred, while everywhere the general population has stood aloof from the insurrection. But the danger is not passed. The slightest success on the part of the mutineers may encourage the Mohammedan population in particular to rise on the English, and speedily to destroy them, scattered as they are all over the country, and in but very few places sufficient in number to make any adequate defence. We cannot doubt that our friends will make the welfare of our brethren the special subject of their prayers in the missionary prayer meetings of the present month. It is a call for earnest prayer, for deep humiliation, and searchings of heart. We do not doubt that God will bring good out of this great evil. It may even be the means of hastening the overthrow of that direful system of idolatry, whose main characteristics are cruelty and lust. But in the mean time, our stations at Delhi and Muttra are closed, and perhaps many months, if not years, must elapse before missionaries can again venture to occupy them.

We proceed to give some of the views of our brethren on the scenes passing around them. Thus Mr. Wenger writes:—

"It appears, from indications coming to light gradually, that the conspiracy was hatched by Mohammedans, of Lucknow, principally, and that they made use of the Hindoo Sepoys merely as a cat's paw. Sir Henry Lawrence, one of our ablest men, is there—the right man in the right place—still it is considered doubtful whether even he is able to weather the storm which appears to be threatening. Here, at Calcutta, we have not been in any real

danger yet, I believe; but for a week after the news from Delhi had reached us the Europeans, or rather nearly the whole population, even of this city, were seized with a panic, which was truly frightful and ridiculous at the same time. Our Governor-general has manifested great coolness, courage, and vigour. But he has issued a proclamation, to which I would entreat you to direct the attention of the Committee. I do not see that it contains much

that is objectionable; but the evil is that it does not contain some things which it ought to contain—such as an avowal that Government professes Christianity, and would not be sorry if its subjects became Christians, not through fear or force, but persuasion; and that Government cannot and will not impede the efforts of missionaries, though it will not identify itself with them officially. At present the proclamation, especially in its Bengali translation,

is so worded that ill-disposed persons may and actually do apply such terms as 'deceivers' or 'false teachers'—against whom it warns the people—to missionaries. In short, it exhibits a sad ignoring of the gospel, which by contrast causes the tenderness towards caste and native religions, professed in it, to appear in the light of manifest partiality towards these forms of error."

The paragraph of the Governor-general's proclamation, alluded to by Mr. Wenger, is as follows:—"The Governor-general enjoins all such persons to pause before they listen to false guides and traitors who would lead them into danger and disgrace." Unfortunately in rendering the word "guides" into Bengali, the government translator has improperly used the word *wadeshak*, a word by which missionaries are universally known. The lamentable effects of this blunder will be seen below in an extract from a letter by Mr. Bion, of Dacca.

Mr. Wenger proceeds to say:—

"As for me, the view I take of the whole sad occurrence, is based upon Rev. xii. 12. I believe that Satan has come down in a great rage, because he is afraid that his time in India is short. No doubt, he would not have been permitted to vent his rage, had it not been for our sins: still I am hopeful rather than cast down. The conviction which appears to animate the Sepoys, and other classes of natives, that unless they make a stand for caste now, it will be irretrievably gone, is in itself an indication of progress, and a challenge to our Lord to make good his word, if he can, that all nations shall bow the knee to him. On the other hand, it may be well to have it impressed upon our minds that we must labour in India whilst our day lasts. People's eyes have now become open to what I have seen clearly for years, that whilst, humanly speaking, the British supremacy over India depends wholly upon the sword, the military arrangements that have been continued so long, are utterly inadequate to accomplish their object.

"In one way, at least, good has resulted from evil—God's people have been stirred up to prayer, and I believe not merely in the spirit of servile fear. A united prayer-meeting was held on the 25th at the Old Church. It was to have taken place in the very spacious room (or vestry) connected with it; but it was soon manifest that not half the congregation could be accommodated there, and the archdeacon and chaplains then proposed or consented to its being held in the church itself. I suppose our brother Leslie never expected to officiate (by offering up prayer) in any of the episcopal churches of Calcutta, and yet he did it that morning.

"I trust our friends in England will remember in their prayers their (and other) Indian missionaries, particularly those who are exposed to danger. Although the panic here is now over, the danger in the north-west—and perhaps here also—will not be over, until Delhi is again reduced."

Mr. Bion, under date of May 29th, thus describes the effect of the proclamation:—

"Last Tuesday, Government published the proclamation by drum and a crier. The effect of this miserable weakness in Government was felt instantaneously. Wednesday evening I preached with Joy Narayan at Romatganj, a little beyond the Chouk, and about half a mile distant from the lines in the Lall Bagh. Several Sepoys passed our crowd with looks not very friendly. Others, about five, stood still, and listened a little while to Joy Narayan; but I had scarcely begun when one stopped me and said, 'Have you not heard beating

the drum yesterday, and that Government forbade all preaching? how dare you to stand to-day again on the road and preach your Shastras?' I saw, there might be mischief within them, and answered calmly but firmly, 'We are not Company's servants, nor paid by them, and we shall preach in spite of this proclamation. You had better go and mind your own business.' Upon this one replied in a most insolent way, 'Thou speakest lies; thou art a Company's servant.' He then drove all the people off, and we were left alone. I

began again preaching, and had soon another crowd. Another party of Sepoys came and drove the people away. I preached on for the third time, and new people arrived, and then left the place by my own choice. Next day, Joy Narayan told me that we came well off, for some bystanders expected that the Sepoys would give us a beating. All over the town there is quite the wrong impression, and expressed most insolently to our preachers, that the Government has forbidden us all preaching and distribution of books, and that we can no more do our work. Others understand that Government *commanded* the Hindoos and Mussulmans not to change their religion, but keep fast to their caste; that is to say, we are now exposed to all insults in the bazaars, and if any one would murder us in open daylight, people would think so to do was a service to Government, and probably we would find no redress. I hope, however, to show them this evening that I preach just as before, and that no Government shall stop our preaching.

"You have no idea how bold and impu-

dent the Sepoys have become, and also some of the Hindoos and Mussulmans here. Instead of shooting down these mutineers at Meerut, etc., Government seem to dread them, and issue such foolish, miserable stuff as this proclamation. It is getting serious, and safety for life is only with God, but no more with the English Government. Any day we may be cut down. We have two companies of wicked, rebellious Sepoys here for a population of 50,000 people, half of whom are Mohammedans. There is no European regiment in all East Bengal, which speaks badly at the present unsettled time for the ruling powers. I am determined to preach just as usual, even should the magistrate forbid me.

"No doubt there will be some order restored after some months, and the great catastrophe for India with regard to the reception of the Gospel may be near at hand. Caste *must* now be overthrown, though Government, foolishly enough, strengthened caste by this proclamation; and if caste is once on the ground, we shall have plenty of work."

Mr. Lewis, after referring to the events at Delhi, writes as follows:—

"In the rest of our missionary stations we believe our brethren are in perfect safety. There have been alarms in every place,—even in Calcutta itself; and if report speaks truly, there has been imminent peril. Perhaps our danger was at its height before any serious dread was felt. We have been, however, shielded by Him whose unworthy servants we are, and, by his blessing upon the energetic measures adopted by our rulers, all cause for fear seems to be now removed.

"During the extraordinary troubles from which we are now emerging, nothing has so much cheered our own minds as the fact, which appears to be now well established, that the disaffection of the native troops has originated in their dread of the growing power of Christianity. Most strangely have they erred in believing that the Government was endeavouring to entrap them into the sacrifice of their caste, yet we

believe they are right in apprehending that their idols and superstitions are decaying and will be speedily overthrown, though 'not by might nor by power.' We cannot but anticipate also that this outbreak of seditious fanaticism will itself be productive of the happiest results. It will rouse the British Government from its careless confidence in faithless men and will secure for us a more adequate force of European troops, and it will demonstrate what all our memorials and entreaties have failed to do, that India needs, and must have, the serious attention of England. We are persuaded too that these recent disasters will awaken a spirit of fervent prayer to God for the fulfilment of his promises and for more effectual aid to his servants in this land, and will stimulate Christian effort for its evangelisation to a degree hitherto unknown."

In reference to the proclamation, Mr. Lewis, says:—

"It is a most contemptible piece of imbecility. I have made it my business to inquire from all the natives who have come in my way, What is the impression produced by the manifesto? and the invariable reply is, 'That it is evident the Government is trembling for its safety, and is asking pardon for its faults.' Oh! do strive with all your

might to destroy this miserable Company which has always truckled in this way, and has been ready to disown all interest in Christianity, if thereby the prejudices of these besotted idolaters might be conciliated. I rejoice in the belief that this disaster will put an end to the Company, and will bring about a more honourable state of things."

The following remarks, by Mr. Trafford, convey the present though various hypotheses adopted to explain the revolt:—

"You may, doubtless, have asked, What does it all mean? and may have found it difficult to answer the question. A hundred thousand men, disturbed in their allegiance, melting away with all the characteristic rapidity of an Eastern army! Disaffection in Bengal, Agra, Oude, Punjaub, Burmah—provinces threatening to shake off our yoke with greater ease than that with which we imposed it! The most petted of the Government servants, and their boast, become their shame and confusion! Many have explained the matter by the new cartridges, which was said to endanger the caste of those who used them, and were thought a device of the Government to convert them to Christianity! Some have given vent to their anger against missionaries and teachers as senselessly as when there was mutiny at Vellore. Defects in the constitution of the native army have been pointed out, and the infatuation of trying to govern from Cashmere to Siam with some twenty European regiments has been condemned. One thing is increasingly plain, that it is a Mohammedan movement rather than Hindoo. And the Brahmins have been, to a great extent, it is thought, the tools in the hands of the former. Report says, that Mohammedans in civil employ have been found in close conference with sentinels; disbanded Hindoos have complained of their companions having treacherously used them. In Jessore there have been disturbances with

the Mohammedans; the Calcutta papers of to-day speak of a rise of 2,000, where there are no troops; our native preachers have been threatened by some of those who have recognised them as Christian teachers, and who, if occasion presented, would become the first victims. Mohammedan butchers perpetrated some of the most fearful outrages at Meerut, and treasonable correspondence with Persia is said to have been carried on by residents in Calcutta. Our fears for our brethren at some of these stations are great.

"The Lord reigneth! this is our hope and joy. I trust we have found its sufficiency, though thoughts of our peril will sometimes come as a dark cloud, or an oppressive burden. Our insufficiency to make anything like a defence, shuts us up to the consolation which belief in an overruling Providence imparts; and, 'it is better to trust in the Lord than to put confidence in man.' As long as the rebellion is confined to the Sepoys, I think we are safe here; but if the rumour of the rising in Jessore be confirmed, and it become a pattern and stimulus, we may find extreme peril at our very doors. You will, I am sure, sufficiently realise our danger as to cease not to make mention of us in your prayers. 'Our God is the God of salvation, and to him belong all the passages of death.'"

With some extracts from a letter from Mr. Pearce, dated May 30th, we close these notes:—

"The condition of European residents, you will feel, has been for the last three weeks, in the north-west, one of the greatest peril, particularly at Benares, Allahabad, Cawnpore, and Agra; at the latter place, their anxieties have been at the highest pitch, and, for a time, destruction seemed all but inevitable. On the first arrival of the news of the outbreak in Calcutta also, for at least a week, the greatest alarm, and even terror, prevailed. It was not quite without cause; we had five native regiments in the city, fort, and at Barrackpore, while in the fort there were only 300 or 400 Europeans. Many persons at night took refuge on board ship, in the river.

"Fearful will be the effect of this crisis, even when it shall have passed away, upon the condition of the upper provinces. Much private property will have been destroyed, and many a European family will find themselves reduced to beggary.

"It will take a long time to restore confidence in the north-west; Government will be heavily blamed in the matter, and well they deserve it, for of the wide-spread dissatisfaction among the native army

they have been well acquainted, as all have been for the last three months, and so they have been forewarned, but have taken no heed; and, least of all, it would seem the Commander-in-chief, for at the time of the murderous onslaught of the Sepoy regiments, he was amusing himself in shooting on the mountains, two days' distance from Simla.

"It will come like a thunder-clap upon the back of our petition for a commission of inquiry. I feel I hazard little in saying, that this revolt and consequent devastation will be the death blow to the Honourable Company; there must no longer be a double government. India, too, must be governed in India. The East India Company is incorrigible, and must be set aside for others who will attend more to the welfare of the country.

"The effect of all these commotions upon missionary work, will be, indeed is, for the present, to bring all nearly to a stand-still. For ourselves, we may say that Delhi and Muttra are gone. It will be a good while ere confidence will be so restored as for brethren to feel justified in settling there again.

"The Committee must stand prepared for further derangement. With the exception of Mackay, all have been thus far preserved, but the state of alarm which they have been called to endure, and probably exposure to the weather, may be expected seriously to affect the health of some, and then as to any vigorous efforts among the natives for many months to come is out of the question; few will have courage to itinerate, and some will deem it prudent not to preach for a time. There are not wanting intimations that hereafter missionaries will be made to bear a large share of the blame of this catastrophe, and most probable that attempts will follow to curtail our

liberty. I mention this to put you on your guard.

"Let us have your prayers, the prayers of the Committee, the prayers of the churches at large; we are manifestly in the Lord's hands, and are lying under his strong rebuke. My last words on taking leave of the Committee, you will remember, were, 'God will be glorified, and we must come to his feet.' I said this at the time, under the strong conviction that in respect to prayer, neither the Committee nor the churches at large were honouring God as he ought to be, and will be, if he prosper our work. Bear with me in saying this."

We are sure that the closing words of this extract will meet with a devout response. Let missionary prayer meetings be multiplied; for our God heareth and answereth prayer.

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## INTELLIGENCE.

Within the last month or two, there have taken place two or three interesting events. The Committee have accepted the services of Mr. Angus M'Kenna, for the work in India. He has for some time been resident in Bengal, and will proceed to occupy the long vacant station at Dinagepore.—On the 24th of June sailed for Cameroons, Africa, Mr. and Mrs. Pinnock. Our coloured brother was a student of the Calabar Institution, and has been most highly recommended to the Committee by the brethren and churches in Jamaica.—We have also to record the safe arrival in Ceylon of our dear friends, Mr. and Mrs. Allen and their children. They landed at Galle on the 26th of May.—A most warm reception has been accorded to Mr. Taylor by the church at Melbourne, Australia, where he safely arrived after a passage of only sixty-one days, on the 19th April.

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## REPORT OF MR. UNDERHILL.

*(Concluded from our last.)*

### SCHOOLS.

Next in interest, if not in importance, came up for deliberation, the instruction of the young. In the estimation of all your missionaries, this is a secondary object to the great duty of preaching the word. Considerable differences of opinion were, however, elicited as to the extent to which education should be carried on in mission schools, and the degree in which school instruction should occupy a missionary's attention. Some thought, that under no circumstances should a missionary devote himself to the education of the young, especially where it involves instruction in secular knowledge. This work ought to be the special duty of persons selected and supported for the purpose. Others were inclined to think, that a missionary might well devote his time to religious instruction in schools, devolving other departments on suitable instructors. The chief part were of opinion that mission schools, in which

secular knowledge might indeed be imparted, yet, chiefly having in view religious teaching, were an appropriate and most useful department of a mission, and over which the missionary should exercise a general and authoritative control. Others, again, were strongly in favour of boarding-schools, both for boys and girls, in which the missionary could exercise untrammelled influence, not counteracted by the heathen tendencies of parents or society, and specially directing his efforts to the cultivation of the spiritual life and the formation of Christian character. By most of the brethren, it was thought that there were portions of the missionary's time which might well be occupied in the supervision of schools, without in the least degree trenching upon his labours as a preacher and itinerant.

Certainly boarding-schools have been the most successful of all schools as instruments of conversion among the young, and it is probable that for years to come this class of schools will be the only way in which the education of females can be prosecuted. At the same time, they are very costly, and, from their nature, do not admit of extension proportioned to the needs either of the Christian community or of the heathen. There is also the great disadvantage that the lads instructed become generally wholly dependent on the missionary, a dependence which often does not cease in youth, nor even in manhood. This is particularly the case with orphan schools, the children remaining often till late in life the charge of their second parent. Benevolence may, with great propriety, prompt the institution of orphanages, in countries where famines frequently ravage the land, and it is well too to place them under Christian influence and direction; but they appear to me to be aside from the object of a Missionary Society, and from the instances which have come before me, by no means generally promotive of Christianity, combined as they usually are with the establishment of trades, or farms, or some manual employments, for the maintenance and instruction of the children. Where they exist I should advise their discontinuance as a branch of missionary labour, and in rare and exceptional cases only, their institution.

Numerous schools have from time to time existed in all Indian missions, under the name of bazaar schools. These schools are purely native, are taught by native masters, and entirely in the vernaculars. The testimony of the missionaries is nearly unanimous, that instances of conversion are rare in these schools, even when Christian masters are employed, which has not been generally the case. Occasionally a heathen master has forsaken heathenism, under the influence of the Christian element introduced by the missionary; and a boy may have become pious through some special circumstances; but this is comparatively so seldom the case, that missionaries have long ceased to expect the fruits of grace from the common native school. The most obvious cause of this failure is found in the continuous influence of the heathen parent, which remains unbroken, and is ever actively exercised to counteract whatever Christian impressions may have been made. To this not unfrequently is added, the covert influence of the heathen teacher. Indeed, instances have been mentioned to me in which a compact has been discovered to exist between the heathen parent and the teacher, by which the child was sent to school only on condition that the teacher should do his best to nullify the instruction of the missionary.

If, however, bazaar schools have produced scarcely any appreciable effect on the spread of Christian truth, there can be no doubt that they have assisted in awakening that desire for instruction now so marked a feature of native society, especially in Bengal, and to some small extent



have contributed to shake the confidence of the people in the religious and idolatrous systems under which they have been born. This class of schools is not numerous in our mission. I would, however, retain them, only urging on the missionary a more careful selection of teachers, and, as far as practicable, by means of the vernacular educational works in existence, an improved method of instruction. To accomplish this very little attention is requisite on the part of the missionary. The chiefest difficulty is to secure teachers at once Christian and instructed men, and it is probable that a higher scale of remuneration will have to be adopted.

A more influential class of schools is that of the English school, and from the very evident power they have exercised in awakening the dormant intellect of the people, in exciting a spirit of inquiry, and in enlarging the circle of educated men, they have latterly attracted a large amount of attention. A considerable number of conversions has taken place in these institutions; but much diversity of opinion exists as to whether they form a fair proportion to the labour and cost expended upon them. The actual number of converts does not seem to be a fair test. Some have become Christians at a later period, whose religious impressions date from their school-days, while there has sprung up, particularly in Bengal, a large class of thoughtful and inquiring minds, freed from the shackles of superstition, and pushing their investigations into every department of moral and mental truth. Some of these are infidels both in belief and practice, particularly the alumni of Government institutions; but many profess to regard the Gospel as the best of existing beliefs. It is not too much to think that many of these are on the way to the kingdom of God. But the Government schools, where Christian truth has hitherto been rigidly excluded, have not been without good results; a few youth educated therein have entered the region of revelation, and submitted to the yoke of Christ. Undeniably both Government and mission schools of this class have very largely contributed to effect that revolution of sentiment on all religious and moral subjects, which at the present moment is so striking a phenomenon in the condition of Calcutta, and other presidency towns.

Until the recent addition of Serampore College to the Society's operations, we possessed but two or three schools of this class. The Intally institution has, at my suggestion, been supplied with an English teacher, and the school at Benares placed on a more satisfactory basis. A school fee has been introduced, and with success, into the schools at Intally and Agra, and the vernacular department of both enlarged. It appears to me altogether a solecism that instruction in the common subjects of education should wait for the acquisition of English on the part of the child, and I have urged on the missionaries the adoption of the vernaculars in all cases as the medium of instruction, while English is retained as one of the things taught in the school. The want of suitable vernacular school-books has been a great drawback; but this want is being gradually supplied, both by native writers and by Europeans.

On the whole, the school department of your missionaries' labours has not, in my judgment, received an undue development. On the contrary, the funds supplied from home sources have been small, and the corresponding efforts in India have been few, and generally dependent on uncertain and irregular local contributions. In Barisal, and in the villages to the south of Calcutta, an increase of schools is greatly needed, and I should rejoice to see a more liberal expenditure on this object in these localities. With the views prevalent among our brethren on

mission schools, there is little fear of any undue extension in this direction, or of their time in any considerable measure being absorbed in their management. The welfare of the numerous body of native Christians in the districts referred to, and the impression they shall make on the people around them, depend largely on their elevation from the ignorance in which the gospel has found them. It cannot be right to provide for heathen children that which we neglect to give to the offspring of our brethren in the faith. Let these have our immediate regard, and at the same time let us not be unmindful of the multitudes enveloped in the dense darkness of heathenism.

On the question of the reception of Government grants in aid of education, there are among our missionaries some differences of opinion on the *principle*; but practically all are agreed as to the propriety of rejecting them under present circumstances. In our discussions the question therefore never assumed a practical importance, and none of our institutions are in the least degree supported or controlled by Government authority. The strenuous efforts now being made by the Government of India to extend education, may, however, at no distant date give to this subject an importance and a claim on our attention, it does not just now possess.

Female education can scarcely be said to have begun in India. Only the children of the lowest classes of the population have hitherto, with rare exceptions, been brought to attend school, and that not without the inducement of reward. The attendance thus gained has been very fluctuating, and no appreciable results have been gained. For the most part the education of females in Bengal is confined to the children of Christian converts, and that in boarding-schools; so far the result has been very satisfactory on the character of Christian families. Soon after my arrival, I enjoyed the pleasure of assisting in the formation of a girls' school, under the care of Miss Packer at Alipore; similar schools exist in Jessore, Barisal, and Monghir, and at a few other stations, but generally they are too few even for the wants of the Christian community. All the female schools of the society are conducted on the principle of imparting a good Christian education, without raising the children beyond the station of life in which their lot is cast. A fair proportion of the children thus educated have become, either during their school-days, or afterwards, members of the Church of Christ. The effect of this instruction on the surrounding population must be extremely small, both from the small numbers educated, and the state of seclusion in which respectable females usually live. Numbers of the educated young men are endeavouring to remedy this evil in their own particular cases, by themselves becoming the teachers of their wives and daughters. It is impossible to say how long may be the period before tyrannous social customs shall release their grasp of this portion of society. Symptoms of it are not wanting, as the recent widow marriage law, and the approaching legal limitation of polygamy testify,—acts of the Indian legislature pressed upon it by the urgent entreaty of a very numerous body of educated Hindoos.

#### TRANSLATIONS.

From the commencement of our missions in India, the work of translating the Word of God into the vernacular languages of the people, among whom our missionaries labour, has received a large measure of attention. The brethren in Calcutta have taken up, and perpetuated, the

labours of the great and good men who sent forth from Serampore the word of life in forty languages of the East, and gave an impulse to that literary spirit, which is now so actively displaying its youthful energy and purpose in the native press of Bengal. With great wisdom the "junior brethren" confined their attention to the four chief languages of northern India, the Sanscrit, Bengali, Hindustani, and Hindi, proposing to themselves the production and perfecting of versions in these widely-spoken tongues. "Times have changed," say your missionaries, "men have laboured, and they have rested from their labours; yet has Divine Providence condescendingly and wondrously so ordered all things, that the translation of the Bible has never been neglected, never been interrupted; but has rather been carried on and advanced with the increasing opportunities, and the necessities of the times. The prophet's mantle has fallen from the master to the disciple; rich gifts and graces have been inherited; and, in each instance, in a remarkable manner, the treasure of knowledge and experience has been proportionably bestowed and gratefully used." "We have no hesitation," they add, "in saying, that the translations of God's word which have issued from our press are on the whole—for exception might be taken to anything short of perfection—the most faithful and idiomatic of any versions yet made."

The versions now in circulation by our missionaries are in each case made direct from the originals. It was the object of Dr. Yates, and has been adhered to by those who have so honourably succeeded him, to give the word of God in simple but pure language, in an idiomatic style, to be understood by the poor and unlearned, and at the same time not unacceptable to the educated part of the community. In Sanscrit, the classical language of the Pundit and Brahmin, the New Testament was put into circulation in 1840, and a revision of it in 1851. Three volumes of the Old Testament are nearly completed, and the concluding volume will be begun during the present year. The Hindustani New Testament was completed in 1839, and a new revised edition has since issued from the press. The Hindi Testament was published in 1843, and has undergone repeated revision. A new and revised edition is now in progress, under the care of Mr. Parsons, who at the request of the Committee has undertaken this important work; and for the more effectual prosecution of it has removed from Monghir to Agra. In 1833, Dr. Yates issued his first edition of the Bengali Scriptures, and in 1844, the entire Bible. Very numerous editions have followed, and, since 1850, a thoroughly revised edition of the entire Bible has been in progress.

Besides these versions, various portions of Scripture have issued from our press in the Nepalese, Khassia, Lepcha, Santal, and Mussulman Bengali; and entire editions of the New Testament in Armenian, ancient and modern, and Persian. Taking the entire volumes and separate portions of Scriptures together, not fewer than 293 editions have been printed of the various versions prepared by your missionaries, comprising 1,231,405 copies, and upwards of 180,000,000 of pages. The entire cost of this mass of Scripture printing has been, up to April 30, 1856, £47,447 15s. 1d. If to this be added £84,000 expended by the Serampore brethren from 1794 to the end of 1837, it will be found that nearly £132,000 have been spent by the missionaries of the Society in India, in the translation and printing of God's Word during the sixty-four years of the Society's existence. Great as these results appear, yet how small are they in reality when compared with the wants of a population whose lowest estimate reaches to 150,000,000.

It is obvious that in this department of labour there must not be any relaxation of zeal, industry, or liberality. The versions are not yet perfect; no one would wish, least of all your missionary translators, to see them adopted as the standard versions for the use of the Indian church. The Old Testament in Hindustani and Hindi exists as the workmanship of other bodies, but it has yet to be begun by your missionaries, in order to give to the people that portion of Holy Writ translated on the same principles as the New. Uncounted millions have yet to look upon the printed page of God's revelation of His will to man, and to be made acquainted with His purposes of love in Christ Jesus. For the native church there has yet to be supplied the Scriptures with those references and marginal annotations which add both to the usefulness and intelligibility of the Scriptures, which the rules of the British and Foreign Bible Society forbid that great institution to supply. I have urged this consideration on our brethren. The acceptance of the edition of the Hindustani Testament supplied with these helps, has been so great as to encourage the further application of these means of improvement to the other versions. There is the more reason for their preparation in the circumstance that they are cheerfully purchased and sought after by the native Christians of all communions.

In the statement above given of the Scriptures printed by our brethren, I have included some fifty-five editions, comprising 368,490 copies, printed for the Calcutta Auxiliary Bible Society. With the exception of small editions of certain books of Scripture in Nepalese and Khasia, the whole of these copies have been reprints of the versions of your missionaries. But while the Calcutta Bible Society has purchased these numerous editions, it has not contributed anything to the cost of translation. The whole cost has been borne by the Bible Translation Society and its sister organisations in America. I have already intimated that translations of the Scriptures in the Hindustani and Hindi exist, made by other Christian bodies. This is not the case with the Sanscrit. In Bengali two or three other versions have been made, and others have of late years been attempted; but our Bengali version now occupies the ground alone, and is accepted by all denominations as the best. By the rules of the British and Foreign Bible Society, however, both the Sanscrit and Bengali versions must remain excluded from circulation, and the Society which can circulate in Europe the perverted versions of Roman Catholics, made, too, not from the originals, but from the Latin Vulgate, refuses to the people of India the Word of God in their own tongue, unless the single word "baptism" is transferred, and not translated; although in all other respects the versions are unexceptionable. Your missionaries, actuated by the highest motives, anxious that at all events the Word of Life should not be kept back from the people, have not thought proper to object to the alteration of this particular term made by the Committee of the Calcutta Auxiliary in their reprints, exhibiting that tolerance and Christian spirit which their labours have not received at the hands of that great and professedly catholic institution.

#### NATIVE CHURCHES AND PASTORS.

In the conferences, and in my interviews with the brethren at their respective stations, the subject of the independence of the native churches, and the choice of native pastors, was a very frequent topic of discussion. No one of our missionaries doubts the propriety and Scriptural authority

of the course proposed by the Committee in its Resolutions of April 21st, 1852, and June 14th, 1853 ; no one doubts that the time must come, and perhaps speedily, when, at all risks, the native churches must be thrown upon their own resources. Yet little way has been made in bringing this end to pass, and many question whether, under present circumstances, it is practicable. Certainly the converts are for the most part poor. Their Christian character needs both elevation and stability. They have much to endure from hostile Brahmins and landlords. They are generally unlearned and illiterate men. They are surrounded by, and indeed, it may be said, imbedded in, social institutions, which, from their numerous points of contact or alliance with the prevalent idolatry and Mohammedanism, offer great obstructions to the introduction of purer manners and domestic Christian habits and modes of life. There is, too, in the general national character a want of moral strength that leads numbers to shrink from a path which would, probably, expose them to the contempt or reproaches of multitudes. It must, also, be admitted, that the attempts at independence and of a native pastorate have hitherto not succeeded so as materially to modify the views expressed above. Still, after much observation and reflection, I am convinced that many of these obstacles owe their intensity, if not their existence, to the state of dependence on the missionary in which the converts have usually been kept. This dependence has often, indeed, been caused by the persecution to which the neophyte has been exposed, and the needful shelter that he has found under the missionary's care ; but the very protection thus obtained has often been fatal to the growth of that self-reliance which further trial might have produced. It was indeed a bitter conflict through which the early converts passed. It might have been yet more severe had it been possible for them to have remained in the bosom of native society. Many might have in consequence been deterred from confessing a name which brought upon them only shame, and perhaps death. Yet would the few, who, by God's grace, had endured the "cruel mockings" of fellow-countrymen and friends, have been stronger men, and have grasped with a firmer hold the life everlasting. May we not conclude that if the converts had been fewer they would have been of a better mould—men who had become, by the tribulation they had passed through, "strong in the Lord and in the power of His might?"

Generally, however, your missionaries are fully alive to the mischiefs which follow a state of dependence, and are making considerable efforts to open the way for the adoption of a more sound and scriptural course. The missionaries in Jessore, in the villages to the south of Calcutta, in Birboom, in the North-West provinces, and in Ceylon, have taken measures, and with success, to develop a more self-reliant spirit. In Chitoura, and Sewry, churches exist under a native pastorate. In Calcutta, and in two stations in Ceylon, there are native churches, who also support their own pastors, or who at least draw nothing from any extraneous source. The independent native churches in Calcutta are not, however, in a satisfactory condition. Evils of a kind to produce sadness in our minds have developed themselves in their midst. Their numbers have diminished to some extent by exclusions, by departure to other missions, or by the mastery of a worldly spirit. But would these evils have been nonexistent under missionary care? I doubt it. The pressure of his presence might have restrained their outbreak, though this has not always been the case. There might have been an outward appearance of order which only covered mischiefs that the freedom now enjoyed has brought to light. If some

men have irretrievably damaged the Christian profession they made, the character of others has shone more brightly, and evidenced a sincerity and attachment to truth and purity of a most delightful kind. While, then, I mourn over the development of those evils which has marked the independent action of these Calcutta native communities, I am not surprised at them. Partially they may have been made worse by the state of dependence in which the people have lived, while they most strongly evince both the necessity and value of the test which has been applied. The fear expressed by many missionaries of the effects of throwing the converts on their own resources is, I think, in some respects exaggerated. As it is, in many stations throughout India, motives of the lowest kind are called into operation, and the advantages enjoyed under a missionary's protection, induce a species of hypocrisy or self-deceit which only the stern hand of trial can tear away. I am thankful to say that every day the circumstances which led to this close alliance of the missionary with his converts are passing away. A healthier action is visible in every direction, and a tendency apparent to deal more freely with converts and inquirers. I fear, however, that some years must elapse before the native churches and pastors become self-dependent, and both able and willing to secure and maintain the means of grace in their midst. I would urge, both on the missionaries and the Committee, an unceasing attention to this subject, and generally the strongest resolution to avoid the settlement of missionaries as pastors, unless the native churches will take upon themselves the burden of their support. But even then, it would be preferable that the pastors of the native churches should be men raised up by God among themselves, of their own race, and therefore fully conversant with all their national and social peculiarities.

#### SETTLEMENT OF MISSIONARIES.

Amongst the earliest duties which devolved upon me on my arrival in India was the settlement of missionary brethren who arrived at the same time, or shortly after. After consultation with the brethren, and with their full concurrence, it was arranged that Mr. Martin should proceed to the assistance of Mr. Page in Backergunge, Mr. Anderson to the aid of Mr. Sale in Jessore, and that Mr. Pearce, with Mr. Sampson, should commence a new station at Alipore, a large and very populous suburb of Calcutta. A little later, and after visiting the stations, it appeared to me wise to remove Mr. Supper, who was residing at Cutwa, to Dacca, and that Mr. Parry, of Jessore, should occupy the station thus vacated. On the departure of Mr. Denham for England, early in 1856, it was necessary that his absence should in some measure be met by the removal of Mr. Sampson to Serampore. This afterwards opened the way for the engagement of Mr. Edward Johannes as an assistant to Mr. Pearce, and he is now occupying the small station at Bishtopore. Soon after the meeting of the Bengal Conference, our worthy missionary, Mr. Smylie, of Dinagepore, entered into rest. At my request, Mrs. Smylie has continued to occupy the mission house; but more than two years have now elapsed since Mr. Smylie's decease, and the necessity is pressing that his post should speedily be occupied. I trust that the Committee will see their way to the employment of an every-way fit candidate for missionary work now in India, and whom it will be my pleasure very shortly to propose to them for acceptance. Distant as Dinagepore is from the other stations of the Society, it is the chief town of a very large and populous district.

Christian labour has long been expended there. Dr. Carey for a time resided in its immediate vicinity. It is, on the whole, a too encouraging field of labour to be abandoned.

In the north-west I had the pleasure of arranging for the occupancy of Delhi by Mr. Mackay, of Muttra by Mr. Evans, of Agra by Mr. Williams, and of Benares by Mr. Gregson. At Chitoura, in order to meet the vacancy occasioned by Mr. Smith's departure for England, John Bernard, a native brother of good standing and character, was set apart as pastor of the church, and this post he continues to fill with repute and acceptance. Later, the committee sanctioned the removal of Mr. Parsons to Agra, in order there to carry on the translation of the Scriptures in Hindi, and have supplied his place at Monghir, for the present, by engaging the services of Mr. Broadway, recently in the service of the Church Missionary Society. Just before my departure from India, I had the satisfaction of inducting Mr. Kerry into the station at Howrah, rendered vacant by the lamented departure of Mr. Morgan in ill-health for England. Should Mr. Morgan be permitted by God's kind care to return, Mr. Kerry will take up a densely-peopled portion of Calcutta as his special field of labour.

By these arrangements there has been a strengthening of the missionary band; one new station, Alipore, has been taken up, and with very encouraging results; while all the stations, with one exception, have been occupied. At the suggestion of the Bengal Conference, an attempt is also being made to extend the mission by the help of native missionaries. In the cold season of 1855-6, I sent two native brethren into the district of Baraset, furnished with a tent and other necessary things for itineracy. They were occupied a month in visiting different places, and returned with such an encouraging report as to lead to the resolution to attempt the evangelising of the district. Two brethren were selected, Ram Narayan, and Chand, both members of the Serampore native church, men approved for the work by the testimony of all who knew them; and in the month of August they were set apart and designated in the Serampore mission chapel. No similar service had been held since the early days of the mission. A piece of ground was purchased, on which has been built two houses, one of them of burnt brick, for the residence of the two brethren, and also a room for worship and the reception of inquirers. A very cordial welcome has been given to these two brethren by the inhabitants. They have ready access to all classes. Their wives too are usefully engaged in reading to, and conversation with, the females of the place, who readily resort to them. Surrounding markets have been visited, and on the whole, a very encouraging state of things exists. Two or three persons already ask for baptism, while others betray a desire to know, and to comprehend the truths of Christ's gospel. The expense of settling these two brethren in Baraset has been somewhat more than was expected, amounting to a little more than £200; but the annual cost will not exceed £100. Should God bless this effort, and raise up men adapted for the work, the mission may be extended at far less cost than necessarily attends the employment of Europeans. These native brethren will communicate directly with the committee, and are thus placed in a position of independent action. The result will prove whether the natives of Bengal can thus be left to act and labour under the sense of responsibility to God alone, free from the constant supervision of the European teacher.

I may be permitted to add, that in making these arrangements, and

in traversing the districts in which our missionaries reside, my heart often sank within me at the comparative feebleness and utter inadequacy of the efforts we are making. The people are multitudinous; the country is vast; their social wants are innumerable, while only a glimmering of gospel light here and there, like a solitary star in the firmament, appeared to illumine the spiritual darkness of the dense masses inhabiting the land. Two, or at most three missionaries in a district like Dacca, containing upwards of three thousand towns and villages, inhabited by upwards of a million of individuals! Two missionaries in Jessore, with 4,126 towns and villages, and a population of eleven hundred thousand! Or one missionary in Dinagepore, with 8,517 villages, with another million of people, while other districts as densely peopled have no missionary at all! The land is indeed before us; but, alas! how few are we to take possession! Truly the harvest is great, but the labourers—where are they?

#### THEOLOGICAL CLASS.

A gratifying unanimity prevailed among the missionaries on the question of enlarging the class for the education of native brethren, whose talents and piety pointed them out as suitable for the ministry of the word. Consequent on the discussions at the Bengal Conference, considerable accessions to its numbers took place, and young men were sent up from Dacca and Barisal, and from some other places. These young men have made gratifying progress under Mr. Pearce's instruction; and one, who for some time was a student under Mr. Denham, has entered on his work with Mr. Page. It is of great importance that this class should be efficiently maintained. From it should come the future pastors of the native churches; and thence we may hope to receive men fitted to be heralds of the gospel in the dark places of their native land. For this latter object the students will probably require a somewhat longer preparation, and their studies should embrace a tolerable acquaintance with the English language and literature. It is an important feature of the plan pursued, that the students spend the cold season with the missionaries engaged with them in itinerant labour. Much satisfaction has hitherto been derived from this practical introduction to the sacred work. A similar plan has been, at my suggestion, adopted in Ceylon, where I should be glad to see at least three young men constantly under instruction. I have endeavoured to impress upon the missionaries and the students, that although the society has generously undertaken the charge of their education, it is not to be regarded as pledging the mission to their future employment and support.

#### SERAMPORE COLLEGE.

It is unnecessary to detail here the steps by which the Committee were led to undertake the charge of this large and important institution. It is, however, a subject for congratulation and thankfulness, that by the arrangements which have been made with the sole remaining member of the noble band by whom it was conceived and erected, an entire reunion has been effected of all portions of the mission work commenced under the auspices of the society. It rejoices me that this event should have been brought to pass during the time of my sojourn in the East, and



that the duty of making the necessary arrangements for the future conduct of the college should have fallen to my lot.

Although for the present the theological class is under the charge of Mr. Pearce, it is proposed that it shall return to Serampore on Mr. Denham's arrival in India. After advising with Mr. Thomas and Mr. Trafford, I have further arranged that at least one half of Ward's funds shall be devoted to the maintenance of a class consisting of the children of native Christians, giving the preference to the children of native preachers. A good education is to be imparted, both in the vernacular and in English. They are to live under the charge of a Christian teacher, in houses prepared for them in the college compound. From this class, which will probably number by-and-by some twenty or twenty-five lads, I trust will arise teachers of our mission schools, and a select number be found by God's grace fit to serve Him in the ministry of the word. I am unable to see how in any other manner the desire of the Committee for the formation of a normal class for teachers can be accomplished.

Perhaps the time is not far off when this special direction may be given to some of the studies in the College, under a master sent from England, and who shall have received in this country an education that will have fitted him to superintend a normal school class. It is probable that the school department of the College would be more thoroughly worked were a well-trained schoolmaster employed, and the missionaries relieved from the care and drudgery of mere school duties, giving their attention more particularly to the higher departments of mental and moral science, and to the instruction of the whole school in Christian truth. Under wise superintendence the College may become the centre of education for our native Christian communities throughout Bengal. If sufficient funds can be obtained, it may be made the residence of students pursuing the higher branches of knowledge, who shall become the guides and instructors of their countrymen. The location of the College offers valuable facilities for this object, and, by its moderate distance from Calcutta, separates the students from the vices of a great city, while sufficiently near to render available every advantage that a great capital, and the seat of an University, can confer. A commencement has been made in the foundation of scholarships, to be held by the most deserving students of the College. Mr. Denham has devoted to this purpose a sum of money at his disposal, and a similar use was made of a donation of £100 by the present Governor-general, at his Lordship's especial request.

#### PECUNIARY ARRANGEMENTS.

The desire of the Committee for the entire separation of the pecuniary affairs of the Mission from the business of the Press has been accomplished by the appointment of the Rev. C. B. Lewis as Financial Corresponding Secretary. By this arrangement all funds for the expenditure of the missionaries will pass through his hands. By the direct communication of the Committee with every missionary and the annual submitting of estimates for their approval, the direction of the Mission will rest with the representatives of the Society in this country. The comparatively rapid communications between England and India in the present day, seems to render unnecessary the action of any intermediate or local Committee, while direct and immediate intercourse, on

all parts of their work, with the Home Committee, will render the relations between it and the missionaries more satisfactory and intimate. Nothing can exceed the skill and Christian kindness with which Mr. Thomas has conducted the affairs of the mission for so many years. A debt of gratitude is due to him, the amount of which can be estimated only by those who are conversant with the difficulties he has surmounted, and the anxieties he has had to bear.

#### THE PRESS.

In a report addressed to the Treasurer in October, 1855, I entered at considerable length into every particular which could illustrate and explain the value and pecuniary condition of this important and flourishing concern. The results of the investigation into which I then entered, sustained as they are by a stock-taking completed on the eve of my departure from India, exhibit a most satisfactory degree of prosperity, and illustrate the ability and sagacity with which it has been worked, first by its founder, the Rev. W. H. Pearce, and subsequently by his successor, the Rev. J. Thomas. It may be sufficient if I here mention that, by the means of the press, the Society's Widows and Orphans' fund, amounting to nearly £20,000, has been established. Within the last sixteen years, £24,000 to £25,000 have been expended on the operations of the mission, and in purchasing the mission-houses and premises we possess in India; and, during the same period, there has also been a considerable addition to the working capital of the concern. Some idea may thus be formed of the magnitude of its business, and of the assistance it has rendered pecuniarily to the cause of Christ, while there have issued from its presses, in various languages, more than a million copies of portions or volumes of Holy Writ, and untold thousands of tracts and other works, which have greatly contributed to the intellectual advancement, as well as to the evangelization of the people of India.

The business of the Press has from the commencement been conducted upon just commercial principles, and on no occasion has it ever drawn on the funds of the Society for its support. It has always been largely helpful to the mission, and never a burden on its hands. Such facts as these must have their due weight in all the deliberations of the Committee upon its future conduct and destiny.

#### THE BAROPAKHYA CHRISTIANS.

As all the incidents connected with the assault, seizure, and captivity for six weeks of these thirteen poor people, their discovery, the trial of the criminals, and their release by the judge after conviction by the magistrate, have been amply brought before the Committee, I shall not here venture again to describe them. The whole affair is, however, very instructive. If it is not often that the hostility of the landlords of Bengal takes the form of direct persecution, it is not the less certain that generally they create every possible obstacle to the spread of Divine truth. In fact, their unjust gains are in danger. Under the name of *abwabs* they levy rates on their tenants for every conceivable purpose: for the births, marriages, deaths of their children; on their entrance into the possession of their property; for the payment of the costs of their law-suits, whether successful or otherwise; for pujahs or other idolatrous ceremonies; for the erection of temples; for the

degrading churuck festival, and the like. These cesses are illegal; but few Bengalis have the courage to resist them, and to confine their payments to their landlords within the terms of their agreements. Obviously, however, there are many of these payments which cannot be knowingly paid by Christian men, and the diffusion of Christianity threatens to reduce the demands of the zemindar within legal bounds.

The case also presents in a striking light the insecurity of person and property in the interior of Bengal. Lawless bands, hired fighters and plunderers, hold the people in subjection and awe. The police is corrupt beyond expression, and more criminal than any other class of the population. The machinery of justice is costly and cumbrous, affording every facility for the escape of the guilty, and creating obstructions in the way of the administration of justice. The underlings of the courts are known to be venal, while false witnesses may be bribed for a day's food, sure of impunity if discovered. Under such circumstances, it is no wonder that justice in this case has not been done, and the ends of government entirely frustrated. Up to the present moment redress has not been rendered to these poor Christians, and two or three have died of fevers caught in the jungles of the Sunderbunds, whither they had gone to procure a poor subsistence by cutting wood and bringing it to Barisal for sale. As public opinion, such as it is in India, as well as in England, has been brought to bear on this affair, and the court of Appeal has pronounced the sentence of the Judge to be wrong, I have sanctioned the missionary's attempt to recover the little property of the people, consisting chiefly of small patches of land and a few bullocks, by civil process; but I must confess with no very sanguine expectations of success. As an illustration, of the most indubitable kind, of the social condition of the peasantry of Bengal, this case is invaluable, and by a judicious use of the facts, it may become the means of, in some measure, improving it.

#### CONCLUSION.

Besides the topics already dilated upon, other subjects were fully discussed with the missionary brethren, such as the relation of the missionaries to the Society, the salaries of missionaries and native agents, the best method of providing for widows and orphans, the character, and cost, and the sources available for the erection of chapels, school-houses, and residences for the missionaries, and the relations of our missionaries to other societies. The reports already presented to the Committee give the views and opinions of the missionaries on all these points, and remain for reference, and, in some cases, for future deliberation. With respect to the proposal for the division of the field of labour into mission districts, and the holding of an Annual Conference of the missionaries of each district, for the purpose of revising the year's labour, and preparing for the following year's work, the missionaries came to the conclusion that it would be preferable to refer direct to the Committee the affairs of each station, and to leave entirely to their decision the annual arrangements. With the request of the Committee that annual estimates of the expenditure should be transmitted home, the brethren have cheerfully complied, and this year's estimates have been received and sanctioned.

With this Report I lay before the Committee a schedule which I have prepared of the various properties held in their name and for the use of the mission in the East.

I have now brought to a close this review of the labours in which I have been engaged during the two years and a half of my absence from England. While deeply conscious of the imperfection which has attended the execution of the onerous duties which were devolved upon me, I believe no portion of the Instructions of the Committee has been overlooked. If success in any respect has followed my endeavours, it is very largely, if not entirely, owing to the cordial and affectionate assistance rendered me by the missionaries, of whom I must particularly mention our worthy, long-tried, and faithful brother, the Rev. J. Thomas, to the cordial support which I have enjoyed from our Treasurer, and my colleague, and to the favourable judgment of the Committee. In laying down the powers with which, by your kindness, I was invested, I cannot but express my warmest thanks for the confidence which has been reposed in me, and for the unceasing prayers which have been presented on my behalf. Surely God has heard your voice and supplications, and given me the blessings you have sought.

It will be my constant endeavour to excite and sustain the interest of God's people in the noble enterprise of evangelizing India, that vast and magnificent empire, which it has pleased the Most High to place in the hands of our country for its rescue from the grasp of direful superstition, and for the removal of moral and spiritual evils, destructive alike to the temporal and everlasting welfare of the numerous myriads which inhabit it.

I beg to subscribe myself,

Your servant and companion in the Gospel of Christ,

London, April 21st, 1857.

EDWARD B. UNDERHILL.

ERRATUM.—In last Number, page 449, line 22, for 60,000, read 159,000.

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*The particulars of Contributions are unavoidably postponed until next month.*

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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, in LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, 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 Messrs. Colgate & Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.