

THE MISSIONARY HERALD.

SUBJECTS FOR PRAYER.

WHILE at the Missionary Prayer-meetings of the last few months, in the family circle and in the private oratory, much prayer has been made to God on behalf of the missions and missionaries in India, it will not be deemed unsuitable if we urge on our friends a continuance of their supplications, and call attention to a few topics which may become the special subjects of prayer.

1. The danger is not over. Since our last issue we learn that two missionaries of the Society for the Propagation of the Gospel, resident in Cawnpore, have lost their lives by the hands of the treacherous and cruel Mahratta, Nana Sahib. At Agra, while the lives of our brethren were saved by removal into the fort, accompanied by the native Christians, yet their houses and property have been plundered and destroyed. Should success not be granted to the British forces before Delhi, nor to the columns of General Havelock, then the fort of Agra, with its defenders, may become a prey; and Benares, too, be made the scene of desolation and massacre. The lives of our brethren are only safe as God shall grant them protection, or give victories to the armies of Britain. Should this be delayed, the brethren labouring in Behar and Bengal are not secure. Patna, Monghir, Jessore, Dacca, abound in Mussulmans. Everywhere they exhibit the most malignant hostility to the Christian name. A slight repulse of the English forces, or the appearance of weakness or vacillation in the Government, may at any moment afford them the hope of success, and give occasion for insurrection. Except at Dinapore, in no part of Behar or the country districts of Bengal is there a sufficient military force to repress an outbreak. The lives of our brethren and their families depend on a salutary dread of English power, or some remarkable interposition of the providence of God, like that which on four several occasions saved Calcutta from the horrors of massacre and destruction. Let there be continued and special prayer that God would throw around our missionaries the protection of his arm, and defend them in their hour of peril.

2. The wounded, the mutilated, the bereaved, the widow, the orphan, and the refugee, seeking for safety in hiding-places, should have our sympathy and most fervent prayers. Many a home has been desolated; many have been subjected to the foulest atrocities; many a heart is broken and burdened with sorrow for the loss of beloved parents or children; many hold existence at the pleasure of natives whom very slight inducements might overcome, and who for a paltry reward would betray the trust reposed in them. These should we remember at the throne of grace, and plead divine succour for them in their griefs and agony. Nor should we forget to ask that all our countrymen, our countrywomen, and their children, especially those who hitherto have been strangers at the footstool of mercy, may be led, in their peril and anxiety, to seek protection and succour of the Lord, and be heard in their affliction and distress; and that to those in captivity speedy deliverance may be given.

3. The native Christians demand our sympathy and prayers. Many

have escaped with the missionaries to a place of safety; but others have suffered tribulation, and some a cruel death, with "mockings and scourgings." They are peculiarly exposed to the malignity of the Mohammedan population, and to the temptation to deny the Lord that bought them. A few, like Walayat Ali, have suffered martyrdom, in their last hours testifying to the truth of God; others, like Bernard, have clung to their posts of labour, amid the plunder and the wasting of their homes; but most of them are refugees, and deprived of all that they possessed. May their faith fail not! May they be bold in this hour of trial for the Lord! May He open to them the means of support, and grant them protection against their enemies! It is gratifying to know that their trustworthiness and loyalty are in some cases recognised by the authorities, and employment given to them in posts of responsibility.

4. Let prayer be made that the plots, conspiracies, and evil designs of the wicked, may be frustrated. Already has it pleased God to discover, in several instances, the evil machinations of the adversary, and so baffle their execution. Known to Him are all the purposes of men; their inmost thoughts are bare to His eye. May He by His wonderful working counteract their evil designs, give warning to our countrymen, or open the way for a timely escape from their accomplishment!

5. The issues of this fearful calamity are in the hand of God. Supplication should be unceasing that He would overrule these fearful events to the lasting spiritual benefit of the wretched inhabitants of Hindostan; to the overthrow of the direful and sanguinary imposture of Mohammed; to the degradation and abolition of the idols which the people worship; to the rebuke of blasphemy, and to the extension of truer knowledge and of the salvation which is in Christ Jesus; and that He would humble the hearts of the people because of their abominations and sins, and grant to them true repentance.

6. The rulers of the land must not be forgotten in our prayers. Too long have they ignored the Christian name, and given honour to the false deities of the people. There has been a sinful compliance with caste prejudices—a too frequent homage to superstition—a direct countenance of idolatry, unbefitting Christian men and rulers proceeding from a Christian land. May God grant that this shall henceforth cease, and that while a just toleration and liberty is secured to every man, however false his creed, the Government shall separate itself from all idolatry, and inaugurate a public policy at once just, liberal, enlightened, and Christian!

7. May God grant that the Christian churches of England may take to heart their apathy towards the spiritual well-being of the many, many millions of the inhabitants of India! We are the subjects of the same sovereign, bound to them by ties of interest, by commercial advantage, and by the inscrutable determination of the Supreme, by whom this magnificent empire has been given to the British crown. Yet relatively to the magnitude of the work, how small have been the evangelising efforts of Christ's people! Over how small a portion of the country has the word of life been preached! How few are the messengers of peace among the teeming myriads of India's fertile plains! May these events awaken a deep and abiding interest in the welfare of India! May they lead to renewed exertions, to a wider liberality, to more earnest prayer for the assistance of the Holy Spirit, and for the raising up of men of God eminently fitted to bear the light of life to those regions of darkness and sin!

THE MARTYRED WALAYAT ALI.

WALAYAT ALI belonged to a respectable and once wealthy Mohammedan family in Agra. His father was a Hagi of considerable repute, having made two pilgrimages to Mecca, and consequently the several members of his family were well known among the Mohammedans of the north west. Walayat Ali possessed all the fiery enthusiasm of the Mohammedan sects, and hence after his conversion to the truth, his boldness in defence of his Master's cause was striking, and the captious opposition ever met with in bazar preaching, so exciting in its effects, sometimes carried him perhaps a step beyond what prudence dictates in his exposures of the wickedness of Mohammedanism. His thorough knowledge of the system in its practical results as well as its theory, made him a most formidable opponent, and his faith in the gospel, combined with childlike sincerity, rendering him impregnable to bribes and flattery, it is not surprising that he should have been one of the first victims on which the fanatics of Delhi chose to wreak their vengeance when once British power was broken down.

It was from the labours of Colonel Wheeler at Agra that Walayat Ali received his first religious impressions, and was induced to commence reading the Bible, and notwithstanding the unsettled state of his mind, he long clung to Mohammedanism, and sought for the removal of his doubts through its priests and ceremonies. His last attempt thoroughly opened his eyes to the real nature of Mohammedanism, and drove him with renewed diligence to the Bible. He went to a moulvie of reputed sanctity, and sought to become one of his disciples; for this the priest required a fee of twelve shillings! but after hard bargaining he came down to two shillings, at the same time cautioning our friend against telling any one of the small price he had paid, and exhorting him to say to all that he had paid the full price, twelve shillings. This was too much for his credulity. The thought struck him, "I can sin enough without the aid of a priest—sin is the burden under which I am groaning, and yet this man would have me tell lies in order to fill his pockets." From henceforth he turned to Christianity, and long continued to visit the missionaries of all the denominations in Agra. Colonel Wheeler being an Episcopalian, he would have preferred joining that communion, but his convictions of the scriptural correctness of believer's immersion were so strong, that after considerable delay he felt himself compelled to join the Baptist church, and was baptized by one of our missionaries at Agra—I think in 1838—and from that time to his death by violence in May last, his life has been one continued scene of persecution and trial.

No sooner was he baptized than his own family and neighbours commenced to throw bricks into his yard, stopped him from getting water at the well, and attempted to poison him; a dish of food was sent to him, but his suspicions being roused, he gave it to his dog, which died almost immediately. His younger brother commenced an action against him for a large sum of money, and while preaching at Shamshabad, near Chitoura, one evening, he was seized by two policemen, and must have passed months in prison, had not two kind Presbyterian friends in Agra (Messrs. Frazer and Smith) become bail for him. This action was more than twelve months carried on amid the intrigues of a Mohammedan court, with a Mohammedan Suder Ameer for judge, and yet eventually our brother came off triumphant, and was at liberty to enter fully on

evangelistic labours for the benefit of his countrymen. Shortly after his baptism, it was thought necessary to remove him from Agra, for the better security of himself and family, whose lives were in continual danger, and hence he came to Chitoura, where he was my companion for seven years. He taught his wife to read, and although she had been all her life secluded in the zenana, I had the privilege of baptizing her with her eldest daughter.

The eldest son, fourteen years of age, died at Chitoura, of consumption, after giving the strongest proof of a change of heart. When his mother wept by his sick bed, he comforted her by the prospect of another meeting, where sorrow and persecution can never come. I remember how feelingly he said, "I am going to the Lord, and we shall meet again in heaven." After Delhi had been long vacant by the death of brother Thompson, the brethren there as well as ourselves felt anxious to see the station re-occupied, and after several visits, we determined to send a native preacher until a European missionary was appointed by the Home Committee. Walayat Ali appeared most fit for the position, and was eventually chosen to fill it. When I asked him to go, he hesitated for some time; he knew well the dangers and difficulties he should have to grapple with, and the peculiar hatred of the Mohammedans to any one who had left their ranks, and he might well hesitate before he undertook such an arduous task. When once, however, the path of duty had been ascertained, he consulted no more with flesh and blood, but declared to me his readiness to go, though he might be called to lay down his life for his Lord and Saviour. When he bade a sorrowful good bye to us at Chitoura with his interesting family, little did I expect how soon he would be called to the presence of his Lord in the martyr's chariot of fire. I visited him at Delhi when other duties permitted, and often preached with him to large and attentive crowds of people in the Chandni Chouk Bazar and other great thoroughfares, and I heard the last time I was there that his influence was being felt among the respectable Mohammedans, and that one of the princes from the palace paid him an occasional visit during the darkness of the evening. There can be no doubt that many in Delhi who had failed to stop his mouth by fair argument, were too ready to stop it by the sword as soon as the dread of British power was removed, and hence I conclude the townspeople (who knew him, and not the Sepoys from Meerut, who could not know him), on the breaking out of the insurrection rushed on and cut him down; and Silas, an eye witness, who escaped to Agra, says, that between every cut of the sword his murderers said, "Now preach to us, now preach to us;" and I trust his innocent blood will speak to them and remind them of his warnings and teachings. The blood of the martyrs will again, I doubt not, be the seed of the church, and a brighter day dawn on India. It is said his wife, whose name is Fatima, and his daughter are in prison; and should I be spared to meet them on my return to India, I shall try to give a more extended account of our much-lamented brother, whose two sons were killed before his face. That these fearful events may rouse the church to larger efforts and more prayer for the conversion of India, is the hope of,

Yours faithfully,

JAMES SMITH.

FOREIGN INTELLIGENCE.

INDIA.

AGRA.—The intelligence from our missionary brethren continues to be of the deepest interest. In the midst of anxieties, exposed to daily peril, they still hold fast their confidence in the Lord. As will be seen from the letter below, missionary work is generally at a stand, while in Agra Mr. Parsons and Mr. Evans have been compelled to take refuge in the fort. The mission-house and chapels, with their contents, have been pillaged, burnt, or destroyed. Benares is at present safe, but its security depends, under God, on the success of the British forces in the unequal conflict they have to wage with the overwhelming number of the mutineers. Mr. Parsons' letter is dated Agra Fort, July 16th.

“At the close of June, we were all warned to retire to the fort for safety, where small temporary accommodations have been provided for all families, European or of European extraction, resident in Agra, as well as numbers of officers and civilians, who have come in for refuge from every part of the north-west provinces, so that the present population of the fort is supposed to considerably exceed 5,000. On Sunday, 5th instant, the enemy, consisting of the regiments that mutinied at Neemuch, with others, making in all, perhaps, about 5,000, with eight guns, had advanced to the village of Shahgunge, about four miles off, when part of our European regiment (the 3rd), with some militia cavalry, and six guns, making in all between 500 and 600 men, were led out to meet them. The battle commenced at three p.m. and lasted nearly three hours, and though our force drove back the enemy from their position, yet they were unable to accomplish their object of routing them and saving the station. They had to retire to the fort, and the enemy following on their heels, gave the desired signal to the disaffected city people and the prisoners by setting fire to the first buildings that came in their way, and forthwith flames and smoke arose from all parts of the station. The work of demolition proceeded for three days and nights, during which almost every dwelling had been plundered and burnt. Our mission-house was one of the first to be set fire to, and all the three chapels have been plundered, and the doors torn off, &c., though the English chapels having flat roofs, and not thatch, could not be burnt. Happily, brother Evans had brought the small remnant of his property, save his horse and conveyance, into the fort, and we had brought in most of our clothes and books. The remainder, with nearly all our furniture, is consumed. Brother Evans and ourselves have lost our horses, but our conveyances have been recovered, though

much injured, and likely to be yet more so from being exposed to rain and sun, without shelter, outside the fort gate. I am thankful to have secured my manuscripts connected with the translation, and most of the books immediately needed for that work. But, alas! when shall I be able to resume it?

“I am thankful to say, that no native Christian connected with our mission has, to my knowledge, fallen a victim to the rage of the foe. Most of them are now in the fort, where an asylum is afforded them on condition of their consenting to work in any way that is required of them. Bernard, however, is still at Chitoura. The mission-houses and property, Christians' houses, and workshops there, have all been plundered by the villagers, but the roofs have not been burnt. Bernard is at the zemindar's little fort, and protected by him, and is unwilling to leave the place, could he but obtain some help in the way of men. This he has applied for to the authorities here, but they cannot grant it at present.

“Here we are then shut up in a fortress, and ignorant of the time we may have to remain, of the expectation we may reasonably entertain of relief, or of the steps that may be desirable or necessary on our release (should we ever obtain it) from our confinement. Hitherto the Lord has graciously restrained the enemy from bombarding us. Should they do this, the loss of life must be dreadful, we are so crowded. There have been a few cases of cholera, and diarrhoea and ague prevail considerably, and these again cannot but excite our apprehensions. But the Lord reigneth. We endeavour to prepare ourselves for all his will. May we but glorify him, whether in life or in death! Our postal communication is almost entirely closed, so that we are in great uncertainty as to what is going on in other parts of the country, and the few items we receive that seem worthy of credit are by no means such as to encour-

rage the hope of a speedy settlement of affairs.

"Some of the friends who used to subscribe to the Auxiliary Society here, have been almost beggared by the destruction of their houses and property; and even should Britain retain these provinces, or re-conquer them, and speedily restore order in them, I fear the Baptist cause in Agra will

be greatly weakened. The future is so veiled that it seems not worth while to speculate about it. Should I survive, I hope to keep you informed from time to time of the state of affairs, if our letters can be conveyed. Meanwhile, we entreat a continued interest in your prayers and those of the Committee."

BENARES.—Mr. Heinig, under date of 15th July, gives the following description of the daily fears which beset the residents at Benares, and of the interpositions of Divine Providence for their safety:—

"Only eleven days have elapsed since my last, but they were fraught with much fear and harassing consequences; the villagers of Dohee, in the Azimgurh district, were collecting themselves in order to attack Benares, relieve the prisoners in the jail, and stir up the Badmashas in the city to join them; daily reports were circulated as to their number, and the distance they were from Benares; being about twenty miles distant, and not knowing when they might come, spread consternation and fear among all the residents. We of course, being quite alone in our mission-house, feared that should the Badmashas join, we should be the first whom they would attack; therefore, we went for several nights near the cantonment, at Mrs. Cross's, of which one night was the most harassing. At nine o'clock, we received a letter from Dr. Lazarus, to the intent that the village rebels were close to Benares, and that we should come to the mint. Our children were roused out of sleep and carried there; when arriving at the mint, we saw Dr. L. returning home (he lives just opposite the mint). Upon inquiry, he said that it was a false alarm, upon which we also returned, knowing how trying it was to our poor children to sleep on the hard ground; thus it went on up to Monday, the 6th instant, when, about ten o'clock a.m., I observed people running to the city. As they passed my gate, I made, at once, inquiry, and a Sirishtadar, a friend of mine, came galloping and gave me the intelligence that the rebels were eight miles from Benares, and that he had been ordered to keep the police in the city on the alert. I ordered my gari and drove to the mint, and returned it to fetch the orphans and female members there; in about an hour all the residents were gathered in the mint, all the male residents being well armed with guns, pistols, swords and spears. You should have seen the crowd; there was hardly sleeping room for a man's length to be had. During the day we were in the greatest expectation of the issue. European soldiers and Sikhs, about 200, and two guns, had been sent to meet them. At last, at four o'clock p.m., the

alarm bugle was sounded, and we distinctly heard the booming of our guns, which lasted one hour, when all was quiet. At about six o'clock p.m., the commissioner, with Col. Gordon, came and brought us the joyful news that the rebels mustered 600 strong, that they were defeated with the loss of about 200, and that not one of our men was hurt except a Sikh sardar, Suraj Singh, who received, upon his killing two, a sword-cut over the knee. About seven o'clock, the European soldiers returned, and as they passed the gates of the mint, the whole guard ran to make inquiry, upon which they gave them two hearty cheers.

"Next morning every one went home; but during the day, and the following, we heard that the village rebels gathered themselves again, and had invited three other villages, which invitation they accepted. They had sent their men stealthily into the city, to make sure of a city rise. Daily, in the open street that passes our gate to Seerole, we saw swords being sharpened, and muskets put in order, with the intent of massacring Europeans; fearful reports were again circulated, and it was thought that they would come near Benares about Saturday, the 11th instant; but on Friday afternoon, those rebels of three villages sent in a deputation to Mr. Tucker and Mr. Gubbins. The purport of their message was, that the villagers had no desire to fight the Sarkar, as they would profit nothing thereby, and that they desired to live henceforth peaceably under the Sarkar's rule, etc. They received in reply, that it was not the intention of the Sarkar to fight with their ryots, but to punish only the mutinous soldiers, etc. Upon which, a pakka razinama was written and signed by the deputation; then they were feasted with sweetmeats, and every one received a pagri; they went away rejoicing, and thus ended all fears on that side. But, oh! we are living as it were on a stormy ocean, where wave upon wave puts the ship high and low. No sooner had this fear passed, when another seized the minds of the residents, far more powerful than any before; it was now made

known without the least shadow of a doubt that Col. Wheeler and his whole party, above 600, had been treacherously and cruelly massacred at Cawnpore; viz., when all provisions had been spent, and nearly all his ammunition had been exhausted, upon the colonel's advice, they all sent a petition to Nana Sahib, the would-be king of Cawnpore, to give them the word of honour to allow them to pass unmolested to Allahabad. He gave his word of honour, and they, above 500, embarked in boats. When they were passing Cawnpore, they were fired upon with grape-shot, and every soul was destroyed; one boat was a few miles ahead, but that they fetched back, took the inmates out, brought them on the parade ground, and there they shot them. Mr. Grogson's servant's (Musadi's) son, Kasi, alone escaped by swimming with some of the boat-people, across the river, and came, after much fatigue, and stripped of every vestige of clothes, to his father, who brought him before Mr. Grogson, and told the mournful story. Mr. G. wrote a note to Mr. Tucker, and sent it by Kasi, and strange to say, Mr. Tucker sent him away with saying, "Yes, we know it." It is most painful to our feelings to know how those gentlemen in authority endeavour to keep every such disaster concealed, which, notwithstanding, cannot be hidden for any length, and which has a most pernicious effect, that of mistrusting any of their notifications.

"Yesterday we had cheering news! viz., Gen. Havelock left on Tuesday week for Cawnpore, with a goodly army and ten guns. Last Saturday he arrived before Futtehpore; his people being quite fatigued, they were ordered to halt and rest. Outposts were sent close to Futtehpore, to spy out how matters stood; but they soon returned, and when our men lifted up their eyes, they saw a formidable army coming out of Futtehpore, consisting of three regiments of cavalry, four foot, and eleven guns. Fatigued as our men were, they were put at once in battle array; the guns were opened upon the enemy, which told fear-

fully; the enemy's cavalry endeavoured to come on our flank, but the Fusiliers, who were armed with the famous Enfield rifle, did not allow them to come, but shot one after another, until the rest fled as fast as possible. The enemy's infantry suffered also; so much that they ran away, and our men pursued them for seven miles to the right and left. Our army lost very few, but great was the spoil; eleven guns, all the ammunition, their treasury (in four boxes; some of the guns were still loaded, so little time they had), two mortars, and all their baggage; in fact, they ran away empty-handed, but our people found also a great quantity of ladies' apparel of those that were destroyed, and jewels in quantity.

"Steamers, it is said, are now coming up filled with soldiers; but so it is in these evil times, that when one notice is cheering, another notice is damping our spirits again; for the Gwalior contingent has now turned from us and towards the rebel side, consequently Agra is in great danger. The last news from Agra came seventeen days ago, it takes so long on account of the round-about route. But what may happen in seventeen days! nay, in one day! The most faithful states may be to-morrow our enemies; for this sort of mutiny and rebellion works like leaven, almost unperceived, and hence we are almost unprepared for it. But our constant prayer is, as we alone depend upon our God and Saviour, that in mercy he may arise and look upon the doings of men, and say to the adversary of our souls, Hitherto thou shalt come, but no further. Oh, that soon all this bloodshed might cease, and the cruelty of God's and his people's enemies be stayed! We fear we shall be still on this mighty and dangerous ocean of convulsion for some months, until help from England arrive. It is now evident that this conquered land must henceforth be treated as such; for the people have so sadly and wantonly abused the times of prosperity and peace. May God in mercy bring good out of all this misery and woe to his own glory!"

DACCA.—In this Mohammedan city, our brethren seem to have been obliged for the present to discontinue their open-air preaching. Mr. Bion thus writes under date of June 30th:—

"How little did I think, when I last wrote to you about the Government's proclamation, that our preaching in town and country would come to a standstill! But so it has come to pass since my last letter. I consulted the brethren in Calcutta as to what measures ought to be adopted. They all thought it highly imprudent to go on preaching.

"So we stopped; every week the danger

increased, so that we had our guns loaded with bullets near our beds, and everything ready to defend ourselves. God, in his great mercy, has spared, hitherto, all East Bengal from mutiny and massacres; but we had very anxious and sleepless nights for some time.

"The magistrate said that he would stop and arrest me if I should attempt to preach; but he has been removed, being a

mere boy, and on his account Dacca was in imminent danger at one time.

"Since the arrival of 100 sailors and four 12-pounders all remains quiet; but the residents patrol at night, and this prevents the lower classes of Mussulmans and Sepoys from making any row.

"It appears that the Mussulmans are at the bottom of all, and it having become a sort of religious war, we may have the more confidence in its utter destruction and the victory of our troops. We cannot yet preach, the people are still very much excited; but we pray the more, and I hope, after a month more, to begin again, though it is quite certain we shall have to preach under insult and blows, if not something worse. I wrote to Mymensing to ask whether I could do something there; but it seems to be worse there, and consequently I must abandon my rainy season trip. Disbanded and disarmed Sepoys are roaming all over the country, and, instead of hanging them, Government shows the most foolish leniency. But we look to you in England, and we are almost sure that the whole nation will be roused by the horrid and savage massacre of ladies and children in the upper provinces. If the home authorities do not take the govern-

ment into their own hands, India may be lost and every European slaughtered.

"Even in these troubled times I have a candidate from the Leukya river, who remains steadfast under all threats of his relations. I am impatient to be let loose again, because now our lips are shut, and circumstances require us to keep silence. All our native brethren have as yet been left unmolested, though I think the Tipperah church is in the midst of threats and insults, in a more dangerous position than the others.

"All travelling has become not only unsafe, but very dangerous as to life, and a missionary is the worst off among Mussulmans and the roaming Sepoys.

"We have 200 Sepoys here, who, though known to be disaffected, are not disarmed, on account of some foolish fear and pretence of their loyalty. They would kill me any day if they could get me out of town somewhere. Some have boasted at Furreedpore that they stopped my preaching, and that from now no Padres dare to stand in the streets and preach. But they shall see and hear soon that the gospel is not stopped for good by a band of faithless, cowardly murderers, as they have proved to be."

MONGHIR.—At this station our brethren have been thrown into great anxiety by the discovery of a plot among the Mohammedans, headed by one of the native officials, to rise and destroy the English and Christian inhabitants. As may be supposed, the manner in which the delinquents were treated has not tended to lessen their fears. Mr. Lawrence writes under date of July 16 :—

"As I know you feel interested in our welfare, and have expressed a wish to hear from me occasionally while the present excitement lasts, I will write a few lines to let you know our present case. No disturbance has yet broken out, and, I may say, we are quiet; but I cannot say that we are by any means safe. A plot has been concocting by the Mohammedans to murder all the Christians, Europeans and natives, both here and at Bhagulpore. It was brought to light only last week by Inayat Hosein, a respectable native Christian from Muzzaffarpore, who has been residing a few weeks here. He accidentally—providentially rather—received information that a suspicious letter had been written by certain parties here to the Nazir in Patna, who assisted that rebel Ally Hareem to escape, for which the Nazir has been since arrested, and hanged, I have heard. He thought it probable the letter was in the Post-office on the 7th inst., and went to the magistrate and gave information. The post-box was opened by the magistrate and the letter was found. In it was a long list of names of some of the principal Mohammedans here who, it stated, had agreed to a plot,

which it disclosed, of murdering us all on the feast of Bugr-Eed, for which subscriptions had been entered into, men hired, and arms provided. The purport of the letter was to request that the promised assistance in money and desperadoes might be speedily sent from Patna, as the time was drawing nigh, and they were all ready for their work. The evidence that the letter had really been written by the men in whose names it was sent, appeared so conclusive to the collector and magistrate, and other Europeans who heard the proceedings of the case, that the magistrate arrested the two principals, and immediately after investigation sent them to the Commissioner of Bhagulpore in double irons. But to the surprise of the authorities here, and to the disgust and indignation of all the European residents, the commissioner is reported to have dismissed the case even without investigation. Certain it is, he ordered their irons to be taken off, and the men returned to Monghir in triumph. The discovery of this plot and the manner in which it has been dealt with by the commissioner, have greatly increased the alarm felt at this station. In

the letter it was stated that the irregular cavalry at Bhagulpore had agreed to join the insurgents; and it is well known that many of them are very disaffected. Should there be any rise of the people and they are joined by the irregulars here, there will be none to oppose them but the residents and some railway gentlemen. The latter are so disgusted, that they are seriously talking of leaving the station, in which case there will be a very small number of men left. Most of the ladies who are able, are leaving. Nearly half our English congregation are gone. Our friends strongly urge me to

send Mrs. Lawrence away, but she cannot make up her mind to leave alone; and it is not my duty to leave until compelled. Now that the whole affair has come to light, and the Patna men have either been arrested, or obliged to fly, I do hope there will be no rising. Still with so many enemies around us we cannot feel ourselves secure. And until after the Eed is past and we receive more satisfactory news from the N.W., we shall be under apprehensions of danger. I am thankful to say, Mr. Broadway and ourselves continue well."

SEWBY.—Our esteemed missionary, Mr. Williamson, though not without much anxiety, is hopeful that the district in which he labours will not be thrown into confusion. He writes as follows, under date of June 30:—

"The inhabitants of Calcutta, Serampore, and many other places, have been greatly alarmed, without, however, suffering anything further than the discomfort of a temporary absence from home, among those who fled to places of greater security; nor have we ourselves, at this station, been without fear and danger. It is true we have a detachment of Sikhs to guard us from the Sontals, Sepoys, and Mussulman inhabitants; but after what has already transpired among native troops, who can repose any confidence in them? These men, however, let it be said to their honour, refused repeated solicitations from another regiment to join them in taking this place, and disposing of all its European inhabitants.

"We ought to be deeply thankful to a gracious Providence for preventing the intended outbreak here and its dire consequences, and also for disconcerting the diabolical schemes of the Mussulmans in Calcutta and other places. We hear that they intended the ensuing month of August

for the execution of their infernal plot, which was to cut off all the English at one blow. The impatience of the Sepoys spoiled the affair, by commencing ere their plans were fully matured. We long for troops from England to save our country, our lives, and I may add the cause of God too. In the meantime, missionary labours have been seriously interrupted at some of our up-country stations, though not much so in Bengal; at least our labours here have been hitherto prosecuted without interruption. Along with our native assistants I have preached the gospel daily, and often twice a day, in the town and neighbourhood during the past hot season; of late our hearers have been fewer than usual, and some of them, Mussulmans, not a little rude. We trust the Lord will have both our prayers and yours for the speedy suppression of the rebellion for peace and safety, and that God would overrule all these commotions for the temporal and especially for the spiritual welfare of the people."

BACKERGUNGE.—Mr. Page, under date July 17, refers to some of the sorrows which the fearful atrocities of the revolted Sepoys bring upon the families of the obnoxious Englishmen. After a slight reference to the events at Delhi, he says:—

"Verily, the very foundations of the Government seem trembling. To my mind, it does appear that God would teach the Government how they have ignored him and his dear Son, and been ashamed of the name of Christ, and on what a broken reed they have been leaning. Alas! for the hundreds slain, and the hundreds mourning over the loss of all dear to them!

"We have just run down to Calcutta for a few days to comfort my wife's mother. One of her sons, James Wells, was near Agra, in the toll department. In endeavouring to escape with his wife and four children he was waylaid by some of the muti-

neers, and shot through the head; his wife was wounded with a bullet and sabre-cut, and one of the children was wounded, too. He alone perished. The rest escaped. Soon after, and their son William Wells, who was captain of one of the flats having troops on board, died off Allahabad. My poor mother-in-law is borne down with grief, and that's why we have run down. I shall return immediately. There is no danger just now at Barisaul; but there can be no confidence indulged in. And I would, therefore, be near the Christians; I go through with them a life of danger, or endure with them the death of faithful witnesses. No

one can say what is coming next. Our time may soon come.

"At Barisaul we are still moving. The Governor-General's proclamation is thus interpreted and explained by *beat of drum in every market*: 'the Governor, the big

Governor Sahib, has forbidden any man embracing Christianity!' Our judge's hostility, these proclamations, the Zemindars, the Ferazur, the Cants, all united, form a formidable obstacle to success, and even to labour. But God is with us."

JESSORE.—Mr. Sale's remarks will be read with much interest, addressed to Mr. Underhill, under date of July 1:—

"Allow me to congratulate you on your safe return to our dear fatherland.

"Alas! how many have longed for their fatherland in vain during the last two months! how many whose eyes have been closed in death—death of agony and shame! How little you or any of us thought of all this when we were in the Traffords' dining-room! One's mind almost refuses to admit the horrid reality, so hideous, so fiendish is it in all its horrible aspects and relations.

"How little we know of the heart of the native! However, I suppose they are sincere in these deeds of villany and brutality.

"Think of the very regiment which sent a petition to beg that they might not be judged by the conduct of their fellow-Sepoys, and asking to be sent against the mutineers at Delhi, and who received sweet words and compliments from Lord Canning in person—think of that regiment almost immediately afterwards plotting to perpetrate in Calcutta a massacre on a larger scale and with more studied atrocities than those of Meerut, Delhi, or Allahabad. Swords, jagged so as to cause exquisite torture, and other instruments of cruelty, such as Orientals and Jesuits only know how to invent and to employ, were found hid in their huts. They have been disarmed, and the Government allowed a lot of them to escape—desert, and then began, at the suggestion of the new commander-in-chief, it is believed, to think about a law to punish deserters.

"I hope they are sending out more troops. The force sent to China is to be

brought into Calcutta. In time the English will be stronger than ever here. But as I once wrote to you, we want young *God-fearing men* of enterprise out here as *merchants, or large farmers, or zemindars*. Let us have decent administration of justice, simple and cheap, clear tenure of land, good police, and roads, and all else will come right with more English troops and more Englishmen of the right sort to guide the commerce of the country.

"My object in writing to-day is simply to let you know that we are all safe, and that I think there is little fear here now. Our danger arose from those dreadful Sepoys, who slipped through the fingers of the Government. However, the after thought of Government will, I think, protect us; for the judge, if not the magistrate, has power to seize and hang, without appeal, as the law wisely says, any deserter at once, if he sees cause, or he may send him to Calcutta to be dealt with there.

"You may judge that with my wife and family here in this lonely place, and with these dreadful tidings coming in more and more frightful shapes from Calcutta daily, I have not been able to go about much during the last two months. However, I am thankful to say that I have got on with our little purchase building at Jessore, and a nice little place it is; but it is hard work. Will the Committee do nothing for this, or the place at Khoonah? I sadly want a place where I can go and stay, and meet the native preachers frequently at Khoonah."

At a later date, July 15. Mr. Sale gives the particulars of the discovery of a plot to destroy the English residents of Jessore; but which, through the gracious providence of God, was timely discovered:—

"I wish to recall a single word of the '*cheering*' part of the letter, notwithstanding the awful events that have passed and are passing over us here. If—as I hope may be the case—English supremacy is established here more firmly than ever, I trust these horrors may deepen the tone of native Christian piety; and if that result be once obtained, we may hope for much from indigenous ability—it is not *mind*, but *heart* that we want here.

"In Jessore we have been very quiet,

and up to this time I see no signs of disaffection amongst the people of the district; but with that strange want of foresight which marks the conduct of almost all (thank God, not quite all) our men in authority, the Dacoity commissioner has placed here, under a native baboo, about thirty Sepoys—*some disbanded ones*—as a guard; and as it has happened in so many other places, the guard has been the cause of the first appearance of mischief in Jessore. It has happened, however, about

a week since, in God's great mercy, that a plot they, the guard, had formed to release the dacoits under their care, and to commence a disturbance, became known in consequence (it would seem) of a quarrel amongst themselves. Two men informed the baboo, and he informed the magistrate. The sahibs in the station went in a body and seized the ringleaders, and disarmed

the rest. One of the men has already been sentenced to transportation for life, and others await their trial. I *hope all danger is over*. I hear from Mr. Anderson, that some fakeers have been attempting to excite the people at or near Satteriya; I trust, however, that the vigorous measures taken by the magistrate will nip the thing in the bud."

HOWRAH.—The calm confidence of our missionary, Mr. Kerry, and his freedom from the panic which in the month of June seized the inhabitants of Calcutta, are striking. This station, our readers will remember, is divided only by the river Hooghly from the metropolis. He writes under date of June 15:—

"At Howrah matters go on very quietly, and as I lead a very retired life here, I seldom learn the appalling stories which are told, till they are old and are acknowledged to be foolish; thus I escape the anxiety and excitement to which many of my neighbours are a prey; for I think it would be impossible to be free from exaggerated apprehensions, whilst knowing there was *some* cause, you continually heard wild surmises, and terrible tales of plots and schemes for the entire destruction of the English race.

"Mrs. K. and I have happily been free from great fear, in part because we have heard little of the gossip about our dangers, and in part, and I think chiefly, because we could commit ourselves to the gracious care of our God. This we have done, assured that he has placed us here, and will care for us wisely and kindly.

"The mission work at this station goes on as usual; Golab continues to give me satisfaction, four mornings in the week are spent by him in giving religious instruction in the two Bengali day schools. Every evening, save Saturday and Sunday, he goes preaching in the bazars and streets, and up to the present time has met with no interruption. On account of the disturbed state of things, this is worthy of notice, because at Alipore the native preachers have been ill-treated, and for awhile

have in consequence desisted from preaching.

"I am still making encouraging progress in the language, and hope in due time by the blessing of God to become a faithful and efficient preacher of the gospel in Bengali.

"I am still frequently visited by youths from the Anglo-Vernacular school in this neighbourhood; they come hoping to obtain assistance in their English studies, but professedly to *learn* Christianity. At one time six youths from fourteen to nineteen years of age came to me, asking permission to come three times a week to read the Scriptures. I consented, the time was fixed for their coming, and to my surprise they came. We spent one hour in reading and conversing on the first twelve verses of the first chapter of John's Gospel. I dismissed them with prayer. In two days they were all to come again, but only *four* came, and since then only two have come; but these two have come nearly every day and have manifested a degree of earnestness and intelligent thought about religion which has made me hope that a work of grace was indeed begun in their hearts. Should it be so you will hear of them again. One of them is a Brahmin, and shows a very full acquaintance with the gospel.

"Both of these youths were for awhile scholars in Dr. Duff's school at Calcutta."

CEYLON.

As intimated in the "Herald" for July, our dear friends Mr. and Mrs. Allen have arrived in safety on the field of their missionary toil. Through the good providence of God the voyage thither was pleasant. On arriving in Colombo, they received a very hearty welcome, and arrangements were made for Mr. Allen to preach once on the Lord's day in the Pettah chapel. The other service will be conducted by Mr. Dunlop, a member of John-street church, London, and by our highly valued friend, Dr. Elliott. It will be gratifying to many of our readers to peruse the following account of a visit to the native Singhalese church, meeting in the suburb of Grand Pass:—

Mr. Ranesinghe's conversion.

"On Sunday, April 2nd, we visited the church at Grand Pass, a church specially interesting as being amongst the very first formed by good Mr. Chater, who founded the Ceylon Baptist Mission, having come to the island from Burmah in 1812. The present pious and intelligent pastor of this church is the Rev. C. Ranesinghe, the history of whose conversion is a striking illustration of the various modes in which God works to bring about his purposes of mercy.

"From a child the religious feelings seem to have been strong in our friend, and as a Buddhist (in common with his whole family) he was a special favourite with the priests, whom he constantly joined in such devotional services as Buddhism enjoins. The feeling that *sin* existed was ever present with him—as well as the idea that it must be somehow atoned for. While in this state of mind, he one day heard another heathen child remark, 'The God of the Christians died for them.' These words made a forcible impression on his mind, and a feeling—as he describes it—of mysterious love to this as yet unknown God sprang up in his heart. This feeling never was effaced, and when his father took him to Matelle, and he had the opportunity in the Baptist chapel there of hearing the gospel of the crucified Redeemer, he at once embraced it. After due examination, the late revered missionary Daniel baptized him, and seeing in the young Christian indications of the necessary qualifications for engaging directly in the work of preaching *that* Christ crucified who had proved his own salvation, Mr. Daniel began training him for the ministry. Mr. Dawson continued the work of tuition, which was completed by the late Mr. Jacob Davies. The latter placed Mr. Ranesinghe, whom he much respected, in charge of the church at Grand Pass, in 1846; the number of members was then 30, it is now 61, although much care, and in many cases much hesitation is exercised respecting the admission of persons to the church, before which they are invariably brought sometimes more than once. There are at present seven candidates for baptism, whom, in accordance with the usual custom, the pastor of the church meets after service on Sundays. He at the same time superintends a Sunday school, at which a large proportion of the children in the week-day schools attend. The deacons and leading members of the congregation aid in the Sunday school, and take their part in delivering addresses and offering up prayer at meetings, which are held in private houses almost every evening of the week.

"In addition to the Grand Pass church,

Mr. Ranesinghe has the oversight of that at Mattakoolie, and of a station about eight miles from Colombo, on the Kandy road.

Grand Pass church.

"The average congregation at Grand Pass consists of about 80 adults, and 30 to 40 children. Four schools (one for females), with an attendance of 125 children, are attached to the church under Mr. Ranesinghe's supervision.

"From his people—very poor when compared with the European standard—the monthly collections amount to about £1 15s. This sum defrays the incidental expenses of the congregation, and supplies 10s. per month of the pastor's salary. One of the four schools is also supported by the people. To those best acquainted with the means of the people, and the recent date at which the principle of self-support has been pressed upon them, this will appear no unsatisfactory step in the right direction. Another interesting feature in this matter is, that those parties who cannot contribute money devote the produce of one or more cocoa nut trees to the support of the church.

The deputation.

"On the occasion of our visit, we did not fail to bring prominently before the congregation the saying of the Lord Jesus, 'It is more blessed to give than to receive,' and to impress upon them that the moment a man was converted he ought to begin earnestly to work for Christ, to spend and be spent in the service of Him who so loved him. Without in the remotest degree questioning the propriety of the course pursued by missionary bodies, in sending forth paid agents as evangelists, and even for a season supporting them as pastors, we were able to point to the present position of the Pettah church, enjoying the free ministrations of two of its members, as a practical exemplification of what we should wish to see prevailing amongst our native brethren. The response to this appeal was very cordial, and our reception altogether most pleasing. We were requested to carry back messages of love to the Pettah church.

The service.

"Mr. Ranesinghe opened the service by reading, singing, and prayer; and it should be mentioned that the singing was conducted in a very praiseworthy manner. Mr. Ferguson then gave a short address, stating the object of the visit, and introducing Mr. Dunlop, as a gentleman from England, who, although not paid for labouring, yet felt that he could not labour enough in the cause of the Lord Jesus.

Mr. Dunlop then addressed the people on the love of Christ, and was most attentively listened to by a large congregation of 150 respectable and intelligent Singhalese. This was the first native church ever visited by our brother, and he was deeply and pleasingly affected by all he saw and heard. It was very striking to see an aged widow baptized by Mr. Chater, and probably the oldest member of the Baptist communion in Ceylon pouring out words of affection over the clasped hand of the member who had most recently joined our ranks. Mr. Ranesinghe believes that in the heart of this, and other aged members of his church, there exists much love to Christ and to His cause. When service was concluded, forty-two of us sat down to commemorate the dying love of the Lord Jesus, and, after many expressions of love

on both sides, we parted—we believe with mutual gratification and profit.

“It was interesting, to learn from Mr. Ranesinghe, that he keeps up a regular correspondence with absent members, one of whom, stationed at Rambodda, is earnest and active in his Master's service. He has been the means of bringing two persons to the knowledge of the truth, one of whom is now in Colombo, a candidate for baptism.

“The church at Grand Pass is indeed a pleasing sight and a green spot in the desert, but it makes the wilderness around it seem more dreary still; it therefore calls for fresh exertion and fresh prayer, for though it be pleasant to see these brethren so simply and earnestly serving their Lord, one is almost forced to inquire, What are they among so many?”

AFRICA.

Mr. Diboll, under date of January 26, has favoured us with the following very interesting account of a baptizing scene:—

“When I last wrote, I spoke of the probability of soon adding to our numbers. We had five candidates, four for baptism, and one for restoration. The state of things around us made us inquire as to whether it would not be better to wait the departure of the mail, as a report was in circulation that all the Roman Catholics were to leave the island by it. We thought of waiting, and while we were deliberating and praying the Governor was talking loud, and threatening what he would do in case we baptized. Some of our leaders were filled with fear. Deacons Wilson and Smith were filled with indignation; my own mind was kept in peace. We met for prayer and conference, and resolved to baptize at once, and to know the worst. It was Thursday night. On Friday we met at the usual five o'clock prayer-meeting to seek help of the Lord, and to strengthen one another, immediately after which the whole church, and some of the inquirers went to work clearing the bush and preparing the place for preaching, and in less than two days all was ready. Our Friday night and Saturday morning services were full of interest.

The baptizing.

“Lord's day morning broke out fine (after a fearful tempest, which lasted nearly all the previous night), and we enjoyed a singularly happy season. The scene was beautiful; could a stranger be brought suddenly to it, he would be dumb with admiration. Before him there is the opposite bank, rising about thirty

feet, and nearly perpendicular, covered with luxuriant vegetation, and surmounted with lofty trees. On the left is a beautiful waterfall, which keeps up its incessant roar, not now loud enough to disturb us; on the right is impenetrable bush, through which the mountain stream winds its way to the brook before us. We are standing on a cleared piece of land about fifty feet deep, and is almost the only smooth plain in the neighbourhood. Here, at one end and near the water, a small tent is erected. In the centre a table and chair supply the place of a pulpit, and benches, chairs, huge stones, &c., accommodate nearly four hundred ebony figures, representatives of almost all the nations of western Africa; and as they rise and sing—

‘Jesus, mighty King in Zion!
Thou alone our Guide shalt be,’

an impression is made on the heart not easy to be described.

The baptized.

“Of the four men who were baptized on this occasion, we may say that they have all been slaves, and all of different nations. One is a Congo, who with six others escaped several years since, and crossed the sea several hundred miles in a canoe. Another was a slave in Bonney; became a favourite with King Pepple, who made him a chief; he traded and was successful, and had more than 200 slaves of his own. When Pepple became unpopular, our friend lost all his property, his slaves were massacred, his wife and eight sons killed before his eyes, and he escaped as with the skin of his

teeth. One is an Aku, who was brought here by a British cruiser, and became the servant of Deacon Wilson. The last is from Bayon, in the Moko country. His master died here and left him free.

The governor.

"About two o'clock on Lord's day, the Governor sent for brother Wilson, and inquired how he dared to do contrary to his orders, in baptizing strangers. Wilson replied that the Governor had never spoken a word to him about such a thing. . . . Wilson was dismissed with the assurance that we should all be brought up to court the next morning. But this was not allowed to spoil our afternoon meeting, which was a time of blessing. In the evening some of the leading brethren met at my house for prayer and conference; it was a time of refreshing.

Progress.

"The number of inquirers is increasing, and there are some cases of deep interest. May the Lord of the harvest give us a rich ingathering.

"During the past year I have buried three of those whom I had previously baptized, and this day have been called to bury another besides. In the last year I buried

CAMEROONS.—The communication below, from Mr. Saker, will inform our readers of the difficulties in store for a missionary, of the anxieties which accompany his work, as well as the state of our mission on the continent at the commencement of the year:—

His accounts.

"I have now so far made up my books for the last two years, as leaves me free from all anxiety, and enables me to show that all my debts are paid, a sufficiency of stores in hand for *all* immediate wants, and the expenditure within manageable bounds.

"My receipts and disbursements for the last two years have been so involved that it is not possible to separate them. I tried to make a settlement in June last, but the difficulty of getting books and persons together, separated by so many miles of water, prevented its accomplishment. But now, at this date, the last entry is made in my books, and the last payment for this year is made. If I owe anything now it is to the committee, and for that I must give my heart and soul, and strength, till time or death ends our long connection.

His boat.

"My boat has cost me a vast amount of labour. I hope and pray that God may make it the instrument of bearing the gospel to yet more of the thousands around us, in rivers and creeks far and near. Some

some of my most anxious inquirers. Truly this is a land of death. You see a man walking in comparative comfort one day, and the next day he is a loathsome carcase, whom no man can endure, and all is hurry till he is buried.

Funerals in Clarence.

"It might be interesting to some to know how we proceed in cases of death here. A person dies, say at eight a.m.; we try to buy a gun chest; if none are to be had, then a rough coffin is made, boards not planed; the coffin is covered with blue cotton cloth if the person was married; if single, then white calico is used. At about four p.m. the pastor is told that the people are waiting; this is perhaps the first word he has heard about the death. He goes to the place (not into the house), the coffin is brought out and placed on a chair, and the first four persons who are seen in the street are expected to take the coffin on to their shoulders and bear it away to the grave, where a short address is usually delivered, a portion of the Word of God is read, prayer is made to the Most High, and all is over, each one seeking his own home. To linger about the house of the departed, as is often done in England, would probably be attended with fearful results."

months since I informed you that the top rail was gone. When the weather allowed us to repair, I saw the extent of the evil. Two years since the rail decayed at places, which were cut out and new pieces substituted; now we find not an inch left undecayed; the same also of the top board. A small piece of each I send to you. I do not think we can complain of the builder. I trace all the damage to the sun, scorching it for hours day after day. One season on the coast I think quite sufficient time to damage any boat *exposed* to the heat. The keel was seriously injured also by worms; this we have removed, and made a new one. As the strain on the boat is now greater, I have put a keelson inside and bolted it firmly to the keel. This has made it very strong. All the upper part of the boat I intend to protect from the sun by a covering of felt, so soon as I can get a few days to attend to it.

"The building expenses at Clarence have been too heavy, but perhaps unavoidable, in consequence of my sickness and visit to Europe. I *hope* that is done for the present. This coming year will be nearly free from expenditure there.

Destructiveness of white ants.

"At Bimbia the mission house is nearly eaten up. I fear the house will be scarcely able to shelter further while I substitute a substantial cottage of brick. That you may see (better than hearing) what evil the white ants cause to wooden structures, I laid hold of a piece of my chair and put it into the box. You will perceive the inside only is eaten. The outside of a chair (or timber) looks sound—till my wife or a friend heavier than myself sits down, and then they suddenly sink to the floor. Thus, a friend sat down with me one evening, and three chairs in less than three minutes gave way. In my short African life I have worn out three sets of English chairs. You will not wonder that I asked you at last for mahogany, which the ants will not eat. During the time I lived in a wood house, you would scarcely believe how many new timbers I was compelled to put in to prevent being entombed alive. With the coming year I expect to finish all needed buildings at Cameroons. Bimbia cottage will be next. By that time Clarence may be given up or settled, so as to show us what best to do.

His schools.

"My school expenses at Sierra Leone are nearly at an end. I hope God will direct us here so as to meet the growing want of a training school. To keep sending them away is too great an expense.

Improved progress anticipated.

"I have established nothing new since my return, but have kept every department

filled up, while my attention has been divided and directed to the repair of all the injury we sustained by my long absence. The close of the year comes at last, and I look forward with much hope for the year now coming. Our Heavenly King will mercifully direct us in our new work as well as in our old. Mr. Eveden, whom I engaged for work at Bimbia before I left, and is still considered as one of our number, has been in such feeble health as to prevent him from entering on his labours. A note received a few days since from Clarence informs me he is again suffering from fever.

"One of my young men is too deeply involved in his trade to leave me the least hope of his return to a healthy state of heart and Christian life. All others are going on hopefully.

Converts.

"The name of 'Nkwe' (pronounced nearly as ing-kwa, the final vowel as in our fate) is allowed on my papers; I enter his name with much satisfaction. A letter written years since informed you of the baptism of several; one was specified as a prince, another a slave; the former, under the honourable name of Thomas Horton, has been known in our books some time; the other has trod a very lowly path, but equally useful, till at last we have separated him for the work of an evangelist. The whole country is at present his field of labour.

"I have no room to rewrite some rough notes I made while making up my accounts; I will enclose them as they are."

INDIA.

Since the former portion of this No. of the "Herald" was in type, more recent intelligence has been received from Bengal, which we hasten to lay before our readers. It will be seen that the causes for apprehension have increased. Benares is seriously endangered by the Dinapore rebels, while we are in ignorance of the fate of Mr. Kalberer and his family at Patna. Three weeks since we learnt that a plot was discovered among the large Mohammedan population of that fanatical city, which was timely discovered and frustrated. The mutiny at Dinapore will probably encourage an outbreak at Patna, from which it is distant only ten miles. The whole of Behar is reported to be in a state of excitement, and it may be that our new station at Gya may, like Muttra, be destroyed. From the intimations contained in the following letter, and which we do not think it just to the anxieties of our brethren to withhold, it will be seen how inefficient are the measures taken by the Government, while it cannot but be cause of grief to every Christian, that the Governor-General in council steadfastly refuses to allow a public gathering of the Christians in Calcutta for prayer, for fear of hurting the feelings of the Hindus and Mohammedans. The latter are known daily to offer prayers in their mosques for the entire subversion of the English power, and the extermination of every infidel. We repeat our earnest entreaty, that every reader will become a suppliant at the

throne of grace, that he will there present the case of our brethren and countrymen to the tender pity of our God. He alone can be their shelter from this fearful storm, and can keep them in safety till these calamities be overpast.

Mr. Thomas, under date of August 7th, thus writes:—

“I fondly hoped that by this time I might be able to write in a more cheerful spirit, and about more pleasing subjects than have filled my letters for the last three months; but, alas! the evil has not abated, and our anxieties, instead of subsiding, have very much increased. I am not an alarmist, and have considered it a duty to look at passing events as calmly as possible, and to do all I can to allay the fears and anxieties of others; but I cannot tell you with what earnestness of desire we are looking out for the arrival of troops from China and elsewhere. I doubt not it is with many a subject of daily prayer that ships with English soldiers may soon come in.

“We are still without authentic news of the fall of Delhi; indeed, it is said that the siege has been raised. There has been much fighting, and I believe in every engagement the mutineers have been beaten; but they are being constantly reinforced by the arrival of fresh bodies of mutineers. It would also appear that there has been a woful lack of good generalship, and of means and appliances for carrying on the siege with effect.

“General Havelock succeeded in retaking Cawnpore; but, alas! all our countrymen, women, and children, had been horribly butchered. He crossed the river with his army, in order to move on Lucknow and liberate our countrymen there. He fought two battles the first day, and took some fifteen or more guns; but for his little army his loss was heavy. He moved on and got within about four miles of the residency at Lucknow; but the whole of that distance was defended by strongly-built houses on both sides of the road, and those houses loop-holed and filled with the enemy, so that his little army would have been exposed to a murderous fire all the way with no means of defending itself or fighting the enemy, except at a fearful disadvantage. The troops were also suffering from disease and exposure, and though eager to avenge the cause of their murdered countrywomen, yet to proceed without reinforcements would have been to risk the very existence of the little army; hence, Havelock concluded to fall back on Cawnpore.

“We fear this movement, though doubtless necessary and wise, has sealed the doom of our friends and countrywomen at Lucknow. There are among them many women and children, who had fled there from other places. There appears no possibility of relieving them, and we, therefore, much fear the Cawnpore tragedy with all its hor-

rors will be acted over again. I fear Havelock will be disappointed in regard to reinforcements which he had been calculating on. Troops which should have gone to his aid are required nearer home—*i. e.*, in Calcutta. The folly and incapacity of General Lloyd, at Dinapore, have resulted in his allowing three regiments there to walk off with their arms and ammunition, spreading terror and slaughter through the country. The troops at Berhampore have been disarmed, otherwise they were on the point of following the example of their comrades at Dinapore; and when the news of the result reached Chota Nagpore the regiment there caught the infection, and their commanding officer had a narrow escape. Intelligence was received by the authorities in time for them to arrange to send off the women and children, and others, including the missionaries and their families, who have safely reached Calcutta, but with little besides the clothes they had on. Thus, heavy losses have been entailed on many persons, and extensive districts of country thrown into a state of anarchy through the folly and cowardice of the general commanding at Dinapore. He had been often warned and urged to disarm the native regiments, but would not do it. At last he threatened them, but allowed them nine hours to make up their minds whether to submit to the indignity or not. That time they employed in furnishing themselves with cartridges, caps, &c., and then marched off. The general, on learning the news, ordered out the 10th European Regiment, and went with his staff on board a steamer, leaving the 10th without instructions, or any one to direct their movements. From such blunderings and their consequences, you will not wonder at the unsettled state of the country, or that the people are endeavouring to make their escape to Calcutta from Benares, Patna, Monghir, &c., &c. We are expecting Mrs. Heinig and Mrs. Gregson, and, probably, both Mr. Heinig and Mr. Gregson will follow soon, if they can. Mrs. Lawrence, I believe, is on the way, and I should think our brother will also come.

“The newspapers will tell you something about the strange and abominable treatment to which a native Christian at Monghir has been subjected, for giving information which led to the detection of a most treasonable document, and the apprehension of its author. I believe a paper on the subject has been sent in to Government, signed by nearly every European in

Monghir, and, I hope, by some means or other to get a copy of it, or at all events a full statement of the case, which I may send you, as it should be known in England what sort of men some of our officials are.

"I have sent a copy of the 'Christian Intelligencer,' chiefly on account of the first article, which refers to the crisis through which we are passing. You will observe that the writer refers to Lord Canning's continuing to refuse to call up the Christian community to make our present trials a subject for humiliation and prayer. I cannot help regarding this conduct of the Governor-General as an omen of evil. It has long appeared to me that God has a controversy with our Government; that he requires that those who constitute the Government should acknowledge him, and they are resolved not to do this; and he is saying therefore, in his providence, as well as in his word, 'Them that honour me I will honour, and they that despise me shall be lightly esteemed.' Hence the many foolish measures adopted, and the failure of plans. But God is the hearer of prayer, and hence, I confidently expect, he will ultimately appear for our help, and to overrule these strange events for our good, and the promotion of his cause. Does it not, however, appear monstrous that a Government professedly made up of Christian men must not make any mention of the God of Christians, nor call upon him in the hour of need and of danger, lest so doing should hurt the feeling of the Mussulman community, which makes no secret of praying daily at

its mosques for the termination of our rule! I hope this matter will be taken up with all seriousness in England. Let God be recognised in his own world, and acknowledged by those who profess to belong to his worshippers, and let it be no longer regarded as impolitic or a crime to make reverential mention of his name, or to contribute to the promotion of his gospel. Let this course be taken, and we shall see that he is still faithful to his word, and will honour them that honour him.

"August 8th. I believe Mrs. Heinig and Mrs. Gregson have reached Calcutta this morning, but am not quite confident. At the date of my last we were rather expecting trouble in Calcutta, but the Bugr-Eed passed off without any disturbance; this, under God, was probably owing to the precautionary measures adopted by Government. Many look forward with anxious feelings to the coming festival of the Mohurum, which will last from the 22nd to the 31st inst. I hope for the best, but deem it prudent to keep guns clean, powder dry, and shots ready for use, if need be; but vain is the help of man without the help and blessing of God. Trust in an Almighty arm, and the wise and firm use of all prudent measures for self-defence are both called for, and I hope attention to the latter will not detract from the constancy and earnestness of the former—and if God be for us, we will not fear; if he defend, we shall be secure.

"You, and the thousands of God's Israel in England, will not cease to pray for us. The God of heaven bless you."

The treatment of the native Christian above referred to, is given in the following letter of a correspondent to the "Englishman," Calcutta newspaper:—

"Monghir, 18th July.

"A rather strange occurrence has just taken place here, and which has caused much commotion among the inhabitants. A native Christian fell in with a ryot near the Kutcherry here, and the Christian reports to have heard the following from the ryot; that his master, Hadjee Omed, a Mussulman landholder, gave a letter to him to take to Patna, offering him two rupees for his trouble; the man refused, saying that if he took it he would be hanged. He said then that Hadjee Omed beat him, and for that he wanted to complain in court, and he said that the letter was eventually put into the Post Office. The Christian says that, hearing this story, he thought it right to report the whole to the magistrate, which he did; after which the magistrate managed to get hold of the letter and found it treasonable. It implicated several influential Mohammedans of

this place, who were arrested by the magistrate, together with three Pathans, who were supposed to be a part of the gang that murdered Dr. Lyell at Patna. All the prisoners were sent to Bhaugulpore, where the commissioner, according to the report of the native officer who was in charge of the prisoners going there, on first examining the papers, told all the prisoners to get bail ready to the amount of 2,000 rupees each person; but after his saying this he retired into a room with his Sheristadar, and also with an officer of the 5th Irregulars. Now this Sheristadar, it seems, is either a six-anna shareholder himself, or one of his friends is, in some landed property, with one of the principal prisoners. After remaining about an hour in consultation, the commissioner returned into court, and immediately released all the prisoners, excepting the three Pathans; those he sent back here, ordering them to

he kept in custody till he released them. Now it seems that the principal of the Mohammedans, who was thus released, named Tyaekceoodeen, was harbouring those three Pathans in his house, and two witnesses deposed that these Pathans in Tyaekceoodeen's presence asked them to join their party, telling them that they had 150 horsemen ready in the hills, to come down and murder the Christians when required. The Sheristadar of the Magistrate's Court here, and the Vakcel also, deposed that Tyaekceoodeen had invited them to subscribe to a fund, and co-operate with them for the purpose of exterminating all the unbelievers. The Commissioner of Bhaugulpore also ordered the magistrate of this place, who has been lately appointed to a much larger district—much to the regret of the inhabitants here—to give over the charge at once to the collector, to send the Christian to Tirhoot, naming this Christian as one of the greatest scoundrels in Behar. Now this Christian is well known here for years as an excellent character; he has got first-rate certificates for good and steady conduct, &c., copies of which I could send you, but that they would take too much space. He has a wife and young children. The collector at once summoned him and put him into the hands of the Daroga, who was just reinstated, he having been one of those implicated by the letter. The Christian was abused in the most shameful manner, called all manner of disgusting names. A missionary hearing about the business, called on the collector, offering to keep custody of the Christian, and forward him to Tirhoot when required. The collector ordered

him to appear in court at two p.m., which he did, expecting to receive the Christian, but the collector then told him that 5,000 rupees were required for security!!! The missionary told him that he had never the handling of so much money in his life. The collector then ordered the Christian away in three hours to be passed from tannah to tannah to Tirhoot. The missionary represented that the man was sick and lame, and that such treatment would kill him, and asked for him to be sent on an *ekka*: this was granted, the native officers of the court remarking that they did not think one could be procured. The man is still detained in the custody of the Mohammedan Daroga, and not sent away; reference, I believe, being made to the Bhaugulpore Commissioner.

“Now some of the strange points in this case are:

“1st.—The Christian who merely reported about his suspicions regarding the letter, should be punished in this manner, while those who have made depositions, which, if true, are quite sufficient to hang Tyaekceoodeen, are not only let alone, but are actually continued in their situations in the court.

“2nd.—The Christian is punished for reporting what he considered traitorous or suspicious to the magistrate, and through this very report three Pathans are still kept in gaol. This is poor encouragement for people to come forward to give information of traitorous designs.

“A circular has been sent round, signed by nearly all the inhabitants of this place, calling for an inquiry into the case.”

Mr. Robinson, of Dacca, favours us with the following interesting communication, dated July 27th:—

“You must already be aware of the critical aspect affairs have assumed in this country within the last two months. The mutiny of the Bengal native army has developed itself into a formidable Mohammedan conspiracy, having for its object nothing short of the utter extermination of the European population, and the overthrow of the British Government. It has, till very recently, been the policy of the authorities to profess to believe that the disaffection was confined to the Sepoys, and was traceable to Brahminical influence; but they have been compelled to acknowledge that it is as wide-spread as the Mohammedan population of the land. The Kings of Delhi and Oude were to be reinstated, and all the influential Mohammedans of the country, most of them being the descendants of those who held high offices under the former dynasty, have been dis-

covered to have employed their wealth in fostering the rebellion. It was necessary for their purpose that the native army should be bought over, and this was accordingly done. Hence fifty (now seventy) out of seventy-four regiments have mutinied, and, I believe, it is only the want of opportunity that has deterred the remainder from following the example of their brethren in arms. The Government were for a time almost paralysed by the suddenness of the outbreak, for they have discovered that the entire population of Northern and Central India sympathise, more or less, with the rebels. Since the annexation of Oude, and the provinces in Burmah, we have not had European troops in sufficient numbers to occupy our vast territories in time of peace; the consequence was, that when Europeans—men, women, and children—were being massacred in all directions, we

were only getting steamers ready to run down to Madras, Ceylon, and Burmah for troops. From the 10th of May last, the day of the Meerut mutiny, to the day on which General Havelock met the Nana Sahib's force, at Futtypore, and discomfited them (July 13th) it had been a losing game with the British Government, the only redeeming incident being Colonel Neill's gallant defence of Benares against three mutinous regiments. This mail will take you the news of the re-capture of Cawnpore, and the dispersion of the Nana's forces. Only one man of the brave garrison, that for a whole month defended themselves behind earthen entrenchments at Cawnpore, has escaped. Sir Hugh Wheeler died of wounds, received in a sortie against the enemy, and all who had taken refuge within the entrenchments, being almost the whole European population of Cawnpore, had been treacherously murdered—men, women, and children—before General Havelock had come up. Sir Henry Lawrence, of Lucknow, is also dead, but the garrison are in a position to hold out until relief comes.

"We have long ago forgotten the story of the cartridges, which was seen through in a very short time. Our brave mutineers have not scrupled to employ these identical obnoxious articles in shooting down their own officers, and murdering helpless women and children. The cartridge story, as you will have understood by this time, was a Mussulman lie, published with a view to gain over the services of the Sepoys.

"But however disastrous the state of affairs may at present be, we rejoice in the promise it supplies of thorough reform. The military and political reforms which must now be, will not be long in influencing the religious condition of the people. I, for one, predict the downfall of *caste*. It is not too much to hope that Government will learn the lesson that no dependence is to be placed on the loyalty of either Mussulmans or Hindus. They have hitherto been sought out and employed in offices of trust under Government, and what has been the result? Why, these are the very men who have been most industriously fostering the rebellion. It is our native deputy collectors and deputy magistrates; our native heads of police, our native postmasters, and the native pleaders of our courts, that have been paying our troops to rise! The secretary of the Mohammedan Association in Calcutta, who signed a most loyal memorial to Lord Canning expressive of their extreme fidelity to the state, and of their willingness to take up arms in its defence, and a pleader at the Sudder Court, is now on trial at the Supreme Court for publishing in a Hindustani newspaper, of which he is the proprietor, a most inflam-

matory proclamation from the King of Delhi, commanding all true sons of the Prophet to rise against the 'infidels,' and assist in reinstating the ancient Mohammedan dynasty! The Government ought to be convinced that the only truly loyal section of the community are the Europeans, the Eurasians, and the native Christians, from among whom the various grades of office should be filled. At any rate, I think it should be recognised as a rule that of two candidates for an office, the one a Mohammedan or a Hindu, and the other a Christian (be he native or otherwise), the preference should be given to the Christian. And why should it not be so? Why should we any longer place confidence in men who after a hundred years of security and comfort, have just shown us what their feelings still are, and one of the leading principles of whose creed is that no faith need be kept with infidels? What moral hold have you upon them so as to insure their fidelity to the Government? But in regard to the three sections I have just alluded to, if the community of *race* does not exist in every individual case, a community of *religious feeling* does. The sympathies of all these parties are identified with the Government, and it is as impossible for the Eurasian or the native Christian to be disaffected towards the British Government as it is for the Englishman. The feeling against the employment of Hindus and Mohammedans, especially the latter, is becoming exceedingly strong, and I confess I should be glad to see the subject ventilated in the English papers. Perhaps it may be thought that by employing Christians in preference to Mohammedans and Hindus, the Government would be indirectly offering a premium for conversion. Many, it would be objected, would become Christians for the sake of places under Government. Be it so; the religious element which has deterred the conquered races from identifying their interests with ours will be destroyed, and *caste will vanish*. Instead of Hinduism and Mohammedanism, we missionaries should, in that case, have a nominal Christianity to contend against; but we should hail even that as a glorious triumph, for we should have a common ground on which to base our appeals to the consciences of the people. We are on the verge of a bright era of missionary success: let us have your earnest prayers, and those of all who love the Lord Jesus, and wait for his appearing.

"We have been safe hitherto, notwithstanding the excited state of the populace. Our native troops are 'loyal;' that is, they have had no opportunity for mutinying. To keep them and the surrounding district in check, the Government has given us a hundred sailors and marines from the Indian

navy, who have been located in a large upper-roomed house opposite our chapel. Though there is no great apprehension of danger, yet we must wait till the termination of the Mohammedan festivities, which come off next month, before we believe ourselves safe. We have every reason to hope, however, that with God's blessing we shall pass through the present crisis unhurt.

"It is my duty to tell you that we have been compelled to give over preaching in the streets until the country is more quiet. The authorities here have given it as their opinion that we should do so, as the story about the Government wishing to destroy their caste, however absurd, is devoutly believed by the common people; and street-preaching, in their present excitement, would not only be injudicious, but might prove dangerous to the peace of the town. The magistrate of Dacca is an active and energetic man, and has accepted the services of the European residents in patrolling the town at nights.

"But, perhaps, you will ask what the Ferazis are doing at the present juncture. Well, we have heard nothing about them lately. Happily for us, they have for some time been divided among themselves, and are not likely to co-operate against us. Shortly before the breaking out of these disturbances, their leader, Doodoo Mesh, had been apprehended, and had been sentenced to transportation for life by the judge of Dacca. He was sent down in irons to Calcutta, and we were in hopes that we had got rid of him for all time to come. But we were destined to be disappointed; he was released by our learned judges of the Sudder, on the ground that the charges against him had not been proved! and this,

I believe, is not the first time that he has been rescued from his just deserts, by the friendly interposition of the Sudder. He has, of course, been sent back to Fureedpore, to renew his plans for mischief, at a time when the entire Mohammedan population of these parts is excited, and only waiting for a leader to know what they ought to do. I believe the authorities here have written down to the Government, stating their fears; but what measures may in consequence be adopted, I cannot tell.

"Missionary operations, almost all over the country, are at a stand-still, and must continue so for some time to come. I am convinced that as soon as these disturbances are over, the gospel will be preached, not only with greater vigour, but with surer anticipations of success. We, in India, cannot help smiling at the absurdity of Lord Ellenborough's speech in Parliament. We know that religion has had nothing to do with the rebellion, and if it had, our troops would have taken alarm at the Act against Polygamy, at the Widow-Marriage Act, at the Grants-in-Aid to Missionary Colleges, at the transferring of the Sonthal Pergunnahs to the Church Missionary Society, and not at the private donations to Missionary Associations, of which Lord Canning has been brought in guilty, and of which not one in a thousand of the Europeans in the country know anything, much less the Sepoys.

"All in the Mission circle at Dacca, are, I am happy to say, well.

"P.S.—I ought to tell you, that we have not given over *all* missionary work. We do what we can by way of private conversation with natives, but all in as unobtrusive a manner as possible."

From Mr. Lewis, the following letter has been received, dated August 7:—

"If you and others have been looking for the present mail in the hope that it will bring you more cheering tidings from us, you will, I am sure, be bitterly disappointed by the intelligence we have to convey. The clouds still gather blackness, and the storm appears to be driving nearer and nearer to Calcutta itself. Indecision and imbecility on the part of the authorities, and the utmost treachery and most revolting cruelty on that of the natives, have been the order of every day, and where the calamities which have befallen us will end none can divine. Three native regiments have mutinied at Dinapore, unchecked by the amply sufficient European force there, and they are now spreading ruin and devastation over the country, and probably will carry their successful arms against Benares. Delhi has not fallen; indeed they talk now of raising the siege. Agra, except the fort,

has fallen into the hands of the rebels, and we are in misery regarding Mr. and Mrs. Parsons and Evans. How disastrous has been the arrangement which sent Parsons there!

"Heinig has sent his wife to Calcutta, but she was detained at Dinapore while the steamer went on some other service, arising out of the wretched mutiny there. Gregson will send his wife away by the first opportunity; she will come to us, I believe. At Monghir the greatest anxiety prevails. If the cavalry at Bhaugulpore should mutiny, they will probably sack the station of Monghir on their way to join the other party. Br. Broadway has lost at Cawnpore his mother, sisters, niece, and infant child. I much wish all our brethren could come into Calcutta for refuge for a season. The chapels and mission bungalow at Agra are, there is good reason to believe, burned to

the ground. In the stations in Bengal all at present are safe, but how long they will continue so none can tell. If these disasters go on a little longer, we shall certainly have the whole country in arms against us. At Beerbhoom there has been a good deal of apprehension owing to the fear that the Berhampore troops would

mutiny. These have now been disarmed, and probably the excitement has ceased. Mr. McKinna returned almost immediately, owing to, he writes me, a severe attack of diarrhoea. I believe he is now pretty well, but I have not heard more of his plans for the future."

Mr. Gregson, of Benares, sends us the following interesting communication, under date of August 3, from which it will be seen that the perils surrounding all classes of our countrymen in India are increasing. Before the forces sent from this country can arrive, the tragedy of Cawnpore may be repeated at Lucknow, at Agra, and at Benares.

"Benares, August 3, 1857.

"I wrote to you by the last mail *via* Bombay, giving the latest intelligence as to our position. Since then matters have been daily becoming worse; the whole country from Calcutta to the Punjab is in a more disorganised state than ever, and our position in Benares is more seriously menaced than at any previous time. The Punjab is most happily, according to our latest information, quiet, though all around is disturbed, and even the communications betwixt Meerut and Delhi have been interrupted. At Delhi matters are stationary or worse. Something must have gone seriously wrong. Our latest date is July 15th, at which time no progress had been made in the siege, and General Reid is said to have written that he can only just maintain his position, and can do nothing but act on the defensive. General Barnard is said to have died of cholera. The force consists of 2,000 English and 5,000 native troops. But, if report be true, the deficiency is in heavy ammunition for siege purposes. This delay at Delhi, coupled with the delay in the arrival of reinforcements, has been fatal to India. The former especially has dispirited us, and inspired new vigour into the rebels, besides tending to a vast increase of their number; and indeed, the last fortnight has witnessed the defection of many regiments, which hitherto had stood firm, and the country betwixt here and Calcutta, which had escaped, is now convulsed with rebellion. At Dinapore three native regiments have just broken out, and have joined a powerful zemindar, who had previously collected a great number—some thousands—of armed retainers. At Segowli, on the Nepaul borders, a regiment of irregular cavalry has mutinied, it is thought with the intention of joining their brethren in Dinapore; and at Berhampore, still nearer Calcutta, another regiment of infantry has mutinied. This has thrown the greater part of the country betwixt here and Calcutta into disorder. Some hundreds of troops were coming up from Calcutta, but

have been detained at Dinapore and other stations to chase the rebels. General Havelock has been pushing on. He left Allahabad about the 3rd ultimo. At Futtehpore he encountered a strong force of rebels, whom he defeated, and from whom he took eleven guns, much ammunition—European chiefly—female clothing, including much jewellery, many rings, &c., and two tumbrils of treasure. He had another battle higher up, at a bridge which the enemy, being unable longer to defend, vainly sought to blow up. Here four more guns came into his hands. At Cawnpore he was resisted by a very formidable force under Nana Sahib himself, and, after severe fighting for two hours and a half, Nana and his host fled. The worst reports of the treatment of our fellow-countrymen at Cawnpore were true. Some 700 Europeans, of whom only 150 were soldiers, have perished there, having been been faithlessly and cruelly murdered. Thirty-two women, who had been reserved as prisoners, were cruelly put to death a few hours before Havelock arrived, to prevent their recapture. Nana fled to his fort at Bhitoor, six miles distant, but was followed by our troops. His fort was taken, with some guns and much treasure, and I believe his wife, children, &c., of whom not one was spared! I believe our troops were so maddened by seeing the headless, mutilated bodies of the wives of their own comrades (it is said some of the prisoners were soldiers' wives) that they could not be restrained, though it is a great pity any provocation should so demoralise our troops. After setting the place on fire our troops proceeded to cross the river and to go to the relief of Lucknow. Havelock commenced to cross on the 23rd ultimo, and up to our latest advices he had only advanced some seventeen miles from Cawnpore, but had had one engagement with 13,000 rebels, whom he thoroughly routed and took from them nineteen guns. His course is, however, full of peril. His force did not at first exceed

2,000, and that number has been diminished by defection and sickness, in addition to the great loss inevitable in engagements against such numbers. He has still thirty miles to traverse in a country filled with enemies before he reaches Lucknow, and it is even said that Nana Sahib is a few miles in advance of him, at the head of 20,000 men. These cannot be trained men, and in artillery and ammunition, &c., must be much inferior to our troops. When Lucknow is relieved, it is to be abandoned, and all available force sent to the relief of Agra. The prospects of the country are, indeed, at present dark, and it will be no great matter of astonishment if all our troops and countrymen in Central and Upper India are cut off before reinforcements can be sent. At Dinapore, an imbecile old general allowed the native troops to escape, and this morning intelligence has arrived that 200 men of her Majesty's 10th sent in pursuit were overpowered and cut off almost to a man. I have just had a call from two gentlemen who have brought the very sad intelligence that General Havelock has had to fall back with the loss of some guns upon Cawnpore. This renders the relief of Lucknow hopeless, and another tragedy worse than that of Cawnpore seems inevitable, unless God in his mercy should avert it. At Lucknow was one regiment of Europeans and many other European residents.

"Our position now in Benares is most critical; and we cannot tell what twenty-four hours may produce. It is the general opinion that before long we shall be attacked. Only a few ladies remain in the station, and I believe *all* will leave the first opportunity for Calcutta. Mrs. Kennedy and children, and also Mrs. Heimg and children, with a host of residents, left a week ago. I intend to send Mrs. Gregson to Calcutta as soon as I can, and if the city is in uproar and the school closed, shall probably go with her. I am quite willing to remain here, at any risk to myself, so long as duty calls. But it will be better on many accounts if we were to stand a siege, that the non-combatants should be reduced to the lowest number, and when I see I can be of no use I go. The barracks here are to be deserted when danger comes, and very strong fortifications have been thrown up at Ray Ghat. Nineteen guns are expected, and to-day all the military tents are being sent. Unfortunately there are only two or three buildings in the whole of the entrenchments, so all must live in tents. For some time past they have been throwing in provisions, and as we have the Ganges on one side and a capital landing-place or two, we shall be in the most favourable position for keeping open our communica-

tions with Calcutta. But it is obviously quite time that some military man of ability should take charge of the military forces of the empire, and lay down some comprehensive plan of action. It is obviously too late to leave our stations in charge of fifty or one hundred men—we must have large central stations with strong garrisons able to awe the neighbourhood. We have had one or two men of consummate ability, and Havelock, amidst much opposition, has displayed great prudence and forethought. But large numbers of men in very responsible offices have proved very unfit for their posts. Colvin, of the north-west provinces, has not evinced much tact or decision, and it is said he is dead, or nearly so. Agra is in imminent danger, and seeing there is no prospect of relief, our friends there run great risks. It seems the 27th of June the English Government received intelligence to alarm them, and a hasty message was sent, *vid* Marseilles, that reinforcements should be sent immediately to India. The prospects of this country are dark in the extreme. A long, bloody, cruel, and savage war, in which both parties will be maddened to fury, is inevitable, and behind this a famine terribly severe. At present provisions are double the ordinary price. Many industrial branches of trade are at a stand, and large numbers are out of employment. Many of these are almost maddened by want, and are ready to join in any fray—knowing their case cannot be worse, and hoping to improve it. The tendency of present troubles is to check the cultivation of the ground, and the consequences next year cannot fail to be disastrous in the extreme. It is an unspeakable consolation to know that One wiser than we, and kinder than we reigns—that with one word he can quell the raging of the storm, and create new and nobler forms out of the very ruins that storm has made. I cannot doubt God has some wise and benevolent designs to accomplish by these trying events. It may be as a nation that we need humbling, and that we have not risen to a due sense of our obligations and responsibilities to India; and it may be that he is using these means to snap the links of caste, and to shake the nations free from the prejudices, and superstitions, and bigotry which for centuries have been entwining around them. Cheerfully could I submit to the realisation of my worst forebodings, and to take my full share of its evils, had I but the assurance that India would emerge unfettered and free, ready to abandon the follies of the past, and to acknowledge the gospel's claims upon her understanding and her heart."

**SPECIAL FUND FOR THE RELIEF OF SUFFERERS BY THE
MUTINY IN INDIA.**

THE question of the propriety of forming a Special Denominational Fund for the relief of sufferers and the restoration of mission property lost or injured by the mutiny in India, will be brought under the serious and prayerful attention of the Committee of the Baptist Missionary Society at their Quarterly Meeting to be held on Wednesday, the 14th of October next. Whilst this announcement should not have the effect of inducing our friends to withdraw altogether from co-operation in any more general appeal for aid, they will be prepared to expect a probable application for direct assistance to our missionary brethren, their native preachers, converts, and stations.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Saker, A., July 27. CLARENCE, Diboll, J., July 27. AMERICA—MILWANKEE, Jackson, J., September 2. ASIA—AGRA, Parsons, J., July 16. ALIPORE, Pearce, G., July 18. BENARES, Gregson, J., July 14 and 22, Aug. 3 and 4; Heinig, H., July 3 and 23. CALCUTTA, Lewis, C. B., July 18, Aug. 7; Page, J. C., July 17; Thomas, J., July 18 and 20, Aug. 7; Wenger, J., July 20. DACCA, Robinson, R., July 27.</p>	<p>JESSORE, Sale, J., July 15. AUSTRALIA—GEEB LONG, Board, G., June 20. MELBOURNE, Kerr, R., July 21; Taylor, J., June 4 and 14, July 22. BAHAMAS—GRAND CAY, Rycroft, W. K., Aug. 13. JAMAICA—FOUR PATHS, Claydon, W., Aug. 24. MONTEGO BAY, Henderson, J. E., Aug. 8; Reid, J., Aug. 24. MOUNT CAREY, Hewett, E., Aug. 22. SALTER'S HILL, Hutchins, M., Aug. 24. SOUTHAMPTON, East, D. J., Aug. 7 and 24.</p>
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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 19, 1857.

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