

THE MISSIONARY HERALD.

INDIA.

No thoughtful person can have paid any attention to the discussion which has been going on for some weeks in the public journals, as to the causes of the Sepoy mutiny, without observing how deep and prevalent is the conviction that there must be an entire change in the policy of the Indian Government. At first there was the old cry that the mutiny was the result of missionary labour; and there are a few persons formerly connected with India, who, to use Mr. Marshman's words, have forgotten nothing and remembered nothing, who still persist in reiterating that cry. But the press and the chiefs of the various political parties almost universally scout that idea; while in India, the most intelligent and influential Hindoos, not only denounce the notion as absurd, but they bear honourable testimony to the disinterestedness, purity, benevolence, and zeal of Christian missionaries. At a meeting of the British Indian Association, held in Calcutta, on the 25th July last, Baboo Duckinarunjun Mookerjee, a gentleman, as we understand, of high standing and intelligence, made a speech, from which we select the following extracts:—"If, owing to 900 years of Mohammedan tyranny and misrule, this great nation has sunk in sloth and lethargy, it has, thank God, not lost its reason, and is able to make a difference between the followers of a religion which inculcates the doctrine that it should be propagated by the sword, and that which offers compulsion to none, but simply invites inquiry. However we may differ from the Christian missionaries in religion, I speak the minds of this society, and generally of those of the people, when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land, nay, they are held by us in the highest esteem. European history does not bear on its records the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian missionaries in India; and though the native community differ with them in the opinion that Hindostan will one day be included in Christendom—for the worship of Almighty God in his unity, as laid down in the Holy Vedas, is and has been our religion for thousands of years, and is enough to satisfy all our spiritual wants—yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness alone are fit to be classed with the rishees and holy sages of antiquity, and who derived their support and those of their charitable boarding-schools from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge." The value of such a testimony cannot well be overrated, and it sets at rest the question whether or no the people of India are personally hostile to missionaries, and that this mutiny is, in any degree, connected with their labours. We apprehend, therefore, that the directors of the various missionary societies will not, in carrying on their operations, have to encounter fresh difficulties arising from the actual hostility of the Government. Thus one ground for the deep anxiety which was naturally felt when the tidings of the mutiny reached this

country, and the insane cry was raised that the missionaries had done it all, is now happily swept away.

It is equally obvious from this discussion that the "traditionary policy" of the Government has utterly failed to secure the affections and confidence of the people, and must be relinquished. This policy of fostering caste, treating the abominations of idolatry with respect, showing favour to the bigotry of Mohammedanism, and tolerating the foul obscenities of the Hindoo temples, has been perfected, so to speak, in the organisation of the Sepoy army. We need only point to the wide-spread revolt of this very army, and the unparalleled atrocities which have attended its progress, for proof of its ignominious failure.

The main feature of that policy has not been neutrality, as its advocates maintain, but a practical denial of Christianity. Colonel Sykes, late Chairman of the Board of Directors, has boldly asserted that the policy is simply one of neutrality; with what success the following facts, adduced by Mr. J. L. Thomas, late a member of the Council of Madras, will show—facts occurring within the period of his official life in India. Some of them are as follow:—The expulsion, under the immediate orders of the Governor-General, from the Bengal army of one of its non-commissioned officers, a Brahmin, and an excellent soldier, on the sole ground that he had sought Christian baptism; the salutes fired, sometimes on a Sunday, in honour of idolatrous and Mohammedan festivals; the presentation of offerings, in the name of Government, to idols; grants from the public treasury, in seasons of famine and drought, for idolatrous rites to propitiate Hindoo deities for rain; and the system of the support and supervision of Hindoo temples and their affairs, now, for the most part, practically abolished, but which has still the force of law, the legislative enactments enjoining it being still unrepealed.

Besides these illustrations of the *neutral* character of the "traditional policy," we learn that the present orders of Government positively prohibit the reading of the Scriptures by Hindu and Mohammedan boys in every Government place of education throughout India, even when such reading is *optional* with, and consented to, by the youths and their parents. Surely such doings can be regarded by the native population as nothing less than a practical repudiation of the Christian faith on the part of the Government. Not very long since the Court of Directors sent out orders to the Indian Government to proclaim to every native of India that they would proscribe any one of their Christian servants who should afford pecuniary aid or countenance to missions, or to any similar efforts to enlighten the people. These orders were not enforced, though the Chairman of the Court intimated that they were intended to support "*the policy so long observed by our Government.*" But why were they not enforced? Because Christian men in India, to their honour be it spoken, refused to obey them. On their receipt, Mr. Frederick Millet, a member of the Supreme Council, drew up a minute respecting them, and then placed his seat at the disposal of the directors, who, doubtless feeling that the matter was assuming a serious aspect, did not accept it, and refrained from pushing these disreputable orders to the extreme. With such illustrations of the "traditional policy" before them, no wonder that the leaders of public opinion universally condemn it. From all sides the cry ascends, blot it out; and let another, more in harmony with our institutions and character, take its place.

The question naturally arises, What is that policy to be? In such a crisis, when feelings of horror and indignation are so strongly excited by

the savage barbarities which the mutineers have perpetrated on honourable women and defenceless children, there is great danger of going to the opposite extreme. This is to be carefully guarded against. We must take care that our sense of justice is not lost in the desire for vengeance; else the remedy may be worse than the disease. But when we are told that due regard must be had to the "religious prejudices" of the Indian peoples, we are persuaded that other questions will come up too, such as, what is religion? and what is to be included in the catalogue of religious prejudices? We are certain that much confusion of thought exists on this subject, even in this country. The spirit of liberalism, springing up with a rebound when the pressure of ages of intolerance was removed, has rushed into extremes. Of late years the notion that every practice called a "religious prejudice" must be treated with tenderness and respect, has been pushed to a ridiculous extent, and crimes have been tolerated instead of punished. For two thousand years it was a "religious prejudice" in India to burn living widows on the funereal pile of their dead husbands; and once a year to strangle and drown infants at the Isle of Saugor. It is within the memory of most now living that the idea of treating these doings as "religious prejudices" was abandoned, and they were condemned as acts of murder. And we must deal with many more "religious prejudices" in the same fashion; and by force of law raze those temples to the ground whose walls are covered with filthy and obscene pictures, and whose festivals are one continued scene of loathsome profligacy and vice. It will be one happy result of this great calamity, that not only in India, but here at home, some clearer light will be thrown on this question of "religious prejudices;" and much foolish sentimentalism, which has had a wide and dangerous influence, swept away!

The conviction that Divine Providence has suffered India to fall into British hands with the ultimate view of bringing it under the sway of Christianity, is taking root in the public mind; and our neglect of duty, on this momentous subject, is freely confessed, and we doubt not, truly felt. The Government has been conducted, for the most part, in a spirit purely commercial, as if its sole end were the amassing of wealth. The higher end has been lost sight of and forgotten, and the House of Commons, and the British people have, by their indifference, sanctioned this neglect. It would seem that some such a calamity as this mutiny, with all its horrors, was needed to rouse the nation from its criminal apathy.

Unquestionably the future policy of the Indian Government should be tolerant of the religious rites of the people, provided they are not openly gross and obscene.—Such rites are, however, public nuisances, and must be suppressed. But this policy should be based on the morality and justice of Christianity, and have for its object the social progress and civilisation of the people. While, on the one hand, all unnecessary interference with the religious practices of the people should be studiously avoided, on the other, there must be no hesitation to interfere where the welfare of the people, good government, and public peace require such interference. The great principles of the Christian faith should be the basis of the political system—the laws should be framed in accordance with their spirit—and they should be the standard of right and wrong. The men into whose hands the administration of public affairs in India is placed, should regulate and guide it by the motives which these principles supply. Doing their own proper work, dispensing justice, and protecting the community, and leaving all spiritual agency to the care of spiritually

minded men, they ought not to be deterred from doing justice by any "religious prejudices" whatever. All tyranny, cruelty, and immorality, should be punished as such. They may spring from passion or from creeds. No matter. Deal with them as criminal acts. Persecution must not be permitted, nor abandonment of duty winked at, though the authority of the Koran, or the Vedas, be pleaded in justification thereof. Let no man suffer in life, property, or freedom, because of his religion; still less should a native suffer if he become a Christian. Caste must no longer be allowed as an excuse for not doing what the public service requires. Let this be known as a *condition* of employment. No native can plead that he is treated unjustly, if you tell him this beforehand. In this way you neither prohibit nor sanction it. Some cruel rites have been put down. Do the same with those that remain of brutality, obscenity, immolation, torture, murder; and punish their abettors, even though they tell you they are sacred things, and are a part and parcel of their religion. This is but justice; and on no pretence, though urged by the high priests of Mohammedanism or Hinduism, should its sanctions be set aside. While we do not require the expulsion of the Koran or the Vedas from the public schools, we insist on the permission to use the Word of God in them. That has hitherto been shut out. We say, let it come in. We ask no favour, no patronage, no pay. But we also say, that the Government must not favour, patronise, and support Mohammedan superstition or Hindu idolatries. To use the homely adage, we insist on "a free stage and no favour."

Moreover, we think that the material improvement of the country, the development of its vast resources, the opening up of a wider and more general communication between its various provinces, the introduction of modern inventions, the cultivation of science and art, should henceforth have the special regard of the Indian Government. Here is free open ground, and it may be traversed without fear of trespassing on the rights of conscience. It would be madness to think of retracing our steps now. If India is to be held, and held for any good purpose, we must advance. A truly English policy, worthy of our honour, courage, and Christianity, will alone command the respect of the natives. Let past neglect, injustice, and wrong, be frankly acknowledged, and the best proof which can be given of the sincerity of our regret at once supplied—the pursuance of a totally opposite course. These disasters, when looked at in the Christian light, we have deserved from the God of the nation, but we have not merited them from the people themselves; they have been governed more justly, and have enjoyed more freedom and security under English rule than they ever knew under their native princes. Improvements have been brought into their country which no other Asiatic race have ever enjoyed. Yet we do not wonder at the chastisement we have received. We are now, in part, suffering the natural result of the profligacy of the governors, officers, and troops of a former age.

The Christian people of England must then arise. In their hands are now placed vast responsibilities; let them be true to their position and duty. They can, under God, make the Parliament and Government feel their influence; and in the calamities which have fallen on a Government hitherto carefully ignoring Christianity, they must see this truth, that to insure the Divine protection and blessing they must obey His command, to preach the gospel to the peoples committed to their care. Instead of relaxing our efforts, they should be redoubled. These calamities would have been vastly more serious if Christian missions had not, in some

measure, done their work in India. Let the church of God determine to flood the land with an augmented spiritual agency. If we would avert the recurrence of these dreadful scenes, we must do this. Nothing but the *prevalence* of Christian truth among the nations of India can give stability to our rule, or peace to the people. As its divine influence is extended, the wrongs and oppression of past misrule will be removed. We would not despise the power and aid of Government. Government is an ordinance of God; but we place far greater reliance on Christianity. Ye rich men, lay these things to heart! Give far more liberally than ye have yet done, and give in faith and prayer. And, ye poor, despise not your own lesser gifts! And you who have neither silver nor gold, but who are rich in knowledge and faith, pour out before the Mercy-seat that prayer which hath power with God; and you will find that you are not the least potent among the hosts which He summons to this great contest. Its issue we know—the idols shall be utterly abolished!

FOREIGN INTELLIGENCE.

INDIA.

IN laying before our readers the intelligence most recently received from the missionaries, we may be permitted to preface it with a few notes of a general character. Little progress has been made in the suppression of the mutiny. It has not, however, spread further. Indeed, the nine victories of General Havelock may be said to have given it a decisive check. The Mohammedan festival of the Mohurrum has passed off quietly throughout India, the disciples of the Koran exhibiting less than usual zeal in commemorating the martyrdom of Hosein and Hussein. The Punjab has been kept, with slight exceptions, in a state of tranquillity, by the measures of the God-fearing men who rule in that district. The Government has displayed the greatest energy since the memorable 14th of June. Its haughty tone has been abandoned, and it welcomes assistance from whatever quarter it may be offered. The most efficient measures were adopted to prevent any outbreak in Calcutta during the ten days of the Mohurrum; while the Hindoos announce their intention of abstaining from the processions usual at the festival of the Durgah Pujah.

By many of the Christians of Calcutta this fearful revolt is more and more regarded as a conflict between the crescent and the cross. The power of the Moslem, and with it his creed, has obviously been declining. One Mohammedan state after another has fallen before Western prowess, and the religion which every Mohammedan state upholds with the power of the sword, has lost its proselyting force. Yet little has been done by the Christians of this country to evangelise amongst Mohammedans. Their bigotry, their exclusiveness, their hatred of Englishmen, have operated against every attempt. With the exception of Mr. Pfander's labours among the Mussulmans of the Upper Provinces, and those of our own missionaries in Jessore, missionary effort has been confined to the Hindus. Every mail confirms the impression that, so far as the mutiny is the result of conspiracy, it is by Mohammedans that the plot has been laid and matured, and its direction assumed.

In our last number we stated that the Governor-general had positively refused the applications which had been made to him, to invite the Christians of India to unite in supplication at the Divine footstool. We referred to this, not for the purpose of expressing an opinion favourable to a State direction to its subjects thus to humble themselves before God, but as one of those incidents which mark the character of the East Indian Government. It has always evinced a tendency to discourage the growth and the expression of Christian sentiments, and in innumerable instances has thrown the whole weight of its

influence in the scale of the false religions of the land. Lord Canning has at length seen fit to listen to the urgent appeals which have been addressed to him. On the 7th of September the *Calcutta Gazette* contained a notification by the Governor-general in Council, fixing the 4th of October as the day on which "he desires to invite all faithful subjects of the British crown to join in an humble offering of prayer, supplication, and confession of sins to Almighty God, and to implore a blessing upon all measures taken for the repression of rebellion and crime, and for the restoration of peace, order, and contentment throughout British India." We do not doubt that this wise invitation was heartily responded to by all our countrymen in this day of trial and distress. The Christians of Calcutta have not, however, awaited this invitation to appear at the throne of the heavenly grace. On the 24th of July Bishop Wilson held a special service in the cathedral. It was also observed in the other churches of the city, by some of the Nonconformist bodies, and in various stations in the country.

But while we note these public manifestations of hope and trust in the God who heareth and answereth prayer, we refer with great pleasure to a daily private concert in supplication observed by great numbers of the Lord's people, at the suggestion of an eminent Christian layman. The time devoted to this private supplication is from half-past seven to eight, a.m., and the subjects of prayer suggested are as follows:—

That the Lord would protect and bless his people, hear their prayers, and graciously favour his own mission cause.

That he would comfort the wounded, afflicted, and bereaved, and sanctify their sorrows to them.

That he would lead all who are in peril or anxiety to seek protection and guidance from himself, and reward their confidence.

That he would be with our countrymen and their children, and all others in captivity; and send them speedy deliverance.

That he would overrule these calamities for great and lasting spiritual good in many individual cases; in the awakening of the native Christians; in the general revival of vital religion; in the establishment of a wise and righteous public policy; in the rebuke of blasphemy; and in the overthrow of the systems of error and superstition.

That he would control and hold in check, the unruly wills of sinful men, and turn the counsel of our enemies to foolishness.

Many of our readers, no doubt, will prirate petitions.

CALCUTTA.—Under date of Calcutta, August 12th, Mr. Thomas favours us with the following items of intelligence:—

"I hope the dark cloud is not quite so dense as it was, and that we may hope ere very long to see it breaking up and dispersing. Delhi has not fallen, and possibly the protracted siege of that place, however acasioned, has been to us a merciful arrangement of Divine Providence. It has afforded time for the real state of the native Bengal army to develop itself, and allow of the disease to come to maturity, and to make

That he would create a spirit of deep humiliation for personal and national sins.

That he would preserve our rulers from compliances with idolatrous and superstitious errors, and with the sinful anti-social system of caste, and give to them, and to every one who is in a position of authority and responsibility, all needful courage, wisdom, and constancy, and "the spirit of a sound mind," (2 Tim. i. 7.)

That he would preserve the health and encourage the hearts of our faithful troops, and enable them fully to restore order and tranquillity.

That he would affect the hearts of the people of England, so as to create a new and deep interest in India, with fervent desires, efforts, and prayers for her conversion to the Lord.

And finally, that he would have mercy on the people of this land, and remember his word unto his servants, on which he has caused us to hope (Psalm cxix. 49), that his Son shall have the heathen for his inheritance (Psalm ii. 8), and that all nations shall serve him (Psalm lxxii. 11.)

rejoice to unite in these most appropriate petitions.

itself fully known, not in India merely, but, what is of much more importance, in England also.

Extent of the Mutiny.

"Since the date of the last mail more of the few remaining regiments have gone off, and few, indeed, will be found the number of our belauded native soldiers that remain faithful to their salt. Thousands of them

have found their way to Delhi, and God, in his providence, is making that their great slaughter-house; and herein, I think, we may see their punishment and our mercy. I have heard that the insurgents have made some proposals for surrendering the place, which were not and could not be listened to; it is also said that our new Commander-in-chief has sent orders to accede to no terms, and give no quarter to the mutineers. Such instructions, if given, may appear harsh, but I think they are just, and what the circumstances of the times imperatively call for.

Where is the fault?

"The arrival of the last steamer was more than usually welcome, especially as it not only told of some 14,000 troops for India, but brought out a new Commander-in-chief. I hope he will prove all we could wish—wise, firm, resolute—and may God succeed his measures. A good and resolute Commander-in-chief was much needed, and, in the opinion of many, a new Governor-general is also a great desideratum. I believe there is a very general feeling, which cannot be better described than by the terms 'want of confidence.' Whether the fault lies with the Governor-general or his council, or with both I know not; but dissatisfaction is, I believe, very prevalent among the European community. And, as to the Lieutenant-governor, it would be treason to state the opinion entertained of some of his measures. His placing Mohammedans in high offices of trust and emolument where, as it has been well shown, they can do us little or no good, but may do our enemies great service, is loudly condemned.

Mutiny at Monghyr.

"Letters have just come in from Monghyr. Brother Lawrence's letter is dated Aug. 15th and 16th. On the 15th he writes, 'This morning, at 10 a.m., we learned that

It is a strange turn of affairs which constrains the officials of Barisaul to ask for the assistance of the native Christians whom so recently they injured and despised. It may be, in the providence of God, one of the happy results of the mutiny, to lead the government of India to a juster appreciation of its duties as a *Christian* government amongst a heathen people.

Under date of Sept. 9th, Mr. Thomas continues his remarks on the progress of events:—

"You are longing to ascertain how matters are progressing in India, and we are not less earnest in our longing to know what is the state of feeling in England, and what the measures which are being adopted in relation to India.

"When I last wrote we had just entered on the Mohurrum, when many, with reason, apprehended disturbances; but the precautionary measures which were adopted had the effect of imposing no little dread on

the cavalry at Bhagulpore had all quitted the station without doing any harm. They went about 11 p.m. yesterday, and took the direction of Bowsee, where the infantry regiments are. It is expected that they will rise, too; and, perhaps, march off in the direction of the great road; if so, we shall escape. They will have some difficulty in crossing the country to Monghyr.' On the 16th, he writes, '11 a.m.—Nothing has been heard definitely of the mutineers; the report is, they have gone to the south. Up to this time all is quiet here.' Mrs. Lawrence will leave by the first opportunity for Calcutta.

The defenders of Barisaul.

"From Barisaul, the brethren write, that the European residents had had a meeting to consider measures for their safety in case of any disturbance, when, among other things, they determined to raise a body of native Christians, train them, and then supply them with guns, &c. A letter from brother Martin, received yesterday, says, brother Page was out in the villages, and that he had already selected forty men, and would send them in by the 20th, and that he would send in more so soon as necessary arrangements could be made.

The Mohurrum.

"We are just entering the Mohurrum, and portions of the volunteer guards and of European troops are about being stationed in a number of places. Some of the latter, with one or two guns, are to occupy premises a little higher up Circular-road, at No. 31 (our number is 21). Hence, should any disturbance take place, we may hear the sound of war, and, for aught I know, have to defend our own premises and lives.

"Oh, that our heavenly Father may continue his mercy to us, and bring this state of painful excitement to an early close!"

the Mussulman community, and hence, there was not only no disturbance, but very little of the show and excitement customary on such occasions.

General Havelock.

"Lucknow has not been relieved. Havelock's little army could not force its way to that place without fresh reinforcements, and those failed to reach him. Troops have

reached Allahabad, and are being pushed on to Cawnpore.

"Havelock wrote, on the 30th August, to brother Lewis; his letter was short and sweet, written in a truly Christian spirit. He mentions having had nine actions with the enemy and captured forty-eight guns; but his little army had suffered much from cholera and other diseases. The news from Lucknow is contradictory, but we hope the garrison there will be able to hold out till help can reach them.

Missionaries' Wives.

"Mrs. Heinig and Mrs. Gregson are in Calcutta; brother Gregson is on his way to Cawnpore. Benares is quiet and considered safe. Brother Lawrence's last letter contained an intimation that he and Mrs. L. would not leave unless some new troubles should breakout. But the Governor-general has issued orders that all women and children in the disturbed provinces should be sent down to Calcutta, or to some place below Rajmahal; hence I rather expect the Lawrences will have to come down whether willing or not. That Order in Council will convey some idea of the state of things from Monghyr and upwards, or at least show what is the light in which it is regarded by Government.

Public Prayer.

"The Governor-general has at last yielded to the wishes of some of the Christian community, and appointed a day for humiliation and prayer in reference to the present calamities; but true to his antecedents, he takes care, in the notification, to avoid all mention of Christ, Christians, or Christianity; but he does acknowledge God. This is something. The notification, however, appears to have been purposely worded so as to be applicable to the Hindus and Mussulmans as to the Christians. . . . Often have I wished that we had some one at the head of affairs who possessed that fear of God which would raise him above the fear of man, and nerve him with courage and firmness in doing what is right, and what the circumstances of the times demand. . . .

Public opinion in Calcutta.

"Lord Ellenborough's speeches in Par-

The sympathies and prayers of our friends will be excited on behalf of the families of Mr. Lewis and Mr. Sampson. Later intelligence informs us that Mrs. Lewis is better.

Dacca.—Mr. Bion informs us, in the following letter, of the state of affairs in East Bengal. It is dated August 19th:—

"We have been most mercifully preserved hitherto from bloodshed and confusion, though there would be only a leader required to stir up the excited Mohammedan populace in East Bengal. Dadoo Meeah,

liament, saying that in which he attributed the mutiny to Lord Canning's subscribing to missionary institutions, have indicated so clear a head, and so just an appreciation of present difficulties and prospective dangers, that one is ready to say, 'He is the man for India at the present crisis.' I could, however, wish that orders might come out before he reaches India to cancel the Press Gagging Act, or what might be still better, that the state of feeling in England, and the out-spoken reprobation of the Act on the part of the press in England may be such as to determine him to have it cancelled on his arrival, should he find it in existence.

"The impression may be incorrect, but I believe many got the idea, that it has been the wish of Government and some of its officials, that the country may become too hot for all interlopers; and that such, I confess, has not infrequently been the thought that has arisen in my mind of late.

Remarks.

"I often think what a mercy it is that your mission* to India was completed before these fearful evils broke out; had it been otherwise you might have personally shared in the calamities. God timed your coming, your stay, and your return home, and no doubt had purposes to accomplish thereby apart from anything we then thought of. We must wait his time, and observe his hand. His purposes shall stand and he will do all his pleasure. At present our prospects are dark and gloomy; and it may be that they will become darker and more gloomy still; be it so; we may safely trust to his guidance, and confidently wait the development of his designs. Among them I anticipate great and important changes in our Government and its measures.

"Mrs. Lewis, I regret to say, is ill. Mrs. Thomas has this morning been to see her and brings a bad report. I hope, however, God will be gracious to her, and soon raise her up again. No doubt brother Sampson will write you about Mrs. Sampson, whose ill-health calls for an entire change. He has taken her passage by the next steamer."

* Referring to Mr. Underhill's visit.

the head of the Ferazees at Furreedpore, is happily a state prisoner, and not likely to get loose; but should the 73rd Native Sepoys, near Rungpore, mutiny, we might be in some danger. We have, however, be-

sides ninety sailors and four guns, some sixty volunteers, infantry and cavalry, who together might venture an attack on 2,000 men. Tipperah, Mymensing, Rungpore, Dinajpore, Bograh, and Pubna, are without a single soldier; and at Rungpore the civilians have fled to Bograh on account of the 73rd in their neighbourhood. . . . Our preaching in town is still at a standstill, on account of the excited state of the Mussulmans, and the very gloomy aspect of the land at large. Near Dayapore, Munshigunj, and Tipperah Hills, the work is carried on, and people listen, but here and there some disturbances take place, and once one of our native preachers was rudely handled by some Mussulmans. We begin now also preaching in the markets around

Dacca, and shall see how people behave. . . I am sorry to say that I have this year not succeeded in getting any contributions from Tipperah and Mymensing, and our local fund has suffered considerably on account of the state of the country. I fear it will be still worse next year. I could not travel as usual in the rains, and how soon we shall be able to do so nobody can tell. Deserters and suspicious up-country men are roaming about all over the land, and travelling has become not only unsafe to life, but the people are so excited that I might risk to create new revolts by preaching. I shall, however, make a trial, and send two native preachers somewhere; and if they bring a good report, I will follow them."

JESSORE.—Mr. Sale, under date of August 6th, informs us of the continued safety of himself and family, though Jessore is not free from the dangers which are rife in other parts:—

"Although I am quite aware that I can add nothing to the information which will reach you from all quarters regarding the dreadful scenes which this country has been doomed to exhibit; yet I feel that I ought to write a line to assure you that we are not yet engulfed in the vortex which is still raging in India; though it is of no use to deny that we feel the motion of the waters, and that the eddy is widening. We hear that the 'faithful' Sepoys at Berhampore have mutinied. . . . Nothing but new-born vigour in the Calcutta authorities has saved Calcutta. Nay, let me say that the mercy of God has saved us all (that is, we who at present survive) from the just and natural consequences of years of imbecility, neglect, and gross unfaithfulness to Christianity.

The Indian Government.

"Pitiable is the figure which the Indian Government cuts in the eyes of the natives and of the world at this moment, a decrepid and doting parent struggling for possession of her house with her petted and spoiled children. The Government and the officers of the Bengal army have taken especial care of the ignorance, the pride, and prejudices of the Sepoy, and the Sepoys are now giving them their reward. But alas! how many innocent people have perished; merchants and others, with their

wives and families, subjected to indescribable, unimagined tortures and anguish.

The Mutiny.

"So terrible have the calamities, personal and domestic, been, that people have hardly begun to think about the immense loss of property for which we are indebted to the Bengal army and its patrons.

"You will all have learned ere this that the cartridge tale was only invented to catch the more ignorant and credulous of the Sepoys who would not appreciate, or could not be trusted with the real secret—the conspiracy to turn out the Europeans, and to restore the Kings of Delhi and of Oude.

"We are all worn out with horror and astonishment; our strength is exhausted, but not our hope; we feel that the wretches are fighting against God, and therefore we are sure they must be put to shame.

"Our chapel at Jessore is going on—nearly finished; but so urgent are the 'CLAIMS OF THE DESITUTE' from the north-west, that it is useless to ask for a pice here. Will the Committee do anything for us? I hope so, for I have been obliged to borrow.

"The ringleader of the conspirators here was hanged, and four others sentenced to transportation."

At a later date, August 20th, Mr. Sale continues as follows:—

"We have reason to be very thankful to the *Giver of all good* that up to the present moment the tide of devastation has not rolled over us. We hope and believe that the earnest prayers of our brethren and sisters in England have been and will yet be heard on our behalf. Our hope is in God! The vanity of hoping in man

never surely received so much illustration and proof as in this country within the last three months. How many fond expectations have been bitterly disappointed. How many fears more than realised, even when those fears seemed unreasonable! With the press under strict and vexatious surveillance—every man writing with the

expectation of ruin if he dares to speak the truth, when the truth is not palatable to Lord Canning and his satellites, and with a host of incapables doing more mischief by their blunders and vacillation than the few good men like Havelock, Neill, Eyre, and others, can do good by their almost miraculous successes—with such a state of things what can we say but this, 'Arise, O God! render a reward to the proud!'—the proud Brahmin and Mussulman who have murdered our women and children with fiendish brutality, and the proud men whose conceit and folly have aggravated the mischief.

The Mohammedans and the Mutiny.

"The Government has just astonished and disgusted the English public by appointing a Mussulman—a *vakeel of the Sudder*—as assistant commissioner to Mr. Samuells, who is gone up to Patna as commissioner. The Mussulman is to receive 1,500 rupees a month. I suppose the policy is to bribe him, and make him a decoy duck to the disaffected Mussulmans. This is the *true Company's policy*.

"The truth of the accusation of treachery

against Mussulmans in Government employ is proved by the following instances:—The commander-in-chief of the rebel forces is a native commissioned officer. The prime minister of the King of Delhi is a Mohammedan from the Company's civil service; as is also the man who is his assistant minister. So the man who led on the wretches who murdered Mr. Tucker, of Furruckabad, was high in the Company's service, and had been indebted greatly to Mr. Tucker for his advancement. So the wretch who ordered the massacre at Bareilly, and headed the insurgents, and tried even to induce the *ladies to come back* by false promises of safety; this wretch and his father had both held judicial appointments, and he was receiving, by a special act of favour, the double pension for himself and his father. And not only Mohammedans, but at Arrah, in the Dinapore district, the Sepoys and insurgents were collected and headed by a Hindoo whom Mr. Halliday has most especially honoured and favoured.

"Dacca and Barisaul are safe at present, though very anxiously endeavouring to secure themselves against attack."

BENARES.—We now turn northwards, to the immediate scene of the conflict raging between the armies of England and the rebellious Sepoys of the Indian government. The first communication of Mr. Gregson is dated August 18th:—

"When I last wrote we were in a state of great apprehension and alarm. Since then appearances have gradually brightened, the enemies we so much dreaded have gone far away, and all around Benares is peaceable and quiet. Still it is felt that our position is critical, and the commandant of the station has issued a public notice in which he recommends that all ladies be sent to Calcutta without delay; most, indeed, have already gone, only few remain, and I fully intend to send Mrs. Gregson by the earliest steamer, which is expected two or three days hence.

State of the Mission.

"I have consulted with Mr. Heinig and resolved to close our school. This step is rendered necessary by the rapid diminution in our funds. I could have kept it open a month or two longer, but there is no prospect of things being settled then, and I thought it better to stop before all our funds were exhausted, and whilst we still had one or two hundred rupees to be expended upon orphans and converts in case of emergency. The Normal College is closed *sine die*. The Church school here has been put on a very reduced footing, and all its branch schools, together with all its bazaar schools, male and female, have been abandoned for months past. Indeed,

one of the Church missionaries told me the other day, that the school itself—or college as it is sometimes called—would have been closed too, but for the fear of adding to the panic. The London Mission has closed its bazaar schools, but the central school is still open, though some teachers have been dismissed. Our school at best was on so small a scale that it scarcely admitted of a reduction, and only one course was open—to close it. This will be done a week hence. When the school is closed, there will be nothing to detain me in Benares. All the orphans and native Christians are at Raj Ghat, and Mr. Smith and Mr. Heinig are fully sufficient to look after them. I have now actually nothing to do here. Our chapel is occupied by soldiers, and our congregation dispersed. The few soldiers in the station are visited and looked after by the London and Church missionaries, so that I have nothing to detain me here; and I had resolved, to go to Calcutta, in the hope of finding more to do there, or at Serampore, than I can here, and may, perhaps, still do so; but there is just a POSSIBILITY that I may join Havelock's force now at Cawnpore in the capacity of acting chaplain.

Mr. Gregson as Chaplain to the Army.

"I called on Mr. Tucker yesterday, to ask

him what he thought about my closing the school, and whether he thought anything would be gained by keeping it open a month or two longer. He thought not, and I told him when the school was closed I intended going to Calcutta, in the hope of finding more to do than I could here. He said at once, 'Why not join Havelock's forces at Cawnpore? There are 400 men in hospital, and 1,000 troops without a chaplain, and they cannot get one.' I was really rejoiced at the proposal, and at once consented conditionally that Mrs. G. did not oppose. Mr. Tucker, however, said as I was a Baptist, it would be needful to ask Havelock if, under these circumstances, he would accept of my services. After consulting with Mrs. Gregson, I consented, and Mr. Tucker telegraphed to Allahabad; unfortunately the telegraph wire from this place to Cawnpore is broken, and so a few days must elapse before an answer is received, but I expect to know its purport instantly it arrives.

"August 20.—The telegraph betwixt here and Cawnpore is, I am informed, again in order, and consequently I hope to have in the course of to-day a reply to Mr. Tucker's question. We seem, if anything, quieter here, and secure even in Benares. We have dawks in regularly from Calcutta and Dinapore, though the former take a longer time to reach. . . . Agra has been

We append the generous note of Mr.

"My dear Mr. Gregson,—You must not deprive me of a pleasure and privilege, it would not be kind; besides, it would not be fair to make your Society pay for the spiritual care of our army. Its money is raised for the heathen. Now that Mr. W. Smith, of Sgra, officiates as chaplain here, his salary will be saved to his society, and be paid by Government. This is the fair and proper principle. Whilst not employed in native missionary work, your

Under date of August 22nd, Mr. Gregson enters fully into his reasons for undertaking this service, interrupted as missionary labour in Benares now necessarily is. He says:—

"It has been to me a matter of intense desire and earnest prayer that I ought to be more usefully employed, and when this came before me I could not but regard it as an answer to prayer. I know not how, under existing circumstances, I could find a more important or pressing field of labour, or one more directly bearing upon mission work. Here are now 2,000 men, among whom many are hungering after the bread of life, with no one to care for their souls. I shall have a very, very weighty responsibility on my hands should I be spared to reach the camp, and would earnestly ask your prayers that I may be faithful. Mrs.

completely destroyed by the rebels, though the residents are safe in the fort. Mr. Hubbard, Church missionary, whose brother, a missionary of the Church Propagation Society, was killed at Delhi, was unfortunately murdered there before he could reach the fort. Another brother is in the Church Mission here, and is of course deeply distressed.

"P. S.—I have just heard from Mr. Tucker—General Havelock telegraphs, 'It will be very advantageous to my force to have the aid of the Rev. J. Gregson's services. I shall feel obliged by your sending him up immediately.' I hope to start in two or three days. He sent me an order for 200 rupees, which I returned. It appears the bishop is ordered to send a chaplain to Cawnpore, but finds it difficult to get any one to go, and when the chaplain arrives there may be work for both; if not, I can accompany the army into the field.

"P. S.—I again re-open to say Mr. Tucker insists upon paying my entire salary himself, and after the truly Christian spirit of his last note—which I enclose—I felt it would not be right to raise further objection. . . . Of course the arrangement is only temporary; my connection with the Society is unaltered, and I shall be ready to return to mission work whenever the field is open."

Tucker, referred to above:—

salary should not be paid by a missionary society.

"It was I who proposed your going, and have got General Havelock to agree to it; so that you must not refuse to let me have the pleasure of sending a clergyman to my poor fellow countrymen, when other doors of usefulness are shut for the time. I therefore venture to again request your acceptance of the enclosed."

Gregson left for Calcutta this morning. On the same steamer or flat are nearly all the ladies, &c., of the Sgra missionaries, and Mrs. Sherring and Mrs. Buyers of the London missionaries, and also Mr. Fuchs and Mr. Storr, both Sgra missionaries. Mr. Smith, *per se* a missionary for the natives, has found his accustomed work impracticable, and is now chaplain for Benares wholly engaged in English work. Mr. Fuchs next to him found his vocation gone, had nothing to detain him here, and is going to England or rather Germany, and Mr. Storr, the latest arrival, is for the same reason sent to Calcutta; so at all events I

am not the only one who has given up native work for the present. Of course my present engagement is only temporary. My relation to the society is unaltered, and I am at perfect liberty to resume native work as soon as ever the field is again open.

State of affairs.

"Here there is no particular change. We continue quiet, and no immediate danger threatens. Still about Gorruckpore and Azingurh, and all over Oude, thousands upon thousands of rebels are in arms, and there is danger that for lack of other employment they will come here. Nothing is done to relieve Lucknow. The garrison is surrounded, and believed to be in extremities; but no intelligence has been received from them since July, a sure sign they are very closely besieged. It is believed General Outram is on the point of attempting to relieve them by the river Gogra, but the navigation is unknown, and it is feared the

In a later letter, dated September 2nd, we find that Mr. Gregson had reached Allahabad in safety, and was expecting to leave in a day or two with General Outram's camp. During his stay at Allahabad he was the guest of our esteemed friend Mr. Edmonstone, who, with Mrs. Edmonstone, was enabled, through Divine protection, to escape from Futtehpore at an early stage of the mutiny, but not without undergoing many perils in their flight. Mrs. Edmonstone, we are happy to learn, has since safely arrived in England.

AGRA.—Mr. and Mrs. Parsons and Mr. Evans continue to reside in the fort. Its crowded state occasions much inconvenience, and is also productive of much sickness; but our friends, with very slight interruption, continue to enjoy good health. Mr. Evans, under date of July 26th, gives the following graphic account of the recent events:—

"The tide of insurrection is running high—a passing wave has laid Agra in ruins! On the 28th of last month we were ordered into the fort by the brigadier in command. A large force of Sepoys, consisting of infantry, cavalry, and artillery, was but one day's march from us, and it was reported that they would pay us a visit. On Sunday, the 5th inst., it was found that the enemy had arrived within two miles of the station, where they were fortifying their position in a village called Shah-gunge. Some 500 men of the 3rd Europeans, commanded by Brigadier Polewhele, with a field battery of six guns and a few horse militiamen, went out to give battle to the enemy. At 3 p.m., the first shot was fired by the insurgents, and the battle lasted about two hours and a quarter, when our men had to retire on the fort for want of more ammunition! The enemy managed to blow up by shell two of our tumbrils, which was a most disastrous affair to us; for not having taken a large stock of ammunition, our men had to leave a field, *already won*, to their foes, who were on the verge of bolting. As soon as our soldiers retreated groups of the enemy's cavalry

land journey needful, of about thirty miles, will not be possible for guns. From Delhi the news is rather better. 1st, 2nd, and 3rd inst. there was some fighting. The rebels acknowledge a loss of 1,000 killed, and a magazine also was exploded, causing 500 more rebels to perish. It is also said 3,000 rebels deserted the city without arms. Another account on respectable authority states the fighting to have been July 31st and Aug. 2nd, and states 3,000 were killed on the first of these days, and 900 left outside the walls on the second and third. Both accounts substantially agree as to the magazine; one saying the rebels through clumsiness or accident exploded it, the other attributing the explosion to a shell from our guns.

"I hope to leave here for Allahabad in two or three days. There I must wait till reinforcements arrive for Cawnpore, as the road is not safe for single travellers."

galloped into the station, set fire to a few bungalows, opened the jail, and told the people to plunder and burn every house belonging to the *sahibs*, and to murder every *Christian* they could find.

Conflagration of Agra.

"Before eight o'clock Agra from right to left was enveloped in one grand but terrific blaze! For three days and nights nothing but fire and smoke was seen, till at last the wreck became complete. The Sepoys did not wait to do all this, but they quickly made off for Muttra, fearing, no doubt, a second attack. So the station of Agra is now in ashes, and *lakhs*' worth of property has been wantonly destroyed. The number of the enemy was at least ten to one to our men. We lost on the field thirty-two men and some seven dead since, with fifty wounded. The enemy lost about 500 killed and 700 wounded, and had it not been for the oversight of the brigadier, our brave soldiers would have thoroughly routed the rebels, and Agra would now be standing! Such, however, was not to be. Agra was to fall, doubtless for some good purpose; but how thankful ought we to be that our

blood-thirsty enemies were not permitted to slaughter us wholesale, according to their desire and premeditated plan.

The Missionaries.

"Two Europeans only fell as victims to the fury of the mob. One Major Jacob, who it is said was murdered by his own servants in his house on the day of battle, and a Mr. Hubbard, a professor in the Government college, who was cut down on his road to the fort. His brother was one of the Church missionaries killed in Delhi. Of my dear friend and brother, Mr. Mackay, we have heard nothing since I wrote before. Against hope I cling to hope in his case; but I fear, *very much* fear, that my beloved brother has fallen a prey to the hellish rage of the Mohammedans of Delhi. Ah, my dear brother, how frail is life, and what sad changes the course of a few years involve! I can say no more. As far as comforts are concerned we are better off in the fort than could be expected; in fact, we want nothing, except it be a little more *room*. While the gates are kept open we can be furnished with all necessary supplies from the city, and in case of a siege we shall receive rations from Government,

There is reason to fear that Paramanund, the native preacher referred to above, has since lost his life. His adoption of his ancient garb did not save him from betrayal, and it is said that he fell slaughtered by the hand of the cruel Moslem. Others, too, of the Chitoura Christians have proved unfaithful in this day of trial, of sifting, and reproach. How far this defection may have gone cannot yet be fully ascertained, as the people have been scattered in all directions by bands of marauders, and by the plundering of the village. A few have remained steadfast. We believe the native pastor, Bernard, is now safely housed in the fort at Agra. He did not leave the village till its destruction was complete. Again, we urge on our friends the remembrance of the native brethren in their prayers. The calamities which have overtaken them are a sore trial of their faith. The blast of tribulation has swept over them. "They were scorched, and because they had no root they withered away." Nevertheless the word of the Lord is sure. Amid all this reproach, defection, and gloom, he is carrying on his gracious purpose, and will yet fulfil the promise, to give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.

HOME INTELLIGENCE.

At the Quarterly Meeting of the Committee, on the 14th of October, the condition of our Indian mission was fully entered into, and the following resolutions were unanimously adopted. It will be seen that, for the present, the Committee have deferred, for reasons which cannot be here stated, the formation of a Special Fund. It is desirable that more accurate information should be received of the extent of the losses sustained than has yet reached us.

Extract from the Minutes of Committee Meeting, Oct. 14, 1857.

"Various letters having been read, and a statement made by the Secretaries on the present condition of the Indian mission, it was resolved:—

1. "That the Committee express their deep sympathy with their brethren, and the churches under their care; and also, with their countrymen who have been called to endure losses, anxieties, and perils, of no ordinary kind, and to be the witnesses of atrocities unparalleled in the domestic annals of the English nation, and abhorrent alike to the dictates of humanity and the spirit of the gospel of Christ.

2. "That, while sympathising with our native brethren in the severe trials and temp-

as the fort is provisioned for three months. We (missionaries) have not yet been called upon to "shoulder arms," but doubtless in case of an attack on the fort we should have to do so. At present most of the missionaries are engaged in attending on the sick and wounded in the hospitals, and I am happy to say that we are thus able to do some good not only to the bodies but also to the souls of our fellow-countrymen. On Sunday mornings we meet with our Presbyterian brethren for worship; in the afternoon Mr. Parsons and myself meet the native Christians, and the evenings we spend in prayer-meetings with our Baptist friends.

"You will be sorry to hear that most of our native Christians have lamentably failed under the present trial. I have had the painful duty of excluding Paramanund, one of my preachers, who has assumed the garb of a *Byragee*, or a holy Hindoo! and has denied Christ! I intended giving you more particulars about the mutinies, the *cause*, effect, &c.; but if spared I shall do so again. I fear this will never reach you, as the roads are by no means safe. You will not forget to pray for us in our trials and tribulations."

tations which have befallen them, the Committee rejoice that so many have boldly confessed the name of Christ, and have died rejoicing in him, as was the case with their beloved native brother, Waiyat Ali. Especially do they mourn over the calamity which has robbed the Society of the services of the late Mr. Mackay at Delhi, whose zeal, devotedness, and ability, led the Committee to hope for years of efficient labour in the cause of their Lord and Master. And they also deplore, with the most poignant feelings of grief, the lamentable end of the widow and two daughters of their late esteemed missionary, Mr. Thompson, of Delhi, who have fallen victims to the passions and violence of the wicked men now in revolt against the British authority in that devoted city.

3. "That the consideration of the subject of a special fund for India be postponed.

4. "In the view of the restoration of the disturbed districts to order, the Committee cannot but express their confident hope that a brighter day will dawn for Christian missions in our Eastern empire. It would appear certain that important and favourable modifications will be made in the structure and policy of the English Government, by which the wrongs and sufferings so long patiently endured by the general population, will be redressed; while there is every reason to believe, that as the people, notwithstanding their oppressions, have held aloof from the revolt, have in no instance displayed any special animosity against missionaries, a greater willingness will be shown to receive Christian instruction, and to listen to the claims of the gospel. As the result of all the various agencies which Divine Providence is bringing to bear on the mind of the natives of Hindostan, they prayerfully anticipate the overthrow of the great systems of evil which have held the people bound for ages. They therefore urge upon the friends of the great cause in which they are engaged a more extended liberality, and an attitude of preparation, in order to avail ourselves of every opportunity of pressing onward, which the great events now happening, under the guidance of the hand of God, may present.

5. "Finally, the Committee trust that, through the protection of the Great Head of the Church, the lives of our brethren now in India, with those of their families and helpers, may be preserved, and that they may be enabled to remain at the posts they occupy. They would also desire that the brethren now absent from their stations through ill health, or other causes, may speedily be enabled to return, and resume, at the earliest moment, their interrupted duties in the kingdom of our Lord."

We have the pleasure to announce the safe arrival of Mr. and Mrs. Pinnock at Cameroons, Western Africa, on the 29th of August. Mr. Diboll has taken a voyage to Sierra Leone to invigorate his health, much affected by the climate. Mr. Saker was at Clarence, and well; but Mrs. Saker continues in a very enfeebled state.

Very numerous meetings have been held through the country during the last two months. The all-absorbing topic has been India; and wherever there has been a deputation acquainted with the subject, the attendance has been unusually large. The Secretaries have been engaged in the East and West Ridings of Yorkshire, in South Wales, in Lincolnshire, Nottinghamshire, Devonshire, and Lancashire, in company with various brethren. Mr. Denham has taken Worcester, Oxfordshire, and Lancashire. Mr. Smith has been engaged in Huntingdonshire, Leicestershire, at Somerleyton, Oxford, and in Newcastle and its vicinity; while our missionary brother, Mr. Williams, has been present at meetings in Swansea and Hampshire. Mr. Davis, of Ceylon, has been into Leicestershire, Nottinghamshire, Shropshire, and at Somerleyton; and Mr. Capern has visited Markyate Street, Rugby, Stratford-on-Avon, several places in Lincolnshire, and at Luton. Messrs. Oughton, Denny, and Phillippe have also rendered the Society valuable aid in Cornwall, South Wales, Hampshire, and other places; Manchester has been visited by Messrs. Makepeace and Vince. In all these cases much assistance has been rendered by ministerial brethren, either locally resident or invited from a distance. The unusual number of meetings thus crowded into the last two months has rendered it somewhat difficult to escape all error or mishap, and we owe much to the prompt aid rendered by a few friends to supply any unexpected lapse. Some disappointments have inevitably happened, which earlier arrangements might have prevented. It is always impolitic to delay to the near approach of the period usually devoted to the missionary meetings the formation of the requisite plan. We shall always be glad to hear from our friends as early as possible as to the arrangements they propose. The interest excited about India will not, we trust, die away; but that future years may witness missionary exertions carried on in that great country on a scale more commensurate with its requirements.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Pinnock, F., Aug. 29.	BAHAMAS—NASSAU, Davey, J., Sep. 10.
CLARENCE, Saker, A., Aug. 31, Sep. 2.	JAMAICA—ANNATTO BAY, Jones, S., Sep. 9.
SIERRA LEONE, Diboll, J., Sep. 15 & 18.	BELLE CASTLE, Harris, H. B., Sep. 9.
AMERICA—MILWANKEE, Jackson, J., Sep- tember 10.	BOTHPHIL, Henderson, G. R., Sep. 8.
PHILADELPHIA, Rowe, C. H., June 5.	BROWN'S TOWN, Clark, J., Sep. 8.
ASIA—AGRA, Evans, T., July 26; Parsons, J., Aug. 27.	CALABAR, East, D. J., Sep. 8 and 24.
ALLAHABAD, Gregson, J., Sep. 2.	FALMOUTH, Fray, E., Sep. 24.
BENARES, Gregson, J., Aug. 18 and 22.	KETTEBBING, Milbourne, K., Sep. 9.
CALCUTTA, Lewis, C. B., Sep. 7; Tho- mas, J., Aug. 22, Sep. 9; Wenger, J., Aug. 24.	KINGSTON, Palmer, E., Sep. 10.
COLOMBO, Allen, J., Aug. 29.	LUCEA, Teall, W., Sep. 21.
DACCA, Bion, R., Aug. 19; Robinson, R., Aug. 31.	MONTEGO BAY, Reid, J., Sep. 23.
JESSORE, Anderson, J. H., July 29; Sale, J., Aug. 6 and 20.	MOUNT CHARLES, Thompson, J., Sep. 21.
SERAMPORE, McKenna, A., Aug. 20.	MOUNT HERMON, Hume, J., Sep. 21.
AUSTRALIA—BRISBANE, Stephens, J. B., July 4.	ST. ANN'S BAY, Millard, B., Sep. 8.
MELBOURNE, Taylor, J., June 14, July 22.	STEWART TOWN, Hodges, S., Sep. 21.
	NEW ZEALAND—NELSON, Paeker, J., May 14.
	TRINIDAD—PORT OF SPAIN, Law, J., Sep. 10.
	SAVANNA GRANDE, Gamble, W. H., Sep. 7.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1857.

ANNUAL SUBSCRIPTIONS.		BEDFORDSHIRE.		GLOUCESTERSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Farrington, Mr. B., Cork, 2 years	2 2 0	Leighton Buzzard, Lake Street— Collection, for <i>Relief</i> <i>Fund, India</i>	1 14 1	Hampton— Collection	1 4 0
Hayward, Mr. Thomas, Deal	0 10 0			Stroud— Collections	11 15 4
Taylor, Mrs., Whetstone.	0 10 0			Contributions	6 2 0
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A. M. W., for <i>Relief</i> <i>Fund, India</i>	0 5 0	Do., Sunday School	0 17 9		19 17 6
Three Friends, for <i>do.</i> ...	0 3 6			KENT.	
Young Men's Missionary Association, Sundries by, for <i>Rev. J. Diboll's</i> <i>boat, Africa</i>	3 6 0			Maidstone, Bethel Chapel— Sunday School	2 9 4
				LANCASHIRE.	
LEGACIES.				NORTH LANCASHIRE Auxiliary, on account, by Mr. L. Whitaker, jun.	10 0 0
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Marlborough, Edward, Esq., late of Brixton...	100 0 0	CORNWALL, on account, by Mr. P. H. Guth- eridge, jun.	17 0 0	LEICESTERSHIRE.	
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Vernon Square— Proceeds of Bazaar, part, by Y. M. M.A., for <i>Rev. J. Diboll's</i> <i>boat, Africa</i>	5 0 0	Uptontery	1 0 0	Horncastle	14 4 5
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Eye—		Less expenses	47 3 1				
Collection	3 16 8		1 5 6				
Contributions	12 10 2						
Do., Sunday School, for <i>Schools</i>	0 10 7						
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Collection	3 5 11	YORKSHIRE.					
Contribution	1 0 0	Bedale—					
Horham—		Collections	5 14 3				
Collections	5 7 7	Contributions	1 0 0				
Contributions	2 0 0	Do., Sunday School	2 12 3				
Somerleyton—							
Collections	7 8 3						
Contributions, by box	1 2 9						
Do. for <i>Alipore School</i>	11 14 0						
Do., School, for <i>do.</i>	3 17 10						
SURREY.							
Norwood, Upper—							
Collections	8 0 0						
Contributions	2 1 0						
WARWICKSHIRE.							
Birmingham, on account, by J. H. Hopkins, Esq.	154 10 0						
Stratford-on-Avon—							
Collections	8 2 11						
Contributions	1 5 0						
	9 7 11						
Less expenses	0 7 11						
	9 0 0						
WILTSHIRE.							
North Bradley—							
Collection	2 10 0						
WORCESTERSHIRE.							
Kidderminster—							
Contributions	7 19 0						
Do., for <i>Africa</i>	1 5 6						
Pershore—							
Collections	14 6 3						
Contributions	30 3 9						
	44 10 0						
Less expenses	0 16 0						
	43 14 0						

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