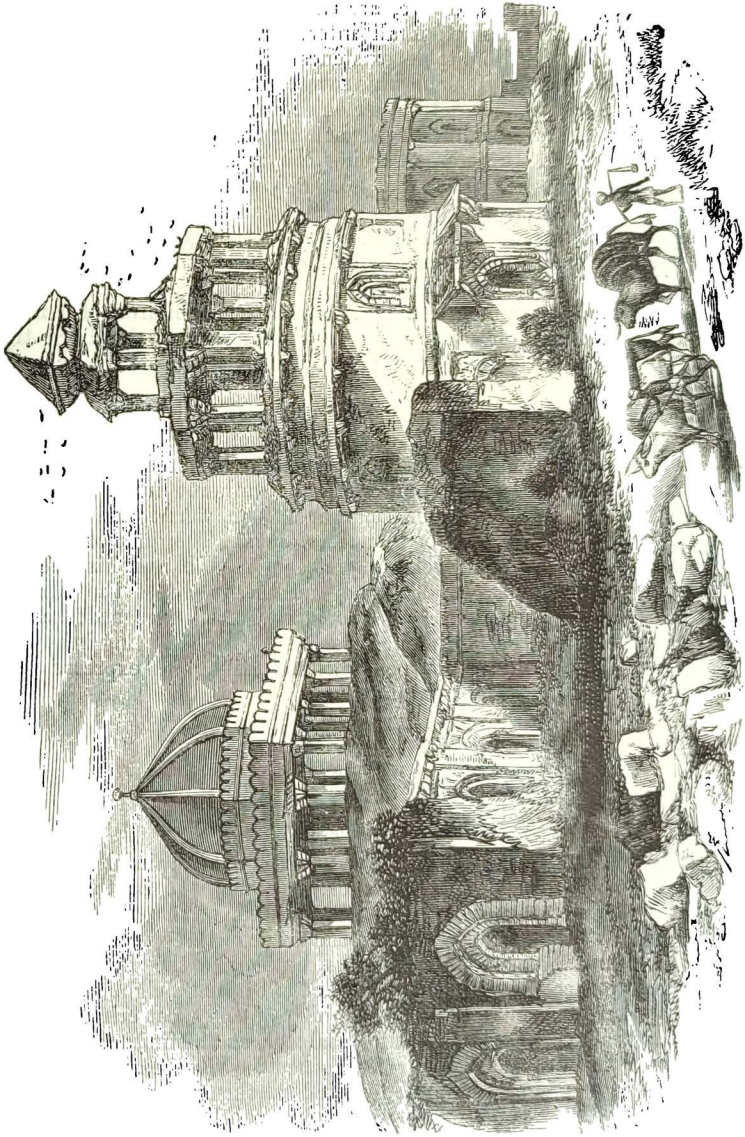


THE MISSIONARY HERALD.



ANCIENT BUILDINGS NEAR FEROZE SHAH'S KOTELA, DELHI.

GOD'S JUDGMENTS ON IDOLATRY.

THE fundamental principles of the divine administration are in their very nature immutable. Amid all the changes of times and dispensations, the relations of men to God are founded on unalterable realities. However men may worship him, under whatever ritual observance they may approach him, that HE IS, that HE has an indefeasible and irresistible right to man's obedience and love, are truths that must lie at the basis of all morality, of all worship, of all intercourse with the one Creator of the universe and its illimitable existences. Idolatry is of all crimes against God the greatest. It denies his sovereignty, disclaims his right to man's obedience, and transfers to other objects and beings, or to the wild fantastic shadows of the imagination, the honour, the homage, and the attributes of the Supreme. It is treason against the majesty of the Ruler of the universe. Hence the stringency and solemnity of the command—a command placed in the forefront of those prohibitions it has pleased God to lay upon human actions—"Thou shalt have no other gods before me."—"Thou shalt not make unto thee any graven image, thou shalt not bow down thyself to them, nor serve them." Hence the fearful threat of punishment which was announced by Moses to the children of Israel:—"Ye shall not go after other gods, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth."

The laws of Moses accordingly contain regulations for the punishment of the crime. If the inhabitants of a city fell into idolatry, they were to be slain and utterly destroyed. Even the cattle were to participate in the penalty, and the entire spoil was to be gathered into a heap and consumed by fire. If an individual, man or woman, were found addicted to heathen practices, he was to be stoned to death. The guilt of idolatry and its deserved punishment were fully known to Job and his friends, although they appear to have lived beyond the range of the Mosaic institutes; if indeed that remarkable book may not be regarded as of greater antiquity than the Pentateuch itself. In the following beautiful language Job both vindicates his religious integrity, and expresses his thoughts on the nature of idol worship:—

"If I beheld the sun when it shined,
Or the moon walking in brightness,
And my heart hath been secretly enticed,
Or my mouth hath kissed my hand;
This also were an iniquity to be punished by the judge,
For I should have denied the God that is above."

The history of the Israelites presents us with many painful examples of the lapse into idolatry of God's chosen people, and of the fearful punishment with which their offences were visited. The worship of the golden calf at Sinai was followed by the slaughter of three thousand men, and in the execution of God's righteous displeasure the Levites were forbidden to give heed to the promptings of affection; neighbours, companions, brothers, were alike to suffer, if guilty of this great crime against God. The worship of the Moabite idol Baalpeor, at Shittim, accompanied as it was with the most licentious orgies, roused the "fierce anger" of the Lord, and in the plague which he inflicted on the guilty "twenty and four thousand" died. The relapses recorded in the Book of Judges were punished with long years of captivity, and never failed to call forth the severe reprobation of the servants of God. King after king came to an

untimely end, because the sin of Jeroboam was imitated by his successors; nor did idolatry cease to be the ever-recurrent crime of the Jewish people until both its sections were deported from the land, and learned under the oppressions of a Sennacherib and a Belshazzar to yield obedience to the command of God. On the return of the people from the Babylonian captivity, they appear for the first time to have been duly impressed with the greatness of the offence, with the criminality of an act which is an insult to the Most High, and which involves the moral and social degradation of every race addicted to the abominations that in all ages and countries accompany idol worship. Their chastisement had been prolonged through centuries. Bitterly did they groan under the divine indignation against their iniquity. Their history is a perpetual warning to all nations of the evil of departing from the living God.

The history of other nations, recorded in the Scriptures, is no less an exemplification of the great law that God will not suffer the deniers of his supremacy to defy his authority with impunity. The Dead Sea remains as nature's testimony to the solemn judgments of Jehovah. On the spot where now float in gloomy silence the briny waters of desolation and sterility, once stood the fairest cities of the early world. They sank into the lascivious worship of false gods, and their name is a name of infamy and horror to all generations of mankind. So the Canaanites corrupted themselves. Baal and Ashtoreth received the honours of divinity, and with worship so debasing as to demoralise every class of society, the youngest child not escaping the pollution, nor receiving protection from maternal instinct against the cruelties and degradation to which it was exposed. In righteous retribution the entire race was doomed to extinction, and at God's command Israel wielded the exterminating sword.

It is needless to recount the judgments for their idolatry which fell upon Philistia and Edom, Egypt and Assyria, Babylon and Nineveh—those mighty nations which defied the God of Israel. Their glory is passed away. Their gods are crumbled into dust, or are objects of curiosity in the museums of Christian lands. Again and again did the rod of God's anger chastise them, and smite their idols to the ground. Their history establishes the truth of the prophetic declaration, as a universal law of the divine administration of human and national affairs, that "the nation and kingdom that will not serve Jehovah shall perish; yea, those nations shall be utterly wasted."

If, then, idolatry is so fearful a crime against God; if in all ages it has received such marked manifestations of God's anger, is there not reason to think that the revolt of the Sepoy army of India is alike a judgment of God on the nation to which it belonged, and on the people of the land who continue so blindly to cling to the false deities they worship? The Government of England has fostered idolatry in India. It has touched and defiled itself with the polluted thing. It has gone beyond a mere toleration, or regard for the indefeasible rights of conscience, and has actively upheld, countenanced, and approved a worship which God has most solemnly denounced, and visited in all ages with the most direful punishments. With the word of God in our hands, with the innumerable examples before us in which he has visited such conduct with the most signal chastisement, can we doubt that in this dread calamity we have another proof that there is a righteous Ruler of the nations, and that no people can defile themselves with this great crime without sooner or later gathering to itself lamentation and woe?

But it is not on our countrymen alone that this calamity has fallen.

While hundreds of Englishmen and Englishwomen have become a prey to violence and to sanguinary deeds, thousands of the wretched heathen inhabitants of the land have and will become food for the sword, or for the famine and pestilence which will too surely follow in the train of devastating armies and an enraged soldiery. It is frightful to contemplate the results of the revolt, whether in the destruction of the lives of a large proportion of the mutineers, or in the misery and agonising deaths of the inhabitants of desolated villages, pillaged towns, and ravaged fields, throughout the regions which are the chief scene of the strife. It is the Sepoy army which has most bigotedly adhered to the false deities of the land. It is in the North-west, in Central India, and in Oude, that the people have clung with the most stubborn tenacity to their idols. In these countries are found the chief centres of the horrible systems of Krishna and Shiva worship; and here has idolatry wrought out its debasing results in the vilest and most disgusting forms. And here it is that the vial of divine wrath is most signally poured out. Here are the chief localities of treason, slaughter, and atrocities unspeakable; and here it is that the sword, famine, and pestilence, will have their hecatombs of slain.

Surely these facts assure us that God's judgments against idolatry and its abettors do not slumber; that, as in ancient days, the "fierceness of his anger" is still excited against every people who cleave to the "accursed thing." This is the lesson which he would now teach us, in order that for the future we may cleanse our hands of all connection with the abominations of the land; and while exercising the power he has been pleased to grant to Great Britain over myriads of idol worshippers, that we take no part in their crimes, but so far as circumstances will allow, and the inalienable rights of the people will justify, discountenance, displace, and overthrow systems of evil as fatal to the everlasting welfare of the people as they are mischievous in all their social and individual results.

FOREIGN INTELLIGENCE.

INDIA.

THE letters received by the last mail contain no intelligence of importance. From the extracts which follow, it will be seen that all was well at Agra and Cawnpore when our brethren wrote. Mr. Gregson had arrived at the latter place, and entered on his duties. His letter will be read with peculiar interest. From Calcutta, we learn from Mr. Thomas's letter that the excitement still continues among the European part of the population, especially in regard to the act for gagging the public press, and there is a most decided conviction of the inefficiency of the Government. It is a little remarkable that this feeling does not extend to Bombay or Madras. The reason would seem to be, that Calcutta people are in the centre of intelligence, and have themselves been menaced, while the presidencies of Bombay and Madras have been comparatively undisturbed. We have a strong conviction that, when all the facts are known, it will appear that Lord Canning has neither been so wanting in courage or wisdom as our Calcutta friends have supposed.

Mr. Thomas has forwarded a letter from Mr. Parsons to him, dated Agra, September 25th, from which we make the following extract:—

"We are distressed that we continue to look in vain for any letter from Calcutta or Monghyr. All is barren, dark, and uncertain. No intelligence in the papers either for a long time, except the bare announcement that certain steamers, with troops, had passed Bhaugulpore and Monghyr. Strangely enough, Mr. Mendes showed me, the other day, a letter that had come to him from his father in your office, addressed to my care; but we seem particularly unfortunate. However, we have vastly more than we deserve in every way. It seems long, very long, to wait four months and a half since the Meerut massacre, and to have seen not a soldier sent to our relief, and to have our communications with the capital all but closed. But yet what a signal mercy that we have not been besieged; but this fort has proved a place of safety to us, and our discomforts have not more seriously affected our health.

"It is cheering to hear that Delhi has

been in part taken by our troops, who have attained such a position within the walls, that the capture of the remainder of the city and the palace seems certain, only the commanders of the force seem to be desirous of saving the lives of their men, by reducing the place by bombardment rather than assault. Not a mention has ever transpired of our dear brother Mackay. Large bodies of troops have escaped from Delhi, and will spread an increased feeling of insecurity throughout the country. Already rumours begin to fly about of large bodies being on their way to Muttra and Agra. So that our comfort for a time will be rather abridged by this success than otherwise. Blessed be the Lord, the Arbiter of life and death, that he is our Father in Jesus Christ our Lord. To him we would commit ourselves. May he sanctify these trials to us, and fit us by them, whether for further service below, or for an entrance into his kingdom."

Mr. Gregson writes:—

"Cawnpore, Sept. 18, 1857.

"Yours of the 8th of August is just to hand. The Bombay mail was stopped for some days by the rebels, otherwise I should have received it a week ago; the road, however, is again open. In regard to my future settlement, matters can be held in abeyance for the present. As I have already left Benares, it will be easy, when the time comes, to make arrangements as to my location. You would learn from my last that I had accepted an offer of Mr. Tucker to come up to Cawnpore and labour among the troops. I came up with General Outram's column, the road not being safe for single travellers, and reached here two days ago. I have received the utmost kindness and respect, as well as valuable aid, from all the generals and officers I have met with. Of course, Mr. Tucker's influence, which was used freely on my behalf, has secured much of this. Captain Freeling, a pious man, and an Independent, kindly gave me half his tent, and found me with all necessaries on our march from Allahabad upwards. A Mr. Edwards, formerly magistrate of Benares, more recently of Budaon, from which place he had to escape to Futteghurh, who is one out of four survivors from the 250 Europeans of this last place, came to the camp one day's march from Cawnpore. He brought me on here, and wishes me to stay and live with him, which, for the present, I am doing. (He is a cousin of Lord Glenelg's.) General Neil also asked me to take my meals with him as long as he remains here, and General Havelock, who is just leaving, asked me to breakfast, and is lending me his large tent

whilst he is away. One of General Neil's staff officers, to whom the general introduced me, is trying to procure a building for divine worship on Sunday. Thus far everything has encouraged me in the step I have taken. There are here 230 to 250 men in hospital. Among these my duties will principally lie. I go twice daily, and usually spend from five to fifteen minutes, according to circumstances, with each group of two or three, or five or six men, who may be lying near each other. The men receive my visits always with civility, often with marked attention, and sometimes with apparent pleasure.

"Whilst I am writing, skirmishing is going on within a couple of miles, just across the river, and I can hear distinctly the crack of rifles, and the occasional report of a twenty-four pounder. General Outram is here, and we have an army of nearly 3000 men just crossing over to the relief of Lucknow, from which place the news is still good—though the garrison are longing for relief. General Havelock is to command, and there is an almost certainty of his success. He will have two eight-inch howitzers from field batteries and some heavy siege guns. Boom, boon, boom, go the cannons as I write. The enemy has lost most of his guns, and is not expected to make a very formidable resistance. Still large numbers are across the river, and, this morning, with the aid of a glass, I saw hundreds of rebels and several companies within two or three miles of our entrenchment, but on the opposite side of the river. On this side of the river we are quiet, and are scarcely likely to be attacked,

but if we should be, the entrenchments are strong, and well stored with provisions and ammunition, &c.

"Benares is still quiet and no prospect of a riot. The rebellion remains substantially the same, though some fear has been entertained for Bombay. Several regiments there have mutinied, and if mutiny becomes general, the consequences will be appalling. At Agra, Mr. Colvin is dead, but the city quiet, though the fort is still filled with residents. From Delhi the news is good. The king is offering to cut up his infantry by his cavalry, and to do many other equally absurd things if we will pardon

him and secure to him his pension. At the same time he is inviting the Gwalior and other troops to his aid. Altogether, I think our position is not getting worse; what we lose in one place we fully gain in another.

"The effect of these mutinies, I sincerely trust and believe, will be good; and when I can find time will write a few words on the subject. Now I must close.

"P.S.—The battle waxes hotter and hotter. Several hundreds of our men have crossed, and are keeping up a heavy cannonade upon the enemy."

AGRA.

Very many of our readers will have read the accounts of recent events in India which have appeared in the newspapers. To them the letter from Mr. Evans, who writes under date of September 30th, will afford no fresh light in regard to them; but to those who have not seen these accounts, it will be deeply interesting. We print it, therefore, at length. The closing portions of this letter contain some very judicious remarks, and we hope that when read they will excite similar feelings as the circumstances stated have excited in Mr. Evans's own mind. Very many Europeans are still in great danger, and their condition is one which calls for deep sympathy. May God, who has hitherto preserved them and many of their brave defenders, still continue to shelter them by his Almighty arm!

"You will, I am sure, rejoice to hear that Delhi has fallen, and that the rebels have been completely routed from their stronghold.

"Our troops made the assault on the 14th instant, when they gained possession of a part of the city, with some of the bastions, with the loss of 600 men killed. But only 60 European soldiers were killed and 200 wounded, the rest being Punjaubees who fought with us.

"In order to spare life, our people did not push on their victory through the narrow streets and lanes at the point of the bayonet; but they now planted two batteries of heavy mortars, which played away on the palace and the unconquered parts of the city with great effect.

"The rebels found the place rather hot, and made all possible haste to be off. On the 20th, the palace, with the whole of the city, was taken. Most of the mutineers made their escape, the old king and his *begum* were taken prisoners, and three of the princes were taken and shot as traitors; after which their bodies were exposed for public show at the Kotwalee, where the scoundrels put so many innocent women and children to death.

"A large body of the fugitive rebels from Delhi are now in Muttra, getting a bridge made to cross the Jumna, in order to get home to Oude. We, however, hear that they cannot find sufficient boats to complete the bridge, and we hope that the flying

column from Delhi, which is pursuing them, will get at them in Muttra. Indeed there is a native report to-day in the city, that a battle has been fought at Muttra, and that 4,000 of the rebels have been killed. This, however, has not yet been confirmed.

"That our troops must soon overtake them is highly probable; for having some 2,000 sick and wounded, they will not be able to travel fast. Last Sunday at two p.m., the news of the complete capture of Delhi reached us; and at half-past two, the cheering intelligence was announced by the thundering roar of forty-two guns from our ramparts. How thankful ought we to be that the guns of our fort have first been used to fire a salute for the fall of Delhi. I cannot describe to you the joy with which everyone listened to the *boom-booms* of the guns.

"The good news filled every sad heart with gladness, and lit up every fallen countenance with joy. We have also good news from Cawnpore. Havelock has routed the enemy with great slaughter on his march to Lucknow. We hope soon to hear that our poor suffering countrymen in Lucknow have been relieved. Troops are pouring into Calcutta, and marching up the country fast now. India was for four months in the balance, but now I think the cause is decided in our favour. The capture of Delhi will have a very good moral effect on the natives, who certainly thought that

the reign of the British in India was about to close, and as certain as that they have now changed their minds. As a proof of this, take one instance:—For the last three months the money changers here have been endeavouring to get rid of the Company's copper coinage (the pice) as much as possible. Sixteen annas is the regular change for the rupee; but they now gave as high as eighteen annas, and lately, even nineteen annas for the rupee. The pice are not equal in value to copper if sold by weight, and the *mahajans*, believing the Company's rule to be gone, thought they could now only sell the pice at the rate of old copper. But ever since the news of the fall of Delhi has been confirmed, the *mahajans* have come to respect and value the pice as much as ever, and no one will now give more than the usual sixteen annas for the rupee. Again, a great number of the natives' houses in the vicinity of the Fort were taken down by order of Government, that no enemy could take shelter behind them. A compensation, in Government paper, was made to the proprietors; but they viewed it only as so much waste paper and sold it off to English brokers at a discount of 70 and 75 per cent., for which I doubt not they now are sorry. The change of feeling is also most evident in the general bearing of the natives towards the Europeans. For a long time one could hardly see a *salaam* (or a bow) from a native outside the Fort; but now they are *exceedingly* modest and polite.

"On Monday evening last we had a united thanksgiving meeting for the Lord's goodness in prospering our troops before Delhi, as well as for the many signal deliverances we have had in Agra.

"It is to be hoped that the Government as well as the British people in India, will

see and acknowledge the manifest interposition of Providence at this important crisis. Some ten years ago we conquered the Punjab by the Bengal army, and now we scatter the mutinous Bengal army by the help of the Punjab soldiers. Had the Punjab revolted at this crisis, India would have certainly been gone to the British, and I suppose every Christian in it would have perished.

"And why did not the Punjabees avail themselves of such a favourable opportunity, at least to regain their own country? Again, considering the great disparity of numbers, it is a miracle of wonders that the enemy did not quite overwhelm our camp before Delhi.

"It must not be forgotten that the Sepoy has been trained and disciplined by European officers, and that they have British guns and shot and shell to fight with. In fact the Sepoy is in some things superior, and only in *one* thing inferior to, our own soldiers. He has none of the bull-dog courage of the Englishman. Also, what a mercy it is that the armies of Bombay and Madras did not rise contemporaneously with that of Bengal. Doubtless they have had a strong current pressing upon them from Delhi. The rebels there, we hear, were for weeks hourly awaiting the arrival of the Bombay army to their help.

"Another consideration, calling for gratitude to God, is the fact that all the native princes and rajabs, of any real power, have stood firm to their allegiance to the British power. True, they have not generally been able to prevail on their troops to take any active part in our favour. Yet they have managed to keep them quiet, which is a great deal."

JESSORE.

While the work of the Lord seems stayed in some portions of the field our brethren occupy, God does not leave his grace without witness, as the following deeply interesting communication from Mr. Anderson will testify. He writes under date of July 29th:—

"During the interval which has elapsed since my last letter, the Lord has blessed our labours and given us occasion to rejoice in the accession of several families to our body of Christians. We have also great reason to hope that a religious movement has commenced through which hundreds will be led to forsake the worship of dumb idols, to serve the living and true God.

Gratifying prospects.

"You are aware that the Cobbaduk river near which our house is situated, separates Jessore from Nuddeah. When Mr. Parry resided here, between two and

three years ago, a number of people of the shoemaker caste instructed by him and by Ali Mahomet, one of my native preachers, became convinced of the worthlessness and wickedness of idolatry, and were ready to have embraced Christianity. At that time Mr. Parry was removed to Beerbhoom. I heard of these people, I think, about the beginning of the year, and I became desirous to ascertain where they were and what their state of mind might be. About that time too, when Warish, our native preacher, was one day preaching at Tecumohuncy, near Satteriya, he observed a *muchee* (shoemaker) weeping. So he

entered into conversation with him and ascertained that he lived near Jhinger-gatchee, and that he had been moved to tears by what he had heard, and concluded that he was one of the number of those whom Mr. Parry had taught. So I sent twice to find out in what village these people live, but Ali Mahomet not being with me at the time, I could not find them out. Shortly after coming here, Ali Mahomet went to look after them, and found them still favourably disposed towards the reception of the gospel. They expressed their wish that I should preach to them, which I have done several times. For awhile they hesitated; they did not know what treatment they would receive among us. The other castes despise and hate them; could they be welcome among us, and eat and drink with us? When assured that we despised no man, and that in Christ we are all brethren, they were gladdened, and doubtless felt that this afforded a strong proof of the truth of Christianity. Before they could decide, they made themselves acquainted with the customs which we observe, and received instruction again and again. Still they hesitated and expressed a wish that I should hold an interview with a Brahmin, a zemindar, residing some distance from here. This I consented to do, but before going I went and reasoned with them on the impropriety of deferring to any one in a matter which concerned their souls' eternal salvation.

Decision for the gospel.

"At length they became satisfied and emboldened, and declared their resolution to forsake idolatry and embrace the Christian religion. The name of the village to which they belong is Bonyeallee, in the Nuddea district, about two miles from here. There are thirteen families of them. They are employed in weaving, but some work at shoemaking too. Their parah is a pattern of cleanliness. It gratified me to see this, but I have been more pleased at the fact that they have not in any way sought from me pecuniary assistance as so many converts do. This is a strong proof of their sincerity. When I spoke of putting up a chapel among them, they said they were poor and could not render assistance, their own work would be hindered; so I told them it was not the few rupees that would be saved by any assistance they might render that I regarded, I wished to see them zealous and desirous to help in the erection of a house of God, which was designed for themselves; whereupon they said that they would do what they could, they would undertake the lighter part of the work, such as out-

ting up the bamboos and constructing with the cuttings the skeleton roof. I am sorry, however, that the native preacher whom I sent to look after the erection of the house, employed six of the men as labourers upon a daily hire, thus frustrating in a measure the advice to which they had acceded. When six of their own number were hired to work, there was not so much occasion for them to render the help they proposed to render. The rains had set in and it was desirable to get the house put up as speedily as possible, but still it was indiscreet to nip in the bud the habit of helping themselves which I had taught them to form. In matters of this kind we are sometimes distressed by the want of judgment the natives evince.

Other villages hopeful.

"Of these new converts an old man of the name of Boloram is the principal person. His influence among the people of his own village is very great, and he is looked up to by the shoemakers of many villages in these parts; so that as soon as these people became Christians, they themselves said, and others also affirmed, that hundreds would follow him and journey in his path. As the news of the Boneyallee mucbees becoming Christians has gone to many places, a spirit of inquiry has been elicited, and a desire to see us and to hear our message expressed.

"These shoemakers have relatives in a large number of villages across the Cobbaduk, and they wish that I should go to them all. The old man Boloram has a house both at Boneyallee and at a village called Simleagopynathpoor, about four miles from this. He has a son living at both places. The people at Simlea wished me to visit them; so I went some days ago, and I found some of them disposed to become Christians, others undecided. The old man's son and his wife, not waiting for the rest, have joined us. An old woman, when asked by me whether she had understood my address, replied, Why should I not understand the word about Christ (the news regarding him)?

"The last two Lord's days we have had some of the residents of another village (Tahora) at our worship here. I sent Ali Mahomet, (who, I am glad to say, is now working with praiseworthy industry and zeal), to look after them. An interesting young man, named Petumber, and his mother, have declared their intention of becoming Christians, not waiting for the decision of the rest, who, however, will, I trust, follow.

A visit to the people.

"Last week having been invited by the shoemakers in the villages of Bodekhannch

and Mudekhallee to go and see them and converse with them about religion, we went in company of the Boneyallee Christians. At the first place we found them already well disposed to hear our message. They listened with great attention to my address, and at the close the leading man among them, whose relatives indeed constitute the majority of the muchee parish, accompanied me to the other village and carried me through a long piece of water, which had to be passed in order to get to it. I mounted upon his back, as it seemed to me the most convenient and the safest mode of proceeding. You gain the confidence of the people by making yourself at home with them. A woman from that village called on me yesterday and was greatly pleased, because she could talk with me without being at all afraid, as such women generally are, of salibs, and expressed her gratification to her companion. When we reached Mudekhallee, we were pleased at seeing how neat and clean the houses were. A place was immediately prepared for our reception. I was struck by the intellectual appearance of an old man who seemed to be their leader, and my subsequent intercourse with him has quite borne out the supposition I had formed—a man of excellent sense; with him and with another, a young man from a village named Dehee, we had a long discussion. The young man was full of the religious notions imbibed from their shastres, but their folly and wickedness were soon made apparent to him and he went home to his own village, to communicate the news of what he had seen and heard. He has been to me since and again been silenced in argument. When Ali Mahomet, my native preacher, who is very skilful as a disputant, divulged the muntra, which the guru (teacher) of the muchee had taught him, he had no more to say. Surprised that so profound and awful a secret should have been divulged, he could say no more; he requested that the subject might be dropped. He had previously been placing his hope upon the efficiency of that mystic sentence which the avaricious deceiver, his guru, had taught him, and among all the religious acts of the Hindoo, there is none in their estimation so efficacious as the reception and repetition of the muntra; but before he left he made remarks which lead me to hope that he will speedily renounce the religion of devils to receive and follow Christ. The Mudekhallee people came to worship last Sunday; they seemed pretty well decided, and I hope soon to place them on the list of catechumens. These visits produced a recurrence of my old complaint, but I feel much better again.

"As soon as I am able, I intend going

northwards, where there are large paras of shoemakers; in one 100 families, in another eighty. I understand that in these parts there are altogether about 130 villages in which mucchees reside.

Increasing interest.

"31st July, 1857.

"Since I wrote the above, I have received further intelligence of a gratifying description. Old Boloram called on me this morning and told me he had been to other villages, and had been told by those he visited, 'When you have entered that path, we also are prepared to enter it.' A young man, whom I sent to a village, called Gudkhallee, this morning, returned, telling me that there were no less than five paras of mucchees; he visited two of them, and found the people ready to embrace Christianity. At this place, Ali Mahomet preached again and again some three years ago, and also twice at a village called Shuma, the mucchees of which are similarly disposed.

"We are thus privileged to behold and to reap the fruit of bygone labours, and it may well encourage us to persevere even where we are met by discouragement and opposition.

"I have further learnt that the leading men among the shoemakers of some of these villages are to meet together in the course of a day or two at Mudekhallee, to discuss the subject of their embracing Christianity *en masse*. We have no reason to fear the result, but rather the contrary. It may give an impulse to the movement which may lead to a more hearty reception of the gospel and to its wider diffusion among them.

Value of prayer.

"When we were somewhat disheartened at the hesitation of the Boneyallee people, and of some Mussulman inhabitants of their village, regarding whom we had great hopes, we met together every night for prayer, and from that time we have been rejoiced by the seemingly rapid progress of a great and glorious work of God among the people of these parts.

"I have had plenty of work at home. Many people of all ranks have visited me, and some attended our worship for a considerable period. I was particularly gratified by the visits of a young man, a high-caste Brahmin, one of Dr. Duff's pupils; he is like Nicodemus of old; he wants to be a Christian, but fears to make the avowal. It would entail upon him the loss of all. I have still some hope of him.

Encouraging prospects sustained.

"Cobbaduk River, 19th Aug., 1857.

"I deferred sending away this letter, as I met with a slight discouragement before

the mail-day arrived, and I thought, in consequence, this letter might be premature. I tried hard to get bearers to take me about among the villages I want to visit. You will remember this is the rainy season, and you have often to travel through mud and water. Eight days ago I succeeded, and since then I have been out every day, except Sunday, visiting two or three villages a day. The expectations I have indulged are quite sustained by what I have encountered; I cannot yet reckon the inhabitants of another parah (in the village of Simlea Nuddea) among the number of those who have renounced the worship of dumb idols, and accepted the Christian religion; they and the people of a parah contiguous, number some twenty to twenty-four families. They are the most influential among the members of the shoemaker caste in these parts, and they, as well as the people at Boneyalloe, have relatives scattered about in the villages in all directions. The people of a third village—some twenty houses—have all but avowed their determination to become Christians. The males are to come in a body to our worship on Sunday next. We have met with almost as much encouragement in other quarters; so that I do not now entertain any doubt of the propriety of sending home the representations of the movement, and the suggestions as to the mode of conducting it contained in the preceding pages.

Arrangements.

“Bockersbad is languishing for want of a native preacher; we have a beautiful chapel and a fine sphere of labour there, but I have not been able to find a preacher. Some six or seven rupees a month would be required for the salary of a suitable man for that place.

“I have sent a young man (the brother-in-law of Par, the native preacher at Boneyalloe) to conduct a school there, and to teach both adults and young people; he is also to do what he can for the children and young people of other Christians whose

abodes may be not too far removed. He may be able to teach the Simlea people. Par's wife has commenced teaching the women at their station. The chapel we have here is the admiration of every one who sees it; it is admirably and very prettily situated. It cost from forty to fifty rupees, which I shall be able to pay from the 100 rupees allowed me by the Committee for incidental expenses, chapels, &c. A pretty spot has been selected at Simlea for the erection of the chapel—a spot just facing an orchard of mango trees; materials are now very expensive, and so we have determined to delay a month or more the work of building. In the meantime we are permitted to use a house in the course of erection, but which will not be occupied for some weeks.

“I have been much pleased with the spirit I have observed among the Christians at Boneyalloe. This did not come under the influence of excitement. They increase in stability, and seem happy in the step they have taken. What a work is before us! Though some of the people who are embracing Christianity are intelligent, there are others in gross darkness, and one is astonished at the difficulty they experience in apprehending and retaining the religious truth we have to inculcate. The plainest language uttered in the most forcible manner may convey to their minds some correct impression of divine truth, but the truths of the gospel are so far removed in their nature from all these people have been accustomed to think and feel about, that you must reiterate them again and again before a permanent impression is made upon their minds. But this is emphatically our work; I long to see Christ form in them the hope of glory. I long to see those who were in darkness, light in the Lord; and those who were dead in blasphemy and sins alive with Christ. You at home will aid us in your supplications, and beseech the Lord to grant his Spirit to us and to them.”

Although the above account is long, it will well repay perusal. We trust that our missionary brother will be endowed with all necessary wisdom to guide these poor people in the way of eternal life.

AFRICA.

Mr. Diboll has been obliged to leave Fernando Po for a season, through ill-health. He has taken a trip in the mail steamer as far as Sierra Leone, and when we heard from him, under date of that place, his health had materially improved. The opportunity of change which the steamers afford, will be most advantageous to our brethren. On his return, Mr. and Mrs. Saker will try the effect of a similar excursion.

The following letter is from Mr. Diboll, who has been to Sierra Leone for a short time on account of his health. It will be read with interest, as giving

some account of the doings of brethren of other denominations who have agencies there; and on that account we insert it with all the more pleasure:—

"In writing to you again from this place, I rejoice that I am able to say we are in good health. For this we are the more thankful, as we have been greatly inconvenienced, as far, at least, as our lodging is concerned. For comfort it was not what we needed. But it was the only place we could obtain. There is no hotel or boarding-house in the place.

"We have, however, met with much kindness from several persons of station and influence in the town, among whom are Revs. Jones, Milward, and Pocock, of the Established Church; Rev. Teal, Wesleyan; Dr. Witt, of the American Mission, and my good old friend — McCormack, Esq.

"Sickness and death have been making havoc in the churches. I found the Church ministers working short-handed, and expressing their desire for reinforcements; Mr. Pocock goes away this week in search of health; Baptist minister, sick; Lady Huntingdon's, without a minister; Wesleyans, one dead; the Superintendent's wife dead; himself at Teneriffe, sick; *one European* (Mr. Teal) in the colony.

"Since I have been here, I have engaged once for the Church, once for the Wesleyans, three times for Lady Huntingdon's, and three times for the Baptists. We have taken several short sea trips, and have felt the better. Once we went to Waterloo, a colonial town, about twenty-two miles distant, containing about 4,000 inhabitants, 1,000 of whom are in communion with the several churches in the place. Here we saw seven persons baptized. The Baptist mission in that place belongs to the American Southern Board.

"14th.—The mail is in this morning,

having on board the Rev. Trotter and his lady, both in good health. They are to labour in this place for Lady Huntingdon's connection. The mail had in tow a slaver, with more than 300 slaves on board, many of whom are said to be in a dying state. Another slave prize is said to be in sight. H.M. steam ship *Alecto* is said to have taken both prizes; if so, she has taken four within about a month.

"In Sierra Leone, decorum in the streets, impartial justice in the courts, and profession of religion in the churches, are observable; but the ministers all deplore the want of spirituality. In missionary operations, but little is done beyond the English-speaking population; ministers die before they are able to acquire the native languages.

"Of the 18,000 inhabitants of Freetown, several thousands are rather a floating population of Mandingoes and other Mohammedan natives from the interior, These men are the heart and lungs of the trading community here. They throng every street, fill every store, and occupy several of the landing-places. But there is no man here who can preach to them. If a missionary had time to weep, he would weep abundantly over these deluded followers of the Prophet.

"I need not say that I long to be back again among the dear people of my charge, and to renew my acquaintance with the natives of the hills. I am thankful that prayer has been heard for us, and that our health has been entirely restored. Our great desire is that our renewed strength may be devoted to HIM, whose we are, and whom we hope to serve in the great work to which, in his gracious providence, he has called us.

It will perhaps be remembered by our friends that the Jamaica churches have been very anxious to help the African mission, and offered to do their best to sustain a brother in the field. Mr. Pinnock, a promising student of the Calabar Institution, having expressed a strong desire to give himself to the Mission work in Africa, was publicly set apart to that work. He came over and met the Committee, and all who saw him welcomed him with sincere cordiality. He embarked at Plymouth, and our friends in that town were greatly gratified by his visit. He had a prosperous voyage, and the vessel touching at several ports, he had an opportunity of seeing many places of which he had read, and, on going on shore, had pleasant intercourse with Christian friends.

HOME PROCEEDINGS.

The meetings of the past have not been so numerous as those of the preceding month. Mr. Trestrail has been down to Bedford, Amphilh, and Sevenoaks, and attended a meeting at Westbourne Grove. Mr. Underhill and Mr. Denham have visited Waltham Abbey and Watford, the latter also attending a meeting at Harrow, and the former giving a lecture to our young friends at Hackney, and with Mr. Smith attended meetings at Battle, Brighton, Lewes, and Forest Row, Mr. Underhill going on thence to Downton and Salisbury. Mr. Smith has also finished his tour in the Northern Auxiliary of Durham and Northumberland, taking Huntingdonshire in his way south, and giving a lecture at Leicester to a large and interested audience. Mr. Oughton has gone over the East Gloucestershire District, and Isleham, and its vicinity in Cambridge.

FINANCES.

It is almost superfluous to say to our friends that, just now, money is a very precious article. If the Treasurers and Secretaries of Auxiliaries have any amounts on hand, no matter how small, they would do the Society great service by sending them up at once on account. To such we say, dear brethren, pray remember this hint!

WIDOWS AND ORPHANS.

Last year we made an appeal for a sacramental collection, the first Lord's-day in the new year, to aid our Widows' and Orphans' Fund. We asked only for what might be contributed over and above the usual collection. We ask for the same again, for never was any money given more cheerfully, and the churches sending their contributions up—and many, *very* many, were poor churches—testified to the interest which the subject excited. Circulars will be sent out in due course, and we trust that even a larger amount will be realised this year.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—
 Friend, unknown, for a parcel of books and magazines;
 Friends, Edinburgh, by Mrs. Duncan, for a case of clothing, value £54, for *Rev. J. Allen*,
Ceylon;
 Rev. A. Foster, Modbury, for four years' "Baptist Magazines;"
 Sunday School, Rugby, for a parcel of books, for *Mr. J. Laroda, Nassau*.

FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—CAMEROONS, Fuller, J. J., Sept. 24; Saker, A., Sept. 26.
 CAPE TOWN, Grey, Sir G., Sept. 15.
 SIERRA LEONE, Diboll, J., Oct. 13.
 ASIA—AGRA, Evans, T., Aug. 27, Sept. 9 and 30.
 ALIPORE, Pearce, G., Sept. 22, Oct. 8.
 BABASET, Ram Naxion and Chard, Sept. 28.
 BARISAUL, Martin, T., Oct. 3.
 BENARES, Heinig, H., Sept. 3.
 BISHTOPORE, Johannes, E., Sept. 21.
 CALCUTTA, Lewis, C. B., Sep. 8 and 23, Oct. 8; Thomas, J., Sept. 23, Oct. 8; Wenger, J., Sept. 7, Oct. 7 and 8.
 CUTWA, Parry, J., Sept. 5.
 DACCA, Bion, R., Sept. 19; Supper, F., Sept. 4.
 JESSORE, Anderson, J. H., Sept. 20, Oct. 6; Sale, J., Sept. 5 and 19, Oct. 6.
 KANDY, Carter, C., Oct. 12.
 MADRAS, Page, T. C., Oct. 14.</p> | <p>MONGHIR, Lawrence, J., Sept. 17, Oct. 2.
 SERAMPORE, Jonatan Dass, Oct. 7; Robinson, J., Oct. 7; Sampson, W., Sept. 7; Trafford, J., Sept. 24.
 SEWRY, Williamson, J., Sept. 1.
 BAHAMAS—NASSAU, Littlewood, W., Oct. 12.
 BRITANNY—MORLAIX, Jenkins, J., Nov. 5.
 HAITI—JACMEL, Webley, W. H., Oct. 28.
 JAMAICA—BROWN'S TOWN, Clark, J., Oct. 10 and 24.
 CALABAR, East, D. J., Oct. 9 and 16.
 CLARKSONVILLE, Johnson, F., Oct. 12.
 EBENEZER, Milliner, G., Sept. 29.
 FOUR PATHS, Claydon, W., Oct. 7.
 MONTEGO BAY, Henderson, J. E., Oct. 9.
 MOUNT CAREY, Hewett, E., Sept. 30.
 PORUS, Duckett, A., Sept. 23.
 REFUGE, Fray, E., Sept. 24.
 ST. ANN'S BAY, Millard, B., Oct. 23.
 SAVANNA-LA-MAR, Clarke, J., Sept. 22, Oct. 8.</p> |
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CONTRIBUTIONS,

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

ANNUAL SUBSCRIPTIONS.		Hemelton continued—		£ s. d.		£ s. d.	
£ s. d.		Contributions, 2 yrs.		1 0 0		HAMPSHIRE.	
Bartlett, Rev. T., Marnwood	1 0 0	Less expenses	0 8 0	11 6 0	Brockenhurst—	Sunday School	0 15 0
Carthew, Peter, Esq.	5 0 0			10 18 0	Broughton—	Collection	5 18 0
Casson, Mr. William	1 0 0			1 10 6	Contributions	9 15 6	
Malvera	1 0 0			2 2 0	Do., Sunday School	1 8 6	
Hatfield, Mr. R., Gidding	1 1 0			3 12 6	Less expenses	0 7 0	
DONATIONS.				0 9 0			16 15 0
Evans, J., Esq., by "Record"	2 0 0			3 3 6			
Friend, by Major Butts	0 7 6			5 0 0			
Friend in the Highlands, by Mr. Forsyth	5 0 0			LYMINGTON—		Collection	5 7 5
McFarlane, Mr. Patrick, Comrie, Crieff, by do.	2 0 0			5 0 0	Contributions	4 9 0	
Proverbs xi. 24	2 0 0			Do., Sunday School		6 0 1	
W. C., A thank-offering	1 0 0				Less expenses	15 16 6	
LEGACIES.						0 7 3	15 0 3
Clipperton, Mrs. Amelia, late of North Walsham	45 0 0			NEWPORT, I. W.—		Collection	5 15 10
Corn, Mr. James, late of Birmingham	50 0 0			3 10 6	Contributions	2 1 0	
Hems, Mrs. Rhoda, late of Cross-st., Islington	19 0 0			0 5 0	Do., Sunday School	1 13 0	
Wilkinson, John, Esq., late of High Wycombe	1350 0 0				Less expenses	9 9 10	
				3 13 9		0 13 10	8 16 0
LONDON AUXILIARIES.							
Bloomsbury Chapel, on account	50 0 0			3 13 6	Portsea, Rev. C. Room's—	Collection	7 10 0
Brixton Hill, Salem Chapel, on account	12 15 6			0 3 0	Contributions	3 11 4	
Spencer Place—				3 10 6	Do., Sunday School,	Marie-la-bonne	1 5 0
Rook, Mrs., A.S.	1 1 0				Portsmouth, Portsea, and Gosport, on account, by Mr. B. H. Hinton		40 0 0
Stratford Grove—				0 5 0	Yarmouth, I. W.—	Contributions	1 1 0
Collection	3 0 10						
BERKSHIRE.							
Reading, on account	35 0 0			44 0 4	HEREFORDSHIRE.		
Wallingford—				2 4 0	Collections	5 3 1	
Collections	8 17 10			2 18 2	Ledbury—	R. A., K.	0 10 0
Do., Dorchester	0 5 0			1 5 0			
Contributions	13 12 8			10 0 0			
Do., Sunday School	0 7 11			60 7 6	KENT.		
Less expenses	23 3 5			5 0 0	Smarden—	Collection	1 17 6
	1 14 6			55 7 6	Contributions	2 1 6	
	21 8 11				Woolwich, Parson's Hill—	Contributions, by Mrs. Joseph Wates	0 13 10
BUCKINGHAMSHIRE.							
Amersham—					LANCASHIRE.		
Collection (part)	18 10 10				Bolton—	Collections	7 14 5
Contributions	41 7 2				Contributions	1 17 0	
Do., Sunday School	0 8 10				Less expenses	9 11 5	
Acknowledged before	60 8 10					1 1 2	8 10 3
	60 5 0						5 0 0
	0 1 10						1 13 6
CHESHIRE.							130 0 0
Birkenhead—					NORTH LANCASHIRE		
Collection	0 10 1				Auxiliary, on account, by Mr. L. Whitaker, Jun.		50 0 0
CORNWALL.							
Cornwall, on account, by Mr. P. H. Guthridge, Jun.	7 0 0						
Hemelton—							
Collection, two years	10 6 0						

Rochdale—		
Collections	63	13 6
Contributions	166	8 1
Do., for <i>India</i>	50	0 0
Do., Sunday School, West Street	8	14 2
	288	15 9
Less district expenses	13	8 11
	275	6 10

LEICESTERSHIRE.

Arnsby—		
Collections	18	19 9
Contributions	8	14 3
Do., Sunday School	3	6 0
Blaby—		
Collection	2	19 9
Contributions	1	14 6
Cosby	0	13 9
Foxton	1	8 0
Husbands Bosworth—		
Contributions	1	5 0
Do., Sunday School	0	3 0
Leicester, Belvoir Street—		
Collections	35	14 8
Contributions	103	18 11
Do., Sunday School	1	5 0
Do., do., Harvey Lane	0	10 7
Leicester, Charles Street—		
Collections	12	14 8
Do., Public Meeting	18	8 4
Contributions	81	4 11
Do., for <i>India</i>	10	10 0
Do., Sunday School	0	5 11
Longhborough	2	0 0
Monks Kirby	2	0 0
Sheepshead—		
Collection	9	13 0
Contributions	7	2 0
Sutton-in-the-Elms	2	9 10
Syston—		
Collection	1	5 0
Contributions	0	3 10
	328	10 8
Acknowledged be- fore and expenses	326	5 10
	2	4 10

LINCOLNSHIRE.

Lincoln	23	10 6
Less expenses	0	12 6
	22	18 0

NORFOLK.

NORFOLK, on account, by Mr. J. D. Smith	55	0 0
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NOTTINGHAMSHIRE.

Basford, New	5	0 0
Collingham—		
Collections, &c.	5	15 8
Contributions	9	8 0
Do., Sunday School	0	16 4
Newark—		
Collection	4	13 4
Contributions	4	1 6
Do., Juvenile*	4	12 1
Nottingham—		
Contributions—		
George Street	15	2 2
Park Street	4	10 0
Public Meeting	6	16 1

Contributions	55	10 6
Do., Juvenile Society* ..	5	15 0
Collection	10	9 6
George Street	3	12 9
Park Street		
	136	2 11
Less expenses	2	10 1
	133	12 10

* £10 from these Juvenile contributions for two Orphan Children in Mrs. Sale's School, Jessore.

SHERBOROUGH.

Dawley Bank—		
Collection	1	12 8
Contributions	1	14 2
Oswestry, on account ...	7	0 0
Shrewsbury, &c., on account	39	10 0

Wellington—		
Collection	7	1 6
Contributions	5	18 6
	13	0 0
Less expenses	0	9 6
	12	10 6

WEM.

Collection	1	14 3
Less expenses	0	10 0
	1	4 3

SOMERSETSHIRE.

Beckington—		
Contributions	4	10 0
Taunton—		
Collections	8	17 5
Contributions	8	9 5
	17	6 10
Less expenses	0	18 6
	18	8 4

WELLS.

Contributions	1	9 0
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STAFFORDSHIRE.

Walsall, Goodall Street— Gameson, Mr. T., A.S.	2	12 0
Wolverhampton—		
Contributions, by Mr. Fleeming	2	6 6

SURREY.

Norwood, Upper—		
Mason, Miss M.	2	0 0

SUSSEX.

Lewes—		
Collections, &c.	11	12 0
Contributions	5	5 0
Do., Sunday School	7	10 0
	24	7 0
Less expenses	0	18 0
	23	9 0

WORCESTERSHIRE.

Astwood Bank—		
Collections	8	15 10
Contributions	1	16 6
Do., Sunday School	1	8 0
	10	0 4
Less expenses	0	6 0
	9	14 4

Blookley—		
Collections	6	10 5
Contributions	6	0 4
Do., Sunday School	3	1 1
	15	17 10
Less expenses	0	18 6
	14	19 4

Eresham—		
Collections	8	18 6
Contributions	2	11 6
Netherton—		
Contributions, by Miss E. Woodhall	1	5 0
Upton-on-Severn— Collection	3	5 0

YORKSHIRE.

Baldersby, Boroughbridge, and Dishforth—		
Collections	4	13 4
Contributions	11	5 2
	15	18 6
Less expenses	1	9 6
	14	9 0

Bramley—		
Collections	11	13 8
Contributions	8	14 8
	20	8 4
Less expenses	0	6 6
	20	1 10
Huddersfield	5	14 3

Leeds—		
E. O., by Rev. R. K. Brower	0	5 0
Ossett— Collection	0	17 0

SOUTH WALES.

GLAMORGANSHIRE.		
Corntown—		
Collection	0	13 9
GLAMORGANSHIRE ASSO- ciation, for W. & O. ...		
	8	7 6

MONMOUTHSHIRE.

Goitre, Baron—		
Collection; for <i>Relief Fund, India</i>	0	15 0
Llanviangel, Crucorney— Collection, for <i>do.</i>	0	13 6

FOREIGN.

NEW ZEALAND.		
Nelson—		
Turner, Ralph, Esq., two years	4	0 0
Do., for <i>Continental</i> ..	1	0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trearail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.