

# THE MISSIONARY HERALD.

## SIXTY-SIXTH REPORT.

NEVER in the history of the Society has your Committee had to present an Annual Report under such strange and deeply affecting circumstances.

Before, however, advertng to the topics which the recent calamitous events that have happened in India suggest, the Committee desire to call attention to the Society's finances. The total receipts for 1857 were £21,467 4s. 6d.; for the present year, £22,946 15s. 10d.; being an increase of £1,479 11s. 4d. But from this sum must be deducted a remittance of £500 by the Rev. J. Thomas of Calcutta, £687 3s. 11d. received on account of the Indian Special Fund, and £201 7s. 0d. donations for Serampore College, which are to be invested in aid of the permanent funds of that institution designed to meet its general expenses, leaving nothing which can be reckoned as an increase in the year's income, which for the general purposes of the Society has somewhat diminished. The total expenditure for 1858 has been £23,593 13s. 8d., which, including the debt of £286 0s. 11d., balance due to the treasurer last year, leaves a balance against the Society of £932 18s. 9d., which debt the Committee hope and believe prompt means will be taken to liquidate. Considering the circumstances of the country, and more particularly remembering the wide-spread effects of the late commercial crisis, and the continued depression of trade in many of the manufacturing districts, the Committee ought perhaps to be thankful that the debt is not larger, especially as the expenditure of this year has exceeded that of the past by £1,454 12s. 11d. They feel constrained, however, again to express their conviction that a more extended system of organisation in the churches would greatly enlarge the income without any undue pressure upon them. They earnestly beg their pastors and deacons to give this subject their most serious consideration; for it is plain that without increased resources there can be no augmented agency. The Special effort for India on which your Committee have resolved, is a still further reason for a vigorous attempt, during the coming year, to reach those classes and localities which, as yet, have yielded little or nothing to the Society's funds. This effort will require contributions for the purpose of re-erecting the ruined mission houses and schools, the sending out of new missionaries, the taking up new stations, and the steady augmentation of the annual income for their support. Several brethren have already offered to give themselves to the work of the Lord in India. The Com-

nittee cannot reject such offers of service; *that* responsibility must of necessity rest with the churches.

The Committee have great pleasure in remarking the increase of the contributions to the Widows' and Orphans' Fund. In reply to the Circular which they issued at the close of last year, requesting that any excess in the usual gifts for the poor of Christ's flock at the Lord's table, the first Sabbath in January, might be sent to aid them in meeting the increasing claims on the fund, they have received £565 14s. 1d., being an increase of £49 16s. 2d. The letters which have accompanied the remittances have been most gratifying. Numbers of the smaller and poorer churches, especially, manifesting the greatest readiness to do what they could. All the contributing churches appear to take a deep interest in the subject, and your Committee have reason to believe that the interest is widely spreading. The relief to the general funds is very great, nor is the effort felt to be an extra collection for the mission, but it is deemed rather as an expression of sympathy for the widows and orphans of honoured missionaries, and with those esteemed brethren who have been compelled, through broken health, to withdraw for a time from their important labours.

The amount received from the Committee of the Bible Translation Society has been somewhat in advance of that of the previous year. The Committee consider this to be a suitable time to commend afresh, and very earnestly, that institution to the kind consideration of their friends throughout the country. But for the aid which it affords to their translations, one of the most important parts of their labours, and one which has been hitherto so signally honoured of God, could not be effectively carried on. Since the decision of the Committee of the British and Foreign Bible Society in reply to their Memorial presented by the Committee last year, the liberal support of the Bible Translation Society has become all the more needful. Your Committee are so strongly impressed with the truth of the principles for which they have hitherto contended in this controversy, that they deem their present appeal on behalf of this most useful co-operative institution to be greatly strengthened from the circumstances to which they refer, and it derives fresh force from the wants and claims of India.

The emancipation of the slaves in the West Indies was an event which not only touched great interests, but concerned the well-being, secular and religious, of many hundred thousands of our fellow-men. In the struggle for that great act of national justice your missionaries bore a distinguished part, and they were nobly sustained by the Christian communities of Britain. Since then, the course of events in the isles of the West, though of varied hue, as all human events must be, has been quiet, uniform, and unaccompanied by incidents of peculiar and absorbing interest. Your missionaries have patiently pursued their unostentatious labours. The churches have had peace and have been multiplied. Slowly, but steadily, the freed Negroes of the Bahamas are rising in piety, intelligence, and civilisation. In Haiti, amidst oft re-

curing anarchy, every year a few are rescued from the captivity of Satan. In Trinidad your missionaries continue to gather fruit unto God. And if Jamaica, from causes of a political nature, has not reaped all the blessings which it was hoped that freedom would ensure, yet is it satisfactory to know that the enfranchised population is advancing in capacity, has secured a fair share of temporal blessings, and has not unworthily sustained the ordinances of religion in their midst. The Society's institution at Calabar is gradually providing an efficient and useful native ministry for the churches. In spite of every drawback the Word of God has had free course, and the flock of the Good Shepherd been enlarged.

Great as were the changes effected in the West Indies twenty years ago, they seem to sink into comparative insignificance by the side of those momentous events in India, which have made the year 1857 an epoch in the history of our country, have attracted the attention of all civilised nations, and even stirred the apathetic minds of the impassive peoples of Asia. Not less is the year 1857 an epoch in the history of Christian missions in the East. However much parties may differ as to the causes of that fearful outbreak which for the moment threatened to involve our countrymen, our Eastern Empire, and the hopes of the Christian church, in one common ruin, we cannot err in the conclusion that it was a revolt against the changes in the national usages, institutions, and religions of Hindustan which British dominion and an evangelical Christianity have inevitably brought in their train.

The Society is prepared to learn that the purely missionary results of the year have been few. For many months all direct missionary work was at a stand in the whole of the Bengal Presidency. In Calcutta and its suburbs repeated panics, the threatening aspect of the population, and the proximity of mutinous regiments at Barrackpore, constrained a cessation of the usual work. In Dacca, Jessore, Barisaul, Dinagepore, and Chittagong, itineracies were for a time suspended; while in Jessore, Dacca, and Chittagong, actual danger menaced the lives of our brethren in common with their countrymen, but was mercifully averted by the good providence of God. At Monghyr the missionaries were enabled to remain at their posts, although conspiracies were known to be rife around them. From Patna the missionary was obliged to flee. At Benares revolt was nipped in the bud, but the temper of the people rendered missionary labour for a time impracticable. In the North-west Provinces our brethren were fugitives. They and the native Christians, after escapes which signalise the merciful protection of God, found a refuge in the fort at Agra. One, alas! fell a prey to the thirst for English blood which everywhere characterised the mutineers. It is due to Mr. Mackay, of Delhi, that the Committee should express their deep sorrow at the loss they have sustained by his death. Though but young in the field, and his residence in Delhi brief, he had exhibited some of the finest traits of the missionary character. Vigorous in action he was prudent and wise in the adoption of plans. With great per-

severance he had rapidly mastered the Urdu and Hindi, in which languages it was his duty to preach to the people. With devoted piety he had given himself to the work of the Lord; and if now he rests, as we think prematurely, from his labours, yet has he surely gained his Master's approval, as he had certainly won the affection and regard of all who knew his worth.

Of the native Christians of Delhi, who fell a prey to the sword, the Committee cannot withhold a brief mention of the last moments of their estimable evangelist, Walayat Ali. Warned by a friend of the near approach of fifty rebel horsemen, he refused to flee. "This is no time to flee," said he, "except to the Lord in prayer." "My husband," adds his devoted wife, "called us all to prayer, when, as far as I recollect, he said, 'O Lord, many of thy people have been slain before this by the sword, and burned in the fire, for thy name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, we have fallen into the fiery trial. Lord! may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the death, oh, help us to confess, and not to deny thee, our dear Lord. Oh! help us to bear this cross that we may, if we die, obtain the crown of glory.' After we had prayers, my husband kissed us all, and said, 'See that whatever comes, you do not deny Christ; for if you confide in Him, and confess Him, you, will be blessed, and have a crown of glory. . . . Come what will, *don't deny Christ.*' Now I began to weep bitterly, when he said, 'Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus. And if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will all be taken care of. And should they all perish, yet Christ lives for ever. If the children are killed before your face, oh *then* take care you do not deny Him who died for us. This is my last charge, and God help you!"

Their dwelling was now pointed out by some faquirs to the rebellious troopers. Urged to repeat the Moslem confession of faith, Walayat Ali refused. Shots were fired at him. Frightened, the children flew for protection to the friendly shelter of the house of one of the royal family of Delhi. This prince was fond of hearing of the love of God through Christ from our brother's lips. Again pressed to forsake his Lord, and questioned, Walayat Ali replied, "I was at one time blind; but now I see. God mercifully opened my eyes, and I have found a refuge in Christ. Yes, I am a Christian, and I am resolved to live and die a Christian." For a short time his doom was suspended, while the troopers hastened to slaughter some flying Europeans. The wife and mother, at her husband's urgent request, made an attempt to escape, and her life was spared through the interposition of the Delhi prince. Presently, however, she followed her husband, who had gone to Mr. Mackay's house, to try to save him. "On the way," to use her own simple words, "I saw a crowd of the city Mohammedans, and my husband in the midst of them. They were

dragging him about on the ground, beating him on the head and in the face, with their shoes; some saying, 'Now preach Christ to us.' 'Now, where is the Christ in whom you boast?' And others asking him to forsake Christianity and repeat the Kulma. My husband said, 'No; I never will. My Saviour took up his cross and went to God. I take up my life as a cross, and will follow him to heaven.' Mockeries and taunts assail the disciple of Christ, and he is again and again solicited, often with threats, to recant. Now a trooper came up, and asked what all this was about. The Mussulmans said, "Here we have a devil of a Christian who will not recant, so do you kill him." At this the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, "O Jesus, receive my soul!" Thus, before the eyes of his beloved partner and companion in tribulation, did this heroic man yield up his life, faithful unto death, testifying to the adversaries of Christ in Delhi the grace and truth of the gospel.

After many trials, and severe personal toil, her children, often the prey of fever and hunger, one of whom she deposited with her own hands in its desert grave, the noble-hearted wife of Walayat Ali at length escaped, and with the rest of her children is now with the missionaries in Agra. Her touching narrative contains one allusion which your Committee cannot pass over. "Before I left Delhi," she says, "I went to Mrs. Thompson's house, where I saw a sight which horrified me. Mrs. Thompson and her daughter lying dead on a bed, grasping each other, and the other on the floor by the side of the bed. The heads were quite severed from the trunks." Such is the dark veil which for a while closed over the scene of our missionary's labours in Delhi. Yet have Christian heroism, faithful testimony for Christ, and unshrinking faith, lighted up its gloom.

Let Delhi be a sacred spot now and evermore to the labourers of the Baptist Missionary Society. May its missionaries there again toil and gather fruit unto life eternal from off soil thus fertilised by the martyrs' tears and blood.

In this pause of missionary labour it may be thought not unfitting the occasion to recal what India *was* when your missionaries entered on their labours, and what it now *is* after half a century of expenditure of piety, mind, and treasure upon its evangelisation. Such a comparison may furnish materials by which to estimate the probable results of labours having the present as their starting point. Our fathers laboured, and we have entered on their labours; let us see whether the circumstances in which we find ourselves encourage devotion and zeal like theirs.

When Carey first pondered over the religious condition of the heathen world, idolatry reigned throughout India, only here and there limited in its sway by the hostile monotheism of the prophet of Mecca. With the exception of six or seven most estimable Danish and German missionaries in the Peninsula, Hindustan was one wide desert of frightful spiritual desolation. The missionary of the cross was nowhere to be met with in all northern India. The word of God was altogether unknown, and but the rarest facilities existed for the acquirement of the vernacular

languages of the country. Caste bound the people with an unbroken chain. The priesthood dominated over every class of society. The Sudra was the slave of the Brahmin. Legal or social rights there were none but for the twice-born. The cruelest and vilest rites were practised in the temples and at the festivals of the gods. Infanticide abounded. A thousand suttees annually burnt on the pyre of their husbands in Bengal alone. Slavery existed in many parts of the country. The ravages of the Mabrattas and the Pindarries had scarcely ceased with the establishment of the British power, and not without leaving behind them fearful traces of their wasting inroads in ruined cities, pillaged homesteads, and jungle-covered fields. Roads there were none. The country was fast falling into utter barbarism. Letters had well nigh ceased to be cultivated. What learning there was was the property of the pundits, and the sacred books were carefully secluded from the eye of the common people.

On the suppression of internal strife, the overthrow of the empire of the Moslem, and the rise of the English dominion, idol worship enjoyed a revival. The occasion favoured it. The temples were again thronged. The places of pilgrimage, made safely accessible by the introduction of order and law, were visited by multitudes, and the horrors of Juggernath were repeated at Gya, Benares, Allahabad, and Hurdwar. Yogis and faquirs roamed the country in large bands, voraciously feeding upon the possessions of the poor, and committing unmentionable atrocities. English authority had even become a party to the maintenance and extension of this system of evil. Alienated lands were restored. The endowments of mosques and temples were carefully husbanded, and placed under the care of the fiscal officers of the State. Temples were built and repaired by funds supplied from the State treasuries. Roads to sacred places were made, the pilgrims taxed, and the revenues of the country profited by the superstitions of the people. Schools there were none, except for the study of the Koran and Shastre, or for the purpose of imparting to the trading classes the merest rudiments of writing and arithmetic. The people literally perished for lack of knowledge.

What is the scene now? If all has not been done that it would be desirable to have done, or much as compared with the necessities of the case, yet great and incontestible changes have taken place, and sufficient to cheer the church of Christ in its arduous warfare.

From the lone wanderer in the Sunderbunds of Bengal, and the six or seven faithful men on the coast of Tranquebar, the missionary band has multiplied to nearly five hundred missionaries, the chosen messengers of Christ from all the churches of Christendom. Seven hundred converts assist them in preaching Christ crucified, and in distributing the bread of life to their perishing fellow countrymen. In lands where only the revelry of idol worship, or the hoarse fanaticism of the followers of the false prophet, insulted the God of heaven, there now gather around the table of the Lord some 20,000 persons, who have learnt to sing the songs of Zion. A hundred thousand more are released from the chains of caste, and worship at the footstool of the Most High, and as many more stand perfected

before the throne of God and the Lamb. The jungles of Burmah too have given to Christ's church an accession of many thousand souls, their conversion almost answering the prophet's question, "Shall a nation be born at once?" Within the circuit of the British empire in the East, the existence of more than four hundred Christian churches testifies that His servants have not laboured in vain.

Besides this brief summary of work done, it must not be forgotten that the missionaries have traversed the country in all directions, and have communicated to myriads some knowledge of the way of salvation. Moreover, they rejoice in the prevalence of the impression on the minds of the population generally that the reign of Hinduism is drawing to its close. The festivals of the gods are celebrated with less pomp and circumstance, pilgrimage is on the decrease, fewer temples are annually erected, Brahmins complain of the diminution of their gains, devotees have diminished in number and are held in less esteem, and indecencies are, to a great degree, withdrawn to the dark precincts of the temple courts, especially in localities where Europeans reside. Nowhere is idolatry so defiant as it was in the early days of evangelic toil. Evidence yearly accumulates to establish the fact that numbers serve, in secret, the Lord of Hosts whom fear, or other motives, at present restrain from the confession of it. In some places there have appeared popular movements in favour of Christianity, which may fairly be regarded as only preliminary to a wider acceptance of the gospel. Such have been the movements in the villages south of Calcutta, in the districts of Jessore, Barisaul, and Krishnaghur, among the Shanars of southern India, and the indigenous inhabitants of the hills of Chota Nagpore. If some, with little knowledge, have cast off the trammels of heathenism, yet is there a blessing even in the lowest measure of departure from the abominations and superstitions of the land; others, in considerable numbers, have vindicated their claim to be regarded as genuine converts to the gospel of Christ.

The missionaries have wielded the power of the press with the most important results. They were the first to apply it to the preparation and issue of books in the languages of the common people. By them the vernaculars have been cultivated, and elevated from a rude patois into forms fitted for the expression of the highest truths. The word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongue reduced to writing, and portions of the Scriptures and other books prepared for their instruction. Upwards of two millions of parts or volumes of the sacred writings of our faith have issued from the mission presses. The learned pundits of the country have received, nearly complete, the whole Bible in the Sanscrit tongue, from the diligent and arduous studies of Carey, Yates, and Wenger. Four volumes of this great work and noble monument of missionary learning have already left the press, and the present year will, it is hoped, witness its completion. Tracts in uncounted numbers have spread through the length and breadth of the land the good tidings of peace, and several millions of school books

have contributed to the instruction and enlightenment of the present generation.

In all this we have results actually gained. They are the direct product of missionary exertion. They are incontestible evidences that the Lord's servants have not laboured in vain. Changes to be presently referred to, may, or may not, be owing to the same diligent workmanship, the facts given above are indubitable proofs of God's approval of the well-directed labours of the missionary band. But for their sanctified exertions these facts would have had no existence. They are the first fruits unto God of the consecration of his church in these latter days to the extension of His praise, and to Him shall be the glory. His blessing puts to shame the scoffs of adversaries. We have God's answer to the mocking question, put less than fifty years ago, What can "this nest of consecrated cobblers" do?

But we are less concerned at the present moment to regard these facts as proofs of the success of missionaries, than as a vantage ground gained for future operations. We have seen *what India was* when our fathers entered on the work sixty years ago. Let us attempt to realise the position of affairs *now*, as if we were about to begin anew. Our predecessors started on untrodden paths, amidst uncertainties, shadows of evil hovering around them, with only faith in the promises of God to sustain them and hope of his blessing to cheer them. How do we start at this remarkable epoch of Indian history?

Here are missionaries in considerable numbers on the spot, acclimatised, familiar with the language, the habits, and institutions of the people. They have a nucleus of crystallisation, so to speak, in the churches and congregations already formed, and efficient helpers in the numerous converts devoted to the ministry of the word. Twelve hundred men at least, Europeans and natives, are daily occupied in the communication of Christ's gospel. The schools in the hands of the missionaries contain 80,000 children. Their presses are daily throwing off countless pages of religious and instructive reading, while Bible Societies, Tract Societies, Educational Societies, Colleges, High Schools and Female Schools exist, to sustain, direct, and enlarge the influence brought to bear on the minds of the people.

But this brief statement far from exhausts the advantages with which the churches of Christ enter on the work at the present day.

The English Government is no longer hostile to the operations of missionary societies. Christian preachers and teachers have the freest and safest access to all classes of the native community, except so far as their own social usages create an obstacle. The policy of the Government in this respect has undergone a gradual and beneficial change. Its servants have lost that admiration for idolatry which many of them once professed, and they now largely aid the missionary in his work.

The legislation of the Government is on the whole favourable to the missionary's object. Suttee has been put down; infanticide rendered a criminal act; cruel rites have been limited or forbidden; to a considerable



extent the temples and mosques have ceased to be an object of Government solicitude and care, and are left to the support of their own worshippers; the pilgrim tax has been relinquished, and with it has ceased the encouragement its existence gave to the pernicious evils of pilgrimage. The increase of the means of communication, by improved roads, canals, river navigation, the post office, the railroads, and telegraph, all contribute their aid to the missionary. The banishment of the Koran and the laws of Menu from the Courts of Judicature, the securing the validity of widow marriage, and of liberty of conscience to all classes, contribute powerfully to the overthrow of many of the most cherished institutions which have remained unchanged for ages. Among Europeans there is more piety, the Lord's day is more generally observed, the public works of Government are discontinued on that holy day, churches and chapels are found in nearly all stations where the English reside, and missionaries have not to complain to so great an extent as formerly of the ungodly example of their countrymen.

Changes have begun to manifest themselves in the bosom of native society, and changes of no slight importance. Twenty-five years ago Ram Mohun Roy stood almost alone among the Hindus as the advocate of pure monotheism. Now the Vedantist sect, or Brahmins, as they are usually called, numbers more than a thousand persons among the educated sections of native society. In this class are found the active and intelligent advocates of widow re-marriage, and the abolition of Kulin polygamy. Female education is also highly approved by them, and in some instances pursued in the midst of much reproach and persecution. No inconsiderable section of the party openly proclaims its rejection of the authority of the Vedas, and that it is seeking for a purer faith.

The Bramha Sobha does not stand alone in this inquiry. Various clubs are from time to time formed in Calcutta for the discussion of social and religious reforms. If not Christian in their tendency, yet are they indicative of the revival of the intellectual vigour and life which has resulted from the introduction of European science and knowledge.

Education, especially in English, is eagerly sought after, particularly in large towns, the centres of progress and speculation. Many thousands of youth have learnt in Government institutions, as well as in missionary schools, to despise the puerilities of the Shastres, and the falsehood of a system of belief and worship which practically ignores or denies the existence of the Creator, the Lord of heaven and earth. They openly proclaim their theistic tendencies and faith. Native gentlemen in Calcutta, Benares, and other important cities, establish schools at their own cost, give instruction in English literature, and foster that activity of mind which so peculiarly characterises, at the present time, the instructed classes of Hindu society. Over these individuals caste has lost its influence. Multitudes live in daily breach of its rules. Conventional usages relative to food and marriage alone preserve it from utter contempt, among the educated youth of Bengal, and of the presidency towns.

Nor must we overlook the wonderful increase of the productions of the press. In the first twenty years of the century, during which time the natives of Bengal had begun to imitate their English masters, not more than twenty-seven works left the native press, probably reaching to 15,000 copies in the whole. Now, in the year 1853-4, Calcutta alone had forty-six printing offices engaged in printing Bengali works. In that one year 252 books and pamphlets left the press, the total number of copies printed being 418,275. Besides this vast amount of literary information, there are nineteen Bengali newspapers and periodicals published in Calcutta, whose annual circulation reaches 8,100 copies. Several of the country districts of Bengal have also their native presses. A similar expansion of native literature has commenced in the North-West Provinces, and the presidencies of the south. Who can estimate the influence of this vast stream of information and instruction? If much of it is drawn from the polluted sources of the religion of the people, from the Puranas and filthy Tantras, yet the fact that the jealously guarded writings of the Shastres are submitted to the vulgar eye, is a mighty inroad on the exclusive knowledge of the Brahmin, and must inevitably lead to the rejection of the baseless tales and foul precepts and examples by which the people have so long been deceived and led astray. It is satisfactory to know that every year the quantity of healthy matter printed is on the increase, and that instructed Bengalis are actively engaged in transferring into their native tongue the wisdom, the science, and the pure thought of Christian lands.

Such briefly was the intellectual, social, and religious state of India, particularly in the presidency towns and in large cities, just previous to the outbreak of the Sepoy army—an army, through circumstances, the stronghold of superstition and Brahminical ascendancy. We cannot for a moment conceive that, on the restoration of British authority, one step of the advance which has been made will be lost. There may be, for a time, some interruption to the free movements of the missionary. The disturbed districts of the north-west may, for a little while, be in a state of confusion unfavourable to the prosecution of our work; but the return of order will certainly not be followed by retrogression. The minds of the people cannot go back to their former state of apathy and blindness. Missionaries, with God's blessing, will not preach with less zeal or urgency. Bibles and tracts will be as freely circulated as before. Schools will work with the same imperceptible, yet certain, force. The press will not be restrained from pouring out its flood of knowledge. In the re-establishment of the British power, Christendom possesses a guarantee that what has been gained will not be lost; that so soon as order is restored the work will go on with its accustomed—we trust, through the liberality of the Lord's people—with doubled regularity and success. Even now, amidst the echoes of the dying strife, we hear cheering words from our brethren. In Bengal, the missionaries have everywhere resumed their employment with uniform encouragement from the people. In Eastern Bengal, audiences are obtained to listen to the

messenger of mercy, though the old apathy is not entirely laid aside. In Jessore, numerous villages have intimated their readiness to receive the gospel. Even from the very heart of the mutinous districts our brethren write with unwonted cheerfulness. Mr. Parsons tells us, that the people listen to the word with unusual respect and interest; and our native brother Thakur Das, in visiting numerous villages around Chitoura, has met with a cordial reception and words of welcome.

It is already seen that the result of the mutiny on the existence of Hinduism and Mohammedanism is very discouraging. The advocates of these systems of error admit their failure, and prognosticate their final defeat. Caste in all its political relations has received its death-blow. A high-caste army, the citadel of Brahminism and Islam, is henceforth impossible. A fairer spirit is beginning to manifest itself towards native Christians, while the heart of the missionary has been cheered by the steadfastness with which they have adhered to and suffered for their profession of Christ.

It now only remains to inquire, what is the result of these great events on the churches at home? Doubtless great interest has been awakened with respect to all questions affecting India. We have seen for a brief space the ark of the Lord in peril. We have seen the grandest empire the world has ever known shaken to its very foundations. We have seen our cherished expectations on the very verge of extinction. We have seen the tide of rebellion turned back by the wisdom and prowess of Christian men, by our Lawrences, Edwardes, Montgomerys, Freres, and Havelocks, fighting as one of the noblest of them said, for the glory of Almighty God and the cause of humanity and order; God, as it were, especially selecting them for this purpose, thereby to rebuke the folly of those who professed to see in the progress of the gospel the sure ruin of our Eastern empire. We have seen the magnificent region of Hindustan restored to England's sovereignty by the favour of the Almighty Disposer of the nations. We have seen how the leaven of the gospel has wrought in the dense mass of impurity and superstition, bursting out here and there, effecting the salvation of thousands, and destroying the apathy of ages. We have seen how great are the advantages which the present places within our reach over that past which discovered, as the great Andrew Fuller said, a mine of gold, but then wholly unexplored and unwrought. And now that the dark passages of the mine have been worked, many a rich vein of heavenly ore penetrated, numerous souls more precious than gold that perisheth rescued, and stored in the treasury above—men like Krishna Pal, the first convert of Serampore, and Nainsukh the evangelist of Monghyr, the last deceased of that precious band whom God has raised up to be messengers of salvation to their fellow-countrymen—shall we be backward to avail ourselves of advantages our predecessors did not enjoy, but which through their devotedness are at our command? Shall we fail to advance in this day of the Lord's summons, and decline that post of honour we have so long held? First in the field, shall we be last in reaping the harvest our forefathers have

sown in tears and conflict? Surely the Committee only express the resolve of the body they represent when they determine under God's guidance to reinstate the mission at Delhi, the martyrs' grave, to reoccupy the ruins at Agra, at Chitoura, and at Muttra, with doubled strength, to build up the waste places, and in these very spots, the scenes of crimes so fearful, and of atrocities unspeakable, declare to the wretched, deluded worshippers of Krishna and Shiva, to the fierce and fanatic Moslem, the compassions of our God. The gospel can alone heal the wounds which this mutiny has inflicted. It alone can secure for India, order, good government, and peace. It alone can destroy the dark superstitions of the land, and place the British power on an unassailable and righteous foundation. Above all it is the gospel alone that can disperse the deathly shadows which cover this great country, utterly overthrow its idols and the abominations attendant on their worship, and assure to its innumerable hosts a more peaceful reign than that of any earthly monarch can be. On the reception of Christ as their King depends the everlasting welfare of the myriads of Hindustan, and this gospel are we charged to preach unto them. May we be faithful to this trust, and in this day of the Lord be ready to go on, and in His name take possession of the land!

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