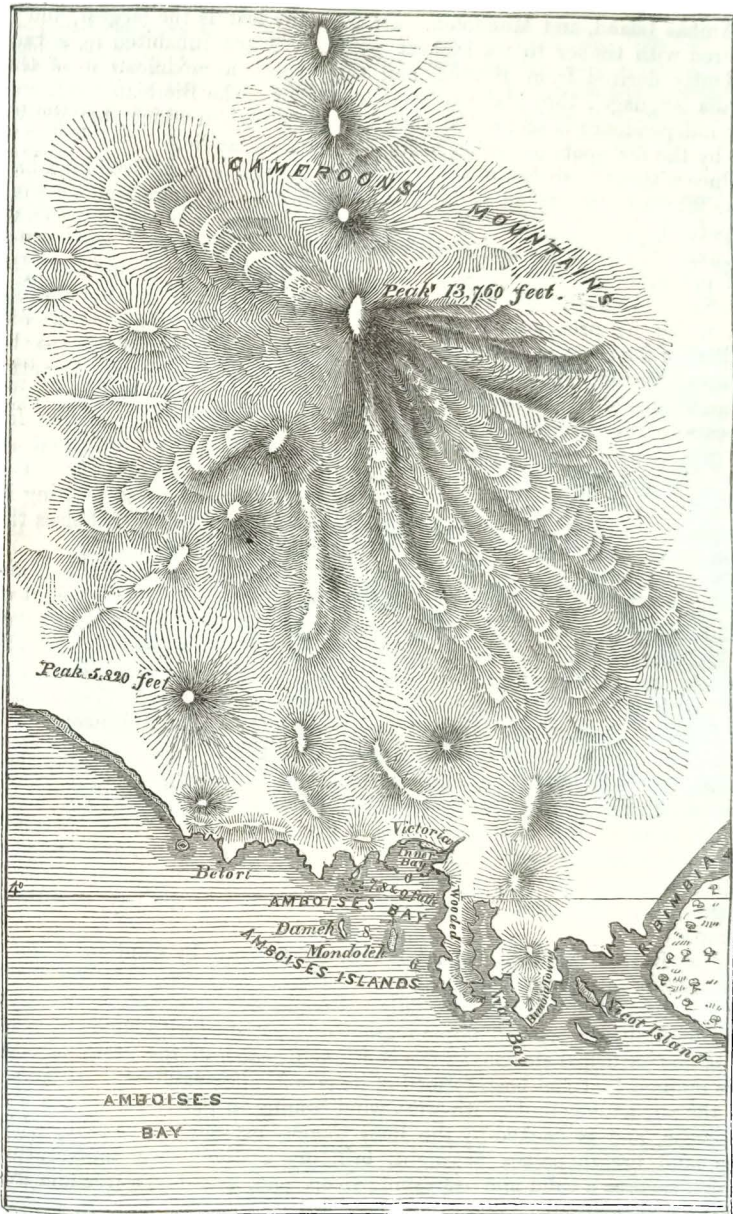


THE MISSIONARY HERALD.



AMBOISES BAY, WESTERN AFRICA.

AMBOISES BAY.

DIRECTLY to the north-east of Fernando Po, and lying under the shadows of the volcanic mountains of Cameroons, is the Bay of Amboises. Three islands occupy the entrance to the bay, Abobbi or Pirate Island, Damch or Ambas Island, and Mondoleh. Of these the last is the largest, and is covered with timber to its highest point. All are inhabited by a race evidently derived from Bimbia, and they speak a modification of the Dualla language; they claim to be independent of the Bimbian chief, and that independence is secured by the rocky fastnesses in which they dwell, and by the few spots on which boats can secure a landing.

Once within the shelter of the islands, the voyager sees before him a bay some fifteen to twenty miles in circuit, with a rocky shore, and the surf perpetually breaking upon it. An opening in the rocky ridge, to the eastward, admits boats and small vessels into a small cove, a mile and a half in width, and having a sandy and open beach. It is on this spot Mr. Saker has fixed for the erection of the new town and mission station, and which he proposes to name Victoria. The outer bay has a safe anchorage for ships of a large size at all seasons, and is open only to the south-west wind, blowing cool and refreshing from the broad Atlantic. Though carefully surveyed by Captain W. Allen, in 1842, the cove appears to have been overlooked. He frequently resorted to the bay for the purpose of improving the health of his crew, and lamented that so fine a bay did not possess the necessary facilities for a settlement. The explorations of Mr. Saker have, however, discovered what was wanting in the judgment of that estimable officer to make the Bay of Amboises the most frequented haven on the coast.

From the shores of the bay, the Cameroon mountains commence their ascent. Within three or four miles the first summit rises to a height of 5,820 feet, while the highest peak, ten or twelve miles beyond, reaches to 13,760 feet. The sides of the mountains are clothed with forest; and old men relate that fire was seen years ago to issue from the topmost height. "They all saw it," the people said, "and they felt the earth shake like a steamboat." "The people then feared it would kill them all." This, coupled with the name of the mountain, Mongo-ma-Lobah, or God's mountain, offers a reason for supposing it might be the chariot of the gods of Hanno, the Carthaginian.*

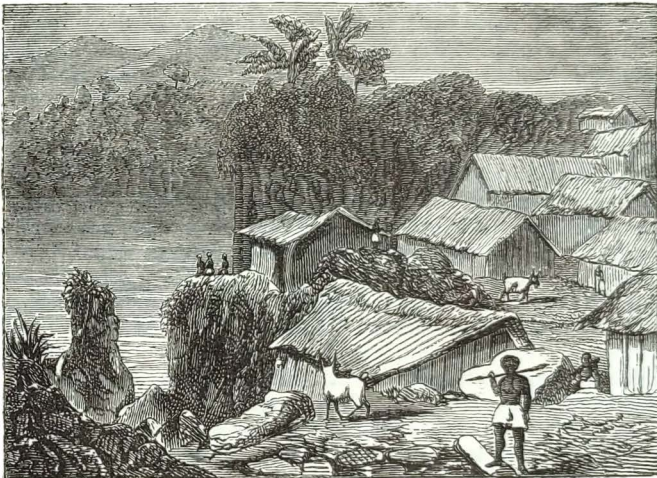
The sides of the mountains, and the valleys around their base, are generally inhabited by wild races, who hitherto have had little intercourse with Europeans, but who appear to have the usual characteristics of the Negro race. The land, however, immediately around the bay, is without occupants.

The Bay of Amboises is repeatedly referred to by Captain Allen as remarkably salubrious and healthy. "Here," he says, "the sea breeze or cool land wind hardly ever fails. During our frequent visits to the Bay of Amboises, we had ample reason to be satisfied with having selected it as our principal station, as the continued health of the crews justified the opinion that had been formed of its comparative salubrity. It is open to the almost constant south-west wind coming in purity across the wide Atlantic, and is backed by the lofty Cameroons mountains, over which the land breeze passes at night, bringing a diminished temperature, which secures a calm and refreshing sleep, and, possibly, a freedom from noxious exhalations. We experienced a few tornadoes, but, in general,

* Capt. W. Allen's Niger Expedition, vol. i., p. 273.

the weather was very beautiful, without much rain."—(p. 320.) The bay therefore appears far to exceed Clarence in healthiness, and to be every way desirable for a tropical residence. In the case of the crews of the fatal Niger expedition, fever rapidly gave way to the bracing effects of the climate of the bay.

Arrangements have been made to secure from the Bimbian chief, King William, the entire shore of the cove for the new settlement. It is understood, however, that the whole of the bay, with the surrounding country, is subject to the queen of England. Years ago the chief surrendered the sovereignty to Colonel Nichols, as the representative of the British Crown, when he received the empty title of king, in which he now rejoices. Should the English government assert their right, as it is expected they will do, then will our Christian brethren be freed from all danger of interruption in their evangelical labours. Here, at least, neither the priests of Rome, nor the intolerance and bigotry of Spain, will be allowed to interfere. Liberty of conscience and of worship will be both the right and privilege of all.



Pirate Island in the Bay of Amboises.

DELHI.

(Concluded from our last.)

HURDWAR lies at the foot of the Sewalik range of mountains, which here forms the right side of the gorge through which the Ganges flows into the plains of Hindustan. The town itself is small; but its glory is concentrated in the numerous ghats which line the banks of the holy stream, and in the profusion of temples which the superstition of ages has built in honour of the gods. Here Krishna is said to have performed his ablutions, and to have prostrated himself on the site of Hurpyree, the most sacred of all the stone ghats of Hurdwar. From this centre, within a circuit of a few miles, some other twenty-five places are reckoned sacred; and, according to Brahminical instruction, it is necessary that the pilgrim should visit them all, in order to derive the utmost good from his visit to these holy scenes. Two thousand Brahmins are entitled to receive the

offerings of the pilgrims. Houses have been built for their reception, partly by the liberality of rich worshippers, and partly by the cupidity of the resident priesthood. Even the British Government has not withheld its homage to the deities of the place, having repaired or rebuilt some of the serais and temples which the tooth of time had crumbled into ruin. These houses for the entertainment of pilgrims, with ranges of shops, form the street to the Hurpyree, and on the days of the annual festival, it is thronged with the myriads who are pressing onward to bathe in a spot so sacred as that where Krishna laved his youthful limbs. Hither come, from year to year, burdened travellers from all the countries of Hindustan, from beyond the Indus, from the lofty Himalayas, and from the gardens of Cashmere. Religion and commerce are the great attractions, and by multitudes both receive their due regard. Every twelfth year is peculiarly sacred. Then the vagabond devotees of the Hindu faith flock together in vast numbers to the "Gate of Huri."

Amidst the multitude thus assembled, Mr. Thompson for many years sought to spread the knowledge of the gospel, and his journals abound with incidents of the scenes and conversations of these visits. Often was he recognised by individuals from remote distances, who, elsewhere, had received copies of God's word, or had heard him preach. To Sikhs, Persians, the men of Cashmere, Affghans, as well as to Hindus, speaking all the languages of Upper India, he gave copies of the gospels, first ascertaining their ability to read. Thus was spread over Hindustan, and even in Central Asia, a knowledge of the true will of God. Gurus sought an exposition of the Scriptures from his lips. Brahmins came, and with avidity received instruction. Byragees and fakirs bore away with them to their desert solitudes the Scriptures, and in after years Mr. Thompson had often the pleasure of meeting many to whom their perusal had been the means of salvation.

Fearful were the scenes he witnessed at these annual melas. Sometimes the fire of a suttee glared in the evening sky. At another, hundreds of worshippers were crushed in the throng, or drowned in the holy stream, through the pressure of millions striving to bathe in its waters at the auspicious moment. One year a large number of fakirs were killed in a fight between the contending sects. Robbery was frequent enough. Even the great bell of the temple was stolen at one mela, fear of the god not repressing the cupidity of his worshippers. Many were the murders which the sacredness of the place could not restrain.

The worship of the river is performed three times a day, with the beating of drums, the ringing of bells, the clangour of the cymbal, and the blast of the conch shell. A chowree is waved over the waters, as if to cool the goddess of the stream. Incense is offered, and, as its fragrant clouds curl over the heads of the worshippers, the Brahmin chants the praises of Gunga. The bathers, however, do not join in this worship. They swim about, dive, shout, take each other by the arms, and both sexes embrace each other.

The remarks of his auditors not unfrequently encouraged the missionary amidst this scene of revelry and sin. One day while preaching at the ghat, a Brahmin said, "When this country is become dark, the religion of Jesus Christ will prevail." Inquirers would often come to his tent and seek for further illumination, and he is told that several of the followers of Shiva-narayan and Nanuk say, that "should they find anything that particularly marks the hand of God in the religion of Jesus, they will embrace it."

It will be unnecessary to describe the visits of Mr. Thompson to other sacred spots, where the Hindus annually congregate. For more than thirty years this devoted missionary spent considerable portions of the year in journeys to those places. The results of his labour in actual conversions were not very many, nor may we ever ascertain the extent to which his ministry influenced the minds of the people of Northern India. Over the wide space from the Indus to the eastern boundaries of the land, he diligently sowed the seed of eternal life. Probably the fruit would have been more immediately apparent and abundant, had he confined his labours within a more limited range. It is true that at melas and fairs great numbers of people are accessible, and the word of God may be carried from them into the remotest parts of the country. Still there are serious drawbacks to any expectation of large results. Very imperfect notions are formed of the gospel by the casual hearers at these seasons. The confusion, riot, and revelry of a fair are not favourable to the production of serious thoughts; and if a tract or book is borne away to the distant home of the receiver, yet is there in it so much that is new, so much that requires explanation, that we may reasonably fear it is seldom that the heart is stirred or the mind is opened to the illumination of truth. Experience in missionary work on the whole goes to prove, that diligent labour in some well defined area is more successful than desultory, unconnected efforts made amid the tumult and madness of an Indian mela.

Mr. Thompson diligently availed himself, during his journeys, of the means then afforded him of learning the language of the people, and which ultimately led him to compile two most useful dictionaries in the Hindustani language. He spoke the Hindi language with singular fluency, taste, and accuracy, and was always able to command a most attentive auditory. His translation of the New Testament was both idiomatic and simple, and became one of the most useful versions in circulation. He was also the author of many most valuable tracts which have had, and still have, a large circulation.

The first baptism in Delhi was that of a Rajpoot woman, in May, 1821, who afterwards became the wife of a French officer in the service of the Begum Sumru. Her admission to the church was a season of great interest; most of those present were affected to tears, as they listened to her expressions of faith in and love to Christ. At the close of 1822, Mr. Thompson had the pleasure of receiving a confession of faith in Christ from an aged Brahmin, an eminent Sanskrit pundit, a man held in the highest estimation among the Hindus. Soon after Mr. Thompson's arrival in Delhi, this man came to him; and when his determination to confess Christ became known, great efforts were made to restrain him. In the following year Mohun Singh, a brazier, was added to the church—a lost sheep found at the ghats of Delhi. In 1824 the missionary had the joy of baptizing four of his own countrymen, and also another Brahmin, who the year before had been met with at Hurdwar, and now came to Delhi to be baptized into Christ. By the year 1826 we find the church consisting of eleven persons, two only, however, being natives. Sukh Misr was actively engaged in preaching and the distribution of tracts, and several very promising inquirers cheered the missionary in his labours at the ghats and the annual melas. The nature and value of the missionary's efforts may be gathered from his report for the year 1828. He says: "Besides the persons mentioned, about 190 others have visited me through the year, either for con-

versation or books; to whom, and to the people at ghats, on the road, and in temple yards, I have given 782 books and tracts; to the multitudes at Hurdwar 3,000; and at Gurmukteswar 2,145—a total of 5,927 books, pamphlets, and tracts, in Hindi, Urdu, Sanskrit, Bengali, Nepauli, Punjaubi, Persian, and Arabic." But, through many removals, the resident church members had dwindled down to four.

On the 28th Nov., 1830, Devagir, a gosain, was baptized in the river Jumna, at Kudsiebagh, in the presence of a large assembly of Hindus and Mussulmans. Shortly after, this pious native brother became an active assistant in the work of the Lord, living for nearly twenty years a consistent Christian life. He died on the 27th April, 1850. His end was peace. Calm joy and firm faith in the Redeemer marked his closing hours. The last act of his life was to fall prostrate, as he was wont to do in prayer; while praying he departed to the presence of the Lord, calling on his name in the words of his favourite hymn, "Keep me, Lord Jesus, I have none but Thee." Several of his hymns are still sung by the native Christian church of Upper India.

In the five following years the work of the Lord slowly advanced—eight persons were baptized, and several inquirers were seeking instruction in the ways of God. Among the converts was Bhugwan Das, a youthful Brahmin. A year before his baptism he gave up his idols, beads, poita, and the brass, shell, and stone articles connected with his "thakurpuja," or idol worship. The books used in worship also were cast aside. He said, "What have I any more to do with idols?"

At the close of 1835, Mr. Thompson went down to Serampore, leaving Devagir in charge of the station, who in the following year was joined by Bhugwan Das. The object of this visit to Serampore by Mr. Thompson, was to carry through the press his Hindi version of the New Testament, also the Psalms, and various tracts in the same language. The decease of Dr. Marshman, and Mr. Leechman's departure from India, led to the request that he should stay there to take the oversight of the native church, and to carry on the correspondence of the Serampore Mission. This arrangement continued until the union of Serampore with the parent society, when Mr. Thompson, in 1839, again resumed his missionary work in Northern India.

Meanwhile the blessing of God appeared on past labours. Among those who came to the native brethren for instruction, was the Jageerdar of Bhakuri, a village between Allygurh and Delhi, by name Mukundlalljee. After some study of the Scriptures he renounced idolatry, and professed his admiration of the love of God in the plan of salvation, and his sole reliance on Christ for pardon. During his residence in Delhi he regularly attended the daily worship. The sneers of the Brahmins he met in a Christian spirit, and openly, in the midst of his tenantry, exhibited the change which had passed over his mind. The worship of his domestic god was laid aside. An upper room in his house was set apart for Christian worship, where he kept his Hindi hymn-book, the Psalms of David, and other religious works. He shortly, however, fell asleep in Jesus, leaving this testimony, "that he feared God."

The succeeding years of Mr. Thompson's life were passed in the same devoted labours. Year by year a few were added to the church in Delhi, while the missionary continued those extensive tours and visits to the melas of Upper India, of which we have already spoken. In 1845 he had the pleasure of baptizing a second convert made at Hurdwar fair, and five pilgrims came to remain with him for further instruction in the gospel.

In the same year the ground for a Christian chapel was obtained, and donations were freely given by the friends of the mission for its erection. It was built under the walls of the royal palace, and by the side of the road leading to the bridge of boats, the most frequented part of the city. The removal of the bridge a few years after to the other side of the city destroyed, in some measure, its value as a preaching place; but for a few years it became a spot full of interest. There multitudes of passers-by heard the word of eternal life.

In his last report to the society, Mr. Thompson speaks of his daily work among the people of Delhi. From twenty to eighty persons would stand in the streets of the city, and listen to his reading and addresses. "I have obtained from them," he said, "a more fixed and serious attention than in past years." Also in the chapel, in his house, at the drummer's place of worship, audiences of Hindus, with some Moslems, regularly listened to the word of life.

Ten days of this year were spent at Hurdwar. The people listened in a quiet manner. "Some even made solemn, and apparently sincere, affirmations as to their love of the word, their desire to know more of the Saviour and his gospel, and their wish to believe in him." At Gurmukteswar, also, crowds attended upon him, and seemed to labour under an excitement to inquire the way to God. From the Himalayas he heard of the good results of these labours. "I have heard," wrote a resident at Nynsee Tal, "many of the Gurwhal people speak of what they heard the padre sahib saying at the fair at Hurdwar. The seed, to my knowledge, has taken root, in two hearts. One man, now with me, is anxious to be baptized; and the other is, I believe, quite as sincere, and only waiting to see his friend take the final step." And of another young convert, who had gone to Benares for instruction, similar satisfactory intelligence was received. Thus the seed of the word scattered on these highways of Hindu life was ever and anon springing up and bearing fruit to life eternal, to the great joy of this devoted servant of God. During his missionary career he had been permitted to baptize sixty persons, irrespective of many who joined other missionary churches.

At length this unwearied servant of Christ was called to his rest, and Delhi was deprived of its only missionary. He died on the 27th of June, 1850. A little before his death he sung a part of the following hymn of Watts, so descriptive of the character of his life:—

"Mine eyes and my desire
Are ever to the Lord."

Even when labouring under delirium, his mind was full of his work. He sat up and talked much of revising for the press one of his most valuable tracts, on the Hindu Incarnations. His decease called forth the expression of much sympathy. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, surrounded his grave.

Till 1854 Delhi remained unoccupied,* when our native brother, Walayat Ali, was sent from Chitoura to carry on the work of God. On 27th March, 1856, the Rev. J. Mackay arrived, and immediately commenced his missionary exertions for the spiritual welfare of the people.

* In this interval, the Society for the Propagation of the Gospel commenced a mission in Delhi. Two of its agents were killed in the massacre of the English residents in the revolt of 1857.

A school was shortly established, and largely attended, the composition of which, four Hindus for one Mussulman, soon betrayed that the prejudices with which a missionary has to contend are not only religious, but national. This is peculiarly the case with the Mussulmans of Delhi, who seem unable either to forget the proud pre-eminence they once enjoyed as the rulers of Hindustan, or to forgive the nation which has displaced them.

With earnest diligence did the missionary and his native condjutor endeavour to convey the bread of life to the people. The streets of the city were daily visited, the bazars attended, and the villages of the surrounding district explored. Inquirers began to seek for further instruction, when suddenly the fiery torrent of revolt cut short their labours, and both these devoted servants of Christ fell martyrs to the testimony of Jesus Christ. In the storm of slaughter which overtook the English residents of Delhi, we but dimly discern the close of Mr. Mackay's life. For a few days, with others, he found shelter in a large house, which was finally crushed with its living occupants beneath the iron hail of cannon, brought to bear on them by the revolted soldiery. The wonderful and providential escape of Fatima, the wife of Walayat Ali, with her children, has permitted us to learn the steadfastness with which this Christian native sealed his faith with his blood; with his dying voice, almost in the words of Stephen, he yielded his soul into the hands of the Lord Jesus.

Thus the history of our mission in Delhi closes in gloom. Its sun has set in blood. Shall it rise again? Shall Delhi, the arena of Moslem bigotry and violence, yet become the dwelling place of peace, and its ruined palaces yet echo with the songs of triumph which the hosts of the Lord shall sing in the hour of his divine and bloodless victory?

The history of the past is before us. Prophecy, the history of the future, is not ours to tell.

DEATH OF THE REV. J. THOMAS, OF CALCUTTA.

THE Calcutta mail, which arrived on the 1st of September, brought intelligence of the alarming illness of our valued missionary, the Rev. J. Thomas, who has been for many years the able and indefatigable superintendent of the Mission Press, and who, by his exalted piety, self-sacrifice, and constant kindness towards all the brethren in his intercourse with them, and in the management of the pecuniary affairs of the Indian Mission, had endeared himself to all who knew him. A telegram despatched to Kedgerree, after the packet had sailed for Calcutta, confirmed the fears of those around him, and conveyed the news of his decease early on the morning of the 20th July. The Bombay mail, which arrived on the 3rd of September, brought letters containing particulars of this melancholy event.

It appears that our departed brother was not well on the 14th of July, but he was able to attend a church-meeting at the Lall Bazar Chapel, and had the pleasure of proposing his son John for baptism and fellowship. His indisposition increasing, he somewhat abruptly closed the meeting, and at four the following morning his medical attendant was called in, and found him suffering from cholera. The more painful symptoms of the disorder abated the next day, and, on the 17th, the doctor considered his recovery very hopeful. On the 19th he began to suffer from severe pains in the chest, and it was soon seen that he was attacked by inflam-

mation. Every breath was accompanied with agony, and his power to take any nourishment was gone. Mr. Lewis describes his sufferings, on trying to take a little iced water, to have been most distressing. His anguish for several days was so great as almost to incapacitate him from saying anything about himself or his affairs. Occasionally he was able to express his steadfast hope that the Lord would continue to support him.

There are a few lines in Mr. Lewis's last letter which present a view of the closing scene of our friend's life.

"On the 19th July Mrs. Lewis went with me to see him at half-past eight p.m., and found him suffering greatly, so much so that I resolved to pass the night at his bedside. His pains now rapidly increased, and were unintermitted. Heavy groans were uttered with every breath, except when he ejaculated, Lord help me! or put a restraint upon himself while he listened to some inquiry regarding his sufferings, or to some consolatory passage from God's word. In the latter case he would say, Yes, yes; or often take up the words and himself complete the quotation. His mind evidently dwelt on no subject, owing to his anguish; but his eyes were lifted to Him from whom

cometh strength. It was evident to me that he was dying fast. . . . His family, except the very youngest, all came around his dying bed, but his anguish, though it did not prevent recognition, rendered it impossible for him to say anything in reference to his departure. Thus he lingered till midnight, the dying strife becoming less gradually severe; then his jaw fell, and for a few minutes his breathing subsided into calmness. At twenty-five minutes past twelve on Tuesday morning, July 20, there was a slight spasm perceptible at the mouth, a few last breaths, and all was over. Blessed are the dead that die in the Lord."

During the whole of this trying scene, Mrs. Thomas was wonderfully supported. She was enabled, with apparent composure, to minister continually to her suffering husband. Surrounded by the brethren, Lewis, Wenger, Sampson, Pearce, and Trafford, and aided by the kind attention of Mrs. Lewis and Mrs. Leslie, everything that Christian affection and sympathy could afford to alleviate the sufferings of the dying missionary, and the distress of his wife and family, was continually rendered. The Mission has sustained a heavy loss. Mr. Thomas was no common man. His labours for thirty-two years were incessant, and his self-sacrifice, zeal, ability, and uprightness, won him the highest regard. The whole Christian community of Calcutta laments his decease, and deeply sympathises with his bereaved widow and family. We commend them to the like sympathy of the churches at home.

The following remarks, relating to his general character, and giving details of the last hours of his life, are from the pen of his bereaved and sorrowing widow:—

"Mr. Thomas was always particularly reserved on the subject of his own experience, and never seemed to like to talk about himself; on this account, I am ignorant of the peculiar exercises of his mind; but feel convinced from his habitual calmness and placidity, as also from the tenor of his daily prayers, that, resting upon the Rock of ages, he was enabled uniformly to—

'Read his title clear to mansions in the skies.'

"His devotedness to his work I need hardly speak of. You know it well: it seemed the all-absorbing subject of his thoughts and life. True, much of his time

was occupied in labours which had but an indirect bearing upon the extension of the cause of Christ; but it was because he believed them to be connected with it, that he engaged in them with all his heart, as well as in other departments of labour which had a more direct tendency towards the extension of the Redeemer's kingdom. The circulation of the Scriptures was a work in which he took great delight, and constant and earnest were his prayers for a blessing on that department of labour. Most entirely too did he sympathise with all his brethren in their labours and cares, and made their anxieties greatly his own, taking them most feelingly to a throne of

grace, often in his family prayers, and I believe yet more often in his private devotions.

"As a husband and a father he was most tender and indulgent. Short indeed were the intervals he was able to devote to his family, scarcely more than meal times, yet those intervals will be recalled with fond remembrance, and his earnest prayers for the salvation of his loved ones will, I trust, be ever remembered by all. His temper, naturally hasty, was kept under great restraint. I never knew him to retain angry feelings for half an hour. If betrayed into the expression of an angry word, the anger departed almost immediately.

"My beloved husband had been feeling very unwell the whole of Wednesday, the 14th July, but was at his work all day as usual, and in the evening, though a wet one, attended a church meeting at the Lall Bazar Chapel. On his return he said he felt somewhat better, and sat down to read. I retired before him, but on awaking, about two A.M.; was alarmed by the increase of his illness, and after giving him medicine without effect, about three o'clock sent for the doctor. He came promptly, administered medicine, and charged him to keep as quiet as possible until his return. By eight o'clock all his symptoms denoted cholera, his suffering subsequently was very severe for many hours, so much so, that little could be said to him: nothing beyond an occasional word of comfort; and still less could be elicited from him, except as we caught at intervals the sound of prayer for patience and grace in this his hour of trial.

"On Friday, the cholera symptoms subsided, but were followed by such extreme exhaustion as to render it equally difficult to engage in anything like conversation. A word or two at a time was all he could say, and that could be heard only by the closest attention. But all that was heard indicated that his mind was fixed on heavenly things. I have the impression that up to quite the last day of his life he entertained hopes of recovery; nevertheless, he seemed to have done with earth, as he only twice, and that very slightly, alluded to worldly matters of any kind. All he did utter seemed to be texts of Scripture, verses of hymns, or prayer. He was much in prayer, often quite inaudible, but often also so that a word or two could be caught. He prayed much for patience, that he might not be permitted to murmur or repine, and asked me often to pray for the same. This was certainly granted to him, for throughout he was most patient, never showing the

least peevishness, and frequently saying, when anything was done for him, 'Thank you, thank you,' as earnestly as his feebleness would allow. Repeatedly he quoted the verse of Newton's—

'His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer, I have in review,
Confirms his good pleasure to help me quite
through.'

At another time—

'His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.'

"At one time wishing to know if he thought he should recover, I made some slight allusion to it, when he said with great difficulty, 'We are in His hands; He will do what is best.' At another time I asked him to pray for myself and the children; as nearly as I could catch his reply, it was, 'I do, dear.' He then immediately began to pray most earnestly; but though I strained my ear to catch the words, I could not. I have no doubt, however, that that prayer was for us, who now so keenly feel his loss.

"During the Sabbath he suffered much from exhaustion as well as from a slight cough and most distressing expectoration. Towards the close of the day he complained of pain in his chest and side, and on Monday morning the doctor pronounced this to be an attack of pleurisy, slight in itself, but he greatly feared the result, from the proximity of the seat of the disorder to the heart. Throughout the day his sufferings were yet greater than previously, but his mind continued in the same sweet frame. Once he repeated, with great difficulty, the lines—

'The more Thy glories strike mine eye,
The humbler I shall lie:
Thus, while I sink, my joys shall rise
Immeasurably high.'

"From this time no hope of recovery could be longer entertained, and for the last four or five hours the pain he endured was most agonizing; still he retained perfect consciousness, and when, about a quarter of an hour before he expired, I asked him if he knew me, he turned his head towards me, and said, 'Yes, dear.' But, a few minutes after, his sufferings seemed gradually to subside as death approached, and so calmly and quietly did his spirit pass away, that the exact moment could not be known.

"He rests from his labours, but his works will follow him."

FOREIGN INTELLIGENCE.

CALCUTTA.—The changes going on both in India and England, with regard to the government of India, cannot but be regarded with the deepest solicitude by the friends of missions. The following extracts from letters from our highly-esteemed missionary, Mr. Wenger, will be received as the views of a calm and sagacious observer. Writing Feb. 21st, he says, "We are now beginning to see what was the gracious object for which God permitted the mutiny. It was to overturn, and overturn, and overturn, that He might come, whose right it is to reign, even in India. The religious aspect of the mental revolution concerning India, which has taken place in England, is a subject of admiration and thanksgiving to me; and my hopes for the future, though not so sanguine as those entertained by others, are, nevertheless, very strong. Great wisdom, however, will be required, to prevent serious practical mistakes, such as deluging the country with more Scriptures than there are readers. The proposed plan for diffusing vernacular education strikes me as good, and not so impracticable as other schemes."

At a later date, June 19th, before the fate of the East India Company was known in India, Mr. Wenger says:—"The existence of the Company, as a government, cannot be prolonged, unless it can get rid of the royal army, which, I suppose, is impracticable. What the effect upon the native mind will be is doubtful. Some will say, 'If we have succeeded in expelling the Company, we may succeed in driving out the Queen's government also.' Others will say, 'If, by the greatest effort which it were capable of making, and which resulted in the fall of the Company, we gained nothing, but rather helped to establish the power of the Crown, previously unknown to us, it is useless for us to attempt to overthrow the latter.' I hope the latter reasoning will prevail among the masses. I think, for a generation or two, it will predominate; and if in that time Christianity makes extensive progress in the country, the great battle will be won. India will then belong to Christ, and I trust continue to be united to Great Britain. My hopes are based on the firm conviction which I entertain, that Christ will cause his gospel to prevail in India, and that Britain is the instrument by which that design is to be accomplished."

ALIPORE.—At the close of the cold season the members of the theological class re-assembled under Mr. Pearce's instruction. Twelve were expected to devote themselves to study during the year, most of them from our flourishing stations in Dacca and Jessore. Miss Packer's girls' school commenced the year with a goodly number of children, and further additions were expected. Mr. Pearce anxiously presses on the Society the importance of increasing its mission in Bengal, where God has so largely prospered our labours. He thinks that at present the north-west provinces are closed to missionary labour. It will, however, be seen, from our last "Herald," that the brethren in the north-west speak in very encouraging terms of the prospects before them.

SEWRY.—Mr. Williamson, under date of March 10th, has favoured us with the following brief account of his more recent missionary exertions:—

"We have undertaken two additional journeys, each, like the first, of three weeks' duration. In the first of these we went as far as Cutwa, where we had an opportunity of seeing our dear brother Parry, who was then free from fever, but very weak, and much reduced, though better than he has been since. From Cutwa we proceeded to the annual fair held at Rendoolee, twenty miles from hence. In this journey our labours and general reception were much the same as those of the first already mentioned. At Rendoolee, where, if anywhere, we have been in the habit of meeting with opposition, but considerably less of late than formerly, unusual enmity to the gospel was evinced, owing, perhaps, to the diminished respect in which Englishmen and Christians have been held since the commencement of the insurrection. I was told, after having been a good deal annoyed one day by Byragies, that they merely intended to try us, in order to see how we would bear interruption from their singing and dancing in our congregation. From our last journey to Deoghur, distant eighty-

eight miles, we returned a few days ago. I was induced to visit that distant and celebrated shrine, on account of my health being better than usual, and because of the fair being held this year at a much earlier period (13th Feb.), by which the great heat was avoided. Having this time, as once before, taken a circuitous route both to and from Deoghur, we had a better opportunity of making known the gospel in many Bengali and Sontal villages, in both of which we were welcomed, particularly the latter, where the gospel appeared to be listened to with lively interest. In two of these villages, on my asking the principal people, Mungees and others, if they would like a missionary to speak to them in their own language, and teach them the Christian religion? they replied that they would. I am sorry they have been so long neglected, and would strongly advise a mission expressly for them without further delay. Their idols are few compared with those of the Hindoos, nor do they appear much attached to them. They have no sacred writings, nor are they a priest-ridden people like their Hindoo neighbours. And I am almost certain that had we laboured among them as we have done among others our labours, through the blessing of God, would have been better repaid. A number of schools were established among this people in the Bhaugulpore district by Government, subsequent to the late Sontal insurrection, but I hear they have been again countermanded by the Court of Directors, who have ever been inimical to the diffusion of Christian light among the natives. We found many pilgrims at the Mela, from Benares, Orissa, and the Upper Provinces, as far as Hurdwar, those from the latter place having been three months on their way, carrying Ganges water to pour upon the idol, from

which they expect to obtain the fulfilment of all their desires, which are all of a carnal nature, such as health, children, riches, &c. No one ever asks for the forgiveness of their sins, and less still, the renovation of their unregenerate minds. We preached to them the true Saviour, by the shedding of whose blood our sins are washed away, and by whose Spirit our souls are renewed and sanctified. The people generally heard us gladly, but the pundahs (or pilgrim hunters) manifested a good deal of opposition.

“You ask what opinions the natives about us entertain respecting the insurrection? Until lately the Mussulmans believed that the English would be all killed or driven out of the country; but now they are crest-fallen, and more respectful than they were. The Hindoos, on the contrary, neither wished nor believed that the English would lose the day, or cease to reign over them. Several zemindars told me they were very happy under the régime of the English, and that they deprecated any change of rulers. The Hindoos have not yet forgotten what they suffered from the Mussulmans previous to the accession of British rule. Robberies were rife, nor was their money, or their women, safe from the hands of those in power. Beautiful women, when seen or heard of, were hunted down, or carried off by stratagem to their zenannahs. The excesses of the last Nuwab, Surajooddoulah, still live in the memories of the Hindoos here,—how he used to rip up women with child to gratify his curiosity. Had the Sepoys and up-country Hindoos and Mussulmans got the better of us, the Mussulmans of Bengal would have most readily joined them, nor would the self-interested Bengali baboos have been far behind.”

JESSORE.—In our April number we gave some interesting statements respecting the work of God in this missionary district. We now continue the interrupted letter of our missionary, Mr. Anderson.

“One of the new converts who had accompanied us, remained among them to ascertain their feelings. They told him that if the people of certain other villagers became Christians they would too. There is a strong propensity among the Bengalis to act in this manner. It is a common saying, ‘The way in which other ten persons act, in that way will I act.’ In the afternoon, a youth, the heir to a considerable property in this district, resident in a Hindoo mansion, on the bank of the Bhetwa, came to my boat, and I gave him counsel adapted to his age.

“After reaching the boat, as some people

were assembled on the bank, I went out, and having read a portion of the gospel of John, addressed them, after which the Brahmin youth and a number of other Brahmins came into my boat; among them, their family priest, with whom, and with another elderly Brahmin, I maintained a discussion till the evening. . . . They left the boat much pleased, inquiring when I should return to the place again. I distributed some books among them.

“October 9th: This morning we revisited the muchee parah Santal, and remained there a long time. I spoke to them very seriously. Ali Mahomed addressed them

at great length. After our return to the boat, a young man who had been among our auditors, came and avowed his inclination to be a Christian. He thought his brother, too, might become a Christian, and one or two others who were idolaters. But the rest of the people of the parah. were Khorta Bhojas, they would not embrace Christianity. These people belong to a sect which, in these parts, embraces a great many followers, and one of whose leading tenets is, that the duties of religion are to be attended to in private, but in the world we have to conform to the practices of the world.

"October 10th. The heat of the sun during this month is very great; travelling in a small palki, is attended with much discomfort, but I wished to pay a visit to our new station at Bonyeah. The people were very glad to see me, as upwards of a fortnight had transpired since my former visit. The boys of the school came out to meet me, they were looking nice and clean, and coming to my palki, each gave his salaam. . . . After conversing awhile with the people in the chapel, I conducted worship among them, preaching from Matt. v. 3-6. I proceeded from thence to our second new station, Simlea, where our chapel was in the course of erection. I conducted worship; and some persons who had been opposed to us attended. As I was drawing the service to a close, one of the landholders of the village was waiting for me in an orchard close by, and he sent a servant to let me know that he wished to speak to me. The family of Bhattacharyas, of which he is a member, are the family priests to the Rajah of Krishnuggur; they are Kulin Brahmins and greatly respected in these parts. I had visited him some time before and had a very interesting interview with him. His relatives, who have

a share in the property, had taken and beaten three of the Christians, about a fortnight before, and I had deemed it right to enter an action against them, before the magistrate, of Kullara, in Nuddea. The baboo who called me was anxious to know what had been done; he had all along avowed his disapproval of the course his relatives had taken, and even offered to give witness against them.

"At Simlea, I met with five Christians of the village of Gungadhorpur, another of our stations where we are about putting up a house for the worship of God, also two young men who came from a village near the Isamuttee, about twenty miles from my house, as they wished to be Christians. They spent one Lord's day with me, and as I was at that time about to leave home, I sent them to Simlea to receive instruction there, while at the same time they worked for their living.

"October 13th. Revisited Ullase, went on from thence to Jeerangatchee. The native preachers had been there in my absence, and a number of young men of that place had given them the greatest encouragement, and entreated that we would look after them. They came to the boat, three miles distant from their houses, in company with the native preachers. At Ullase, however, they had received bad advice. The people there had dissuaded them from receiving this new religion, so that on my arrival I found them unsettled and disposed to wait to see what others did.

"In the evening of the day I visited the muchee parah, at Mautekomra. Some hearers listened with deep interest, but the worldly-wise among them were disposed to wait till the people of other villages should consent."

MADRAS.—In the providence of God, in the year 1847, a Baptist church was formed in this important presidency, consisting of soldiers of H.M. 84th. By the liberality of an officer of the regiment a large sum was placed at the disposal of the Committee to procure a pastor, and to support him on his arrival in India. The Rev. T. C. Page accepted the office, and has been labouring up to the present moment with very considerable success. During a portion of the time which has elapsed, the pastor was chiefly supported by the above fund, and on its becoming exhausted he depended on the voluntary contributions of the members of the church and others. The removal of the regiment to Burmah greatly lessened the number of the members of the church; but, through divine grace, others, from among the resident Europeans and East Indians, have been brought within the fold. Gradually the work has assumed the form of a mission to promote the spiritual welfare of Europeans and their descendants in India. From a paper lately issued by the church we take the following account of the nature of the work in progress, and the means by which it is carried on.

"The district occupied at Madras is that which is commonly known by the name of New Town, where a large number of East

Indians reside, and where a place of worship has been obtained in which the gospel is regularly preached.

"The duties of the missionary engaged at this station are two-fold, those of an evangelist and those of a pastor. As an evangelist, he is engaged in preaching the gospel to the congregation regularly assembling in the chapel, and in visiting from house to house on a plan similar to that of the London City Mission. As a pastor, he takes the oversight of those Christians who are gathered into church fellowship by his ministry, and who desire him to sustain the pastoral relation towards them.

"The mission is not sustained by any organised society in England, but is wholly dependent on funds contributed in India, which have hitherto been derived from two sources, corresponding with the two branches of labour in which the missionary

is engaged, viz.—1st. The subscriptions of those who, being interested for themselves or their families in the missionary's services, contribute to his support as a pastor. 2nd. The contributions of those who, desiring to maintain the means of grace for their countrymen and the large and increasing East Indian community, aid in his support as an evangelist.

"It is hoped that these two classes of subscribers will together raise funds sufficient to enable the mission to be continued and extended, and that when old subscribers are removed by death or the frequent changes occurring in Indian society, others will be found to supply their place and maintain the work."

The long-continued ill health of Mrs. Page, and the consequent impracticability of her return to Madras, has at length compelled Mr. Page to relinquish his charge, and at a time when it has reached a point most encouraging and cheering. Years of arduous labour are now bearing their ripe fruit, when Divine Providence seems to beckon him away. Under these circumstances the church, with their pastor, have appealed to the Committee to provide for them another minister, and this the Committee are most anxious to do. They will be happy to receive an intimation from any ministerial brother who may feel disposed to undertake this important post of ministerial duty. It will be perceived that the pastor's duties are primarily with an English speaking population; but we may hope that his attention will not altogether be given to them. The natives will also have a portion of his regards.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Pinnock, F., July 26; Saker, A., July 21, 24, and 30.
CLARENCE, Diboll, J., July 27; Saker, A., July 1.
PORT ELIZABETH, Geard, J., and others, May 14.
ASIA—AGRA, Evans, T., July 27, Aug. 9; Gregson, J., July 26; Parsons, J., July 23.
ALIPORE, Pearce, Geo., July 16, Aug. 3.
BACKERGUNGE, Shoron and others, one letter, no date, received Sept. 20.
BENARES, Heinig, H., Aug. 6.
CALCUTTA, Lewis, C. B., July 10, 17, 19, and 23, Aug. 4; Mendes, L., and Chill, R. W., Aug. 9; Wenger, J., July 19, (*Telegram*) 20, and 23, Aug. 4 and 5.
CUTTWA, Williamson, J., July 14.

DACCA, Robinson, R., Aug. 3; Supper, F., July 26.
JESSORE, Sale, J., July 6.
MONGHER, Lawrence, J., July 12.
PATNA, Greiffe, E., July 28; Kalberer, L. F., June 25.
POONA, Cassidy, H. P., July 16.
SERAMPORE, Robinson, J., July 18; Sampson, W., July 15; Trafford, J., July 17.
AUSTRALIA—GEELONG, Board, G., July 15.
BAHAMAS—GRAND CAY, Rycroft, W. K., Aug. 12.
NASSAU, Davey, J., Aug. 12.
JAMAICA—BROWN'S TOWN, Clark, J., Aug. 9.
CALADAB, East, M., Aug. 20.
FOUR PATHS, Claydon, W., July 8.
TRINIDAD—PORT-OF-SPAIN, Gamble, W. H., July 10.

ACKNOWLEDGMENTS.

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Mr. W. H. Ellick, Oundle, for a box of books;
Mrs. E. H. Newman and Miss Clarke, Falmouth, for a case of magazines, &c.;
Miss Symmons, for a box of magazines and books;
The British and Foreign School Society, for copies of the Annual Report of the Society, for the *Missionaries*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

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