

# THE MISSIONARY HERALD.

## INDIA UNDER QUEEN VICTORIA.

WE cannot refrain from placing on record in the pages of the "Missionary Herald," the following passages from the Indian Proclamation of the Sovereign of "Great Britain and Ireland, and of the colonies and dependencies thereof in Europe, Asia, Africa, America, and Australasia." With the assumption of the direct administration of the empire of Hindustan by our gracious Queen, a new era commences in that magnificent realm. It is true that as yet no change has been made in the laws or the mode of government; but the proclamation enunciates principles of the highest value, especially in their bearing on the future progress of the kingdom of Christ. The paragraphs which directly concern the religious rights and mutual obligations of the Queen and her subjects are the following:—

"We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and these obligations, by the blessing of Almighty God, we shall faithfully fulfil.

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

"And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.

"When, by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

In these remarkable sentiments there are a few things worthy of note. 1. There is an entire absence of the usual phrases by which the Government of the East India Company was wont to specify its religious policy. No promise of "neutrality" is given, only to be broken whenever some native religious custom that stands opposed to the rights of humanity, or is offensive to public decency, is set aside. There is no pledge to preserve untouched "the laws of the Shastre and the Koran," as was enacted by the third Regulation of the Bengal Government in 1793. It cannot be said of this state paper, as was said, by the late Mr. St. George Tucker, of

the rule of the defunct company: "We have formally guaranteed to the people the maintenance of all rights exercised under their religion, laws, and established usages." There is nothing in the sentiments of the Queen to justify the language of a speaker in the great debates in the House of Commons in the year 1813, who stated, that "the Government was pledged to afford protection to the undisturbed exercise of the religion of the country," that it was contrary to the duty of protection "to obtrude upon the great body of the people, by means of printed works, exhortations involving an interference with their religious tenets." There is, throughout this remarkable document, a studious avoidance of terms which would hamper the future lawgivers of India, in effecting those changes which the progress of intelligence and good government may demand.

2. For the first time in the history of the British occupation of India, a distinct allusion is made to that religion which is the faith of its ruler. Obligations founded on Christian duty are at length recognised. By the "blessing of Almighty God," the Queen hopes to fulfil, "faithfully and conscientiously," her common obligations to all her subjects. She relies on the "truth of Christianity," and gratefully finds solace in its doctrines. "By the blessing of Providence" she hopes to foster industry, and to administer the government for the benefit of all her people. She breathes an earnest prayer to the "God of all power" to grant her and her officers "strength to carry out" her wishes for the people's good. Never before have such sentiments proceeded from the British rulers of Hindustan. Whatever desire the East India Company may have felt and expressed for the well-being of their subjects, never did they permit themselves to be betrayed into an expression of their faith in Christianity, or their dependence upon God for strength to discharge the arduous duties which the government of that vast empire imposed upon them. In this respect we receive the language of the Queen with gratitude. It might indeed have been warmer in tone, and more explicit in its reference to the religion of the only Saviour of men. But even as it is, this royal edict stands in marked and refreshing contrast to the proclamations which the Indian authorities have published in past days. We rejoice in the salutary and auspicious change.

3. Perfect liberty of conscience and of worship is assured to the people of India. None are to be favoured, none "molested or disquieted by reason of their religious faith or observances." Equal and impartial protection is promised to all. Emphatically does the sovereign disclaim all right or desire to impose Christianity upon her people, and in this she only expresses the common sentiment of every evangelical Christian community in Britain. Protesting, as missionaries and their supporters have often had to do, against the opposition and discouragement their labours have received, and the direct maintenance of idolatry and Mohammedan imposture by the English Government, they have never desired more, than "equal and impartial protection for all classes alike." It has been the dishonourable trick of the advocates of the "traditional policy," which, in practical working, was a perpetual patronage of idolatry, to represent the friends of Christian missions as desirous of the compulsory imposition of Christianity on the Hindus. Nothing can be further from their wish. That which the Queen declares to be the principle of her future government, is the precise desire of every Christian and of every missionary. It is our hope that, in the administration of the Indian government, Christians as well as Hindus and Mussulmans will for

the future enjoy the "equal and impartial protection" so long denied them by the servants of the East India Company.

We could, however, have wished that the "interference with religious belief or worship," from which the Queen commands all in authority under her to "abstain," had been more clearly defined. Beyond doubt, men of the school of Lord Ellenborough and Sir George Clarke, or the authors of the despatch of 1847, will endeavour to interpret the language as a prohibition, forbidding the servants of the Queen, both civil and military, to promote the cause of Christ. Any attempt to impose such a condition on the sovereign's officers we are sure will fail. The Havelocks, Lawrences, Montgomerys, and others, by whose Christian devotedness and prowess India has been recovered for the British Crown, are not men to endure or to be trammelled with this degrading tie. In their *official* character they will doubtless abstain from all "interference" with the religious beliefs of Hindustan, and will be among the most strenuous denouncers of the impolicy and sin of any attempt to "impose" their convictions on the people over whom they rule. But they will undoubtedly claim the right of every British citizen to foster and support, in his private capacity, the religion he conscientiously receives. They will not be satisfied with *less* than the liberty which is the right of every Hindu amlah, of every Mohammedan darogah, to build a sanctuary for his god and to encourage the spread of his faith. The terms of this proclamation are not to be interpreted by the policy of a political party, the fears of a Court of Directors, or the hostility of adversaries to the faith of Christ. This important state paper is the enunciation of the policy of the monarch of a great empire, and not that of a clique or party. Its declarations must be understood in accordance with the principles which rule in all parts of the Queen's dominions,—and those principles embrace perfect freedom of conscience and action, for the rulers as well as for the ruled, for the officers of Government as well as for those over whom they exert authority. The Queen disclaims for herself all right and desire to impose her convictions on her subjects, and she can require no more from those whom she delegates to the exercise of her power.

4. The principles of this proclamation are fatal to the institution of caste, so far as its observance interferes with the administration of justice, or the tenure of office under the crown. The sovereign cannot set aside, if she would, those social distinctions which regulate the relations of different classes of society. But before the law, and in employment in public duties, she can, and has the right to enforce the utmost impartiality. Equal justice is the birth-right of all classes, and fitness is the sole qualification for official employment. In these matters our sovereign simply enunciates the principles of the English monarchy.

On the whole we accept this important proclamation with thankfulness and gratitude to God. It is a long step in advance of the past, and ushers in, we trust, a period of peace, progress, and prosperity for our Indian empire. We would urge on all our readers to join in the devout prayer of its close, to make the welfare of India a frequent subject of supplication, to implore for our beloved Queen all needful grace for the mighty task before her, and finally, to cry to God for the speedy conversion of the people to the cross of Christ, through the instructions of godly men. Thence will undoubtedly proceed that "prosperity which will be our strength," that "contentment" which will issue in our "security," and that "gratitude" which will be "our best reward," in the government of the empire of Hindustan by Queen Victoria.

## MEMOIR OF THE LATE MRS. YATES.

BY THE REV. JAMES HOBY, D.D.

MRS. MARTHA HODSON YATES, widow of the late Rev. William Yates, D.D., of Calcutta, departed this life on Friday, Nov. 12th, 1858. She had recently returned from India for the fourth time. The climate of Bengal suited her constitution so much better than that of her native land, that she decided, in 1856, to bid a final farewell to England, intending to finish her days in the East. The alarm produced by the Sepoy revolt, however, so affected her enfeebled frame that she resolved rather to encounter the severity of an English winter than to remain in an Indian home.

On the voyage a terrific storm threatened to be as fatal as the mutinous outbreak, and from the effects of it Mrs. Yates never entirely recovered. She was therefore ill prepared for the severe cold which set in so early; and after only two days' illness she fell asleep in Jesus. Her end was peace. She repeatedly said, "I am happy," "very happy," "quite happy," and quoted the verse,

"Why was I made to hear his voice," &c.

She listened with calm satisfaction to a reference made by a friend to the death-bed scene of her first beloved husband, Mr. Pearce, when Sujaatali stood by him and said, in the native tongue, "Fear not, fear not, the Lord is standing by thee"—this thought afforded the same satisfaction as that which the dying man of God felt when a smile spread over his countenance and he once more opened his closing eyes to look upon the Mohammedan convert! It was beautiful to watch the last moments of the voyage of life, when, after the tossings of the recent tempest on a stormy sea, she glided so calmly into the celestial haven.

Mrs. Yates was the last of that band of brothers and sisters known as "*The Calcutta Union of Baptist Missionaries.*" None were ever associated for a nobler purpose, and no voluntary brotherhood was ever more nobly sustained. All the brethren of the Union, and their wives, contributed to the signal success of the great enterprise of giving, through the press, the Word of God to the millions of Hindustan; and, as its design and aim was attained, they were in succession called home to their rest and reward: the last of their number was just spared to the very day in which it was determined to relinquish the establishment they founded for this end.

The maiden name of Mrs. Yates was Blakemore; she was one of a highly respectable and esteemed family in Birmingham, who belonged to the congregation in Cannon Street, then under the pastoral care of the Rev. Samuel Pearce. His son William married Miss Martha Blakemore before he left England as a missionary to Bengal in 1817. Having resided a short time at Serampore, they removed to Calcutta, and there consecrated themselves to the service of Christ.

Mr. and Mrs. Pearce returned to England in 1837, and during their stay of nearly three years the successful effort was made to obtain ten additional missionaries, and a native chapel at Intally. After only five months from their landing in Calcutta, Mrs. Pearce was a widow. In 1841 she was united to her late husband's friend and fellow-labourer, Dr. Yates, and was thus enabled, pursuant to the advice of the dying

Pearce, to "stay in the mission and do what good you can." She was again a widow in 1845, when Dr. Yates was removed by death, and committed to the waves in the centre of the Red Sea. With his daughters she visited England, in 1848, and with them returned to India in August, 1850. After a residence of about three years she decided to make England her final home, but the severe climate of her native land induced her to alter that decision, and she returned to Calcutta, for the fourth time, in 1856.

Those who knew Mrs. Yates only during these short intervals, can form but an imperfect idea of what she was at the outset of her career. She used occasionally to refer to the experience and habits of a *forty years'* residence among the natives of India! Forty years ago she was the happy and active wife of him who was honoured to originate the great missionary printing establishment of Calcutta, often called the "Clarendon" of India! After his decease she was united in matrimony with the learned man whose literary labours supplied so much to employ that press; but in the earlier period of their history and amidst numerous trials, she herself was enabled to contribute much to the domestic well-being of the Union, as one family compact, by her own effective labours in a school for young ladies, kept by herself and her missionary sisters.

It was to the young ladies of that school Mr. Pearce delivered his printed address on the subject of native female education, by means of schools for native girls, probably the very first address on this important topic; it was in 1819. This work has progressed but slowly, yet the day will come when woman shall be raised from present ignorance and degradation in India! It is conceivable that even ere long some one of India's daughters, bright in intelligence, shall be raised up to narrate the history of her sex. Gifted with poetic genius, as well as enlightened by the Holy Ghost, she may describe the dark history of the past, and the means by which her Hindu sisters and herself have been elevated to that happiness which then shall be attained. Among the loved and honoured names of the British women whose holy sympathies and devoted labours shall then be extolled, as having achieved the blessed triumph, that of the deceased Christian lady will receive special mention. It may not indeed be strictly true that with her originated the happy thought of schools for the education of native heathen girls, but it would be difficult to prove that the project existed in any mind earlier than hers. Wherever the heaven-born idea first existed, it is certain that, in the early and active days of her missionary life, it may be said of her, who spent nearly forty years in India with this thought living in her heart, that she and her associates in the work did what they could.

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#### BRIEF NOTICE OF THE LATE REV. WILLIAM HENRY DENHAM, OF SERAMPORE.

ANOTHER missionary has gone to his rest. A few short months ago we commended him to our Master's care and blessing. But in His infinite wisdom He has seen fit to remove our esteemed brother, when just treading the threshold of the land to whose evangelisation he had devoted

the best energies of his life. The mission has lost, in Mr. Denham, a devoted servant, and the youth of India an able and most efficient instructor.

Mr. Denham was left an orphan in the first year of his life, his father, an officer in the East India Company's service, with the entire crew and all the passengers of the ship "Ocean," finding a watery grave in the mighty deep between China and Bencoolen, in the year 1809. Weak in health, his mother removed with him to the west of England; but so soon as sufficiently strong he was placed under the vigilant inspection of Father Michael Ellis, of Lartington, in the north of England. He was educated in the principles of the Church of Rome; but even under these circumstances he was conscious of yearnings for immortality. As a child he exhibited a religious disposition, and was struck with the incongruity which existed between his religious instructions and the gaieties he was encouraged to share. He could not reconcile attendance at mass and vespers on the Sabbath afternoon, with the card-playing and gross worldly amusements which filled up the later hours of the holy day.

Such thoughts as these the child dared not cherish. To think was sinful. The idea of heresy, and the known antipathy of friends, debarred the free exercise of thought. By degrees the superstitious tales, the frightful judgments which were said to follow heresy, and the conviction that out of the pale of the Church of Rome there was no salvation, overpowered the lurking suspicions of his mind, and, at the age of fifteen, Mr. Denham's scruples were neutralised, and he was prepared to enter without reluctance into every gay scene which the metropolis afforded, whither he was now removed.

When about the age of eighteen or nineteen, Mr. Denham formed the acquaintance of a person whose mind was deeply tinctured with infidelity. "As a Romanist," says Mr. Denham, when referring some years afterward to this period of his life, "I was defenceless. His bitter sarcasms filled me with the deepest emotion. My total ignorance of Scripture rendered me incapable of reply. Was Christianity, was the Bible upon which it was founded, a delusion? I was, emphatically, 'without God, without Christ, without hope in the world!' What was I to do? To read the Scriptures, I dared not. To meet his arguments, I could not. In this state of mind I remained and settled down in infidelity."

Mr. Denham, nevertheless, maintained his usual attendance on Romish worship. Having no religious principle, he was not prepared to make a stand for his new creed, or rather unbelief. In this state of mind he remained till the year 1830. The manner in which a change of heart was effected he relates in the following manner:—"A friend who was much interested in my welfare begged me to accompany him to the chapel of which he was a member, (Rowland Hill's). A stranger preached. His text was Acts ix. 11, 'Behold he prayeth!' I was struck with the mode of worship, and the solemnity of the discourse. I felt that I had never prayed; but I smiled with inward contempt when I was pointed to a simple reliance upon a Saviour. *I felt convinced I was wrong.* I felt if his doctrine was in accordance with the Bible, and it was true, *I must be lost!* Rosary trammels and prescribed confessions had lost their hold upon my mind. I determined to procure a Bible, and to give the book a prayerful and impartial reading. In about four months I had read its contents nearly. This course God blessed to my conversion." At this time Mr. Denham was twenty-one years of age.

Some nine or ten years were now employed by Mr. Denham as the

principal of a school in the vicinity of Kennington, during which time he made a religious profession, and was baptized. About the year 1840, circumstances led him to Faversham, in Kent, where he became the pastor of a Baptist church, raised through the blessing of God by his labours. This office he sustained till his departure for India early in the year 1844.

These thirteen years were years of diligent study, which richly prepared his mind for his future engagements in Hindustan. He had acquired a knowledge of Hebrew, Chaldee, Syriac, Latin, and Greek, and was not unacquainted with Rabbinical lore. Theoretical and systematic theology also engaged his attention, and a considerable course of reading had been pursued in philosophy and history, and whatever may be deemed necessary to the general exegesis of the Bible.

In July, 1843, the question of devoting himself to a missionary life was brought before the mind of Mr. Denham. He took up the matter in a spirit of humility and prayer. "Should the judgment of the brethren," he said, "and the providence of God seem to suggest the propriety of my removal from the humble sphere and affectionate charge over which I am now placed, I will willingly, cheerfully, and devotedly dedicate my days, in Jesus's name, to the heathen." Again, he said, "No home claim could receive countenance from me for a moment; but the cry of those 'whose sorrows are multiplied' (Psa. xvi. 4) is thrilling, their danger imminent, and to their help I am willing to consecrate myself."

With mutual affection and sorrow Mr. Denham parted from the church at Faversham, and in the spirit of a true servant of Christ set sail for India, in the month of February, 1844. The affecting and impressive service at Blandford Street Chapel, when he was set apart for the missionary's life, is yet remembered with deep emotion. His friend, the Rev. J. B. Bowes, preceded him to the rest of God; but had the happiness of renewing Christian intercourse on Mr. Denham's return to this country in 1856.

On arriving at his destination Mr. Denham became the colleague of the Rev. G. Pearce, at Intally. The Intally Benevolent Institution was soon raised in numbers and efficiency by Mr. Denham's exertions. But the decease of the Rev. J. Mack, on the 30th April, 1845, led to his removal to Serampore. In August of that year, Mr. Denham commenced his life's work at that "ancient station," as he called it. With intense interest he entered on the work of repairing the college, of reconstituting the mission, of spreading the gospel in the villages around, and carrying on English services both in the Mission chapel and the Danish church. Aided by the liberality of Mr. Marshman it was his happiness to see his labours crowned with success: the college buildings were put into a state of substantial repair, the school was enlarged, and in due time he obtained the help of a highly qualified colleague in the Rev. J. Trafford. In the pastorate of the mixed native and English church he was assisted by the Rev. J. Robinson.

Failing health, with that of his beloved wife and family, led him to seek the invigorating climate of his native land, in the year 1856. We need not recount the labours in which he engaged on his return. The interest he awakened in the spiritual welfare of India will not soon be forgotten by those who listened to his fervid and earnest appeals, or were privileged with his society in private life. In the month of September of last year he set forth again on his errand of mercy, leaving his family to rejoin him at a later period. But that reunion must now take place in

heaven. In Egypt disease assailed him. At Aden the symptoms were worse. Before reaching Galle some improvement took place; but he was recommended to go on shore, with the hope of recovery, and then after a few weeks delay, proceed to Calcutta. Amid the kindest Christian attentions of the Wesleyan missionary, the Rev. J. Rippon, and the Rev. J. Clarke, the Presbyterian chaplain of the station, the complaint finally obtained the mastery, and he was borne to his lamented grave, but where he would have wished to be, in a heathen land. The letter written by Mr. Rippon to his mourning widow, which she has kindly placed at our disposal, will best convey the circumstances of the closing scene:—

*“ Point de Galle, Ceylon, 30th October, 1858.*

“ Dear Madam,—It is my painful duty to announce to you the death of the Rev W. H. Denham, who expired at this place, on Monday last, 25th October. He first began to feel unwell whilst passing through Egypt, and when at Aden, or thereabouts, he was seized with acute dysentery, and was so seriously ill on the passage from that place to Galle, that, by the advice of Dr. Mackinnon, of the Madras service, he was landed here on the 21st instant. Dr. Ewart, of the Scotch Free Church Mission, Calcutta, who was one of his fellow-passengers and a personal friend, was exceedingly kind to him during his affliction, and the passengers of the “*Simla*” subscribed £58 to defray his expenses at Galle. Accommodation was secured for him at the “*Lighthouse*” Hotel, and Dr. Antonies, one of the most skilful doctors in Ceylon, was immediately called in, and watched over him with unremitting care. Dr. Ewart requested the Rev. Mr. Clarke, the Presbyterian chaplain, and myself to pay Mr. Denham all the attention in our power; and I need scarcely add that we did all we could to promote his comfort and cheer his mind in the trying circumstances in which he was placed. He lingered in great weakness from the Thursday to the Monday, but was comparatively free from pain, and was generally in full possession of his faculties. Throughout his affliction he conversed freely on religious subjects, and expressed his firm reliance on the Atonement, and his entire resignation to the will of his heavenly Father. His mind was filled with joy and peace in believing. When I first visited him I questioned him on these subjects, and he replied, ‘These things are not a question of to-day or to-morrow with me; it has been the great purpose of my life for many years to give my heart wholly to God, and now I have no new resolutions to form. I am *His* in life and death.’ On a subsequent occasion, when I alluded to these points, he said, ‘It is scarcely necessary for me to repeat my convictions on that subject.’ Some of his expressions were—‘They that sow in tears shall reap in joy.’ *I have sown in tears, and I shall reap in joy.* ‘For me to live is Christ, and to die is gain.’ About five o’clock on Monday afternoon he sent for Mr. Clarke and me, saying he was very ill. We found him rapidly sinking, and fully conscious of his approaching change, but in a very calm and peaceful state of mind. In answer to my inquiry as to whether he felt worse? he replied, ‘I am dying; but death has lost its sting.’ He delivered over to us his watch, pocket-book, &c., and requested us to take charge of his luggage; after which he spoke on various religious topics, and rejoiced in prospect of the resurrection of the just. He said, ‘In my pocket-book is a letter written to my wife in a season of great pain and anxiety; please to forward it to her.’ The letter is written in pencil on the leaves of the pocket-book, which I send by post with this. He also said, ‘Give my love to my poor, dear girls, and to my precious wife; and tell my boy that up to this very day—and mention the date—my constant prayer for him has been, that he may give his whole heart to God.’ After this he did not seem disposed for further conversation, but prayed aloud for a considerable time, expressing the strongest confidence in the Saviour. At ten o’clock he ceased to speak, and at eleven he calmly and peacefully expired. On the following day I committed his remains to the tomb, and he now rests in the Presbyterian burial-ground at this place, ‘in sure and certain hope of a joyful resurrection.’”



Thus, in the space of a few months, the Society has lost three of its missionary band. Where are the men to occupy their places? Who shall take up the laborious itinerant life of Mr. Parry? Who will follow as unweariedly as Mr. Thomas the highest interests of the people of Hindustan? Or who will succeed Mr. Denham in his devotedness and consecration to the salvation of the perishing heathen? Are the prayers of the churches withheld that so few come forward to occupy the posts of the fallen? Has the work of the Lord lost its attraction, and the cross its power to constrain? Earnestly do we press upon our rising ministry, upon our young pastors, and the instructed youth of the church, the pressing need of India for more evangelists, for devoted messengers of the gospel of peace.

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## FOREIGN INTELLIGENCE.

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### A VISIT TO DELHI AND MEERUT.

BY THE REV. JOHN GREGSON.

I HAD only just time to drop you a single line by the last mail after my return from Delhi. I now proceed to give the particulars of my visit there.

In reference to poor McKay, I am sorry I could gain no positive intelligence as to his fate. The native rumour is that given by Fatima, viz., that he formed one of a party who took refuge in Skinner's house, and perished after holding out two or three days. On going to inquire of the magistrate, he told me that he had no intelligence of McKay, not having heard his name mentioned; and on my relating the native rumour, he replied that he did not think any such occurrence had taken place in Col. Skinner's house; he had not heard the least rumour of the kind; but he said that a party of about thirteen had fled to the house of Mr. Aldwell, who is related to Col. Skinner, and whose house is situated in Durriagunge, not far from that occupied at the outbreak by Mr. McKay. This party held out two days, and resisted all the musketry and even cannon the rebels could bring to bear against them. The house, until very recently, when it was repaired, bore distinct marks of cannon shot. On the third day a messenger came to say that if they would give themselves up, the King would spare their lives and take care of them. Having no other resource they agreed, and directly after were treacherously taken to some bullock sheds and mercilessly slain. Their bodies were subsequently dragged into the river. Now it is very probable that poor McKay formed one of this party. Had he succeeded in reaching Skinner's house as stated, he would have been near the Cashmere Gate, out of the way of the mutineers, and might, one would think, have slipped out of the city, when he would have had the whole country open for escape. But as he is known to have lived a very retired and studious life, he would be little likely to know of the mutiny until the tumult reached his very door. He would then, no doubt, try to flee *from* the rebels, which would take him in the direction of Mr. Aldwell's house, and meeting with other fugitives, they might very naturally seek refuge there as a somewhat strong and commodious place. Native rumour has most distinctly associated Mr. McKay's name with the *party* whose destruction I have narrated. The only difference—of *house*—not being in my esteem of much importance. Here I imagine the matter must rest. Not one other word of intelligence could I glean, and the probabilities appear to me very strong that he died amongst this party.

I very much regret I could not meet with a relic of McKay's of any sort. I

went about the city and looked into many shops, but the city is almost deserted, and the shops contain no plunder whatever. Scarcely a book could I find, and the few I did meet with were new.

The intelligence I gained of Mrs. Thompson and her daughters, fully confirms Fatima's statement, and leaves scarcely a doubt in reference to their lamentable end. Fatima states she saw Mrs. T. and both her daughters lying dead in their own house on the day of the mutiny. In the compound belonging to the house was a long row of brick outhouses. These had partly fallen into decay. (I may mention that since the occupation of Delhi by our troops, Mrs. Thompson's house has been occupied as a hospital for English soldiers.) About two months ago, these outhouses were found to be much in the way, and it was resolved to remove some of them entirely, and to repair others. In taking away the ruins of one, amidst the débris and rubbish, were found *three complete FEMALE skeletons*. One still had the remnant of a gown clinging to it. *One skull* had been pierced by a musket ball, and the other two had received severe sabre cuts. The bones were carefully collected, and have been buried at the foot of a tree in the same compound. The spot I saw. I had this narrative from an apothecary belonging to the 3rd European Bengal Fusiliers, who himself saw the remains, and had them buried. It appears that on their success at Delhi, the rebel troops occupied Mrs. Thompson's house, and no doubt, finding the bodies offensive, had them dragged into one of the outhouses. This is exactly what they would be likely to do—just get them out of sight at the least possible expense of labour. This is all they would care for. Should a missionary shortly come to Delhi, I would suggest the removal of these remains to some more fitting locality, and the erection over them of a suitable tablet. It is very heartrending to contemplate the cruel un pitying death they met with. What can be more harrowing than the spectacle of this fierce horde of heartless ruffians, rushing into the house and butchering and hacking to death three helpless and inoffensive women, alike incapable and unwilling to offer resistance?

In reference to the chapel, it is registered, and will be given up to any one empowered by the Society to claim it. It is at present tenanted by an officer, and is in a tolerable state of repair, though evidently suffering from constitutional debility. The roof, especially, bears marks of infirmity and decay, and the whole building evidently needs thoroughly renewing.

I had fully intended to try the temper of the Delhi people by preaching to them, and I made an engagement with Hurra Lal for this purpose, but he did not come as appointed, and my stay was so short that I had not another opportunity. But from all I can learn it seems a thousand pities that you have not a man to send there at once. Hurra Lal writes me the people listen much more quietly and attentively than before the mutiny; and Mr. Medland, of Meerut, informs me that he has been visited by one or two youths formerly in the Delhi College, and also by several men from villages near Delhi. I need not say the immediate occupation by our Society of Delhi would give us a great advantage, and, if possible, ought to be done.

Whilst at Meerut I took an opportunity of visiting the village in the neighbourhood, where you have probably heard a very interesting movement towards Christianity has been made. This village is not more than three or four miles from Meerut. Many years ago, Mr. Fisher, then chaplain of Meerut, baptized a guru belonging to this village, a Kabir Panthi. This is a sect of Hindus whose leading peculiarities are utter aversion to idolatry and friendliness to all religious parties. When the mutiny broke out, this man went to a distance, but left his Testament and Christian books with some men of his own sect, of whom this village contains a large number. They read the books, were much interested and impressed, and came to Meerut to Mr. Medland for further instruction. Some ten or fifteen would walk over on the Sabbath to be present at public worship, and finally they begged earnestly that a catechist might be sent over to live amongst them and instruct them. They offered to build a house for him to live in. Their request was complied with, a catechist and his wife were sent over, and the villagers themselves worked at the house and built it with their own hands, though the material was found by

the Mission. A considerable number of women and children came to be instructed in reading and needlework, &c., and now a neat church has been erected for divine service. When I visited the village, about fifteen women and girls were collected in school, among whom were some two or three mothers with infants in their arms. There were also about ten boys. I was told that the usual number was considerably more than this. The catechist also stated that on the previous Sabbath about eighty were gathered together for public worship. The movement presents several features of deep interest:—its origin, reading God's Word; its extent, comprising, say, considerably upwards of 100 adults and children, in a village of from 500 to 1,000 inhabitants; its rapidity, all accomplished in a few months; and its influence, an awakening such desire for instruction, and leading to spontaneous and voluntary labour in the construction of a house for the catechist.

I am not prepared to say to what extent divine truth has really taken hold of the affections and the life of these people. No doubt much is gained when we have got people to renounce all false religions, and to receive with willing and impartial minds all the Christian instruction we are able to impart. All this is gained in the case before us. But from what I heard it would seem that the attachment of the people to the Christian faith is not very intelligent or strong, and already a cloud is hovering over this little Christian community, and whether it will disperse, or expend itself in destructive fury, we cannot at present tell.

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## HOSTILITY TO THE GOSPEL BY THE ZEMINDARS OF BENGAL.

THE spread of the gospel in the district of Backergunge continues to excite the opposition of the landholders. Our readers are well acquainted with the case of the Baropakhya Christians, who to this day have failed to obtain either justice in the courts of law, or compensation for the losses they sustained and the captivity they endured. It will be seen from the following communication from the Rev. J. C. Page, that the confession of Christ is still attended with persecution. His letter is dated August 30, 1858.

"On the whole, we are (in the churches) still making progress. We have baptized this year a very fair proportion of our hearers—some fifty-three (up to this date) in seven stations. As we baptize our hearers and bring them into the church, so we get new comers from the heathen and connect them with the body of our hearers. The "cause" grows monthly. It therefore continues to raise enemies, and the zemindars do not leave us alone. Only the other day a talookdar, who has lately given a talook in form to the notorious Ram Roton Roy, of Naryal in Jessore, some two months ago came down on our people of Indoukane. We have some ten families in this little place, and they are the ryots of a *howlahdar*, who holds the land under the talookdar. But they had offended this latter gentleman, in appealing to the authorities against his exacting from them several sums above and apart from their rent. They had also two of their members married, and the talookdar endeavoured by force to get from them a couple of marriage fees. He seized two of them, and ill-treated them, taking from them one rupee with which they were going to market. They petitioned the deputy magistrate, not so much about this ill-treatment as against the talookdar's determination to get from them somehow the *marriage fees* he had repeatedly required. But in doing this they only made matters worse. The talookdar, wishing to pay them off, and dispossess at the same time the howlahdar, recently went through the formalities of a case for arrears of rent against two of the Christians; he then got out a *pyada* (a constable) to realise the rent alleged to be due, kept this fellow at his kutcherry, and then, with some 40 or 50 *latyals*, pounced down on our people at Indoukane, looted four houses, and walked off with three of the principal men. Two of them he first bound and severely beat, and then handed them over to the *pyada* from the collectorate. On this, their friends of another village helped to make up just

double the sum required by the pyada, paid it down, released their brethren, and brought them in to me at Barisaul. There was no question as to the ill usage these poor fellows had undergone. One had marks and bruises all over his body, and could scarcely walk; the other had the skin almost torn off where cords had been tightened on his arms. I immediately took up the case, and begged the deputy magistrate to take this village on his way to his own station, and look strictly into the case. This he very kindly did. I was present throughout the investigation; and I hope some of the latyals and the bailiffs of the talookdar may meet with their deserts.

"In other places the landholders still strive to dispossess our people of their land, or to destroy their means of livelihood, and it requires increasing watchfulness to prevent their succeeding. In the village of Koligaon—north of this, and on the borders of Fureedpore—we have a small Christian community. These people, besides possessing a few fields, have, for ten years past, to my certain knowledge, had possession, with their Hindu neighbours, of certain fisheries which have yielded more than the rice crops by a great deal. Hence the Koligaon people always managed to keep themselves from debt, and always refrained from begging, helping their own sick, and looking after their own chapel, &c. But, here again, Ram Roton Roy (of whom Mr. Underhill no doubt will be able to tell you a tale or two) came in. He claims a few beegahs of land in the neighbourhood—he gets a decree ordering possession; he next complains that defendants oppose the carrying out of the decree and have retained armed men to resist possession; he consequently obtains the help of the police, and with this police, well chosen and well fed, he takes possession of *many hundreds of acres of land to which he has no more right than I have*; he closes the fisheries, and drives out all the fishermen, and thus completely, for the time being (that is, till dispossessed and compelled to disgorge by a long expensive process in the civil courts), ousts the zemindars of Koligaon, and beggars all their ryots, our people among the number. Our brethren Robinson and Supper, of Dacca, to whom I wrote on the subject, have generously helped the Koligaon Christians to procure larger nets, &c., to enable them to fish in rivers which even Roton Baboo has not the face to claim; and I am going to try what the "great" Baboo himself can be got to do! All the zemindars of the place are with me. Nay; they want to give me or the native preacher of Koligaon the management of their whole estates, if we will but fight the Baboo in the courts; yet these too were

our enemies till we resisted and got the better of them!

"Again, at Madra, in the west, we had an affair which has cost me a great deal of trouble and some money too. Indeed, I am obliged to turn downright attorney for these people. Two of our Christians there were some months ago being dispossessed of their fields by their talookdar. They went to sow these fields one morning in April last, but were driven off by some Hindus and Mohammedans sent out by the talookdar. In the afternoon, they returned with a few of their brethren in order to get through the sowing in a few hours, as the law gives the crop to him who sows it, irrespective of any other claim; but they were met by a greater number, beaten off, and pursued to the house of one of the Christians who lived near these lands. Here the Hindus and Mohammedans attempted to carry everything by assault. The Christians defended themselves; and though they gained the day, it was not before two of their number, and one of the Hindus, were wounded. I happened to be nearing the village, when the wounded men were being sent in to Barisaul by the police. The darogah followed me the next day, held an investigation, got 150 rupees from the talookdar (the talookdar told me this himself with deep regret!), and sent in a report to the effect that the Christians were the aggressors; and that forty-three of their number had fought with five or six of their Hindu neighbours, and the above was the result! We disallowed the darogah's investigation, and had the case tried *ab initio* by the deputy magistrate. Still the darogah and talookdar managed to get some nineteen false witnesses to swear they had seen twenty, thirty, forty, fifty, Christians all armed in this affray; and they were so exceedingly sharp as to be able to mention the names of all they saw! Thus we were involved in one large body, and naturally enough; for the heathen outnumber us, know by name and feature every Christian, and can tell a lie oftener and much more willingly than they would speak the truth. This case is still dragging its slow length along; and how it will end I know not. It seems to be a very sage opinion among our magistrates, that if men on two sides are wounded, there must have been a *mutual affray*. So they become prosecutors on behalf of government and punish all sides! They can hardly understand that in defending my property or my person such a result is likely to occur.

"There are other matters, too, of a like sort to which I might refer, all tending to show the hostility we have still to encounter on all hands. But, verily, blessed be God that the heathen do oppose us! I want them not to love us. Suffice it that the authori-

ties are not against us. Zemindars will be our enemies, *unless indeed Christian men become zemindars*. And yet why should not this be? What is to prevent many a Christian man who has more money than he knows what to do with, laying out his money at veritable good interest by purchasing a zemindary, and then showing forth the beauty of Christianity by a course of justice, and honesty, and clemency, in all his dealings with the ryot? On this subject I must write to you fully, some day.

“Withal, though tried, we are not cast

down. God, for Jesus's sake, has pardoned, helped, and in some degree prospered us. To Him be praise! To that dear Redeemer, through whom comes every blessing, be also praise!

“I do not for my part dislike *storms*, if God only in mercy grant grace to face and get through them. A *stagnant tank* is just a — stink! But a river, boisterous, tossed by tempest, though it rush to a sea of destruction, may still be stemmed, while it contains much that is pure and good.”

The missionary obviously cannot be indifferent to the social well-being of the people who are exposed to these oppressive proceedings for Christ's sake. It is easy to say that it forms no part of the missionary's duty to trouble himself about the zemindary and other social questions, and that they are beyond his duty and capacity. Painful incidents and facts like those recorded above, make him too well and thoroughly acquainted with the working of a system, which has left the ryot of Bengal at the mercy of a class that has obtained unenviable notoriety for its tyranny and lawlessness: while to withhold the disclosure or to refrain from expressing the condemnation such proceedings deserve, would be to neglect the duties which humanity imposes, and of which Christianity so peculiarly demands the discharge.

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## NOTES AND INCIDENTS.

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**MISCHIEF OF HINDU MARRIAGE CUSTOMS.**—The “Bangalore Herald” gives another instance of the baneful effect of the Hindu marriage customs. A young native employed in one of the Government treasuries was seized with cholera and died. His wife, a girl of some ten or twelve years of age, was thus made a widow, and unable, of course, to marry again. The anticipation of the solitary life she would then be compelled to live, so preyed upon the child's mind, and upon that of her mother, that both drowned themselves in a neighbouring tank. This is but one instance out of thousands that are happening every week. Indeed, so common an occurrence scarcely deserves mention, but that some persons gravely argue that one of the causes of the rebellion was the recent marriage law, by which the marriage of widows is rendered valid in law.

**A NATIVE CHRISTIAN COLONY IN NORTHERN INDIA.**—In the Dehra Doon is a colony of native Christians. It consists of sixty-six individuals who, persecuted at Mirzapore, were settled by a benevolent Englishman on some land in the Dhoon. They arrived in February, 1818, and have already eighty bigahs cleared and prepared for rice. Double that extent will be cleared for the next crop, and from the end of this year the Christians will be able to support themselves. They have a schoolmaster, and shortly a catechist will permanently be located among them. They have also commenced the cultivation of tea and coffee. The children will be taught different trades, and the colony thus rendered a nucleus of civilisation for the Dhoon.—*Friend of India*.

**CHRISTIANITY AND THE GOVERNMENT OF PEGU.**—In Pegu, the great want is population to occupy the fertile plains of the delta of the Irrawaddy. Major Phayre's measures for obtaining immigrants are wise. His great resource is to attract the Karens. The wild tribes which stretch far over the eastern border of Burmah

appear to have been strangely moved by the position of their brethren in Pegu. They have demanded Christianity and English protection. Fortunately Major Phayre, the commissioner of Pegu, is not attached to the doctrine of neutrality, which means really encouragement to idolatry and hostility to the gospel. He does not consider Christianity in itself a disqualification for office, and has actually employed Karen Christians as envoys. San Qualah, an ordained preacher, with six assistants, have been settled among the wild Karens of the Poug-Long Hills, and have been welcomed both as civilisers and evangelists by the people. They have thoroughly succeeded. The efforts of these teachers soon attained an importance and celebrity that engaged the attention of the remotest tribes. The Yaings, dwelling in the mountain fortresses of the further ranges of the Poug-Long, have presented an appeal to the Government agent to be admitted into the community of Christians, and earnestly requested that a teacher should be sent to reside with and instruct them.—*Friend of India.*

**THE PROCLAMATION A HINDU WOULD DESIRE FOR INDIA.**—The occasion should be one which shall establish a new ceremony, custom, or observance, binding without the aid of penal sanctions on all natives of India, and periodical in its operation. The Hindu, in his daily worship, invokes blessings for all those he loves. His sons, his family, even his dependents, are duly remembered in the daily prayers he puts forth in obedience to a rigid practice, not at all more ceremonial than obligatory. Why should he not be commanded by the forthcoming edict to include in his future prayers the name of the reigning sovereign and his progeny? The Mohammedan, too, makes his daily prayers, and the form he adopts admits of a similar modification. Why should he not be made to do it? No Asiatic statesman would have allowed this opportunity to pass without imprinting on the daily habits of the people he came to govern an enduring mark of the new condition in which they were placed.—*Hindu Patriot.*

**ROMAN CATHOLIC ZEAL.**—Some years ago, the subject of China's conversion came up, and was much discussed, both by Protestants and Roman Catholics. At that time we were informed by the late Mr. Abeel, an American Missionary to China, that one hundred young Popish priests sent a letter to the Propaganda Society, each signing his name with blood drawn from his own veins, earnestly desiring to be sent as Missionaries to that country. Of Francis Xavier it is said: "Weak and frail as he was, from the days of Paul of Tarsus to our own, the annals of mankind exhibit no other example of a soul borne upward so triumphantly through distress and danger in all their most appalling aspects. He battled with hunger, and thirst, and nakedness, and assassination, and pursued his message of love with even increasing ardour amidst the wildest war of the contending elements. When, on one occasion, reminded of the perils to which he was about to expose himself by a mission to the barbarous islands of the Eastern Archipelago, he replied, 'If these lands had scented woods and mines of gold, Christians would find courage to go there, nor would all the perils of the world prevent them. They are dastardly and alarmed because there is nothing to be gained but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honour to which such a sinner as I am may not aspire; but this, I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul.'" This is a sublime heroism. Wondrous Xavier! whatever were thy errors, it would be the dregs of bigotry not to admire thy martyr-zeal.—*Rev. J. A. James.*

**THE BAPTIST MISSION IN JAMAICA.**—Among other visits paid with the view of making myself better acquainted with the sentiments of the peasantry, I stopped on two occasions at the principal Baptist Stations, in St. James, Mount Carey, near the Montpelier's, and Salter's Hill, on the road to Maroon Town, the ministers

in charge of which had previously requested me to receive addresses from their assembled congregations. I availed myself of the opportunity. . . . . Whatever may have been the case in past times, the advice now given by the Baptist ministers to their flocks is sound enough, and I should be very sorry to see the decline of their influence over them, perceiving, as I do, that no other would replace it, and that, if left to themselves, in remote localities, the people must inevitably retrograde. As a member of the Church of England, I, of course, should prefer to see the spread of her communion; but supposing it for a moment possible for her ministers to acquire that influence over the Negro which the traditions of the past, no less than the zealous solicitude of the present, confer on these missionaries, it would obviously be utterly impracticable for the rector or the curates of a parish containing some 300 square miles, to leave the localities to which their duties tie them down, for the purpose of following these settlers in the wilderness, and urging them to the erection of chapels and schools, as the Baptists invariably do. That their teaching has, on the whole, been productive of great good, is now, I think, all but universally admitted; and I am bound to state that I found their congregations well-dressed and orderly, and with every appearance of being, as I believe they are, the most civilised portion of the emancipated population. —*Despatch of Governor Sir H. Barkly, May, 1854.*

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## HOME PROCEEDINGS.

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WE have the pleasure to announce that, by the good providence of God, the Rev. R. Williams and Mrs. Williams safely arrived in Calcutta on the evening of the 23rd September, "in health and safety." The voyage occupied ninety days from Gravesend, and was on the whole a very pleasant one. The society of pious friends, and public services on the Sabbath, both among the passengers and the soldiers on board, afforded much interesting occupation. After a few days' stay in Calcutta, Mr. Williams proceeded to Allahabad, where it is proposed that he should stay for a short time, and report to the Committee on the propriety of re-occupying that important city as a missionary station.

The Rev. James Smith and his family have also arrived safely in Melbourne, Australia. With his accustomed activity and energy, Mr. Smith had already commenced to give a series of lectures on India, which were largely attended, and the best results were anticipated in deepening the interest of our friends in the India Mission.

## SPECIAL PRAYER FOR INDIA.

WE would earnestly entreat our friends to make the welfare of India the subject of their supplications at the first missionary prayer meeting for the year. The direct government of India by the Queen, inaugurating a new era in the history of that great country, the spiritual destitution of its myriads of inhabitants, the restoration of order, the calming of the passions which strife and war have let loose, the need of holy men of God to proclaim the Gospel of peace, the increase of Christian devotedness in the native Christian community, and of zeal and liberality in the work of the Lord at home, are suitable and urgent matters on which to unite in supplication at the throne of grace. The promises of God and the prophecies of holy writ encourage us to draw near with one accord to the footstool of our Father in Heaven.

We are happy to announce that a special devotional service will be held in the Lower Room, Exeter Hall, at twelve o'clock, on Monday, January 3rd, to implore the outpouring of the Holy Spirit on the missionary labours of all sections of the Christian Church in the East. This is a united meeting of the friends of all the great missionary societies in the metropolis. Tickets of admission can be had at the various mission offices in London.

## THE MISSIONARY HERALD.

It will be perceived that the present number contains a greater variety of missionary intelligence than usual. As announced in previous issues, the contributions and acknowledgments will be found on the cover of the edition of the Herald, which is published separately from the pages of the Magazine, at the price of *One Penny*. It can be obtained through every bookseller in town and country.

## QUARTERLY MISSIONARY HERALD.

On the 1st of February will be ready for issue, in an attractive form, under this title, a paper of eight pages, small 8vo., for the use of Auxiliaries and Associations, for gratuitous distribution among subscribers of one penny a week, and upwards. It will contain an interesting selection of missionary narratives, incidents of missionary life, and other matter calculated to awaken and sustain a missionary spirit. As it will be issued direct from the Mission House, we shall be happy to receive at an early period a notification from Secretaries of Auxiliaries and Associations the number they are likely to want.

## JUVENILE MISSIONARY HERALD.

With the opening of a New Year arrives a favourable opportunity for extending the circulation of this valuable and interesting Juvenile Magazine. It is written and edited by one of the best of living writers for the young, and we trust that our warm-hearted friends among the teachers of Sunday Schools will do their best to attract the attention of their scholars to its pages, always adorned with pictures, and filled with missionary narratives and facts. There will be some changes this year, and considerable improvements, and we hope a vigorous effort will be made to increase its circulation.

## 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 have been sent out in due course, and we trust that even a larger amount will be realised this year.

## WALAYAT ALL.

Copies of this very interesting and affecting narrative continue on sale, and can be had at the Mission House, or through the publishers, Messrs. Pewtress and Co., price One Penny. It is a very attractive and suitable reward book for the season.

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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 Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay Beran, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.