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THE LANGUAGES OF INDIA.

At the period when missionary labours first commenced in Hindustan the languages of the country were but little known. The Tamil, in Southern India, had been acquired by the Danish missionaries, by whom the Bible was translated and printed in 1727, being the first of the Indian languages in which the word of God had been given. From the Serampore missionaries the learned world learnt that very numerous dialects and tongues were spoken by the people of Hindustan, and by them efforts were first put forth to ascertain their extent and character. So early as 1804 they had resolved upon giving the Scriptures in seven of the chief languages of the country, and a commencement had been made with the Bengali, Urdu, Oriya, and Mahratta. The value of the Sanscrit as the classic language of India, and the fountain whence the vernaculars of Northern India had been drawn, was quickly perceived, and Dr. Carey immediately set himself the task of mastering its intricacies and of preparing a translation of the Scriptures. This translation became to a considerable extent the model and foundation of the numerous versions which rapidly succeeded each other.

It remained, however, for modern research to arrange the numerous dialects and languages of the country, and by philological considerations to determine the value, origin, and affinities of the very numerous forms of speech with which India abounds. Results of the greatest interest have been attained, and no inconsiderable amount of light has been thrown upon the early history of the many populations which inhabit its plains and mountain fastnesses.

Our pages are not a suitable place to enter upon disquisitions which, however important to the philologist, have no immediate bearing on missionary operations. We propose only to give the most recent conclusions to which the grammatical study of Indian languages has conducted learned men, for the better comprehension by our readers of the great enterprise the Church of Christ has undertaken in India, as well as to place before them additional motives for exertion, when they see how much has already been done to plant the gospel in this heathen land.

The languages of India may be divided into three great classes:—

1. The languages spoken by the hill tribes, and supposed aborigines;
2. The languages akin to the Tamil;
3. The languages akin to the Hindi.

This classification we adopt from the "Descriptive Ethnology" of Dr. Latham, the most recent writer on the subject.

1. *The languages spoken by the hill tribes and supposed aborigines.*—In many parts of India the missionaries encounter large bodies of people, usually despised and treated as outcasts by the settled cultivators of the soil, who speak in tongues which at present are not found to assimilate

with either of the two great families which divide the population of Hindustan. At least fifty tribes have been enumerated. They are met with in the lower ranges of the Himalayas, amid the passes and valleys of the Vindhya range, on the sides of the Neilgherries, and on the skirts of towns and villages, where they live on the worst of food and perform the most menial offices. These tribes are known under the names of Koles, Domes, Dungas, Gonds, Khonds, Santhals, Khassias, Lepchas, &c., in Northern India; Araans, Todar, Kotar, Kodaza, &c., in Southern India. In religion they are either pagans or imperfect Hindus; while in some parts of the hilly countries there are traces that at an unknown period the form of worship known in Europe as Druidical must have prevailed, but whether it was the early faith of these tribes it is impossible to say. The most numerous of these people are the Kols or Coles, who inhabit Gondwana and the hills of the Vindhyan range, and are estimated to number from three to eight millions of souls. Their language seems to have no affinity either with the Tamil or the Hindi; but very little has yet been done in the way of analysis. Their chief languages are the Santhal, Mundair, Urien, and the Hariya. A remarkable work of grace has, however, begun among the Coles of Chota Nagpur through the exertions of the Rev. E. Schatz and his colleagues. Some attempts to evangelise the Santhals have been made by the American Baptist missionaries of Balasore; the Khonds have met with attention from our General Baptist brethren in Orissa; and at Bhaugulpore the Church Mission has endeavoured to reach the mountain tribes near that missionary station. A very interesting visit was paid some years ago to this people, from Monghyr, by the Rev. A. Leslie, and only the deadly nature of the jungles in which they dwell prevented the continuance of his Christian efforts, which promised to bear much fruit could they have been persisted in. A portion of the New Testament has been printed in the Santhal language, and also in that of the Lepchas and Khassias of the Himalaya mountains.

2. *Languages akin to the Tamil.*—We are indebted to Dr. Caldwell, a missionary of the Propagation Society, for our chief knowledge of this very important class of Indian languages. By him they are called Dravidian. The idioms comprehended under this title constitute the vernacular speech of the majority of the people of Southern India. With the exception of Orissa, and the districts in which the Gujarathi and the Marathi are spoken, the whole country south of the Nerbudda river is peopled with the different branches of one and the same race, speaking different dialects of the same language. But traces of the language are met with in some tribes inhabiting the Rajmahal hills. Also at the mouth of the Indus there is found a remnant of a people called Brahui, who appear to have a close relationship to the inhabitants of the south. Here and there throughout the valley of the Ganges there are met a few indications, that at some unknown pre-historic period, members of the Dravidian race lived on its banks. Probably 33,000,000 of people speak the Tamil language and its allied tongues. The Tamil race now consists of four chief divisions:—1, the Tamil; 2, the Telugu; 3, the Canarese; 4, the Malayalim. There are, however, five other small tribes, embracing probably 650,000 people, who speak rude and uncultivated dialects of the common original tongue. The most cultivated of these languages is the Tamil, but the Telugu is spoken by a larger number of people. A reference to the map will show the extent of country over which Tamil is spoken. It has displaced the Singhalese in Jaffna, the northern part of Ceylon. The coolies, who cultivate the coffee plantations of that

oriental paradise, are Tamils. They are the domestic servants of Europeans throughout Southern India, and are by no means unwilling to emigrate, being found in considerable numbers on the coast of Burmah, in Singapore, and in the island of Mauritius. The Telugu ranks next in point of antiquity and copiousness; but for euphony claims the first place among the Dravidian tongues. The Telugu was called *Gentoo* by the English at the beginning of the century. It is spoken chiefly on the eastern coast, and prevails inland as far as the Maratha country and Mysore. The other dialects are spoken by considerably fewer people, and are further separated in idiom from the Tamil, the representative of this family of tongues. Although all these languages are more or less characterised by the employment of Sanscrit words, they are fundamentally allied with those of the great Scythian nations of Central Asia, and have an unquestionable affinity to the speech of the Ugrian Finns of Northern Europe. There are some grounds for believing that the original religion of the Tamil races was similar to the demon worship of the Scythian races, before it was displaced by the Brahminism of Northern India.* With the immigration of the Brahmins came the use of the Sanscrit language in religious writings, and the introduction of Sanscrit words and forms of speech into the vernacular. At one time some form of Buddhism seems to have prevailed; but this has wholly disappeared with the rise and prevalence, since the seventh and eighth centuries, of the worship of Siva and Vishnu. The Tamil possesses a few works of high literary interest, too often disfigured by the "repulsive grossness which beslimes all Hindu compositions."

The gospel has very successfully been preached among these nations by various missionary societies. Upwards of ninety thousand persons profess Christianity. Into all the chief languages the Bible has been translated: by the Danish missionaries into Tamil, in 1726; by the Serampore missionaries into Telugu, in 1806; into Canarese, in 1809; by the Church missionaries into Malayalim, in 1829. These versions have since undergone revision and many changes; but the great population of Southern India can now read the wonderful works of God, "every man in his own tongue." The Tamil language, however, seems likely ere long entirely to supersede the Malayalim.

3. *Languages akin to the Hindi.*—These constitute that great class of forms of speech which are derived from the Sanscrit, and are spoken by nearly one hundred and fifty millions of the inhabitants of Hindustan. These languages stand in contrast to all the Tamil dialects. The Sanscrit tongues are inflectional in their parts of speech; the Tamil are agglutinate. The Sanscrit languages are the vernaculars of the great Aryan people, immigrants into India from Persia and Afghanistan, and the conquerors of the indigenous races whom they found dwelling on the shores of the Sutlege, the Jumna, and the Ganges. By degrees their conquests spread over the whole of Northern India; their religion was received by the conquered populations, and then extended, as we have seen, to the region beyond the Nerbudda. But who were the people they displaced? Some have said the Tamil races of Southern India; others that race, the

* Dr. Caldwell says that there are no equivalents for the words "graven image" or "idol" in the Dravidian languages. "Both word and thing are foreign to primitive Tamil usages and habits of thought, and were introduced into the Tamil country by the Brahmin with the Puranic system of religion and the worship of idols."—*Dravidian Comparative Grammar*, p. 33.

remnants of which exists in the mountainous regions of the north and south. There is, however, reason to suppose that the Tamils had been dwellers beyond the Viudhyan range for many years before the Aryan tribes entered on their career of conquest. Indeed, the Tamils may have been driven out by the races whom the Aryans found occupying the plains of Hindustan. These races are probably the people referred to in Sanscrit writings by opprobrious names, such as Mlechas, Dasyus, Rakshas, giants, demons, and the like, and who are spoken of as overpowered by the valour of the children of the sun and moon. Certain it is that the Sanscrit languages bear some evidence of the influence of a people speaking another tongue; and even the mythology of the Brahmins is not without some token of the existence of previous forms of belief.

The Sanscrit is closely allied to the Lithuanic and other forms of European speech. The chief dialects at present spoken in India, are—1, Hindi; 2, Cashmiri; 3, Gujarathi; 4, Bengali; 5, Oriya; 6, Mahratti. The Pali, in which the sacred books of Ceylon are written, is a dead form of the Sanscrit. Sanscrit itself has long ceased to be spoken. Of the six living languages given above, “the Cashmiri, Gujarathi, and the Oriya, are spoken not only over the smallest areas, but by the fewest individuals; the largest areas being those of the Marathi and Hindi, the largest mass of speakers being those of the Bengali language.”* There are other dialects spoken in Sind, the Punjab, the Konkan, Marwar, and other places; but they are all allied to the Hindi, and generally may be said to be Sanscrit, more or less decomposed and mixed with foreign elements. The Assamese appears to be a form of Bengali.

The Bengali New Testament was published in 1801, by Dr. Carey, the whole Bible followed in 1807. The Sanscrit New Testament was completed in 1809, and the entire Scriptures finished in 1818. From the Serampore Press came, in 1818, the Bible in Hindi; the Marathi New Testament in 1811; the Gujarathi in 1813; the Oriya in 1809; the Cashmiri in 1820; besides other versions in many of the local dialects of Northern Hindustan. These versions have since been greatly improved, and our missionaries are continually and particularly engaged in perfecting the Bengali, the Urdu, the Hindi, and the Sanscrit; thus providing the Word of God for upwards of one hundred millions of the people of India. About sixteen thousand persons profess to be the followers of Christ amongst these great populations, the result of missionary labour during the present century.

4. The Mohammedan conquerers brought with them into India their language. Persian became the language of the courts of law, the palace, and the camp. In large cities, where the Moslem influence was more predominant than it ever was in the country, as in Lucknow, Delhi, Agra, Allahabad, Patna, and Dacca, Persian nearly displaced the vernaculars, and where this was but partially effected it became much mixed with the ordinary tongue. This mixture of Hindi with Persian finally became the Hindustani or Urdu, the amount of Hindi varying with the population, according as it is more or less Mohammedan. “The Urdu is essentially Hindi,” says Latham, “but it comprises more Persian and more Arabic words than any of the true vernaculars. It is written, moreover, in Arabic characters.” The formation of this new tongue was greatly

* Latham, vol. ii., p. 297.

facilitated by the study of the Koran, and the introduction of Mohammedan law. It is spoken more or less throughout Northern India, and but partially in the peninsula, and there only in the districts under native Mohammedan rule. It is chiefly the language of Moslem cities. Go into the country and the people understand their own vernacular only.

The Rev. H. Martyn finished his translation of the New Testament into Urdu in 1803, and it was issued from the Serampore Press in 1815. The entire Bible, begun by the Rev. J. Thomason in 1819, was completed by the London missionaries in 1842. Meanwhile, both the Serampore and Calcutta missionaries had issued the New Testament in Urdu, and Dr. Yates's version still continues to be regarded as an excellent one.

5. Some mention should be made of the Singhalese language. Learned men have not yet decided its true relation, either with the Tamil or Hindi class of languages. The sacred language of Ceylon is the Pali, a form of the Sanscrit, and "the Elu, or High Singhalese, the classical form of the existing vernacular, is manifestly allied to Sanscrit." The Singhalese people resemble the Aryan race rather than the Tamilian; while, in the rude and barbarous tribes of the Veddahs and Rodiyas, and in the prevalence of demonolatry in the island, we may find traces of a population which inhabited the country before the entrance of the present race or the establishment of the religion of Buddha.

The four gospels were translated into Singhalese during the reign of the Dutch, and printed in 1739, and the entire New Testament in 1783. A new translation was completed and printed in 1817. A Mr. Tolfrey was the chief translator; but he was much aided by Mr. Chater, of the Baptist Mission, and Mr. Armour, of the Wesleyan Mission. The Old Testament was then proceeded with, and the first edition was issued in 1823. Upwards of thirteen thousand persons are said to be connected with the missionary bodies labouring in this island.

The gospel has made some progress among all these races, and the servants of Christ, by their acquisition of the languages of the people and the translation of the Word of God into their many tongues, have laid the foundation for yet greater and more rapid progress in years to come. The difficult preparatory steps have been taken, and with such results as to leave no doubt on any mind that the gospel of Christ is the power of God unto salvation to the Hindu as well as to the European; to the miserable outcasts and Pariah tribes of Hindustan as well as to the savage clans of the Southern sea.*

FOREIGN INTELLIGENCE.

THE EAST.

CALCUTTA.—The decease of our highly esteemed brother, the Rev. James Thomas, has rendered necessary some changes in the arrangements for carrying on the work of the Lord. Mr. Thomas was for several years the pastor of the Lall Bazar Church, a church composed of Europeans, Anglo-Indians, and

* For the blocks from which is taken the coloured map that adorns this number, we are indebted to the Secretaries of the Church Missionary Society.

natives, and founded by the brethren of Serampore at an early period of their labours. The church has unanimously chosen the Rev. J. Sale, our missionary in Jessore, as their future pastor, and to this arrangement the Committee have given their cordial sanction. Mr. Sale will accordingly remove into Calcutta, and his place will have to be filled by one of the new missionaries preparing to go out this year.

The administration of the affairs of the Press has been undertaken by the Rev. C. B. Lewis, for which, both by training and acquirements, he is admirably qualified. In his hands, the Committee are confident the Press will lose none of its reputation for typographical excellence, while the printing of the Scriptures, and every description of missionary work, will be carried on with equal if not increased ardour.

Mr. Joseph Gregson, with his companions of voyage, Mrs. Jno. Gregson, and Mrs. Sampson, arrived in safety in Calcutta on the 11th Decem^{ber}. The voyage was unusually long, but health was enjoyed throughout, and many opportunities were afforded our young brother to conduct Divine service on board, and to seek to benefit the souls of his fellow-passengers. Mr. Gregson expected to start for his station at Monghyr in about a fortnight.

HOWRAH.—Amidst much sickness Mr. Kerry has been enabled to carry on his work at this station. The attendance at the English service has very much increased, though the congregation is subject to continual change from removals and death. One young man was about to be reunited with the church, and there were existing many signs of earnestness and increasing spirituality. A young man, formerly a Mussulman, but for some years a professed Christian, has been baptized. When a boy he was a scholar in the school at Dinagepore, under the late Mr. Smylie. An additional native preacher has been employed, who has been trained in the Theological Class, under Mr. Pearce, for three years. His name is Gobindo, and his parents are Christians living at Serampore. Mr. Kerry feels much satisfaction in being able to take his part in all the labours of the native brethren and the church.

ALIPORE.—In the following brief note Mr. Pearce has given to us several interesting pieces of information. The reference to the employment of our native brethren is a very pleasing evidence of the improvement in the spirit of the Indian Government. Mr. Pearce's letter is dated November 8, 1858:—

"The young men of the class have all reached their several destinations, and six or seven of them are already engaged permanently as preachers. Two of them on leaving, married two of the girls of Miss Packer's school, and one of these has since found employment at Dinagepore as a schoolmistress. She has thus begun early to dispense the benefits imparted to her at Alipore. I think I have not told you before that I have had, since the spring of the year, a morning service in English for the benefit of the soldiers, and latterly sailors, who are stationed near the jail to guard it. The Government have formed what they term a Naval Brigade, consisting of sailors enlisted from the merchant ships in port. These are all trained as soldiers, but retain their sailor's dress. They are a fine body of men, and seem to endure the climate better than the soldiers. We have eighty of these men at Alipore, and about forty of them attend the English service with me at seven o'clock. I have had much pleasure in these morning labours, and I hope good is doing. Lewis and Wenger have agreed to carry it on during my absence. The

soldiers were constantly changed, but the sailors are fixed. This renders labour for their benefit more hopeful. As a good many others from the neighbourhood have attended, I have hope that if this service continues we may form here a little English church in time.

"I cannot prolong this letter much, but I may say that the proclamation of the Queen's sovereignty seems to have diffused universal satisfaction among her countrymen, while the natives have received it here in a very hopeful manner. The Proclamation itself has given very general satisfaction. One paragraph might have been different, but the public spirit is against it, and it will prove innoxious.

"I hope, therefore, better times are dawning, and that the Lord is about to grant us manifest tokens of his favour. A respectable native, who has long been a secret disciple, like Nicodemus, promises to come next Lord's day for baptism. I am not quite sure he will, but hope he will. You will be interested to learn that the late pastor at Intally, Shem Chunder, has been appointed a *Deputy Collector* and

Magistrate, by Mr. Halliday. Native Christians will soon become increasingly in request. Oh, that they were better prepared by education to meet the demand for them! We must do more for their education—their English education. If we do, instead of being the tail, they will soon become the head among their countrymen. What can be done? Do think about it. Let there be an English school at each of

our stations for *Christian* boys. Not for the missionary to drudge there in, but only to keep it going. The change of government will give a tenfold impulse to the learning of the English language, and our people should be prepared for the future. There is not a doubt that English will soon become the language of the courts. It must be so, as things move on.

JESSORE.—The fears entertained of the appearance of the rebels in this district of Bengal, in the early part of last year, were removed by the presence of some English sailors sent from Calcutta for the purpose. It would, moreover, appear, that there does not exist any deep hostility to the English rule. The natives are able to see that their chief oppressors are men of their own nation—the petty officials and the zemindars, who everywhere use the power with which they have been intrusted for their own selfish advantage. The indigo planters may be perfectly just, but their native servants will not forego their perquisites, nor diminish their unrighteous gains. “The Bengalis well know,” says Mr. Sale, “that the worst and most heartless of their oppressors are their own countrymen. I am quite sure that the gospel of Christ, and that alone, is the only real cure for the woes of India. Nevertheless, a good and efficient police, the cleansing our courts of their vile cabals of lawyers, and the simplification of the procedure, so as to give the poor cheap and speedy justice, and those other measures for which the missionaries have petitioned, would do much to relieve the suffering poor, and to establish our Government in the hearts of the people.” With regard to the work of the Lord, the state of feeling among the people betokens increased earnestness of attention. Two Hindu families about the middle of the year joined the mission. The new converts under Mr. Anderson’s care were making satisfactory progress in knowledge, and his hopes are sanguine that they will become useful helpers in the mission.

PATNA.—Although the loyalty of the people of this important city has throughout the mutiny been very doubtful, no recent disturbances have occurred. The missionaries, Mr. Kalberer and Mr. Greiff, have deemed it best to occupy the mission-house at Bankipore, although Mr. Kalberer’s house in the city has been retained for occupation as soon as it can be inhabited with safety. Rebel sepoys are occasionally caught in Patna, and the Jugdespore mutineers at one time approached within thirty miles of it. Mr. Kalberer gives us the following startling facts in reference to the causes of the mutiny. The time referred to was early in 1857:—

“At Rauegunje I fell in with the 65th Regiment N. I. That regiment was in a very excited state. I spoke to them when they came where I was preaching, but they opposed me in the fiercest manner. At first I could not understand what they meant by being so angry, till they told me that Government intended to make them Christians, and that Lord Canning came with this purpose. He had taken an oath at home to make all the Sepoys Christians by putting cow’s fat and pig’s lard into the cartridges. Numbers of them told me that they would fight against it, and give their last drop of blood. Some of the older ones told me that their young fellows are just like wild beasts, and that there is no doubt they would strike one down at any time. Having got now to the secret, I knew how to act with these men. I argued with them

from day to day on the folly of such ideas, and pointed out to them what true Christianity is. At last numbers came to the conclusion, that to become a Christian one must become a Faqir. I said, Yes, every day a beggar at the gate of heaven. After some days I advised the officers of the regiment to represent the state of the regiment to Government. These Sepoys became so partial to us, that they would do everything to pull our gares and carts over rivers, with my wife and children; from the bazaars they would send us fowls, milk, wood, and would frequently inquire into our wants.”

“That very regiment volunteered for China, and is now there. Amongst these people was the fear of being made Christians; as soon as they became acquainted with what true Christianity is, their fear

subsided. I found, also, that the annexation of Oude was not welcome, as, of course, it was not to any other Mohammedans. This I found to be the case in Calcutta and Gya and other places."

"The chief instruments in bringing about this mutiny have been the Mohammedans. As a proof I might mention some incidents I met with before the outbreak took place in Calcutta. When I was there a short time in 1857, the Mohammedans were very fierce, much worse than in Patna. There I got several hints that soon their time would come. This I generally treated with contempt, and told them that their time never would come in this land as long as they were Hindoos and Mohammedans. When I came up to Gya I found the Mohammedans there in the same state. I particularly recollect a young fellow telling me that in a very short time we should see; when an elderly man took him by the

arm, and went away with him. In Patna I found a Hindoo, an up-countryman, talking in that way; he told me that in three months we should be all turned out of the country, and so violent was he against us, that I told him that it appeared that he was going about the country to excite people to rebellion, and if he would not keep silent I would try to get him apprehended, when the others took him away. Now, from these incidents, it appears to my mind clear, that the followers of the false prophet were the chief instigators who brought about the revolt, and that the Hindoos followed them with various false reports; and seeing the land almost without any European troops, they found now the best time to do so; and I believe they would have succeeded had not the true Christians lifted up their voices to heaven, for indeed it would have been no difficult task to bring their plan to a successful issue."

These remarks from one intimately conversant with the language and habits of the people are of much value in pointing out some of the original sources of that great event which has so signalled the year 1857.

CUTWA.—After the decease of Mr. Parry, Mr. Williamson assumed charge of this station, and a short time afterwards visited it. He thus reports the incidents of his visit under date of July 14, 1858.

"On inquiry, I found there was no call for a meeting of the Church, there being no candidates for admission by baptism or otherwise, nor any cases requiring the exercise of discipline. On Lord's day, I preached in the morning, and administered the Lord's Supper in the afternoon. Congregations small, comprising, besides children, only five men and fourteen women. The number of native Christians here has been much reduced since Mr. Carey's death, many having left in search of employment. When the Parrys who are still here leave, the reduction will be still greater, at least four more. We had a monthly prayer meeting for the spread of the gospel on the following Monday, which was well attended. The schoolmaster, who was supported by the Society on a salary of 5rs. a month, had left for his native place, Jessore, a few days before I came, on account of not being

able to obtain scholars. The Christian children, both male and female, are at first taught partly by Miss Parry, and partly by one of the native preachers, who stays at home in the morning for the joint purpose of teaching and conducting public worship. Since I came here I have been going about with the native preachers to the bazaars of Cutwa, and neighbouring villages around. The people, chiefly Hindoos, hear well without making any reply, often expressing their assent to what is said. I have read the native preachers' journal for the last three months. They seem, from it, and from report, to be diligent in their work. Both of them are pretty good preachers, and steady well-behaved men, but appear to be deficient in what we want so much to see in them and others—more zeal and devotedness to the great cause in which they are engaged."

Mr. Williamson again visited Cutwa in the month of September, and spent the time in labours similar to those reported above.

AGRA.—During his residence in Agra, Mr. Parsons has continued diligently to labour at the revision of the New Testament in Hindi, which has now proceeded to the end of the Gospels. The early morning was devoted to preaching in the bazaars of the city, and at the ghauts of the Jumna, the rest of the day being spent in the revision. From a letter dated July 23rd, we extract the following particulars relative to the state of the mission:—

"The native Christians composing the Chitoura community are all, I think, in the service of Government in Agra or Futtygarh. In one of my letters I mentioned

that Bernard thought some of them would be happy to return to Chitoura when it was re-established, especially in case of brother Smith's return. But he has re-

peatedly said that it does not appear likely that they will, as their emoluments are so much greater than what they could possibly earn at their trade.

"Here, in Agra, some of them are living in the fort in quarters assigned to them by Government, and some are living in the out-houses of the Mission bungalow. But it will be necessary for them to remove from the out-houses when the mission house is repaired; and then, 'Is the Mission to charge itself with the duty of providing dwellings for them?' becomes a question for decision. On the one hand, if the Christians have to seek houses for themselves, either they will obtain some kind of dwelling from Government, or they will rent houses in the bazaars, and so be scattered here and there among the heathen. And it might be said that thus their children would be exposed to much evil by hearing and seeing heathen and immoral words and practices; and they, being thus scattered, could not be so regularly gathered for worship and instruction, or be under such strict supervision. And again, it may be said, that if the mission should provide dwellings, the Christians, being now in receipt of good salaries, might pay rent sufficient to cover the expense of repairs, at least. On the other hand, it may be urged, that the erection and charge of houses for native Christians is a sad burden on a missionary's time, and involves cares very foreign from his special work, the distractions of which it would be by all means well for him to escape, unless some important end be gained by his enduring them.

"Bernard has got the two bungalows at Chitoura and the chapel roofed in; brethren Gregson and Evans went over the other day to see them.

"Bernard is taking charge of the Chitoura people here in Agra. They assemble in the Purtapura chapel for worship, and we have sometimes a congregation of fifty persons, inclusive of children, but the numbers vary very much. Thakoor Das remains at Chitoura, and goes out preaching by himself, or with Bernard, when he goes over. The village work is that for which he is best fitted, and in which he feels most at home. It would be well for him to have a companion. But I know of no one suitable to employ as a native preacher; and it would seem better not to engage persons

in such a work, unless evidently qualified from above. The paucity of native helpers is no less distressing than that of European labourers, and no less calls for the earnest prayers of the churches to God, who alone can supply the deficiency by his grace.

"Chitoura, now that the community has removed to Agra, will be just a preaching station, with the advantage of being some fourteen miles nearer to the large towns or villages in the southern part of the Agra district, and to the districts beyond. Mr. Smith will be unfettered for preaching and itinerating, and will have a great multitude of people within reach from Chitoura.

"In our preaching to the natives, we continue to receive the same encouragement. We notice many more Mussalmans among our congregations in the city. As yet, however, they are very quiet, and only an instance or two has yet occurred of their arguing against us, as formerly. I expect they will gradually grow bolder. Several persons have come to us professing to wish to become Christians, but affording no proof of an intelligent appreciation of the subject. We might expect, from the altered conduct of Government towards native Christians, that many such cases will occur. We were amused at the straightforward avowal one man made of his object. He had previously been receiving instruction from the Church missionaries, and he said Mr. French had told him he would be prepared for baptism by another month's instruction. It is not likely this was at all a correct report of Mr. French's words; however, he said, 'Now instruct me a month longer, and then baptize me, and give me a certificate of baptism, and then I will go and get a living.' Doubtless this is a correct account of the motives of many who profess an interest in Christianity. I make it a first object to disabuse the minds of all who come, of any idea of temporal advantage, and, in consequence, there are few who visit me a second time. I see but little difference in the prospects of success on account of the mutiny, so far as the feelings and belief of the people go. There is the same belief in falsehood, there are the same old arguments, there is the same levity and insensibility. We depend, as ever, on the power of the Holy Spirit to convert."

BENARES.—Under date of August 6th, Mr. Heinig reports the following pleasing incidents:—

"Since about a month, almost daily, scholars of all ages come to me on their way home from the Government College, and inquire about Jesus Christ, his divinity, and how he is the Saviour; also from the

city, several come and make inquiry about Christianity; some of them read the gospel with much attention; frequently, when they have read Matthew as far as the 9th chapter to the 7th verse, there they stop—

the question which our Lord put to the Scribes puzzles them; and when they ask me about it, I generally make them read it over again, to the end of the 8th verse, and then I put the same question to them and make them think, and they soon come to the conclusion that *both* are difficult; upon which I show them the divinity and humanity of our Lord, which they fully admit; but then I make them reflect that such a Saviour we indeed need, who is a sinless human being, so that there may be

room in him to take upon himself our sins, and carry them away, &c.; all this, then, affords a great scope for discussion, and I am glad to add, that they leave me satisfied with the explanations. The attention of the people in the city to the preaching is also very remarkable, they listen now *really thoughtfully*; however, I will not be too sanguine in my expressions, but will hope on and pray on, and shall rejoice if I soon should see people come forward to embrace the gospel as those in Mulianah, near Meerut."

DINAGEPORE.—Mr. and Mrs. M'Kenna have suffered much from sickness, and by the direction of the medical officer of the station have gone down to Serampore. At present they are staying at Sewry, Birbhoom, and have found benefit from the change. Mr. M'Kenna thus reports the state of the mission at Dinagopore:—

"When I left Dinagopore, everything as regards the missionary native Christian community, appeared in a satisfactory state. It is true there is not that life and energy that could be desired (although there are one or two who make independent efforts to communicate the gospel to the heathen), but the moral tone of the mission is good; and when this can be said for any mission in India, it means a very great deal. Our girls' school, too (perhaps the most important part of a mission), though limited in numbers, in other respects is flourishing. On the whole, the young people, both in knowledge and good sense, are a vast improvement upon their seniors. One or two are waiting for baptism, and

are now undergoing a course of instruction preparatory to it; and one has recently been admitted to the church, of whom we hope well. Another of our lads, too, has been placed at Serampore, making the third from Dinagopore, at that institution, who are supported by their parents. One of our boys we recently lost by death; his last moments, as also the tenor of his short life, manifesting that fulness of faith in the Saviour's atonement which leaves no doubt as to his gain by the change from time to eternity. His death proved instrumental to the cause of Christ, in reclaiming a backslider, and also in the conversion of his mother."

COMILLAH.—Mr. Bion has furnished us with the following interesting account of his visit to this station, and of his labours while there. It is dated September 13, 1858:—

"In Comillah we have now a neat Christian village, and a chapel will, I hope, be finished on my next trip there in September. The Church appears to be getting on pretty well, and one or two European residents take much interest in them.

"There are a few candidates, who probably may be added to the Church on my next visit. Four or five members are still in the hills, but they have sent word that they would come over and settle down in Comillah after the harvest; so that by the end of this year the 'Kundal Church' becomes extinct, and will assume the name of Comillah Baptist Church.

"Radha Mohun, who is now with his family permanently settled there, gives me much cause for gratitude to God. He is just the man for them, and is much liked by them.

"During my stay in Comillah, I preached in the company of Joy Narayan, Ram Jiban II, and the Tipperah Bhissonath, daily, in the middle and both ends of that large bazaar. For the first two or three

days we had bitter disputes with Brahmins and Hindus, Deists and Mussalmans, but our audience increased daily; and on the Mussalman 'Bucker Eed' day, we had, from seven in the morning till noon, so many as 500 and 600 hearers.

"On many a Mussalman's face could be seen angry features, and one day one of them disputed for an hour very warmly and passionately. Another said: 'We will not now dispute with you, but wait till the Rajah from the West arrives, when Mohammedanism shall crush Christianity. Then you Feringhees will be all driven out of the land.' We replied: 'That it is not likely that we and our religion shall be uprooted from India; he had better dismiss his hopes of the Mussalman Rajah, for there will none come to this part of Bengal.'

"Each day my introduction to my address was a few sentences to the effect: 'That we were not Company's servants, get no pay either for ourselves nor for books from the Company, and that between the

Company and ourselves there was a great gulf, so that we never shall enter the Company's service, nor will they employ missionaries.' I can assure you this told on many of the hearers.

"On the Buckler Eed I preached boldly from Gal. i. 8, and fully exposed Mahomed as an impostor, whose doom is sealed. To my astonishment perfect silence prevailed throughout.

"Each successive day, as soon as I arrived at the one end of the bazaar, crowds came from all sides, walking along with me to the preaching spot, and then decently and orderly posted themselves before us. What was remarkable was that the people did not go and come, but stood still for three, and even on some days, for five hours to listen

to our preaching. One day a Muhajun said to our preachers when we had done: 'Alas! alas! The Padri Sahib seems to take all Comillah by storm; daily more people run after him; in this way we all must become Christians!' On my way up and down, we had less encouraging work. At Companyganj, an elderly Brahmin would not believe that we had no connection with the Company. He insisted before a crowd that we were its servants and paid for our work. He said: 'The more you can make Christians, the higher your salary from the Company will be, and this is the secret why you, every now and then, come this way and urge us so hard to believe in your Jesus Christ.'"

DACCA.—OUR readers will peruse with interest the following thoughtful remarks of Mr. Robinson, on the effects which the mutiny has produced, and its probable influence on the future evangelisation of the country. As Mr. Robinson was born in India, and is thoroughly master of the vernacular, his opinions are of much weight.

"To a careful observer, the cause of Christ here is not without signs of a triumph which may not be far off. Both Christianity on the one hand, and false religion on the other, seem to be gathering up their strength for a mighty conflict. Perhaps these signs would not be detected at first. Were you to accompany us to the bazars and the corners of the streets, you would think that the mutinies and war had not been heard of by the people. The Sepoys have been fighting for religion, and the people know it; indeed, the masses firmly believe that the Government did secretly design to Christianise the whole land; still their demeanour towards the Christian preacher has undergone no change—they listen with the same apparent apathy; they start the same absurd objections; they clamour as loudly as ever for the tracts and gospel. You would think that the convulsions that have rent their land would have led them to adopt a more decided attitude either for or against Christianity. But though the surface is unruffled, the waters below are in commotion. This is particularly the case among the Hindus; the Mohammedans have all along had a better understanding of the real origin of the rebellion. How do we ascertain that the native mind is thus unsettled? Let me tell you. The credulity of the people is astonishing. They believe, and are influenced by the most outrageous nonsense that any idle or mischievous fellow may like to invent. They believed, not long ago, that the reason why the price of rice had risen, was that the Government had bought up all the rice in the district, and had sent soldiers and sailors to Dacca

to cook it and compel them to eat it with a view to destroy their caste! Why are the people so ready to accept such nonsense? Because they are alarmed. They have no faith in the stability of Hinduism. The man who sits up at night expecting his house to be broken into, starts at the slightest sound, and thinks the robbers are coming. So it is with the Hindus. They are in great fear lest their religion should perish. They have hitherto unjustly suspected the Government of having some secret plan for destroying it; they feel that danger from some quarter is near, and are alarmed at every sound. And their fears are not altogether groundless. They have certainly wronged the Government by supposing that its authority would be used for the suppression of any of their abominations; still there is danger. The people are confounded. There has been war, say they, but the predictions of our sages have been falsified, and the Ferrughee is alive and still rules the land. What is to happen now? Can it be that our religion is a delusion from beginning to end, and that this Christianity must triumph after all? Is it possible that Jesus Christ after all is the true Saviour? I believe this to be a fair representation of the state of the native mind. The thoughtful among the people, many of whom we have long been acquainted with, are anxiously thoughtful; they are, to borrow a word from my native preacher, who has noticed the same thing, 'bewildered,' and listen with marked attention to the story of Jesus Christ. They fear to speak out on the subject from a vague apprehension that by so doing they may in some unaccountable way be precipitating the

threatened catastrophe, or bringing on themselves the displeasure of the Government.

"I have a Hindu, who is a candidate for baptism. He behaved like Nicodemus for some time, but he is resolved now to profess Christ.

"You will also be pleased to learn that a work has been going on among the men

of her Majesty's 19th Regiment stationed here. Three were baptized by me about a month ago, and I hope to baptize two more to-morrow. There are others with their faces Zionwards. I feel very anxious on their account, when I think that they may at any moment be called into the field, and encounter the messenger of death."

CEYLON.—COLOMBO DISTRICT.—The Gonawelle station has, for a time, been supplied by Whytoo Nadan and Mr. Allen, with the assistance of the deacons of the Pettah church. The little chapel at Hendelle is at length finished; the cost has been about £20, chiefly provided by friends on the spot and native aid. Grand Pass congregation has been supplied, since the removal of Mr. Rane-singhe to Kandy, by Mr. James Silva, of Matura, from whose labours in the chapel and streets of the town the best results may be hoped for. The school was temporarily closed by the removal of the schoolmaster elsewhere. The Pettah church was peacefully pursuing its way, and finding in the gifts of its members the spiritual instruction which the absence of Mr. Allen in the jungle prevented him from supplying. Earnestly does Mr. Allen urge the committee to furnish the mission with another missionary; but in the present dearth of men offering themselves this is at present impracticable. The repeated attacks of ill health to which Mr. Allen has been subject, gives this appeal still stronger force. "The work languishes," says our brother, "and I cannot help it. So long as I can hold my post I cannot desert it for a change of air, even for a time." Will not the Lord's people cry mightily to the Lord of the Harvest for more laborers?

KANDY.—Mr. Carter continues actively occupied in his revision of the Singhalese New Testament. "I have frequently," says Mr. Carter, "put a copy of our work into the hands of an intelligent, well-educated, and unprejudiced native, and requested him to sit down for half an hour and look it over. The result has invariably been that he has said, 'It is very plain, lucid, and easy to be understood.'" This result is gained generally by the absence of ancient and obsolete forms of the verbs, and its adaptation to the present use of the language. During a journey to Colombo in the pilgrimage season, Mr. Carter took occasion to distribute a large number of tracts, and to preach many short sermons to the numerous pilgrims on the roads.

AUSTRALIA.—Our esteemed missionary, the Rev. James Smith, arrived in Melbourne on the 25th September. Some severe weather was encountered on the voyage. Every facility was afforded him for holding religious services on board. So long as the weather permitted, two services were held every Sunday on the poop. During the cold and wet weather the congregation gathered in the saloon and also in the steerage. Lectures were also given in the week in the steerage by Mr. Smith and other passengers. The tracts given by the Religious Tract Society were very useful. Many missionary meetings and lectures were held in different towns of the colony, at Melbourne, Geelong, Ballarat, Forest Creek, Chintemaine, Kyneton, Brighton, &c., and the foundation laid for a wide-spread interest in the mission cause. We extract the following reference to one of these meetings from the *Christian Times*, a paper conducted by our esteemed friend, the Rev. James Taylor:—

"The first lecture at the Kyneton Athenæum was delivered on last Wednesday evening, by the Rev. Mr. Smith on the Mutiny in India. The lecturer has long been engaged as a missionary in India, and returns shortly to the scene of his former labours. It is impossible in a few words to do justice to the eloquent, interesting, and instructive manner in which the subject was treated. The attendance was numerous, and the lecturer was listened to

with that riveted attention which hesitates to interrupt an impressive narrative by useless applause. At the conclusion, however, upon the proposal of a vote of thanks to the lecturer, the audience rose and expressed their unanimous appreciation in an emphatic manner. The handsome contribution of £34 18s. 6d., on behalf of the Baptist Missionary Society, was produced by Mr. Smith's lecture."

Mr. and Mrs. Smith sailed in the *Conway* for Calcutta on the 13th Nov.

EUROPE.

FRANCE—MOBLAIX.—Since his return to his station, Mr. Jenkins has furnished us with the following interesting facts. His letter is dated November 4, 1818.

“Our congregation had met regularly every Sabbath morning during my absence, for public worship, which was done by reading a discourse out of the works of M. Napoleon Roussel, singing, and prayer. The French lady, who renounced the Church of Rome just at the time I left for England, continues firm in her decision, and grows in gospel knowledge and piety. She is different in some respects from our other converts. Having been brought up according to her station in life, she has read much, has seen the world and its varieties, but from her youth she had felt a certain dissatisfaction with Romanism, according to the light of reason, which guide drifted her considerably on the ground of rationalism, so as to tempt her strongly to deny the divinity of Christ, which is the case with not a few of the educated Catholics. She has now to combat this error on Scripture ground, and I trust she will be enabled to triumph fully over it by the grace of God. She feels the great need of possessing true religion, and attends our worship as often as she can, besides which, I have religious conversations with her. She meditates her Bible, and reads good and edifying books, such as “D’Aubigné’s History of the Reformation.” One of the teachers is gone to pass some time with her, at her own entreaty, and there are six persons who receive daily lessons. Moreover, there are a few again under serious convictions. The two last times I have been to see Mdle. —, I was invited to read and explain a portion of the gospel, with prayer, to the people working for her. This lady does great

good by her acts of charity to the sick and poor. There is a Catholic chapel by her house, and her property, which she very cordially offers me to preach the gospel in, and I expect it will be made use of in time for that purpose. The curé, as yet, has not dared persecute her as he did the other converts from Popery in this parish.

“I must tell you the interesting fact that I had last month to marry a French officer, who distinguished himself in the Crimea, and received the cross of the Legion d’Honneur and Queen Victoria’s medal. Moreover, as he was desirous of marrying a young woman without fortune, which the French Government does not allow, the Emperor gave 25,000 francs in favour of the young lady, in order to enable them to marry. Some months ago he bought a Bible, and was the means of selling two others to his fellow-officers. Having convictions in favour of Protestantism, and reasons to be displeased with the priest, he came and asked me to marry them, which I accordingly did. His witnesses were Catholic gentlemen, among whom were the Captain of the Gendarmerie, and two other officers. The Commissary of the Police and a few gendarmes were on duty, to see that no one should attempt to annoy us, and all passed off very quietly. This is a remarkable event. The married couple attend our worship regularly, take part in our singing, &c., and are much pleased with the change. They are persons of sincere religious sentiment. This officer is author of an interesting pamphlet on the Crimean War, in which he lauds the principles of the Peace Society.”

NOTES AND INCIDENTS.

BIBLE TRANSLATION SOCIETY.—The Secretary begs to acknowledge the receipt of £3 8s. 10d. from a friend in Cheltenham, who wishes it to be inserted as “Sabbath Offerings in the Family.” He also takes this occasion to intimate, that as the annual accounts are closed on the 31st March, friends having remittances of subscriptions or collections, will have the kindness to forward them before that day. The Committee have again voted the sum of £200 in aid of the translations of the Scriptures in India, making a total of £900 since April, 1858.

THE HOME WORK OF FOREIGN MISSIONS.—1. A Monthly Missionary Sermon by every Pastor; 2. A Missionary Periodical in every Family; 3. A stated Contribution from every Christian; 4. A Penny-a-week Collection in every Sabbath School; 5. The Missionary Concert of Prayer in every church. The system embracing these five things is simple, economical, practicable. It has been proved, and when universally adopted, the missions will have all the means needed to supply every want.—*American Missionary Magazine*.

THE QUEEN'S PROCLAMATION TRANSLATED.—It is to be deplored that the translations which have been made into the vernaculars of India, of the Queen's Proclamation, and which have circulated through the length and breadth of the land, are for the most part mere caricatures of the original, and not only fail to present its real meaning, but make representations directly contrary to its meaning—representations that virtually endorse the traditional policy which has been so dishonourable to our Christian character and our holy religion. The translations executed in the Hindustani of the North-west Provinces and the Bengali, have not reached this country, so far as we are aware; but those executed in the vernaculars of the south and west of India have come to hand, and been submitted to competent scholars, and pronounced to be highly censurable, as misrepresenting the meaning of her Majesty. The translation in Hindustani, issued by the Madras Government, we have ourselves carefully perused, and we are necessitated to declare that it wilfully perverts her Majesty's words, and its tendency is to deceive the Mussalmans for whom it has been written. In the paragraph on the religious question, the words used by her Majesty, "We disclaim alike the right and the desire to impose our convictions on any of our subjects," are thus rendered by the Government translator: "That her Majesty acknowledges that it is not her right, or wish, or desire, to turn the hearts of her subjects to her own convictions." And is it so, that her Majesty does not wish to turn the hearts of the Hindus to Christianity? Of course such is her desire, and her servants in India misrepresent her, to her own displeasing and to the dishonour of the faith.—*News of the Churches.*

THE QUEEN'S PROCLAMATION IN ORISSA.—One sentence arrests the attention of every reader. It is easy to translate and as easy to understand. It is that in which the Queen avows her firm reliance on the truth of Christianity. It is, I have reason to believe, distasteful to the respectable Hindus, and cannot be less so to the intolerant Mussalmans. There is also in this place an evident desire to interpret other clauses, so as to convey the idea that, though the Queen herself believes in Christianity, she does not desire her Indian subjects to do so; but it will not succeed. The avowal of the Queen is, however, very gratifying to our native Christians. I yesterday inquired of one of our young people whether he had read the Proclamation. "Yes," he said, "how excellent is that part about Christianity!" I inquired of another what he remembered of it. His answer was, that "the Queen said she firmly believed in Christianity; that she also told the rajahs and princes that if they were determined to fight with her, she would take care that they should be punished; but that she did not wish to fight." There are other parts of this important document that will give general satisfaction, such as her not wishing an extension of territory; her service being open to all races and creeds; her respect for the feelings of attachment with which the natives regard their ancestral lands; and the act of grace; but my belief is that no reader of the Proclamation will forget that the Queen has openly avowed herself a Christian.—*Rev. J. Buckley, Cuttack.*

CHRISTIAN POPULATION OF CEYLON.—Although Christianity comparatively has made considerably more progress in Ceylon than in Continental India, yet the mass of the people are still idolaters. The bulk of the Singhalese are Buddhists or demon-worshippers; the Tamils worship the Hindu idols; while the Moormen and Malays are Mohammedans. The few Parsees are fire-worshippers. The professors of Christianity of all classes are under 150,000. The Roman Catholics claim 150,000 adherents, but we should think this is far above the mark. We should think 100,000 nearer the number. They concede 40,000 to the Protestants, and we suspect this is beyond the utmost limit. Of the Europeans, including military, we suppose about one-half profess to be Episcopalians, say 1,250. The others may be about equally divided between the Roman Catholics and the Presbyterians, for be it remembered that a large proportion of the coffee planters are Scotch Presbyterians, while a good number of the soldiery are Roman Catholics. Of the 4,000 burghers on the other hand, we suppose that more than one-half belong to the Dutch Presbyterian Church, while a good many are Roman

Catholics, and a few are Wesleyans and Baptists. Of the 6,500 Europeans and burghers then, we may suppose that about 3,000 are Episcopalians, 2,250 Presbyterians, 900 Roman Catholics, and 450 Wesleyans and Baptists. Of the native adherents of Protestant missions, we have reliable statistics from which we gather that the natives attached to the various Protestant missions are about 24,400. Attached to the Church Mission are 7,800; Propagation Society, 3,000; Wesleyan Mission, 8,500; American Mission, 2,800; Baptist Mission, 2,000. The Americans are either Presbyterians or Congregationalists. Looking therefore at the above figures, it would appear that out of the 1,700,000 inhabitants of Ceylon, 130,000 profess Christianity, viz. :—

ROMAN CATHOLICS of all classes ...		100,000
PROTESTANTS do. viz. :		
Episcopalians	13,900	} 30,000
Presbyterians and Congregationalists ...	5,200	
Wesleyans	8,700	
Baptists	2,200	
	Total Christians	130,000

Of whom 2,500 are Europeans, 4,000 burghers, and the remaining 123,500 natives.—*Ceylon Observer*.

HOME PROCEEDINGS.

SCHOLARSHIPS FOR SERAMPORE COLLEGE.

A very kind friend of the mission has laid before us a proposal to found, at Serampore College, one or more scholarships, to be called respectively the Carey, Fuller, or Ryland Scholarships, as the case may be, for the education of native Christian young men for the ministry. He will contribute two or three ten-pounds for as many scholarships, if the plan be carried out. To facilitate his object, we may mention that from £80 to £100 will be a sufficient sum to invest in Indian securities for each scholarship. We shall be happy to give any information that may be required, and to be the medium of thus transmitting to posterity the names of men held in so much honour among the friends of the Baptist mission in India.

MISSIONARY HERALD.

It has been suggested several times that the *Herald* should be sent regularly by post, every month, to the pastors of all Baptist churches, for their use at the missionary prayer meetings. It is in the highest degree desirable that it should be in the hands of every pastor for the purpose specified. But every copy would cost the Society the postage of one penny, and the publishing price of the *Herald* being only one penny, the cost of it would thus be doubled. Now as every bookseller in the kingdom will supply our friends with it for one penny, we suggest that the Secretaries of the Auxiliaries order the *Herald* for their ministers at the booksellers, and deduct the one shilling a-year from their remittances, unless some kind friends should agree to supply their pastors gratuitously. In this way the Society would be saved at least one-half the expense of sending the *Herald* to the ministers of the contributing churches. If the suggestion of our kind friend were fully carried out, and *Heralds* sent every month to the pastor of each contributing Church, about a thousand monthly would be needed. The cost of the *Herald* and the postage together would be nearly £100 a-year. We are quite sure when our friends' eye passes over these lines the reason why we do not concur in the suggestion will be very obvious.

ANNUAL SERVICES.

These will commence on the 21st April, and continue over the 28th. The Annual Sermons will be preached by the Revs. J. H. Hinton, M.A., and J. P. Chown, of Bradford. At the annual meeting the Right Hon. the Earl of Carlisle will preside, and the following gentlemen have cordially consented to take part in the proceedings:— Rev. Charles Stovel; T. Morgan, our missionary at Howrah; W. M. Punshon, of the Wesleyan body; and J. Mullens, of Calcutta, missionary of the London Missionary Society.

Mr. and Mrs. East embarked for Jamaica on the 17th. Their visit to this country has proved most beneficial to their health; and the interests of the Calabar Institution, and the Jamaica Churches generally, have, we trust, been promoted by Mr. East's intercourse with the committee and with the friends in different parts of the country.

Our friends are aware that the state of affairs in Jamaica has engaged the anxious concern of the Committee. Several efforts have been made to secure an efficient deputation to visit the churches. This step has been urged upon the Committee repeatedly by the brethren in Jamaica. We have great pleasure, therefore, in stating that Mr. Underhill has complied with the request of the Committee to visit the West Indies, and no effort will be spared to get a suitable colleague to accompany him.

A public meeting (attended by Mr. Underhill, on his way to Scotland) was held at Liverpool, on the 23rd, in connection with the departure of Mr. and Mrs. Innes, for the West Coast of Africa. Their presence there will be a great advantage just now, as Mr. Diboll's health has been very much impaired of late.

Mr Morgan has finished his engagements in Wales and Ireland, and attended meetings at Biggleswade and its vicinity. Mr. Pottenger accompanies Mr. Underhill to Scotland. Mr. Crowe has been to Isleham, Dr. Hoby to Dunstable, and Mr. Trestrail to Chesham and Leicester. At the latter place the visit was on behalf of the Indian Special Fund, to which the friends there generously gave rather more than three hundred pounds!

NOMINATION LISTS.

In accordance with the practice established the last two years for the nomination of persons eligible for election on the Committee, at the ensuing General Meeting of the Society in April, the Secretaries will be happy to receive from any Member a list of names from which the Nomination List will be made. No letter can be received after the 31st of March.

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, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

The treasurers and secretaries of auxiliaries, and friends having monies to remit, will be pleased to bear in mind that *prompt* remittance is desirable, as the accounts for the year close on the 31st.