

# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1859.

THURSDAY, APRIL 21st.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. E. Steane, D.D., of Camberwell, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the Evening, at Kingsgate Chapel, Holborn, at seven o'clock. Sir S. M. Peto, Bart., is expected to take the Chair.

LORD'S DAY, APRIL 24TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 24th.

The afternoon services marked thus\* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young ...	... ..	Rev. W. Young
Battersea .....	Rev. J. Drew .....	Rev. I. M. Soule*	Rev. G. M'Michael
Blackheath, Dacre Park.....	Rev. J. E. Cracknell	...	Rev. J. E. Cracknell
Blandford Street .....	Rev. W. Walker...	... ..	Rev. W. Walker
Bloomsbury.....	Rev. W. Brock ...	Rev. S. G. Green, B.A.*	Rev. S. G. Green, B.A.
Bloomsbury Mission Hall ...	... ..	...	...
Bow .....	Rev. W. P. Balfern	...	Rev. W. P. Balfern
Brentford Park Chapel .....	Rev. J. W. Lance	...	Rev. T. Smith
Brixton Hill .....	Rev. N. Hayeroff, M.A.	...	Rev. N. Hayeroff, M.A.
Brompton, Onslow Chapel .	Rev. J. V. White- house	...	Rev. S. Manning
Camberwell .....	Rev. C. Stanford...	Rev. C. Vince*...	Rev. W. Chalmers
Chelsea, Paradise Chapel ...	Rev. W. E. Archer	... ..	Rev. W. E. Archer
Church Street, Blackfriars...	Rev. E. Edwards	... ..	Rev. W. Barker
Commercial St., Whitechapel	Rev. C. Stovel.....	Rev. C. Stovel* ...	Rev. T. Horton
Crayford .....	Rev. E. T. Gibson	... ..	Rev. E. T. Gibson
Dalston, Queen's Road .....	Rev. T. E. Fuller .	...	Rev. J. Acworth, LLD.
Deptford, Lower Road .....	Rev. D. Jennings .	Rev. J. W. Munns*	Rev. J. Stock
Deroushire Square .....	Rev. C. Bailhache	...	Rev. J. H. Hinton, M.A.
Drayton, West .....	Rev. A. G. Fuller .	...	Rev. J. W. Lance
Edmonton, Lower .....	Rev. T. A. Binns .	...	Rev. W. Robinson

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eldon Street (Welsh).....	Rev. J. Prichard...	... ..	Rev. J. Prichard
Greenwich, Lewisham Road	Rev. J. E. Dovey.	Rev. J. Russell*...	Rev. D. Jones
Hackney .....	Rev. T. F. Newman	... ..	Rev. W. G. Lewis, jun.
Do., Hampton Street .....	Rev. W. Barker ...	... ..	Rev. F. Wills
Hammersmith.....	Rev. A. A. Rees ...	Rev. J. Lecchman, LL.D.*	Rev. A. A. Rees
Hampstead, Holybush Hill .	Rev. W. Radburn		Rev. D. Jennings
Harlington .....	Rev. J. Cubitt.....	...	Rev. J. Cubitt
Harrow-on-the-Hill .....	Rev. D. Wallace...		Rev. D. Wallace
Hawley Road .....	Rev. B. C. Young	...	Rev. J. J. Brown
Henrietta Street .....	Mr. W. R. Vines .	... ..	Mr. W. R. Vines
Highgate .....	Rev. A. Waylaud .	... ..	Rev. A. Wayland
Islington, Cross Street .....	Rev. A. Rayleigh .	... ..	Rev. W. Walters
John Street, Bedford Row...	Hon. and Rev. B. W. Noel, M.A.	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street .	Rev. T. Attwood...	...	Rev. T. Attwood
Kensington, Hornton Street	Rev. S. Bird .....	...	Rev. I. Birt, B.A.
Keppel Street .....	Rev. S. Milner, April 17th	...	Rev. S. Milner, April 17th
Kingsgate Street.....	Rev. T. Lomas ...	... ..	Rev. J. Mursell
Lee .....	Rev. C. M. Birrell	Rev. R. H. Marten, B.A.*	Rev. T. Pottenger
Maze Pond .....	Rev. C. Vince.....	...	Rev. C. Bailhache
New Park Street.....	Rev. J. Webb .....		Rev. C. H. Spurgeon
Norwood, Upper.....	Rev. D. Jones.....		Rev. J. Drew
Peckham, Hill Street .....	Rev. A. M. Stalker	...	Rev. T. J. Cole
Poplar, Cotton Street.....	Rev. G. M. Michael	...	Rev. E. Edwards
Providence Chapel, Shore- ditch	Rev. W. F. Burchell	...	Rev. J. Russell
Regent Street, Lambeth.....	Rev. T. Pottenger .	... ..	Rev. F. Bugby
Regent's Park (Diorama) ...	Rev. J. J. Brown .	... ..	Rev. C. Vince
Romford .....	Rev. J. Price .....	... ..	Rev. J. Price
Salter's Hall .....	Rev. F. Bugby ...	... ..	Rev. C. Stovel
Shacklewell .....	Rev. W. Walters .	Rev. J. S. Stanion*	Rev. B. C. Young
Shepherd's Bush, Oaklands Chapel	Rev. T. Burditt ...	... ..	Rev. J. Stoughton
Shouldham Street .....	Rev. J. Mursell ...	Rev. J. H. Blake*	Rev. T. Lomas
Spencer Place .....	Rev. I. Birt, B.A .	... ..	Rev. A. M. Stalker
Stratford Grove .....	Rev. S. Manning...	... ..	Rev. T. Morgan
STREY MUSIC HALL .....	Rev. C. H. Spur- geon		
Tottenham .....	Rev. W. Robinson	Rev. R. Wallace*	Rev. T. A. Binns
Trinity Street .....	Rev. W. H. Bonner	...	Rev. W. H. Bonner
Twickenham .....	Rev. C. W. Skemp	... ..	Rev. C. W. Skemp
Vernon Chapel .....	Rev. T. Horton ...	... ..	Rev. T. Burditt
Waltham Abbey.....	Rev. S. Murch ...	Rev. S. Murch* ...	Rev. S. Murch

PLACES.	MORNING.	AFTERNOON.	EVENING.
Walworth, Arthur Street ...	Rev. J. George ...	Rev. W. Collings*	Rev. W. Collings
Do., Lion Street .....	Rev. B. Evans, D.D.	Rev. J. Thompson*	Rev. T. E. Fuller
Westbourne Grove .....	Rev. W. G. Lewis, jun.	Rev. W. G. Lewis*	Rev. D. Katterns
Wild Street, Little .....	Rev. J. Stock .....	... ..	Rev. C. Woollacott
Woolwich, Queen Street ...	Rev. C. Hawson ...	Rev. J. E. Dovey*	Rev. C. Hawson
Do., Parson's Hill .....	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,  
APRIL 24TH.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. W. Collings		
Battersea .....	Rev. I. M. Soule...		
Bloomsbury .....	Rev. S. G. Green, B.A.		
Borough Road .....	Rev. J. Harcourt	Mr. J. Sears .....	Rev. T. J. Cole
Commercial Street .....	Rev. C. Stovel.....	Mr. Denby .....	Mr. F. Brown
Cottage Green, Camberwell .	Mr. J. Boyes .....	Mr. F. Coleman ...	Mr. H. Ellis
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. H. Bayley ...	Mr. G. Head
Cross Street, Islington .....	Rev. A. C. Thomas	Mr. Meen .....	Mr. G. Rabbeth
Denmark Place, Camberwell	Rev. C. Vince .....		
Hammersmith.....	Rev. J. Leechman, LL.D.		
Hampden Chapel .....	Rev. R. R. Finch	Mr. H. Harden ...	Mr. R. Davis
Highgate .....	Mr. J. Webb .....		
High Road, Lee .....	Rev. E. H. Mar- ten, B.A.		
Kingsgate Street, Holborn...	Rev. F. Wills.....	Mr. J. Allen .....	Mr. H. Keen
Lewisham Road .....	Rev. J. Russell ...		
Lion Street, Walworth .....	Rev. J. Thompson		
Marc Street, Hackney .....	Rev. D. Katterns	Mr. F. Smith .....	Mr. M. B. Sutton
Maze Pond .....	Rev. J. H. Millard, B.A.	Mr. W. Dickes ...	Mr. G. Robertson
Midway Place, Deptford ...	Rev. J. W. Munn	Mr. J. Hawkes ...	Mr. S. Jennings
New Park Street .....	... ..	Mr. J. Templeton	Mr. J. Easty
Regent Street, Lambeth.....	Rev. R. B. Lancaster	Mr. J. Tillotson ...	Mr. H. J. Tresidder
Salem Chapel, Brixton .....	... ..	E. Corderoy, Esq.	Mr. B. L. Green
Shacklewell .....	Rev. J. S. Stanion		
Tottenham .....	Rev. R. Wallace...		
Vernon Square, Pentonville	Rev. Dr. Wills ...	Mr. J. W. Gouchee	Mr. Carpenter
Westbourne Grove .....	Rev. G. W. Lewis	Mr. O'Maul .....	Rev. I. Birt, B.A.
Woolwich, Queen Street ...	Rev. J. E. Dovey		

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. Houlston and Wright, 65, Paternoster Row, at 3s. per 100.

## TUESDAY, APRIL 26TH.

## ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

## WEDNESDAY, APRIL 27TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. J. H. HINTON, M.A., of London, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel.

Service to commence at eleven o'clock.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. J. P. Chown, of Bradford, will be the preacher on the occasion.

Service to commence at half-past six.

## THURSDAY, APRIL 28TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which the Right Hon. the Earl of Carlisle has kindly consented to preside.

The Rev. C. Stovel, of London; the Rev. W. M. Punshon, of London; the Rev. J. Mullens, of Calcutta; and the Rev. Thomas Morgan, of Howrah, East Indies, have consented to speak.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

## YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the above day, the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Lord Mayor is expected to preside. Addresses will be delivered by the Revs. H. Allon, N. Haycroft, E. P. Hood, C. Stanford, A. C. Thomas, and C. Vince.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the meeting at half-past six.

HENRY JAMES TRESIDDER, *Secretary.*

## MEETING OF CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those corresponding Secretaries who may be in town, at the Mission House, on Tuesday afternoon, the 26th inst., at half-past four o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

## RELIGIOUS LIBERTY IN FRANCE.

THE correspondence of Mr. Jenkins, which we have inserted from time to time, will have apprised our friends of the great difficulties he has had to contend with in carrying on his work. With him, and the teachers, and the few pious people to whom they minister, the public authorities are perpetually interfering. The late prosecution of some of the teachers will not soon be forgotten.

The same sort of interference is going on in other parts of France; and a proposal for a law, which has received the sanction of the Conseil d'Etat, may soon become actual law, and, if so, religious liberty will be, in France, only a name.

Before we proceed to state more particularly the nature and object of this measure, we call attention to the following facts, mainly taken from the *Nonconformist* and *Patriot*. A man named Bessner, who appears to be an inmate of an almshouse, a Protestant of good character, accidentally meets an old acquaintance named Corneille, a Romanist, in the public cemetery of Colmar, a small town in Alsatia, on the borders of Switzerland. Corneille introduces the subject of prayers for the dead, which leads to an animated discussion of the grand questions of dispute between the two churches. They parted, as such controversialists usually do, each confirmed in his own theological view. Some months afterwards, Bessner meets Corneille's daughter, and having a tract on the dogma of the Immaculate Conception, he sends it by the girl to her father, with a request that he will read it. The girl, however, gives the tract to her *mother*, who, being indignant at this attempt on the faith of her husband, denounces the publication to the police, who hand it over to the public prosecutor. He sees, in the fact of one man lending another a controversial tract, a violation of the law which prohibits hawking works not authorised by a Government stamp, and summons Bessner before the Correctional Tribunal, and gets him sentenced to a fine of fifteen francs.

The condemnation of this poor man has excited not a little interest; for if this conviction be maintained, Protestantism in France would not have a legal right worth preserving. Protestants in France and Germany have taken up the case; and on the 15th ult. it was brought before the Court of Appeal at Colmar. The conduct of the judge is described as most disgraceful, and he badgered poor Bessner much in the style of the notorious Jeffries. He was accused, in the roughest terms, of pasting up little prints in his room in the almshouse, and of reading little books in the garden, which, because Romanist priests chose to denounce as controversial, was regarded as a violation of law; and he was told that "a spirit of fanaticism and propagandism such as yours is very likely to trouble the public peace." M. Ives, the defendant's counsel, most eloquently pointed out the facts of the case, the consequences which must be involved in the confirmation of so monstrous a decision; and showed that the doctrine of law, if impartially applied, would hit none harder than the priests. But in vain; the Court ruled that the authorised judges, if they think fit, are at liberty to hold that the mere fact of passing a single book from one private individual to another, is a misdemeanour! The sentence of the Court below was confirmed; but as the decision affects the liberty of all the Protestants in France, the case will be brought before the Supreme Court of Jurisdiction.

These facts plainly show the temper of the Romanist authorities; and

that now, as through all previous time, wherever they have the opportunity, they will adopt any means to extinguish civil and religious liberty. Our readers will, therefore, be scarcely surprised to learn that, emboldened by success, the dominant church in France is proceeding to greater lengths.

The project of law to which we have adverted aims to extinguish Protestant societies in France. In many of the rural districts and small towns of the provinces, the *Préfets* and *Maires* have, at the instigation of the Romanist priests, shut up some Protestant places of worship, interposed obstacles to the opening of others, and in various ways harassed the members of the Reformed communions. These matters have been carried, by appeal, before the *Conseil d'Etat*, who say that no new Protestant places of worship, whether belonging to the Protestant National Church, specially if to Dissenters, shall be opened, except by a direct authorisation granted by themselves. This measure goes on to declare that *no foreigner* shall be permitted to preach in France, and that no church in France shall receive *foreign aid!* Very many of the Protestant societies of France receive considerable aid from England, without which they could not carry on their evangelising labours. It is very difficult to understand *how* such aid can be stopped; but that a deadly blow is hereby aimed at religious liberty, and its ultimate extinction desired, no one can doubt. The law against foreigners is not *retrospective*, so that it will not interfere with those who are at present labouring in France. Mr. Jenkins will, therefore, be untouched by it, if it should ultimately become law. But in that case no addition can be made to the agency from England, and when he is removed, the mission at Morlaix dies. France has little enough of the true light already. All history proves that where Christianity does not affect the masses of the people in any nation, liberty does not flourish. The policy indicated in these measures is retrograde, and its tendency is to circumscribe liberty still more. For the sake of all that is dear to us as Christians, and for the sake of France, we trust these dark designs will be frustrated. How is it that we never hear English Romanists lifting up their voice against these proceedings? They are loud enough in their outcry even when they only imagine their co-religionists are at all assailed. Persecution is to them a matter of profound indifference, or else a lawful means of spreading their faith, except when directed against themselves. Surely a day of retribution is in store for Rome!

### EMPLOYMENT OF NATIVE CHRISTIANS.

[We extract the following paper from *The Dacca News* on a subject which has afforded no little comment and discussion during the recent disturbances. It is written by a gentleman born in India, well acquainted with the people, their language, and modes of thought. It will be remembered by our readers that there is no law in Bengal to exclude native Christians from public employment; the Charter Act of the East India Company, in 1833, absolutely forbade any distinctions to be made in selecting public servants. The discussion is therefore one simply of fact.]

SOME months ago, Mr. Halliday issued a circular to the commissioners and judges in his jurisdiction, requesting to know the number of native Christians in Government employ, and asking whether it was true that they, as a rule, were excluded from such service. Summaries of the replies elicited by the circular have been published, and may be viewed as embodying all that the authorities have to say in answer to the charges brought against them. The

reports, though they show a few curious differences of opinion, have on the whole a striking similarity. One and all deny that native Christians as such are excluded from the public service. A Hindoo Principal Sudder Ameen, who appears to be singularly liberal-minded, would positively "prefer employing Christians if he could get them;" and the magistrate of Mymensing actually "has a native employed under him as a watchman of the church!" Syud Ahmud Buksh is of opinion that the Government may safely enact that "religion should form no criterion in giving preference to candidates for public appointments;" and Mr. Grey, with an enlightened solicitude for indigenous Christianity and a singularly sensitive regard to logical sequences, objects to help native Christians in getting their bread, because missionary enterprise in Bengal dates only from 1812! The officiating magistrate of Pooree has some now employed under him, but thinks the circumstance is "merely accidental," for the lucid reason that, "the few he has met with elsewhere were comparatively first-rate men." The commissioner of Nuddeah affirms his belief that the Christians are "generally supported by those who have been the instruments of converting them, not by the exertions of their own heads and hands, and that this is the reason why they do not seek Government situations." Captain Holroyd thinks that "there is so strong a feeling against them by Government employés (he means the native officials) that they would lead a life of misery, and from the constant intrigues he almost doubts their being able to hold their offices." But these are not the prevailing opinions recorded in the reports. The reasons given by the generality of the commissioners and judges are four. First, the small proportion borne by the native Christian community to the Hindoos and Mohammedans. Secondly, the want of education. Thirdly, a preference, on the part of the educated, to employment under missionaries rather than the public service. Fourthly, the missionaries themselves, who advise their converts against taking Government situations.

Not only do the civilians deny that native Christians as such are refused employment, but some say they would prefer them, and others are surprised to hear that there is any prejudice against them. What shall we say to this? How is it that these servants of the Government have alone remained ignorant of the treatment Christianity has been receiving, when all the rest of the country, whether European or native, have been perfectly well aware of it? How do they account for the belief prevalent among both Hindoos and Mussulmans in Government employ that they dare not profess Christianity for fear of dismissal? How do they account for the fact that one of the gentlemen quoted by the judge of Midnapore has ever since his arrival in India, eighteen years ago, been "under the impression that native Christians as such (whatever their qualifications might be) would not be employed by the Government except in very subordinate positions, and that any Hindoo or Mohammedan holding a good appointment under Government would be obliged, in case of his conversion to Christianity, to vacate that appointment?" How is it that the same belief prevails among the native Christians themselves, and deters many from seeking service? Here is an idea that has been received by all classes and communities alike for years, and our commissioners and judges are entirely ignorant of all knowledge of the matter.

We are told that "so few native Christians are in the public service because they are generally uneducated, and those who have received an education prefer to be employed as teachers under missionaries to accepting Government employment." We have quoted the Dacca Commissioner's words. We wish to ask him when he ever had occasion to reject Christian candidates because they are uneducated; and how he came to know that the educated ones preferred to labour under missionaries? We happen to know that as far as the Dacca Baptist Mission is concerned, no uneducated man ever applied for a situation above that of a common policeman; and that the educated have desired nothing so much as Government employ, though, with one exception, none have succeeded in obtaining it. Educated Christians are not less fit, intellectually, for the duties they seek to perform, whilst in point of moral principle, there is a wide difference between them and heathen employés. But who are the persons appointed by our civilians to the situations which cannot be held by native

Christians? We have seen an *abdar* (water-cooler) of Mr. Dampier's a police officer, a cook, a court writer, a horse-keeper, a constable; and it is only the other day that Mr. Dodgson was threatened with condign punishment for appointing the whole of his domestic establishment, from the cook down to the torch-bearer, to situations in the police, on his departure to Europe. And, then, who believes that missionaries can find support for all their educated converts? Have they the right, or would they if they could, waste the money entrusted to them by their subscribers in giving support to an unlimited number of educated Christians? We know that men of this class do come to the missionary to help them in getting something to do; but that is because the Christian functionaries of the land stand aloof and agree with the heathen to view and treat them as outcasts. It is false to say that the Christians fail to secure situations under Government because they are generally uneducated, and that the few educated among them do not seek the public service. As a rule, the uneducated do not pretend to seek situations which require any amount of education: and the educated would be glad of many places under Government which they might fill honestly, but they cannot get them.

But why this wriggling and evasion of the truth? After all, is not many a Christian who might have got work kept out of a livelihood *because he is a Christian*? Who does not know that it is the religion of the Christian which would prevent him from sharing with the heathen officials in their deeds of darkness? Who pretends to be ignorant of the sly and systematic persecution which the appointment of a Christian immediately puts in motion? the conspiracies to get him into trouble? the morning whisper? the confidential opinion, very reluctantly given, by the Hindoo or Mohammedan official who is pained to be obliged to say anything bad of the man, seeing he is a "Christian"? Why was not this given as a reason? Are not many appointments unavoidably left at the disposal of some subordinate who enjoys all the patronage and may or may not serve a Christian? Why were the Christians that applied to be taken as policemen, when Mr. Carnac was gathering his army of Blues, refused? Why was not this system of patronage given as a reason? Do we not know that all the court officials of Eastern Bengal come from a single *pergunnah*, Bickrampore, and that no civilian influence, though more than once applied, has been able to break the monopoly? Who that knows anything of our courts is not aware of this system of monopoly? Then why, out of forty-one civilians, have only two, the commissioner of Rajshaye and the judge of Bhagulpore, ever alluded to it? Why was not this distinctly given as a reason?

It is also said that the missionaries themselves advise their converts against taking Government employ. This is true, but only to a certain extent. There are situations which may be held consistently with Christian principle; there are others which none but a Hindoo or Mohammedan is qualified to hold. It is the latter that the missionaries object to. If it is a disqualification to be upright, honest, and truthful, native Christians certainly are disqualified. No missionary would advise a convert to take work as a constable on the Barisaul salt superintendent's establishment, where he must out of a salary of 4 rupees a month keep a boat which alone costs 9 rupees. No Christian can do the business of an official in any of our courts if he is not prepared to make bribery and falsehood his daily trade. The civilians know all this perfectly well.

But we feel compelled to notice one more point. The Commissioner of Rajshaye attributes the non-employment of native Christians "in some degree to a prejudice which has been entertained against them in consequence of a prevalent opinion that they are *socially* and educationally unfitted for any but the lowest offices." It is then his deliberate opinion that his "brother civilians" (for who else has the power to receive or reject?) are prejudiced against native Christians on account of their social position. A Hindoo, because he is a Brahmin, is deserving of more regard than a Christian who happens in the days of heathenism to have been a Sudra or even a Chandal; so then, even after they have become Christians, we must keep the people in the dust by retaining the distinctions of caste and studiously repress the self-respect and in any feeling which Christianity inspires. These low caste Christians must not be allowed to pollute the Brahmin officials or Mussulman policemen by



their presence. And yet the civilians see no reason why native Christians should not be employed, and some would actually prefer them to Hindoos and Mohammedans; and Mr. Halliday looks upon all this and pronounces it "satisfactory!"

## FOREIGN INTELLIGENCE.

### THE EAST.

DELHI.—Mr. George Pearce, with a view to reinvigorating his health, took a journey up the Ganges Valley, as far as Delhi, visiting the principal cities lying along his route. He returned to Calcutta in January, both he and Mrs. Pearce the better for their journey. The letter which contains the account of this excursion is deeply interesting. We have not room for all—indeed can only extract the portion which relates to Delhi—the more particularly as it gives some *authentic* particulars of the death of Mr. Mackay, and of Mrs. Thompson and her daughters. The recital will be read with tender, painful interest. It is satisfactory, however, to have some reliable testimony respecting the last moments of these beloved friends:—

"But I must hasten on to Delhi. What I have to say here of this place is confined to some particulars which I there learned concerning the last days of our dear brother Mackay. They are of so much importance that I am sure you will be glad to have them.

"During my short stay in Delhi it was my melancholy pleasure to meet with a Mr. Aldwell, the proprietor of the house in which our brother, Mr. Mackay, and others, took refuge on the morning of the fearful outbreak in that city. Mr. Aldwell was also, we find, one of the party. His statement was to the following effect:—On Monday morning, the 11th of May, 1857, information reached Delhi of the revolt at Meerut, and of the approach to the city of the mutineers, and at about nine or ten o'clock the cavalry entered by the Water-gate, which is on the south side of the palace, and not far from my house. In the meantime, my neighbours, bringing with them what arms and ammunition they could collect, assembled at my house, in all thirty-two persons—men, women, and children. Mr. Mackay was one of the party. Finding matters grow very dark, my wife refused to remain in the house any longer, disguised herself like a native, took with her our two youngest children, and set out in a dooly to go and implore the protection of one of the king's sons, with whom she had some acquaintance. She and they, by God's mercy, escaped the massacre, but owed the king's son nothing for her deliverance. We that remained at the house were soon besieged by a fearful mob of the city people and soldiers, who

assailed us with fire-arms, both muskets and, afterwards, with a cannon, but we kept them at bay with our rifles, and to the last none of them ventured into the compound. On arranging for our defence—we were but eight men in all, the rest being women and children—we placed Mr. Mackay in the back room of the house to take care of and comfort the women, while the remainder handled the arms. It seems that Mr. Mackay consented to this duty, and took no part in the defence. Among those who bore arms was a turbulent, blustering, and drunken individual, who squandered the ammunition, and would heed no counsel. I saw then, said Mr. A., that if help did not come soon from Meerut, we could not hold out much longer, and, therefore, after persuading my elder son in vain to accompany me, I, and my second son, on Tuesday night, left the house, and made our escape by jumping down upon the sands, outside of the city wall. (Mr. Aldwell's house, I should have said before, stands against the city wall.) We then crossed the river, which at this season was fordable, and at a distance of half-a-mile took up our station under a tree, where we remained till Wednesday evening, in hopes that my elder son would follow and join us. As he did not come, we then pursued our way to Meerut, where we arrived safely.

"The following particulars of the sequel of the party left in the house he servant and others who remained on the spot:—On Monday morning the assailants finding they did not succeed in destroying the

English party or compelling them to surrender by force of arms, had recourse to treachery, as at Cawnpore. A jemadar, or captain of the king's guard, presented himself with a message from the king, promising them their lives and his protection if they would surrender without more fighting. This officer, whose name was Azis Ollah, was known to most of them, and as they had no more ammunition, and no food or water for the children, who were crying for thirst, they were induced to leave the house, and give themselves up; but the perfidious man, as indeed might have been expected from a Mohammedan, instead of taking them to the palace, conducted them a short distance, in another direction, to the sheds where the artillery bullocks were kept, and then placing them all in a row, had them shot down without sparing a soul. Dear brother Mackay was one of these massacred victims. Justice afterwards overtook this vile jemadar; after the recovery of Delhi by the English, this man was apprehended and hung. I visited both Mr. Aldwell's house and the bullock sheds where our brother fell. The house is small and low, with a single upper room. In front of the house is a long narrow compound with a cross stone wall, and gate at the extremity. Outside of the gate is a large open space, where at least a thousand persons might congregate; it is said that the assailants were so numerous as to fill it. In the midst of this space is a peepul tree—a religious object, the stem of which is surrounded by a stone platform. Near this spot the sepoy stood and fired at the besieged party. Most remarkable, this tree, from some cause or other, since the attack and murder has withered away; it has not even a leaf, nor a particle of bark upon it! On seeing the spot I could but wonder why all did not follow the example of Mr. Aldwell, and make their escape by the wall. At this part of it, and for a long distance, it is skirted by the sands of the river, upon which neither houses nor people are to be

seen. Up to Wednesday evening the enemy do not seem to have kept watch on that side; near the inner side a hand may reach the top of the wall, and on the outer, the depth to the sand can not be more than fifteen or eighteen feet. Once over, there was nothing to hinder their escaping for miles without being seen. Mr. Aldwell's only explanation of their remaining was—that from the first the approach of the English troops in pursuit of the mutineers was expected. In the circumstance of the defence of this house for three days by seven men against a thousand or more, is seen also, as was exhibited at Lucknow, Cawnpore, and Arrah, the contemptible cowardice of the mob and native soldiery. It is indeed utterly incomprehensible, except in the light of Scripture, that God had put upon them our fear; otherwise we must have been swallowed up. I had almost omitted to say that the marks of numerous grape-shot are still plainly visible on the walls of Mr. Aldwell's house.

“From Mr. A. I received also some particulars of the death of Mrs. Thompson and her daughters. It would appear that they were almost the first to fall on the soldiers entering the city, their house being close to the Water-gate. Elizabeth Thompson was shot dead instantly, but the mother and Grace survived till Monday, when they sent a message by a servant to Mr. A. for help, but he could afford none.

“I saw two of their servants who told me that on their return to the house, three or four days' after, and finding them dead, they dug a hole in the compound, and buried the bodies. Mr. Gregson, however, does not credit their statement. Poor Mr. Mackay's house is still standing, but in ruins. It is the same in which Mr. and Mrs. Underhill put up with the Parrys, when they visited Delhi. Looking thence Mr. Aldwell's house is a little to the right, against the city wall. I had hoped to have sent with this a photograph of the same.”

## THE WEST.

TRINIDAD.—It is not very often—by no means so often as we could wish—that Mr. Laws writes at much length. By a recent mail, however, we have received the following interesting communication. As the history of one week's work, it gives a fair view of a missionary's life in Trinidad; and though the incidents may vary, yet a similar account might be rendered of each succeeding week in each succeeding year.

### *Missionary's Week's Work in Trinidad.*

“At the close of this laborious and delightful week, I sit down to take a review of its labours, trials, and joys. Well then, I shall begin with the first day of the week. The blessed Sabbath was one of peculiar interest and delight. In the forenoon, the

subject of discourse was ‘the necessity of God's blessing, not only to make us happy, but also to make us useful, as well as to enable us to realise our now and bright hopes in entering upon a new year.’ The text was these words—‘The blessing of the Lord maketh rich.’ Preached to the

English congregation from eleven A.M. to half-past twelve o'clock. Immediately after, preached to the Portuguese congregation till ten minutes to two. At both these meetings a solemn sense of the Divine presence and blessing seemed to fill every heart. O that the blessing of the Lord may rest more abundantly upon each and all of us.

"At two o'clock the Sunday school commenced; in consequence of a greater attendance than usual, besides superintending the school; had to teach one of the classes. The school is in a very encouraging condition. The attendance good—fifty-five—and all the teachers zealous and active. A good number of the scholars are African men. In the evening had a good meeting; spoke on the principles which ought to influence those who take up the cross of Jesus. I felt upheld by Divine strength, and cheered by the smiles of Heaven, and also much encouraged by knowing that my labours were not in vain in the Lord. After all these labours, had a right to be tired and exhausted both in body and mind.

"Monday, felt still a little tired; rested (not in bed) till after mid-day, then set out about my Master's business. First of all visited the Colonial Hospital. Did what I could to break the bread of life to the poor sufferer. There are about eighty-six patients, consisting of Europeans, Africans, Coolies, Chinese, and Creoles. After this, visited a number of families in the valley of La Vantille—preached the gospel of Christ from house to house. In the evening, went to Dry River Chapel; had a good attendance. The Divine Spirit rested on both the preacher and the hearers. Felt this night that I was not living in vain, for God was blessing me, and making me a blessing.

"Tuesday, left home very early to visit Coceirite, a small village about three miles from town. Met with a most hearty reception from the people. While here, visited the 'Leper Asylum,' in which there are about sixty poor miserable lepers. Such objects of loathsomeness completely harrow up one's feelings, some being without hands, others without feet, some crawling about the floor, while their miserable bodies seemed to be falling to pieces. None ever leave this place alive. Left some gospel tracts for those who could read. The labour and excitement of this morning's work made me somewhat excited, and then exhausted. In the evening, attended the weekly meeting for the Portuguese connected with us. Had much liberty in

speaking on the Christian's being a "*living sacrifice*." Immediately after this meeting, attended a *soirée* in connection with the Presbyterian church; had to speak, almost on entering, on 'fervour in religion.' I always feel happy in attending any of the services of other denominations of Christians. We are all one in Christ Jesus.

"Wednesday, beside pastoral visitation, paid a special visit to the barracks of the African soldiers; gave away a number of tracts, and made arrangements to have a weekly meeting among them. They are generally persons who have been delivered from the slave vessels by our cruisers. A number of them attend our Sabbath school, of whom a number can read their Bibles very well.

"Thursday, devoted to rest and study. In the evening, had the usual weekly meeting. The subject of meditation, 'The Church the Garden of the Lord.'

"Friday, visited a few families, but most of the day devoted to rest and study. In the evening, had an excellent meeting in the house of our brother Cornfoo; after which I had another meeting in Portuguese, in the French part of the town. At both meetings felt much of the presence and blessing of God.

"Saturday, before breakfast, visited a number of Spaniards, and put into circulation twenty-five copies of the Spanish New Testament, as also about fifty Spanish tracts. In the afternoon visited the European soldiers who are at present encamped in the Savanna, in consequence of some disease among them. In going among their tents I intended to give personally a tract to each soldier; instead of this, I went directly to the chief officer on duty and told him my errand, intimating at the same time, that I would be glad if any of the men would distribute the tracts among the soldiers. He waited a little time for some of them to offer, and then, in a most kind and gentlemanly manner, said, "I will give them to the men myself." I was much pleased to see the soldiers hastening to receive these little messengers of mercy. May the Divine seed thus sown take deep root, through the Holy Spirit! May many souls be saved, and the Saviour glorified! Thus ended the blessed labours of the week. I do feel happy in the work of the Lord.

"O Lord! grant that while I labour to do good to others, that my own soul may be quickened, sanctified, and be made more and more fit, not only for heaven, but for the Master's use and glory on earth!"

MADEIRA.—Mr. and Mrs. Innes, who so recently sailed for the west coast of Africa, have had a prosperous voyage up to the time of writing, March 3rd, having an opportunity of sending a few lines from Funchal. Those who know

them personally will gladly peruse the following lines, and those who do not, will be glad, for the sake of the mission, that they are pursuing their voyage safely :—

“You will no doubt feel interested in our progress, and I write you these few lines to let you know that we arrived here all well this morning, for which we feel thankful to our heavenly Father for his protecting care over us. Upon the whole, we have had fine weather. On Saturday last we had a strong gale while crossing the Bay of Biscay. The old bay fully maintained its character for rough weather. All the pas-

sengers were sick, but since then the weather has been fine, and they are now all recruited.

“We have twenty-five passengers on board. I held a service on the poop-deck on Sunday morning, and was forward with the sailors and firemen in the afternoon. And now, dear brethren, farewell; may the God of love and peace be with you, is the prayer of your brother in Jesus.”

JAMAICA, KINGSTON.—Mr. Oughton has been able to continue his work, his health being uninterrupted; Mrs. Oughton, we regret to hear, is far from well. On the first Lord's Day in January, twelve persons were baptized, and all but one, young persons, interesting, intelligent, and whose union to the church inspires much hope for their future usefulness. Bible classes are well attended, as well as a singing class every Thursday; so that with the Monday evening service the whole week is pretty well filled up. A missionary meeting had been fixed, perhaps passed over by this time, which is to be repeated every year, in order to raise something to help the society in its work of evangelising India and Africa. The missionary prayer meetings are well attended, and the spirit and fervour which are manifested plainly show the sympathy of the people with the object, of which they will give practical proof by-and-by.

THE GANGES.—Mr. Smith, in a note, dated January 10, 1859, off the Sand Heads, mouth of the Hooghley, writes as follows :—

“As there is a chance of catching the mail at Kedgeree this morning, I just drop you a line as to our whereabouts. We have had a tedious voyage of eight weeks, and are worn out with it. Indeed I have been feeling anything but well for some time, but I hope it is only for want of my usual exercise, and will not trouble me on landing. I have not had a line from any one since leaving England. I may have letters waiting in Calcutta, where we shall probably arrive to-morrow morning, as we are in tow of a good steamer off the Saugor Light-house. We shall not stay many days in Calcutta, unless something new transpires. I feel deeply the loss of brother Thomas on going to Calcutta; he was always ready to help in any way he could. I will write before leaving Calcutta for Agra. The weather is delicious, and we are already feeling at home, having got a lot of natives on board, and begun to eat plantains.”

## NOTES AND INCIDENTS.

GENERAL BAPTIST MISSION, ORISSA.—The Orissa Missionary Conference was held on the 21st October, and the following days. All the missionaries were present, with two American brethren from the neighbouring district of Balasore. Mr. Stubbins preached the Oriya sermon, and also presided at the native missionary meeting. The native brethren spoke: Gunga Dhor dwelt on the compassion and love of Christ, with noble, tender, and thrilling thoughts. Damudar contrasted the feelings of the idolater and the Christian in the hour of death. Kumbhoo dwelt on the necessity of the work of the Holy Spirit, and Shyam urged the duty of seeking the salvation of their countrymen. On Monday, the 1st November, three native evangelists were ordained. During the interval of the services the Royal Proclamation was read, amid the parade

of troops and the boom of cannon. In the evening the newly-ordained brethren were addressed by Mr. Stubbins. Jugoo Roul is one of the ablest of their young ministers, and assistant teacher in the academy. Paul is one of the lads rescued from the Khonds, by whom he had been destined for a sacrifice. Juggernath, the third, is also a man of good abilities, and likely to be very useful. At the Conference two young men were admitted as students in the academy. Forty thousand tracts were ordered to be printed. One was a selection of hymns on the love of Christ, by Makunda Das, a greatly gifted native poet. The completion of the psalms in Sanscrit and Oriya was announced; but it was found that the last edition of the New Testament was completely exhausted. There is, however, a good supply of the Gospels and Acts, as revised ready for distribution.

ENGLISH TOLERATION.—*The Bengal Hurkaru* points out a characteristic instance of English toleration. The highest post held by any native in India is occupied by a Hindu, who disinherited his son for becoming a Christian. He was, moreover, if we recollect rightly, appointed to this post after the matter became public.

CAUSES OF THE MUTINY.—It is not true, we conceive, that missionary effort—if by that be meant the mission of light against darkness, and truth against error, and justice against blackguardism—has had nothing to do with the present rebellion. Both Hindu and Mohammedan alike hate Christianity, not for itself, but because it is the religion of the European race. Such is the fact, and now for the philosophy of it. Our codes of justice, our law, our bearing physically and morally, our tone and spirit, are the cumulated embodiment of the progress of 1800 years. During that long period, we have been progressing, it may be slowly, but still progress has been the watchword of England. During the same period Asia has been retrograding, and both the results of the one and of the other have gradually been coming into direct and hostile contact with one another, from the period of our settlement in India. Our persecutions in Britain took place on the ground of creeds and formal truth. Papists were sincere, so were Protestants. Both parties alike believed in a common Divine revelation. Now, of course, a state of things of this kind cannot and does not exist in India. Our creeds are not admitted to be divine by one in ten thousand of the people. Not on the ground of creeds, but on the result of creeds, a faith penetrating the living man,—ou such have we, as a governing power in the East, come into collision with a living faith, or, if you prefer it, the living superstitions, of the people of the East. The natives are found to be opposed to Christianity as the religion of the European race—a religion embodied in manners, customs, and laws;—manners, customs, and laws opposed to, and subversive of, all the cherished notions, and stereotyped customs, and emasculating superstitions of two thousand years. About these acted manners, customs, and laws, they find it impossible to speculate, as they do about our creeds, and a collision assuming the shape of hatred to all white men, women, and children, is the fatal result.—*Calcutta Review*.

A PRIEST'S TESTIMONY.—The testimony of those opposed to you, especially when it proclaims your success, is doubly valuable and gratifying. The following remarks are by a Romish priest at Lucknow, and are extracted from *The Tablet*:—"But in comparison to the efforts made by the Protestants ours are as nothing; for, besides military and civil Government chaplains, there are also three emissaries of the 'Church Missionary Society,' and a convent of brethren of the 'Methodist Episcopal Church.' All these men are strong in the native language, and can speak it as well as Hindustancees, and read and write it much better. Then they have a regular staff of catechists, schoolmasters, Bible-readers, and so forth, who go amongst the people, and try to gain them to their persuasion. And, besides all this, they have several schools for both sexes, in a very efficient state of operation. If the grace of God were only with them, they would soon convert the whole city, for

their apparatus is as complete as zeal and money can make it; and all this, mind, is done, not by Government, but by the efforts of societies, at home and in America. The rich natives also help them, and a Mohammedan banker of note has just given them a splendid site for a school. These are the works of heretics; and, to vie with them, the Holy Church of God has got one priest, whose duties lie chiefly with English soldiers, and who is unacquainted with the language of the people. It is grievous to see these things, but still more grievous to write about them."—*Freeman*.

**MOHAMMEDANISM AND CHRISTIANITY COMPARED BY A CONVERT.**—This individual, a *moulvie* (or teacher), and part proprietor of one of the Calcutta mosques, is deeply versed in Mohammedan literature, and is well acquainted with Persian and Arabic. After spending some time in receiving instruction from a native preacher, of the name of Behouri Lall Sing, he at length resolved on the confession of Christ. A few days before his baptism, says Dr. Duff, I asked him what was the vital point in which he found Mohammedanism most deficient, and which he felt that Christianity satisfactorily supplied? His prompt reply was: Mohammedanism is full of the *mercy* of God; while I had no real consciousness of inward guilt as a breaker of God's law, this satisfied me; but when I felt myself to be guilty before God, and a transgressor of his law, I felt also that it was not with God's merey, but God's justice, I had to do. How to meet the claims of God's justice Mahommedanism had made no provision; but this is the very thing which I have found fully accomplished by the atoning sacrifice of Christ on the cross; and therefore Christianity is now the only adequate religion for me a guilty sinner.

**RELIGIOUS CONDITIONS ATTACHED TO GRANTS IN AID IN CEYLON.**—The following rules have been adopted by the Government of Ceylon:—"1. In every school aided by a grant, the first hour of tuition in each day shall be devoted to religious instruction, which shall be confined to that hour. 2. If any parent or guardian object to the attendance of a child during that hour, he shall intimate such objection to the teacher, and the attendance of the child shall not be insisted upon. 3. The religious instruction shall be confined to the truths received by Christians of every denomination, and shall comprise the Lord's Prayer, Ten Commandments, and Apostles' Creed, together with the daily reading of the Bible."—*Friend of India*.

**NATIVE CONVERTS IN THE INDIAN ARMY.**—The *Punjabee* reports the baptism of two men of the 24th Punjabee Native Infantry. A number of other men in the regiment have expressed their desire to be instructed in the truths of Christianity, and a very general feeling of respect for the faith appears to pervade the corps. The men are stationed in Oude, and they will not therefore be dismissed the service for becoming Christians, as they probably would be in the North-west.—*Friend of India*.

**BUDDHISM IN BURMAH.**—Buddhist worship and the monastic discipline are preserved in Burmah with greater purity than in any other country, tho' former less mixed with the service of intruding divinities, and the latter less stained with the habitual breach of obligations either of poverty or continence. The ethics of their Buddhism, with many puerilities, free as they are from the warp of caste, appear to be much purer than those of Brahminism, and here and there among them maxims are seen of a startling thoroughness that remind one of the penetrating precepts of Holy Writ. The monastic state is carried here to a greater extent than in any Asiatic country perhaps, and is considered indispensable to the attainment of perfection and bliss. The reputation of the monks in Burmah, too, maintains, I believe, a respectable level. Yet the moral system has had little effect on the character of the people. No point is more prominent in that system than tenderness of life. Yet in no country probably (unless in semi-Buddhist China) has human life been more recklessly and cruelly sacrificed, whether in punishment of crime, or in judicial and private murder."

GOVERNMENT PATRONAGE OF IDOLATRY.—The Rev. George Bowen, missionary in Bombay, thus writes:—"I have felt it my duty to write strongly and copiously in *The Guardian*, on the subject of Government connection with idolatry,—a connection that exists in all its vitality. The home public have been completely hoodwinked, with regard to this. All the reforms have simply aimed to appease the home spirit, by the removal of certain conspicuous abuses, leaving the essential facts unaltered. The Petition of the Bombay Missionary Conference has been grossly misrepresented. They simply ask, that the allowance of public money to the temples should be discontinued. They make no reference to private bequests and endowments, and have not the slightest objection that idolatry should enjoy the patronage of idolaters; but they affirm that it is altogether an indefensible position for Government to occupy, that of upholding all the abominations of Hindu idolatry, by allowances to 26,000 temples, in sums varying from one rupee to several thousand rupees monthly.

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## HOME PROCEEDINGS.

THE meetings of the past month have been very numerous. Mr. Underhill and Mr. Pottenger have finished the Scottish journey; and from some of the Churches the contributions have been larger than they were last year. Mr. Morgan has been engaged the whole month;—with Mr. Trestrail, at Tottenham and Hammersmith, Mr. Crowe at Newbury and Wokingham; besides which he has been to Biggleswade, Hitchin, Gamlingay, Shefford, Bushey Heath, Luton, and Brenchwood Green. It is worthy of note, that at this latter place, a small village, an out-station of Luton, the meeting was most animated, and the result a contribution of over thirteen pounds! Rev. W. Crowe has visited Ramsgate, Margate, and other places in the vicinity; Rev. Thomas Smith, Bushey Heath and Harlow; Rev. W. Landells, Colchester; Dr. Hoby and Rev. D. Day, High Wycombe; and Messrs. Millard and Trestrail, Loughton.

## SERAMPORE COLLEGE.

The death of our late beloved brother Denham left the President's place vacant. The Committee have recently, by resolution, placed the Rev. J. Trafford in that post, while the Rev. W. Sampson takes his; and J. C. Marshman, Esq., as Master of the College, has nominated the following gentlemen as the future Council—Revs. J. Trafford and J. Sale, Macleod Wylie and Meredith White Townsend, Esqs. We trust these arrangements will greatly tend to the prosperity of this important institution.

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## ANNUAL SERVICES.

We direct the attention of our London friends especially to the arrangements for the annual services. We hope they will do all they can to facilitate them, as well as receive the brethren from the country to their Christian hospitalities. We beg particularly to remind London pastors, deacons, and members of Churches, of the *introductory prayer meeting*, to be held in the Library of the Mission House, on Thursday morning, the 21st instant. We have often observed that the subsequent meetings take much of their tone from that meeting. Come, then, dear friends, and unite heart and soul in devout supplication to the God of all grace. The Mission needs your prayers—just now most especially—and the poor perishing heathen do too; and we ourselves want a gracious outpouring of the Holy Spirit to soften our hearts, to make us more tenderly alive to the sad and fearful condition of the vast multitudes in heathendom who are perishing for the bread of life. May God in mercy visit us in our assemblies, and fill us all with a spirit of earnestness and zeal that shall mark, as it were, the beginning of a new era in the history of our beloved Mission.

## INDIAN SPECIAL FUND.

It gives us sincere pleasure to announce that, by the donation of £500 from "A Friend," this fund has very nearly reached the five thousand pounds which were asked for at the meeting held in the Library of the Mission House some twelve months ago. Of the sum received £687 3s. 11d. were paid in last year; and this year, up to the 16th March, we have received £4,043 3s., making up to that time £4,730 6s. 11d. We trust, ere the financial year closes, that the whole sum will be in our hands.

Let all treasurers and secretaries of auxiliaries kindly note that the accounts close on the 31st March; but as all places are not equally distant from London, to oblige distant friends we shall keep them open till the evening of the 4th April. All contributions which are to appear in the Report must be in hand by that time.

## NEW MISSIONARIES.

It will widely diffuse a feeling of pleasure when we state that the Committee have accepted offers of mission service from Revs. J. Williams, Llangendeyrn, in Carmarthenshire, and W. A. Claxton, of West Row, Suffolk. The latter will proceed to Madras, to supply the place of the Rev. T. C. Page, who is compelled to relinquish that post in consequence of Mrs. Page's health obliging her to reside in England. We have now *five* of the ten proposed to be sent out accepted; one of whom, Rev. J. G. Gregson, is in India, and at Monghyr, the station assigned to him. Another offer of service has just reached us, which we doubt not will be accepted, as the testimonials which accompany it are of a very high order. We have now only to wait for *four* more. May the Great Head of the Church, in answer to the prayers of His people, thrust these out; and then, in August, a band of *nine* will go out together! The appeal for India has not then, so far, been in vain. May it soon be crowned with complete success!

But while we have a fair prospect of the £5,000, yet it must be borne in mind this sum is only for *outfit and passage* to their destination of the ten new missionaries. We shall want £3,000 a-year more of *income* to support these brethren in their varied operations when in the field. Dear friends, we beseech you to stir yourselves. Only a little more *frequent* giving, and a little more organisation in the Churches, and the thing is done.

## REV. THOMAS MORGAN.

We rejoice to state that our brother's health is so far restored that he will, God willing, leave this country for India in August. Lately he has been much engaged in deputation work, and those churches that have been favoured with his visits will know how great has been the mercy vouchsafed in the restoration, to his usual vigour, of one who had been brought very near to death. Should the number for India be completed, Mr. Morgan will land on that distant shore, at the head of a band of missionaries which has only once been exceeded in number since the Society first sprang into being.

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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, Moorgate 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.