

NOTE.--In consequence of press of matter, the acknowledgment of Contributions must be postponed to next month.

THE MISSIONARY HERALD.

THE WORK OF THE MISSION.

THE vision of the Saviour walking amidst the seven golden candlesticks which John saw, when he was an exile amidst the solitudes of Patmos, was not more glorious than instructive. It indicated His abiding presence in the Churches that would be planted in the world, to preserve their purity, and secure their safety. Nor was it less significant of His interest in their spiritual welfare.

In the dispensation which had passed away the high priest had to attend to the lights of the Temple, trimming one lamp, giving oil to another, that all might shine with unfailling brightness. This was symbolic, and every thing connected with it was in harmony with the position and dignity of the high priest; for even *the snuffers and the snuffer dishes were of pure gold*. In our Great High Priest we have the reality; and we are taught that He would have a pure Church, and devout, earnest, and godly men to carry on His work.

That work is pre-eminently spiritual; and suitable qualifications for it are of more importance than the number of even its foremost, active agents. No enterprize prosecuted in our world can be compared with it for the vastness and grandeur of the object it is intended to accomplish. Hitherto, the means by which it has been sustained have been few, and in the judgment of the world, totally inadequate to secure the end proposed—so much so indeed, that the whole scheme, and its agency, have been assailed with the bitterest irony and ridicule.

Neither the one, nor the other of these things is new. Some of the most wonderful enterprizes that have been crowned with a glorious success, were sustained by means pronounced contemptible and worthless. We wonder what the warriors of Jericho thought, when looking over the lofty ramparts of their city, they beheld God's ancient people compassing it for seven successive days, and blowing rams' horns as they passed along. To them it must have seemed not only a very novel, but a very ridiculous method of

assaulting a fortified town. What a sudden and surprising change must have come over their feelings when, at the final blast on the seventh day, they saw the strong walls of their fortress totter and fall, and, the host of Israel entering it victorious! And when Gideon in after times blew a trumpet, and sent messengers through the land, Abi-ezer was gathered to him, and Manasseh, Asher, Zabulun, and Napthali, promptly obeyed the call. But they were too many—not too many to encounter the hosts opposed to them, for the Midianites, the Amalekites, and the children of the East, were marshalled against him—but too many where the honour and glory of the coming victory were to be the Lord's. For He said to him *the people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me saying, Mine own hand hath saved me.* Looking at the men, and their purpose, at this distance of time, we can almost suppose that the "Fathers and Founders of our Mission" must have heard a voice speaking to the same purport, when they entered on their great work!

In like manner, our Divine Lord, when entering on His Mission, chose men to fulfil His commands who were despised on account of their want of culture, and their inferior social position. But they were fitted for their work, and became mighty through God. And when there was other work to do, and the Gospel was to be preached to men of another race and tongue, men deeply imbued with the philosophic spirit prevalent among the Greeks, one of high birth, of lofty mind, and ardent zeal, trained not only in the perfect knowledge of the Jewish law, but acquainted with the literature and superstitions of other lands, was called to the feet of Jesus; not by ordinary means, but by a vision of unspeakable glory and overpowering splendour, and after due preparation, sent forth to the Gentiles. In his public teaching, in his epistles to young men called to the ministry of the Gospel, and to the Churches which he had planted, he ever spoke of that ministry as the highest and noblest end of human thought and toil. For if a work is to be estimated by its design and end, then the regeneration of the human race, sunk in ignorance, misery, and sin, the overthrow of all the forms of superstition which curse our world, the utter extinction of vice, the establishment of the reign of peace, justice, universal good will, and the display of the Divine glory to all intelligent beings, imparts to this work an interest and a grandeur transcending all others. The wonder is that even a superficial view of it does not kindle more extensively in those who are called to the ministry, an absorbing desire to engage in it. But when thoughtful and superior minds, especially those of an enthusiastic order contemplate it, we feel yet greater wonder that they are not impelled with a burning determination to give themselves to it.

For such a work—so noble in itself, so grand in its design, reasoning after our fashion—we should have supposed that the highest and purest order of

intelligences would have been the selected agents. But no! Men, fallen and guilty, but renewed and sanctified, and filled with holy zeal and ardour, longing to save souls, and glorify the God of salvation, are chosen. And it is not difficult to see, in the light of Scripture facts and reasoning, the wisdom of this choice. For a sinner saved can speak in words of deeper power and more loving earnestness, to sinners unsaved, of the great salvation. He who has felt the love of Christ can better tell the wondrous tale. He who knows that his sins are washed away, can surely best assure others that *the blood of Jesus Christ cleanseth from all sin*. This idea must have been in Paul's mind when he wrote thus to Timothy, "*Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long suffering, for a pattern to them who should hereafter believe on Him to life everlasting.*" Such is the work assigned to us in common with all sections of the Church of Christ.

But our means are limited. It is therefore of the utmost importance that they be economically and judiciously employed. In the selection of the most suitable stations, and the appointment of the best qualified agents, we are liable to err. Doubtless, many mistakes have been made; but they would have been far more numerous, and, in some cases, fatal, if the same guiding Power were not present in our councils that the Apostles felt to be in their midst. Who can trace out the history of the Society, and follow its movements from year to year, without feeling the truth of this remark? But we need that guiding presence and power still. And therefore do we urge our brethren, as they love the Society, and Him whose work it was founded to do, in all their supplications, whether in the closet, at the family altar, or in the sanctuary, to beseech the Giver of all good to impart to the officers, Committee, and Missionaries, the knowledge of His will, and to endow them at all times with that *wisdom which is profitable to direct*.

If hitherto guided to the occupancy of important parts, surely more so, if possible, in the selection of suitable agency. We need not enumerate names now illustrious, though the men who once bore them have passed away to a nobler service and a higher life. We would speak of those in the field. They have not, it is true, as their forerunners had, to contend with such enormous evils as slavery, with the opposition of Englishmen called Christians, but whose character and conduct were a shame and a scandal to both name and profession, nor have they to stand up in the face of a hostile government, who smiled on the high priest of idolatry, and frowned on the Missionary of the Cross. But they have their peculiar trials, and need as much as those who preceded them, the sympathy and prayers of the Churches. If some difficulties cease to exist, if the work be less exciting to ardent minds, it demands, perhaps, more patient toil and faithful watching, sustained by a

profound sense of the importance of the duty devolving upon them, and a love for perishing men, which many waters cannot quench.

We asked, last month, in terms as earnest as we could command, for a reinforcement of the holy band. That it is *wanted* none can deny who have read the facts which we then stated. We have, with feelings of deep respect, spoken to colleges, pastors, and churches. You who are labouring among the heathen are continually urging the Committee to send out fresh men. You tell us that some are getting old, others are dying, some are over pressed, and many are obliged to absent themselves in order to recruit shattered health. We re-echo your cry! But if we cannot persuade men to give themselves to this work; if none will come to your help; if they will look on, express sympathy with you in your trials, and utter convictions of your zeal and devotedness, most truly and sincerely; but yet leave you to wear out your lives, and fall into the arms of death, without cheering you by becoming faithful colleagues in the work, and to carry it on when you are called to your reward;—we can yet speak to God. As in the former days He heard and answered the prayers of His servants, He will again in His own good time.

Remember therefore, dear brethren, amidst all your discouragements, and this one in particular, that He is by your side, and will never forsake you. Let us unite our prayers that our Churches may be pervaded by a stronger, purer faith,—that our pastors may be inflamed by a more fervent zeal,—that every member of the Society, its officers, and Committee, may be more deeply impressed with their responsibilities; and then, though your call for fresh soldiers to enlist under the banner of the Cross may for awhile seem to be unheard, it will ultimately prevail. The present is a time of testing and of trial. We all much need it. Let us be patient, and when the end of this period of sifting and trying is secured, our Divine Lord will again manifest His power; and filling brave hearts and vigorous minds with His own Spirit, will send them forth fully equipped for the war and the work!

INDIA.

THE AGRA MISSION.

BY REV. D. P. BROADWAY.

WE are glad to state that our native congregation has improved wonderfully of late in every respect. Bernard, the pastor, has controlled all its affairs exceedingly well, without any assistance from the European Missionaries, which is an important point gained. We have made him feel independent by declining to have anything to do with matters belonging to his Church, beyond preaching for him in our turn, which has made him bold in his proceedings; and he has fully showed us that he does not need the assistance or interference of others in the execution of

his duties. In his movements he does not *seem* active; yet still, if his work was examined, it would be found that he manages to get through a great deal. He is perhaps one of the ablest and best native ministers we have in the country. What speaks most in his favour is that the people are satisfied with him. They love and respect him, and place implicit confidence in him. He was out on business a short time back, and one of the Missionaries had occasion to bring up a member of his congregation, who was suspected of being guilty of some slight offence. The man bluntly declined answering any questions, or submitting to any kind of trial in the absence of his pastor. The Church has had six fresh additions since last September, and more candidates are under probation.

PREACHING IN THE TOWN—BAZAARS AND OTHER NEIGHBOURING PLACES.

We find the work amongst the heathen is daily becoming more and more encouraging.

We have endeavoured of late to show the people that in going about addressing them on religion our object was not to render the systems they followed disreputable, by exposing the absurdities of which they were composed, simply with the view of uprooting them; but, on the contrary, we would rather they followed some system and believed there was a God, than none at all and believed there was no God; and that they were well aware that the innumerable systems which prevailed in the world had been invented by persons because they knew there was a religion established by God, which sinners were required to observe as the source of their restoration to his favour; and our design was to point out to them that that religion was Christianity. We have also endeavoured to show them that we were not Christians because the Lord Jesus Christ was the Deity of our nation, or of our parents, as was the case respecting religion with them, but because on investigation we had found in Him the qualities of God.

PREACHING IN THE MELAS.

All the melas which take place in Agra and its neighbouring stations during the year have been visited by strong parties of the Mission, and no effort has been spared in diffusing truth amongst the thousands of poor votaries who resort to those places of iniquity under the delusion of benefiting their souls in the future world. Testaments, single portions of Scripture, and Tracts have also been given or sold to those who were desirous of having them.

The grandest of the melas are those which take place at Goverdhun and Butteshner.

The former is held about thirty-seven miles N.W. of Agra, not far from Muttra. It is visited by people from all parts of the country, and the number is incredibly large. It is kept up for three days and nights, and the mode of worship observed consists chiefly in making Deep mallas, garlands of lights—circling round and round Krishna's-hill,—and Mansick gunga asnan, that is, bathing in the fountain of wind.

The priests are of course the leaders in all the performances, and they contrive to excite the poor people to such a degree that they are completely overpowered, and both men and women of all classes lose sight of common decency. It would scarcely be consistent with propriety to detail all that is carried on under the idea of worship, however desirable it might seem to be for public information; suffice it to say that they are so diabolical in nature that the coarsest feeling in a calm state could hardly witness them without being disgusted. Yet it is man, the noblest part of God's work in the world, after all, that engages in them.

The Missionaries usually occupy the skirts of the place, and speak to the poor infatuated creatures as they are crowding into it, but little impression is made until all is over, and they have recovered their senses, and are beginning to bend their steps homeward. It is then that they meet them to some purpose. It is then that the light of the Gospel they reflect upon them develops to them

the deeds of darkness practised in those so-called holy places, in which they are chiefly made to figure, and causes remorse to seize their hearts, and although they seldom like to acknowledge it, still its tokens are to be perceived in their countenances.

The latter is held at Butteshner, about forty miles N.E. of Agra. Butteshner means the Banian-tree god. It is rather a sombre, unfriendly looking place, with a row of rudely constructed temples on the banks of the Jumna, and a small town, which might have been of some consequence in times of yore, but now consists of old crumbling houses and filthy streets.

In front of the principal temple is a clean, level spot of ground, shaded by a beautiful banian-tree, which was occupied by devotees of various classes, vieing with each other in showing the people the austerities and so forth of their orders, with the view of obtaining money from them, and some were very successful. We were much amused by a set we saw among them who are evidently of very recent origin. They endeavoured to appear like peacocks by dressing themselves in feathers of that bird. They had also a portable temple made of the same material before which these extraordinary metamorphoses promenaded in turn armed with an axe. The peculiarity of their costume and antics attracted crowds of spectators; but they commanded no respect from them, in fact they ridiculed their proceedings and called them buffoons. They were exceedingly rude, and even ventured to strike respectable people with the handle of the axe they carried if they came near their temple, and, to escape the penalty their impudence deserved, they made odd gestures and created a laugh.

The mela lasts several days, but the time devoted to sacred purposes is very short. It commences when the moon waxes full, and closes when they think it begins to wane. The priests in the temple watch for the appointed time, and as soon as it arrives they announce it by drums, horns, bells, and other musical instruments, on hearing which the people hasten to the river, bathe, and offer what they can afford to the idols in the temples, and there ends the matter.

We had six very satisfactory days in the place. We commenced work at sunrise and continued it till it was dark, retiring only for half-an-hour about midday to take refreshment. We went to a different quarter every day, and changed our position four times, by which plan we managed to go through the mela twice. We found the people willing to hear the Gospel. Many followed us about from place to place as long as we were there, and they might well be compared to sheep without a shepherd. In order to carry on the work without interruption we divided ourselves into two parties, and while one was engaged in preaching, the other was seated at a short distance behind, prepared to answer questions and to converse with those who wished to enter more fully into the matter.

SELF-SUPPORTING PREACHER.

We have not had a visit from Sabha Chund, of Mouza Rohna, in the past year. It was perhaps in consequence of the Rev. W. Williams having occupied Rohtuck. He was always anxious to have a companion in the field, and now he has a Missionary to sympathize with him, and to counsel and direct him in all difficult matters, which was all he required. By all accounts he continues indefatigable in his labour of love amongst his heathen brethren throughout the district.

We were in hopes his troubles were over, and he would have peace in future, but Mr. Williams says his uncle and a few of his influential adherents are still persecuting him bitterly. The following is an extract of a letter we received a few days ago:—

“I am sorry to say Sabha Chund is placed in a painful predicament. His uncle, Ram Lal, with some other friends are persecuting our brother. They have expelled him from the village, and he is living in a solitary place. They have prohibited his wife and children from visiting him, or allowing him access to his own house. He is not allowed to take water from the public well or tank, nor

is the bahishte to supply him with any. The bunnia is not allowed to sell him grain, nor the dhobi to wash his clothes. They have also treated his wife cruelly; they have beaten her, and would not allow her to have water for the use of her family until she gave them £30, and two maunds of cotton. I pity them much, and wish to prosecute the tyrants."

A NATIVE PRINCE.

Prince Mirza Feerooze Shah, *alias* Khadim Masih, followed the Missionary by whom he was baptized and admitted into the Christian Church to this place, and is living with Bernard, the native pastor. He is the legitimate son and heir of Prince Mirza Saleem, brother of the ex-King, Bahadur Shah, of Delhi. We have heard from good authority that his father was one of the most qualified consistent characters of all the members of the royal family, therefore he was loved and highly respected by people of all ranks, both European and native.

Prince Mirza Feerooze Shah was brought to the knowledge of the truth by the Rev. Mr. Thomson, who died a few years before the late insurrection. He smothered conviction for some time, in consideration of his connections and friends, whose feelings he loathed to wound by doing anything which would reflect on the truthfulness of a creed they so fondly cherished and revered; and because his temporal affairs were in a great measure in the hands of the king, whose displeasure he was afraid to incur.

It was not his design to act clandestinely in the matter on any account, consequently he gradually allowed his views to develope. They were soon brought to the knowledge of the King, who contrived, by various excuses, to stop the allowance of £30 a-month he used to receive from the Government grant for the support of the royal family, over which he had full controul. His friends also forsook him, and a gloom was cast upon all around him. He felt these circumstances keenly, and thought of giving up his views, and remaining in the faith in which he was born and brought up. He fell for a season. Conscience, however, began at length to upbraid his conduct, and make it appear exceedingly sinful, which rendered him miserable beyond endurance, and he resolved to hold back no longer. But for a prominent member of a royal family to reject the religion of his ancestors and embrace Christianity was a work of no trifling moment, and required more than ordinary courage in those times, in a place like Delhi. Consequences of the most dangerous forms which imagination can conceive began to revolve before him, which need not be explained to those who are at all acquainted with the nature of the Mahommedan religion. The only alternative now was to leave the place, and he waited for a favourable opportunity. Presently his sister sat out on a pilgrimage to Mecca, and he accompanied her to Agra. After seeing her fairly on her journey, he went to Cawnpore, and from thence to Kadoura, near Calpee, to spend a short time with a friend, and to devise some plan in order to carry out his views, and so forth. The difficulty he had in the matter now was caused through the death of his spiritual guide—he had no one to direct him.

It was during his stay at Kadoura the sedition commenced, and news of the implication of his uncle, the King, reached him. He was not surprised at his uncle's conduct, and was thankful he was not at Delhi, for he would have been murdered unheard with the Christian victims. His situation was nevertheless still very critical.

When the rebellion was suppressed, and order thoroughly restored in the country, he returned to Delhi. One evening, as he was walking through a street, he found a native Christian (John Barton) addressing a crowd. He waited till the man had finished his discourse, and then asked him to introduce him to the Missionary with whom he was associated. He promised he would, and a few days hence obtained him an interview with Mr. —, to whom he stated his case, and offered himself a candidate for Christianity. After satisfying him of being

innocent of implication in the insurrection, and passing a period of probation, he at length realized his wishes by being admitted into the Church. He has maintained his profession to the entire satisfaction of those who are acquainted with him.

We can't help pitying his condition; he is indeed in great distress. Some time ago he petitioned Government for the restoration of his allowance and so forth, and we're sorry to say it was rejected by the local government, simply because it was not tendered within the prescribed period. It is evident that he has also been the victim of knavery. He is a timid person, and, not daring to appear himself in his affairs, he asked some who were his inferiors before, and have secured leading positions in the family during the disturbed times, to plead for him, without thinking it was their interest to keep him down. These folks, on the one hand, represented him as the veriest of vagabonds to the authorities, and set them against him to such a degree that some won't hear of him; on the other, they told him that the authorities were bitterly against him, that nothing would reconcile them to him, and that if he ever ventured to approach them to ask for anything he would repent it. On hearing this sad tale he lost all courage and gave up all exertion, which accounts for the delay brought against him. They have not only destroyed his character, but they have managed, with the assistance of his step-mother, to turn him out of his father's house, and to deprive him of every mite of property, of course with the view of having all themselves eventually. He would not have attempted to forward his case had not the Missionaries, who could not witness his sufferings, advised him to do so. Poor man! We hope he will yet be heard and righted. May the Lord help him.

It is well known that it is impossible to bring the Gospel and education within the reach of the females of the higher classes of this country, by means that are at all public, such as schools and street preaching, owing to the manner in which they are isolated. The only plan which has been found in any respect feasible is the employment of European and native female agents, who may convey truth to them in their places of seclusion.

WHO WILL HELP US?

We were desirous of making an effort, but were at a stand for agents, our wives not being always able to attend to such work, the demands of their households, and the care and instruction of the girls of the Orphanage and converts, as well as other little matters of the Mission, which chiefly devolve upon them, render that impossible. Besides, it is obvious that, to attend to work of this nature efficiently, those who engage in it should not be embarrassed by other duties. We are, however, glad to state the difficulty has been removed; an unmarried respectable pious person of our denomination, who can speak the language fluently, and a qualified native Christian woman, have entered the field. They meet with difficulties sometimes, yet still they report very favourably of their proceedings. The females to whom they have succeeded in finding access have received them cordially, and listened to the message of salvation. We only hope we shall be able to carry on the work permanently. There will be an annual outlay of about £75 attending the work; this we are unable to meet from our ordinary fund, which barely suffices to sustain existing operations, consequently we are under the necessity of drawing the special attention of those to the affair who have it in their power, and, we trust, in their hearts, to help us.

DELHI.

BY THE REV. J. SMITH

KURREEM Buksh has been unanimously chosen pastor of the Native Church at Delhi, and although his people cannot entirely support him, yet we hope with a little local help from friends, to make him independent of the Mission,

We feel this to be a most important matter. He is a persevering, experienced brother, and I hope, likely to do well. The interest in some parts of the city is very encouraging, and we see much to be thankful for, as well as much that is humiliating. Things are in a very incipient state, and we live in hope of seeing great changes. For some time there has been evidence of the existence of a restless spirit among the educated young men in the town, who are groaning under the burden of Caste and Hindoo superstitions. Some have occasionally attended our Sabbath evening English service. Repeatedly have they expressed to me their contempt for the religion of their fathers, and their willingness to throw off the yoke. Last week, one of them told brother Parsons, that not less than five thousand such dwelt in the city of Delhi, and further, we hear of several bands of them meeting together in different localities for the purpose of feasting on forbidden dainties. Several such feasts have been held, where the young men connected with the highest families in the place have freely partaken of meat, potted meats, and ! alas, wines and spirits of every kind. The more thoughtful are anxious for some organization, connected with which, they propose a paper and meetings for discussion. Some of them are ready to admit the truth of Christianity, and manifest a large acquaintance with the Scriptures. Oh ! for a Pentecostal effusion of the Spirit's converting power. It is hard to labour and wait so long, and yet we know the Lord's arm is not shortened, nor his ear heavy. I sometimes think if we prayed more and laboured less, God would honour his word more.

PAHAR GUNGE.

I went to Pahar Gunge last Lord's-day morning, and was much pleased with the little Church there; the congregation was good, and contained seven or eight wives of our converts with their children. A few families still continue in the Christian village; but we treat the matter with perfect indifference, It matters not where they live, if they only serve the Lord. Our old friend, Seetal Das, was at the service; he had just returned from a months' wandering in the villages, and told me the Gospel was spreading rapidly, and in several of his old villages the people had expressed a desire for baptism. I asked him why he did not baptize them? He replied that he was afraid to do so. I urged him to take his New Testament in his hand, and losing sight of man, obey God. I should so much rejoice to see such men breaking loose from the Missionaries, go forth preaching the Gospel, baptizing and forming Churches. It would be the dawning of the sun of righteousness indeed on the people of this dark land.

Seetal Das is not paid by us, but goes over hundreds of miles of country, sowing broadcast the seed of the Kingdom, and the people everywhere feed him; he is an evangelist of a most primitive kind. We have a similar brother in Mahar Das, but not so efficient a preacher. Their clothing reminds one of John in the wilderness of Judea.

THE CITY.

The congregations in the city continue large, and the discussions sometimes long and animated. It is too true scepticism is largely on the increase, and vast multitudes have cast off the old cable without bending on a new one. We require an agency exactly adapted to this new state of things, and I hope our book room will to some extent supply it. Last night, in the Sudder Bazaar, an old orthodox Brahman commenced a discussion upholding the Puranic system of idolatry; driven from one refuge to another, pantheistic and atheistic, he at last landed in open infidelity. It is always painful to me to meet men who build on human reason, and when their fabric is demolished, still refuse to submit to a Divine revelation, and yet this class is daily becoming more common. Light is spreading, knowledge increasing, but I fear not faith. A faithful reception of the truth as it is in Jesus can only make this people free. The railways, in revolutionizing trade, and the march of science, will soon leave the old effete systems of religion

only heaps of ruin, and what is to take their place? Oh! could we but see the glorious Church of the future rising majestically in our midst in all its oneness of sympathy and beauty, how our hearts would rejoice, but alas! instead of a building, it is as yet but scattered materials. Stones are being hewn, bricks burnt, and timbers shaped: we want the presence of the Master Builder, and then the scattered materials will soon assume shape, and manifest design, and ere long the top stone shall be brought with shoutings of "Grace, grace unto it."

PROGRESS.

I attended a meeting of the Delhi Society this afternoon, a Society, in which I take great interest and have helped to establish. It is for the advancement of arts, science, literature, and social reform. Many of the rich and educated inhabitants, both Hindoo and Mussulman, have joined it. Connected with it are a library and reading-room, and fortnightly lectures. The subject of the lecture to day was, "The duty of the Hindoos and Mussulmans to provide for their orphans." The writer told the principal inhabitants of Delhi, that they had never yet attempted in any way to provide for the destitute of their own faith, whilst the Christians spent thousands in doing it for them. In discussing the points brought out in the lecture, I put the question, "Is it true that Hindoos or Mussulmans have never yet provided an asylum for the fatherless and destitute?" And they were bound to acknowledge, Yes. The lecturer was a Hindoo, and he did most unmercifully expose the hollowness of the professions of his co-religionists. Nothing could more aptly illustrate the change that is being effected among the people than this meeting.

A few weeks since I attended another assemblage of a different kind. Nothing less than a town's meeting to provide for the poor, who exist in large numbers in Delhi, especially since the mutiny. The meeting was held in the open air, under a marquee; there was a very large attendance, and as free discussion as you would find in an agricultural district in England. The result was an unanimous vote to tax Beetel nut, a pure luxury used only by the rich, and I expect the tax will provide £100 per month. This is but a beginning, and will lead to systematic support of the helpless. I mention these things as indicative of the progress we are making in Delhi. I know no Indian city where liberal views are growing so rapidly, and need I say, that I feel it the highest honour and privilege to help on every such movement. Our native congregation in the new chapel is very interesting, and our English Sabbath evening service has much improved lately. More soldiers attend voluntarily on Lord's-day evening, than are marched in the mornings, to the Episcopal Church, the soldiers almost to a man just going where they are marched, and have no choice.

ON CORRESPONDENCE WITH MISSIONARIES.

THERE has been a great deal of discussion, from time to time, in Committee, as to the best means of reviving and strengthening the interest of the Churches in the Mission. "Bring them into more immediate contact with it," has been urged again and again; and various suggestions have been offered in reply to the inquiry, "how is this to be done?" Frequent correspondence between Churches and Missionaries has been urged as likely to promote this object; and without doubt, when such correspondence is carried on, the end proposed is, in a goodly measure, secured. And when proposals have come up from schools, or a few friends, to take up a special object, we have invariably referred them to some one of the missionaries. In that way, but of course not to the extent deemed requisite, the plan has been tried.

It is right, however, to hear what Missionaries themselves have to say on this subject of extended correspondence with Churches, schools, and friends at home,

Mr. Ellis, of Barisal, prefaces an interesting report of his station, from which we shall give some extracts, by the following remarks, and which it is proper to state were not called forth by any observations addressed to him on the subject.

"It is always with regret that I sit down to write a long letter, even about our Mission, for I feel the time thus spent might be better occupied. Where there is so much to do, and so few to do it, it seems a cruelty on the part of the people at home to expect us to write much. However, as these letters are a means of keeping up the Missionary spirit at home, and interest in ourselves and our work, and as they seem to be necessary to call forth the help of the Churches, I suppose we must accept the necessity."

INCIDENTS FROM BARISAL.

Very shortly after Mr. Ellis came to this station, the painful illness which afflicted Mr. Page, and which rendered a voyage necessary for the restoration of his health, threw the whole weight and charge of this important district on him, and he, too, comparatively a stranger. But though deprived for a season of the energetic co-operation and matured experience of Mr. Page, who has resided at Barisal for many years, the Churches have not materially suffered. Happily, Mr. Page is at his post again, and though not in fully restored health, he is yet able to resume his former duties.

TESTIMONY TO NATIVE CHRISTIANS.

"An Irish gentleman, living on the banks of the Bálishor river, three days' journey from Barisal, lately called upon me, and expressed much gratification at what he had seen among some of our people on his estate. They had gone from Kotwálipará—one of the worst swamps in Eastern Bengal—to cut paddy for one of the gentleman's tenants, and seeing a bungalow near where they were working, they thought there must be a Sahib there, and that he being a Christian, would keep the Sabbath day. It so happened that he is one of the few comparatively who remember, on coming to this country, that one day in seven is hallowed; and so on their requesting permission on the Lord's-day to hold a service in an out-house belonging to him, he bade them hold it in *his own* house. There was no preacher with them, but some of them had their Bibles, and one of their number read several portions of Scripture, led them in praise and prayer, and fervently exhorted them to continue in the good way. The little service was conducted with the utmost decorum."

AN ASSAULT REPULSED.

"Afterwards, a Mahomedan attacked them about some article of their faith, whereupon the brother, who had led their worship, encountered him in argument for upwards of an hour; and at last, as my Irish friend relates, 'completely demolished him.' He did not stop here, but to many who were congregated near the bungalow, having been attracted by Christian worship, he boldly preached the Gospel."

Considering the extent of the Backergunge district, the number of Churches, and the privations to which the poor in such are subject, the frequency of deaths is to be expected; and to the departure of several members, Mr. Ellis refers

ARADHONI.

"The story of two or three of those peaceful deaths I shall give, as it has been detailed to me by the preachers who witnessed them. Aradhoni was a member of the Church in Soóágáon, under the care of Shookiráam. She was taken ill one Sabbath, after attendance at both services, and Shookiráam was at once in attendance. In reply to the question what she thought of her illness, she said, 'I am not very ill, but I have no hope of recovery.' Again, she remarked, 'It is not that I wish to go or wish to stay; but I think the Lord intends to take me this time. I am ready to go.'

"The preacher then addressed to her a few words from the 14th John, and afterwards asked her about her hope in Christ. She replied, 'I did not become a Christian that I might be rich in this world's goods, but that I might, through the infinite grace of God, and the merits of His Son, become a partaker of eternal happiness.' After reading and prayer, Shookirám was about to leave her, when she said, 'Give me my dismissal, I am about to go.' On being asked why she said so, when her illness seemed only slight, she said, 'Give me my dismissal.' The preacher, much moved, took her hand, and said, 'Well, sister, I give you into the Lord's keeping.' She shook hands with him, and took farewell, and in an hour after she was gone to be with her Lord! She had been among the Christians 18 or 19 years, and had always borne a consistent character."

Another example, and not less interesting and instructive, we take from the same report.

"Horichund, another Christian of about 15 years' standing, and belonging to the same place, was taken ill one morning and soon became cramped. About eight o'clock he read a portion of Scripture to himself; and soon after he requested Shookirám to pray with him. After this he rapidly sunk, became cold, and apparently lifeless; but having rallied a little, the preacher said to him, 'You know, Horichund, that you must die, and after that there is the judgment. How will you stand in that judgment?' To this he replied, 'I don't fear death, since Jesus hath overcome it; and as for the judgment—why should I be judged, when I am trusting in the atonement of Christ?' In the course of the day Shookirám had much searching conversation with him, and found his mind clear. In the night he seemed to be better, but in the morning he suffered a relapse, and fell asleep, with the Bible which he had been reading resting on his breast, and as if in the act of prayer."

CONCLUSION.

We cannot refrain from quoting a few sentences from the close of Mr. Ellis's report, which present, in a striking and compendious manner, the history of the station for the past year, as well as indicate the prospects of the coming one.

"In summing up this report of the Backergunge Mission, I cannot but express the deepest gratitude to the Great Shepherd for His infinite kindness to us here. We have had much to cast us down—the almost mortal illness of Mr. Page, the defection of many of the members and of two of the preachers, the persecution for righteousness' sake of some of our Bengali brethren, pressing want and nearly absolute famine among our poor, the death of many of our people by cholera, and the want of desired success to our efforts,—these have pressed heavily upon us.

"On the other hand, the privilege awarded to Brother Page, of enlisting the sympathies of Australian Churches in Missions, and forming societies among them to assist in helping on the Lord's work in Bengal, his return in health, to take charge of his people, the addition to the Churches, of many in spirit, and to the Christian community of many more, the believing—if not triumphant—death of many, the steady perseverance of those who are destitute, and those who have been persecuted, and the glorious privilege of carrying the Gospel to our fellow-men—all this, and much more could and might be added, fills us with gratitude for the past, and with hope for the future."

A BRAHMO ON CHRISTIANITY.

WE have seen very recently some extracts from *The Friend of India*, giving an account of a lecture delivered in Calcutta by Baboo Khesub Chunder Seri, who is styled the Apostle of the Brahmós, a sect of religionists who have risen up in Bengal within these few years, and of whom our esteemed Missionary, Mr. Sampson, spoke so interestingly in Exeter Hall, at the Annual Meeting, April,

1865. They seem to have renounced Hindooism, but have not embraced Christianity fully. They are professedly believers in *one God*.

The topics of this lecture were "Jesus Christ—Europe and Asia." He sketched the state of the world at the birth of Jesus Christ, the life and death of the Saviour, and the progress of the Church till the Reformation, and of modern Missions thereafter. Expressing without reserve his "difference from the orthodox opinions of popular Christianity," his language is very remarkable as indicating the views on these subjects prevalent with the influential sect of which he is the leader. His opinions cannot be read without exciting great surprise and interest; nor can they fail to kindle a hope that ere long these men may be led to see and embrace the truth as it is in Jesus. The sentiments expressed in the following passage might, with great propriety, be uttered by a true Christian teacher:—

"Humanity was groaning under a deadly malady, and was on the verge of death; a remedy was urgently needed to save it. Jesus Christ was thus a necessity of the age; He appeared in the fullness of time. It was no selfish impulse, from no spirit of mistaken fanaticism, that He bravely and cheerfully offered Himself to be crucified on the cross. He laid down His life that God might be glorified.

"I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God—one which is calculated to quicken the higher feelings and inspirations of the heart, and to purify the soul; and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol."

Something more than mere admiration of a hero or self-sacrificing philanthropist breathes through the sentiments expressed in the following passage:—

"Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and Him crucified? Was not He, by His wisdom, illumined, and by His power saved a dark and wicked world? Was not He, who left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not He above ordinary humanity? Blessed Jesus, immortal child of God! For the world He lived and died.

"May the world appreciate Him, and follow His precepts."

He subsequently bears testimony, at once hearty and intelligent, to the self-denying benevolence of the Christian Missionaries in India, and assures his hearers that it is "treasured in the gratitude of the nation, and can never be forgotten or denied." And he is not less cordial in testifying to the beneficent rule of the British Government, to which "we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition." But what follows respecting Europeans ought to sink deep into the heart of every Englishman in India. May inconsistent or nominal professors of Christianity ponder most deeply these burning words!—

"I regard every European settler in India as a Missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. But alas! owing to the reckless conduct of a number of pseudo-Christians, Christianity has failed to produce any wholesome moral influence on our countrymen. Yea, their muscular Christianity has led many a native to identify the religion of Jesus with the power and privilege of inflicting blows and kicks with impunity. And thus Jesus has been dishonoured in Jamaica."

It has often been said that there is no spirit of patriotism or nationality among the Hindoos. But from the sentiments expressed by this gentleman we gather that, as the light of truth is diffused among the people, these feelings are awakened; and they soon begin to talk of their country and their race, as do the intelligent people of other lands, especially where Christianity sheds its benign influence.

"I rejoice, yea, I am proud, that I am an Asiatic. And was not Jesus Christ an Asiatic? Yes; and His disciples were Asiatics, and all the agencies primarily

employed for the propagation of the Gospel were Asiatics; in fact, Christianity was founded and developed by Asiatics, and in Asia. When I reflect on this my love for Jesus becomes a hundred fold intensified; I feel Him nearer my heart and deeper in my national sympathies. Why should I then feel ashamed to acknowledge that nationality which He acknowledged."

And these opinions, so frankly and fearlessly expressed, were applauded over and over again. We do not wish to exaggerate either the number or the importance of the Brahmists; nor would we have our brethren, who are so fully occupied, turn aside from their present labours to enter into controversies with them. But we do feel an ardent wish that God would raise up in India men of intellectual force, high culture, earnest piety, and ardent love, to meet these men, to command their respect, to secure their confidence, and to lead them in the way of all truth. The existence of this sect may be mainly traced to Mission work in India, carried on in various ways, from the school, the college, up to the higher toil of preaching the Gospel, and sustained through past years to the present time by the devoted labours of devoted men; we therefore cherish a fervent hope that brethren competent to the task may soon be given to us, in answer to the prayers of the servants of the living God.

HOME PROCEEDINGS.

THE Rev. John Gregson has attended meetings in the Coseley district; the Rev. C. B. Lewis and Dr. Underhill, have gone over the North East Riding of Yorkshire, including York, Scarborough, Malton, Bedale, Mottram, Driffield, Burlington, &c.

We did not know till too late to insert it, that in June the Rev. C. Stovel accompanied Mr. Davey as the deputation to Cornwall.

The valdictory service on the departure of the Rev. J. Bate, to Mission work in India, and the return of the Rev. R. Bion to his post at Dacca, who has laboured in that land since 1846, sixteen of which have been spent in labours connected with our Society, was held on Monday, July 30th. The area and upper gallery of the Tabernacle were well filled. The Rev. C. H. Spurgeon opened the meeting with a brief address, stating its objects, and called on the Rev. F. Trestrail to give some account of the brethren; after which the brethren Woods, of Woolwich, and Olney, of the Borough, offered prayer. Mr. Bion expressed his gratitude for the sympathy shown by the large assembly present, and assured them of his eager longing of heart to get back to Eastern Bengal to enter once more on his work. Mr. Bate referred to his early religious emotions and desires, and rejoiced that the desire to preach the Gospel to the heathen, which, had cherished all his religious life, was now about to be realized.

Prayer having been offered by the Rev. C. H. Spurgeon, and C. Bailhache, the Hon. and Rev. Baptist Noel spoke on the present condition of India and its religious prospects. He shewed how this country had benefited that vast empire, which was now happily under British rule, by public works, the construction of railroads, the promotion of the education of the people, and the substitution of the filthy books which formerly circulated, by sound English literature. But neither these nor any similar advantages could make the people moral, still less religious. The Government had done much in restricting the prevailing cruelty of their superstitions. But while their religion still corrupted them, they could not be satisfied without sending men to preach the Gospel. Having briefly sketched the history of Missionary efforts in India, and mentioned some of the more prominent results, Mr. Noel referred to the one thousand Churches, which have been formed in Hindostan, with the Missionary, pastors, native preachers, and native Christians, and other agencies which had been brought into play, and exhorted those present to be more fervent in prayer, and constant in their efforts. For when we considered the value of one soul, and how angels in heaven rejoiced over one saved, they could not but believe that Heaven had rung with jubilate shouts of praise to God for the conversions which had taken place in India. The

father of the pastor of the Tabernacle Church having offered prayer, Mr. Noel and Mr. Spurgeon gave the right hand of fellowship to the Missionary brethren, the whole assembly rising up to express their cordial sympathy. It was a most interesting meeting; one felt it good to be there, and the scene at the close, when the congregation stood up, was one not to be forgotten soon. It was most striking and impressive.

Our brethren, with Miss Page, returning to her Eastern home, Miss Thomas, daughter of the late superintendent of the press, and Mr. Edward Wenger, son of the Society's honoured translator, sailed in the *Shannon*, Monday, the 13th ult. There were, likewise on board, the Rev. W. Taylor and Miss Kerr, going out to join the Orissa Mission. May they have a prosperous voyage, and be long spared for usefulness among the heathen.

On the 16th ult., we had the pleasure of welcoming Mrs. Ellis Fray, of Jamaica, with her two daughters, after a pleasant and rapid voyage from that island. Mrs. Fray is the only surviving child of Mr. and Mrs. Knibb. For her parents' sake, and for her own, our friends will be glad to shew her courtesy and attention as they may have opportunity.

WEST INDIES.

JAMAICA.

THE Report of the Commissioners had reached Jamaica a short time previous to the date of the letter which arrived by the mail of the 12th ult. Most of the newspapers that we have read, discuss the document, and the conclusions of the Commissioners, as well as Mr. Cardwell's last despatch, in a much calmer spirit than is usual in such exciting affairs. The friends of Mr. Eyre speak of that Report as giving him a victory, his recall being the great drawback! If he had only been permitted to remain to inaugurate the new Government it would have been complete. His opponents, on the other hand, deem his recall, as an emphatic condemnation of his administration in regard to the recent outbreak at Morant Bay, and the proceedings consequent upon it.

There is one thing in these newspaper articles which is gratifying. They urge on all parties to give up the sharp recriminations which have been indulged in, and to let the past, as far as possible, be buried in oblivion; and that now, the promotion of goodwill between planter and labourer, and the general interests of the island, should be sought for by every means. We are glad, too, that the same spirit, as might be expected, pervades the letters which we have received from the brethren; and we trust that this spirit will be cherished, and widely diffused. One writer, in *The Morning Journal*, observes, "There is no doubt your contemporaries are doing a deal of mischief in keeping up an unnecessary excitement between the planters and the labourers. The upshot of this, in a short time, will be very dreadful. The country requires repose. It is now over, and the sooner the whole affair is forgotten the better for those whose welfare depends on the prosperity of Jamaica." The editor of *Lyon's Newspaper* also writes in a similar strain, "We have no desire to keep alive an agitation that cannot fail to have a mischievous tendency upon the community; and it is hoped that our contemporary (*The Standard*) will pause ere the island is plunged into a newspaper warfare from the injurious articles which have been already published in it."

MORANT BAY.

From the same journal we take the following:—"The Rev. W. Teall, of Lucca, recently preached to a large congregation at Stoney Gut, on the spot where Paul Bogle's chapel stood. The widows of the two Boggles, George B. Clarke, the brother of Samuel Clarke, who was hung at Morant Bay, and a host of women and children, clothed in mourning, were present. At the conclusion of the service George Clarke addressed the congregation, and closed his remarks with the following truly Christian sentiment:—"My friends, all the wrongs which so many of us have suffered unjustly at the hands of the authorities and soldiers—I know I

speak your sentiments as well as my own when I say we freely forgive, as well as all who have injured us in any way.' To which there was a hearty response of 'Amen.'"

And Mr. Teall himself writes thus:—"The commencement of a Baptist Mission in this parish is hailed by all parties with whom I have had any intercourse. The black people beg me not to leave them, and the Custos has engaged to do all he can, if I come to reside, to promote my comfort, and secure the success of the Mission. Many of the planters, no doubt, rejoice with trembling at the presence of a Baptist Missionary; but they are inclined to submit as gracefully as they can. The presence and influence of one is needful, as much to the whites as to the blacks, and I am sorry there should be any uncertainty and delay occasioned by the action of the Committee. It seems to me that our duty is clear. Let procrastination be banished from your counsels, and let prompt and vigorous action be taken." We can easily understand the feelings which prompt our ardent friend to press this matter so strongly, and we sympathize with him; but he only looks at the case as it appears there, and can hardly be supposed to know the difficulties which the Committee felt in adopting the course which Sir Henry Storke first suggested to them, and which the brethren in Jamaica have not ceased since to urge most strongly.

THE ESTABLISHMENT—EDUCATION.

"We are glad to observe also that the subject of the ecclesiastical Establishment in the island is coming prominently into discussion. The public mind will be prepared thereby for those changes which are inevitable; unless a great scandal and a wrong are to be still further inflicted on the people. And along with this subject that of education is also being discussed. There is little hope of the future if the present generation of children are to remain untaught. May the new Government inaugurate its policy by taking these great questions into their serious consideration, and may the result be one which will rally around them the true friends of Jamaica, and command the support of the virtuous and intelligent of her people. Sir Patrick Grant's experience in India with planters and peasantry, will serve him in good stead in conducting the Government of Jamaica.

THE DEBATE.

The following extract from the speech of the Right Hon. E. Cardwell, late Secretary of State for the Colonies, will be read with interest, especially by those of our friends who may not have had the opportunity of seeing his speech. We were in the House at the time, and nothing could be more courteous and respectful than the tone of his remarks, prompted unquestionably by the most honourable feelings on the part of the speaker.

"Before I sit down I wish to allude to another subject which has not been mentioned in the course of this debate, but which I should not pass by unnoticed. It will be remembered that in the first despatch, in which Governor Eyre spoke of the principal causes of the disturbances, he alluded to a letter which had been addressed to me by Dr. Underhill, and he attributed to that letter, in great part, the origin of the disturbances. That letter having obtained publicity in Jamaica entirely through me, I feel bound to express my opinion on that part of the case. From the letter itself I very much dissent. It has been the subject of inquiry, the result of which is on the table. The letter was brought to me by my hon. friend the member for Bristol (Sir Morton Peto), was a *bonâ fide* letter, and addressed to me for the purpose of obtaining practical inquiry into the subject. I accordingly sent it to the Governor for that purpose. If the consequences which have been said since to have resulted from that letter could have been reasonably expected by the Governor of Jamaica, I do not think it was necessary to give the letter publicity. I must say, too, with respect to the persons connected with that letter, that their conduct has been most moderate and reasonable; and of all the deputations which came to me there was none more temperate and calm in dealing with the subject than a deputation of Baptists, which came from different parts of the country, in company with the hon. member from Bristol."