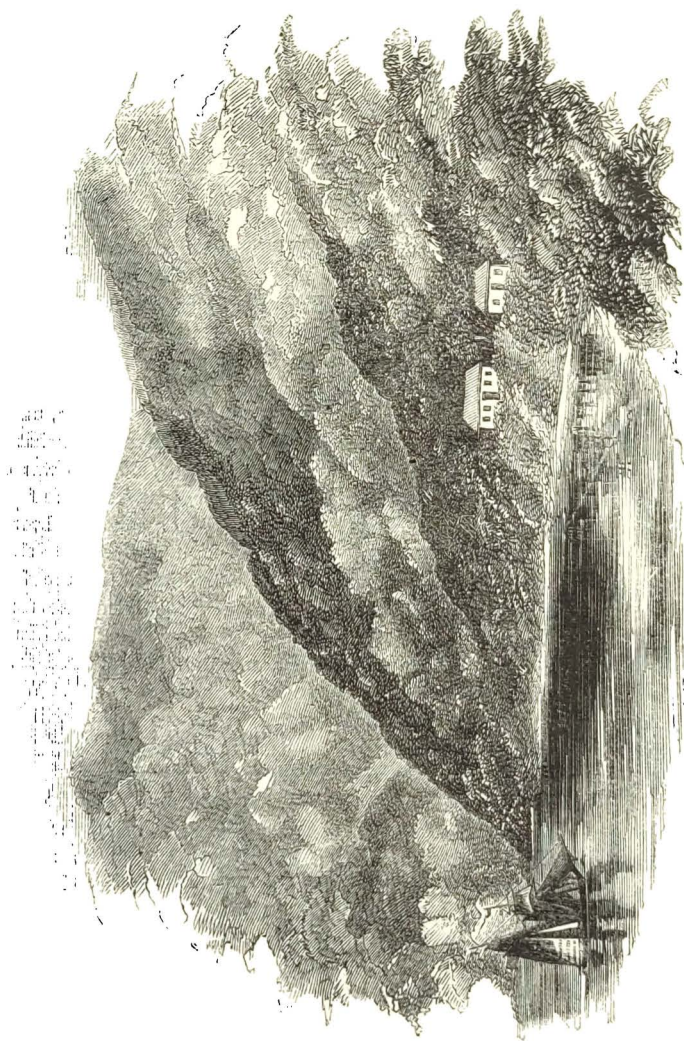


THE MISSIONARY HERALD.



LIVERPOOL COTTAGE, JACMEL ; BAPTIZING PLACE.

HAYTI.

The mission in this island began in 1843, when, in compliance with the urgent request of friends who had been connected with Christian churches in America, Mr. Littlewood, the Society's missionary in the Bahamas, landed at Port-au-Plat, a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. He found several emigrants from the American slave states, who, though free, were denied their rights on account of colour. Most of these were baptists.

During the following year it was twice visited by the brethren Rycroft and Littlewood. But the members of the little church had been so active and consistent, and such a measure of blessing had been granted to them, that thirty-four persons were baptized and added to them during the year. A Sunday school had been opened, which at this time contained forty-eight children. The revolution in Hayti had disestablished popery and placed all religious bodies in a position of civil equality.

In 1845, the political agitations of the country hindered the progress of the cause, and an order from the authorities compelled all the American brethren to leave the island. It was, however, during the close of this year that Mr. and Mrs. Francies, accompanied by Miss Harris, landed at Jacmel, a town containing about 10,000, and the surrounding district 60,000 inhabitants, the whole without any protestant teachers or schools. They were courteously received by the authorities, and bibles and school materials admitted duty free.

The prospects of this mission were

much clouded in the succeeding year. Mr. Francies died, and his colleague in the work was compelled to return through ill health. Miss Harris was left alone, but continued, much to her honour, though at the expense of personal feeling, the services on the Lord's day and week evenings, till she was joined by Mr. and Mrs. Webley.

For the three following years the little band continued their assiduous labours in preaching and school efforts with some encouraging tokens of success, Mr. Webley, however, suffering from severe illness. In 1851 he was joined by his brother, who was, however, obliged to leave in a few months, being utterly prostrated by severe illness. Miss Harris was obliged to return from a similar cause, and shortly after Mrs. Webley died. Miss Harris at once went out for a short season, until Mr. Webley should have somewhat recovered, and Mr. Gould, who was on his way to Jamaica, stayed there for a few weeks; a gentleman on board the packet, though an entire stranger, offering, when he heard the facts, to bear the additional expense from his own purse. How the mission has prospered since may be gathered from the letter published last month. With that letter in mind, our friends will look on the picture on the preceding page with all the more lively interest.

Mr. Rycroft removed from Turk's Island to Puerto Plata, on the north side of the island, in 1852, to resume the labours which had been begun years before, of which we have spoken in the first paragraphs of this paper, and though struggling with great difficulties, has not laboured in vain.

BRIEF NOTICE OF THE LIFE OF REV. WILLIAM CAREY,
MISSIONARY AT CUTWA, BENGAL.

BY REV. EUSTACE CAREY.

William Carey was the second son of the late Dr. Carey. He was born at Moulton, Northamptonshire, on the 22nd of June, 1789, and sailed with his father to India, together with his elder and younger brothers, Felix and Peter, in 1793. He appears to have been thoughtful from a child, and to have been the subject of religious impressions when only seven years of age. They were however but transient, and a change of heart was not effected until the year 1800, when his father and family were removed to Scrampore. Mr. Ward, one of the four newly arrived missionaries, was distinguished, among other excellencies, by his affectionate and fervent concern for the salvation of the children of his brethren. Both Felix and William were early employed in the printing office, which being under Mr. Ward's direction, he found many opportunities of conversing with them, and uniting in devotional exercises. By these means he soon gained their affection; and pleasing evidences of piety were manifested by both of them. William, in his religious anxiety, sought relief and comfort by communicating with some chosen friends of his father, both in India and in England. A short letter from Mr. Thomas, and an extract of one from the venerable Andrew Fuller, one of the founders of the Baptist Mission, and its first secretary, addressed to him at this period, will be interesting to those of our friends who take pleasure in the recollections of our missionary history.

That from Mr. Thomas is dated, Dinagepore, March, 1801, and is as follows:—

“DEAR WILLIAM,—I received your letter, and thank you for it; and quite agree with you, there is no friend like

God, nor any to be compared to him; and to him will I pray for you, though I know not that I dare ask everything you mention for you; but we must pray in faith, according to his word, and in his word we must find a ground for our prayers, and then our petitions shall be granted. Yes, dear William, I will for ever join you in asking his Holy Spirit, and rejoice that you desire it. He is the cause of all fruitfulness, and of all holy living. He is the cause of any holding out to the end, and so being saved. It is he only that reveals in the heart such great things as never can be found out by the wisdom of man, nor calculated by his ingenuity; but are discovered to his people by revelation of that Holy Spirit, which our glorified Saviour is shedding down on them to this day; the effect of which upon man is, invariably, a ready sense of his own vileness, incapacity, and folly, with a full persuasion of his entire dependence on the free favour of God, for every crumb of mercy and goodness, through Jesus Christ, whether for his body or his soul, for himself or for others. Cleave to him, William, till he reveal himself to you, in a clear, satisfying manner, according to his holy word. Watch as well as pray, and pray as well as watch. Watch your own doings,—watch your tongue, your temper, and behaviour towards every one that offends or pleases you. Moses was denied an entrance into the land of Canaan for speaking unadvisedly with his lips, though he had a great provocation to it. See that you do not grieve that Holy Spirit in the day which you have asked for in the morning, nor quench that light by your common doings which is afforded you by the means of grace. But in all your ways

acknowledge him. When you watch well, you will discover many failings to turn into prayer; and when you pray well, it will issue in a double guard over yourself that you do no evil; and then Jesus will increase your dependence and hope on him, who is a rewarder of all them that diligently seek him.

"Give my love to all my brethren and sisters.

"Yours in the Lord,
"J. THOMAS."

Mr. Fuller wrote, Nov. 23rd, 1802 :—

"I lately received a few lines from you with much pleasure and satisfaction. It cheers our hearts to hear of the children of those whom we love being brought to love Christ. I rejoice for your own sake, as it is a matter of infinite importance for you to be converted, and to become as a little child, without which you could not enter into the kingdom of God. Nor would you have been of any use in this world, but a mere cumberer of God's ground, to be cut up at last and cast into hell. But if you have put on the Lord Jesus Christ, and walk in him, you will be blessed and be a blessing. I hope I shall soon hear of your being baptized, and that you will study to please God, and your parents, and all your friends about you. . . . Our society have agreed, as a testimony of their affection towards you and your brother, to make each of you a present of Mr. Scott's Bible with an exposition. I hope you will read much in it. It is from the bible, my dear William, that the man of God must be thoroughly furnished unto all good works. If ever you be a missionary, or in any way serve the mission, it must be by your understanding, believing, and loving the bible, that you must be fitted for it. Accept my warmest wishes and prayers for your temporal and spiritual welfare."

In April, 1803, he was baptized, and soon after began to devote himself to the work of the mission. In 1804, a heavy bereavement having befallen Mr. Chamberlain, then labouring at Cutwa, it was deemed desirable, for a time, that some one should be associated with him, and Mr. William Carey was selected for this purpose; and his affectionate sympathy and attention tended greatly to console his afflicted brother, for whom he ever continued to feel the truest admiration and regard. In 1805, Mr. Carey was engaged in missionary excursions to Tamluk, Dacca, and Chittagong. This journey was abruptly terminated by the magistrate of Dacca desiring them to desist, until he should obtain instructions respecting them from the government authorities in Calcutta. This journey, however, though reluctantly shortened, proved not to have been taken in vain; for, ten years later, when Mr. Carey again visited Chittagong, he found there an active Christian, whose conversion was traced to his receiving a tract and a copy of the psalms on the former occasion. In 1806, he was restrained from missionary excursions in consequence of the adverse position which the government assumed at that time towards the mission, and occupied himself at Serampore, partly in preaching, and partly in giving due attention to the natives who came thither to prosecute their religious inquiries. During the three succeeding years Mr. Carey occupied himself in various efforts to spread the gospel, and confirm the faith of native converts. He took a journey to Goamalty, accompanied by Krishna Paul and Sabuck Ram, two early Bengalee converts, and who were very excellent preachers. He was also the companion of Mr. Robinson in a journey to the Bootan country, where it was hoped a mission might have been established; but owing to the disturbed state of the

district, after a second attempt, the purpose was relinquished.

Until 1810, Mr. Carey resided at Saldamahal amongst a few native Christians, associated with the church at Dinagepore, superintended and generously sustained by Mr. Fernandez. Opportunities for usefulness at that place were few, and the success being small, he retired from the station, August, 1810, taking leave of the converts with many tears. After remaining some little time at Serampore, he entered, before the close of the same year, upon the final and by far the most important sphere of his labours.

Cutwa had now been occupied as a missionary station for six years by Mr. Chamberlain. It was a populous town, and in the centre of an important district, and contiguous to scenes of popular resort, every way favourable to extensive and laborious efforts for making known the gospel. The natives were at first rough, tumultuous, and sometimes abusive; but in due time he subdued all opposition, conciliated the esteem of great numbers, established a native church of no inconsiderable strength, and brought into the native ministry some brethren who, for their adaptation to the work, conversation, and efficiency, have, perhaps, never been surpassed. After occupying this station for six years, and witnessing these and other happy results of his labours, he retired from that part of the field to break up new ground in the higher regions of the country, and of still greater promise.

It devolved upon Mr. Carey to succeed to this station, and carry on the labours so painfully commenced, and which were prosecuted with so much ardour and success by his predecessor. At first, and for some time, he appears to have been all but overwhelmed with the painful sense of his own incompetency to answer the demands of the

work which now devolved upon him, and with the disparity which he felt to exist between himself and the honoured brother who had receded from it. His complaints and bewailings were, however, much in excess of their just cause, for though he never preached in English, as Mr. Chamberlain had done, he could not be deemed inferior to any one then on the field in his ability for native work; and it is questionable whether any one in India, from the first day of our mission until now, ever used the native language, in preaching and in expounding the New Testament records, epistles as well as gospels, with equal ease, copiousness, idiomatic accuracy, spirit, and effect. Under his first depression he sought succour and comfort from Mr. Chamberlain, who had passed through the same experience, and who responded with much tenderness. "You say 'the work is great; it is so. But, remember, that your divine Master requires no more of you than you are able to do. I wish that you may possess faith, and 'in patience possess your soul.' Remember that God does not commonly perform his wonders in haste. Only wait in the exercise of faith and patience, and doubtless you will see the mercy of the Lord in the land of the living. May the grace of our Lord Jesus Christ be with you." Things soon brightened and assumed a cheering aspect, upon which Mr. Chamberlain addressed him in the language of congratulation and comfort. "It affords me great satisfaction to hear good things concerning the little flock under your care;" and again, "I rejoice in your prospects, and hope that you will find the work good wages. I can assure you that I have ever found it so. All my discouragements have sprung from myself." He continued, with little diminution, the different branches of missionary labour on which he had entered. At the morning de-

votions, he allowed any of the heathen neighbours to be present who pleased ; and after the religious exercises were concluded, he dispensed medicine, and gave advice to the sick ; so that the expectation of sharing these benign attentions, and of obtaining relief from their physical sufferings, brought many under the instructions of the divine word. The valuable publication from which the materials for this brief notice of Mr. Carey are derived, the *Oriental Baptist*, states, that "in the bazars of Cutwa and the neighbouring town of Dewangunge, he preached regularly, and that he had a good congregation at the river side. He also visited many idolatrous festivals, where advantages were afforded for distributing tracts, and proclaiming the gospel to strangers from distant parts of Bengal." Schools were established in various places under his superintendence, and an active band of native itinerants, some of whom were very superior men, were constantly employed under his direction.

For the space of forty-two years, with slight intermissions, these labours were prosecuted. The numerical amount of conversions realized to the faith of Christ during this extraordinary period of his labours, cannot be precisely known, but it is reasonable to believe it could not have been small ; whilst influences must have been exerted in many places, and over a wide range of country, favourable to the speedy and successful results of succeeding labourers.

It is not pretended that the latter part of Mr. Carey's career was distinguished by an equal amount of success with that which attended his earlier course, and he himself, it is affirmed, was sensible of the fact, and much deplored it. Such disparity is not infrequent in the history of ministerial labour, long continued in the same lo-

cality, even at home. Besides the general reasons that might be assigned for such a fact, it deserves to be remarked, in Mr. Carey's case, that through the space of thirty years he was a great sufferer from asthma, a disease which must have rendered journeying, with its attendant inconveniences in rural districts, and a low, damp country like Bengal, extremely trying. And this complaint grew upon him as life advanced, so that the same amount of labour, as that to which he was competent in early life, was impracticable.

The circumstances marking the closing scene of Mr. Carey's life are described by the Rev. C. B. Lewis, of Calcutta, in the publication above referred to.

"For many years before his death, Mr. Carey was accustomed to pay an annual visit to Calcutta. Towards the close of 1852, he thus came to sojourn amongst his beloved relatives for the last time. He was then in infirm health, and it was apparent that his constitution was breaking up. Still little apprehension of his immediate removal was entertained. On the 7th of December he was present at the meeting of the Calcutta Missionary Conference, and it gave unfeigned pleasure to all the brethren assembled, to welcome among them one who had been so closely identified with the Baptist Mission from its commencement. At the beginning of January, 1853, Mr. Carey returned to Cutwa, where, in less than a week after his arrival, he became exceedingly ill. His sufferings were very severe, and were greatly aggravated by his submitting to a surgical operation at the hands of an unskilful native doctor. He endured all his sufferings with exemplary patience ; and the love of Christ evidently afforded him strong consolation. He knew whom he had believed, and

was cheered by the prospect of a speedy removal to his happy presence. He died a little before 10 o'clock on the night of the 3rd of February, and exchanged the sufferings and anxieties of earth for the blissful abodes of redeemed saints above. His remains were committed to the dust on the evening of the next day, when a large concourse of natives, both Christian and heathen, assembled as spectators. Mr. Williamson of Birbhum addressed both classes at the grave, taking as his motto, John xi. 11,—‘Our friend Lazarus sleepeth.’ Deep sorrow for his removal pervaded the assembly. May the event be sanctified to many.

“Mr. Carey possessed a tender and affectionate heart, deeply interested in the welfare of all connected with him. The spiritual state of his relatives and friends was, as his journal shows, a matter of the deepest concern to him. His views of himself were ever humble; indeed, his mind was often almost over-

whelmed by the consciousness of his imperfections as a Christian and a missionary. His hope for eternity rested solely upon the atonement, while the love of the Redeemer was the object of his highest admiration, and called forth his grateful praise. Especially of late, that love was the constant theme of his discourses to those who attended his ministry.

“May the truths which our departed brother disseminated throughout so many years at Cutwa, be fostered by divine care, and made to produce a large harvest of souls. Another missionary has now entered upon the station Mr. Carey occupied, and greatly shall we rejoice if it shall hereafter appear that Christ has sent him there, not only to work successfully himself, but to reap that whereon he has bestowed no labour;—to gather in the ripened results of the toils, and disappointments, and faith, and prayers of those who have gone before.”

THE EXTINCTION OF INFANTICIDE.

The subject of infanticide in India has lately excited deep attention among the authorities there, and the “Friend of India” has contained of late several articles upon it, and of which we shall make a free use in the following observations.

Few persons in this country, except those who, in some sort, have made Indian affairs their study, can duly estimate the great difficulty which has arisen from the government having had to contend with crimes which are national customs. Suttee, infanticide, and thuggee are among the most remarkable, and in the course of years they have spread over whole races, and have become part of the daily life of organized communities. The efforts of government wholly to put them down, have not

failed because of the magnitude of these crimes, but because there are no common aids to authority. The entire people is guilty; and consequently, if information be sought, no one will give it, since no one thinks anything evil is to be disclosed.

In this country natural affections are stronger than social prejudices, and proofs of good character and great criminality are not often united in the same person. Hence European experience is of little value in dealing with these anomalies. “A respectable Rajpoot, who governs his estates with an ability which extorts the admiration of the collector, has murdered his female children, and would have assisted to burn his mother alive, but for the law. The wife who would kill herself rather

than allow a European to see her face, and towards whom her sons express the deepest respect and affection, has consented to the slaughter of her own children. The manner in which a native retains occasionally, amidst great virtues, a criminal side to his character might form one of the most curious chapters in psychology."

In consequence of inquiries set on foot by the government in 1851, infanticide was found to prevail, more or less, in the Umballa, Ferozepore, Jallunder, Hoosheempore, Lahore, Mooltan, and other districts; in fact, over a tract of country as large as an European kingdom. It was not found to be practised by the inhabitants, but chiefly by men of great wealth and influence, and by the Rajpoots, generally very poor, but among whom the custom is one of immemorial antiquity. The higher the rank, the more certain are the female branches of destruction. It is believed, however, to have affected all classes. Among the higher ranks, the motive is simply pride. They must marry their female children, and to their equals. They must also give very large fortunes. It was found that one chief gave his daughter seven lakhs of rupees, another ten, and another gave a niece one, she being married to a poor Brahmin of the plains. A lakh of rupees is equal to £10,000 sterling. To avoid this inconvenience, they slay their female children. It is a question between the father's wealth and the daughter's life.

Moreover, the principle of consanguinity is pushed to the wildest extreme. Almost every Rajpoot is a relative of every other, and those descended from a common ancestor consider themselves blood relations after the lapse of centuries. Down to the last degree of relationship marriage is forbidden. "Every Rajpoot Campbell considers himself not only kinsman of the Duke of Argyle, but within the prohibited degrees."

Among the Bedees, the descendants of Durm Chund, the grandson of the great Nanuk Gooroo, who are the Levites of the Punjab, a different set of motives prevails. They murder on tradition, and occasionally add a shocking ceremony to the crime. The child is buried; a piece of sugar is put within its lips, and a hank of cotton in its hand, and the father cries—

"Eat your goor and spin your thread,
But go and send a boy instead."

Whatever may be the motives, it is now a well ascertained fact that in hundreds of families in the Punjab there has been no daughter brought up for generations; that in thousands, infanticide is a custom to which no member would hesitate to allude, and that all over the district there is a disproportion in the number of females not to be accounted for by our ordinary causes, and in certain parts of it this disproportion rises to a height which implies the extinction of the female sex.

Taking advantage of the new feeling of abhorrence of the crime springing up among the people, the government have made it generally known that they regard infanticide as a crime, and one which must be abolished. They have in some districts summoned all the chiefs, and induced them to pass formal resolutions respecting marriage. In others a census is to be taken of births, distinguishing between males and females; and we learn, by recent intelligence, that "the warfare against the darker crimes is everywhere proceeding, and everywhere successful." Even from Orissa, where the practice of offering human victims was once as prevalent as in Carthage, its almost entire suppression has been effected.

Hitherto the difficulties in the way of the government, the editor of "The Friend of India" justly remarks, have been almost entirely moral. The moral

sense and the natural affections are alike dead among the Hindoos. Thuggee and infanticide flourished because their perpetrators did not regard them as crimes. In Bombay, the criminal races, like the gipsies in Europe, looked upon theft and fortune-telling as their natural occupations, which they were born to do. In Orissa, there were not only these moral difficulties, but a formidable physical one. The guilty parties inhabited fastnesses which could scarcely be penetrated. They laughed at law, for they were without its pale. They despised threats, for they could not be enforced by an army. To offer them money was useless, for they believed the crimes to be the highest earthly gain; and moral suasion is vain among a people "who would consider a missionary an acceptable offering to their gods." In spite of these difficulties the government has triumphed by bringing the moral influence, derived from irresistible physical power, to bear upon the crime.

In this last named territory the infected district stretches down the coast from the Orissa mountains far into Madras, over a country as large as Wales. It was formerly semi-independent, and a part of two presidencies: but in 1845 was created a separate agency. From that moment the practice of human offerings rapidly declined. Every clan obeys its own chief, and each was informed that his future welfare depended entirely on his efforts to repress crime. The majority consented, but many broke their promises. In some districts the people became turbulent; but their chiefs were protected. An armed force was sent through their jungles. Others feared if children, purchased for slaves, were saved, they would incur the wrath of their deities. Their fears were quieted; and when guarantees were obtained for the lives of the children, they were left to labour. In

others, young women, retained as concubines to be afterwards sacrificed to the gods, were married to the chiefs, and thus saved from all danger to their lives. In only one instance, and that to repel an attack, did troops actually fire, and this act of severity produced the best effects. In Boad, where the slaughter of children was carried to an enormous extent, and bits of their flesh, cut from the living body, were strewed on the fields, as a sort of miraculous manure, the practice has ceased to exist. In Chinna Kemediy mountains, the present public sentiment is thus recorded:—

"Each chief was invited freely to express his sentiments. Many did this without hesitation, saying that when we first came among them they were like beasts in the jungle. . . . They now saw that our only object was to stop human sacrifice, not a fowl nor any thing else was taken, not even a fence injured, by the people of the camp. . . . It was no use resisting the orders of the great Sicar. . . . In two or three places it was asked, 'What are we to say to the deity?' They were told to say whatever they pleased. Spokesman said, 'Do not be angry with us, O goddess! for giving you the blood of beasts instead of human blood, but vent your wrath on that gentleman who is well able to bear it. We are guiltless!'"

Here, then, the very source of the crime has been attacked. The people have been relieved of a severe money pressure caused by the purchase of victims. They are enlarging commerce, and are cultivating yearly more ground. The natural instinct which forbids the shedding of unnecessary blood, and the natural affection of parents for their offspring, are recovering their force. In eighteen years, the period over which the operations noted above have spread, a crime, the worst known, has been uprooted, nearly thirteen hundred human beings have been saved from a horrible death, and an entire people

have been induced to give up a practice sanctioned alike by antiquity and superstition.

It is not possible to say how much missionary labours have rendered the praiseworthy efforts of government more easy of success. Let it never be forgotten that while Orissa has been for ages, and still is, the stronghold of the worship of Juggernath, it was one of the first districts into which the Serampore brethren carried the gospel. Some account of their early labours, and of the native brethren they sent there, we endeavoured to set before our readers in recent papers. They could not have been in vain. One thing is certain, that all over

India the progress of law, social order, commerce, civilization, has kept pace with the spread of Christianity; and it is not too much to say that in all those districts where the missionary has most laboured, the government have found their measures to improve the people most successful. We rejoice that the government is now pursuing a course which candid minds must approve; and the contrast between what India was and what India is now, is not greater than between the spirit of the government now and the spirit of the government in the days of Fuller, Carey, Marshman, and Ward.

FOREIGN INTELLIGENCE.

INDIA.

MONGHIR.—In a letter dated July 11th, Mr. Lawrence, after giving a general account of proceedings since his previous communications, furnishes reports of the visits of the native preachers to various places in the districts. We extract a few particulars which strikingly illustrate the nature of these labours, as well as the success which often attends them.

“During the months of February and March, the brethren Nainsukh, Sudin, and Bandhu, were itinerating in the Tirhoot district. Our brethren travelled nearly sixty miles up the river Kasi. They found many large villages, some of them appeared never to have been visited by a missionary. With few exceptions they were received in a very encouraging manner.

“On their return towards the Ganges they left their boat, and travelled by land to Purneah, preaching in all the villages by the way. They were treated with great civility, being sometimes invited to take a seat in the shops, and preach to a large crowd, within and without. One instance which they mention, shows that good impressions may be sometimes made upon the most unpromising hearers.

“A shopkeeper invited Nainsukh to come and preach to him and his neighbours, and while asking the latter to come and hear the word of God from a good man, he said, ‘I

know this man to be a man of God, and one that teaches the truth, and I will tell you how I come to know. Some years ago, I saw this man at Caragola, and heard him tell the people what was very good. But then I greatly abused him. I expected he would have abused me; but he did not speak an angry word, and only entreated me, in words of love, to seek the salvation of my soul. Now I am convinced that this is a man of God, or he could not have borne such ill-treatment with patience. I am very glad now to have an opportunity of hearing him again. Come all of you and listen. I assure you this man will tell you something that will do you good.’ The brethren had an excellent opportunity of declaring the gospel. The shopkeeper was much pleased, and thankfully received some books, and invited the brethren to visit him again, whenever they came to Purneah. In a few of the villages where they set up their tent, the people continued to visit them all day long, so that they had scarcely time to cook and eat their food.”

Mr. Parsons, who writes about the same time from Monghir, furnishes much the same sort of intelligence. Almost every where, on these itinerating journeys, the brethren were well received, and an evident desire to hear was characteristic of the people whom they addressed. We have only room for one extract, which exhibits the power of religion in a season of severe personal affliction, in

the case of a family which under the circumstances described is very striking.

"The Christian sister, who was visited by a severe attack of cholera, is a member of the native church, as are also her daughter and son-in-law. The latter is the son of Hingun Misser, the first native baptized in Monghir. The frailties and weaknesses of native Christians are not unfrequently a source of regret to those who have their welfare at heart. It is, therefore, the more pleasant to record any striking evidence of the power of religion over their principles and conduct. I think the conduct of this family, under the stroke of affliction, worthy of mention. The patient herself is much beloved for her mild cheerful temper; and her activity renders her assistance very valuable to son-in-law and daughter, in their rising family. She was not brought to Christ till late in life, and her husband still remains in ignorance. Not being able to read, her knowledge of Christianity is very limited. It is, therefore, a pleasing fact, when she was so far reduced as to speak of her death, and to anticipate it as near, that she was devoid of fear and distress, and prepared to commit her soul to Jesus. It was also gratifying, while it was deeply affecting, to see her children, though unable entirely to suppress their feelings, constantly acknowledging the hand of God, and their acquiescence in his appointments, and striving to console their weeping eldest boy, who is much attached to his grandmother, by sweet scriptural considerations. After some days' painful suspense, the Lord was pleased to lighten his hand, and gradually to raise our sister up again."

CEYLON, THUMBOWILLA.—Mr. Carter gives an interesting account, in a recent letter, of his first visit to this station. The church was originally formed by Mr. Daniel, and now consists of fourteen members. It was visited occasionally by the late Mr. Davies, but, since his removal, has been left to the care of a reader, who visits it and preaches there once a fortnight. Mr. Carter's attention was called to it, by the report of the reader, that the Romanists were about to commence operations there, and had decoyed one of the members, an old man, who had formerly rendered good service to the cause. Mr. Carter adds:—

"I embraced the first opportunity of visiting them, and exhorted them to be steadfast, and to receive nothing which was not in accordance with the word of God. The Romanists forthwith proceeded to disperse our little band, and to rob them of their

place of worship. Their first step was to gain over the member I have named, there was then no difficulty in persuading him not to suffer our people to meet in the place which he himself had provided for their use. But the people immediately built themselves another place, which, though not so good as the former, is larger, and quite sufficient for the purpose.

"On the day I visited them the old man came to the door of the chapel, and said that it was perhaps not right, as he belonged to another religious body, to come into our chapel. We, however, persuaded him to do so, and I had a long conversation with him in the presence of the people. He informed me that eight priests came one day to survey the place, and choose a piece of ground for a chapel, and having found him out, talked much with him, but persuaded him that as neither Christ nor his apostles were married, it was impossible that they could be the teachers of the way of God in truth who violated the ordinances, and were so much conformed to the world.

"In preaching I adapted my sermon to the circumstances. The congregation was large and attentive, and I talked long and seriously with them, both before and after the service. It is a cause for rejoicing that this little band, almost entirely deserted, have been consistent in conduct, and have kept up the ordinances among them now for many years. The old man's son, who is a member of the church, was formerly the teacher employed by the Society, but latterly he has taught the children a few hours each day gratuitously.

"In consequence of the prevalence of fever and small-pox, our congregations and schools have been much thinned. Mr. Pereira, one of our native preachers, was attacked last March, and brought to the borders of the grave. He is now slowly recovering, and beginning to resume his labours."

WEST INDIES.

JAMAICA.—The accounts received by the last mail have been, in some respects, most distressing. The cholera has again broken out in many parts, and the brethren are very urgent in their appeals for help. Mr. Day writes from Port Maria; "The cholera has continued its ravages among our people, and in different parts of this parish. I am still hearing of one, two, three, and sometimes more, suddenly taken off in a neighbourhood, from which it was supposed to have departed. . . . The effect on our numbers will be very serious, and notwithstanding the addition by baptism of *one hundred*, we shall have to report a decrease at the end of the

year! The effect on our finances is also very serious, several who had promised liberally towards the chapel debt have died, and some have been bereaved of husband, wife, and children."

To show how reasonable the relief sent out is, even to the brethren themselves, when they are instructed to apportion a part of the grants to their own necessities, we subjoin an extract from the same letter. "For the last five weeks I have been very ill, first with fever, and then with rheumatism, from which I am still suffering. Mrs. Day has also had a most severe attack of fever, which laid her aside just as I was recovering. Your letter came just in the depth of our trouble, and at a time when cruise and barrel were nearly dry. Be assured that the grant was not more valued for its pecuniary relief, than for the kind sympathy it evinced. How many merciful alleviations of our sorrows do we sometimes experience!"

Mr. Gay writes, "The cholera has at last reached Trelawney, and broken out with great violence in Falmouth and adjacent villages. The dead cart is again busy about our streets, and almost every night makes three or four trips to the burial ground outside the town. Reports are continually reaching me from the country of distressing cases. Late on Saturday I visited one house, in which there were five orphan children, *whose parents had both died and been buried in twelve hours*. I have continual applications for help, but beyond a little medicine I can do nothing. . . . I have already lost several members; but I hope not to have again the sad experience of the last visitation. We then lost nearly 200; and have never recovered from the shock."

Mr. Gould writes from Waldensia, "cholera is now in this town. Twelve deaths have already occurred. The people have no one to look to but myself; there being no other minister of any other denomination. The district is densely populated. I have employed a dispenser of medicine to visit the people. I must return to Four Paths for two or three weeks, where there are several poor orphans looking to me, whom your former grant enabled me to assist. Many cases of great need I have been compelled to turn

away, and more than one poor orphan has perished for want of proper sustenance."

Similar letters have come to hand from the brethren Phillippo, J. E. Henderson, G. R. Henderson, and E. Hewett. It is needless to multiply extracts. They all tell the same tale of distress and woe. The committee, at their meeting December 12th voted £10 each, to seven brethren. In consequence of the war no packet went on the 17th ult. but one will sail we hope on the 2nd inst. By this orders will go to these brethren to draw for these sums. These grants will, however, pretty nearly exhaust the fund. Hence the need of prompt assistance. We can only say to our friends, what you do, do quickly.

Meanwhile it is gratifying to find the brethren speaking in hopeful terms of the state of their churches. Very large additions have been made during the past year, and there are many numerous bands of inquirers. Let us hold up the pastors' hands until these calamities are overpast. The few lines which we have quoted from Mr. Day's letter prove how much such sympathy and help will do to accomplish this, and how deeply affected and encouraged they are by the assistance already afforded.

The following brief facts from a recent letter from Mr. Clarke, of Savanna-la-Mar, cannot fail to gratify his personal friends particularly, and they will be read with interest by all who rejoice in the prosperity of the Saviour's cause. "I have under my care about one thousand members and inquirers; besides the hundreds more to whom I declare the word of life. My flock is scattered over an extent of forty miles. . . . I have three chapels and two preaching stations in the parish. My health is good, but I am now in my fifty-third year; and for a man, in all the energy of youth, the district is too large to do justice to the people. . . . I am greatly cheered by success both among the African and Creole, and I have two Coolies who profess to inquire after the truth. One said he was a Brahmin in his own country. I gave him a volume of the old testament in Oriya. All the Bengali Gospels and Acts are given away. If you can collect any tracts in Bengali, Hindusthani, or Nagri, I should gladly try

to use them for the good of these poor people. The Coolies seldom come to chapel, but are very civil and polite when they call at the house. Some of them write, and are well educated and intelligent men. I mentioned in my last the baptism of twenty-six Africans, and have three more small baptisms before me, of which I will write when they take place." If any of our readers should happen to have any such copies of scriptures,

or tracts, as Mr. Clarke speaks of, we shall be glad to forward them. Strange indeed that a missionary in the west should be, in part, doing the work of one in the east. The fact is however one of much interest, and should the truth reach the heart of these poor Coolies, they may, on their return to India, be useful in diffusing the knowledge of Christ there.

HOME PROCEEDINGS.

We have to report only a few meetings this month. Mr. Phillips has visited Dublin, Bedford, and Amptill on behalf of the Society, and with Mr. Trestrail attended a meeting at Shacklewell. The latter, also, attended one at Shouldham Street, Paddington. Mr. Phillips gave a course of three lectures on India, in the library, at the request of the Committee of the Young Men's Missionary Association. They were full of valuable and interesting information on a great variety of topics, imparted in a clear, striking, and graphic manner. Mr. Middle-ditch has advocated the Society's interests at Gamlingay and Gransden. He informs us that the proceeds were small, but still an improvement on recent years.

Our brethren who are accepted for mission work in India are pursuing their studies with all due diligence, under the Rev. George Small, and we are glad to know with encouraging success. Like those who have preceded them, and whose safe arrival this number announces, they will be prepared to enter on their work immediately on their settling down in the spheres of labour assigned them.

By the kindness of W. L. Smith, Esq., we were favoured with a sight of a letter from Rev. Geo. Pearce, dated Cape of Good Hope, Oct. 2, where they had arrived after a very rapid and pleasant voyage of fifty days

from Portsmouth. They fully expected to arrive in Calcutta about the end of November, and we hope ere this have joined those who preceded them in the "Hotspur." Something has now been done in good earnest towards the completion of the Indian scheme.

When this meets the eye of our readers another year will have passed away, and a new one have begun. The circumstances of the nation are different now from what they were when we last adverted to this topic. Then war was only threatening. It was still hoped that peace might be preserved. Now it has come, and the attention of all classes is turned to the scene of carnage and strife. We trust the friends of missions will not allow their minds to be drawn aside from a nobler contest by far, nor in the whirl of excitement forget their solemn responsibilities. Difficult times are times when Christian courage and liberality are often more strikingly displayed, than in the quiet times of prosperity and peace. We look to our churches with some anxiety, but with hope. Hitherto our finances have kept up tolerably well. But with the enlarged expenditure, which has been sanctioned by them, we shall regard the three following months with some anxiety. May the support rendered justify the committee in completing their great intention for India!

MR. UNDERHILL.

We have received the gratifying intelligence by the last Indian mail, of Mr. Underhill's arrival in Calcutta on the 2nd of November, "after a very pleasant and favourable voyage." A few extracts from

his letter will be acceptable to all our readers. Writing from the Bay of Bengal in anticipation of his arrival, under date of October 31, he says:—"You will have heard of our safe arrival at Ceylon last Thursday,

the 26th. It was a very wet day, but wishing to see Mr. Allen, we started about ten o'clock for the shore. The small bay of Galle is very beautiful. Coral rocks rise in all directions, and on some of them there have grown up the most exquisite trees and plants. Cocoa-nut trees in tall graceful rows, line every part of the coast, and we could not but delight in the outlook, though compelled to seek shelter under cloaks and umbrellas. As we stepped out of the boat on the little wooden jetty, among a crowd of half naked people, making the most astounding din, we found ourselves in the presence of brother Allen, who had just come down to go on board, had we not landed. We immediately adjourned to the hotel, an old Dutch house, built in oriental fashion, with verandahs, lofty rooms, open corridors, and large windows.

"The heavy rain kept us in doors all day, except for a brief period, when we walked through the town to the lighthouse rock. We were, however, greatly amused with the people who crowded before the hotel, offering all sorts of jewellery, tortoise-shell work, and ebony bowls for sale. They look a very intelligent and shrewd set of people. The town is exceedingly neat and clean; the houses very convenient and good. After dinner we returned to the ship, and soon after sailed. We reached Madras on Sunday afternoon, too late to go on shore, even if we had not been deterred by the frightful surf. Some of the passengers ventured, but were much frightened, and glad to return safe. At midnight the anchor was lifted. Monday

was a pouring day, but yesterday it was very fine, and to-day too.

"At the time I write, we are about 350 miles from the mouth of the Hooghly. The captain gives us hopes of reaching Calcutta on Thursday by the afternoon. Although the voyage has been a very pleasant one, we are very glad at the prospect of finishing it. I forgot to say we bid good-bye to our American brethren at Galle. Their society has been very grateful to us, and has greatly relieved the tedium of the voyage. I will add a postscript at Calcutta.

"By God's mercy we have arrived in safety and good health. We dropped anchor in Garden Reach, on the 2nd, about one o'clock; and were soon boarded by our brethren Thomas, Wenger, and Lewis. They gave us a hearty greeting, and then conducted us on shore, and to our present lodgment with brother Lewis at Intally; where we are most hospitably and kindly entertained. I am happy to say all the brethren here are well.

"As we went up the river, we passed the 'Hotspur,' not quite near enough to distinguish our missionary brethren; but in the evening they, too, arrived safely, and next morning I greeted them at Mr. Thomas's. They are all quite well, and have had a very good passage; indeed, they seem to have been improved by their voyage: The weather is warm, but as the cold season is just commencing we anticipate a pleasant time. Thus, through your prayers, and by God's loving kindness, we have arrived so far auspiciously on our great work."

ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than

they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

FOREIGN LETTERS RECEIVED.

OFF CAPE GUARDAPUI, Underhill, E. B., Oct. 17.	BENARES, Heinig, H., Oct. 6.
AFRICA—CLARENCE, Diboll, J., November 2; Saker, A., Nov. 1.	JESSORE, Parry, J., Oct. 18.
AMERICA—FREDERICTON, Spurden, C., Nov. 18.	KANDY, Davis, J., Oct. 24.
ASIA—ADEN, Underhill, E. B., Oct. 14.	MONGHIR, Lawience, J., Oct. 4.
CALCUTTA, Thomas, J., Oct. 4 and 18; Underhill, E. B., Nov. 4.	BAHAMAS—GRAND CAY, Littlewood, W., Nov. 8.
	NASSAU, Cnpern, H., Nov. 10.
	JAMAICA—ANNOTTA BAY, Jones, S., Nov. 9.
	BETHSALEM, Sibley, C., Nov. 14.

BETHTEPHIL, Henderson, G. R., Nov. 4.	PROVIDENCE, Claydon, W., Nov. 6.
CALABAR, East, D. J., Nov. 9.	SAVANNA LA MAR, Clarke, J., Oct. 24.
FALMOUTH, Gay, R., Nov. 7.	SPANISH TOWN, Harvey, C., Nov. 10 ;
KINGSTON, Oughton, S., Nov. 25.	Phillippo, J. M., Nov. 9.
LUCEA, Tenll, W., Nov. 23.	WALDENIA, Gould, T., Nov. 7.
MONTEGO BAY, Henderson, J. E., Nov. 6	ST. DOMINGO—PUERTO PLATA, Rycroft, W.
and 23.	K., Nov. 10.
MOUNT CAREY, Hewett, E., Nov. 6, and	TRINIDAD—PORT OF SPAIN, L'W, J., Nov.
one letter, no date, received Dec. 16.	10.
PORT MARIA, Day, D., Nov. 6 and 22.	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to December 20, 1854.

£ s. d.		£ s. d.		£ s. d.
Annual Subscriptions.				
Hanks, Mr. W.....	0 15 0			Portsea—
Sherwin, Mr. J. G.	1 1 0			Contributions, by Rev.
Donations.				
"First-fruits of hard				C. Room.....
labour"	30 0 0			Do., Marie la bonne
Gurney, W. B., Esq.,				Sunday School ...
for West India Cholera				3 14 6
Fund	20 0 0			
Smith, W. L., Esq., for				HEREFORDSHIRE.
do.....	5 0 0			Ledbury—
Legacy.				
Belter, Mrs. Sarah, late				Contributions, box ...
of St. Petersburg, by				0 7 0
Messrs. F. Krohn and				
Archd. Mirrieles, for				HERTFORDSHIRE.
African Translations	14 19 6			Watford, on account, by
LONDON AND MIDDLESEX				
AUXILIARIES.				
Bloomsbury Chapel, on				Rev. J. P. Hewlett ...
account, by Mr. E.				3 5 6
Pewtrese	107 8 0			
Islington, Cross Street,				HUNTINGDONSHIRE.
on account, by Mrs.				Bluntisham—
Burrell	9 19 7			Collections, &c. (moi-
Poplar, Cotton Street,				ety)
on account, by Mr.				Contributions
Cunning	1 10 10			7 5 0
Rehoboth Chapel—				Fen Stanton—
Sunday School, by				Collections, &c. (moi-
Y. M. M. A., for Cey-				ety)
lon School	2 0 8			3 11 0
Vernon Chapel—				Gransden, Great—
Sunday School, for				Collection
Chitoura School.....	9 5 0			3 3 4
Walworth, Lion Street—				Houghton—
Sunday School, for				Collection
Gayataya School,				Contributions
Ceylon	10 0 0			6 0 0
BEDFORDSHIRE.				
Bedford, Rev. H. Killen's—				Huntingdon—
Collection	2 12 6			Collections, &c. (moi-
BERKSHIRE.				
Kingston Lisle—				ety)
Collection	1 4 1			18 4 7
Contributions	2 15 11			Kimbolton—
CAMBRIDGESHIRE.				
Gamlingay—				Contributions (moiety) 1 0 0
Collection	6 3 0			St. Ives—
Less expenses	1 11 0			Collections, &c (moi-
	4 12 0			ety)
CORNWALL.				
CORNWALL, on account,				42 7 3
by Rev. S. H. Booth .	18 8 3			St. Neots—
DEVONSHIRE.				
Devonport—				Collections, &c. (moi-
Kinsman, Miss, for				ety)
West India Cholera				20 18 6
Fund	0 10 0			Somersham—
Morice Square—				Collection, &c. (moi-
Contributions	4 14 8			ety)
Do., for Africa ...	2 8 0			3 16 9
Tiverton—				Spaldwick—
Sunday School, for Na-				Collection, &c. (moi-
tive Teacher, "Paul				ety)
Rutton," Dinagepore	5 0 0			3 10 6
GLOUCESTERSHIRE.				
Gloucester—				Warboys—
Collections	7 2 7			Collection, &c. (moi-
Contributions	10 15 5			ety)
Kidderminster—				3 16 7
Collection	1 10 10			Woodhurst—
Contributions	4 4 0			Collections, &c. (moi-
Do., Sunday Schools	1 7 2			ety)
	7 2 0			2 18 1
	0 11 0			134 12 6
	6 11 0			Less expenses 4 14 7
				129 17 11
HANTSHPHIRE.				
Ashley—				
Sunday School	0 6 0			
Lymington—				
Collection	3 7 6			
Contributions	5 2 5			
Do., Sunday School	4 1 1			
	12 17 0			
	0 12 0			
	12 5 0			
	2 5 0			
	0 7 4			
	2 12 4			
	0 6 6			
	2 5 10			

LANCASHIRE.		£ s. d.	NORTHUMBERLAND.		£ s. d.	Uckfield—		£ s. d.
Blackburn, Tabernacle—			Ford Forge—			Contribution	2 0 0	
Collections.....	5 14 11		Contributions, for					58 1 4
Contributions	3 10 0		Africa.....	3 0 0		Acknowledged before		
Do., Sunday School	1 6 6					and expenses	39 6 4	
	10 11 5		NOTTINGHAMSHIRE.					18 15 0
Less expenses	0 18 8		Collingham—			WORCESTERSHIRE.		
	9 12 9		Collections, &c.....	6 16 10		Ateh Lench—		
Bootle—			Contributions	25 11 9		Collection	5 0 0	
Collection	6 10 6		Do., Carlton	1 0 0		Blockley—		
Contributions	2 11 4		Do., Sunday School	0 5 0		Contributions, for		
Haslingden, Pleasant Street—			Do., for Native			Poomah Chapel	1 2 6	
Collection	4 10 0		Preachers	0 11 9		Broadway—		
Contributions	3 10 0					Mann, Misses	2 10 0	
Liverpool, Pembroke Chapel—			Less expenses	0 13 0		Pershore—		
Collection, Public						Andrews, Mr. Edmund	5 0 0	
Meeting.	21 0 9					SOUTH WALES.		
Expenses	5 11 6		Sutton in Ashfield—			CARMARTHENSHIRE—		
	15 9 3		Collection	1 4 0		Salem Mydrim—		
Collection, Juvenile			Contribution	0 5 0		Collection	2 19 5	
Meeting.	4 10 3					GLANMORGANSHIRE—		
Expenses	2 5 6		Less expenses	0 3 6		Libanus—		
	2 4 9					Collection	0 8 8	
Sunday School, for						Contributions	1 11 4	
Intally.....	3 12 5					MONMOUTHSHIRE—		
Rochdale—						Sirhowy—		
Collections.....	53 6 1		SHROPSHIRE.			Collection	1 16 6	
Contributions	142 14 0		Pontesbury—			Contributions	14 5 6	
Do., for India	50 0 0		Contributions	3 0 0		PENBROKESHIRE—		
Do., Sunday School,						Bethabara—		
for Intally	12 14 11		Shrewsbury—			Collections.....	2 1 5	
	263 14 0		Collections.....	10 2 7		Contributions	1 10 0	
Less expenses	10 14 0		Contributions	6 14 9		Do., Sunday School	3 4 2	
	253 0 0		Do., Sunday School	3 16 1		SCOTLAND.		
LINCOLNSHIRE.						Aberdeen—		
Boston, Salem Chapel —			Less expenses	20 13 5		Leigh, Mr. John,		
Collections.....	2 10 3			1 4 8		Monymuck.....	0 10 6	
Contributions	3 6 3			19 8 9		Renfrew—		
Holland Fen—			SUSSEX.			Winter, T. B., Esq....	2 0 0	
Collections.....	0 19 0		Edenbridge (Kent)—		FOREIGN.			
Contributions	1 5 3		Collection	2 14 8	JAMAICA—			
	8 0 9		Contributions	4 0 6	Annota Bay, for Africa			8 0 0
Less expenses	0 8 6		Do., Sunday School	0 15 0				
	7 12 3		Hastings—					
NORFOLK.			Collections.....	14 2 0				
Fakenham—			Contributions	10 1 0				
Fyson, Joseph, Esq.			Do., Sunday School	3 4 8				
for West India Cho-			Lewes—					
lera Fund	10 0 0		Collection, &c. (two-					
			thirds).....	11 6 6				
			Contributions	5 15 0				
			Rye—					
			Collection	4 2 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers; 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 C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALOUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid, in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.



SECOND INCARNATION OF VISHNU.

SECOND INCARNATION OF VISHNU.

The accompanying engraving is intended to represent the churning of the ocean after the universal deluge. It is remarkable that all heathen nations have a tradition of a deluge very similar to that of the bible. Here we have in the centre the mountain Munder used as a churn-staff by the gods and demons, who have wrapped a monstrous snake round it for a churning-rope. The demons have held of the head, as they can better endure the poisonous breath of the snake. Only three of the 330,000,000 gods are here shown, for want of room: The first at the serpent's tail is Brahmah, the four-headed creator, one for each Veda, which he is supposed to study when creating the world. He has four arms.

The second is Mahadev, the destroyer, with a crescent on his head, whence he is named Som-nath, lord of the moon, and a necklace of skulls, to show that he delights in battle-fields and human victims. He has a third eye in the centre of his forehead, which is closed, but when he opens it the world is consumed by its glance. The god on the top of the mountain is Vishnu, known by his four hands, the sacred shell, discus, &c.

The churning of the ocean brought forth fourteen precious things. The cow, elephant, and seven-headed horse for the chariot of the sun are here represented. Poison is also considered one of the fourteen, and this Mahadev drank. All poisonous plants and fruits are therefore presented as offerings to him in the temples. But the article of chief value for which they toiled was Umrit, ambrosia, the water of life. When this appeared, a furious contest commenced between the gods and demons. Vishnu then appeared in the form of a beautiful woman, and by stratagem imparted it to the gods, whilst the demons were gone to bathe. The sun and moon however detected two demons in the garb of the gods drinking the nectar. Vishnu instantly struck off their heads with his discus, but too late; for they had become immortal, and now revenge themselves on the sun and moon occasionally by swallowing them, and thus occasion their eclipses.

The tortoise under the mountain is by some considered the second incarnation of Vishnu. In some puranas this tortoise is represented as supporting the earth. Male and female mendicants are in the posture of adoring Vishnu.

BRIEF NOTICE OF SURAT, ONE OF THE STATIONS FORMED BY THE SERAMPORE MISSIONARIES.

We have recently presented our readers with two or three papers serving to illustrate the doings of the brethren who first went forth as the Society's agents to India. We have reason to believe that these records of ancient days have been read with interest. Those whose recollections carry them back many years, will have their memories refreshed, while the young will

have some exact knowledge imparted to them of the early history of the mission. We are more especially desirous of securing this latter object, not only for their own sakes, but for the sake of the future interests of the mission, which in a few years must chiefly be in their hands.

The following paper has been condensed from the *Oriental Baptist*, to

whose pages we are often indebted for valuable information. Our excellent brother Lewis devotes some time, and seems to feel great interest in compiling such memorials. We trust he will continue to give us fresh proofs of successful inquiry in this direction.

In the year 1804 the directors of the London Missionary Society, having had their attention drawn to Surat by one of their number who had repeatedly visited India, appointed Dr. Taylor and Mr. Lovelace to commence a mission there. These missionaries left England in December, and landed at Madras towards the end of June, 1805. In accordance with instructions given him at home, Dr. Taylor proceeded to Serampore to obtain the advice of the brethren there, as to the best method of conducting the new mission. Mr. Lovelace found an inviting field of usefulness in Madras, and, though at first he intended to occupy it only until another missionary was sent out from England, he was permanently settled there. In February, 1806, Dr. Taylor rejoined his colleague, and was about to set out from Madras to Surat, overland, when tidings of a severe domestic calamity deranged his plans and induced him to revisit Serampore. After sojourning with the brethren there several months, he sailed for Bombay in August.

Sir James Maackintosh, who was then recorder of Bombay, had some time before written to Mr. Carey, inviting the Serampore brethren to commence a mission in that presidency, and promising to afford any one they might send there all the assistance in his power. Dr. Taylor was therefore now commended to his kind offices by Mr. Carey, who informed Sir James of the London Missionary Society's wish to establish a station at Surat, and assured him that any assistance rendered to the agents of that Society

would be most thankfully regarded by himself. Upon his arrival in Bombay however, he found that the governor was not disposed to sanction his residing in Surat without the express permission of the supreme government, owing to the turbulence and fierce bigotry of the Muhammadan population of that city. He therefore, in accordance with the advice of Sir James Mackintosh, resolved to settle at Bombay. Even there, however, circumstances were not, in his opinion, sufficiently favourable to admit of direct missionary effort at once; and he employed himself almost wholly in the study of Sanscrit and the vernacular languages, until his acquirements and skill as a linguist and medical man secured him an appointment under government.

But even before the arrival of Dr. Taylor and his colleague in India, an important attempt to enlighten the inhabitants of the Bombay presidency had been made. The translation of the scriptures into the Mahratta language was begun by Mr. Carey about the end of 1803, and in 1806 a Guzerati translation was also undertaken. The printing of both these versions was soon commenced, but the want of the requisite funds led to the latter being for a time laid aside. The Mahratta New Testament, however, was published in 1811, and, in addition, several Mahratta tracts, all chiefly made up of extracts from the scriptures, were printed. The brethren now began to seek for some means of putting these works in circulation, and at length, after having communicated with Dr. Taylor, they proposed to Mr. Carapit Aratoon that he should go into the Bombay presidency, and settle as a missionary to the heathen, either at Bombay or Surat, as he might judge best. From the time of his conversion he had earnestly desired to be made useful to his own nation. He

therefore entered into the plan with his whole heart, and in November, 1812, embarked for Bombay with his family, carrying with him numerous copies of the New Testament in Mahratta, a few in Persian, and upwards of 3000 Mahratta scripture tracts. A few sentences from the letter of instructions given to him will illustrate the spirit in which this mission was undertaken.

"We have entreated you," wrote the brethren, "to go and watch for souls in parts greatly neglected. You know the desire of our hearts, that we wish for nothing so much as that men may come to the knowledge of the truth and be saved. Your great work is to 'preach the word;' the way to do it most acceptably to your great Master is to be 'instant in season and out of season.' Let no day pass without holding discourse with the natives, whom you will have to seek in bazars, streets, roads, neighbouring villages, &c. Consider that day as ill-spent in which you have not been preaching once, twice, or thrice, or holding conversation with those who must hear the word of life from you or perish."

Mr. Aratoon arrived at Bombay on the 19th of December. He was kindly received by a few pious Europeans, some of whom, however, sought to check his zeal, and persuaded him to proceed with great caution, and not to let his designs be known too soon. But such advice did not accord with his views of duty. On the day of his arrival he wrote to the brethren at Serampore, "Now I hope to go from place to place, among Hindus and Musalmans, English and Portuguese, and from house to house. Wherever I shall see a door opened, I will proclaim the good tidings of our dear Redeemer." Accordingly he immediately began to talk with the natives, and to distribute tracts publicly, both in the fort and town of Bombay. His preaching excited great

attention, and numbers resorted to his house to obtain scriptures and tracts. Indeed a wide-spread sensation was soon produced, and the police authorities were made acquainted with his proceedings. Nothing was said to him by any officer of the government, but some of the tracts were ordered to be translated, that it might be determined whether their further distribution should be tolerated. Having ascertained these facts from Dr. Taylor, who was instructed to translate the tracts, and understanding that the disposition of the local government was by no means favourable to missionary efforts, Mr. Aratoon resolved not to wait for the result of the examination of the tracts, but at once to remove to Surat, where he had family connexions, and where he hoped to be able to live more inexpensively. He therefore left Bombay on the 23rd of January, 1813, and reached Surat the beginning of the next month. Here also he immediately commenced speaking to all around him with great faithfulness and zeal, and soon found numerous hearers of all classes, Armenians, Roman Catholics, Hindus, Musalmans, Parsis, and Jews.

The Serampore missionaries were well pleased with Mr. Aratoon's removal to Surat, that city being much larger than Bombay; and, encouraged by the favourable reception of Mahratta, Persian, and Hindustani scriptures there, they resumed the printing of the Guzerati version, that the people of that province might be able to read the word of God in their own language. Mr. Aratoon, having been requested to assist them in the completion of this work, forwarded to Serampore specimens of Guzerati and Mooltani from which founts of types might be prepared, and sent with these two chapters of Matthew in both languages, engaging to supply a translation of the entire New Testament in Guzerati if the speci-

men forwarded proved to be satisfactory. Through some oversight no further directions were sent to him concerning this matter. Dr. Carey's translation was, however, in due time completed, and an edition of 1000 copies, in the Deva Nagari character, was printed at Serampore, where also founts of type in the Guzerati character were prepared.

Mr. Aratoon's labours at Surat were carried on with untiring zeal and fidelity, but there was very little to encourage the hope of success. His situation was in many respects a very distressing one. Surrounded by a multitude of people of various religions, he was quite destitute of the solace and strength derivable from intercourse with fellow believers, and indeed had no friends near him but the Armenians, by whom he was regarded as a pernicious heretic, and treated with great harshness. "I go out every day," he wrote, "but when I return home I am greatly discouraged, for I do not see a single Christian who would ask me to pray for him or with him, or with whom I could read a chapter in the bible. Oh, when shall I see Christian meetings again? When shall I see Christians shaking hands with each other, and talking with each other about the goodness of God?" In these circumstances his mind was occasionally much depressed, but his journals abundantly testify to the fact that he literally fulfilled the injunctions of the Serampore brethren that he should let no day pass without doing something to make Christ and his great salvation known to the heathen. Diligently availing himself of every opportunity, he preached and distributed Christian books to many persons from all parts of India, and even from Persia, Arabia, and Turkey. For such a variety of hearers few men could be better prepared, since, together with a most sincere belief in the truths he proclaimed, and a spirit of tender compassion for those who were

without Christ, he possessed the ability of making himself very well understood in the Armenian, Turkish, Arabic, Persian, Hindustani, Guzerati, Portuguese, Bengali, and English languages. Occasionally impressions were produced upon his hearers which excited hopes of their true conversion, and a few persons even solicited baptism, but all such cases resulted in disappointment, and he had to lament that in labouring at Surat he was ploughing and sowing upon a rock.

Mr. Aratoon was not content with preaching as a missionary in the city, but undertook evangelistic tours to Cambay, and to many other places in the country around Surat. At the end of 1815, he projected a journey as far as Ajmere, but on reaching Baroda he was attacked by illness and compelled to return to Surat, and several months elapsed before he regained his accustomed strength. In the year 1815 also, a school was commenced, in which a few boys were gratuitously instructed by Mr. Aratoon in English, and by a brahman, whom he employed, in Guzerati and Sanscrit. The great object aimed at in this school was, of course, to instruct the children in the truths of Christianity.

The London Missionary Society was not induced to abandon its project of a mission to Surat by the failure of the first attempt, and in 1815 Messrs. Skinner and Fyvie were sent thither. Hitherto the Serampore brethren had urged Mr. Aratoon not to leave his station, but in July, 1816, they wrote to him in the following terms:—

"We are a good deal concerned about a missionary to the Affghans, or to Joypore, should an English resident be fixed there. The Affghans are Jews, and we wish to put into their hands the Pushtu scriptures which are preparing. We are also printing the scriptures in the Joypore, the Ooduyore, the Mar-

war, and the Bickaneer languages; and if a missionary could be placed so as to distribute the word in all these parts it would be a great thing. We think you are well fitted in Providence, as an Armenian, to live in these countries, in which an European, perhaps, could not reside. We mention these things for your consideration, and to obtain your opinion, for we ourselves do not know what is best yet. We want information. Think and inquire. We do not know that it is right to leave Surat, but the London Society have now sent brethren there, and we are not sure whether it be our duty now to recommend you to go where there is no light, to call the people, or to persevere amidst all discouragements where you are."

The proposal thus conveyed was very pleasing to Mr. Aratoon, and he wrote in reply, "Here I am. I am ready for the field. Tell me where to go, and when to go. Am I proud in uttering these words? I think not, because I depend entirely on Him whose grace alone is sufficient to guide me and strengthen my weakness, and who will protect me in the time of my difficulties."

Nothing was determined upon for several months, and Mr. Aratoon prosecuted his labours at Surat with as much diligence and amidst as many discouragements as before. In the former part of the year 1817, however, a somewhat remarkable occurrence led to his visiting Bengal. There was a great dread at this time of the Pindaries, who had threatened to plunder Surat, and whose coming was daily expected by many of the inhabitants of that city. Hearing an uproar near his own house one day, Mr. Aratoon concluded that the depredators were at hand, but on looking out he saw that a number of natives were assaulting an English officer. Rushing into the midst of the crowd, he soon effected the escape

of the Englishman, and, after receiving many hard blows for his interference, succeeded in pacifying and dispersing the mob. When the circumstance was reported to the magistrate, Mr. Aratoon was very politely called before him, and requested to state the facts as far as they had been witnessed by himself. This he did, and his deposition having been written down and read over to him, he was desired to attest it by oath. He, however, refused to do this, having a conscientious persuasion that oaths of every kind are forbidden in Matthew v. 34, and James v. 12. As his evidence was worthless except he certified it by the usual oath, the magistrate laboured hard to overcome his scruples, but without effect; and at length, provoked by his pertinacity, he informed him that he should certainly represent the circumstances to the government of Bombay, and that his removal from Surat would be the inevitable consequence of his refusal to swear. As it appeared that the magistrate would really fulfil his threat, Mr. Aratoon resolved to proceed at once to Serampore, and there arrange with the brethren as to his future movements.

No definite plan was decided upon during this visit. The society at home had now resolved to strengthen the station at Surat, and Mr. Adam had been appointed to the mission there. Mr. Aratoon was therefore urged to remain there at all events until another missionary was ready to enter into his labours. To this he cheerfully consented. The brethren were exceedingly delighted by the spirit of love and zeal which he manifested in all his intercourse with them. On the 9th of October he set out on his return to Surat, and, in accordance with a proposal made by himself, he made the journey overland through the Upper Provinces, taking with him large supplies of scriptures and tracts in various languages, both

for the missionary stations at which he was to call on his way, and for distribution in all the places through which he passed. More than 10,000 books of scripture and tracts were thus disposed of by him between Serampore and Benares, and in every place he laboured diligently in preaching the word.

On his arrival in Agra Mr. Aratoon was very kindly entertained by Mr. and Mrs. Wright, who were fruits of Mr. Chamberlain's labours in that city. The British were then carrying on the Pindarrie war, and Mr. Aratoon displayed no small amount of courage in running the risk of falling into the enemy's hands, by travelling across the country from Agra to Surat. His faith was, however, rewarded, and the most ample provision for his security and comfort was, quite unexpectedly, afforded him. Mr. Wright having kindly exerted his influence on his behalf, and supplied him with two camels to carry his stores of scriptures and tracts, he left Agra with a party of five companies of sepoy and a company of irregular cavalry, who were carrying treasure to the army under Major-General Donkin, and that distinguished officer was no sooner made acquainted with his character and designs than he generously received him with all the hospitality the camp could afford, and afterwards sent him forward with a fresh escort and camels, giving him letters to such commanding officers as he was likely to meet with on his way; and thus he was passed from one military post to another, receiving everywhere the kindest attentions, until, on the 23rd of April, 1818, he safely rejoined his family at Surat. Nor did the flattering kindness he received lead him to forget the great object in view of which he was thus travelling through the country. Wherever a halt was made he was active in preaching and distributing scriptures and tracts, so that by the time he

reached Surat he had not a book left.

Mr. Adam arrived at Serampore on the 19th of March, 1818, and in the beginning of April wrote to Mr. Aratoon urging him to remain at Surat and be his associate in missionary labour there. The Serampore brethren supported his request, and Mr. Aratoon was inclined to accede to it. After some deliberation, however, Mr. Adam resolved not to enter upon the mission at Surat, and the senior brethren consequently determined upon Mr. Aratoon's immediate removal. Their wishes were conveyed to him in a letter from Mr. Ward, dated July 9th, 1818, from which we extract the following passage.

"Since I last saw you I have been a journey to Chittagong, where I found a church of more than seventy members, all using the Burman language, and where brother De Bruyn had been murdered by a young man whom he had nourished and brought up. These Araoanese Christians were destitute of a pastor, and were in great distress. I visited two places where the greater number resided, and baptized there and at Chittagong seventeen more, making now a church of nearly one hundred members. I have recommended that brethren should invite you, for I know of no other brother who is so likely to be useful there as you are.

"The prospects of good are wonderful. They are all ripe for Christian instruction; and I should not wonder, if you go amongst them, but you will baptize hundreds before you die. . . .

"We hoped that brother Adam would have gone to Surat, but now there is no hope that our society will have a mission in those parts, and it is useless for you to stay alone, especially since the London Society are strengthening the Surat mission so much. You will, therefore, after receiving this letter, leave Surat as soon as is convenient.

and proceed to Serampore, and there we can consult respecting what is best to be done."

In compliance with these instructions Mr. Aratoon finally left Surat in October, with deep regret. "If," wrote he, "it is a difficult matter for a husbandman to leave a place where he has laboured six years, it is so with me at leaving Surat."

We know not what the results of

this effort may have been. The patient and faithful labourer, who is even yet living, though unable to engage in any active missionary work, was not permitted to reap any satisfactory fruits of his toil, but we believe that the day is coming in which he and the brethren who sent him to Surat will exult in what was done there by him for Christ, for they who sow and they who reap shall at last rejoice together.

ONE WAY OF MULTIPLYING MISSIONARIES.

We have learned, from various sources of information, that considerable anxiety prevails respecting the ultimate success of the scheme for "extending and consolidating the mission in India." Some are afraid lest the war should produce such an effect on trade and manufactures as seriously to affect the Society's income. Others lament that devoted men are not offering themselves for the work; and they are ready to conclude that the spirit of missionary enterprise is almost extinct. Another class say, Yes, but the funds come in as fast as brethren are prepared to go, and we must wait in faith and prayer on the providence of God, and not attempt, while using all proper means to accomplish what we deem to be necessary and right, to go faster than He permits.

Now to our mind there is much truth in all these representations even when taken separately; but combined together they make out a case which it would be well for all who desire to see the mission prosperous seriously to ponder.

But let us deal with one first. The greatest lack most assuredly is that of men. Though it was clearly stated at the outset, that perhaps some years would be required to carry the plan into full effect, yet it must not be forgotten that two years have already passed

away, and only about a third of it has been accomplished. So far this is a reason for gratitude. It is not all we could desire. But it is no reason for despondency; it should rather stimulate to fresh activity and zeal.

Suppose, now, that at this moment there were *ten brethren*, in all respects suitable in the judgment of those who would have to decide on their fitness, ready and willing to go forth, but they were in effect told, "gladly would we send you out, but our funds will not permit us." And suppose such a fact were communicated to the churches! Doubtless a liberal response would at once be made. Donations would be freely offered. Perhaps present annual contributions would be raised to a larger amount, and many would be promised by those who now only give occasionally.

"Would that such a spectacle were before us"—is the thought, perhaps, of every one who reads these lines. That would, we think, rouse the churches. Is there any hope that such a state of things may come to pass? The facts we are about to mention may furnish some reply to the inquiry, as well as illustrate the topic at the head of this article.

A correspondent of the *Macedonian*, a religious journal published at Boston,

United States, and edited for some time by the late lamented Mrs. Judson, in suggesting how missionaries may be multiplied, communicates the following interesting statement:—

“A few weeks ago I happened to meet a presbyterian minister, who, twenty years before, had been my class-mate in the theological seminary. I knew that as a student he had felt a deep interest in the subject of foreign missions, and that he would have gone forth to spend his life in preaching the gospel to the heathen, had not providential circumstances seemed to stand in his way; and I was now curious to learn whether years of pastoral labour at home had in any measure diminished his interest in the work abroad. He assured me that this was not the case.

“Facts, however, speak louder than words; and though I had not the slightest reason to doubt his word, I naturally inquired if his congregation showed much of a missionary spirit, on the principle of ‘like people like priest.’ He told me that seven members of his church, male and female, were now in the foreign missionary field, and that two others, now engaged in theological studies, were about to embark in the same cause.

“It was not necessary after this to say anything about pecuniary contributions, because a parent who gives his children, and a church which gives its members, to the work of missions, will not be slow to contribute money to the same object. If they give the greater they will certainly not withhold the less. On this point, therefore, it did not occur to me to interrogate the brother.

“I did ask him, however, what particular means he employed to keep up the missionary spirit of his church high enough to produce such results. His answer was, that his only means were of the ordinary kind; but that he seldom preached a sermon in which

he did not take occasion to hold up the subject of missions, in some one of its aspects, to the view of his people.

“The answer did not surprise me. The bible is so full of the subject, that no minister who faithfully declares the whole counsel of God can do otherwise than make it prominent in the ministrations of the pulpit; and when a minister does this, many of his young people may be expected, almost as a matter of course, to become missionaries.”

Now here is a plain and scriptural way laid open for the accomplishment, of perhaps the most important part, of the great purpose before us. We know there are many pastors who never omit bringing the subject before their people *every Lord's day*, “either in the hymns, in prayer, or in the sermon.” They know the result. Their people are brought up to a healthy tone of feeling respecting missions, and to a regular conscientious habit of generous giving. The consequence is, that the church becomes what it ought to be, a missionary organisation—not merely to help missionary societies to send the gospel to the heathen—but to diffuse its influence all around.

But we ask in all seriousness, and we suggest the inquiry without wishing in any way to cast reflections, is the practice habitual and universal? If not, ought it not to be? Would not every interest and purpose for which a church of Christ exists be promoted if it were? Is it unbecoming in us to press this matter upon the brethren, and to press it with earnestness? We do it with all respect, for we desire to work with them in a spirit of most affectionate confidence and cordiality, a desire which we believe they reciprocate most heartily. We should be deeply grieved, therefore, to say or do anything which should in the least degree disturb this harmony of feeling.

Surely then the mode of proceeding suggested by the writer whose communication has been incorporated with this paper, is worth a trial. In those cases where the claims of the missionary enterprise in all its length and breadth, for home as well as the world, has only been *occasionally* pressed upon the churches, a regular systematic advocacy of them, or at least an advertence to them, in the manner already set forth, could not fail of doing great good. That we all, even the most zealous and liberal, need to have our hearts and minds brought into contact with these solemn requirements, none will deny. But to quicken the slothful, animate the indifferent, liberalize the selfish, save those who are in danger of becoming worldly in their spirit, is one

great end of the ministry, and a noble end, worthy of the talents, devotedness and zeal of every Christian pastor.

Nor will his ministrations be less effectual to the conversion of souls, God will bless such a ministry, and bless a church which enjoys and appreciates it. Amidst the turmoil and noise of war, the anxiety caused by the present state of public affairs, the distresses springing from depression of trade, the Christian will find solace and comfort in the thought that he is really living for God and the good of souls. Habitual devotedness to this object will not only bring to their remembrance the words of the Lord, but give them to feel their truth, "It is more blessed to give than to receive."

FOREIGN INTELLIGENCE.

INDIA.

Since our last publication two letters have been received from Mr. Underhill, dated Nov. 4 and 17, from which the following intelligence is gathered. The day after his arrival he had the pleasure of seeing all the Calcutta brethren, and welcoming the missionaries Gregson, Martin, and Anderson, who had enjoyed a pleasant voyage, and appeared improved in health by it. He took the earliest opportunity of a conference with the former to lay before them his instructions, and in a frank and open manner explaining what required verbal explanation. As some apprehension existed in their minds as to the object sought to be secured, from an unfavourable impression received of the work of the American deputation, such a course was both kind and manly. It at once secured the confidence of the brethren, who manifested a cordial spirit, and will give their hearty co-operation to carry out the plans suggested by the Committee.

Mr. Underhill has had, ere this, an opportunity of meeting nearly all the brethren in

Bengal, as the Association which usually meets in February had been called together for December to assemble at Serampore. Of that meeting the next mail will bring us some account. By this time we hope our brother has pretty nearly accomplished his visit to the churches in Bengal. In March and April he will be occupied with the affairs of the press; in May he intends to proceed to Ceylon; and during the autumn of the present year ascend the valley of the Ganges to the stations in the north-west provinces. This plan may be modified by circumstances, but in the main we have no doubt it will be ultimately carried out.

We are sorry to learn from those letters that the poor people at Comilla, in the Chittagong district, who were formed into a church some three years ago under circumstances the most interesting, have had to suffer great persecution. Their land has been claimed by a resident proprietor, and the agents of the government too; and in one of those riots, common in Bengal in such cases, and which remind us strongly of the state of things in Ireland some few years

ago, their houses have been burnt down, and they have been scattered in all directions. Some fled to Chittagong; others took refuge in the houses of people who took compassion upon them. Mr. Bion has paid them a visit from Dacca, and found them in a most deplorable state, wanting everything, and but scarcely able to maintain their adherence to the truth. He found, however, a great desire generally for the gospel. The new magistrate also seemed inclined to do justice in this distressing case. At the close of these interesting letters, Mr. Underhill adds, "On the whole my anticipations as to the work of God in India are of an encouraging kind. The missionaries have many causes of discouragement, and many obstacles to contend with; but after listening to them, I am convinced that the causes for gratitude predominate. The testimony is uniform from missionaries and native preachers alike, that the grasp of idolatry is loosening, that the people are not attached to their idols from preference, but worship them from mere habit, custom, and dread of change. Multitudes despise them, while they are unwilling to expose themselves to reproach or persecution. Prayerful, faithful labour will surely meet with its reward."

From a letter received from Mr. Underhill, just as the Herald is going to press, we learn that our esteemed friends, Mr. and Mrs. George Pearce, with Miss Packer, reached Calcutta in safety on the 30th of November. They were in excellent health, and had a very good passage.

Dacca.—Mr. Robinson writes, under date of Nov. 8, as follows:—

"We have had encouragement in our work, and additions to our church and to the number of inquirers. At the present moment we have three Hindoos who have abandoned caste, and are candidates for Christian baptism. May the Spirit of grace render them sincere disciples of the Lord Jesus!

"It is true we have had disappointments; but disappointments do not justify desisting from labour. It is our duty to sow the seed. The harvest will arrive at the time appointed by the Father. The people of Dacca are not so hopeful as those of the district, who are poorer and more ignorant; but they are neither so bigoted against the truths of the gospel."

BEERBOOM. — Mr. Williamson writes under date of August 26th:—

"In the early part of the year I baptized one young man, of Christian parentage, who, subsequently to his baptism, was admitted to the fellowship of the church. One or two others, my own children, are expected to come forward as candidates for baptism, who are now kept back by apparently unnecessary scruples as to their fitness for making a public profession of religion.

"Our people are in the habit of attending public worship and ordinances with very creditable regularity. Their conduct is for the most part consistent with their profession. Public worship is conducted daily, at which after singing, a portion of scripture is read, and if necessary explained, a brief exhortation being added, and concluding with prayer. We have public service twice on the Lord's day, together with bible classes and sabbath school.

"Hindoos and Mussulmen are addressed daily, both at home and abroad, to whom tracts and portions of Scripture are given. We have one English and two Bengali schools supported by local contributions. In all the schools the scriptures are read and explained, and the sense given to me at the end of the month, in answer to questions put to the pupils at the examinations. Grammar, geography, natural history, and the elements of natural philosophy, are also studied. Though some manifest dislike to our religious books, especially the bible, none object to read them, while others appear to like the gospels, and to believe on Him who is the great subject of them. A boy died last year whom I did not see in his last illness, but who was, his class-mates told me, a believer in Christ."

We have been favoured with the perusal of a letter from a soldier in the 31st regiment stationed at Meerut, and the extracts which we subjoin cannot fail to affect the reader deeply. There is much in them to awaken grateful surprise, while they show what private Christians may do, even though they are soldiers, in a heathen land. Indeed, more of the same sort of activity *at home* would produce similarly gratifying results. After giving an account of the fearful mortality among the troops, and especially among their wives and children, so that if any one day passed without some one being buried, "the men would say as if with wonder, What, no funeral to day; no one dead!" he goes on to remark,—

"I am highly privileged here. There is

not an evening in the week but we meet together. We do feel such an outpouring of the Spirit, and such large measures of his grace. *There are no missionaries in this district.* All are in utter darkness, bowing down to wood and stone. Since we have been in Meerut, there have been by our assistance, and by that of the blessed Spirit, about *one hundred and fifteen* turned Christians. Blessed be God, they are going on their way rejoicing.

"I and several of my companions have learned a good deal of the Bengal language, and duty being light we have a good opportunity of going into the markets among the natives, and preaching the unsearchable riches of Christ. May God help me to be more and more in earnest.

"Wherever I go I am resolved to tell the story of the cross. I am a happy man, happy in the love of God. Yet I feel I have not been faithful to the grace given me, for had I been my peace would have flowed like a river, and my righteousness abounded as the waves of the sea. But I am thankful for what I do enjoy. May God help us, dear brother, to make preparation for the journey before us, and after we have done may we be brought safe to heaven."

CEYLON.—We regret to learn by last advices that Mr. Allen's health, which of late has been much interrupted, is in a somewhat precarious condition. He himself, at last, seems convinced of the necessity of a change. Dr. Elliott, "the gratuitous medical attendant of our missionaries," and a kind and constant friend, has very strongly urged his opinion to the same effect, informing the Committee that unless Mr. Allen return to Europe, for a time, his constitution will be so impaired as to be past recovery; but that a speedy return to a colder climate may re-invigorate him, and prolong his usefulness for many years. Under these circumstances the committee at once directed a letter to be forwarded to Mr. Allen, desiring him to take immediate steps to return to England. This he will doubtless do sometime perhaps in May. We earnestly hope that the voyage

and a residence here may prove most beneficial to Mr. Allen, whose labours in Ceylon, for the last eleven years, have been arduous and incessant.

WEST INDIES.

The recent accounts from the West Indies have not been quite so sad as some from which we have lately extracted articles of information. The cholera, though not raging with so much violence, either in Jamaica or Trinidad, as formerly, has not yet passed away. But amidst the affecting scenes of sorrow and death around them, the brethren have been cheered by considerable additions to their churches, the restoration of backsliders, and increasing numbers of inquirers. Mr. Capern has been again called to suffer from severe illness, greatly interrupting him in his work, but when he last wrote he was fast recovering. It seems, however, clearly necessary to take some steps to relieve him of a portion of his responsibility and toil. Mr. Law too had been ill, more from over exertion and anxiety during the visitation of cholera, than from any attack of that disease or fever. But ere this, we trust, these honoured brethren are restored to their wonted vigour. We are happy to learn that Mr. Millard has derived great benefit from his visit to Europe, though his future movements have been rendered anxious and perplexing by the very afflicted state of one of his children.

We are glad to announce the safe arrival in Jamaica of the Rev. S. Hodges, Mrs. Hodges, and their two children, Mrs. Knibb, and two daughters, Miss Simonds, Miss East, and the son of the Rev. J. E. Henderson, who sailed from London in the *Calypso*, on the 21st of October. They reached Jamaica on the 7th of December, after a pleasant voyage of thirty-eight days from the Downs.

HOME PROCEEDINGS.

Most of our friends are aware that during the past six months the committee have had under their serious consideration the despatch

of the directors of the East India Company on the subject of education. It is proposed in it, among other things, to give "grants in

aid" to all schools, without regard to sect or party. The conditions on which such grants are to be given are two; first, that a good secular education be imparted, on the principles of European knowledge and science, and secondly, that the schools be open to the visits of a government inspector.

The question naturally arose, what course the society should take in this matter, and what course it should prescribe to the missionaries. These questions have not been decided hastily. They have had the attention of the committee at *three* of its quarterly meetings. We are happy to place the result before our readers, and we take the earliest opportunity of doing so, partly because frankness on such a subject will be appreciated by them, and partly to prevent any misconceptions getting abroad respecting the matter. The views of the Committee on the great question itself, and also of their duty in regard to the missionaries, or how far they consider they ought to legislate for their honoured brethren, will be understood from the document which is subjoined:—

CIRCULAR.

From various communications addressed to you during these few past years, you will have observed how deep and lively has been the interest of the Committee on all educational movements. They have regarded them as not only among the best means of promoting the social and intellectual improvement of the heathen, but also of facilitating the spread of the gospel throughout the mission field.

2. It has been, as you are aware, the uniform practice of the society to rely on the voluntary principle for the support of *all* its operations. But when a doubt was expressed some three years ago, whether this practice had not been departed from in some few instances, the Committee resolved that a circular should be sent to every missionary, inquiring whether any of the society's schools had been aided by grants from colonial governments. They found from the replies to this circular that in no instance but the Benevolent Institution, Calcutta, on other grounds an exceptional case, had any such grants been received during the previous ten years, the period to which the inquiry was limited.

3. On a further consideration of this important subject, the Committee deemed it desirable to place on record, in an explicit form, their views upon it, and for that purpose passed, in January, 1852, the following resolution:—

"That in the opinion of this Committee, it is inexpedient, and inconsistent with our principles to accept government or other state grants for religious purposes, the purposes of religious education included. It is therefore an instruction by this Committee to our brethren, that, in all their arrangements they act on this principle, as the only one which can commend their efforts in the department [of education] to the sympathy and support of our churches."

4. The recent despatch from the directors of the East India Company to the government of India, on the subject of extending education in that country, has led the Committee to resume their deliberations on the whole question. The great importance of that despatch has led the Committee to give to it their most serious consideration; and they lose no time in communicating to you the result at which they have arrived.

5. The scheme put forth in the despatch is so far in advance of anything which has emanated from the Indian government, that it may fairly be regarded as a proof of their present enlightened policy, and their desire to promote the social and political advancement of the people.

6. But while the Committee are desirous to do justice to the merits of this measure of the Indian government, they do not forget that the education to be promoted by it is wholly *secular*. The education which the society aims to impart is *religious*. They have therefore carefully considered those clauses of the despatch which contemplate "grants in aid" to "institutions under the superintendence of different religious bodies and missionary societies," and as the result of that consideration they feel bound to adhere to the resolution of January, 1852, and consequently, as the executive of the Baptist Missionary Society, they can neither accept nor administer such grants.

7. The Committee are, however, fully aware that a difference of opinion on this point exists, not only among themselves and their constituents, but also among their honoured missionary brethren. The decision of the Committee has not been, consequently, arrived at without anxiety. They regret that the funds of the society will not allow of any adequate support to education in India. They fear that not more than one out of every twelve hundred of the population can be found in the mission schools existing there, and that not more than one in a hundred of the people can even read, though the desire for knowledge is intense and widely diffused. But they cannot depart from the principles here laid down.

8. At the same time, with a view to the guidance of those of our missionary brethren who do not concur in the views entertained by the Committee, I am directed by them to state, that while they would not feel justified

in interfering with the exercise of their Christian liberty, by interdicting such missionaries from the acceptance of government grants for schools, it must be distinctly understood that, whenever, in the exercise of such discretion, the aid of government is sought, the schools so sustained cannot, in any instance, or under any circumstances, be considered the society's schools, or reported in its proceedings.

This letter, having been read and approved by the Committee, will be regarded as their communication to you on the important question to which it relates. Trusting that in all your labours you may largely enjoy the divine blessing,

I am, &c.

The Committee have not been unmindful of their pledge to use every effort to carry on the project to strengthen and enlarge the mission in India. They have recently appointed a sub-committee to consider and report on the best means of recalling the attention of the churches to the resolutions passed two years ago, and more especially of those churches who have hitherto done little or nothing to aid them in this object. As soon as the Committee have finally decided on the course to be pursued, our friends will be sure to hear of it. Meanwhile, we hope that without any direct appeal being made to them, the churches who have not materially helped in this movement will do so without delay.

The meetings held during the past month have not been numerous, at least so far as we know. Mr. Trestrail and Mr. Makepeace have been the deputation to Oxford, Abingdon, Chipping Norton, and Banbury, the latter going thence to Windsor, Staines, Wraysbury, and Datchet, in which latter places he was joined by Mr. Bowes; and Mr. Millard has visited Faringdon and Coate.

We regret to learn that the appearance of the outside of the *Juvenile Herald* does not satisfy our young friends. We confess that it does not satisfy us; but whether it shall have a coloured wrapper or not, is a question of *some shillings a thousand*; and as the wrapper is not a part of the book itself, but thrown away in the binding, we would kindly ask our young friends whether they care about the mere appearance of the *outside* month by month, when by using the present form so large a sum is saved to the society and the cause which they themselves wish to promote. We shall feel particularly obliged if the teachers in our various schools will kindly explain this matter to the children, for we are sure if they will do so, the children have enough of good sense and good feeling to say, We don't care about the outside if the *inside* be good, especially as a large sum is saved every month to the mission.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The Ladies' and Juvenile Missionary Working Societies, Union Chapel, Manchester, for a box of clothing, for *Africa*;

The Juvenile Missionary Society, Hampstead, by Miss M. J. Wilkin, for a parcel of clothing, for *Africa*;

Mrs. Clarke's class, Sunday School, Vernon Chapel, for a box of clothing, for *Rev. J. Smith, Chitoura*;

Girls of Sunday School, Camberwell (Rev. Dr. Steane's), for a parcel of clothing, for *Rev. A. Saker, Africa*;

Friends at Oxford, by Mrs. W. P. Bartlett, for a parcel of clothing, for *Rev. A. Saker, Africa*;

Mrs. Cooke, for a parcel of magazines;

A friend, anon., for a parcel of magazines.

FOREIGN LETTERS RECEIVED.

ASIA—CALCUTTA, Gregson, J., November 5; Thomas, J., Nov. 8 and 18, Dec. 4; Underhill, E. B., Dec. 2.

COLOMBO, Allen, J., Nov. 10; Elliott, C., Nov. 11.
CUTWA, Supper, F., Nov. —.

DACCA, Robinson, R., Nov. 8.	CALABAR, East, D. J., Dec. 13 and 22.
DINAGEFORE, Smylie, H., Nov. 7.	KINGSTON, Oughton, S., Dec. 26.
INTALLY, Underhill, E. B., Nov. 4 & 17.	MONTEGO BAY, Henderson, J. E., Dec. 20.
KANDY, Davis, J., Dec. 11.	MOUNT CAREY, Hewett, E., Dec. 4.
MONGHIA, Parsons, J., Sept. 28.	MOUNT NEBO, Gordon, J., Nov. 27.
NEWERA ELLIA, Davis, J., Nov. 23.	STEWART TOWN, Hodges, S., Dec. 21.
POONAH, Cassidy, H. P., Nov. 13.	WALDENIA, Gould, T., Dec. 25.
SERAMPORE, Trafford, J., Nov. 17.	TRINIDAD—PORT OF SPAIN, Inniss, A., Dec. 10; Low, J., Dec. 10.
HAITI—JACMEL, Webley, W. H., Dec. 27.	
JAMAICA—BROWN'S TOWN, Clark, J., Dec. 26.	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1854, to January 20, 1855.

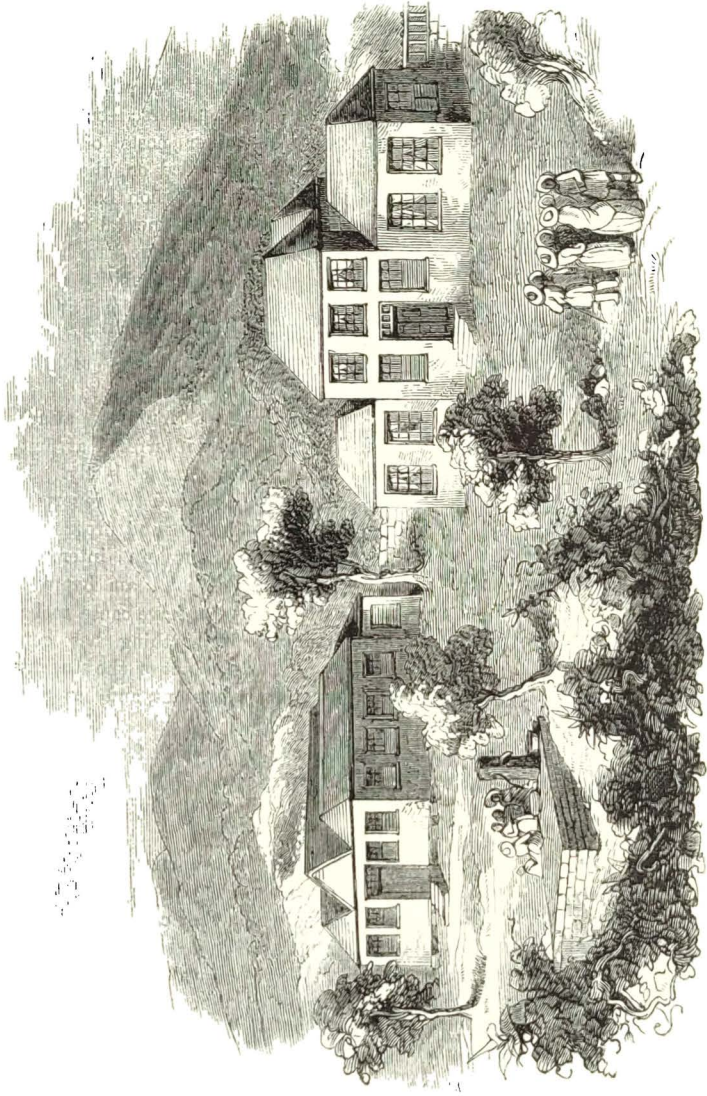
£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Oiney—		Woolwich, Queen Street—	
Jackson, Mr. Reigate ...	5 0 0	Collections.....	10 2 0	Sunday School, by	
Do., for India	5 0 0	Contributions	2 8 1	Y.M.M.A., for Chi-	
Moore, Mrs.	2 2 0	Do., for Native		toura School	10 0 0
Do., for Africa	1 0 0	Preachers	0 8 5		
<i>Donations.</i>		CORNWALL.		LANCASHIRE.	
Alexander, J. W., Esq.	5 0 0	Camborne—		Liverpool—	
Anon, S. and H.....	14 13 4	Anon	0 10 0	Ladies' Negroes' Friend	
Benham, Mr. John, jun.,		Redruth—		Society, for Jamaica	
for West India Cholera		Anon	1 4 0	Normal School	5 5 0
Fund	0 10 0	DERBYSHIRE.		Do., for Mrs. Hewett,	
Bible Translation Soci-		Swanwick—		Mount Carey	2 0 0
ety, for Translations	200 0 0	Collection	4 12 6	Manchester, on account,	
Hanson, Joseph, Esq.,		DEVONSHIRE.		by Thomas Bickham,	
for West India Cholera		St. Hill, Keptishere—		Esq.....	300 0 0
Fund	1 0 0	Collection (part)	2 10 0	LEICESTERSHIRE.	
Jacobson, Miss, for Ja-		DORSETSHIRE.		Husbands Bosworth—	
maica Special Fund	1 1 0	Poole—		Contributions, by Mrs.	
Do., for Colonies	1 1 0	Contributions, for		A. Barfoot	1 0 0
T. S. B.	0 5 0	Native Preachers... ..	1 4 11	Less over-remitted in	
<i>Legacies.</i>		ESSEX.		last account	0 3 0
Miles, Rev. Jas. Edward,		Sible Hedingham—			0 17 0
late of Bristol	40 14 1	Contributions, by Sun-		Leicester—	
Scott, Miss Agnes, late		day School Teachers	0 12 0	R	20 0 0
of Perth	8 10 0	HAMPSHIRE.		LINCOLNSHIRE.	
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AUXILIARIES.		Contributions, for		Contributions, by Mrs.	
Bloomsbury Chapel, by		Poonah Chapel	1 2 0	Maddison	1 3 6
Mr. E. Powtress	6 9 8	Long Parish	2 3 6	NORFOLK.	
Brixton Hill, Salem Chapel—		HERTFORDSHIRE.		Norfolk, on account,	
Millar, W. H., Esq....	10 0 0	Hemel Hempstead—		by Mr. J. D. Smith ...	100 0 0
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Hatch	2 15 7	Do. Juvenile	2 4 5	Proceeds of Lecture by	
Walworth, Hornley Street—		BUCKINGHAMSHIRE.		Rev. E. T. Gibson	2 1 3
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BERKSHIRE.		Native Preachers ...	1 12 10	North of England Aux-	
		Crendon—		iliary, on account, by	
		Contributions, by Mrs.		Mr. H. Angus	40 0 0
		Rose	1 3 8	NOTTINGHAMSHIRE.	
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		Ramsgate, on account... ..	16 0 0	Collection	3 10 6

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New Basford—		Bury St. Edmunds, Continued—		NORTH WALES.	
Collection	5 0 0	Proceeds of Fancy-work	3 6 9	DENBIGHSHIRE—	
Nottingham—		Clare—		Llansilin, Moelfre—	
Collections—		Contributions	3 1 6	Collection	2 6 0
Derby Road	17 4 5	Earl Soham—		Contributions	4 5 0
George Street	20 18 8	Collection	0 15 3		
Park Street	2 9 0	Contribution	0 10 0	Less expenses	6 11 0
Public Meeting	5 4 11	Grundsburgh—			0 0 4
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Do., Sunday School,		Contribution	1 0 0		6 10 8
Park Street	1 13 6	Ipswich, Stoke Chapel—		MONTGOMERYSHIRE—	
Do., do., for Jessore		Collection	12 6 4	Newtown—	
School	5 0 0	Contributions	16 11 3	Contributions, by Mrs.	
Do., do., George		Do., Juvenile	9 10 0	Morgan, for Ceylon	
Street	4 14 3	Otley—		School	
Southwell—		Collection	3 11 7		
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Contributions, Sunday		Somerham	0 9 3		
School	0 8 6	Stoke Ash	3 0 6		
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Bardwell	0 15 0	WILTSHIRE.			
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Collection	5 12 11	Lindoe, Mrs.	1 1 0		
Contributions	2 9 1	YORKSHIRE.			
Bildestone—		Rawden—			
Collection	3 6 0	Collection	2 1 6		
Sunday School	0 11 6	Contributions	5 10 1		
Botesdale	1 9 2		7 11 7		
Bury St. Edmunds—		Less expenses	0 9 1		
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ciation (moiety)...	2 16 5	Mount Nebo—			
Do., Sunday School	4 9 2	Sunday School, for			
Do., Young Men's		Africa		1 3 7	
Bible Class	1 10 8				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers; 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 C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

The Missionary Herald (Mar. 1855).



CALABAR, JAMAICA.

CALABAR, JAMAICA.

As the pictorial illustration in the present *Herald* is designed to give a view of the College for the Education of a Native Ministry in Jamaica, engraved from a sketch by Miss Tinson, a few remarks on its origin, progress, and present condition, will not be unacceptable to our readers.

So far back as 1840 the design of founding such a seminary had been seriously entertained by the Jamaica brethren, and cordially approved by the Committee. And when this desire was somewhat matured, the late Rev. J. Tinson, of Kingston, was selected as the first tutor. We apprehend it was originally intended to place any candidates for the ministry whom the churches might recommend under his care, to reside with him in Kingston. But subsequently it was resolved to purchase a property and buildings adapted to this purpose, and Calabar was finally fixed upon, being well situated in reference to the churches in the island, and also in a salubrious district.

When the Committee had to appropriate the large sum which had been collected during the society's jubilee year, they voted £1175 towards the purchase of the premises and a library at Calabar, and Mr. Tinson was elected to the office of tutor by the unanimous voice of his brethren in the island, and with the full concurrence of the Committee at home; they engaging to support the tutor, the pastors in Jamaica, on behalf of their churches, undertaking to meet the other expenses of the institution. This arrangement has continued to the present day; while it is proper to remark that several of our more wealthy friends in England have, from time to time, kindly given donations to assist in maintaining it in full efficiency.

The institution at first opened, we believe, with ten students. Others were added subsequently. Several of these brethren are now honoured and useful pastors; others, as might naturally be expected in such an experiment, and in the peculiar condition of society in Jamaica, were, on trial, found wanting in the necessary qualifications for pastors; but they are occupying other posts of usefulness. As time has rolled on, the candidates applying for admission have been of a higher class as to mental capacity and attainment, and there can be now no doubt of the practicability of sustaining such an institution, and of its adaptedness to the wants of the island, for these have been satisfactorily proved by the results.

Mr. Tinson's frequent attacks of illness seriously interfered at first with the regular course of study. But as his health improved his reports of the piety, intelligence, and progress of the students, increase in interest. He writes in 1845: "I am happy to say that hitherto we have cause to be very thankful. Everything has gone on well. The conduct of the students has been very consistent, and has given me great satisfaction." Sickness again laid the tutor aside for a time in the following year, but the report was satisfactory; and during the five successive years the Committee were gratified by the encouraging accounts of the general prosperity of the institution which they continued to receive from the respected tutor.

"We have now," he observes in 1849, "an institution such as the Baptist Missionary Society has been sighing for almost from its birth—a seminary for training young men expressly for the work of the ministry, not missionaries'

sons, nor native-born whites, but *bond fide natives*, black and coloured men, who in due time will be able, by God's blessing, to carry on the work here irrespective of foreign aid; and other things being equal, they will have the advantage of Europeans in respect to climate, constitution, and habit."

On the death of Mr. Tinson, which took place the following year, the Committee purchased his library and furniture, and added them to the college property. They had then to select a successor, Mr. Dendy in the mean time giving his services, as far as they could be spared from his other official duties, to the instruction of the students. Eventually the Committee secured the services of the Rev. D. J. East, who entered on his work in a most cordial spirit, and in deep sympathy with the primary design to raise up a native ministry. He has prosecuted his labours with great success, secured the affections of the students, the thorough confidence of the pastors and churches in the island, and proved himself to be eminently qualified for the post which he has hitherto most honourably filled.

By the last mail we received an account of the examination of the students, which took place on the 6th and 7th of January. We cannot give our readers a correct impression of the present state of the institution so well as by laying before them the chief particulars of the report.

"The object of the establishment," says the writer, "which it is presumed is now generally known, is, as much as possible, to render this country independent of Europe for a supply of well trained and faithful ministers of the gospel; and also to qualify a race of holy and devoted young men for missionary work in Africa." About fourteen of the Jamaica pastors, several of whom had been students in the college, together with several laymen interested

in it, and delegates from different churches around were present, and took part in the public and private duties of the anniversary.

"Each day the business commenced with suitable devotional exercises. Mr. Phillippo conducted the examination in classics, algebra, arithmetic, and scripture exegesis; Mr. Clark in the political geography of Europe, natural science, and mechanics, and Whateley's Rhetoric; Mr. Hewett in Biblical Interpretation; Mr. Gould in the Evidences of Divine Revelation; Mr. J. E. [Henderson in Systematic Theology, and the course of lectures delivered by the President of the College; and Mr. Teal in Porter's Lectures on Preaching. Mr. Steele, one of the senior students, read an essay on 'Faith in Christ the turning point of Salvation,' Mr. Campbell on 'The connection between faith and good works,' and Mr. O'Meally on 'Salvation wholly a work of grace.'"

The examination was minute in its details, as well as wide in its range; and the particularity of the examiners brought out clearly the fact that the young men possessed a real practical knowledge of each subject. The essays which were read, were not only highly creditable to their writers, but some of them excited surprise on account of their logical arrangement, their chaste and simple style, and truly evangelical sentiment. The results of the examination not only exceeded expectation, but proved that the young men possessed minds capable of high attainment, and had diligently and faithfully used the facilities afforded them for improvement.

We close our notice of this important and most useful institution, in the words of the Report from which the particulars of the examination have been taken. "While, however, the friends and supporters of the institution present could not withhold the expression of their

approbation from the young men for their good conduct and proficiency during the year, they at the same time could not but feel their deep obligations to the esteemed president, well knowing that the efficiency and high position which the establishment has attained is mainly owing to his patience, his untiring energy, and general accomplishments.

"Not only was everything connected with the conduct and attainments of the students of a highly gratifying nature, but also everything relating to the external appearance of the premises generally, and the domestic arrangements. The buildings were greatly improved by the recent repairs; and

the neatness, order, and prudent economy everywhere manifested, reflected great credit on the resident managers.

"In whatever view the institution is contemplated it cannot fail to be deeply interesting to every friend of Jamaica. While it tends to draw forth the long dormant talent of her sons, and affords them the means of honourable competition with their brethren of more favoured fortune in relation to literary acquisitions, it will necessarily exert a very important influence on her social, moral, and religious character, thereby presenting a powerful claim upon the countenance and support of all classes in this island and in the mother country."

INDIAN MUNIFICENCE IN SUPPORT OF IDOL SHRINES.

The Rajah of Sutteala, a district in Northern India, has lately paid a visit of ceremony to Calcutta, where he has been received with honours almost regal. The *Friend of India* gives some particulars of his journey toward the south, by which we learn that he was under covenant to the Company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Buddinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to this occurrence,

on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Ragpore had been, for many years, urged by the Gywats, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him hither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine, or what space it covered.

But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors, and merchants, were by no means uncommon. Indeed, one hears, from time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their

victims than Christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The mere practical question is, ought it to be so? Every one of our readers will, we doubt not, say no! But is every one prepared to act upon that decision? We fear not. And yet every one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul. Believing that where these are wanting, appeals for enlarged pecuniary contributions will be but feebly responded to, we would earnestly beseech every one who reads these lines, to lay the few broken hints they express solemnly and seriously to heart.

OBSERVATIONS ON THE ORIGIN AND PROGRESS OF THE MISSION AT CHITOURA, NORTHERN INDIA.

BY J. W. URQUHART, ESQ.

Having been a fellow labourer with our missionary brethren in Upper India for many years, and an eye-witness of the commencement and growth of the good work at the station of Nistarpore (Town of Salvation), built for the converts near the heathen village of Chitoura, permit me to offer a few remarks explanatory of its progress and importance.

In 1845, consequent on the divine favour resting on the preaching of the gospel and distribution of the scriptures for several years previous, an unusually large number of natives of

the *Corri*, or weaver caste, belonging for the most part to the village of Chitoura, were simultaneously led to forsake their idols, and profess their faith in our blessed Redeemer. A marked peculiarity in these conversions, of which we had previously no such example in Upper India, was not only the number, but the desire of the converts to maintain themselves as heretofore by their trade of weaving.

Hitherto the individual converts from the ranks of Hinduism or Mahomedanism, threw themselves entirely for support on the missionary, whose

confidence and liberality they too often abused. It was therefore, and justly, deemed an evidence of a sincerer faith, and an indication of a deeper work of grace, that those of Chitoura were desirous of working with their own hands for the maintenance of themselves and families.

It was over such an interesting community as this that Mr. Smith, in the providence of the Lord, was called to take the oversight. For several years afterwards Mr. Smith was busy in rearing the outworks of the Chitoura mission, in the erection of a chapel, school-room, range of houses for the converts, workshop or factory for their weaving, and a bungalow for his residence, the entire funds for which were raised in India. But amidst the many difficulties, trials, disappointments, and anxieties with which he had to contend, and which would have damped or destroyed the energies of a man less devoted to his Master and the love of souls, Mr. Smith never lost sight of the important principle of *self-support and self-dependence* on the part of the converts, amongst whom the missionary acted not only as a pastor and school-master, but as a weaver, mechanic, engineer, tradesman, doctor, magistrate, judge, and jury; incongruous, but absolutely necessary avocations, without which—the becoming all things to the circumstances and wants of his flock—the mission at Chitoura could not have been consolidated; thus, as in the cases of Moffat, Williams, and others, exemplifying that a missionary of the cross to the heathen, is not merely the herald of salvation, but the pioneer of civilization.

One of the chief difficulties in the way of the converts supporting themselves, was the refusal of their heathen neighbours to traffic with them. They were shunned as polluted outcasts with whom no intercourse, even on business,

could be held. The missionary was in consequence obliged to obtain a market for the cloth at distant stations, and chiefly among European residents. In this important matter he has been successful, and the tent cloth, sheeting, towellings, &c., of Nistarpore, are now well known marks in those parts.

Native looms throughout India are of the rudest description. The workshop of the native weaver forms a part of his hut, his kitchen, bed, &c., being on one side, and the loom on the other. The beam from which is suspended the warp and weft, is the rafter which supports the thatched covering of his humble dwelling. The weaver, while at work, sits on the ground, with his feet in a hole of the earthy flooring, where between his toes are held the strings by which he raises or depresses his *gear*, while with either hand he throws and catches the *shuttle* in its progress.

That cloth of any serviceable kind should be woven with such machines must be surprising; but the surprise will be intensified by the consideration, that the celebrated Dacca muslins of antiquity, fine as the gossamer, are believed to have been fabricated with no better implements!

But the poor weavers of Northern India are immeasurably behind their ancestors in the south, and seem to have made no advancement in the art. Not only is their loom rudely constructed, but their cloth (*guggi*) is coarse to an extreme. As might be expected, their work progresses very slowly, the result of a long day's labour seldom exceeding four yards of an average width of two feet.

To obtain for the converts a superior loom of British make, by which they might weave daily a larger quantity and a better cloth, was the next effort of the missionary. Accordingly two Scotch and an English loom were pro-

cured, and by the assistance of a practical English weaver they were set up and the brethren instructed to work them. Not the least step in advance was the construction of a number of looms from the British models, with considerable improvements to suit the climate and country, and which paved the way for the supersession, among the converts, of their own primitive machines.

Until this period a warping mill was unknown and unheard of in Northern India. Such a machine was also procured from Scotland; but here it may be asked, how do the natives get up their warp? not without a vast amount of labour even in a country where that commodity is cheap. Without entering into a lengthened explanation it may be sufficient to say, that the task requires the united efforts of the weaver, his family, and often of his friends, for some days, and entails on them a pedestrian excursion equivalent to several miles. The method may be thus stated. A number of thin bamboo slips are stuck a few feet apart along a distance of thirty or forty yards, and the thread is passed continuously between the rods by the warpers running round and round them with their spindles until the whole is completed.

When the heathen, on an anniversary occasion, turned out by hundreds to witness the *tamasha*, or entertaining spectacle of their converted brethren working the European weaving machines, the warping mill performing its gyrations "as a thing of life," and winding off the threads from a score of bobbins at once, called forth a profundity of obeisance amounting almost to an act of worship.

A machine for spinning cotton thread is still a desideratum at the mission station. Agra is one of the cotton marts of Upper India, and its district produces a staple of a superior kind. I feel con-

fidant, therefore, that were they in possession of even an ordinary machine for spinning cotton, the Christian weavers of Nistarpore would, from their position in a cotton producing locality, not only revolutionize the cotton weaving of Upper India, but exert a moral influence on the surrounding country, which would tend to remove many barriers that now impede the progress of Christianity. Much in this respect has already been accomplished. The heathen in the neighbourhood of the mission station especially cannot disguise from themselves the fact that Christianity is a remarkable quickener and elevator in regard to, at least, temporal interests and concerns. They see their late brethren working with extraordinary machines which never before entered into their philosophy, nor are to be found described in the *shastres*. They see them weaving twice, often three times the quantity of cloth, of a better quality, in a given time than they can accomplish. They see them, moreover, better clothed, fed, and sheltered, and find them and their children living with that sobriety, peace, and harmony, which is in striking contrast to their own heathenish and devilish practices.

The natives of India, more than perhaps any other people on earth, require to be convinced by stubborn facts and results. As if in opposition to the feeling that having swallowed greedily absurdities and monstrosities for ages past, they will now receive or believe in nothing which is not tangible and practical. Christianity, to such a people, must not only be presented in its spiritual freedom from all earthliness, but exhibited in its benign contact with the every day engagements and business of life. Such a scene is presented at the mission station of Nistarpore. How it is affecting the neighbourhood I have already noticed,

and now leave the following extract from the letter of the zealous missionary further to explain :—

“The mission here is prospering ; we have just got our report out, and as it can go by the sixpenny book post I shall have one sent to you. During the last year the village has increased from 112 to 153 inhabitants. We have had our yearly feast in the weaving shop, which was very neatly decorated with evergreens. In the middle of the day I married two couples, and we had upwards of 500 people present from

the villages to witness the ceremony. At six o'clock all our people sat down to a good dinner, and enjoyed themselves very much, after which we had a missionary meeting. Mr. Williams was in the chair, and the speeches were by our native preachers. The day was one long to be remembered, and I trust will not be the last of the kind. The weaving is going on well ; and I have just received an order for 7000 rupees' worth of tents for the lieutenant governor's camp, which will be a good opening for our cloth.”

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—Each successive mail brings tidings from Mr. Underhill. Last advices are dated Dec. 2, from which we make the following extracts :—

“I have spent three or four very pleasant days at Serampore, chiefly observing all that I could, and endeavouring to obtain a clear comprehension of the work being done. And first as to the college. With its general appearance you are familiar, its noble size and proportions, and that it forms but a part of the plan projected by its eminent founders. It is now in perfect repair. This has been chiefly effected by the persevering efforts of our excellent missionary, Mr. Denham, and by the generosity of Mr. Marshman ; and it is hoped that the endowments of the college are now amply sufficient to keep it in the admirable order in which every part now appears.

“I spent one morning in Mr. Denham's theological class. This is taught in the vernacular only, and consists of four young men, members of churches, whom he is preparing for preachers. One great difficulty he has to overcome is the want of class books in the Bengali, adapted for such a class ; he is, therefore, obliged to translate every lesson before the class can take it, and some of these lessons he has printed as the class proceeds. I will transcribe the lessons which they have been engaged on during the past year, premising that two of them have not joined the class more than nine months.

1. Scripture lessons.—Books of Deuteronomy and Jonah ; part of McEwen on the Types ; Eadie's Lectures on the Bible ; the chapters on conscience in Wayland's Moral Philosophy.

2. Poetry.—Milton's Paradise Lost, 1st book.
3. Bengali Grammar. 4. Pearce's Elements of Geography. 5. Arithmetic, to the rule of three. 6. Short papers in the form of essays, in their own tongue. Besides this they attend some of the classes in the college school. My examination gratified me. I asked many questions on the subject of sin, its nature, guilt, &c., and found they well understood it, and had thought for themselves upon it. On the whole it is an auspicious beginning of the plan the committee have so much at heart, the good training of a native ministry in their own tongue. I cannot but hope that all our missionary brethren will unite in sustaining this class, and in looking to it for a supply of native assistants. At present each missionary finds his own native preachers, and trains them as he can. This class is entirely supported out of the annual grant of the society.

“Besides this, however, there is another class, comprising both natives and others in European habits, being educated in English under Mr. Denham, several of whom are looking forward to missionary employment. These are supported by the Ward fund. Most, if not all of them, are instructed by Mr. Trafford and Mr. Johannes, or, in other words, they are mixed up in the general classes of the college, and receive religious instruction both from Mr. Denham and Mr. Trafford. I shall not now speak further of them, as I have arranged for an examination on my visit next week.

“The Serampore church, besides its other engagements, maintains a native missionary at Barrackpore, on the opposite side of the river. Many encouraging conversions have taken place there among the sepoys, some of whom have found in Burgwan a fellow

countryman. This worthy brother is a Sikh, and is related to the late rulers in that country. On his conversion at Delhi, through the instrumentality of our late brother Thompson, he was obliged to flee for his life, and found a refuge among our brethren. He is a very superior man, and still retains the dress of his country, and much national feeling; he has been made very useful. I am thankful to say, through the divine mercy, we are quite well. The weather is like our fine summer weather, and very pleasant."

MONGHIR.—Mr. Lawrence writes under date of Oct. 4, and encloses a long account of a preaching tour, by the native preachers Sudin and Nainsukh, during which they visited more than twenty-three large and populous villages. Their reception, on the whole, was most encouraging, though it greatly differed in different places. The whole report is too long for insertion here. A few extracts will give a good idea of the character of these truly evangelistic labours. Mr. Lawrence, however, observes, in reference to Monghir and the surrounding district,—

"There are several in Monghir who are convinced of the truth of Christianity, who daily read our scriptures, sing our hymns, and pray in the name of Jesus Christ, and who do not hesitate to acknowledge that they do these things. But they are still held in bondage by their family connexions, and are afraid to identify themselves with our native Christians, though they now and then exchange visits with them. I am thankful to say we have all been favoured with health and strength enough to attend to our usual engagements during the rainy season. We hope soon to be able to make another journey to Hajibore Mela.

"After leaving Monghir," say Nainsukh and Sudin in their journal, "and passing over a large swamp, we came to the village of Sukhtiya. Here we took our seat under a large tree, and began to speak to the people of the village, all of whom came out together, and listened to the word of life, and with evident pleasure. We proceeded to Dakraha, and spoke to the shopkeepers in several parts of the bazar. Some of them listened with much seriousness, and said one to another, 'See, this is indeed the way of salvation, and happy is the man who can accept of and walk in this way.'"

Having passed through several villages where they had large and attentive congregations, they came to Mogulance, and they say,—

"Here was a rich shopkeeper who listened

to us. He has several sons, young men, who conversed with us and took some books. At night he sent a servant to call us to his house, but rain came on and we could not go. In the morning the servant came again, and we went with him to his master's house. A large number of the people of his house and of his friends were collected together. A discussion ensued in which the eldest son took a principal part, and asked us many questions; he listened very attentively while we gave an account of the birth of Christ, what he did while he lived on earth, his miracles, his death, his ascension to heaven, and all that he did for the salvation of sinners. His father was not present at first, but on being called he came, when his son said to him, 'This way is very excellent.' We afterwards had a long conversation with the father on the entrance into the unseen world after death. We gave him a copy of the gospels, and, on taking leave, all seemed pleased with our visit.

"At Bhawanipur we went from *house to house*, and conversed both with men and women, wherever we could find them. At another village, having seated ourselves, a great number of people came around us, and listened most attentively to our preaching. If any one attempted to interrupt us another would tell him to be quiet, and listen to the word of the Lord, from which they might learn the way of salvation. At the Ghaut, in Gondrialah, we observed a sound of persons; we thought it would be well to remain there some time and speak to such as were coming and going; many people heard with evident seriousness. We spoke to several pundits and gave them copies of the scriptures.

"Arriving at the next village, a large place, we took our seats under a bar tree, near to the bank of the stream. A great many of the village people came out, and a number of Bengali pilgrims, with whom we conversed on divine things, and gave them some books. These Bengali people sang a hymn of their own which drew around us all the people of the village, men, women, and children; this afforded us a favourable opportunity of declaring the gospel to the women. During the remainder of the day the people remained with us: no one opposed. We gave away books, as some of them could read very well. Several came to us after night-fall and sat a long time, listening with evident satisfaction; after leaving us some of them remained at a little distance conversing about what they had heard, for we could hear distinctly what they said.

"Through this journey we have been enabled to visit many villages and preach the good news of salvation to many thousands of hearers. It is worthy of remark that a great many women were among them,

and often came out of their seclusion on purpose to hear us. It appears that the people are willing to listen, and that in general they hear remarkably well; but their hearts are not ready to receive gospel truth. We are led, however, to hope that as the people are willing attentively to listen to the gospel, it will not be long ere it will please the Lord to give them a heart to receive and understand it."

AGRA. Mr. Williams of Agra, after expressing his satisfaction at the prospect of an increase to the band of Indian missionaries, observes, under date of Oct. 27 :—

"We have recently had the great annual Hindoo festival called Vissi-dasmi, the anniversary of the victory of Ram over Rawan, the monster king of Lanka, having ten heads and twenty arms! I remember saying once to some bearers, while they were dragging me along in a carriage, and when they had got into a bad part of the road, and could hardly get along, 'Why don't you call for Rawan with his twenty arms to help you? Do you really believe that such a being ever existed?' They laughed heartily at the joke, and confessed they had no faith in such a demon at all. This opened the way for my speaking to them on a more important subject, to which they listened attentively.

"At the same time of the above festival, we have had the Muharrane of the Mahomedans, their first month held sacred on account of Husain, son of Ali, who was killed by Tazid. The whole scene is acted over every year by a sect called Lunnies; another sect called Sheas, not agreeing, in all particulars, on this subject, often oppose them in some way or other. A fight ensues, many are killed or wounded on both sides. Not a single year passes without blood being shed, more or less. For the last ten days this *Tamasha* has been carried on, with the firing of guns, and beating of drums, to the no small annoyance of the Christian part of the population. I mention all this to show you, that these false systems of religion have yet a very strong hold on the minds of the people in these provinces, and the great need there is of more faithful men to show them a more excellent way.

"I visited Muttra a little more than a fortnight ago, and preached several times to large congregations in the city, and examined the school. This important station ought not to be left without a missionary for a single month; and I would strongly recommend the committee to send one there as soon as possible. Delhi, too should be taken up again by the society, as it presents a noble field for missionary labour.

"Things with us here progress much as usual. The gospel is daily preached by the native agents and myself in various places,

and we have attended several fairs held in the vicinity of Agra. Hundreds have heard from us the glad tidings of salvation; the school is doing pretty well; we have about 180 boys in daily attendance; I am there almost every day. My plan is to rise very early in the morning, go out and preach to one, two, or three congregations, as my strength will admit; then return to the Benevolent Institution, and read the scriptures with the boys in Oordoo, Hindi, and English, asking questions and explaining as we go on. I am glad to say that many of the grown up lads have made considerable proficiency in the knowledge of scripture. May we not hope, that the truths of the gospel thus instilled into the mind, in childhood, will produce their fruit in days to come!

"There are indeed many drawbacks and hindrances connected with the schools in the country, which do not exist in regard to schools at home. Such for instance, as the prejudices of the children themselves, the opposition and counteracting influence of the parents, and sometimes the same from the paid teachers. It is, in short, *up-hill work*; but still Christian schools have done much good in various localities, and with the blessing of Heaven will do much more. I am happy to say that Mr. Jackson and family are pretty well; they are at present at Chitoura; we have had a dreadfully hot season, but thanks to a gracious Providence, an abundance of refreshing rain. The weather is moderately cool, and I hope soon to go out on a preaching tour as in former years. Such tours are conducive to health, and they afford an opportunity of making the gospel known to many of the perishing heathen who may never have heard it before."

DINAGEPURE. Mr. Smyliq states, when writing under date of November 7 :—

"This has been and still is one of the most extraordinary seasons ever known: at this time the weather is generally cool, clear, and pleasant; not so now: for seven or eight days past the sky has been overcast sometimes like one solid cloud, not allowing the sun to appear; occasionally so dark as to prevent our work. Indeed one day it was so dark that we were obliged to light candles to enable us to take our food. The sickness is such that none now living have ever heard of or seen the like.

"During the past cold season we visited nearly *three hundred villages*, in all of which we preached. In some few places once, but generally we preached twice in each. The native missionary, my companion, has been, for some time past, laid up; nor is there much likelihood of his being of service this year. Would that I had more strength and more means at hand.

"I have just learned that Mr. Underhill has arrived in Calcutta. We hope to see him in Dinagapore for a time: may his visit do much good. One thing I know, he will see many places open to labourers, such as Rungpore, to our left; Rampore, Beaulah, to our right; and Furneah, to our rear, all very promising fields."

CEYLON.

KANDY.

Mr. Davis informs us, under date of Nov. 23rd, that his own and Mrs. Davis's health had derived great benefit from their temporary sojourn at Ellia, whence by this time they are returned to their usual residence.

"Of late," he observes, "we have endeavoured to gain free access to the native women of Kandy, and to some extent we have been successful. But perhaps no part of our work requires greater patience and more earnest perseverance. In our locality we have been almost defeated by the active hostility of the papists, who found us in the very midst of a portion of their professed adherents.

"We have obtained permission to visit the females confined in the Kandy jail, and hope to do good to these ignorant, superstitious, wretched creatures. They have generally listened with great attention, and are very grateful for Mrs. Davis's visits. It is not certain that I shall be allowed free access to the whole of the male prisoners; but by special application I can, now and then, see some of them. Availing myself of this privilege, I visited a professed Buddhist sentenced to death for the murder of a child, and we have reason to hope he received the grace of God in truth. We tried by various means, to test his sincerity, and ascertain the real state of his mind. But as you may suppose, we rejoice with trembling; but the day will reveal it. May we then find abundant reason to rejoice, that we have been called to preach the gospel in this heathen land."

WEST INDIES.

TRINIDAD.—We are sorry to announce that the accounts lately received of Mr. Law's health are very unfavourable. Ten years of arduous toil in a tropical climate have seriously affected his health; while his incessant efforts to alleviate suffering during the recent visitation of cholera, and the exposure consequent thereon, together with an attack of the disease itself, have rendered a return to this country indispensable. Mr. Law, with a self-devotedness that must

excite strong feelings of sympathy, has himself expressed no desire to be released for a time from his duties. But the committee have anticipated him in this matter, and have resolved to afford him an opportunity of returning to England at once, leaving it wholly in his own hands to make the best arrangements he can to provide for carrying on the work during his absence. This resolution was sent to Mr. Law by the last West Indian mail, and we trust a few months' sojourn in a colder climate will replenish him with new strength, prolong his truly valuable life, and fit him for many years' further labour in a land where he has been eminently useful. In a few months we may hope to see our esteemed brother among us.

JAMAICA.—Recent accounts from this island are very varied. In some parts, sickness, sorrow, and want still prevail; in others the calamities seem to be well-nigh over-past. Some few changes have taken place in the position of the brethren. Mr. Claydon, who for some few years has been labouring in St. Elizabeth's, chiefly supported by the contributions of the churches, as a sort of Jamaica home missionary, has, through the inability of the churches to provide for the support of two brethren in that large and populous district, and in compliance with the advice of the brethren, accepted the invitation of the church lately under the care of the Rev. T. Gould, who has been invited to take charge of Waldensia station, with which request Mr. Gould has complied, being urged to do so by the advice of all his neighbouring brethren.

We have read the following account of some interesting services lately held at Spanish Town, which has been forwarded by Rev. J. M. Phillippo. For, though Jamaica is no longer a part of the field occupied by the Society, yet we are sure that for many years to come our readers will love to hear how the good work goes on there.

"You will be pleased to learn that we have had another addition to our church at Spanish Town by baptism. The number was forty-three, chiefly young, intelligent people, who have long been on the list of inquirers.

"The ceremony took place in the Rio Cobre, about half a mile from Spanish Town,

in the vicinity of a beautiful spot of Ensom Pen, which the proprietor kindly allowed us to occupy for the occasion. The chapel premises were thronged on the previous evening, when I held a service suitable to the close of the year. At three o'clock on the following morning the chapel doors were again thrown open, when the chapel was immediately filled to overflowing, numbers remaining outside, both in the chapel-yard and in the streets, unable to gain admission. I addressed all classes present, on the necessity of immediate personal dedication to God, in connexion with an exhortation relative to the subsequent engagements of the morning. At half-past four o'clock, at which time the service was concluded, all moved in the direction of the river-side. The number of people was immense. Myself and family overtook them on the road, which was so densely thronged the whole way that we passed with great difficulty, while the whole mass, as they moved briskly on, were as silent as at a funeral. Having reached the spot before daylight, and the spectators having arranged themselves on the banks of the stream, which sloped gradually down to the water's edge, the interval was occupied in singing several appropriate hymns, the utmost order and seriousness still prevailing. At about six o'clock I emerged from the rustic booth that had been constructed for my convenience, and commenced the solemnities of the occasion by the usual preliminaries of singing, prayer, and an address. The number of persons who presented themselves before me on a similar occasion in August last was great; but now it seemed as though the whole town and neighbourhood had poured forth their population to the spot. On fronting them from the river's brink, they seemed to be a compact mass of heads upwards and on each side, as far as my eye

could reach, while numbers climbed the trees, whose branches overhung the stream, and others were on the opposite shore; thus creating altogether a most deeply interesting spectacle.

"The address concluded, and which was listened to throughout with an interest and attention that could not have been exceeded, I immersed the number mentioned, in the name of the sacred Trinity. I had previously requested that none of the spectators should move from their places or make the least movement for the purpose, until I emerged from the water on the conclusion of the ceremony, and pronounced the benediction. This request was implicitly obeyed; not one stirred from the spot or broke the universal silence, until I gave the signal that the solemn service was concluded; when they moved away, with the same decorum and order as they had exhibited in coming, and during the whole ceremony.

"The circumstances altogether were certainly deeply solemn and impressive—such also in some respects as a few years since I could not have anticipated; whilst I have reason to hope that many present were spiritually benefited: many were in tears.

"On the following sabbath, which was the first of the month and of the new year, the newly baptized were to be united to the church in Christian fellowship, and introduced for the first time to the table of the Lord. The congregation was again very large. Numbers were present whose minds were impressed while at the water-side, and who had never been in a baptist place of worship before. Many who had been undecided added their names to the list of inquirers; and many who had backslidden promised a renewed dedication of themselves to God and to his cause.

HOME PROCEEDINGS.

During the past month Mr. Carey has been present at the following meetings: Chatteris (Wesleyan Reform Chapel), Kings-ton, and Tottenham, in which latter places Mr. Millard was his companion, who also with the secretary attended a meeting at Eagle Street, and subsequently visited our friends at Dunstable on the Society's behalf.

We had the pleasure of attending a large gathering of friends invited to meet the brethren going to the East, by the Committee of the Young Men's Missionary Association, in the library of the Mission House. The Rev. J. Aldis presided, and after prayer by the Rev. J. Russell, opened the business of the evening in a most suitable and touching speech,

followed by Mr. Trestrail, Mr. Cole, Mr. Easty, jun., W. H. Watson, Esq., and Rev. Geo. Small. The brethren Sampson, Mackay, and Evans responded, and the meeting separated. We have heard only one feeling expressed by friends present, a feeling of deep gratification, and of a conviction it was a meeting for good. We cordially congratulate our young brethren in the success of their arrangements, and the kind and effective response given to their invitation.

The "William Carey," in which ship our friends go to India, Mr. Jones again feeling it a privilege to offer the society a free passage for them to Calcutta, is appointed to sail on Thursday, March 1st. While our readers

are looking over these lines they may be leaving their native land. Surely many, very many fervent prayers will go up from devout minds to Him "who holds the winds in his fists, and the waters in the hollow of his hands," for their safety during the voyage, and that when they reach their appointed spheres of labour they may be successful preachers of the cross, and be long preserved in vigour and health to proclaim the glad tidings of salvation.

Mr. and Mrs. Sampson go to Calcutta, and will most likely labour on the north side of the city, and have charge of the station at Dum Dum. Mr. and Mrs. Evans are appointed to Chitoura, where they will be gladly welcomed by our toiling, over-wrought missionary, Rev. J. Smith. Their presence there will be all the more welcome, as Mrs. Smith is obliged to return to England for the restoration of her health. Mr. Mackay is to go to Agra, but whether he remain there, or take charge of Muttra, will depend on the decision of the brethren in those districts, when Mr. Underhill, who proposes to be there about the same time that Mr. Mackay may be expected to arrive, shall have the opportunity of consulting with them on the arrangements most needed for the successful carrying on of the work.

Before these statements are read, a public

designation service, appointed to be held at Liverpool on the day previous to the departure of our brethren, will have taken place. As we shall have to go down at the request of the brethren there, and by direction of the Committee, to take part in the service, and to see that every arrangement possible is made for the comfort of the missionaries during the voyage, we hope to have a good account to give of the service in the next *Herald*. May the divine presence and blessing be richly enjoyed!

The Rev. T. Phillips, who has laboured for ten years in Northern India, and who returned some few months ago for the restoration of his health, has resigned his connection with the society. We shall be glad to hear of his future comfort and usefulness in any sphere which the providence of God may open to him.

In forwarding the contributions from Salisbury, Mr. Hands mentions the following interesting circumstance. On the Lord's day evening, while Mr. Makepeace was preaching, thieves entered the house of Mr. Thorne and carried off the contributions of the former part of the day, with a considerable sum besides, belonging to himself. One of our active friends speedily collected the whole amount, persons of all classes, including the Bishop, having contributed most liberally.

POSTSCRIPT.

Our friends are aware that all contributions intended to appear in the Report must be in the treasurer's hands on or before the 31st of March, on which day the financial year ends, and the accounts close. We shall be much obliged if local treasurers and secretaries will make every effort to send remittances *speedily*.

It will conduce to the facility and correctness of making up the contribution lists for the Report, if our friends can supply us with full particulars, with the names of contributors alphabetically arranged; and should any remittances have been already made, of

which particulars have not been furnished, we shall feel obliged by their transmission without delay.

If our country brethren who intend to be in town during the mission week will kindly apprise us of their intention, their names shall be immediately placed on the list from which the pastors and deacons select their preachers for the mission Lord's day. And it will be a very great convenience if those who are engaged will inform us where, and at what times they are fixed to preach for the society, in London, on that day.

ANNUAL REPORTS.

As the number of the last Annual Report in stock at the Mission House is very small, the Committee will feel greatly obliged to any friends who may have more copies than

they need, if they will kindly send them to the Mission House, free of expense for carriage, if possible.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAPE OF GOOD HOPE, Carey, J. H., Nov. 14. CLARENCE, Diboll, J., Nov. 27, Dec. 23 ; Saker, A., Nov. 11 & 28, Dec. 2 & 29. AMERICA—FREDERICTON, Spurden, C., Dec. 30. ASTA—AGRA, Williams, R., Nov. 27, Jan. 8. BARISAL, Martin, T., Jan. 4. CALCUTTA, Anderson, J. H., Dec. 14 ; Pearce, G., Dec. 18 ; Thomas, J., Dec. 19, Jan. 6 ; Underhill, E. B., Dec. 13. CHITTAGONG, Underhill, E. B., Dec. 29. COLOMBO, Allen, J., Jan. 13. Dacca, Underhill, E. B., Dec. 19. DINAGEPORE, Smylie, H., Dec. 26. JESSORE, Parry, J., Jan. 4.</p>	<p>KANDY, Davis, J., Jan. 13. MATTAOKOOLY, Carter, C., Jan. 15. POONAH, Cassidy, H. P., Jan. 1 & 15. SERAMPORE, Robinson, J., Nov. 17. BAHAMAS—NASSAU, Capern, H., Jan. 13. BRITTANY—MORLAIX, Jenkins, J., Feb. 9. HAITI—PORT AU PRINCE, Webley, W. H., Jan. 12. JAMAICA—CALABAR, East, D. J., Jan. 22. KETTERING, Knibb, M., Jan. —, SAVANNA LA MAR, Clarke, J., Jan. 8. SPANISH TOWN, Phillippo, J. M., Jan. — ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., January 18. VAN DIEMEN'S LAND—LAUNCESTON, Dowling, H., Sept. 1.</p>
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CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 22, to February 20, 1855.

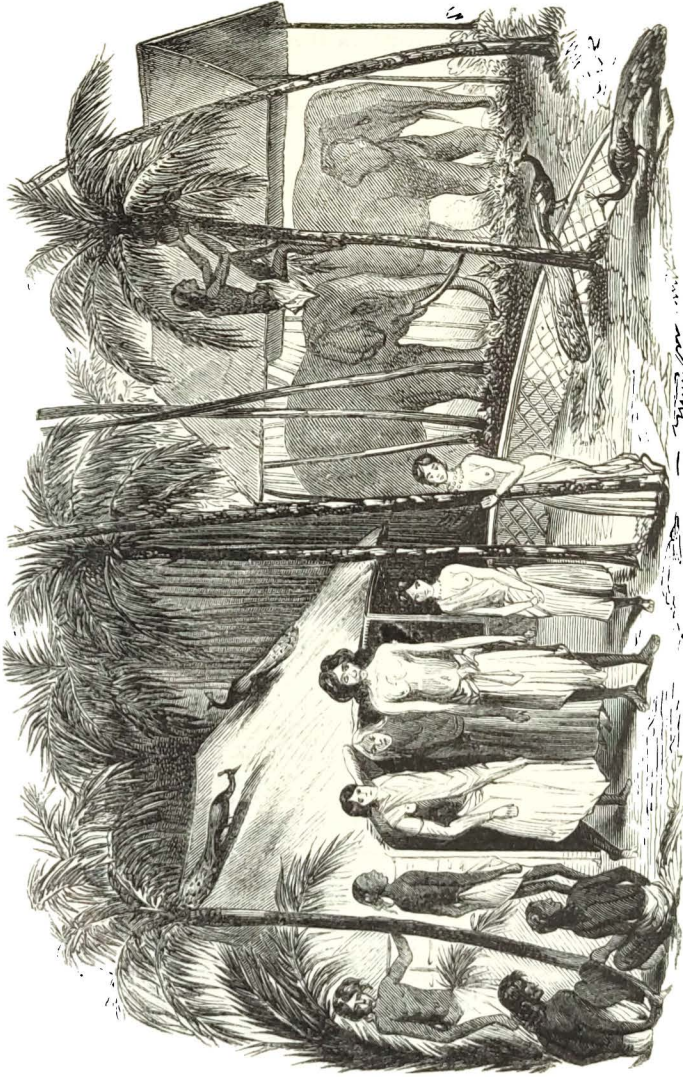
£ s. d.		£ s. d.		£ s. d.
Annual Subscriptions.				
Carter, Mr. J.....	2 0 0	Hammersmith—		
Douglas, James, Esq.,		Contributions, on ac-		
Edinburgh	5 0 0	count.....	13 9 8	
Francis, Mr. John	1 1 0	Spenser Place—		
Gurney, W. B., Esq.	100 0 0	Contributions, by Mr.		
Do., for India	50 0 0	Powell, for Native		
Gurney, Henry, Esq. ...	5 5 0	Preachers	2 5 0	
Hatfield, Mr. Robert,		Do., Sunday School	3 7 7	
Luddington	1 1 0	Do., do., for Jessore		
Rook, Mrs., 1853 & 1854	2 2 0	School	2 10 0	
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		School	10 0 0	
Donations.				
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Cholera Fund	1 0 0	Less expenses	0 6 0	
C. R.....	1 0 0		7 10 8	
N. C., for West India		Walworth, Lion Street—		
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S. X. V., by "Record"	40 0 0	Wild Street, Little—		
Tomlin, Mr. Jas., box		Sunday School	0 2 0	
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Legacies.				
Ceell, Miss Sarah, late		BEDFORDSHIRE.		
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Cooper, Mr. William,		Contributions, by Miss		
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AUXILIARIES.				
Croiner Street—		BUCKINGHAMSHIRE.		
Sunday School, by		Brill—		
Y. M. M. A., for Dia-		Dodwell, Mr. E.....	2 0 0	
gama School, Ceylon	3 5 0	Mursley—		
		Humphrey, Mr. Thos.,		
		Stear't's Hill Farm,		
		box by.....	1 0 0	
		Olney—		
		A Friend	1 0 0	
		CAMBRIDGESHIRE.		
		Chatteris, Union Chapel—		
		Collections.....	8 0 0	
		Landbeach—		
		Contributions, for		
		Native Preachers ...	0 15 0	
		Prickwillow—		
		Contributions, for		
		Native Preachers ...	0 7 5	

	£	s.	d.
Cham—			
Contributions	1	0	8
Do., Sunday School	2	9	0
	3	9	6
Less expenses	0	2	6
	3	7	0
Wisbeach—			
Contributions	3	10	0
Do., for Translations	0	18	0
CHESHIRE.			
Birkenhead—			
Contributions	9	11	3
CORNWALL.			
Calstock—			
Contributions, for Native Preachers ...	0	3	6
Launceston—			
Contributions, for Native Preachers ...	0	8	0
St. Austell—			
Contributions, for Native Preachers ...	0	16	9
DERBYSHIRE.			
Loscoe—			
Collection	1	17	0
Walton on Trent	2	5	0
DEVONSHIRE.			
Bampton.....	1	7	0
Dartmouth—			
Contributions, for Native Preachers ...	1	4	6
DURHAM.			
Houghton le Spring—			
Collection	2	4	6
Less expenses	0	4	6
	2	0	0
Rowley and Shotley Bridge—			
Contributions, for Native Preachers...	0	14	6
South Shields, Barrington St.—			
Collections.....	5	1	2
Contributions	26	15	0
Do., Sunday School	0	7	9
Proceeds of Missionary basket	7	0	0
	39	3	11
Less expenses	0	17	2
	38	6	9
ESSEX.			
Loughton—			
Contributions	3	16	6
Romford—			
Contributions, by Miss Pearce, for Native Preachers	1	2	0
GLOUCESTERSHIRE.			
Bourton on the Water—			
Sunday School, for Native Preachers ...	1	18	0
Eastington—			
Sunday School, for Native Preachers ...	1	10	0

	£	s.	d.
Stroud—			
Collections.....	10	0	0
Contributions	6	3	8
Do. Juvenile	3	6	4
	19	10	0
Less district expenses	8	19	0
	10	11	0
HAMPSHIRE.			
Lee, I. W.—			
Contributions, by Master D. H. Payne, for Native Preachers	8	2	0
HEREFORDSHIRE.			
Bromyard—			
Contributions, for Native Preachers ...	0	5	9
HERTFORDSHIRE.			
St. Albans, on account	10	10	0
KENT.			
Smarden—			
Collection	1	2	4
Contributions	1	0	0
Tunbridge Wells—			
Contributions	0	5	7
Do., for Native Preachers	1	13	10
LANCASHIRE.			
Liverpool, Myrtle Street—			
Contributions	133	8	11
Do., Juvenile, for Puerto Plata School	5	0	0
Do., do., for Savanna la Mar School	5	0	0
Liverpool, Pembroke Chapel—			
Contributions	80	0	0
LINCOLNSHIRE.			
Horncastle—			
Collection, Hornington (moiety)	1	15	0
Contribution	0	5	0
Collection, Mareham-lefen	1	6	8
	3	6	8
Less expenses	0	8	10
	2	17	10
NORTHAMPTONSHIRE.			
Gulleborough—			
Contributions, for Native Preachers... ..	0	18	5
Middleton Cheney—			
Contributions, for Native Preachers ...	1	1	0
NOTTINGHAMSHIRE.			
Nottingham—			
Contributions, additional	8	2	6
Woodborough—			
Contributions, for Native Preachers ...	0	10	2

	£	s.	d.
OXFORDSHIRE.			
Oxford—			
Warne, Joseph, Esq., A.S.	2	2	0
Rollright, Great—			
Contributions, for Native Preachers ...	1	5	1
SOMERSETSHIRE.			
Donnington Wood—			
Collection	0	15	3
Masebrook—			
Collection	1	3	6
	1	18	9
Less expenses	0	3	3
	1	15	6
Wellington—			
Ellis, Mr.	0	10	0
SOMERSETSHIRE.			
Bridgwater—			
Contributions, for Native Preachers ...	1	18	6
Burnham	1	1	4
SUFFOLK.			
Horham	6	2	0
Ipswich, Turret Green—			
Collections	6	0	0
Contributions	7	6	10
Lowestoft	18	2	0
Stradbroke—			
Collection	3	11	2
Contributions	3	15	6
	44	17	6
Less expenses	0	13	0
	44	4	6
SUSSEX.			
Midhurst—			
Contributions, for Native Preachers	2	8	4
Do., Sunday School	0	6	2
WARWICKSHIRE.			
Leamington—			
Contributions, by Rev. James Clark	7	7	0
WILTSHIRE.			
Damerham and Rockbourne	7	0	0
Salisbury—			
Contributions, for Native Preachers ...	0	16	4
WORCESTERSHIRE.			
Blockley—			
Reynolds, Mr. John, for West India Cholera Fund	1	0	0
YORKSHIRE.			
Bradford, First Church—			
Contributions byboxes	0	8	6
Dewsbury—			
Contributions, for Native Preachers ...	0	15	6
Long Preston—			
Collection	4	0	0

THE MISSIONARY HERALD.



BENGAL VILLAGE, BANKS OF THE GANGES.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1855.

THURSDAY, APRIL 19TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. B. EVANS, of Scarborough, will preside.

LORD'S DAY, APRIL 22ND.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 22nd.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young.
Alic Street, Little	Rev. W. B. Bowes..	Rev. B. Millard* ..	Rev. J. Price.
Alperton .....	... ..	... ..
Battersea	Rev. W. Rosevear...	Rev. I. M. Soule*	Rev. J. J. Owen.
Blackheath, Dacre Park Chapel	Rev. W. H. Bonner	... ..	Rev. H. Dowson.
Blandford Street	Rev. H. Dowson ....	... ..	Rev. W. G. Lewis, sen.
Bloomsbury	Rev. W. Landels	Rev. W. Brock* ..	Rev. F. Tucker, B.A.
Bloomsbury Mission Hall .....	... ..	... ..	Rev. W. Brock.
Bow	Rev. W. P. Balfern	... ..	Rev. W. H. Bonner.
Brentford, New	Rev. T. Pottenger...	... ..	Rev. J. O. Butterworth.
Brixton Hill,	Rev. T. F. Newman	... ..	Rev. W. Jones.
Brompton	Rev. T. A. Wheeler	... ..	Rev. J. Bigwood.
Camberwell	Rev. C. Vince	Rev. W. Upton* ..	Rev. T. F. Newman.
Do. Cottage Green.....	Rev. B. Lewis,	W. H. Watson, Esq.*	Rev. W. Upton.
Camden Road	Rev. G. Short, B.A.	... ..	Rev. G. Short, B.A.
Camden Town, Hawley Road	Rev. E. White .....	... ..	Rev. E. White.
Chelsea, Paradise Chapel	Rev. M. W. Flanders	Rev. T. J. Cole* ..	Rev. F. Wills.
Church Street, Blackfriars.....	Rev. J. Branch,.....	... ..	Rev. E. Probert.
Collier's Bents, Boro',.....	... ..	... ..
Crayford	Rev. J. Cubitt .....	... ..	Rev. J. Cubitt.
Dalston, Queen's Road	Rev. W. Walters....	... ..	Rev. J. Acworth, LL.D.
Deptford, Lower Road	Rev. J. Kingsford...	Rev. R. R. Finch*..	Rev. R. R. Finch.
Devonshire Square	Rev. A. M. Stalker	... ..	Rev. J. H. Hinton, M.A.
Drayton, West,.....	Rev. J. Barnett .....	... ..	Rev. J. Barnett.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eagle Street	Rev. Dr. Wills .....	... ..	Rev. J. Webb.
Eldon Street (Welsh).....	Rev. J. Prichard ....	... ..	Rev. J. Prichard.
Greenwich, Lewisham Road ...	Rev. J. Russell .....	... ..	Rev. W. Rosevear.
Hackney	Rev. D. Katterns ...	Rev. D. Katterns*..	Rev. D. Katterns.
Hammersmith	Rev. I. New .....	... ..	Rev. T. A. Wheeler.
Harlington .....	... ..	... ..
Henrietta Street	Rev. J. C. Butterworth	... ..	Rev. Dr. Wills.
Highgate	Rev. C. T. Keen, senr	... ..	Rev. W. E. Foote.
Hoxton, Buttesland Street.....	Rev. W. E. Foote,...	... ..	Rev. C. T. Keen, senr.
Islington, Cross Street	Rev. R. P. Macmaster.	... ..	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. Atwood ....	... ..	Rev. C. Woollacott.
Kensal Green	Rev. E. Harris .....	... ..	Rev. E. Harris.
Lee.....	Rev. R. H. Marten, B.A.	... ..	Rev. R. H. Marten, B.A.
Maze Pond	Rev. F. Tucker, B.A.	... ..	Rev. W. B. Bowes.
New Park Street.....	... ..	... ..
Norwood, Upper	Rev. C. M. Birrell...	... ..	Rev. C. J. Middleditch
Poplar	Rev. W. Jones .....	... ..	Rev. E. T. Gibson.
Prescot Street, Little	Rev. C. Wilson .....	... ..	Rev. C. Stovel.
Regent Street, Lambeth.....	Rev. N. Haycroft, M.A.	Rev. R. P. Macmaster*	Rev. R. P. Macmaster.
Romford	Rev. E. Hull.....	... ..	Rev. E. Hull.
Romney Street.....	Rev. J. Price .....	... ..	Rev. D. Jennings.
Salters' Hall	Rev. J. W. Todd ...	Rev. W. Payne* ...	Rev. A. M. Stalker.
Shacklewell	Rev. J. J. Owen ...	Rev. J. Cox*	Rev. B. Evans,
Shouldham Street, Paddington	Rev. W. A. Blake...	Rev. E. T. Gibson*	Rev. E. Stallybrass.
Spencer Place	Rev. D. Jennings...	Rev. C. T. Keen, jun.*	Rev. M. W. Flanders.
Stepney College Chapel	Rev. W. Payne.....	... ..	Rev. B. Millard.
Stratford Grove	Rev. E. Probert ....	... ..	Rev. I. New.
Sydenham	Rev. W. A. Gillson,	... ..	Rev. J. W. Todd.
Tottenham	Rev. C. J. Middleditch	... ..	Rev. C. Wilson.
Vernon Chapel	Rev. J. Webb .....	... ..	Rev. T. Pottenger.
Waltham Abbey.....	Rev. S. Murch .....	... ..	Rev. S. Murch.
Walworth, Lion Street	Rev. J. H. Hinton, M.A.	Rev. M. W. Flanders*	Rev. N. Haycroft, M.A.
Walworth, Arthur Street	Rev. J. George .....	... ..	Rev. C. M. Birrell.
Wild Street, Little	Rev. C. Woollacott.	... ..	Rev. T. Atwood.
Westbourne Grove.....	Rev. W. G. Lewis, senr.	... ..	Rev. C. Vince.
Woolwich, Queen Street	Rev. J. Davis .....	... ..	Rev. J. Davis.

N.B. Collections will be made after these services.

THE MISSIONARY HERALD

TUESDAY, APRIL 24TH.

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 25TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. J. P. MURSELL, of Leicester, 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. HUGH STOWELL BROWN, of Liverpool, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 26TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which JAMES KERSHAW, Esq., M.P., has kindly consented to preside.

The Revs. T. A. WHEELER, of Norwich; C. VINCE, of Birmingham; J. C. HARRISON, of Kentish Town; W. ARTHUR, Secretary of Wesleyan, J. BUCKLEY, of the General Baptist Missions, and Rev. W. BROCK, have kindly 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.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at the Weighhouse Chapel, by the Rev. CHARLES STOVEL.

Service to commence at eight o'clock.

The Secretary will be happy to meet those corresponding Secretaries who may be in town, at the Mission House, on Monday afternoon, the 24th inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

MEETING OF THE BENGAL BAPTIST ASSOCIATION AT SERAMPORE.

BY MR. UNDERHILL.

This interesting gathering of the missionaries, native pastors and teachers, and many members of the churches, commenced on the 4th of December; in the evening of which day the delegates with other friends met in the Mission Chapel at Serampore. This neat but elegant building was the scene of the early labours of the Serampore brethren. From the pulpit in which they often spoke, Mr. Leslie now read the annual circular letter. The subject was "Christian behaviour." As it was specially intended for the native Christians, Mr.

Leslie had most felicitously thrown his remarks into the form of a description of a Christian man who was wont to exhibit the graces of the Spirit in his daily life, in all the various relations in which Providence had placed him whether as an individual, a parent, a master, or a servant. This perusal was in English; a second took place in Bengali on the Wednesday after.

At the assembly of the delegates next morning, in the mission chapel, it was found that nearly all the missionary brethren in Bengal had come, and with them a fair portion of native preachers and helpers. The meeting was opened by Mr. Denham, with singing and prayer, and Mr. Morgan of Howrah was then elected moderator. Next followed the reading of the letters from the associated churches, and the statistics of the year were given. The Bengali letters were deferred to the following day. Several changes had taken place. The Colingah and Intally native churches were found to have again separated, and now formed two churches. The members of the church at Comillah had been dismissed from the Chittagong church to form a distinct community, under the care of Mr. Bion of Dacca. There was found to have been some slight increase on the entire returns, sufficient to give encouragement; but small enough to stimulate to more earnest efforts and importunate prayer for the outpouring of the Spirit of God. The general impression, however, was cheering. It is a fact full of hope for Bengal, that there should actually be in church fellowship some 1500 persons, chiefly drawn from the abyss of heathenism, and set as a light to dispel the dense darkness of the land. How would not Carey have rejoiced to have listened to the facts detailed that day on the spot consecrated by his toil. How should not the church at home give thanks to God and

take courage! The prayer of faith and the work of Christian love shall yet have their reward.

At one o'clock the delegates again met together, but this time in the College. This noble building has been put into thorough repair, and all departments of tuition brought into working order by the anxious care of the two excellent tutors, Messrs. Denham and Trafford. The generosity of Mr. Marshman has been conspicuously displayed in the means he has placed at their command to effect this important end. Here the brethren discussed various matters connected with the welfare of the baptist churches of Bengal; it was found that nearly every church had transmitted some amount of money to the funds of the association. During the year a useful work on medicine had been prepared by Dr. Bachiler of the Balasore baptist mission, and printed at the cost of the association. Its periodicals had been of much service. The *Oriental Baptist* was found to have a sufficient circulation to cover its cost, while the *Repanishad*, a Bengali magazine for native Christians, requires a large increase. The bearing of the new marriage law on the native Christian community received a prolonged consideration. It was doubted by some whether it applied to native Christians at all. Others complained of the cost of time and money imposed upon the native Christians if they observed it. It was suggested by others whether it would not be best to return to the old plan, by which the missionaries married as they deemed right, and that without any form of law. On the other hand it was argued that a bad law was better than no law at all; that the former uncertainty as to the validity of the marriages among native Christians was now removed, while the inconveniences alleged might easily be remedied by the

appointment of more registrars, which it was understood the government was ready to do, and the reduction of the fees, which after all are not equal to the heavy assessment made upon them by their heathen priests. In the end it was fully agreed that the observance of the present law should be urged upon the native Christians; that it was a great advance upon their former practice; that it went far to place the marriage of natives on higher ground, to render the marriage bond more sacred, and to discourage early marriages, a fruitful source of domestic suffering and misery in the land. It determines more clearly the laws of inheritance, and tends to separate the native Christians from the abominations and practices of their heathen connections. It gives to them equal rights with English citizens, and defines their position in the eye of the law. The matter was finally referred to a Committee to prepare a paper of replies to the questions which had raised the discussion.

The brethren met again in the evening in the mission chapel, to listen to the association sermon; the preacher was Mr. Trafford; his text, "This honour have all his saints." It was an excellent discourse; the service of God was the theme, honourable for its difficulties, its Leader, its character, and its final success. To this the Lord's people were graciously called, and abundant is the encouragement to prosecute it at every peril and at any cost.

On Wednesday morning we proceeded to the Christian village of Jannugger, about a mile from Serampore. Some sixty Christian families are here located on ground belonging to Mr. Marshman, and here in the homely, thatched, but very neat chapel, a good congregation of native brethren and sisters was assembled to hear a sermon from one of their members, Jonah South. He chose for his text, Gal. v. 1. Though unin-

telligible to me, yet his manner was forcible, and he evidently gained the earnest attention of his auditory. By the native brethren it was reported as a good sermon. "There were not," said one of them, "any new suggestions; but what was said was impressive." We all could join, with these our brethren in Christ, in the sweet sentiments of Krishna's hymn,

"O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget him not."

Nor could I fail to recognize the plaintive melody, which I remembered to have heard from the lips of Mr. Eustace Carey in the first missionary speech I ever listened to. The mode of native singing is in unison. Its chief defect is loudness of voice, by which the soft minor tones of their sacred melodies are rendered harsh, and sometimes ungrateful to the ear.

Presently after the close of the service the brethren again assembled to hear the Circular Letter in Bengali, and also the letters in Bengali of the associated churches. These were read by Mr. John Robinson of Serampore. Subsequently some business was transacted in which the native brethren took a lively part. The entire series of meetings was closed by another Conference at the College, when the arrangements for next year were made, and the paper on the marriage law prepared by the Committee was read and approved.

To me not the least interesting event of this refreshing season was the opportunity afforded by Mr. Denham, on Thursday morning, of holding a lengthened conversation with eight brahmins, young men, all of whom had in former years been pupils in the college. One of them is now a pundit. As they all understood and spoke English well, our communications were easy and unrestrained. Every one confessed that he had lost all

confidence in idolatry, and that he was fully convinced of the truth of Christianity. Then why not confess the name of Christ? It would cause them persecution, reproach, and the loss of all things. But did they not know that by being ashamed of Christ, they ran the risk of losing their souls? Yes; but they trusted that God, who seeth the heart, would receive the homage of the heart they rendered him; for outward baptism, or confession, was not so essential as the state of the heart. But are not Christ's words explicit? True, but they feared the sufferings that open adhesion to Christ entail. Perhaps before long they would make it, but they were not yet quite ready. With very serious attention they listened to me while I represented to them the

danger they ran of losing their souls by their hesitation and delay. They assented to all I said and went away. While we pray for them, it is permitted us to hope the best on their behalf. One, but a short time ago, was known to have disputed with the brahmins of Nudder on behalf of the gospel. And another, a year or two since, was found in the midst of a crowd at the festival of Juggernath, denouncing the fraud and avarice of the brahmins, and affirming that the gospel of Christ alone contained the true way of salvation.

I left Serampore that day with a glad and grateful heart. I had seen the dawn of that brighter day when the light of life shall shine over these dark regions of the shadow of death.

FOREIGN INTELLIGENCE.

INDIA.

For several years it has been a matter of regret that so little was doing, in the way of direct effort, to evangelise the heathen population of Calcutta. Our own brethren were so occupied with translations, press affairs, and kindred objects, as to leave little or no time for this important work. Mr. Pearce's arrival in Calcutta rendered it absolutely necessary to take into consideration our whole mission arrangements in that city. Accordingly the brethren were convened together, and we learn from Mr. Underhill's letter of Dec. 13th the result of their deliberations. A plan of future proceedings was laid before them, in which they generally concurred, especially in that part of it which required immediate action. The outlines of it will be seen from the following extracts.

"1. That Mr. Pearce should resume the charge of the churches in the south, at present divided between Messrs. Wenger and Lewis, whose occupations forbid that attention these native communities require. That for the convenience of reaching these churches, and as the girls who should be

instructed in the proposed girls' school will be drawn from them, it was desirable that Mr. Pearce should reside on the southern side of Calcutta. The district of Allipore, containing some 50,000 people, is wholly without a missionary, and opened a fine field for further missionary exertion in Calcutta itself.

"2. That Mr. Lewis should continue at Intally, and work a definite district around with the assistance of one or more native preachers, take charge of the Christian Institution on the mission premises and containing about 100 boys; that this school should be remodelled on the basis of a Bengali education, with school fees, and the support, by the society, of an English master; and that Mr. Lewis should be released from his present duties in the press, excepting such as had a direct bearing on translations of the scriptures, and other oriental works.

"3. That Mr. Wenger be released from his present charge of the south churches, which he can but very inadequately attend to, on account of the distance from Calcutta, and the attention required by his translation work, a district be marked out around his residence at Colingah to be worked in conjunction with the native preachers.

"4. That on the arrival of another missionary in Calcutta, say Mr. Sampson, a district be assigned to him on the northern side of the city, with the assistance of the

native preachers, he also taking charge of the station at Dum Dum, which is only four or five miles from Calcutta.

"That the brethren Fink and Aratoon be put in charge of small districts, which their health and age may not prevent them from superintending, assisted also by native preachers.

"6. That the two native preachers, now supported by the native missionary society be located in districts contiguous to those of our own society, which they are quite willing to do, and that the two native churches be requested to unite their efforts with those of our missionary brethren of Intally and Colingah. The whole of these districts to be worked on the city mission plan.

"I have thus endeavoured to make the most of the materials on the spot without incurring any considerable increase of expense. In adopting the city mission plan, of house visitation in assigned districts, in addition to the ordinary street preaching, I have acted from the painful impression produced on my mind by the very little direct effort now making in Calcutta by missionaries of any denomination to reach the adult heathen population, two or three at the utmost of the European missionaries giving themselves wholly or chiefly to this department; and both their labours and those of the native brethren, who are more numerous employed in this work, are desultory, or, if systematic, are confined to the small preaching houses on the road side. Among the hundreds of thousands of heathen in Calcutta, or constantly resorting hither, there are but few who can often or with any frequency hear the word. There is as yet no systematic effort made to bring home the gospel to the individual householders of this great community. Schools and the pastorate of native churches, occupy the chief attention of nearly all the missionaries, although some in addition make annual excursions into the country for preaching to the natives and the distribution of the word of God."

SERAMPORE.—Mr. Robinson, son of our late venerable brother, who for so many years prior to his decease, preached the gospel in Dacca, in a letter to Mr. Gurney, mentions the following interesting facts in relation to the military station at Barrackpore, on the opposite bank of the Hooghley.

"You may have heard, that we had, a few months since, much encouragement at Barrackpore. A little more than two years ago, there were three or four serious and well-disposed people there in connection with two of the regiments then stationed there. Two females, and one aged native Christian, and his wife, who had been previously baptized by our brethren in other stations, or

their arrival, were visited, and meetings for prayer and exhortation were held in their houses.

"In a short time a spirit of religious inquiry was excited amongst others who attended the meetings; and we had the pleasure of hearing first one, and then another, earnestly asking what they must do to be saved. In the months of April, June, and September, 1852, I baptized seven from Barrackpore, together with two of the young people connected with the College. In the following year I had the pleasure of baptizing ten more. Thus by the blessing of God, where two years before we had no one, we have now twenty communicants. Six of them shortly after removed to Benares, all the rest we expect will be removed very shortly.

"Our people at Barrackpore do not understand English, the services among them are in Hindoostani. I am happy to say that there is among them a spirit of love and amity, and an anxious desire to promote one another's growth in grace."

BENARES.—We were glad to learn by a letter dated Jan. 20, that Mr. Gregson had arrived in safety at his future sphere of labour.

"I stayed in Calcutta three or four weeks visiting different schools, and endeavouring to make myself acquainted with the different missionary operations of the city and the neighbourhood. During that time I was also introduced to most of the missionaries labouring there. I also staid over the meetings of the Bengal Association of Baptist Churches, and afterwards started for Benares, where I arrived in less than four days. I found Mr. Heinig anxiously waiting my arrival.

"I am thankful to say I enjoy a very good state of health, and, so far as I can judge from present appearances, the climate is likely to suit me. I am now giving myself to the language. I arrived on the 17th Dec. and on the 19th commenced receiving lessons in Oordoo, and ever since my moonshee has come twice a day. Paying my respects to the missionaries and other parties in the city, seeing after my new abode, and getting a little furniture into it, have somewhat interrupted my studies. I have now, however, got into my own house, and hope to be free from interruption."

Mr. Martin, under date of Jan. 14, writes as follows from Barisal:—

"We remained in Calcutta from the 2nd Nov. until the 11th Dec. As Mr. Sale and Mr. Page were expected at the association to be held at Serampore, we were advised to remain that we might have their assistance

and company home to our respective stations. The friends in Calcutta and Serampore were very kind to us.

"After next week I shall accompany Mr. Page to all the stations and villages where he preaches. He thinks this will be the best means I can adopt for acquiring the language. I have been with him already to several of the bazars in this neighbourhood where he preached. I hope the time is not far distant when I shall be able to engage in these exercises myself. I work hard at the language every day."

Mr. Anderson writes from Calcutta, Dec. 14, not having then started for Jessore. But his feelings in reference to his future work will be understood by the extracts from his letter which we subjoin:—

"We have been busy in making our preparations for our residence at Jessore, whither we hope to proceed, in company with Mr. and Mrs. Sale, next week. I am very glad to be associated with such an amiable and good man.

"I have engaged the services of a pundit, who is rendering me important aid in the study of Bengali. I hope to be able to speak the language in a few months. I am looking forward with pleasing anticipation to the time when, if God will, I shall write to you respecting my labours, for I rejoice in prospect of my missionary work. I must, however, first gain a knowledge of the language, and to this I propose to devote all my energies."

WEST INDIES.

BAHAMAS.—We regret to learn that Mr. Capern's health is far from good, and that Mrs. Capern has been unable to leave the house for many months. Their medical adviser recommends an almost immediate return to Europe. This Mr. Capern is unwilling to do, as it would leave the mission in his district wholly without superintendence; and the more especially at this juncture, when the divine blessing seems descending copiously on his labours and those of the native pastors and teachers. Would that it were in our power to send him immediate assistance. In reply to an inquiry as to a colleague, Mr. Capern says:

"Were I strong and able to work as in former years, I should say, Let me continue to do my best with the native helpers it may please God to give me. I should say this if I thought it probable that I should continue for any length of time at this station. Were

all our stations on one island, as is the case at Jamaica, two or more missionaries might labour here without their plans coming into collision, because the churches would be distinct and independent, nor would the people be so scattered, nor would there be such difficulties and dangers in reaching them. Now all the churches in the colony look to Nassau as 'the mother of all.' The question would arise, Who is to beat about the seas that intervene? Europeans of any denomination dislike out-island labour, and desire therefore to be at Nassau."

HAYTI.—JACMEL.—Mr. Webley's recent communications have been most interesting and encouraging, and the one most recently received not less so than its predecessors.

"With respect to our present state and prospects we have every reason for encouragement, and for renewed confidence in our divine Master. Twelve new-born souls have been added to the church during the past year, which is all the more cheering as we had no baptisms to report last year. We have also a considerable number of hopeful inquirers, and of the conversion of several we entertain no doubt. I trust we shall have a large accession to the church during the coming year. Such is the prospect before us, such is the hope we indulge.

"The numbers in the schools keep up, and are likely to be increased after the vacation, as one of the female schools in the town has just been closed, and there is a hope of having some of the children. One of the most pleasing features of these schools is the happy religious influence exerted over both teachers and scholars. Two of the latter have been baptized during the past year, whilst both our masters have this year given their hearts to God, and are now amongst the number of those who will shortly put on the Lord Jesus. They have a talent for preaching, and are only waiting to join the church to make use of it. All our teachers are taught of God. Oh, when shall we say the same of the dear children?"

AFRICA.

CAMEROONS.—We regret to learn from Mr. Saker's letter of Nov. 11th, that he was suffering from severe illness at the time of writing, and urged the committee to permit him to leave his post at any time he might think necessary without first sending home such a request, and waiting for a reply—for more than three months must elapse before he could get it—a delay which, in such a climate, might be fatal. It is almost needless to add that the committee most readily left the matter wholly to Mr. Saker's dis-

cretion, since they knew that it is a far harder task to such a man to *leave* his work than to continue at it. We are glad however to be able to add that a subsequent letter brought more favourable tidings of Mr. Saker's health. The following extracts from his communications will put our readers in possession of the state of affairs at Bimbia and Cameroons up to Nov. 28th. Those relating to the former will be read with painful interest, while those relating to the latter cannot fail to awaken gratitude and joy.

"I begin with Bimbia which I have just left. I can say nothing of my long and anxious solicitude, hopes, and disappointments at this place. I cannot fail to record my high appreciation of Mr. Fuller's devoted toil, and the willingness and zeal with which he has carried out my every wish. The faithful labours of his excellent wife merit our high regard. Through years of privation and toil they have won my high approval and strongest affection.

"But Bimbia is falling! The faithful labours of devoted men have failed to check the destructive influence of their superstition and witchcraft. The devoted Merrick was cheered before his death by the submission of two dark heathen hearts to the Redeemer's rule; so that in death his heart rejoiced, and bright visions of the future cheered his evening hour. For twelve months subsequently no further indication of the work of the Holy Spirit could be discovered. During the next year some cheering tokens met our eyes; and after months of anxious watchfulness and prayer, three lowly believers were baptized. At that time, too, a goodly number met weekly to seek instruction. But how few of all these have endured! And now, in visiting this land of sorrow, two submissive spirits seek admission to the church. One has long been standing on the banks, the other, though more recently taught of God, is still approved.

"Of the first two, one has been called to a higher home; the other still treads an upright path. Of the next three, one seems fast hastening to death; but all are steadfast. One other hopeful inquirer too there was, who has recently exchanged worlds. With the two standing now approved, and those received, we can number eight hopefully converted to God.

"This is the brightest side. During the nine years the gospel has been preached here, the miseries of internal discords and wars have fearfully increased. The dread evils of witchcraft too, have told alarming tales among the population, until I ask, where are the natives of Bimbia? Priests

and people are sinking fast. At present, the position is scarcely tenable. The power of the few converts is in the jaws of death. I do not know that I dare advise the faithful few to remain in the land for six months. Not that I apprehend a violent death, but the means of existence fail. The land is not cultivated. Fishermen are sacrificed to propitiate something, or to appease the wrath of weeping relatives, who accuse them of witchcraft. One or two frequently escape to other lands to avoid a cruel death. Yams, corn, and fish, all fail. Then an endless war with natives who supply plantains cuts off the last means of supply. Hunger pines in every corner. If the labour of one tends to supply his own family, his field, canoe, and house, are invaded, until he is as bare as his neighbour. Such is Isubu!"

In consequence of this disastrous state of affairs, Mr. Saker has removed Mr. and Mrs. Fuller to Cameroons; and, as the buildings at Bimbia are fast falling, the press and type have been also removed, so that this department of labour will be carried on under Mr. Saker's own eye, and he will be saved the toil and hazard of frequent journeys to Bimbia on account of printing. His future visits will be wholly evangelistic. As a present supply, he has placed there a single young man, who will be better able to contend with the deficiency of the land. He adds:—

"Travel now in thought up to Cameroons. At present we notice nothing of the past, except to say, how devotedly Johnson has laboured, night and day; a constant friend, a faithful steward, an upright man, in whom I ever confide. Richly does he deserve the affection and confidence he receives.

"Here then, you see substantial buildings gradually springing up; a mission home for years to come; a fixed base for future operations; a house which, when finished, that can accommodate a family, and all the visitors it may have to receive. With it a school-room, a printing-office, a safe-store, an artificer's shop, a chapel, and all the lesser buildings for servants and printers attached to the mission; together with a commodious teachers' home. I hope the day is not distant when to this will be added all the buildings essential to a boarding school, and a training establishment."

After describing, in a very graphic manner, how each person is engaged during the day, some at press, some repairing the boat, and others, a group of active, labouring young men, from eighteen to twenty-eight years of age, of approved piety and full of zeal, use-

fully employed, and waiting until the sabbath to go hither and thither, scattering the good seed of the kingdom, he finishes the picture thus :—

“We change the scene. It is evening. I am sick, but writing to you. Fuller and Johnson both are near. They are examining candidates for baptism. This final examination is on Fuller's account, that he may know the value to be attached to profession, and he gladdened to trace the leadings of the Holy Spirit. And now they come in, with a list of eight approved. Their names are read. I know them all, and on sabbath they are to be baptized by Johnson, Fuller to preach. Then a second list of names is noticed, all hopeful ones, but they are to wait yet longer. Then comes the *solitary* case of discipline during these first years of church life. This is painful, because it is the first, but one wherein the temper only has failed. To-night, after three months of separation, the breach is healed. Now comes a talk of the future. The missionary is failing. He feels his growing weakness. Johnson is shown how he must be the pastor; that he must begin the work now; buckle on the armour more firmly, and stand, if the teacher falls.”

CLARENCE.—Mr. Diboll writes, Nov. 27, and, after stating that the African expedition to explore the Niger and Chadda had arrived on the 8th without the loss of a man, with only a few cases of sickness, none of a serious character, and that they had penetrated 200 miles farther into the interior than any others had gone, adds :—

“Mr. Baker left us shortly after the arrival of the last mail for Cameroons and Bimbia, and returned last Saturday safe and well. He kindly took one of my services yesterday, thereby affording me an opportunity of making a journey, *my first*, up into the mountain. I found it hard work to climb some of the muddy steeps. In about two hours we arrived at the first town, where I saw, in their own wretched abodes, the people after whose salvation the Lord had taught me to sigh for so many years. Here we held a service, after which we went about a mile and half higher up, and held another service, and returned. The people seemed pleased with our visit, and would fain have had me stay all night.

“I do not know which is the greater, their filthiness, indolence, or ignorance. Certainly they are not to be equalled any where. The desire of my heart is that I may be useful to them.

“God is mercifully working with his word in the hearts of the people. We baptized six persons on the morning of the 12th in the

mountain stream, in the presence of a vast number of persons. The number of persons baptized since we have been here is twenty-nine, six restored, and three cases of discipline. Of the twenty-nine baptized, fifteen have been raised up in the schools. Through God's abundant goodness, we are in good health.”

FRANCE.

It will perhaps be in the recollection of our readers, that some months ago a prosecution was instituted against the parties whom Mr. Jenkins had employed to carry on his itinerating school, and that they were condemned in the local court of St. Brienne. The sentence was appealed from, and carried to the Court of Cassation, and there in effect quashed; but the sentence of a previous court was left in force, and the whole was sent back to the court at Rennes for final settlement. The subjoined extract from Mr. Jenkins's letter, dated Morlaix, Feb. 9th, will show in what position the affair now stands.

“As to the general state of the work here and its prospects, they are interesting, and continue hopeful and encouraging. Those who have joined us in the Lord are zealous and faithful, and the people still manifest favourable dispositions towards the gospel, though they have been tried by the strong, priestly opposition of last year, the prosecution of the teachers, the cessation of their teaching, and a diminution of preaching among them. All this was very trying, but I have reason to believe it will be made a blessing. I visited the country lately, when the earth was covered with snow, and I am happy to say things are in a healthy, promising state, well-disposed for more extensive labour and greater progress.

“The principal object of my present letter is to give you information of the present state of our persecuted itinerary school. You are aware that the teachers did not move from their district; they kept their ground, but ceased giving lessons, as they were prosecuted by the authorities for their teaching, until we should see clearly what we could do, and what best to do. You know the Court of Cassation annulled the sentence of the tribunal of St. Brienne, but left in force the sentence of the tribunal of Guicamp, and named the court of Rennes to judge finally the affair. Now it appeared to me the best thing we could do was not to make our defence before this court except by a counsellor, and that because the expense of our witnesses, &c., would amount to about £25, and that after all, especially at Rennes, our success appeared doubtful, while the point

to be gained there is of minor importance. I consulted men of legal authority on this point, and especially M. Delaborde, counsellor at the Court of Cassation, and I found they approved of our not going to Rennes. Consequently I engaged the services of a well-recommended counsellor to represent and defend our friends before that court. On the 29th ult. the affair was to be tried at Rennes. Our *avocat*, who had not all the papers required for the defence, asked a delay. The judge would not grant it, he was inexorable. But the government solicitor granted it, on the ground that the summons to the accused had not been delivered, so as to allow them the required time of notice. So they have been summoned anew, and the

case will be tried on the 19th instant. In due time I will let you know the result.

"Being well-founded in the opinion that there is no law against private lessons in houses, according to good legal advice, in which M. Delaborde concurs, I have instructed the teachers to re-commence their itinerary teaching. I did so when in the country, the latter end of last month. They expected many would take lessons again. From the accounts of the French Evangelical Society, it appears this mode of teaching is adopted by some of their agents, in cases of opposition and shutting their schools, and that with very satisfactory results.

"It is said government is better disposed to maintain religious liberty."

HOME PROCEEDINGS.

The meetings during the past month have been numerous. Mr. Carey has visited Saffron Walden, Loughton, and Luton with Mr. Makepeace, and Wokingham and Newbury with Mr. Hands. Mr. Makepeace has been the deputation to Ramsgate, Margate, and places adjacent, and attended the annual meeting at Leamington. The Revs. J. Russell and W. G. Lewis, jun., and the Hon. and Rev. B. W. Noel have taken the Scottish journey. Mr. Trestrail attended a meeting at Hammersmith, Mr. Leechman, Mr. Millard, and Mr. Haycroft taking the various towns in the West Wilts and East Somerset auxiliary.

We have received the following communication from Bradford College which we insert with great pleasure, inasmuch as it shows the great esteem in which Mr. Mackay was held by his fellow students, and indicates the feelings of interest which they take, not only in him personally as a missionary, but in missionary operations. We trust that some among them may be directed, in the providence of God, to follow his example.

Horton College, Bradford.

The Rev. John Mackay, late a student of Horton College, being about to embark as a missionary for India, he and his fellow students met on Wednesday evening, Feb. 21st, to bid each other farewell. After tea Mr. James Davis, the senior student who presided on the occasion, opened the proceedings of the evening by presenting to Mr. Mackay, in the name of the brethren, "Bagster's Comprehensive Bible," richly

bound in morocco, and bearing the following inscription:—"Presented to the Rev. John Mackay by his fellow students on his leaving Horton College to devote himself to the service of God amongst the heathen in connection with the Baptist Missionary Society, as an expression of their sincere attachment to him, and of their high estimation of his character, with the earnest prayer that the God whom he serves in the gospel of his Son may richly endue him with his Holy Spirit, and may render his labours greatly conducive to the advancement of the Redeemer's kingdom on the earth." Mr. Mackay, after thanking his fellow students for the testimonial of their regard with which they had honoured him,—a testimonial he valued the more as coming from those with whom he had lived on terms of fraternity for so long a period, then enumerated some of the reasons which had led him to become a missionary, and spoke of the strong claims of missions upon the Christian world.

Several of the brethren afterwards addressed the meeting, expressing their regret on the one hand at losing a brother so much esteemed, and their satisfaction on the other at his devoting himself to so high and holy an enterprise, and assuring him that he should ever have a place in their sympathies and prayers.

A public service was held in Myrtle Street Chapel, Liverpool, on the 28th Feb., to commend the brethren Evans, Sampson, and Mackay to the blessing of God as missionaries to the east. The Rev. H. S. Brown presided, and after singing and reading of scripture the Rev. W. Dawson of Byrom Street offered prayer. The Secretary then described the field of labour to which

	£	s.	d.		£	s.	d.		£	s.	d.
Wheeler, Mr. D.	1	1	0								
Whitehorse, Jas, Esq.	2	2	0								
Woolley, G. B., Esq.....	4	4	0								
Donations.											
A Poor Man, Sabbath Offerings.....	0	6	0								
Boys' Mission School, Contributions by box	0	15	0								
Collins, William, Esq....	100	0	0								
J. C.	45	0	0								
Do., for Jamaica Institution	4	0	0								
J. W., Blyden, for India	0	10	0								
Morley's, Messrs. J. and R., Young Men at ...	2	5	11								
Salisbury, J. C., Esq. ...	10	10	0								
"Sat bene, si sat cito" ..	15	0	0								
Sanders, Miss, box by	1	0	0								
Vitou, Miss M., Contributions by, for Africa	3	11	4								
W. A., for India	30	0	0								
LONDON AND MIDDLESEX AUXILIARIES.											
Bloomsbury Chapel— Contributions, on account ..	20	0	0								
Do., Sunday School, by Y. M. M. A., for Haiti School	15	0	0								
Camberwell— Rawlings, E., Esq. ...	10	10	0								
Chelsea, Paradise Chapel— Collection	2	5	0								
Contributions	1	0	0								
Edmonton, Lower— Contributions by box	0	16	10								
Highgate— Sunday School, for Native Preachers...	0	10	2								
Islington, Cross Street— Sunday School, for Ceylon School	0	10	0								
Pentonville— Contributions, by Master J. P. Welton	5	15	0								
Poplar, Cotton Street— Contributions	2	5	6								
Stratford Grove— Collection	2	2	0								
Contributions	1	10	0								
	3	12	0								
Less expenses	0	8	0								
	3	4	0								
BEDFORDSHIRE.											
Bedford— Rose, Mr. Thomas ...	1	11	6								
Dunstable— Collections	10	1	4								
Contributions	10	6	10								
	20	8	2								
Less expenses	0	6	0								
	20	2	2								
Ridgmount— Contributions, for Native Preachers ...	0	18	0								
Toddington— Contributions, for Native Preachers ...	0	10	0								
				BERKSHIRE.							
				Abingdon—							
				Collections.....				4 10 6			
				Contributions				21 13 8			
				Do., Sunday Schools				1 4 0			
								27 17 2			
				Less expenses				0 3 0			
								27 12 2			
				Reading—							
				Collections.....				19 11 6			
				Contributions				23 19 2			
				Do., Juvenile				12 16 1			
				Do., Sunday Schools				7 0 6			
				Do., for Africa				2 0 6			
				Do., for Native Preachers				1 6 1			
				Henley Auxiliary—							
				Collection				2 1 8			
				Contributions				7 12 6			
								76 8 0			
				Acknowledged before and expenses.....				54 10 11			
								21 17 1			
				Wallingford—							
				Contributions, for Native Preachers ...				2 5 7			
								BUCKINGHAMSHIRE.			
				Mursley—							
				Contributions, Juvenile				0 8 0			
				Stony Stratford—							
				Contributions				8 15 0			
				Waddesdon—							
				Contributions, for Native Preachers ...				0 12 0			
								CAMBRIDGESHIRE.			
				Cambridge—							
				Lilley, W. E., Esq. ...				50 0 0			
								CORNWALL.			
				CORNWALL, on account, by Mr. P. H. Guttridge, Jun.....				40 6 2			
				Penzance				14 14 8			
								DERBYSHIRE.			
				Derby—							
				Contributions, by Mrs. Spurgeon				8 17 0			
								DEVONSHIRE.			
				Bradninch—							
				Contributions				3 14 0			
				Devonport—							
				Howland, H. J., Esq. ...				10 0 0			
				M., S., for West India Cholera Fund				2 0 0			
				Morice Square—							
				Contributions				2 10 0			
				Do., Sunday School, for Native Preachers				1 13 0			
				Kingsbridge—							
				Collection				2 19 0			
				Contributions				2 6 1			
								5 5 1			
				Less expenses				0 5 1			
								5 0 0			
				Modbury—							
				Contributions				0 10 0			
				Do., for Native Preachers				0 18 0			
								NEWTON ABBOTT—			
				Contributions, for Native Preachers ...				0 6 6			
								DORSETSHIRE.			
				Weymouth—,							
				Sunday School				7 18 0			
								ESSEX.			
				Saffron Walden—							
				Collections.....				11 7 4			
				Contributions				17 2 6			
				Do., Sunday School				0 16 1			
								29 5 11			
				Less expenses				1 14 6			
								27 11 5			
				Thorpe-le-Soken—							
				Contributions, for Native Preachers ...				0 7 0			
								GLOUCESTERSHIRE.			
				Arlington—							
				Sunday School				0 6 0			
				Cheltenham, King St. ...				15 9 6			
				Chipping Sodbury—							
				Collection				0 18 10			
				Contributions				3 8 8			
				Do., for Native Preachers				1 7 6			
				Lydney—							
				Collection				7 11 0			
				Contributions				10 7 0			
				Do., Sunday School				0 9 0			
								HAMPSHIRE.			
				Beaulieu—							
				Burt, Rev. J. B., half year				10 10 0			
				Do., for Native Preachers				6 0 0			
				Emsworth—							
				Collection				3 4 5			
				Contributions				2 18 3			
								6 2 8			
				Less expenses				0 16 0			
								5 6 8			
				Portsmouth, Portsea, and Gosport Auxiliary—							
				Collection, Public Meeting				0 9 1			
				Contributions				14 11 0			
				Ebenezer—							
				Collection				3 0 0			
				Contributions, Juvenile				1 8 0			
				Do., Sun. School				0 9 1			
				Forton—							
				Collection				3 10 0			
				Kent Street—							
				Collections				10 2 8			
				Contributions				0 7 6			
				Do., Female Association				4 5 11			
				Do., Sun. School				1 14 7			
				Landport—							
				Collection				5 1 4			
				Sunday School				1 0 1			
				St. Paul's Square—							
				Collection				3 4 0			
				Sunday School				0 18 6			
								56 1 3			
				Less expenses				1 10 0			
								54 11 3			

	£	s.	d.
Romsey—			
Collection	4	19	4
Contributions	7	4	0
Do., for Native Preachers	0	13	4
	12	16	8
Less district expenses	1	3	9
	11	12	11

HEREFORDSHIRE.

Gorsley—			
Contributions, for Native Preachers ...	0	15	0
Hereford—			
Contributions, Juvenile	0	6	2
Do., for Native Preachers	1	0	0

HERTFORDSHIRE.

Royston	5	0	0
St. Albans—			
Collections	10	19	5
Contributions	12	10	11
Do., Juvenile	3	19	11
Do., for Itally	1	10	0
Do., for Native Preachers	1	8	0
	30	8	3
Acknowledged before and expenses	11	15	3
	18	13	0

Ware—			
Contributions, by Mr. B. Medcalf	1	11	6
Do., for Native Preachers	0	14	6
Watford, on account, by Rev. J. P. Hewlett ...	10	0	0

KENT.

Dover, Salem Chapel—			
Contributions, by Miss Haddon, for Native Preachers	1	12	2
Eynsford—			
Contributions, by Miss H. Rogers, for Native Preachers	0	18	6
Folkstone, Salem Chapel—			
Sunday School	3	7	6
St. Peter's—			
Contributions, by Mrs. Cramp	3	0	0
Tonbridge—			
Contributions, by Miss Baker	2	0	0
Woolwich, Queen Street—			
Contributions, by Mrs. Joseph Wates	2	15	2

LANCASHIRE.

Ashton under Lyne—			
Contributions, by Mr. Johnson, for Native Preachers	1	7	7
Bolton—			
Collections	10	0	2
Contributions	7	13	4
	17	13	6
Less expenses	1	7	6
	10	6	0

	£	s.	d.
Inskip—			
Contributions	5	6	11
Liverpool—			
Houghton, R., Esq., for India	100	0	0
Preston—			
Contributions, additional	0	10	0
Tottlebank—			
Contributions	5	18	3
Do., for Native Preachers	0	16	3

LEICESTERSHIRE.

Leicester, Charles Street—			
Contributions, for Native Preachers ...	1	18	0
Harris, R., Esq.	50	0	0

LINCOLNSHIRE.

Burgh—			
Contributions	5	0	0
Kirmington—			
Contributions, by Miss E. Kirman, for Native Preachers ...	0	13	0

NORFOLK.

Swaffham—			
Sunday School, for Native Preachers ...	1	6	2

NORTHAMPTONSHIRE.

Grendon Hall—			
Collection	5	0	0

OXFORDSHIRE.

Banbury—			
Collection	2	0	0
Contributions	3	11	0

SHROPSHIRE.

Shallbeach—			
Contributions, for Native Preachers ...	0	17	3

SOMERSETSHIRE.

Paulton—			
Contributions, for Native Preachers ...	1	6	1
Street—			
Contributions, Juvenile	0	8	6
Tannton, Octagon Chapel—			
Collection	1	10	0

STAFFORDSHIRE.

Leek—			
Contributions, by Miss Gill	6	0	0
Stafford—			
Corfield, Mrs., for Native Preachers ...	0	10	0
Walsall, Goodall Street—			
Sunday School, for Native Preachers ...	3	1	6

SUFFOLK.

Eye—			
Contributions, for Native Preachers ...	1	10	0
Ipswich, Stoke Green—			
Contributions, additional	0	10	0

	£	s.	d.
Lowestoft	18	2	0
Wattisham—			
Collection	4	13	0

SURREY.

Kingston—			
Collections	8	16	2
Contributions	8	17	2
Do., Sunday School	1	11	4
	19	4	8
Less expenses	0	9	8
	18	15	0

Norwood, Upper—			
Contributions	23	18	0

WESTMORELAND.

Crosby Garrett—			
Contributions, Juvenile	1	0	0

WILTSHIRE.

Bratton—			
Collection	2	14	2
Contributions	8	6	10
Do., Juvenile	5	1	0
Bromham—			
Contributions	7	2	0

Devizes—			
Collections	16	10	3
Contributions	8	9	8
Do., Juvenile	5	6	11
	30	6	10
Less expenses	0	12	0
	29	14	10

Swindon—			
Collections	3	16	10
Westbury—			
Collection	2	8	4

WORCESTERSHIRE.

Astwood Bank—			
Collection	3	0	8
Contributions	0	15	10
Do., Sunday School	0	15	7
Stourbridge—			
Contributions	1	6	0
Do., for India	1	1	0
Do., Sunday School	2	5	0

YORKSHIRE.

Bedale—			
Contribution	0	5	0

NORTH WALES.

ANGLESEA—

Bellan—			
Collection	1	2	11
Bodedorn—			
Collection	0	5	3
Contribution	0	10	0
Capel Gwyn—			
Collection	0	11	6
Gaerwen—			
Collection	0	2	0
Llandeusan—			
Collection	0	11	2
Llanfachreth—			
Collection	2	10	3
Llanfair—			
Collection	0	0	0

£ s. d.		£ s. d.		£ s. d.	
Llangefni—		Cardiff, Tabernacle—		Caersalem—	
Collection	2 3 0	Collection	3 13 1	Collections	0 17 11
Llanerch-y-medd—		Contributions	0 10 3	Contributions	1 13 0
Collection	0 7 6	Do., Sunday School	1 10 6	Clifowyr and Ramoth—	
Pencarneddu—		Cowbridge—		Collections	1 3 5
Collection	0 4 0	Collection	1 0 0	Contributions	2 7 5
Rhydwrn—		Contributions	0 16 6	Haverfordwest, on account, by W. Rees, Esq.	36 0 0
Collection	1 12 4	Cwmafon—		Jabez—	
SOUTH WALES.		Collection	2 13 0	Collection	1 0 0
BRECKNOCKSHIRE—		Contributions	0 12 6	Contributions	3 16 0
Brynawr, Calvary—		Lantwit Major	2 10 0	Letterston—	
Contributions	0 7 6	Liysraen, Derwendeg—		Collection	1 9 10
Do., for Native		Collection	0 17 6	Contributions	1 1 0
Preachers	2 0 0	Contributions	0 5 0	Middlemill, Tretio and Solva—	
aseyberlan—		Do., for Native		Collections—	
Collection	1 11 0	Preachers	0 11 9	Middlemill and Solva	2 0 3
Contributions	0 15 0	Do., Sunday School	0 13 6	Tretio	0 4 6
CARDIGANSHIRE—		Merthyr Tydvil, High Street—		Contributions	8 10 0
Talybont—		Collection	2 9 6	Less expenses	10 14 9
Collections	1 0 0	Contribution	0 5 0		10 4 9
Contributions	1 10 0	Morrison—		SCOTLAND.	
	2 10 0	Collection	0 5 6	Edinburgh—	
Less expenses	0 10 0	Swansea—		Stuart, Gordon, Esq... ..	1 0 0
	2 0 0	Contributions	5 15 6	Elgin—	
CARMARTHENSHIRE—		Mount Pleasant—		A Friend, for India... ..	1 0 0
Cwmfelin, Ramoth—		Collection	5 10 0	Sabbath School, by Mr. Tulloch, for Native Preachers ...	1 5 0
Collection	0 18 2	Do., Public Meeting	2 5 0	Glasgow—	
Llangendeyrn—		Contributions	12 17 0	Contributions	20 17 0
Contributions, for Native Preachers ...	1 6 0	Do., for Native		Do., Hope Street ...	23 7 3
Smyrna	0 9 6	Preachers	2 0 0	Do., John Street ...	11 5 5
Waunclyndaf	0 12 6	York Place—		FOREIGN.	
	1 2 0	Collection	3 2 0	AFRICA--	
Less expenses	0 0 7	Contributions	2 14 6	Taylor, Captain, by Rev. A. Saker ...	
	1 1 5	Twynrodyrn	1 4 9	1 10 0	
GLAMORGANSHIRE—		Waintrodau	1 0 0	AMERICA--	
Canton			102 4 10	Montreal—	
Cardiff, Bethany—		Acknowledged before and expenses	47 11 8	Wenham, Joseph, Esq. ...	
Collections—			60 13 2	3 0 0	
Public Meeting.....	5 7 0	MONMOUTHSHIRE—		INDIA—	
Sermons	10 8 7	Newport, Commercial Street—		E., Mr. and Mrs. ...	
Do., Bethel, Bute Dock	2 9 5	Collections.....		50 0 0	
Contributions	26 7 1	Contributions.....			
Do., Sunday School	1 1 0	Do., Sunday School			
Do., do., Bethel ...	0 9 0	4 12 3			
		31 18 0			
		Less district expenses			
		4 10 11			
		27 5 1			
		PENNRKESHIRE—			
		Blaenllyn—			
		Collection			
		Contributions			
		0 17 2			
		8 10 6			

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 C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALOUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

REPORT.

THE Committee of the Baptist Missionary Society gladly avail themselves of the opportunity, which a meeting of its friends and supporters affords them, of presenting an account of the proceedings of the Institution since the last anniversary. Though the intelligence now to be communicated has its darker as well as its brighter aspects, they trust that it will be found that an amount of success has resulted from the varied operations which they have had to direct, sufficient to awaken lively emotions of gratitude to the great Author of all good, and to encourage His servants to fresh and more vigorous efforts for the glory of His name and the salvation of their perishing fellow men.

In presenting the annual report, the Committee have had very frequently to deplore the decease of some of their honoured Missionaries. This year, through the kind providence of God, none have died. Mr. Makepeace, through failure of health, has been obliged to come home with his family, and finally to abandon the mission field; and Mr. Phillips, formerly of Agra, who returned to England through ill health, has resigned his connexion with it. For some considerable time past the Committee have been concerned to observe, from their correspondence, that the health of Mr. Allen of Ceylon, Mr. Law of Trinidad, and Mr. Saker of Africa, has been seriously impaired. They have felt it their duty to give them full permission to return to England for a temporary sojourn, with the hope of their re-gaining strength and vigour; and it is not improbable that Mr. and Mrs. Capern and family will be also compelled to come home. On the other hand they are glad to report the return of Mr. and Mrs. Pearce to India. They arrived in good health in November last, and at once resumed their former labours.

But while rejoicing in the preservation of the valuable lives of these missionary brethren, the Committee have to lament the decease of their colleague, the Rev. C. E. Birt, M.A., a warm friend of the Society, its energetic advocate both in the pulpit and on the platform, and, until increasing infirmity compelled him to resign his place, a constant and valued counsellor among them. But the greatest loss which they have to deplore is that of the Senior Treasurer, W. B. Gurney, Esq., who, after a short but severe illness, was called to his rest on Lord's day morning, March 25th. The Committee refrain from any extended eulogy of their departed friend and colleague, who had, through a long life of eminent Christian consistency and usefulness, devoted very much of his time and property to the mission, and such other religious institutions, as secured his sympathy and confidence, and in which his interest remained firm and

earnest to the last. They have recorded their feelings on this bereavement in a resolution which they insert here as its fitting place, and which will best express their view of it, and their sense of his worth whom God has taken to Himself.

That this Committee desire to bow with profound submission to the Holy Providence of God, which by the death of W. B. Gurney, Esq., the Senior Treasurer of the Society, has bereaved them of a friend and coadjutor so long and so worthily distinguished among Christian philanthropists, and so generous, constant, and zealous in promoting all the efforts of his own denomination to advance the kingdom of Christ. Acting on this Committee from the time that its meetings were permanently fixed in London, and holding the treasurer's office for twenty years, his loss will be felt alike in the counsels of the mission and in its resources, to the latter of which he contributed with munificent liberality, while he always shared in the former, and often guided them by his accurate knowledge and practical wisdom. In paying this tribute to his memory the Committee "magnify the grace of God" in him; and with their grief mingle humble thanksgivings to the Father of mercies who spared his servant to a good old age, sustaining him in his latter years under severe affliction, and both in life and death adorned his character with "the fruit of the Spirit, and all goodness, and righteousness, and truth." In concluding this minute of respect and affection, the Committee take comfort in the immutable perfections of Jesus Christ, "the same yesterday, to-day, and for ever," and record their earnest prayer that He will graciously vouchsafe to sanctify the bereavement to the mourning family, to the Society, and to themselves; and to provide other instruments for carrying on his blessed work, while those whom he had thus honoured cease from their labour and enter into rest.

That the Secretary be instructed to transmit a copy of the foregoing resolution to Joseph Gurney, Esq., with the expression of the respectful and Christian sympathy of the Committee with himself and all the members of the family.

The anniversaries of the past year had unusual interest imparted to them by the public designation of the brethren Anderson, Martin, and Gregson. They sailed for India in July, and arrived in Calcutta in November, and having waited a short time to be present at the Association of Bengal Churches, held at Serampore, proceeded to their several spheres of labour. The letters received from these brethren confirm the previous impressions of the Committee respecting them. They are entering on their work with ardour, and in a spirit of devout dependence on God. Mr. Diboll, appointed to the West African mission, proceeded thither in May, and after a pleasant passage, arrived in June, amidst the congratulations and warm welcome of the people of his future charge.

It is with pleasure that the Committee report other additions to the mission band in India. During the past year they have accepted offers of service from the Rev. T. Evans, pastor of one of the churches in Pontypool, Mr. Sampson, and Mr. Mackay, senior students of the Bristol and Bradford Colleges. Departing from Liverpool, a designation service to commend them to the blessing of God was held in Myrtle Street Chapel. They sailed early in March, in the William Carey, whose generous owner, William Jones, Esq., of Pwllheli, offered the Committee a free passage for them -- equivalent to a gift of £350. Like their predecessors they spent their time, between their acceptance and departure, in studying the Bengali and Hindu languages, under the direction of the Rev. George Small; so that they, too, will be able to enter on

their work almost immediately on their arrival. Up to the present time, the Committee have to report that eight missionaries have been appointed out of the twenty proposed to be sent out in accordance with the plan for consolidating and extending the Indian mission.

Early in the past year the attention of the Committee was called to the need of some one going to India, with sufficient instructions and powers to carry into effect the plans they had resolved upon for the future conduct of the Indian branch of the mission. The brethren sent thither from time to time have to be located. The separation of the mission into three divisions, with organizations appropriate to each, seemed desirable. The establishment of a training school for both sexes, to provide pious and efficient teachers for the various schools, few such being attainable at present, had to be provided for. Arrangements respecting the class of missionary students in Serampore College needed re-adjustment. The Press at Calcutta, a property created by your missionaries, from the profits of which the greater part of the sum invested, forming the Widows' and Orphans' Fund, had arisen, and which for many years past had rendered to the Society considerable pecuniary aid had to be considered; for it had become a question whether to continue it on its present footing, contract its operations to purely missionary purposes, or realise the property for investment, and get the Society's work done at some general printing establishment. It was felt that these objects could not be secured by correspondence, and the Committee resolved to request Mr. Underhill to undertake the work. He complied with their request, and left for India in October, arriving there in November. A circular had been previously sent to the missionaries announcing his mission, explaining the objects of it, and requesting their kind co-operation. Their replies were most gratifying, and the Committee feel assured that Mr. Underhill will have every assistance from them which they can give. He will probably be absent between two and three years; and if life and health be continued to him, the knowledge and experience he will acquire will be of great advantage in the future conduct of this department of their operations. He has been too little time there to have accomplished much, but satisfactory progress has been made in some directions, of which they will have to speak in the subsequent pages of this Report.

During the past year, also, the Committee have had before them another subject of great importance, and to which they have given frequent and serious consideration—the proposed system of grants in aid to education by the government in India. They had no difficulty in re-asserting their adherence to the principle of not accepting government money in aid of any of their operations. But inasmuch as a difference of opinion prevailed among their missionary brethren, by many of whom India was deemed an exceptional case, they did feel considerable difficulty as to the course which they should prescribe to them, and it seemed worth every effort, on the one hand, to keep the Society free from all participation in state grants for any of its operations, and on the other, to leave the Christian liberty of the missionaries untouched. They have expressed their views of the scheme propounded in the government despatch, and of the course which their brethren in India are free to take, in a circular sent to each of them, and which will be found in the appendix to this Report.

FRANCE.

MORLAIX.

The unpretending but useful mission in Brittany, the centre of operations being the town of Morlaix, has had to contend with great difficulties during the past year. Among other modes of diffusing scriptural knowledge in the rural districts, adopted by Mr. Jenkins, a system of itinerating schools was established. Three teachers were engaged in the work, giving private lessons to families, visiting different parts of the country around their residences, at regular intervals. The priests endeavoured to prevent their parishioners from receiving instruction and reading the scriptures. They exhorted them, and when these means failed, they threatened to refuse absolution and communion, and even employment, to those who refused to obey. The teachers were denounced as bad women and dangerous persons; and the people were advised not to sell them any food. Efforts were also made to deprive them of their dwelling house. Those who received instruction were threatened with dismissal from their farms. This opposition induced some of the learners to withdraw, so that these were reduced from a hundred to about sixty. But the spirit of the people remained the same; and, for the most part, this opposition was nobly met.

Finding these efforts fruitless, the civil power was called in to aid the clerical. In France, schools are regulated by a special law, which requires the teachers to be legally qualified and authorized, under penalty of fine and the closing of the school. This law does not, however, take cognizance of private lessons given in families. But though the teachers had not violated the special law, it was determined to make out a case against them. They were accordingly summoned before the tribunal of the district. No sufficient time was given to them to prepare a defence. They were ultimately fined £4 each, and directed to close their pretended school. From this judgment an appeal was carried to the tribunal of St. Brienne, the judges of which confirmed the previous sentence.

Further legal advice was now taken; and M. Jules Delaborde, an eminent advocate, advised Mr. Jenkins to carry the appeal to the High Court of Cassation, at Paris. He undertook the defence free of all cost, it being a rule with him to decline his fees in all cases where religious liberty is concerned. The judgment of the court of St. Brienne was set aside on the ground of informality in taking the evidence; but the sentence remained in force, and the court of Rennes was appointed to settle it. The first sentence was confirmed. The fines and expenses amounted to about £30, which the friends in this country have not suffered to fall on these pious but poor women.

The cause of true religion will not be injured by these proceedings. The effort to defend the persecuted has inspired the people with confidence. Assured by competent legal authority, that such teaching was not illegal, the teachers have resumed their labours, and are giving lessons from house to house. In a few days after they had re-entered on their work, sixty-six pupils had placed themselves under instruction. In the district many have ceased going to mass and confession; a few have been brought to Christ, and a demand has arisen for a chapel, and regular public worship. "Such," says Mr. Jenkins, "have been our trials, and such are the cheering prospects before us."

WEST INDIES.

BAHAMAS.

Messrs. Capern and Littlewood have diligently discharged their duties during the past year ; the former residing at Nassau, the latter at Turk's Island. The Committee regret to state that Mr. Capern's health has suffered much from the exposure and toil connected with his visits to the out-island stations, varying in distance from fifty to three hundred miles, often made in very tempestuous weather, and always attended with great personal discomfort. He has been much discouraged by the inconsistency of one whom he hoped would have taken charge of his main station while he was away, and whom the church much respected and loved, but whom they were obliged to put away, as well as by the great difficulties which have arisen from the refusal of some of the churches to enter into his plans for settling native pastors among them. He has not failed to urge this duty upon them. But the poverty of the people is great, and their means of subsistence very precarious, and they shrink from the responsibility. In order to maintain a native pastorate at all the Committee have found it necessary to afford some pecuniary aid.

The previous year was one of great prosperity. The visitation of cholera had deeply affected multitudes. Backsliders sought re-admission to the churches, and a goodly number were candidates for baptism. There has been a painful reaction. The losses by death and exclusion have been unusually large. There were, however, 178 inquirers, and the prospects of future increase were encouraging. In Nassau the attendance was never better, and the word was heard with attention. The schools, too, were flourishing ; the teachers, most of whom were formerly scholars, are deeply anxious for the salvation of their pupils, among whom they were encouraging a missionary spirit, and with success, as the contributions for the year, amounting to £16, clearly prove.

From some of the out-islands the native teachers write encouragingly ; others deplore the low state of religion, and take the utmost pains to animate their flocks to a higher zeal and a holier life ; the visits of the missionary contribute to the promotion of these ends. Teachers and people are glad to receive his visits. The native pastor plan, under missionary superintendence, is, in Mr. Capern's judgment, *the* plan for the scattered population and isolated churches of the colony. Humanly speaking, the work of evangelization can go on in no other way. The teachers go to and fro from their respective islands preaching the word and administering ordinances. The missionary visits them as he is able, preaching the word too, but he goes chiefly to inquire into their state, and to admonish, counsel, and encourage, as circumstances may require. It is but a short time he can spend on any island. The native pastor is always there, with his leaders in each church, so that the means of grace are constantly supplied in each settlement.

The Committee regret to add that by last advices they apprehend the return of Mr. and Mrs. Capern, the health of both being much impaired, especially the latter, who has been confined indoors for months. Would that it were in

their power to send suitable help to one who has for so many years been most indefatigable and self-denying in his work.

In Mr. Littlewood's scene of labour the history of the past year has been a chequered one. Some of the distant churches have been sorely tried by the inconsistency of a few leading members, and two of the native preachers have fallen into sin and have been separated from fellowship. On the other hand, signs of revival have appeared at Grand Cay and Inagua, where the people are endeavouring to erect two new chapels. The growing importance of the latter station may render it necessary ere long to occupy it more efficiently. The Committee regret to add that the cholera has broken out in Grand Cay Island, hitherto considered one of the healthiest spots in the West Indies. The inhabitants were thrown into a state of great alarm, upwards of fifty persons were quickly carried off, most of whom were connected with the missionary's congregation. May this visitation be sanctified to the people, as it has been to the population of other islands similarly afflicted.

HAITI.

The past year has been one of almost uninterrupted prosperity and peace to the church under the pastorate of Mr. Webley, at Jaomel. The congregations have kept up beyond expectation, and the chapel is often full, and seldom opened for public worship without being at least half full. Twelve have been baptized, and all the members are walking consistently with their profession. A spirit of brotherly love and unity pervades the church; and it is a striking fact, and one worthy of record, that since the formation of the church there has been no case of discipline. This is the more remarkable from the deplorable state of the public morals, for it would be difficult to describe the general profligacy of all classes without using language unfit to be read.

Besides these general indications of prosperity, there is a considerable number of hopeful inquirers. The teachers in the school are pious and devoted to their work, and they exert a most happy religious influence on the minds of the children, two of whom have recently joined the church. The two schoolmasters are also shortly to be united in fellowship, and having talents for preaching will at once be called to exercise them.

On the northern side of the island, in that part of it called by its old name, St. Domingo, Mr. Rycroft has continued his labours in the town of Puerto Plat. The want of a chapel is sensibly felt, as well as a suitable residence for the missionary. His health has suffered severely from these causes, and the Committee regret that they have not been able to remove them. The post is one of great difficulty. The people are agitated by fears of a revolution. Property and life are insecure. All who can leave have gone to other parts of the West Indies. Trade has declined, and the poverty of the people is daily increasing. To use Mr. Rycroft's language, "Distress presses into every house and fills the town with objects of pity and charity. Those who once were full are now empty, and themselves in circumstances of great need. We have not therefore been able to prosecute the grand objects we have in view. While these obstacles have stood in our way, we have had also to encounter a vigilant and active foe, whose influence is constantly at work."

TRINIDAD.

The accounts which Mr. Law has sent home during the year have been marked with varied interest. The cholera has made terrible ravages among the people, and rendered the year one of great trial, for not less than seven thousand persons have fallen beneath its power. But the Spirit has been poured out from on high. In the country districts particularly, there has been much fruit gathered to reward the missionary and the native brethren who assist him in his toil. Mr. Law has baptized no less than ninety-five converted men and women. All the churches are in a prosperous state. The native preachers are zealous and active.

Not only has the new chapel which was begun last year been completed, but another has been erected at Indian Walk. The Committee gave a grant which paid for the land on which the chapel is built, but the people have done all the rest. The friends at Cowra are making arrangements to erect a place for themselves, those at Port of Spain have paid off part of the debt on their chapel, and the interest on the money borrowed.

The Committee regret to state that Mr. Law's indefatigable labours, in a tropical climate, for more than ten years, have told sensibly on his health. They have directed him to make the best arrangements he can to meet the necessity of his temporary sojourn in England. He earnestly entreats the Committee to send out another missionary—one who might give himself wholly to labour among the French and Spanish portions of the population, for Trinidad is emphatically a missionary field. Crowds of Coolies, Chinese, and Romanists are found there, and no part of the West Indies offers a more promising sphere for the labours of a devoted servant of Christ.

AFRICA.

FERNANDO PO.

The intelligence which the Committee have received during the past year from the missionaries Saker and Diboll has occasionally been depressing, at others most encouraging. Mr. Diboll arrived at Clarence on the last Lord's day of June, during the time of public worship. When his arrival was known Mr. Saker came off to the ship, and the church and congregation waited on the beach to welcome him to his new home. He was soon after invited to take the pastoral oversight of them, with which request he cordially complied. At first he was astonished that the church should have made any progress, considering the disadvantageous circumstances in which they had been so long placed. But when he knew that for ten years a prayer-meeting had been held every morning at five o'clock, that they met every Monday evening also for prayer, that classes assembled in the chapel on Wednesday evenings, that a female class met once a week at the house of one of the sisters, the secret of success and progress was opened to him.

He found at the class meetings the people arranged under their several leaders, and going on with their reading and study of the word of God without interrupting each other. The texts and sermons of the previous Lord's day came also under consideration, and Mr. Diboll, referring to his visits to this class meeting, says, "And could you but have seen the fire and life, as it appeared in the eyes and on the lips of these black men and women leaders, as they pressed home the application of recent sermons upon the minds of those present, you would have thought as I did, *surely God is in this place*. You would think too, that while the machine works as it does, this church must have a rising life."

From these classes the leaders recommend such as seem to be in earnest. These form a pastor's class, and are met by him every Monday morning. Mr. Diboll found it necessary to divide his class into two, consisting of about twenty persons each, many of whom have been long under deep concern, and he is strongly persuaded that the seeds of eternal life are sown in the hearts of most of them. In a recent communication he informs the Committee that "scarcely a day passes but many come to him to speak of their trouble of heart about sin, and of their desire to find rest to their souls."

Several persons have, at different times, come down from the mountain bringing in their hands presents of food and fruit, and requesting Mr. Diboll to pay them a visit. With these requests he was soon after able to comply, as Mr. Saker was spending a Lord's day at Clarence. Two villages were visited, and discourses preached to the people in them, through an interpreter, to which they listened with eager attention. Mr. Diboll is making strenuous efforts to acquire their language, that he may be able to speak to them in their own tongue of "the unsearchable riches of Christ."

From the time of Mr. Diboll's settlement as pastor in June up to the date of his last communication at the close of the year, he speaks of an increasing band of hopeful inquirers, additions to the church, and the restoration of some who had been under discipline. Twenty-nine had been baptized, one of whom was the missionary's daughter, the first European baptized in the colony. Fifteen of these had been raised up in the schools. He concludes his statement with these few but striking words:—"The Lord is still working in the hearts of the people with his word, and almost every day brings me several persons under deep spiritual concern. This makes us think that we share largely in the prayers of our friends at home."

THE STATION AT BIMBIA

Has undergone a sad reverse. The hopes and expectations of nine years' toil there have well nigh perished. Superstition and witchcraft appear to have resumed their sway over the people, while an endless war with the tribes in the interior, who cultivate the general articles of food, cuts off the means of supply. No one is safe, and the man who by his industry supplies his own family, is certain to have his canoe, or his field, or his house, destroyed. Mr. Saker says:—"I do not know that I dare advise the faithful few to remain in the land six months. Not that I apprehend a violent death; but the means of existence fail. The land is not cultivated, and hunger pines in every corner."

As a present supply to the little remnant left, he has placed a faithful young brother, who, having only himself to care for, can better contend with the deficiencies of the land, than one who has a family to support. Mr. Saker speaks, in the highest terms, of the courage and devotedness of Mr. and Mrs. Fuller during these trying and afflictive scenes.

CAMEROONS.

As the translation and printing of the scriptures was first begun at Bimbia under the late lamented Merrick, the press and types have remained there, under Mr. Fuller's direction and care; Mr. Saker paying occasional visits, at much hazard of health and loss of time, to superintend the work. In consequence of the disastrous events which have already been narrated, he has removed the whole establishment to Cameroons. The buildings at Bimbia were falling into decay, while at his own station there was plenty of room in buildings almost new. Mr. Fuller and his family have also gone thither, and in addition to the charge of a suburban district, he will assist Mr. Saker in translations and printing, and in his efforts to evangelize the surrounding neighbourhood.

The operations carried on at Cameroons, in the brick and cotton fields which were described in the last year's report, have been continued. The general condition of the stations may be gathered from Mr. Saker's own account. "Here then you see substantial buildings gradually springing up; a mission home for years to come; a fixed base for future operations; a house which, when finished, can accommodate a family and all the visitors it may have to receive. With it a school-room, a printing office, a safe store, an artificer's shop, a chapel, and all the lesser buildings for servants and printers attached to the mission; together with a commodious teachers' home. I hope the day is not distant, when to this will be added all the buildings essential to a boarding school and a training establishment."

Desirous of providing for the future education of the young, Mr. Saker has sent three pious young women to the training school at Sierra Leone, depending on the kindness of his friends in England to enable him to meet the expense. But when the Committee were made acquainted with his intentions, they thought it right to relieve their devoted brother of some portion of this responsibility, and they voted a sum sufficient to support one of these young persons for three years. It is hoped that on their return, they will be found qualified to discharge with efficiency the duties of teachers in the schools.

Mr. Saker has also felt that the time is come when he could resign the oversight of the church at Cameroons wholly to Mr. Horton Johnson, who by his zeal, ardent piety, and intelligence, has secured the affection and confidence of all around him. This will leave the missionary more free to superintend and direct the general operations, and to give greater attention than he has hitherto been able, to the instruction of a devoted band of young men, who, in addition to the useful occupations in which they are engaged, go out on Lord's days, and other convenient times, to scatter the seed of the kingdom in the populous districts around.

The church has been kept in peace during the whole year. Only one case of

discipline has occurred in its history, painful because it is the *first*, but one wherein the temper only has failed. But the breach has been healed, and the offending party restored. Forty baptized believers have been added to the churches in this mission. The Committee feel that they need add no comment to these striking facts.

CEYLON.

The accounts which the Committee have received during the past year from the brethren labouring in this island are discouraging. Mr. Allen's health has been sadly impaired, and his efforts to promote the object of the mission much interrupted. He has continued his labours, in conjunction with the brethren of different denominations in Colombo, in the revision of the Singhalese version of the scriptures, to which two days in the week are given. In the morning of the Lord's day he goes to some of the nearest stations in the jungle, Dr. Elliott, one of the deacons, taking the service at the Pettah Chapel, to which Mr. Allen returns for the evening. There have been no additions to the churches, except in Colombo and Kandy, while the losses from death, exclusion, and removals, have materially reduced the number of members; on the other hand there were no less than seventy-four candidates for fellowship.

Mr. Carter has so far mastered the language as to be able to speak it with ease. He resides at Mattakooly, to be near his work, having the general oversight of the native churches; these he visits at stated periods, taking the opportunity of seeing and instructing the native pastors and teachers. He also visits the schools regularly, every school being also a preaching station. His wayside congregations are not numerous, except in the immediate vicinity of Colombo, varying from six to thirty. He has also begun the study of the Tamil language, in which he finds no great difficulty, now that he has acquired the Singhalese. Going out with the design of preaching the gospel to the *heathen*, the Committee rejoice to find that he has not swerved from his purpose. The English services in which he has taken a part have been very few, and then only to afford help to Mr. Allen.

During the past year Mr. and Mrs. Davis have twice been compelled to leave Kandy, and to seek re-invigoration of health by a change of air and scene. Mrs. Davis has established a girls' school, and with a good prospect of success; while Mr. Davis, in addition to the duties of the pastorate and the visitation of the country stations and schools, has been permitted to visit the jail at fixed times, and already some fruit of these labours has been gathered.

The decline in the congregations at some of the stations is accounted for, in part, by the severe illness of some of the pastors and teachers, one of whom has only just now resumed his labours, after months of sickness and suffering. The poverty of the people, too, has increased, while rice and the ordinary necessaries of life have nearly doubled in price. These circumstances exert a most depressing influence. Moreover, the brethren have to contend with the most formidable of spiritual evils. Romanism, Mahommedanism, Budhism, Devilism, to use Mr. Allen's language, oppress the minds of the people and

hinder the progress of the gospel among them. These facts are stated to awaken sympathy for brethren who discharge their duties amidst much to discourage and depress them. May they be borne on the prayers of the friends of missions; and as a period of drought is often succeeded by bountiful seasons, so here, a soil which at present seems almost barren, may receive, in answer to fervent prayer, refreshing showers from on high, and become a fruitful field.

I N D I A.

The Committee now direct attention to the most important of the spheres of labour which they have, in the providence of God, been called to occupy. As the scene of the first attempt to carry the gospel to the heathen, where Carey, Marshman, and Ward lived and died, where Chamberlain, Pearce, and Yates laboured, some in itinerating through the densely populous districts of Bengal, others in translating the word of God into the numerous tongues of India, it will always hold a primary place in the hearts of the friends of missions.

SUCCESS.

On the one hand, it may be a matter of surprise that so few Christian churches exist there, considering the length of time which has elapsed since the gospel was first proclaimed by these devoted men, and that so little impression has apparently been produced in the masses of the people. But on the other, when the formidable obstacles which had to be overcome are considered, and, how few, after all, compared with the population, have been the labourers, the fact, that in Bengal alone, at the present time, there are in church fellowship, in connexion with this mission, some fifteen hundred persons, chiefly drawn from the abyss of heathenism, and set as a light to dispel the dense darkness of the land, may well excite gratitude and joy. At a recent meeting of pastors and messengers from the associated churches in that province of our Indian empire, the Committee are informed by Mr. Underhill, "there was found to have been some slight increase in the entire return, sufficient to give encouragement, but small enough to stimulate to more earnest efforts and importunate prayer, for the outpouring of the Spirit of God. The general impression, however, was cheering. How would Carey have been rejoiced to have listened to the facts detailed that day on the spot consecrated by his toil. How should the church at home give thanks to God, and take courage! The prayer of faith and the work of Christian love shall yet have their reward. I left Serampore that day with a glad and grateful heart. I had seen the dawn of a brighter day, when the light of life shall shine over these dark regions of the shadow of death."

The Committee are happy in being able to state that all the missionaries, except those residing in Calcutta, whose duties there place it out of their power to go into the surrounding country, make itinerating journeys every cold season; while those residing in such districts as Barisaul, Jessore, Dacca, Chittagong, and the stations in the North West, who have numerous village stations, go

forth whenever the weather will permit them to do so. The native preachers take more frequent journeys, sometimes with the missionary, oftener without him. Regular journals of these excursions are kept, and the missionaries forward an account of them from time to time.

THE WORK.

It may not be amiss to state, that generally, the missionary must, when the journey is inland, take his tent, cooking apparatus, and means of living with him. When he goes up the rivers to visit the numerous and populous villages which line their banks on either side, he has a large boat in which he lives during the excursion. Services are held, at least three times a day; sometimes oftener. As many as one hundred and fifty villages have been visited, and the gospel preached to the people in them, in one journey alone. Every where the interest in the message of mercy is stated to be on the increase, the power of the Brahmins to be on the wane. Copies of the scriptures and tracts are eagerly sought after, and in not a few instances, though rejected as a gift, have been gladly purchased. During the past year, it is worthy of note, that very many more women have been seen mingling with the crowd gathered round the missionary than in former years, while there has been far less disposition manifested to dispute with the preacher. The private houses of the poor, and the classes more immediately above them, as shopkeepers and tradesmen, and in some cases of persons in comparative affluence, are becoming more and more accessible. Some of the conversations which have taken place in these more private scenes of mission labour have been of the deepest interest.

It is but just to honoured brethren engaged in the work, that friends at home should have before them some distinct idea of the toilsome nature of these journeys, and the discomfort and peril attending them. In the district extending from Calcutta to Chittagong, a distance of three hundred and fifty miles, large portions are marked in the maps, "impassable swamps." During a large part of the year the country is under water. Luggage, food, couches, all have to be carried either on men's heads, or in small boats. Rarely can the missionary walk. More frequently has he to sit in a small boat, sledged along through mud, and slime, and water, pushed by the people, who sink knee-deep, and sometimes deeper, in the watery way.

The villages are situated upon small slopes of land formed of soil, thrown up above the surrounding level, out of the reach of the ordinary inundations. Sometimes the soil thus thrown up forms the embankment of a tank, round which the huts are built. In other cases the slopes are only large enough for two or three cottages. The intervals between these mounds or hillocks, are filled with water, or deep mud, and distressing it is to know that even the women cannot be spared the toil of wading through it on their way to the house of God, or to their respective homes.

Such are the scenes and places in which it has pleased God to commence a work of the most interesting kind in Bengal. Here are some *two thousand*

who have forsaken caste, and among them about three hundred exhibit every mark of true conversion. During Mr. Underhill's recent visit, hearty were their congratulations, and fervent their prayers. Often did they express their gratitude for what God had done for them. "We were," they said, "like the little tortoises which we catch in the mud, but with God's blessing, their kind friends in England had raised them out of it. Very gratifying was it to observe the genuine piety which everywhere met us, the affection which prevailed among them, the mutual help given to each other in distress. My impressions at the time were of the most gratifying kind, and subsequent reflection has only deepened them."

It was by calling their attention to the peculiarly destitute condition of the extensive district of which Barisaul forms only a part, that the Committee were led to propose the plan for extending and consolidating the Indian mission. It was found that only ten missionaries were in it, and if the country which stretches away northward as far as Dinagepore be included, there is a population of nearly twenty millions, almost utterly destitute of the knowledge of the gospel. How small is the addition even now proposed to be sent! On this subject, however, the Committee refer with pleasure to some observations of Macleod Wylie, Esq., in his work on India as a field for missions, a gentleman belonging to another Christian denomination, and whose remarks will, perhaps, carry all the more weight as the testimony of an independent and impartial witness. "I feel it due to a body of Christians, with which I am not connected, to mention that the blame of this very extraordinary state of things (the destitution of Bengal) rests far less with them than with any others; I allude to the Baptists. Without any reference to their operations or influence elsewhere, it is but fair to say that to them, above all other Christian bodies, this part of India is deeply indebted. Not only have their churches in Great Britain and America sent out some of the most distinguished missionaries who ever preached the gospel, for such certainly were Carey, Marshman, and Ward, Chamberlain, W. H. Pearce, and Yates, in Bengal, and Judson and Boardman in Burmah, but they have sent out to India more than any other portion of the Christian church. Taking Mr. Mullens's statistics as the basis of calculation, and adding the Burmese provinces, there are found to be one hundred and twenty-nine European and American missionaries in all this Bengal presidency, of whom no less than eighty-four are Baptists. . . . Had all the branches of Christ's church done as much for Bengal, in proportion to their numbers and wealth, as the Baptists have done, we should have hundreds of missionaries where we have tens; and even then, in a land so vast, and so great a population, the supply would be still lamentably insufficient."

NATIVE CONVERTS.

The treatment of native converts and inquirers has been a subject of great practical difficulty. In ordinary cases when a man forsakes Hindooism, he becomes a helpless outcast, disowned by all his relatives, and despised by his countrymen. It is hard for him to find the means of subsistence; and hence

with the want of self reliance which marks the Bengali, a race trodden down for centuries, until vigour and independence of character seem wholly to be extinguished, missionaries have often found them wholly helpless. For the most part the native Christians have been gathered into small communities, occupying what are called Christian villages, living in a state of seclusion from the other classes of people, and becoming in fact a *new caste*. They have not acquired the vigour of character which Christians should possess, and their state of seclusion, besides giving rise to many jealousies and disputes, prevents their being what they should be, "the lights of the world and the salt of the earth." They are not stimulated to help themselves, but hang like helpless children on the missionary's hand. Such mistaken kindness tends to corrupt their sincerity and to destroy their influence.

It is very gratifying to the Committee to know that this need not be. In Barisaul and Jessore the brethren Page and Sale have acted on exactly the opposite principles, and with marked success. The people are helped only to help themselves. They have been induced to establish granaries. At the harvest they deposit whatever they can spare. At sowing time this is lent to the most necessitous, the exorbitant interest charged by the Zemindars being thus saved, and the profit is available to the poor. In most cases the labour of the people has been given towards the erection of their chapels, and occasionally contributions. Visits to the stations are made without cost, the people cheerfully assembling to carry the necessary luggage. The native preachers entertain their brethren and inquirers without charge. On a recent occasion sixty persons were cheerfully fed. No person is allowed to become a pensioner on the Society's funds. Even where calamities overtake the people they are taught to help each other; and the public even, are not appealed to except in cases of extreme necessity. The defective administration of the law, and the corruption too prevalent in the courts, and the nature of the land tenures, have given rise to great difficulty. The oppressive and unjust demands of the Zemindars have been refused; and hence native Christians have been exposed to lawsuits, in which only the energy of the missionary has succeeded in securing justice. One good result has arisen: they have hung together for mutual defence, and it is likely a defence fund will be formed, by the small contributions of all, for mutual protection against these oppressions.

In the same manner has Mr. Smith of Chitoura proceeded with the people under his charge. By introducing some English machinery, kindly presented to him by friends in Yorkshire, the people can make twice as much in the same time as they could with the machines in ordinary use, and of a far better quality. Indeed, the cloth of Chitoura has already acquired a name. The people not only easily support themselves, and are led to cherish a proper feeling of independence, but they have something to spare for the cause of God, and according to their means they are cheerful givers. They are thus greatly benefited themselves, while they are setting an example of patient industry to the population around them. It is fully expected that Mr. Underhill will make the general adoption of these principles, so successfully carried out in these districts, a matter of special care, and that he will not fail to impress on all the brethren the necessity of at once acting upon them.

Hitherto the efforts of the Committee with respect to India have been

limited to the consolidation of the mission. Dacca, Jessore, Barisaul, Benares, Chitoura, Birbhoom, and Calcutta have been strengthened. They have resolved to place two in each district, according as men and means may be supplied. But Chittagong, Cutwa, Patna, Dinagepore, have as yet only one missionary, while Mattra and Delhi are without any. Moreover, the vacancies caused by the return of Messrs. Phillips and Makepeace have yet to be supplied. It will be seen from this statement, that nothing has yet been done for the *extension* of the mission. The whole of central and northern Bengal, containing a vast number of populous villages, and many large towns and cities, is without any missionaries whatever. This extensive district seems, in a peculiar manner, left by divine providence to the care of the section of the church of Christ with which this Society is identified. The Committee, therefore, appeal again to the friends of the Redeemer. They can only administer the funds placed in their hands, and direct the operations committed to their care. It is the duty of the churches to furnish the means. It is theirs also to beseech the Great Head of the church to thrust out labourers into the harvest. Having stated the facts, and shown the destitution of a district, as large as many European kingdoms, they can only hope that the facts will sink deep into every heart that hears or reads them, and that the result may be such as to encourage them to go forward and complete the design.

THE WORK OF THE DEPUTATION.

It can scarcely be expected that the Committee should be able to supply much information of the progress made by Mr. Underhill in the duties entrusted to him, seeing that he has been in India only six months, and that their last advices are not later than February. There has not yet been a sufficient time for him to do much in relation to the plans which they instructed him to carry out. It gives them pleasure, however, to state that on his arrival at Calcutta, he proceeded at once to make himself acquainted with the localities occupied by the mission, and the work of the brethren. As soon as it could be arranged, the missionaries in Calcutta were convened together, and the instructions of the Committee were laid before them. Reciprocating this frankness, the brethren expressed their general concurrence in the objects therein stated, and their desire to co-operate heartily in the endeavour to accomplish them.

One of the first results has been a different distribution of the mission staff in Calcutta. By disengaging Mr. Lewis from his duties at the press, except such as were purely missionary, or had relation to the work of translations, and relieving Mr. Wenger of the charge of the churches south of Calcutta, which Mr. Pearce resumed; it was deemed practicable to divide Calcutta into five districts, assigning Allipore, with its dense heathen population to Mr. Pearce, Colingah to Mr. Wenger, Intally to Mr. Lewis, a central district to the brethren Aratoon, and Fink, and a district on the north side, together with the station of Dum Dum, about five miles distant, to Mr. Sampson, on which he would enter on his arrival. The native brethren, supported by the

society, and those sustained by the native missionary auxiliary, were to be located in such a manner as to give more directness and efficiency to their efforts. The pastors and members of the two native churches cordially tendered their aid in the good work. These districts were to be worked on the plan of the City mission.

The reasons for the adoption of this arrangement of house visitation, in addition to ordinary street preaching, are numerous. That the castes and habits of the people will interpose great difficulties to the carrying out the close application of the city mission plan must be obvious; but kindness, and a devout prayerful christian; ingenuity, will overcome them. It is an experiment, but one which the Committee heartily wish may succeed.

Mr. Underhill has visited Chittagong, Dacca, Barrisaul, and Jessore. The report of this inspection is not yet before them in a complete form. The past month has been devoted to the affairs of the press. In May he intends to visit Ceylon; thence he will return to Calcutta, and during the next cold season will journey northward, and visit all the stations in the north-west provinces.

The Committee desire to express their gratitude to God that hitherto his health has been preserved, that he has found favour in the eyes of his brethren, and that brotherly love and harmony have pervaded their intercourse and counsels.

EDUCATIONAL ESTABLISHMENTS.

TRAINING SCHOOLS.

In their last report the Committee announced their intention of establishing a training school for young men at Serampore, and one for young women at Intally, Calcutta, with a view of raising up suitable teachers for the various schools in India. The want of qualified teachers has long been felt; for even now some of the masters are heathen, the missionary having no other whom he could employ: and consequently on himself devolved the duty of giving religious instruction, a duty which necessarily absorbed much time.

In consequence, however, of the arrangements made for Calcutta, and Mr. Pearce being settled at Allipore, the school for young women will be in that district, in many respects more convenient than Intally, as the pupils will mostly come from the churches south of Calcutta, and of which Mr. Pearce has the charge. It was moreover intended that the normal school at Serampore should be under the superintendence of an European master. But Mr. Underhill having recommended the appointment of Mr. Johannes, now one of the masters in the college, which recommendation was supported by the brethren Denham and Trafford, the Committee determined to postpone their original design for the present, and they have resolved to employ Mr. Johannes for one year, by way of experiment, as teacher of a class of pious native youth with the view of their becoming schoolmasters. Should it succeed, the

time and expense of sending out a European master will, in a great measure, be saved.

The churches in Jamaica continue to take a lively interest in the projected normal school without denominational distinction, in connection with the Calabar Institution. The Committee last year so far sanctioned the proposal, as to give their consent to a portion of the premises being used for this purpose. They are now glad to learn that a separate organization has been formed in this country to select, and send out, a competent master, and to support him for the next five years; the friends in Jamaica meeting the general current expenses. They heartily wish success to this well intended and necessary effort.

CALABAR INSTITUTION.

The Committee continue to receive very satisfactory reports of the progress of the Institution for training a native ministry in Jamaica. It is most gratifying to them to find that the tutor enjoys the confidence of the pastors and churches in the island, and who, besides discharging with zeal and success the duties of his office, devotes his spare time to the promotion of the cause of Christ, especially in relation to missions.

During the past year, six young brethren have enjoyed the advantages of the college. Two have finished their studies, one of whom has been recently ordained pastor of Porus and Mandeville churches, and the other is fulfilling a probationary engagement at Dry Harbour and Salem. One candidate for admission has been received, and an application from another is under consideration; and three others, young men of promise, are receiving instruction from their respective pastors, in order to qualify them for admission.

As several of the neighbouring churches have lately been without pastors, the young men have had constant employment in pulpit exercises. They have also evinced their desire to do good by preaching in the open air, and by unremitting attention to the sabbath school. A society of young men, desirous of mental and moral improvement, having recently sprung up in connection with the colleges, numbering between twenty and thirty, the students have devoted an evening in each week to the instruction of the members in the elementary branches of knowledge. The Committee again commend the Calabar Institution to the confidence and support of its friends, and to all who desire to see an educated native ministry presiding over the churches of Jamaica.

THE SERAMPORE COLLEGE

Has been placed, chiefly by the munificence of John Marshman, Esq., aided by the friends of education in India, in a situation to be nearly self-supporting. The number of youths under the superintendence of the missionaries there is about 400; 250 of whom are students in the college, and 150 others in two branch schools. There is also a female orphan asylum containing sixteen pupils, under the joint superintendence of Miss Penny and Miss Denham.

It is supported by a working society in Serampore, and by a Ladies' society in Edinburgh.

The Committee however have a direct concern only with a class in the college training up for mission service, to whose education and support the interest of funds collected by Mr. Ward in America and England is applied. This class is under the direction of Rev. W. H. Denham; and after a sufficient time had been given to prove the practicability of the plan, and with the view of increasing the number of students, a circular was sent by the College Council to the brethren at the different stations, the general nature of which will be understood from the following paragraph:—"You are aware that the Home Committee is anxious that a class of students should be formed from the more promising young men of the churches, with a view to their being employed as missionaries and native school teachers. We have not been indifferent to the formation and education of such a class till the present time, but we have not seen our way clear to address you formally on the subject, asking your kind co-operation. We think, however, we may with propriety do this now, and we shall be happy to receive one or two such young men, if there are such among the members of your church, for the purpose of ministerial training; and to support them if there be a necessity for doing so."

It will be understood that this class is more limited in number than any in the College; but Mr. Denham speaks highly of their conduct and attainments. In the recent examination of the students, in which the Revs. C. B. Lewis, and George Pearce, and Mr. Robinson, the government vernacular translator, took a part; the students of this class asked to be permitted to be examined with the others, and the report of the examiners was commendatory of them. Mr. Underhill had an opportunity of conversing with these young men, and those also composing the senior classes, and has conveyed to the Committee the satisfaction he felt in the result of his inquiries.

This ancient, and in some respects most important of the Society's stations in India, possesses features of peculiar interest; and when Mr. Denham, in his report of the various missionary and educational operations carried on there, expresses a hope that the churches at home will not forget to beseech God in His mercy to bless them, the Committee feel assured that such a hope will not be disappointed.

THE FUNDS.

From the balance sheet, which will be presented by the Treasurer, it will be seen that there has been a falling off in the receipts for the year. In the total receipts for 1854 were included the special donations for India, and the munificent gift of "an old friend to the Society" to liquidate the debt, amounting together to £4454 13s. 2d. A repetition of these gifts was not to be expected, and therefore, in estimating the real annual income of the Society, these sums were deducted, leaving £20,304 19s. 7d., giving a clear increase on the previous year's receipts of nearly £1500.

The hope was entertained, that not only would this income be sustained, but that the efforts expected from the churches would continue to augment it. Up

to the close of the past year the prospects were encouraging, but soon after some intimations reached the Committee, especially from the manufacturing districts, of a probable deficit. The continued high price of provisions, pressing heavily on the industrious classes, the long-continued severity of the winter, throwing large masses of the people out of employ, and rendering it necessary for those who had the means to give largely to their relief, the derangement of manufactures and trade by the war, and the demands on public benevolence for the Patriotic Fund, may be named as some of the proximate causes affecting the receipts of all benevolent institutions.

The total receipts are £20,050 14s. 1d., being less by £4708 18s. 8d. than the receipts for 1854. If, however, the special donations of last year be deducted, amounting to £4454 13s. 2d., the real deficit will be only £254 5s. 6d. There is a balance due to the Treasurer of £734 7s. 6d. But the expenditure has been nearly £300 more than in 1854, the outfit of six missionaries, and the passage of three, together with Mr. Underhill's voyage to India, greatly exceeding this sum. Under all the circumstances of the times, the proper feeling to be expressed is that of thankfulness that the funds of the Society are not more seriously affected than they are.

The Committee have no intention of abandoning the scheme for consolidating and extending the Indian mission. A great enterprise is not to be given up because a few difficulties present themselves. Already have they issued a circular stating the facts, and enclosing papers containing suitable information, and requesting the pastors and deacons to lay them before their respective churches. Relying, too, on the liberality of other sections of the church of Christ, they have appealed to them also, in the confidence that there are many who are deeply interested in the progress of the kingdom of Christ, and who, when they see such an institution as this in need of help, will cheerfully give it. This great work, however, belongs primarily to the churches, and if some systematic efforts were made by each, instead of the present occasional effort which now prevails among so many of them, the difficulty arising from want of funds would speedily vanish.

CONCLUSION.

The results of the past year's labours, and the manifest blessing of God vouchsafed to the Society, ought to encourage his servants to go forward. While Divine Providence is removing one and another of those who so long and liberally supported it, may their children be animated by their example, and walk in their steps; and all should remember that the space allotted to any for doing good is small indeed, and becoming less every day. Let time and money, therefore, be redeemed, and consecrated to God. The elders are passing away. On the young will soon devolve the duties and responsibilities now resting on their fathers. May they be fired by a warmer love, and a more devoted zeal. May the coming year be marked by more earnest prayer to the Head of the church, for faithful men to preach the gospel

to the heathen, and for the outpouring of the Divine Spirit to quicken within the hearts of his disciples an enlarged benevolence. The cry of the perishing will not be unheeded then, nor will the fields which are white unto harvest be suffered to lie neglected. Holy and devoted men will present themselves, and ask to be sent forth to gather in the fruit, and these, by continued labours, will hasten the coming of that day when the wilderness shall become a fruitful field, and the desert as the garden of God.

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 C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurers.

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The introductory meeting for prayer was held in the Library of the Mission House, on Thursday, April 19th. The Rev. B. Evans of Scarborough presided. The brethren, Revs. A. M. Stalker, F. Wills, W. Walters, and S. Leonard, Esq. engaged in prayer.

At the Annual Members' Meeting on Tuesday morning, April 24th, J. H. Allen, Esq. in the chair, prayer was offered by Rev. J. Burton. The Reports of the Committee and Treasurer were laid on the table; the digest of the minutes of proceedings for the past year was read; and the Treasurer, Secretary, and Auditors for the ensuing year elected.

Owing to the absence of Rev. F. W. Gotch, his notice of motion could not be taken into consideration; but a Com-

mittee was appointed to confer with the Committee, to whom were referred the resolutions proposing to alter the mode of electing the Committee, and to submit the result of their deliberations to the next General Meeting.

A resolution was brought forward by Rev. W. Robinson and carried, to the effect that the time was come for re-considering the rule of the Bible Society which prevents the circulation, by that Society, of the versions made by our Missionaries, and commending the subject to the serious attention of the Committee for the ensuing year.

On the report of the Scrutineers being presented, it was found that the following gentlemen had been elected to serve as the Officers and Committee.

TREASURER.	
SIR SAMUEL MORTON PETO, BART.	
SECRETARIES.	
Rev. FREDERICK TRESTRAIL.	
EDWARD BEAN UNDERHILL, Esq.	
COMMITTEE.	
Rev. JAMES ACWORTH, LL.D.	Bradford.
JOSEPH H. ALLEN, Esq.	Brixton.
Rev. JOSEPH ANGUS, D.D.	London.
J. L. BENHAM, Esq.	London.
Rev. CHARLES M. BIRRELL	Liverpool.
Rev. WILLIAM B. BOWES	London.
Rev. WILLIAM BROCK	London.
Rev. J. T. BROWN	Northampton.
Rev. J. J. BROWN	Reading.
Rev. W. F. BURCHELL	Rochdale.
RICHARD CARTWRIGHT, Esq.	London.
Rev. HENRY DOWSON	Bradford.
Rev. B. EVANS	Scarborough.
RICHARD FOSTER, Esq.	Cambridge.

Rev. F. W. GOTCH, M.A.	Bristol.
Rev. N. HAYCROFT, M.A.	Bristol.
Rev. JAMES HOBY, D.D.	London.
Rev. DANIEL KATTERNS	Hackney.
Rev. W. LANDELS	London.
Rev. JOHN LEECHMAN, M.A.	Hammersmith.
Rev. C. J. MIDDLEDITCH	Frome.
Rev. JAMES P. MURSELL	Leicester.
Rev. ISAAC NEW	Birmingham.
Rev. THOMAS F. NEWMAN	Shortwood.
THOMAS PEWTRESS, Esq.	London.
Rev. T. POTTENGER	Newcastle.
Rev. WILLIAM ROBINSON	Cambridge.
Rev. JOSHUA RUSSELL	Greenwich.
Rev. ISRAEL M. SOULE	Battersea.
Rev. EDWARD STEANE, D.D.	Camberwell.
GEORGE STEVENSON, Esq.	Blackheath.
Rev. CHARLES STOVEL	London.
Rev. F. TUCKER, B.A.	Manchester.
W. H. WATSON, Esq.	London.
Rev. JAMES WEBB	Ipswich.
Rev. T. A. WHEELER	Norwich.

The Rev. J. Price, of Montacute, closed the meeting with prayer.

The Annual Sermons of the Society were preached on Wednesday, April 25th,

in the morning at Bloomsbury Chapel, by the Rev. J. P. Mursell, of Leicester, from Isaiah vi. 6, 7, 8; and in the evening at Surrey Chapel, by the Rev.

II. S. Brown, of Liverpool, from John Revs. E. R. Hammond, of Town Malling, and John Penny, of Coleford. We are happy to announce that Mr. Mursell's sermon is shortly to be published.

ANNUAL MEETING, THURSDAY, APRIL 26.

The Sixty-third Annual Meeting of the Society was held in Exeter Hall, under the presidency of James Kershaw, Esq., M.P.

The proceedings were commenced with singing and prayer by Rev. J. Prichard, of Llangollen.

The Chairman addressed the meeting as follows:—My Christian friends,—I hope I need not detain you with any apology for having at the request of the Committee of this Society consented to take the chair on the present occasion. I thought it due, when I was first invited to take the chair, not lightly to refuse. It was desired to confer upon me this honour—for an honour I certainly regard it—and I was therefore willing to consider the case, though at all times I must confess I feel the greatest objection to speak before a public meeting. It was moreover intimated to me by the Committee, that in the selection of the individual to occupy the chair to-day it was desired to exhibit that catholicity of spirit which ought ever to exist among those who, though of different denominations, are labouring in the same spirit to promote the same great ends in the field of missionary labour. I hope, then, that I have not been presumptuous in taking the chair to-day; and I have not only in my own name, but so far as I may be permitted in my humble person to represent the body to which I belong, I have to wish you, in their names, the utmost and ever-growing success. Perhaps if I make a few references to some portions of the history of the Baptist Missionary Society, they will not here be out of place. This Society was the first in point of time of all the institutions sustained by the different bodies of nonconformists in this country; and, at the period of its formation, in 1792, the two older institutions of the established church had accomplished, and, indeed, attempted, but little for the conversion of the heathen. Major Scott Waring, a most vehement opponent of missions, in commenting upon the establishment of your Society and other societies, makes the following observations:—"For the first time the subject of evangelizing the natives of India was mentioned in parliament, by Mr. Wilberforce in the Commons, and by the bishop of London in the Lords; but the clauses were withdrawn by consent. In that year it was that the English missionaries were for the first

time sent to India. Were they sent by either of the venerable societies of our church? No; they were smuggled out, in violation of the law, by a sectarian missionary society, instituted in 1792, and from another sectarian institution"—referring to the London Missionary Society—"in 1799, but which did not send out a single missionary to India until 1803." Now, as this Society was the first to commence its labours in India, so in that mighty empire its greatest triumphs have been achieved. The pamphlet already quoted states, that on the 24th of August, 1806, the following message was delivered to Mr. Carey, the head of the baptist mission, from the governor general,—that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not. The request, when explained, amounted to this: they were not to preach to the natives, nor suffer the natives to preach; they were not to distribute religious tracts, nor suffer their people to distribute them; they were not to take any step, by conversation or otherwise, to persuade the natives to Christianity. The reason alleged for this treatment of missions was, that it was believed that your sending out missionaries to the heathen would disturb the tranquillity, and perhaps endanger even the existence of that great empire. These extracts exhibit in a remarkable degree the spirit of those times, and the great devotion of your Society in those early days. The writer goes on to say: "We must use, therefore, every possible means to counteract the efforts of those disaffected persons who have misled our native troops and our native subjects. The only effectual means of obtaining this desirable object are by the immediate recall of every English missionary, by putting an immediate stop to the gratuitous circulation of the scriptures in India, and by directing that the clergy in the pay of the Company in India should in future confine themselves to the care of the souls of their fellow Christians." There was indeed a singular inconsistency in these opponents of missions; for while they declared the object to be fraught with the utmost danger, they at the same time expressed the conviction that they would prove utterly Utopian. The same writer says: "In India the missionaries and the liberality of the

Bible Society can produce nothing but mischief. No man can have resided long in India, if he possesses common observation, without a conviction in his mind, that the most bigoted catholic of the fifteenth century was not more fully convinced of the pope's infallibility than the Hindoos and Mohammedans are of the truth of their respective religions." Again, he adds: "I am most confident that success, by circulating the holy scriptures, and by encouraging missionaries, so far from being probable, would be impossible." The anti-missionary writers of that day were scurrilous in the extreme. You have heard how that venerable man, Dr. Carey, was treated. I feel, however, that I must not detain you with matters more particularly in reference to India, but refer you for a single moment to the commencement of your mission in Jamaica. That mission was commenced, I think, in 1813, and it soon attained very considerable success. I will not dwell upon the different periods of its labours, but simply state, that the encouragement which the Committee of this society received was matter of gratitude to God, to you, and to all the Christians of Great Britain, who observed the course of that mission in the West Indies. I will not refer either to the number of your converts to Christianity in that country; in your last report, I believe, it is stated, that there were at that time some 38 churches, and more than 18,000 members of those churches; and I cannot help referring for a moment to the efforts which were made by your faithful missionaries in exposing and bringing to light the horrors of slavery. By their direct appeals to the Christians of Britain, they exercised, through the grace of God, an influence in this country, and over the legislature, that soon extinguished slavery in the West Indies; and to your honoured missionaries we are for the most part indebted for the abolition of that cursed system. Why, if those faithful men had done nothing more than abolish that system, they would have deserved the thanks and the gratitude of the country; but in addition to this, they have brought thousands upon thousands to the cross of Christ and to the feet of their Redeemer. But at this time of day, and especially in an assembly such as this, I need not stay to defend Christian missions. They have, as you have seen, engaged the support and the sympathy of the Christian church for a period of more than fifty years, and now I believe I may say that they are among the most noble institutions of your country, and that they will remain permanently to dignify and to adorn the land. They have been supported by the holiest and best of men—the warmest friends of humanity, liberty, and religion. I think I see on this platform around me to-day a body of men, who, for talent, wisdom, piety, and zeal, may be compared with any assemblages of the

same kind in the world, and the sanction of their names is a guarantee to the excellency of our cause. I trust that this society will continue to prosper in their hands, and that we shall have reason to be thankful in future years, more than even in those which are past, for its efforts and for its success. To be unconcerned or inactive in this great cause were, with our professions, the badge of our inconsistency, and, with our avowed convictions, the proof of our unfaithfulness. I had intended to address to you some other observations, but I will not do so at the present moment. I therefore beg to call upon the Rev. Dr. Angus, who will read the report.

The Rev. Dr. ANGUS, in the room of the Secretary, read the report.

Sir S. M. PERO on presenting the cash account said,—I feel, dear Christian friends, that on the present occasion I may be pardoned if, in addition to simply reading the balance-sheet, I occupy your time for not more than five minutes. In accepting, as I have done, at the unanimous request of your Committee, the office now of sole treasurer, I cannot, in justice to my own feelings, or to that respect which is due to the memory of my late beloved colleague, do less than for one or two minutes refer to the fact of his decease. He was no ordinary man: for twenty years, in holding the office of treasurer of your society, he devoted himself to its affairs in no ordinary way; and it is due to him that I should say, that during the time I have been his colleague, amidst much affliction, he has so devoted himself to the interests of that Society, as to leave me scarcely anything to do. His piety was of no ordinary kind. An eminently wise, practical, and holy man, his life seemed to me a practical commentary on the text, "Brethren, remember the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that ye through his poverty might be made rich." In following Christ his aim was to be like him; and pity, benevolence, and love for his fellow man were the ruling characteristics of his life. And although he has left the society of those whom he loved on earth, what a blessing it is to feel, that nothing which occupied him on earth, in respect to our mission, needs a feeling of change in heaven. He is now the associate of those whose greatest delight is to see the return of the repentant sinner.

The Rev. J. C. HARRISON: Mr. Chairman, my Christian friends,—I am sure that we have all listened with deep sympathy to the very touching reference which has been made by your present treasurer to your late treasurer, and that we all feel thankful that one so worthy to pronounce his eulogium has taken his place. Most sincerely do we wish for him the same career of holiness and

usefulness as that which his predecessor has enjoyed. And we have listened, with great satisfaction, to the brief and comprehensive abstract of the Report; for sure I am, that the record of the labours, and the encouragements, and the successes of our worthy Christian missionaries, ought to speak to the heart of every Christian man, and ought to form the strongest arguments for the increase of our liberality and our prayers.

I have much pleasure in submitting to this meeting the first sentiment; and although, if I had chosen my own turn, I should certainly not have taken this very prominent position, yet I feel that when we put our services at the disposal of a great Society, we ought to do so without reserve, and just take the position which may be assigned to us. Moreover, as I am in some sort a stranger among you, and belong to another, though hardly to another, denomination, I feel that, as in the case of our honourable and excellent chairman, your secretaries, in giving me this position, bring into the fore-front the catholic feeling with which you are pursuing the operations of your Society; for although you hold your distinctive peculiarities, and on all fitting occasions have no hesitation in avowing them, yet still you feel that the missionary field is one so vast, and its wants so pressing, that you cannot dispute about minor points here, but gladly welcome any Christian brother who holds the truth as it is in Jesus. The resolution which I have to submit is this:—

“This meeting has heard with satisfaction, from the Report which has been read, of the progress of the gospel in those districts of Bengal where the missionaries of the Society are labouring, and regards the spiritual destitution of the greater portion of it as a reason for renewed exertion on the part of the churches to enable the Committee to send out additional labourers to occupy this important field, and carry to the perishing heathen the bread of life, which cometh down from heaven.”

Sir, the very mention of Bengal carries us back in thought to the earliest days of your Society, and to those honoured men who were its founders; and could we but catch more of the spirit which they displayed when they led the van of nonconforming missions from England, we should feel no fear at all about the prosperity of your institutions. And I know of nothing which is more likely to keep alive our zeal in missionary operations, than the study of those great and good men, who, with nothing to encourage them but the force of their principles and the promises of their God, conceived the vast design of evangelizing the heathen world. It is very evident, sir, that they had souls that firmly grasped and duly sympathised with the very spirit of the gospel. They turned to that gospel no hasty glance; they gave to that gospel no divided allegiance; they looked upon its magnificent purpose, its wise and glorious

truths, its benevolent spirit, and they delighted in the whole. They felt that other systems fell far short of this; they just touched the very surface of society, where all men are so very different from each other, and therefore were but partially applicable, whereas this goes to the very heart of society, seeks not simply to reform, but to renew, and therefore is fitted for the whole family of men. If this gospel, then, which they felt was so complete, could only be diffused through the wide world, would it not be to all men as life from the dead? And if they could be but the humble instruments in first commencing this work,—if they could but give the first impulse to the churches, though they might never see the fruit themselves, it would be a thing worth living, yea, worth dying for; and even if they did fail in this attempt, failure here would be far worthier than to stand looking coldly on the perishing heathen, without an effort to serve them. But we are quite sure that failure was a thought which very seldom glanced across the minds of these men. Their faith in the gospel was as firm as their conception of the gospel was magnificent. They did not say, “This would be a glorious thing if it were true;” they said, “It is a glorious thing, because it is true.” With masculine understanding they had examined the evidences of Christianity; with loving hearts they had welcomed its truths; by blessed experience they had proved that it was the word of God; and with this conviction their duty was plain,—they must obey; and, therefore, conferring not with flesh and blood, they prayerfully addressed themselves to their great work. Their commencement was small; to the eye of sense it appeared almost absurd. When they looked at the myriads who were lying in the darkness of heathenism,—when they thought of the dangers that must be braved, the obstacles that must be overcome, the prejudices that must be vanquished, before one soul could be instructed and saved,—and when they looked at their first collection of £13, and their second collection of about £70, they could hardly wonder at the scornful sneer of the worldling, or of the ill-concealed smile of some of their less enthusiastic friends. Well, if the means were very disproportioned to the end, and if they received little encouragement either from the church or the world, a voice unheard by the multitude, but distinctly heard by them, said to their inmost heart, “Be not afraid; only believe.” That voice was obeyed; and, in these days of speculation and questioning, when it is thought a high achievement, a somewhat splendid and shining virtue, to doubt, it is quite refreshing to look back upon their rock-like faith. Persuaded that there is in truth inherent and irresistible power, that whatever is divine must ultimately prevail,

they judged of the probable success of their enterprise, not by the amount of instrumentality which they had at command, but by the omnipotence of the principles they were permitted to wield. To those who doubted or smiled, they said, "Who hath despised the day of small things?" That tiny leaflet, which just rises above the soil, shall, in the course of years, become the monarch of the forest; that narrow rill that bubbles up from the fountain, shall swell into the mighty river that shall carry fleets on its bosom; that feeble infant that slumbers in the arms of the aged Simeon, shall become the wonder-working Redeemer of mankind; and this humble mission that you despise, based on the truth and promise of God, shall encircle and conquer the world. You judge by the eye of sense—we by the eye of faith; you look for the success of your enterprise from the wealth, and influence, and power of man—we, taught by a diviner wisdom, take as our rule, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Oh, sir, let this spirit but prevail in our churches,—the noble comprehensiveness, the strong faith, the yearning compassion of your Careys, and Pierces, and Fullers, and Rylands, and Sutcliffes,—and then there will never be wanting a band of ardent and youthful volunteers to go down into the well, as Fuller said, nor a noble phalanx at the top to hold the rope!

But, sir, your Report speaks of the present state of Bengal now, more than fifty years after these efforts, which were begun in so much faith and prayer. It seems there are in connexion with your denomination in Bengal about 1,500 persons who are in church fellowship, chiefly drawn from the ranks of heathenism—a number which represents, of course, about five or six times as many nominal Christians, who are under training, and a corresponding proportion of children who are in schools. Now, how would your fathers rejoice if they could witness these results! and with what eagerness would they wish to give themselves anew to the work! But if they could, again, see the fruits of missions to India in general, they would find still greater cause for exultation. I have not the very last returns; but I remember reading, in 1852, from the report of Mr. Mullens, that there were at that time about 19,000 members in church fellowship, amid a community of 112,000 native Christians; that in schools of various kinds there were about 79,000 children and youths, presided over by 443 missionaries and 668 catechists; making altogether 1,141 labourers. And when, besides all this, it is recollected that, since the commencement of your operations, infanticide is punishable by law; the Suttee is abolished; government patronage of idolatry is nominally, and for the most part really withdrawn; that the native can be-

come a Christian without forfeiting his inheritance; that brahmins are (a thing once unknown) obliged sometimes to resort to secular callings; that temples are seen sometimes in ruins; and that many high-class Hindoos are beginning to lose their faith in their own religion, though, alas! without transferring it to any other,—do not all these things give token that there is a hidden work advancing far wider than that which meets the eye, and that, if we are faithful, what is now witnessed will be only like the first crumbings of the mountain which are prophetic of its growing instability, possibly of its sudden fall?

But then, sir, how do these facts increase our responsibility and drive us anew to the work? When God gives us great and growing success in any of our operations, he thereby most distinctly beckons us onward; he puts his seal to his own work and thus encourages us still to advance; and if, when he is giving us success at every step, and is thus saying to us, "You are in the right track, pursue it with still greater ardour,"—if, then, we hold back, or show anything like indifference, why we are guilty of disobedience to our great Leader, besides inflicting a grievous wrong upon souls who are waiting for our instructions. Nor is this all. We have put the Hindoos around our missionary stations into a new position; we have thrown some light upon their darkness; we have rendered them dissatisfied with some of their absurd and gross superstitions; and it will be unjust and cruel if we now draw back, without leading them into the full enjoyment of the great salvation. We have done so much that we must do more.

Nor let any suppose that the Christian churches at home will be soon released from their missionary responsibilities—that the multiplication of native agents, and the self-government and self-support of native churches, and the aggressive labours of native Christians, will soon enable us to retire from our work. We are all acquainted with the history of Western Christianity; we know how soon after the death of the apostles Christian teachers corrupted the gospel by the infusion of their philosophic and pagan beliefs; how heresies rapidly multiplied; how in the process of years the Greek and the Romish churches emulated each other in the grossness of their superstition, until the light was almost extinguished; and when Christianity takes a deeper root in India and China, what is to prevent the history of Western Christianity being repeated in the East? But, sir, the missionary enterprise is one from which we ought not to wish to retire, and of which we ought never to grow weary. It is quite an honour to be engaged in it at all. Why, sir, if you only look at its present and immediate bearings, without any reference to the eternity beyond,

you will at once see that there is nothing which is destined to move society so deeply, and nothing which will exert so wide an influence upon the whole history of the world. I know that there are many who, in forecasting the future, turn their eye to the progress of trade, and the extension of civilization, and the character and tendencies of human governments, and the influence of war, and scarcely ever glance upon operations so quiet and unostentatious as ours. But, just as it is not the most startling and striking phenomena of nature, the thunder, the hurricane, and the earthquake which produce the most lasting results, but those quiet and noiseless powers which are ever acting, yet scarcely noticed, so it is not those brilliant events in which statesmen and philosophers delight, but the silent movement of the kingdom which "cometh not with observation," which will most affect and transform the world.

Perhaps, sir, there was never a time in which events were more calculated to secularize the spirit of the church, and never a time in which the church needed to have the tone of its piety more exalted, or to exert a stronger faith, self-denial, and prayer. That vast events are at hand in the forming of the character of which the church ought to take a prominent part none can doubt. Facilities will probably be afforded for exertion; doors will be opened which we might enter; and the question returns, Are we prepared to take advantage of these opportunities? While governments and people are straining every nerve in carrying on this war, and the politician and the merchant are on the watch to turn to account every opening that presents itself, is the Christian church alive, awake, earnest, waiting the commands of her Lord? While these pioneers, the warrior and the statesman, are filling up the valleys, levelling the mountains, clearing the forests, are the spiritual husbandmen prepared to sow the seed and reap the abundant harvest? Let it not be that the church shall be found wanting when her hour shall come. And depend upon this, that that which shall make the church equal to her position shall be a new infusion of the missionary spirit,—that spirit which animated the breasts of your noble forefathers,—the spirit of fealty to the gospel, faith in God, and yearning pity for souls. Let the cultivation and strengthening of this spirit be the present work of the church. Let the temporary excitement of these meetings be followed by deep, calm thought, prolonged and earnest prayer. Everything around us seems to say, "Let not your hand be slack." Voices from the myriads that now crowd the earth's surface, from the north and the south, and the east and the west,—voices from the depths below, voices from the heights above,—voices of anguish and despair, voices of

triumph and joy,—all say, "Go forward!" And one voice, which we cannot, will not, must not resist, says, "I have loved you, and given myself for you;" "Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit, which are God's.

The Rev. T. A. WHEELER: I am very sorry to find, sir, that in some quarters these public meetings are looked upon with disfavour, and are either misunderstood or misrepresented as occasions of boasting, and opportunities which we gladly seize somewhat unworthily to court the alliance of the world. I need not say that with such sentiments I have no sympathy whatever, and hail with delight the celebration of these anniversaries. We are furnished by them with opportunities of dwelling upon secondary motives to Christian sympathy to which elsewhere we cannot so fully appeal, and by the public proclamation of our proceedings and our prospects, we challenge the attention and criticism both of the church and of the world; a matter of unspeakable advantage to us—for if, shut up within our several denominations, our societies seclude their plans and the results of their labours from public attention, they are sure to grow feeble and sickly. Let all be open and free, the sympathy of the church will give vigour to our growth, its criticism will correct our errors, and the very scorn and opposition of the world, though it may make our societies rock like forest trees in a storm, will only make them strike their roots deeper into the compassionate and benevolent feelings of our nature—a soil the fertility of which they can never exhaust.

It has been, sir, by the wise, the unostentatious, and persevering adoption of such a course, that we have corrected many prejudices and exposed many cavils. The fear that in such operations as these we were presumptuously intruding upon the purposes of the Most High God—the hobgoblin with which our forefathers, good men! sometimes frightened themselves, and tried to frighten us, is well-nigh wholly gone. The subtle, enlightened, and high-born philosopher of the East, who, by his learning and his dialectic skill, was to confound and put to shame the truant tailors and cobblers whom we sent to preach to him the gospel of Christ, has succumbed to the power of the truth; and the witty and sophistical arguments to which our chairman has just alluded, will never more be revived. We never hear, now-a-days, sir, of the enviable condition of lands where men are found in a state of nature, without laws, without commerce, sustained by the spontaneous products of the soil. The veritable lands of the blessed they were represented to be, surpassing the dreams of poets and philosophers; for the statements which have been made on this and similar plat-

forms, the observations of those who have known them and inspected them, have only shown that they were the abodes of vileness and atrocity.

Of all these objections there is only one that survives, that is, that the energy and the property of these societies should be expended at home. I cannot divest my mind, sir, when I hear that objection, of the feeling, that it in some measure springs from an over-estimate of the importance to us of the land of our birth. Patriotism is a noble virtue; but it is not worth all that men sometimes rate it at. We know to our cost, that ambitious kings and intriguing politicians, under pretence of appealing to it, have fomented discord and kindled the torch of war. Even now we have so lately lost our antipathy to those who were miscalled "our natural-born enemies," that we are intoxicated with joy at the interchange of friendship with our nearest neighbours. My Christianity does not teach me to regard my countrymen absolutely less, but it does relatively less. It makes me feel that all men are my kinsmen, and all men have a claim on my compassion and my regard. What matters it whether a man be a Hindoo or an Englishman—whether he be born within the four seas or in the plains of Bengal? If I know his necessity, and have power to succour him, how can I withhold my succour? And to him who rebukes me on the score that I am not patriotic, I will say, "Go to! I will learn my patriotism from the story of a certain man that went down to Jericho and fell among thieves."

These societies, sir, however, are expressions of pity—an emotion which in its exercise is determined by the urgency of the appeal that is addressed to it, which in its course of charity moves now here, now there, as from this quarter or that there arises a cry for help. You cannot—it is useless to attempt it—you cannot dam up the stream of our benevolence till there is no more want and no more need at home. At the very first, though faint sound of some great ruin from abroad, it will burst your barrier, and spread its beneficent influence, if need be, to the poles. Pity measures no distance; feels no toil; counts no cost; it hears but one language; it sees but one race; it will be bound in by no pre-conceived plan, and hampered by no cold calculations of duty; for even he who picks his way over the field of carnage, to seek out some fallen kinsman, shall be arrested in his progress by many a groaning form, and stoop to do for foeman that which he sought to do for friend; while, it may be, some more piercing wail of anguish still shall reach his ear, as he pursues his errand of benevolence, and with hasty strides he shall pass even fatally wounded comrades to seek out and relieve some dying foe. We are not insensible to the fact that there are

districts of our country destitute; we do not wish to hide from ourselves, that in every large place you may go into alley after alley, and street after street, where no sight meets the eye but filthiness, that expresses the filthiness of the mind, where no language meets the ear but oaths, blasphemy, and the foul utterance of obscene lust; we do not want to forget that there are thousands and millions of our fellow countrymen who are absent from our public worship; but aggravate all these evils a thousand-fold, and then you have not conjured up a scene which for tragic horror can for one moment rival that which meets your eye in the East. If you could commission the destroyer to spread his wings in darkness, and passing over this isle, beat down every sanctuary, take from every family the word of God, and by some fell enchantment make every soul insensible to the influence it has once exerted, you would not then gaze on a ruin so vast as that which meets you in the single province of Bengal alone. We may well, then, be appealed to, Mr. Chairman, in relation to these operations. We are told sometimes there are heathens at home. We practise on ourselves not unfrequently by rhetorical phrases. I ask, where, in this land, are the fruits of heathenism, if it is to be found at home? Where, under pretence of worshipping the most high God, is perpetrated all manner of lewdness, the abhorrent progeny to which heathenism has ever given birth? For false religion has shown itself powerless to lift up man from his degradation, and the result has been that his corruption has dragged it down to its own level, and it has become the patron of vices which it could not root out. We hear of heathen at home. Where at home? Under the awful sanctions of religion, by the terrors of the world to come, are men commanded to regard their ministers as incarnations of Deity, to expiate their sin by bloody rites, and to commit murder for sacrifice? And we ask, where, in heathen lands, either in ancient or modern times, those things have not, to a greater or to a less extent, prevailed! We know that there are to be men found around us who are indulging in all evil, who are given up to the prosecution of all sin; but even they themselves recognize it as such, and it is still branded as such by those who witness it. It was left the sole distinction of heathenism to take the great moral actions of men, and in respect to them call virtue vice, and find the people believe it. Not even the reeking putrefaction of rank herbage, as it lies rotting on the soil at the subsidence of some flood can be half so pestiferous and fatal as the miasma which a life so universally evil must throw off. Is there a spot, sir, in this land of ours, within an hour's walk, in which the knowledge of the truth could not be obtained? Can you point to a district in which

the poor conscience-stricken sinner could not, in the course of a single day, learn the knowledge of that great remedy by which God's mercy saves a ruined world?

But how is it abroad? In this province of Bengal, twenty millions are to be found without a single resident missionary among them. Darkness has settled over the land, through which shines no beacon, glimmers no star—a denser darkness than brooded over Egypt of old. And what have we done to remove this evil? We have sent out as yet eight men only, as a response to the appeal that has been made to us. What have we done in relation to the vast districts that outlie the boundary we are now contemplating? Little or nothing. And how are we to do it? We must be stirred up to do it by the same course which our fathers took, who were wiser often in their generation than some of us who make light of their memories, and cast their theology aside. What was the plan they adopted? They appealed to this emotion of which I have been speaking. They did not deliver eloquent harangues merely on the greatness of the results that were to be achieved; they did not in argument demonstrate the duty of Christians to enter upon the prosecution of these enterprises; they did something infinitely wiser; they went and told the tale of the wretchedness of foreign lands—they went and described the condition of the people, and by such a course they seized the master key which unlocked the coffers of the rich, and did more—penetrated their hearts, and touched their most generous sympathies and wishes. I cannot help feeling, that perhaps some of us whose duty it is to convey all information to the people, to make known, from all means by which we ourselves can gather knowledge, what is actually doing, and what needs to be done in foreign lands, stand in the way of that which we would fain help to greater success. If we did but more fully communicate all that we know, I am persuaded that greater results would be obtained. We hide from the people things which they ought to know, and which, if they did know, it would not be merely a matter of logical conclusion with them to respond to, but a matter of instinct which they could not resist.

I think, too, sir, that we have, not only as ministers, but as churches, been somewhat diverted from our great work by secondary influences, which, for a time, have been at work around us. We have been distracted by the din of polemical strife, instead of regarding steadfastly the end of our calling, the salvation of souls. Men have risen up, reforming our ecclesiastical polity, and we have stood forth to battle with them against the changes which they would introduce; and in the discussions and disputes which they have thus given rise to, we have for-

gotten, in some measure, that there was a nobler work and a greater consideration—the holding forth the truth as it is in Christ Jesus; for, after all, there is much more depends upon a stout heart and a strong arm than on the shape or temper of the weapon we wield; and though we may improve our ecclesiastical arrangements, perhaps, and mend our doings in some respects, there is more depends on our hearty adoption of the means which lie within our reach, to set forth the true gospel, than on any such subordinate arrangements whatsoever. We look at the example that has been set us, and are thankful that God raised up in the church men as fit to begin and to prosecute to great success this great enterprise. Without ostentation, and without vanity, we may say, that we mean, in our day, to follow the example of our fathers; and when our time comes we will, like them, die in the field with our harness on. But there is one thing we mean to do likewise,—we mean to fall in our ranks in advance of the position where they fell.

The Rev. WILLIAM ARTHUR proposed the following sentiment:—

“This meeting has heard with regret of the return of honoured missionaries who have been compelled through failing health to relinquish foreign service, and of the probable temporary return of others. It also records its deep sense of the loss which the Society has sustained in the death of one of its Treasurers, W. B. Gurney, Esq., who for upwards of thirty years nobly devoted himself to its interests. This meeting magnifies the grace of God in him; and while taught afresh by these facts, to ‘cease from man,’ it desires to look up with renewed faith and dependence to Him who can fill all vacant posts, and who, in himself sufficient, liveth and abideth for ever.”

It is not my honour to have had, even in a slight degree, the acquaintance of the gentleman so prominently noticed in the resolution; but, to any one in any way connected with the church of God and the enterprises of that church, particularly as affecting foreign missions, it is enough to know that the fact stated in the resolution is true—that for thirty years he had nobly devoted himself to the purposes of that Society. Remembering the scripture statement that “the memory of the just is blessed;” it is touching to think that one might so live that when he ceases (as soon each of us must) to be a man, and becomes as to this world but a memory, yet that memory may be mightier for good than a man. This is illustrated in the present case. As long as God shall give Sir Morton Peto health and grace to hold his present important office, the memory of William Brodie Gurney will be an incitement and a strength to him. It is a touching effect of the joint operation of the curse and the blessing—the curse inflicting death, the blessing turning death into immortality, that as we advance in life we are gradually educated to look to the heavenly country

as the home of our friends, the gathering place of the good. One by one, objects of natural affection which bound us to earth are removed, and invite our thoughts to heaven. I trust that the hint which has been dropped by my predecessor will be well and earnestly taken up by many of the young who are present; that they will determine not merely to bear the standard when the standard-bearer faints, but to advance the standard further and yet further, under whatever dangers and difficulties they might have to encounter.

With regard to missionary operations generally, I feel that the one great necessity of the day is men—men of the right mind. Allusion has been made to the fact that some looked upon foreign missions with jealousy, because they feared that they withdrew force from Christianity at home. My whole life, and sympathy, and activity have been identified with foreign missions; but to my brethren who are connected with Home Missions I would say: "If you ask me what is the best thing you can do for our Missionary Society, I do not say give us eloquent speeches,—you may do that, and we thank you for it; I do not say, give us crowded and applauding meetings,—you may do that and we acknowledge their value; I do not say, acquire to us the good word of the press, or the favourable eye of the legislature, or bring down upon us the smile of the great and the learned,—you may do all that, and, as far as it goes, we will value it; I do not say, bring us your thousands and your tens of thousands,—do that, for it is the Lord's claim upon you, and we will thank you for it; I say, you may bring all the eloquence in the land to adorn the cause, you may bring all the popular sympathy of the country to surround it, you may bring all the genius in this or in other nations to give it some place in the legislature and some respect with the press; you may give us millions a-year of your money, but you will do nothing towards the conversion of the world, unless, out of your churches, out of burning prayer meetings, and under burning sermons, you train up for us young men with hearts of fire and tongues of fire, to go and spread the gospel abroad." Then, as to the work abroad, the first great service to be done is to maintain and to extend primitive Christianity at home. I will venture to say, that, if you will answer for the conversion of England, missionaries will answer for the conversion of the world. Englishmen cannot be converted and brought to the foot of the cross in large numbers without making missionaries; the Lord will see to that. Let them but maintain the life and power of religion at home, and you will have suitable instruments for carrying it far hence.

Much allusion has also been made to the country in which I am particularly

interested—British India. When I heard of the, intention of the Society to send out there twenty additional missionaries, I greatly rejoiced. I long to see the day when other churches will be prepared to follow with some worthy efforts in the same direction. I regret to find that only eight have been sent. I bless God for those eight. For my part I utterly abhor the mode of calculation frequently introduced upon platforms, in accordance with which effects were expected according to the number of men engaged. If there were only one where there should be a thousand, yet let us never say, "What is that one?" You know not what he may be. The five loaves were nothing in the disciples' hands; but, placed in the Saviour's hands, they were enough and to spare. Therefore, though the twenty men have not been sent out, let us not despair, nor think that the eight can do but little; the Lord's power resting upon each of them, might make one of them do more than a thousand. Christianity must never be called down from her own peculiar sphere of superhuman power and glory to be regulated merely by the calculations of earth. When we look at what has been done in comparison with what ought to have been done, or perhaps with what might have been done, the first impression was not only humiliating, but discouraging; but let us look at the matter in another point of view. Forty years ago the question of the East India Charter was under discussion; a few years ago it was again discussed; but the tone of feeling with regard to missions was strangely altered. It was at the former period predicted by the great thinkers of the world that the missionary enthusiasts would make a noise for a few years, send out a few consecrated cobblers, and come to a most ridiculous end. We might turn to the representatives of those men, and say,—"True, we have not done all we ought to have done, we have not done all we might have done; but we have done ten thousand times more than you and your predecessors thought we ever could do." If we look at India as it now stands, there are millions of our fellow subjects who have never heard the name of Christ; there are tens of millions who have never seen a word of the blessed gospel; grey-headed men have been born under the British rule, have grown up, and are going down to the grave British subjects; and yet within 500 miles of their native village there have never yet come the feet of him "that bringeth god tidings, that publisheth peace."

I believe there are some people who think that all India is tolerably well occupied by missionaries. They ought to remember that if our queen were to take her Indian empire alone she could count man for man with the Emperor of Russia, the Emperor of Austria, the Emperor of the

French, and the King of Prussia, and afterwards she would have a royal residue behind. In her empire she is sovereign over more Mussulmans than the Porte, as she is sovereign over more Roman Catholics than the pope; so that with a grace and an effect never given to any country before, this country that rules over men of every religion and protects every man's conscience, is in a position to say to Spain on the one hand, and to Turkey on the other, that the religion of a man shall not be a civil offence. With regard, however, to India, I would urge my plea upon this great Society that they would sustain and greatly extend their efforts there. They have done much; it was God's mercy and honour to them to give them the men who went there so early and who worked so well. At that time they had to meet with the contempt not only of the world but of the church; and when William Carey went out many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains and order them to remove and to be cast into the sea." I would have said, and my Christian friends would have said, "that is perfectly true; this Hindooism is as vast and as solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard seed;" and William Carey said, "I will go up to the mountain;" and lonely and weak he walked up towards that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" and the world looked on and laughed. A celebrated clergyman, looking down from his high place in the *Edinburgh Review*, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hindooism; and from his high place he cast down a scalding word which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a consecrated cobbler. All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him, the voice grew stronger, it was repeated in more languages than one—"Be thou removed, and be thou cast into the depths of the sea!" and now there is a considerable company who are uttering that one word, "Be thou removed!" There are now living the representatives of the very men who first smiled at this folly. I ask them, "What say ye now?" "Well," they say, "you have not got into the sea yet." That is perfectly true; but do you say that the mountain, during the last forty years, has not removed? who will say that it has not stirred at all?

No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!" Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first pages of their Christian history the name of the consecrated cobbler.

The Rev. WILLIAM BROCK: The proposition makes becoming mention of the deceased senior Treasurer of their Society. It could not but be remembered that last year he presided at the annual meeting. I do say that it is becoming of us in our annual assembly to make mention of his name honourably; for if ever a society had to thank any person bearing office in its affairs, the Baptist Missionary Society has to thank William Brodie Gurney. It was about twenty years ago he became the Treasurer, and for that long period he was indefatigable in his attendance at our business meetings, and most munificent in his contributions to our funds. He had long before that been connected with the friends of the mission in support of its operations; and there is not a single living missionary connected with the body, I believe, to whom he was personally unknown. And it would have been wrong if we had not again and again to-day made mention of his name. He occupied a position where at one time he must have been wooed rather strongly by the fascinations of the fashionable; but he refused the fashionable and adhered to the evangelical. He became a nonconformist, and continued so all his life through. He conceded to every other man full freedom of conscience, and, acting upon this principle, he took the liberty of using his own. And, committed as he was to occupations that might have absorbed him, he subordinated the secular to the spiritual, and made, as far as imperfect man can make it, the spiritual to be supreme. Blessed as he was with a large family, with all its privileges and responsibilities, and bringing them up in the nurture and admonition of the Lord, which he did most effectually,—he had a heart for his neighbourhood, and was in every sense the benefactor of his country. Many of us will remember how he used to supply himself with pleasant pages on a sabbath morning, and how he scattered them as he went from his own house to the house of God; and, if it shall be necessary to collect his letters, there will be found in every part of Great Britain and Ireland, letters second to none of a similar nature, in affectionate entreaty to those to whom he wrote them, that they would turn their hearts unto God. Thousands of our children will recollect him as a

missionary lecturer,—and some who were older than children well remember the address which he went all over England to deliver, and by which he deepened our attachment to this form of Christian effort. I know of no man upon whose tombstone you could more properly inscribe the epitaph than on that of our senior treasurer—“Having served his generation by the will of God, he fell asleep, and was gathered to his fathers.” We have to mourn to-day that he has gone from us; but we have at the same time to rejoice that his mantle has fallen upon a man of equal excellence. We bless God that we had the efficient services of the departed for twenty years, and we hope in God’s providence to be blessed for twenty years to come with the zealous co-operation of his right worthy successor.

But Mr. Gurney is gone; and our committee has taken an opportunity of warning us to cease from man, and all that would lead us to repose on that which is merely human. I certainly think it becomes us to look a little to our simplicity and our godly sincerity; it becomes us to go back in our thoughts, and recollect by what means our successes have been achieved. I am not quite sure that we have always maintained our principle, always adhered to our rule. I cannot help thinking that there have come over us in the course of fifty years certain remarkable influences and changes, the tendency of which has been rather to corrupt us from the simplicity that is in Christ. Our fathers were very familiar with opposition. Carey went to India under strict prohibition; and Wilberforce failed to get the ear of the House of Commons in reference to our proceedings; while the *Edinburgh Review* could joke about apostates from the anvil and the loom, and inquire whether it was expected that the millions of India were to be converted with £13 2s. 6d. How all that is altered now! The noble and mighty smile upon us: the governor general and the baptist missionary might go to India in the same ship; and all our missionaries might have, if they chose, contributions from the public funds. Such being the altered circumstances of the age, I fear that if we are not disposed to rely upon an arm of flesh, we are apt to regard it as a supplement to the arm of the Lord. Because our circumstances are so favourably altered, therefore we are full of hope. Now, if we are putting confidence in our altered circumstances, and not relying in the power of God alone, woe betide us. And as the time of our prosperity was the time of our simplest and most complete recognition of our dependence upon God, I would go back to that again—to the time of earnest, wrestling prayer,—a time when we had indefatigable labouring abroad, and self-denying contributions at home.

I think, furthermore, that our very

organizations have been mischievous to us. We must of course have a missionary society,—that is a necessity of the case; but a missionary society may become a snare, it may arrest the sympathies and sensibilities of the church. At first the work had to be carried on by individuals in their capacity as Christian men, feeling the debt which they owed to their perishing fellow creatures, and the honour due to their Saviour. But, in process of time, the missionary society met them, and offered to take their contributions, and to administer them on their behalf; and this no doubt was well, constituted as we are, and considering the nature of the work; but, I do believe there is a great danger of our just giving of our money, and thinking no more of it; forgetting altogether that there is responsibility in the matter, and that the sympathies and prayers of the churches are as necessary as money. I would therefore call back all my brethren throughout the country to this, that it is not enough to have a man’s money,—you must have his sensibilities; not enough to have his pecuniary contributions,—you must have also his spiritual offerings; not enough to have his cheque upon his banker,—but his supplications before the throne; remembering that the “effectual fervent prayer of a righteous man availeth much.” Then it will not be, as I fear it is too much the case now, that organizations come between our sympathy and the world that lieth in the wicked one. I have for some time past been thinking upon this subject, and it appears to me that we have lost time, and wasted our strength. I hold that the business of the missionary is to preach Christ’s gospel, and to have nothing else to do; yet this certainly has not been the plan pursued by many of the missionaries in India of late years. In illustration of this, permit me to bring forward some passages from the life of the Rev. Dr. Judson, whose object it had been for many years to keep this point before the church. That excellent man was evidently of opinion that there was a danger of the one great work of the missionary being forgotten. It was thought that the circumstances of India were such as almost of necessity to lead to the ministers of the gospel becoming school masters, instead of proclaiming the great salvation which they were sent forth to make known; and accordingly they had occupied themselves, as Dr. Judson affirmed, in teaching reading, geography, and arithmetic, and left themselves scarcely any time for preaching the gospel at all. Similar testimony had been borne by others familiar with the workings of the missionary stations. Not long ago in Calcutta, there was a conference of the church missions, when it was declared that a very small number of the agents of that institution were actually and constantly engaged in preaching the gospel

of Jesus Christ. We are to go to the heathen, and preach among them the unsearchable riches of Christ. When I say that, I mean our missionaries are to engage in such work exclusively; and if that be done, I submit there is no time left for doing anything else. They are gone there as messengers of the churches, and they have no position in India but that which the churches give them. The churches selected them, adopted them, and sent them forth; and they have therefore just to do the churches' work, which is simply this—to beseech the world to be reconciled to God. I know that this teaching, this secular instruction, is said to be preliminary, and indirectly doing the work. But hear what Dr. Judson says besides:—"In the conduct of the missions there seems to me a strange tendency to rely on human devices, and to waste [time, money, and strength, on inferior interests. We have a great deal too much whetting of the scythe; a great deal too much building of granaries, while the ground is fallow, and the seed is lying useless for the want of a scatterer." Now, if this be true of the general way in which the missions in India are conducted, then I do say we are wrong, and it is time that we become right. Why spend our time in the preliminaries, when we may go on and address ourselves to the work itself? Why take precious missionary life and employ it in that which is said to be the indirect way of advancing the object in view, when the direct is lying at our very door? We may do a great deal of good in the school-room undoubtedly; but our place is in the pulpit, and not in the school-room. Our work is] to preach the gospel to men, women, and children, in the pulpit, the bazar, or the market-place; for, while we may do good by our education of the children, it is preaching that saves men's souls—the preaching of Christ's holy gospel that brings men from darkness to light, and from the power of sin and of Satan unto God. Gentlemen, Christian brethren, I ask you to look at this matter most carefully, and to say whether we have not been departing from the simplicity and godly sincerity which ought to characterise our movements, and which did characterise the first missionaries to India. I think we have certainly got wrong here. I have heard it said, yes, and on this platform, that we have no rational hope of the conversion of the parent of heathendom. Let me read you a passage which I have seen within the last month:—"It is perfectly clear to me, that the preaching of the gospel, except to those converted already, is time, money, and labour lost." If that be so, that the [preaching of the gospel is to be abandoned because there are a class of persons beyond the reach] of its influence, then I would, were I a missionary, lie down and die. If I have not mistaken the

deep-seated convictions of the denomination to which I have the privilege of belonging, we can all with one accord devoutly say, "We believe in the Holy Ghost, and that salvation is of the Lord alone." But if we say of one group of persons they are too old to be converted, of another that they are too debased, of another that they are too infatuated,—yea, if we say of any living man he is too far gone to be converted, we are limiting the Holy One of Israel and belying our great doctrine, that salvation is of the Lord. Where is "salvation to the uttermost" if the old pagans are beyond redemption? Where is "cleansing from all sin" if three-score years and ten of guilt have put men beyond the reach of the love of Christ? We have dishonoured God by such imaginings, and God has been displeased. It is for us, therefore, to retrace our steps, and put our hands upon our mouths, and our mouths in the dust, and acknowledge that we have been wrong and sinful, both in our thoughts and in our conduct. Such men as Carey, Marshman, Henry Martyn, and John Williams, did not so learn Christ. Nay, there is no basis for the doctrine which is creeping upon us, and certainly there is no justification for the practice to which we have been led. Our work is the Lord's, and it is not for us, therefore, to talk of impossibilities. It is the Lord who is on our side, and it is for us to go up to the mountain, and say, "Be thou removed, and take thyself hence into the depths of the sea." Let the Holy Spirit be vouchsafed to us—the great desideratum of this, as of all other times, and pagan infatuation, debasement, old age, and every other supposed insurmountable difficulty in the way of the conversion of India will be speedily swept away. Let us look again towards God's holy temple—let us again acquaint ourselves with the founders and the fathers of our Society, and walk as they did by faith and not by sight. They could sing—

"When we are weak then are we strong."

They could understand Milton's grand language—

"The irresistible might of weakness."

They could denounce themselves as men who believed that the "foolishness of God is wiser than men," and that the Lord being on their side, it was not for them to be afraid. But, brethren, it may become a question for us whether we are not acting in such a way that we ought to be afraid. For can we expect that our labours will receive the blessing of the Most High if they are not those which he has commanded us to perform? But it has also been represented and enforced that there are departments of our baptist missionary operations which will "die of starvation," if we do not accept some assistance from the public funds. Now, is that so? I will not

receive the statement unless the demonstration shall be so perfect that I cannot help it; but if it is so, then I say, for one—let them die of starvation. If there be a single thing connected with our operations which we cannot carry on by the free-will offerings of God's regenerated people, I say we have no business with it. We never had any business with it, and the sooner we become rid of it the better, as an evil thing which the Lord must hate. And if this shall involve our taking an inferior conventional status, let us be men enough to take it. If it be necessary to become unpopular in the estimation of the world, in order to do that which is right, let us become unpopular. Our loss of conventional status will be our gain of moral power, our suffering will be our stability, our weakness will be our strength, our feebleness our defence. He who is the head of all things to his church, seeing you decline the help of weapons which are carnal, will render unto you his help in the weapons which are spiritual, and you will find that they are mighty through God for the accomplishment of everything on which your hearts are set.

The collection having been made,

The Rev. J. BUCKLEY, General Baptist missionary from Orissa, East Indies, in proposing the third sentiment, said:—Mr. Chairman,—This is the first time I have had the honour of standing in this hall; and, as I expect before the end of the year to be holding forth the word of life in India, it may probably be the last. But I am not sorry to have the opportunity of bearing my testimony to the importance of the operations of the Baptist Missionary Society; for I know some of your missionaries, and deem them men worthy of being held in reputation; and I have carefully studied for several years Dr. Yates's Bengalee bible, and can honestly say, that in my judgment it is a faithful and pre-eminently valuable translation of the word of God, and stands at the head of Indian versions. God has greatly honoured you as a society, in enabling you to give to the perishing millions of India his precious word; and in the benefit of these labours of your agents, every missionary society in India has shared.

As the representative of the missionaries in Orissa, I am happy to acknowledge our obligations. When my predecessors entered that land thirty-three years ago, they found what very few missionaries have found in entering a new field,—the whole word of God in the language of the people, and this translation was made by the "consecrated cobbler," to whom repeated reference has been made this morning, whose name will live when that of his reviler shall be forgotten. The tracts too that were blessed by God to the enlightenment of our elder converts were either printed at Serampore, or were translations of Bengalee tracts prepared there. It

is therefore right for a missionary returned from that land to acknowledge such obligations in the generous spirit of Christian love. I shall now be glad to enlist your sympathies in behalf of Orissa, the scene of our missionary operations. To me it appears as important a sphere for Christian exertion as any that India presents. Of this I am persuaded, that in no part of the world is the darkness denser, or the ignorance greater, or the depravity more awful. The celebrated shrine of Juggernaut, to which pilgrims from every part of India resort, is at Pooree, in Orissa—a place that has been fitly designated the head quarters of the devil's kingdom upon earth. There is a general impression abroad in this country, that this support of idolatry has terminated. Such however, I regret to say, is not the case. Four years ago it was announced in this hall that preliminary measures had been adopted for the purpose of severing all connexion on the part of the rulers of the land with this idolatrous shrine, and the information was received with general plaudits. The first intimation that reached Orissa of any thing being intended, was in the report of that meeting read by one of the missionaries at Cuttack, but a few days before the despatches were received by the local officers of government. It was at that time generally believed by the natives that the donation for the support of the idol was about to cease, and, anxious to know the impression which this report made on the people, I employed my pundit, who was a brahmin, to make general inquiry, and I found it was every where represented by those who were interested in upholding idolatry that Juggernaut had intimated to the company that he did not require their support any longer—a plain proof that there is no reason to fear an insurrection from terminating this connexion with the temple; as some Europeans, little understanding the native character, have vainly supposed. One man indeed said with some indignation, "Do you think that our god will receive the money of those foreigners? It is true he has condescended to do so for some time, but he has told them that he does not require it, and will not receive it any longer." But when, a few months after, it was found that there was no immediate prospect of the donation being withheld, another story was set abroad and generally received by the people, that Juggernaut had one night in a moment crossed the great sea and appeared to the Company, and to their astonishment had said, "And will you dare to withhold my money?" and they, anxious to be on terms of friendship with so powerful a being, had at once agreed to continue their support. It is high time that this connexion with idolatry should entirely and for ever cease. Again and again have the missionaries been taunted with

this. "Ask that fellow," said one of our hearers to another, "what the government give so many thousand rupees for, if Juggernaut be not divine." The present is a very suitable time to sever this connexion with idolatry. The Rajah of Koorda, who was the superintendent of the temple, and in fact the high priest of Juggernaut, died in January last. It was his office, on the day on which the idol was brought out of the temple, to sweep the car on which the god was placed; and his son who should succeed him is a leper. According to the rules of the temple, no leper can engage in its services, and it seems likely that this will involve the priests in some difficulty;—the more the better. Another circumstance may be mentioned. This year Juggernaut will get a new body, and the old one will be thrown aside as useless. This takes place once in about twelve years, and it is said that the man who takes out of the old image, and puts into the new, what renders it, after the brahminical formula has been used, divine, always dies a few days after. It is to be hoped that the magistrate of the district will this year exercise all that vigilance which is certainly called for.

The mission with which it is my privilege to be connected has been described as a preaching mission. All the missionaries labour to acquire at the earliest period the language of the country, and when they have acquired it, it is their great work to go here and there preaching to the beathen the unsearchable riches of Christ. You will ask me, what is the result of more than thirty years' labour? I should answer, knowledge is increased, inquiry is excited, the prejudices of the people are diminished, and the priests are less regarded. An incident in illustration of the latter point may be mentioned. Two or three months ago, Mr. Miller, one of my colleagues, was crossing the Mahanuddi, which is the principal river of Orissa, in a boat with many of the pilgrims, and a pilgrim hunter, who was a brahmin. The pilgrim hunters go to different parts of India for the purpose of enticing pilgrims to the shrine. And I was informed by a gentleman, that he believed there were at least 4,000 of these missionaries of Juggernaut in different parts of India. Alas! there are not 400 Christian missionaries of all societies in India. Mr. Miller heard them speaking one to another about himself, and speculating as to what was his profession, &c. He honestly told them that he was a missionary; that it was his work to expose the folly and sinfulness of idolatry, and to direct them to the Lord Jesus Christ—the only Saviour of sinners. On reaching the other side, he overheard the conversation between the boatman and the pilgrim hunter, who was very anxious to leave the boat without paying any money. "You know," he said, "I am a Brahmin, and I will give you my blessing

instead." "I value your blessing very highly, very highly indeed," said the boatman, "but I must have the money." The Brahmin tried again. "I will give you a little of the Mahaprasad (the holy food), and you know of what value it is;" (the sacred food is what has been presented before the idol, and it is afterwards sold for eight or ten times as much as the ordinary rice.) "Oh," said the boatman, sarcastically, "I know that the holy food is very valuable, much more so than I can express; but I must have the fare, and you shall not leave the boat till you have paid it." Very reluctantly the Brahmin gave the money. Now, there is hope for India when the Brahmins, who have been the greatest curse of the land for twenty centuries, are less regarded—their blessing less desired,—their curse less dreaded.

Do you ask as to spiritual and saving results? For six years my predecessors laboured in Orissa without witnessing any saving fruit, and they were ready sometimes to give it up in despair, but one text greatly encouraged them. It was this: "They sung a new song, saying, Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;" and they reasoned in this way, if the song of the redeemed is to be sung by men of every tongue, and people, and nation, there must be some from Orissa, and we will labour on in the hope that we shall be instrumental in gathering them. They lived to see the fruit of their toil; they have finished their course and entered into rest; and are now doubtless singing, "Worthy is the Lamb that was slain," with a goodly band, from dark, idolatrous Orissa.

To another interesting feature of the mission I will briefly refer. Notwithstanding what has been said this morning about schools, I am not ashamed to say that we have schools in Orissa, and that I regard them as an important and useful part of our operations. With us the course pursued has been that the missionary has gone forth to preach the gospel, and the missionary's wife has attended to the school. God has committed to our mission as large a number of destitute orphan children as to any mission in India, and we desire to train them for Him. Many of these children were rescued from a horrid death among the Khonds—a barbarous tribe inhabiting the hilly tracts of Orissa. Eighteen years ago the Khond country was for the first time entered by Europeans, and it was then discovered that for many generations human sacrifices had been perpetrated amid the most revolting circumstances, as a part of their religion. As I referred to the shortcomings of the government in regard to its connexion with idolatry, I am happy that I can speak with unmixed satisfaction of their benevolent exertions in the cause of suffering humanity. From the time the sacrifices were

discovered down to the present, they have employed officers to suppress them; and it is pleasing to state that about 2,000 who were doomed by cruel superstition to be cut to pieces, have been rescued: a measure of success which proves that the God of mercy has smiled on this work of mercy. Many of the children thus rescued have been placed in the mission schools, and are being trained for Christ. Others in our schools are the children of parents who died on the Juggernaut pilgrimage; or were received in a time of famine. The Lord has in many instances rendered the instruction given an effectual blessing. One instance shall be briefly given. Joanna was a young person trained in the school, and became in early life a disciple of Christ. She was baptized and added to the church; and, after pursuing for a year or two a course of consistent piety, was called to her heavenly home. When near death she placed her wasted arms round the neck of the missionary's wife, who had watched over her, and said, "Oh, mother, I've been thinking how kind it was of Jesus to send you and others to this heathen land to tell us of his love! You have been more to me than my own mother, for she could not have told me, as you have, of the love of Christ. Don't weep for me, mother; I am going to the land where all tears are wiped away. Christ is precious. It is all light with me." And thus she expired. Remember my friends that you are committed to the spiritual conquest of India. The difficulties are much greater, as they appear to us in India, than you can suppose; but if they were a thousand times greater than they are, what would they be before Omnipotence? "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings of grace, grace unto it!"

The Rev. CHARLES VINCE, of Birmingham, in supporting the sentiment, said—In rising to speak, I feel that I am a practical illustration of Mr. Wheeler's statement, that unknown men are beginning to occupy the field; and I am certain that before I have spoken for a great length of time, you will find that the "young men" need to be sustained by your sympathy and prayers, or they will not accomplish that heroic work, to which Mr. Wheeler has pledged them. I know not that one should lament that, by the lateness of the hour, brevity is imposed upon him; for, indeed, by ordinary minds there can be nothing done in the way of novel arguments and fresh aspects of the missionary question, which may require lengthened explanation or protracted appeal. Not many have the power of originating new persuasive forces; we can but reiterate the arguments and appeals of former days. The old sculptor in the Scottish story went round with mallet and

chisel, not to grave new inscriptions on the memorial slabs, but to re-touch and revive the time-worn sentences that told of departed worth and the duties of the living. So our work at these annual gatherings is not so much to reveal something new, as to revive the old impressions of Christian duty and devotedness, which are so liable to be effaced by the hurrying footsteps in the hot and breathless pursuit of the world. And surely none need seek a work more honourable than that of re-touching and preserving the impressions, so deeply graven on the heart of our denomination by the skilled hands of our baptist forefathers. It would be strange if to-day we had to learn our duty for the first time. We have all left that low ground where ignorance can be pleaded as an excuse for indolence. We have reached that state of enlightenment, so favourable for the discharge of duty, and yet so full of responsibility and so fraught with danger.

The sentiment I have to support relates to most familiar truths, which are constantly corroborated by new experiences, that for existence and success our societies are dependent on the divine blessing. That is a wise arrangement which has made prayerfulness the topic to be insisted upon immediately after the collection. This brings labour and devotion into that close connection, which it is our sin and weakness in the least degree to sever. We never need to be more reminded of our dependence, than when we are making sacrifices and putting forth effort. Severed from prayer our exertions are very apt to become arrogant and profane, they degenerate into mere ostentatious bustle, noisy and little worth as the pharisees' charity. Toil there must be; the spiritual temple cannot perhaps be reared amidst the majestic silence that characterised the building of Solomon's house for God. But one thing we can and ought to secure, that in the sacred structure the noise of axe and hammer shall not be heard above the voice of prayer. Hearts to pray ought ever to increase in proportion to hands that work; and the sound of labour should blend with, and be lost in, the ascending volume of supplication, that secures the blessing of the Lord to establish the work of our hands. There is a prevalent scepticism that looks upon prayer as the foe to labour. Facts brand the suspicion as a libel. Work is more likely to stifle prayer than prayer to repress activity; if two men start together, the one with an undue estimate of labour, and the other with a disproportionate bias toward prayer, it will be found that the prayerful man learns to work and so authenticates his petitions long before the working man learns to pray, and so sanctifies his exertions. The present is pre-eminently a time when it behoves the Christian church, to give the great-

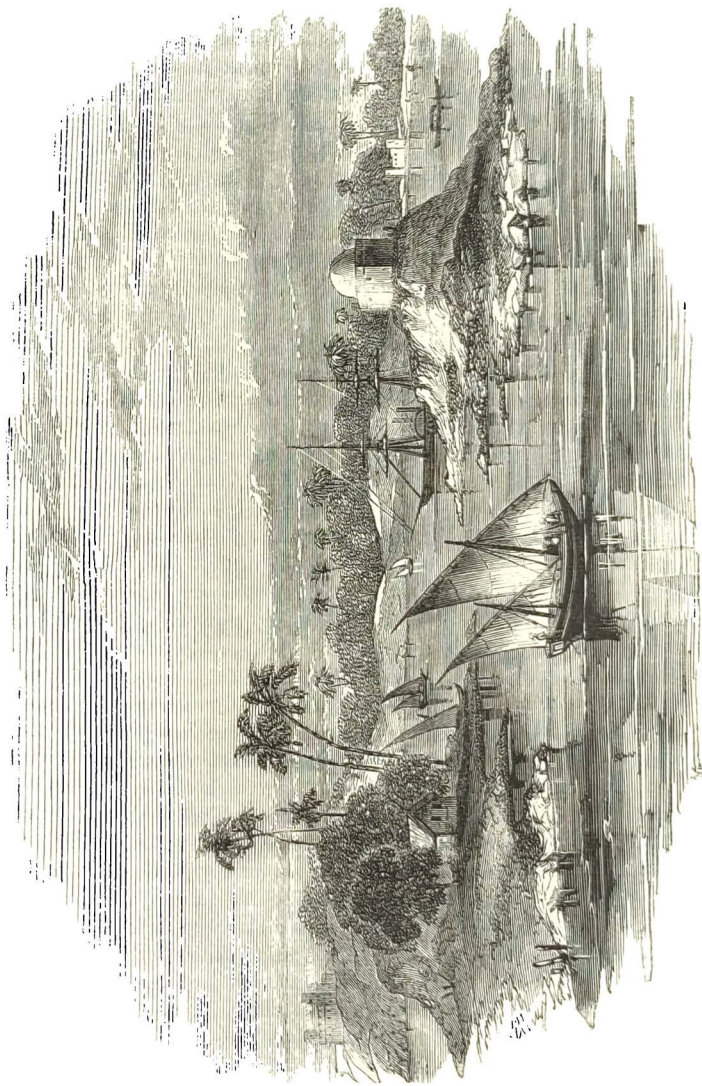
est practical proof of her unshaken faith in the efficacy of prayer, as the power that brings down to earth the blessing that raises it to heaven. Very recently an atheistic writer asserted that Christians were losing their belief in the profit of prayer, and he expressed great joy at the prospect of the church speedily abandoning supplication. However, mistaken in his opinion he was most consistent in his exultation, for he who would have a godless world has one guarantee of it in a prayerless church. Let us see to it, that from these festivals we return to our homes and churches more than ever imbued with the spirit of devotion, and impressed with the truth that eighteen centuries of eventful history have brought to light no new truth for us to proclaim, and no new power for making the old truth successful: the gospel of Christ is still our only message; the Spirit of God the source of our success, and prayer the appointed means for securing this promise of the Father.

It is strange there should be a necessity for insisting so much upon the doctrine of divine influence, as if it were a disheartening doctrine. The fact that the excellency of the power is of God is our only and sufficient hope that the glorious eras in the history of the church will return upon us with renewed and augmented splendour. Sad, indeed, would our hearts be, if as we read of the past we believed all was done by human strength, for we might well doubt the possibility of human strength ever attaining such skill and achieving such wonders again. We rejoice in the conviction that all was done by that Power which fainteth not neither is weary; but abideth the same yesterday, to-day, and for ever. As one walks in a gallery of art, rich in the works of the master minds of the past, he cannot but sorrow, as he remembers that the power which created those works of genius has perished. The hand that wielded the pencil or chiselled the marble into an almost living likeness of the human frame, has now mouldered into dust: in the records of the past, we find men taken out of pagan cities and from the depths of wickedness, and moulded into the likeness of the divine beauty that was in Jesus. We are thankful, that Paul did not accomplish this, that Apollos was not the skilled and mighty worker in this transformation. If they had, we might despair of such changes now: the Spirit of the Lord changed these men from glory to glory into the image of Jesus. We may expect the same things still, for the Spirit of the Lord is not straitened.

May I be allowed to say one word as to the funds? As prayer is necessary to make exertions successful, so is effort necessary to prove the sincerity of prayer. One cannot help feeling jealous for the ancient honour and pre-eminence of Christian motives to liberality. In these days we see motives, not exclusively Christian, stimulating men to large and costly sacrifices. What a noble sum the spirit of patriotism has recently raised in our land! Shall patriotism outstrip piety? Shall love of country and sympathy with temporal distress do what love to Christ and anxiety for eternal interests are too weak to accomplish? In ancient days patriotism could do much, but Christian love could do more: the man that proudly said "I am a Roman," might feel his citizenship a stimulus to heroic deeds; but he that could say, "I am a Christian," realised thereby a mightier influence, impelling him to move in paths of difficult duty and self-denial, where the other could not follow him. We would see the old motive wielding its wonted power and acquiring its ancient pre-eminence. We rejoice to see the leaven of Christian benevolence leavening the whole lump, and filling the world with a spirit of self-sacrifice unknown to ancient times; but the church must keep the fore-front position. The men that learn philanthropy at the cross of Christ ought to be most proficient scholars. The magicians of Egypt did some marvellous things in imitation of Moses, but there were some works done by the man of God which they could not do. While the world is learning to imitate the church in works of love, let there be some marvels of self-sacrifice on the part of Christians, which the world by its enchantments shall be too weak to accomplish. Love to Christ and the world he died for, must rise above all other motive powers, as the mountain swells sublimely above surrounding hills, and towers so high above them that its shadow falls upon their summits. Men and brethren, we know our duty;—may we have strength to do it. There is but one alternative for us;—we must either gird up ourselves for hard work, or prepare our backs for the many stripes awaiting the servant who knoweth his Lord's will and doeth it not. Let us be up and doing; that by our zeal, under the divine blessing, the story of God's love may travel round the world like the morning sun, to awaken slumbering life and clothe the waste places with beauty.

During the proceedings of the meeting devotional services were conducted by the Rev. Dr. Wills, of Norwood, and the Rev. Joseph Davis, of Portsea.

THE MISSIONARY HERALD.



SUKKUR, NORTHERN INDIA.

THE COMILLAH MISSION.

Our readers will have gathered from sundry communications which we have inserted in the extracts from letters under the head of Foreign Intelligence, that during the past year the mission at this station has had to contend with various obstacles. Some of them have been of a very serious character, many most painful to native converts themselves.

The station was formerly under the care of Mr. Johannes of Chittagong. But the distance was great, and the means of transit slow and expensive; and recently it has been transferred to the care of Mr. Bion of Dacca. The following particulars are derived from a report with which he has favoured us.

About three years ago, the missionary at Chittagong was requested by some natives of this valley to instruct them in the Christian religion, and to receive them into the church of Christ. In the course of three years about twenty-five adults were baptized, who were formed into a church.

Difficulties soon arose in maintaining a Christian community so far from Chittagong. The missionary had not the means at his disposal to provide for their wants, and visits could only be paid at very distant intervals. He succeeded, however, in forming a new Christian village, now called Shantipore, a day's journey eastward of Comillah, and in erecting a bungalow chapel on a piece of land belonging to the rajah of Tipperah, and on which also the Christian converts were settled.

They were, however, not long permitted to remain unmolested. Certain Talukdars began to trouble them, and eventually caused both chapel and village to be demolished. One of them, last rainy season, attacked the house of a Christian widow, beat and deprived her of her goods.

Upon this the native preacher, Bhisonath, a new convert, presented a petition to the magistrate at Comillah. The Talukdar complained also, accusing Bhisonath of conniving with the rajah in his encroachment on the borders of British territory. The magistrate, without investigating the matter, sentenced Bhisonath to three months' imprisonment in the jail at Comillah. After confinement for a month or more, J. Campbell, Esq., the attorney of the rajah, appealed on his behalf to the judge, who instantly released him.

In August last, when the native Christian men were all absent, a most daring assault was made by one of the Talukdars upon the village. The cause of this assault has not been precisely ascertained. But there is reason to believe it was made chiefly at the instigation of a Zemindar, a brahman, from the upper provinces, who resided in the neighbourhood, and whose fears were excited of losing his tenants by their joining the Christians. The Talukdar, accompanied by about fifty people, his ryots, repaired to the village about the middle of the day, and ordered all the Christian women to leave their huts. The poor people, aware of his intention, obeyed, and were scattered in different directions. The assailants proceeded to break down the fourteen huts and the chapel, carried off all brazen vessels that they found, and thus acted like common dacoits (robbers) towards the Christians.

Mr. Bion says, "When I was there in October last, I saw the ground; not even a bamboo was left standing; everything was levelled with the ground. One of the Talukdars, with about thirty people, met me, behaved civilly, but with the greatest coolness asserted his innocence. I assured him, however, that I should get matters

cleared up at court, and that he would probably regret the part he had acted."

Subsequently the greater portion of the materials of the huts and chapel were found. Some had been burnt, whilst a great quantity of bamboos, beams, and thatch were hid in the tanks, one of which is, at least, two miles from the village.

It was impossible, under these circumstances, for the Christians to reside there any longer. Some went to Chit-tagong, others to Comillah, and others were taken in by Mussalmans, in a neighbouring village. "On my first visit," Mr. Bion remarks, "I found eight of them scattered abroad, some at Jasadapur, and some at Satyanagar. Yet their state of mind seemed satisfactory. One apostatized and became a fakir. The others still held to the Saviour, though greatly distressed, and in great poverty. One thing was plain, namely, that help both temporal and spiritual was to be afforded them, and that without delay. I therefore sent a statement of these things to Calcutta, and the brethren there desired me to take temporary charge of this church, and supplied me with the means of collecting the converts in their former place, and providing them with proper instruction."

Mr. Bion again visited the Comillah district in November. Having represented the case to the residents there, and appealed to the Christian community on behalf of the sufferers, liberal pecuniary aid was afforded and he was assisted in every possible way in attaining his object. R. E. Ronald and W. T. Campbell, Esqrs., placed an elephant and a palki at his disposal, in order to facilitate a removal to the hills. Mr. Bion thus describes his subsequent proceedings.

"This time it was necessary for me to make a prolonged stay. For some days, however, my residence was any

thing but comfortable, for I could not even procure a hut for my use, and consequently was obliged to be satisfied with half of the small verandah of a native hut, just large enough to stretch myself in at night. In the same hut twenty-two men, women, and children were living.

"To this must be added that some were suffering from fever, and one poor woman was in her dying groans. All this, together with the smoke and dust, rendered the air extremely unwholesome.

"In a few days, however, I had built a temporary shed, and though I was exceedingly exposed to the wind and the hill-jungle air, my health was mercifully preserved by a kind providence.

"The re-building of the new village chapel and a school house lay now upon me, besides daily service and other religious instruction. In the course of a fortnight all the materials were collected, some huts re-erected, and a formidable jungle cut and cleared.

"Before I left the place, three men and two women were admitted to the church by baptism, and the number of members is now twenty. Many more had promised to join us on my first visit—indeed a deputation had been sent, assuring me that nearly forty families were ready to embrace Christianity; but I am sorry to say, that I have since been led to doubt of such a speedy increase. Not one of these forty families had the courage to visit me, when there, and I greatly fear that they feel disappointed, chiefly because they are now convinced that I cannot either allow them huts or supply them with money. Of this I had assured them at the commencement, but they would not believe me, and now that they are convinced of it, their anxiety concerning spiritual things has diminished. By this I do not mean that every prospect of success has vanished, very far from

it, but from all I heard and saw of these people during my stay, I think we cannot expect a speedy and large increase. If the covetous spirit of the Bengali is diffused throughout Bengal, I am of opinion it has its seat among these people in the hills; on which account I took the earliest opportunity of explaining to them the true spirit of the gospel. Better have no success, than such as will bring only trouble and sorrow to the missionary."

The present state of things at this interesting station is becoming more satisfactory. Fifteen huts have been rebuilt, and the chapel and school-house are complete. The females have been placed under the care of a native Christian woman, and a schoolmaster has been appointed to collect the boys from the neighbouring village. The

native preachers visit the places in turn, each one remaining two months. There is a native preacher also among the new converts, and both he, and the native preacher sent from Dacca, perform daily worship, impart religious instruction, and visit the adjacent villages with the gospel message. The opposition formerly met with has almost ceased, and it is hoped that the cause at court will be favourably decided. From this time, Comillah and its Zillah will be more frequently visited than it could be in former years. May the divine blessing rest on these arduous labours, and may the trials of these young Christians tend to strengthen their own faith in the gospel of Christ, and be overruled for the good of those who have persecuted and done them great wrong.

THE FESTIVAL OF THE CHURRUCK POOJAH.

In a recent letter from Mr. Underhill, we have an account of a spectacle which he witnessed in one of the suburbs of Calcutta. The description of it will give our readers a lively sense of the degrading character of those festivals, and a vivid idea of the gross superstitions which yet hold the native population of Calcutta in cruel bondage. Surely the appeal which we have had to make, from time to time, for new missionaries for Bengal, and lately more particularly for Calcutta, that the multitudes of heathen in that city may be brought within the sound of the gospel message, will receive additional force from the statement which we now sub-join of what the writer heard and saw.

"Last week I had an opportunity of witnessing this festival. Mr. Mullens, of the London Mission, was so kind as to take me to the temple at Kali Ghat, and to show me all that was interesting in it. The most noticeable sight was in

the small processions which, for two or three hours in the early morning, were continually leaving the temple. These consisted of performers on the tomtom and gong, and by the din they made calling attention to the actors before them. Some of these were whitewashed from head to foot, the surface of the body being painted in various coloured devices on the white ground, while over their heads and shoulders were imitations of the cobra serpent. These persons were imitators of the god Shiva, by whose name they were called, and whose appearance, by their fantastic adornment, they endeavoured to resemble. Mixed up with them were boys and men, their heads and shoulders adorned with sacred garlands, and having pointed rods penetrating the skin, just over the ribs, midway between the armpit and the loins. These iron rods met together in front, and at the point of jointure a fire was maintained

with rags dipped in ghec, and made occasionally to flare up high by casting on it powdered rosin. Some of these Semyasis, as they were called, had string run through the wounds instead of iron rods, on which string, held by men before and behind, they ran backwards and forwards.

“Such is the worship of Kali at this celebrated festival. Such are the cruelties and fooleries the Hindoos call religion. I did not see any swinging. This ceremony took place the day following, and it so happened that I had arranged with brother Pearce to go that day to Bishtopore. I rejoice, however, to say, that in the concurrent opinion of all, this year has seen a notable advance in the decay of this popular heathen festival. The number of votaries was smaller, of spectators less, and the mad enthusiasm of the people far less excited than on any former occasion. There is, indeed, every hope that another

year will see the abolition, by government order, of the tortures and cruelties annually practised. I could not discern in the crowds any peculiar feeling of interest in the sight. Curiosity seemed to be the chief feeling of the spectators. May this, and every other heathen custom, speedily pass away before the triumphant progress of our Redeemer's power.”

We are happy to add that up to last advices, the health of Mr. Underhill and family continued uninterrupted. He left Calcutta for Ceylon, and arrived at Point de Galle on the 14th of May, and will return to Bengal early in July. As yet we have not received his report respecting that mission; but it will be in our hands by the next mail. We have reason to be thankful that hitherto, in all his journeyings he has been preserved, and that God has prospered his way, and guided him in the discharge of his important duties.

FOREIGN INTELLIGENCE.

INDIA.

BENGAL.—DACCA.—The following communication from Mr. Robinson will be read with interest. In addition to the usual labours carried on at this station, an attempt is now made to visit the town thoroughly, and on a well arranged plan of house visitation. We trust that this effort will be crowned with success, and that our brethren will have patience to wait for the results.

“During the present year six individuals have been baptized and have joined the church. Of this number three were Hindoos, who have now taken up their residence at Mr. Bion's station at Munshigunj. I have at present in town another Hindoo who has renounced caste and has applied for baptism.

“Since Mr. Underhill's visit to our station in January last, I have, at his request, devoted myself to the town of Dacca and the surrounding villages exclusively. All the streets of the city have been marked out so as to embrace the entire place, and we have preaching every morning and afternoon.

Our congregations are generally speaking large and attentive. In addition to this, we have endeavoured in one or two quarters to visit the natives for the purpose of quiet and friendly talk amongst them; and as, among Hindoos and Mohammedans (themselves semi-Hindoo), going from *house to house* is impracticable, the only alternative left has been to visit from *shop to shop*. In this way some little work is done; but I have no doubt the gospel would have freer course if we could but gain access into the dwellings of the people.

“Many of the villages and market-places around us are inaccessible except during the rains, when one may get at them in a boat, and in the cold season, when one can make up his mind for a long and fatiguing walk in the sun. There are others, however, closer to town which are visited, and where not unfrequently we meet with interesting people. I may mention that only this morning I was present at a *hât* across the water at a place called Jinjeera, where we preached the gospel at two different spots to crowds of attentive listeners. After we had done, a Mussulman, addressing a Hindoo neighbour, said, ‘What have you to say to all this?’

Here are words which cannot be refuted. It is easy to throw down your shastres; but the word of God cannot be shaken.' As he spoke I was strongly reminded of the few who may be supposed to have entirely sympathized with the apostle Paul when he described the degraded condition of the gentile world (Romans i.), but whose own sleeping conscience was quickly enough aroused by the unexpected speech: 'Therefore thou art inexcusable, O man, whosoever thou art that judgest,' &c. I accordingly asked him what objection he had to receiving the gospel, adding that the Mussulman, as well as the Hindoo, was a stranger from God. He replied: 'I agree with you in much that you say; but one thing I do not like. Why do you deny that Mohammed was a true prophet? I believe that Mohammed was as truly a prophet of God as either Moses or Jesus Christ.' 'What evidence can you give of the divine mission of Mohammed? Why do you believe Moses or Jesus Christ to have been a true prophet?' 'Because they did many wonderful things that ordinary men cannot do.' 'Precisely so: but can you tell me of a single miracle performed by Mohammed? did he not himself disclaim all miraculous power?'

"I have had occasional visits from two or three brahmins in the city, who seem to be sincere in their inquiries regarding the nature and requirements of Christianity. One of them said to me the other day: 'It is not only lately, sir, that I began to read the books of the Christians. I have read them for some time, and am convinced they point to the only way of salvation. But I have many relatives here, and I am afraid to profess the name of Christ.' I asked him whether he did not think the love of Christ deserving of some sacrifice on his part; and read and explained Matt. x. 37, 38; Luke xii. 4, 5. He assented to all that I said, but asked time to consider.

"I might occupy your time with many interesting conversations I hold from time to time with people of intelligence and candour;

but this is not necessary. I am convinced we have many Hindoos, and even some Mohammedans about us, who are sincerely seeking the way of salvation, but who are deterred from a public avowal of their real sentiments by that bugbear caste, and have not the resolution to face the scorn and anger of friends and relations. A brahmin youth, of about nineteen or twenty years of age, said to me the other day, 'Sir, were I to follow out my convictions and become a Christian, I should be driven out of doors by relatives who now support and clothe me. What warrant have I that I shall not be left to starve?' I replied, 'You have Christ's own words to depend upon. If you honour him by cheerfully forsaking all things for his name's sake, you will be perfectly sure he will honour you, and never suffer you to lack any good thing.'

"April 18th.—I cannot refrain from making mention of the case of another brahmin who has visited me frequently, and only to-day was with me for about two hours. He seemed to be very anxious to-day to be supplied with sure criteria by which to judge of the comparative merits of Hinduism and Christianity. 'Sometimes,' said he, 'I come to the conclusion that Christianity is the only God-given religion; but then, again, doubts invade my mind, and I fancy my reasoning has been false.' I was, as you may suppose, unwilling to burden his memory with anything like a category of criteria, and therefore replied: 'I will just furnish you with one mark which may help you in arriving at a correct decision. You acknowledge that unless a man knows God he cannot be saved?' 'Yes; a knowledge of Brumh is necessary.' 'Then that religion is the true one which gives you a knowledge of God. Apply this criterion to Hinduism, and tell me whether we derive any knowledge of the divine character from the nine incarnations that have already been accomplished; then bring it to bear on Christianity, and tell me if God has not revealed himself in the person of Jesus Christ?'"

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Dobell, for a box of needle work, for Mrs. Sale, Jessore;

Young friends at Beccles, by Rev. G. Wright, for a case of clothing and useful articles, for Rev. J. Smith, Chitoura;

Mr. C. A. Windeatt, Plymouth, for a parcel of magazines;

Rev. S. S. Hatch, Highgate, for a parcel of magazines;

Mr. Robert Hooppell, Winscombe, for a box of magazines;

Mr. A. Barton, Loughborough, for a parcel of magazines;

The Missionary Working Society, and

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Friends at George Street Chapel, Plymouth, by Miss E. Square, for a case of clothing, value £20, for Rev. A. Saker, Western Africa;

Mr. J. Simons, Shrewsbury, for a parcel of magazines;

Mr. Hudson, for a box of fancy articles, for Rev. J. H. Anderson, Jessore;

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 Girls' Mission School, Walthamstow, for a parcel of magazines ;
 Mrs. W. W. Nash, for a parcel of magazines ;
 Friends at Kimbolton, by *Rev. S. Edger*, for a box of useful articles, for *Rev. W. Littlewood, Bahamas* ;
 Mr. J. Underwood, for a parcel of magazines ;
 Mrs. Walters, for a parcel of magazines ;
 A friend, 2, Bedford Cottages, Brixton, for two parcels of magazines ;
 A friend (unknown), for a parcel of magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Jan. 17, Feb. 12 and 21.
 CLARENCE, Diboll, J., Jan. 22, Mar. 1 and 29.
 AMERICA—MIDDLEBOROUGH, Gray, H. J., April 24.
 PHILADELPHIA, Molle, J. W., April 2 ; Morgan, J. C., March 31.
 ST. JOHN'S, Bice, J. E., May 21.
 AUSTRALIA—MELBOURNE, Vaughan, C. Jan. 31.
 WOOLLOOMBOO, Tinson, E. H., Mar. 6.
 ASIA—AGRA, Jackson, J., April 19 ; Williams, R., April 20.
 ALLIPORE, Penrice, G., Feb. 7.
 BENARES, Heinig, H., Mar. 7 and 29.
 CALCUTTA, Aratoon, C. C., Feb. 8 ; Lewis, C. B., Feb. 22 ; Thomas, J., Feb. 8 and 22, March 8 (two letters) and 22, April 7 and 23, May 3 ; Underhill, E. B., Feb. 7 and 14, March 7 (two letters) and 21, April 6 and 21.
 CHITOURA, Smith, J., April 19.
 COLOMBO, Allen, J., March 30, April 16 ; Davis, J., Feb. 15, April 30 ; Ferguson, A. M., Feb. 15.
 DACCA, Bion, R., Jan. 30 ; Robinson, R., April 16.
 HOUARAH, Morgan, T., Feb. 5.
 JESSORE, Anderson, J. H., March 18 ; Sale, J., March 6.
 KANDY, Carter, C., April 14 ; Davis, J., March 14.
 MONGHIR, Parsons, J., March 16.
 POONAH, Cassidy, H. P., Jan. 11, March 14, April 14.
 SERAMPORE, Marshman, J. C., March 8 ; Robinson, E., April 13 ; Trafford, J., Feb. 21.
 SEWRY, Williamson, J., Jan. 29, Feb. 28.
 BAHAMAS—GRAND CAY, Littlewood, W., March 17, April 16, May 17.
 NASSAU, Capern, H., April 12.
 BRITANNY—MORLAIX, Jenkins, J., April 13, May 23, June 12.
 HAITI—JACMEL, Webley, W. H., March 12.
 JAMAICA—BROWN'S TOWN, Clark, J., May 5.
 CALABAR, East, D. J., March 12, April 10, April —, May 8 and 23.
 FLETCHER'S GROVE, Armstrong, C., March 6.
 KETTERING, Knibb, M., March 8, May 8.
 KINGSTON, Holt, E., May 26 ; Oughton, S., March 13 ; Do. (at sea), June 13.
 LUCCA, Teall, W., March 17.
 MONTEGO BAY, Henderson, J. E., March 7.
 PORT MARIA, Day, D., April 6.
 PORUS, Duckett, A., March 3.
 SAVANNA LA MAR, Clarke, J., April 12, May 10 ; Hutchins, M., June 9.
 SPANISH TOWN, Harvey, C., May 26 ; Phillippo, J. M., Feb. 28.
 STURGE TOWN, McLaggan, W. L., April 11.
 TRINIDAD, PORT OF SPAIN, Law, J., May 21.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21, to March 31, 1855.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Lushington, Right Hon. Dr. S.	3 3 0	Wheelhouse, G., Esq.	2 0 0
Barnes, R., Esq.	1 1 0	Maliphant, Mr. G.	2 2 0	<i>Donations.</i>	
Blacket, Mrs.	1 1 0	Meacher, Mrs.	1 1 0	Bible Translation Society, for Translations.	400 0 0
Buris, C., Esq.	1 1 0	Merrett, Mr. Thomas ...	1 1 0	Dickes, Mr.	5 0 0
Crispin, Mr.	0 10 6	Morrell, C., Esq.	2 2 0	Haddon, Miss A. M., Collected by, for Native Preachers	0 10 0
David, Mr. E.	0 10 6	Olney, Mr. Thomas ...	1 1 0	LONDON AND MIDDLESEX AUXILIARIES.	
Denham, Mrs.	1 0 0	Poole, M., Esq.	1 1 0	Alperton—	
Edwards, Richard, Esq.	2 2 0	Powell, John, Esq.	3 3 0	Collection	0 15 1
Edwards, Mts.	1 1 0	Russell, Miss	2 2 0		
Groser, Rev. W.	1 1 0	Smith, Mr. Eusebius ...	1 1 0		
Haddon, Brothers, and Co., Messrs.	3 3 0	Smith, Miss R.	1 1 0		
Irish, Mr. F.	0 10 6	Templeton, Mr. John ...	0 10 6		
Jones, Capt., Hatcham	1 1 0	Trestrail, Rev. F.	2 2 0		
		Underhill, E. B., Esq.	3 3 0		

	£	s.	d.
Chesterton—			
Contributions	0	9	0
Do., Sunday School	1	6	6
Do., Bible Class ...	1	15	0
Cottenham—			
Collection	20	0	0
Harston—			
Collection	1	7	3
Landbeach—			
Collection	3	19	0
Melbourne—			
Collection	5	4	6
Contributions	2	16	0
Do., Sunday School	0	10	3
Shelford—			
Collection	3	11	0
Swavesey—			
Collection	4	0	0
Waterbeach—			
Collection	3	4	1
Contributions	0	5	4
Do., Sunday School	0	10	7
Willingham—			
Collection	3	5	3
			192 6 1
Acknowledged before and expenses.....	186	11	10
			5 14 3
CHESHIRE.			
Stockport—			
Collection	3	11	0
CORNWALL.			
Calstock—			
Collections.....	2	6	2
Do., Metherell	0	13	4
Contributions	2	7	5
Do., Sunday School	0	4	3
Do., do., Metherell	0	8	10
Camborne—			
Anon	0	10	0
Falmouth—			
Collections.....	9	6	5
Contributions	24	8	10
Do., Sunday School	1	16	9
Grampond—			
Collection	2	10	0
Contributions	0	12	6
Helstone—			
Collection	4	13	6
Contributions	0	13	6
Launceston—			
Collection	2	12	3
Do., Lifton.....	1	2	1
Do., Petherwin.....	1	7	6
Contributions	1	11	6
Penzance—			
Collections.....	6	10	2
Contributions	0	18	6
Redruth—			
Collections.....	7	2	5
Contributions	13	18	10
Do., Anon	1	15	0
St. Austle—			
Collections	3	5	4
Contributions	3	8	0
Truro—			
Collections.....	7	6	2
Contributions	22	11	6
Do., for <i>Jacmel</i> School Rooms.....	3	0	0
			136 0 9
Acknowledged before and expenses.....	90	12	3
			39 8 6

	£	s.	d.
CUMBERLAND.			
Maryport—			
Collection	2	6	6
Contributions	1	15	0
			4 1 6
Less expenses	0	4	6
			3 17 0
Whitebaven—			
Collections	6	5	11
Contributions	8	11	7
			14 17 6
Less expenses	0	4	0
			14 13 6
DERBYSHIRE.			
Derby—			
Contributions, by Miss Graftey, for <i>Native Preachers</i>	1	5	0
Agard Street— Sunday School	1	7	0
DEVONSHIRE.			
Budleigh Salterton—			
Contributions	2	0	0
Dartmouth—			
Collection	3	7	8
Contributions, for <i>African Schools</i>	0	12	10
			4 0 6
Less district expenses	1	6	0
			2 14 6
Devonport, Rev. T. Horton's—			
Contributions	14	0	0
NORTH DEVON Auxiliary—			
Contributions	50	0	0
Plymouth—			
Contributions	40	7	4
Less expenses	0	18	0
			39 9 4
Tiverton—			
Sunday School, for "Paul Rutton," <i>Di-</i> <i>nagapore</i>	5	0	0
DORSETSHIRE.			
Lyme Regis—			
Contributions	2	12	0
DURHAM.			
Houghton le Spring—			
Contributions	2	7	0
Sunderland, Bethesda—			
Collection	11	9	3
Contributions	14	7	6
Do., for <i>Jamaica</i> <i>Institution</i>	5	0	0
Do., Sunday School, Sans Street.....	0	10	0
			33 13 9
Acknowledged before	25	0	0
			8 13 9
ESSEX.			
Colchester—			
Contributions	9	10	6
Do., for <i>India</i>	2	7	0
			11 17 6
Less expenses	0	1	6
			11 16 0

	£	s.	d.
Harlow—			
Collection	4	3	6
Contributions	12	11	3
Do., Sunday School	0	7	10
Ilford—			
Contributions, by Mrs. W. Rose.....	4	0	0
Loughton—			
Collections.....	11	0	0
Contributions	0	13	6
Do., for <i>Native</i> <i>Preachers</i>	3	15	0
Rayleigh—			
Contributions	8	3	0
GLOUCESTERSHIRE.			
Arlington—			
Collection	2	10	1
Contributions	1	18	4
Do., Sunday School	1	1	7
Bourton on the Water—			
Collection	2	8	1
Contributions	10	3	7
Burford—			
Collection	2	16	9
Contributions	1	15	3
Catsdean—			
Collection	0	13	6
Do., Ford	0	3	2
Do., Keinton.....	0	5	1
Do., Upper Guiting	0	5	1
Contributions	0	7	6
Naunton and Guiting—			
Contributions	5	10	11
Stow on the Wold—			
Collection	2	1	11
Contributions	3	0	10
			35 1 8
Less expenses	4	11	8
			30 10 0
Cheltenham, King Street—			
Contributions	0	17	6
Cinderford—			
Sunday School, for <i>Native Preachers</i> ...	1	16	10
Cirencester—			
Collections.....	8	1	11
Contributions	6	13	8
			14 15 7
Less expenses and re- mitted in excess last year	1	17	2
			12 18 5
Gloucester—			
Sunday School, for <i>Native Preachers</i> ...	3	0	0
Wotton under Edge—			
Contributions	5	5	0
HAMPSHIRE.			
Lymington—			
Contribution	5	8	6
Do., for <i>Native</i> <i>Preachers</i>	0	8	6
Newport, I. W.—			
Contributions	4	13	6
Do., Sunday School	0	13	9
			5 12 3
Less expenses	0	12	3
			5 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
Southampton, East Street				Faversham—				Manchester, continued—			
Collections.....	7	2	8	Contributions	2	18	3	Granby Row—			
Contributions	2	1	0	Lewisham Road—				Collection, &c.	5	2	1
Do., Sunday School	1	2	4	Contributions	34	11	2	Great George St., Salford—			
	10	6	0	Do., Juvenile, for				Collection	4	10	0
Less expenses	0	17	6	School, Colombo...	11	4	0	Contribution	10	0	0
	9	8	6	Do., do., for do.,				Do., Juvenile.....	6	14	7
Whitchurch—				Chitoura.....	10	0	0	Grosvenor Street—			
Collections.....	3	17	3					Collection	3	16	6
Contributions	3	0	1	Less expenses	0	1	4	Contributions	4	6	8
	6	17	4					Do., Sun. School	0	12	0
Less district expenses	0	10	0	Maidstone—				Union Chapel—			
	6	7	4	Contributions	31	4	4	Collections.....	187	1	3
HEREFORDSHIRE.				Do., Juvenile.....	2	6	0	Contributions	240	2	0
Peterchurch—								Do., Sun. School	3	5	2
Contributions	10	6	6	Margate—				Do., do., for In-			
HERTFORDSHIRE.				Collections	9	1	6	tally.....	10	0	0
Berkhamstead—				Contributions	26	6	9	Do., do., for Na-			
Contribution	1	0	0	Do., Sunday School	1	1	0	tive Preachers	8	6	6
Bishops' Stortford—				Less expenses	36	9	3	York Street—			
Sunday School	1	0	7		0	15	9	Collections.....	7	1	6
Boxmoor—								Contribution	2	2	0
Contributions, 1854-5.....	1	8	4	Ramsgate—				Do., Juvenile.....	12	7	6
Collection, 1854-5.....	2	6	0	Collections.....	13	8	1	Acknowledged before			
Contributions, do.....	2	16	9	Contributions	18	13	11	and expenses.....	454	18	0
Hitchin—				Do., Sunday School	2	7	10				
Collections.....	12	2	4	Proceeds of Tea Meet-				Tottlebank—			
Contributions	47	15	5	ing	2	6	0	Contributions, by Miss			
Do., for <i>Intally</i>	7	0	0					Briggs, Ulverstone	0	11	6
Do., Sunday School,				Acknowledged before				Do., by do., for			
for do.....	1	4	0	and expenses.....	16	18	3	<i>tive Preachers</i> ...	0	13	0
	63	1	9		19	17	7				
Less expenses	1	0	0	St. Peter's—				NORFOLK.			
	67	1	9	Collections.....	3	6	9	Attleborough—			
Markyate Street—				Contributions	1	1	3	Collection	3	17	2
Contributions, for				Do., Sunday School	0	1	6	Buxton—			
<i>Native Preachers</i> ...	0	12	6	Less expenses	4	9	6	Collection	4	7	1
Tring—					4	4	0	Sunday School	1	6	0
Contributions, 2 years	11	11	9	Staplehurst—				Coteeas—			
HUNTINGDONSHIRE.				Contributions	11	10	6	Collection	3	14	8
Ramsay—				Tenterden, Zion Chapel—				Contributions	3	0	0
Contributions	4	19	6	Collection	2	4	7	Dereham, East—			
KENT.				Contributions	3	4	1	Collection	2	13	9
Birchington—				Do., Sunday School	1	11	4	Contributions	6	4	4
Collection	3	16	10	LANCASHIRE.				Dis—			
Contributions	1	4	10	Ashton under Lyne—				Collections.....	5	6	6
	5	1	8	Contributions	19	1	10	Do., Carlton Rode	2	5	10
Less expenses	0	5	6	Do., for Rev. C. Car-				Do., Old Buckenham	0	13	2
	4	16	2	ter, Ceylon	2	8	0	Contributions	8	14	9
Borough Green—				Bolton—				Do., for <i>Native</i>			
Contributions	3	8	0	Contributions, addi-				<i>Preachers</i>	0	19	6
Broadstairs—				tional	0	10	0	Do., Juvenile.....	1	4	9
Collections.....	4	10	4	Boote—				Do., Sunday School	0	8	0
Contributions	9	12	11	Contributions	4	17	0	Downham—			
Do., Sunday School				Do. Juvenile	1	10	0	Collection	5	10	0
Bible Class.....	0	7	9	Liverpool—				Ellingham, Great—			
	14	11	0	Contributions	1	10	0	Collection	5	7	0
Less expenses	0	5	6	Pembroke Chapel—				Contributions	4	6	6
	14	5	6	Bible Class.....	1	0	0	Fakenham—			
Canterbury—				Evan. Continental				Collection	3	5	9
Contributions	1	10	0	Society, for <i>Brit-</i>				Contributions	18	0	5
Do., Juvenile Asso-				<i>tany</i>	10	0	0	Do., Sunday School	0	4	4
ciation	45	17	0	Sunday School Boys	1	3	6	Foulesham—			
				Manchester—				Collection	2	15	4
				Collection, Public				Contribution	3	0	0
				Meeting	14	0	1	Ingham—			
				Do., United Juve-				Collection	3	11	6
				nile do.....	1	16	9	Contributions	21	14	8
				Contributions	15	11	6	Kenninghall—			
								Contributions	12	0	0
								Necton—			
								Collection	0	16	8
								Contributions	3	10	0
								Do., for <i>Native</i>			
								<i>Preachers</i>	0	6	10
								Norwich—			
								St. Mary's—			
								Collections.....	81	1	0
								Do., Public Meet-			
								ing	14	1	5
								Contributions	114	6	7

	£	s.	d.
Norwich, continued—			
St. Clement's—			
Collections.....	12	0	0
Do., Catton	0	16	0
Contributions	5	8	8
Swaffham—			
Collections.....	7	19	6
Contributions	1	14	3
Proceeds of Tea Meeting	0	0	6
Worstead—			
Collection	7	14	4
Contributions, Juvenile	0	8	0
Do., for India	5	1	7
Yarmouth—			
Collection	4	18	11
Contributions	4	16	3
	330	15	6
Acknowledged before and expenses	321	17	8
	17	17	10

NORTHAMPTONSHIRE.

Aldwinkle—			
Sunday School, for Native Preachers ...	0	10	0
Kettering—			
Collections.....	23	17	6
Contributions	14	18	11
Do., Sunday Schools	3	12	8
Do., for China	0	2	6
	42	11	7
Less expenses	3	5	6
	39	6	1
Ringstead—			
Collection	3	0	0
Contributions	7	5	6
Do., Sunday School, for Schools, Inaia	0	17	1
Rushden—			
Contributions	3	0	0
Stanwick—			
Collection (part)	0	19	4
Contributions	3	6	4
Do., for Native Preachers	0	5	0
Do., Sunday School, for do.....	0	4	8
Thrapstone—			
Collections (part)	4	3	5
Contributions	13	18	5
Do., Sunday School, for Native Preachers	0	9	10
	18	11	8
Less expenses	0	12	0
	17	19	8
Woodford—			
Collection	1	4	0

NORTHUMBERLAND.

NORTH OF ENGLAND AUXILIARY—			
Bedlington—			
Contributions	0	15	7
Broomley and Broomhaugh—			
Collections.....	9	1	0
Contributions	1	19	0
Hamsterley—			
Contributions	3	6	0
Hartlepool—			
Contributions	1	1	2

	£	s.	d.
North of England Aux. contd.—			
Middleton Teesdale—			
Collections.....	5	5	
Contributions	2	4	11
Newcastle on Tyne—			
Newcourt—			
Collections.....	9	0	2
Do., Juvenile... ..	1	1	0
Contributions	9	11	10
Berwick Street—			
Collections.....	18	0	2
Contributions	24	9	6
Do., Juvenile... ..	1	7	0
Do., Sun. School	5	3	10
Shields, North—			
Collections.....	4	13	10
Contributions	9	5	0
Do., for Schools... ..	1	10	0
Do., Sun. School	2	1	2
Shotley Bridge and Rowley—			
Collection	4	4	2
	114	0	9
Acknowledged before and expenses.....	65	4	11
	48	15	10

NOTTINGHAMSHIRE.

Sutton in Ashfield—			
Contributions, for Native Preachers... ..	0	7	6
Sutton on Trent—			
Collections.....	3	0	0
Contributions	2	12	0
Do., Sunday School	1	15	0

OXFORDSHIRE.

Coate and Standlake—			
Collections.....	8	12	7
Contributions	7	8	6
	11	1	1
Less expenses	0	4	4
	10	16	9
Oxford—			
Collections.....	5	13	1
Contributions	12	6	2
Do., for Native Preachers	1	3	4
Do., for E. I. Schools	1	0	0
Do., for W. I. Schools	5	0	0
Do., Sunday School, Headington	0	2	0
	25	4	7
Less expenses	1	7	4
	23	17	3

RUTLANDSHIRE.

Gretton—			
Contributions, for Native Preachers ...	1	0	0

SHROPSHIRE.

Ellesmere—			
Contributions	0	19	4
Do., for Nistarpur	0	11	0
Oswestry—			
Collections.....	5	5	3
Contributions	3	15	9
	9	1	0
Less expenses	0	8	0
	8	13	0

SOMERSETSHIRE.

Bath—			
Collections.....	8	18	7
Do., Twerton.....	3	16	1
Do., Dunkerton.....	1	17	8
Contributions	24	8	0
Do., Juvenile, York Street	4	5	2
	43	3	8
Less expenses	1	16	0
	41	7	6

STAFFORDSHIRE.

Hanley—			
Collection, &c.	13	0	0

SUFFOLK.

Sudbury—			
Collection	1	10	2
Contributions	6	17	9
	8	7	11
Less expenses	0	2	0
	8	5	11

SURREY.

Norwood, Upper—			
Contributions, additional	1	9	2
Do., Sunday School	0	17	2

SUSSEX.

Forest Row—			
Contributions, for Native Preachers ...	0	12	6

WARWICKSHIRE.

Leamington—			
Collections.....	15	4	4
Contributions	18	6	0
Do., Sunday School	2	0	0
	35	10	4
Less expenses	1	12	6
	33	17	10

Rugby—			
Collection	4	17	10
Contributions	3	13	0
Do., Sunday School	2	1	0
	10	11	10
Less expenses	0	11	10
	10	0	0

WILTSHIRE.

Downton—			
Collections.....	8	17	9
Contributions	13	10	9
Do., Infant School	0	14	0
	23	2	6
Less expenses	3	4	2
	19	18	4
Melksham—			
Contributions, Juvenile	8	2	0

	£	s.	d.
Llangynog, Ebenezer—			
Collection	1	13	0
Contributions	0	10	0
Llanstophan—			
Collection	0	14	0
Llwynhendy—			
Collection	0	10	0
Logyn—			
Collection	1	8	0
Contributions	1	7	1
Melnician—			
Collection	0	19	6
Contributions	0	12	6
Penrhywgoch—			
Collection	1	8	0
Penybre, Bethlebeim—			
Collection	0	12	6
Rhydarganau—			
Collection	1	0	0
Contributions	0	5	0
St. Clear's—			
Contributions	2	13	4
Salem—			
Collection	0	8	8
Contributions	0	13	0
Do., Sunday School	1	7	6
Sardis—			
Collection	0	15	0
Contribution	0	5	0
	61	12	9
Less expenses	1	3	2
	60	9	7
GLAMORGANSHIRE—			
Aberdare—			
Collection	3	5	7
Contributions	3	3	1
Cantown			
Contributions	0	10	0
Croesyparc—			
Collection	1	14	10
Dinas Colliery, Soar—			
Collection	1	8	8
Contributions	4	11	4
Do., for <i>Femals</i>			
<i>Education</i>	1	0	0
Heol-y-Felin—			
Collection	2	5	0
Contributions	5	10	0
Hirwaen—			
Collection	3	7	7
Contributions	5	19	5
Do., Sunday School	2	0	0
Mertby Tydvil, Ebenezer—			
Collections	2	7	8
Contributions	1	5	0
Neath, Tabernaclae—			
Collection	1	1	0
Contributions, Sunday			
School	0	3	0
Do., for <i>Native</i>			
<i>Preachers</i>	1	1	4
	40	8	6
Less expenses	0	16	3
	39	12	3
MONMOUTHSHIRE—			
Blaenavon, Horeb—			
Collection	1	2	0
Contributions	3	6	0
Brynawr, Tabor—			
Collection	0	16	9
Contributions	1	5	3
Do., Sunday School	1	0	0
Tredegar, Shiloh—			
Collection	4	14	4
Contributions	7	5	0
Do., Sunday School	1	1	4

	£	s.	d.
PEMBROKESHIRE—			
PEMBROKESHIRE Association at			
Carmel—			
Collection	9	8	2
Bethlehem—			
Collection	1	8	0
Blaenywaun and Gerizim—			
Collections	4	0	0
Do., Gerizim	1	7	0
Contributions	8	11	3
Do., Bethesda	2	10	4
Do., Gerizim	4	5	6
	20	14	1
Less expenses and paid			
to Home Mission ...	4	5	0
	16	9	1
Broadhaven—			
Collection	0	7	4
Haverfordwest—			
Collections	25	0	0
Contributions	96	17	6
Do., Juvenile	10	12	4
Proceeds of Lecture ...	12	0	0
	144	9	10
Acknowledged before			
and expenses	37	13	0
	106	16	10
Martletwy—			
Collection, &c.	1	0	0
Popehill—			
Collection	0	10	0
Sardis—			
Collection	2	15	0
South Dairy—			
Collection	0	12	8
SCOTLAND.			
Aberchirder—			
Contributions, for			
<i>Native Preachers</i> ...	2	0	0
Aberdeen—			
Collections, John St. ...	8	6	0
Contributions	18	16	0
Anstruther—			
Collection	3	5	4
Contributions	9	16	0
Cupar—			
Collection	2	10	9
Contributions	11	10	8
Do., Sunday School	0	18	7
Dundee—			
Collections—			
Congregational Ch.,			
Rev. R. Lang's ...	6	10	0
George's Chapel,			
Rev. G. Gilfillan's	0	10	9
Meadowside	6	0	0
Ratray's Court,			
Seagate	4	2	1
Contributions	15	13	3
Dunfermline—			
Collection, United			
Presbyterian Church,			
Queen Ann St.	18	16	11
Contributions	16	10	0
Edinburgh—			
Collection, Public			
Meeting, Albany St. ...	18	12	0
Contributions	17	0	0
Do., for <i>Native</i>			
<i>Teacher</i> , "William			
<i>Innes</i> ," <i>Normal</i>			
<i>School, India</i> ,	10	0	0

	£	s.	d.
Edinburgh, Charlotte Chapel—			
Collections, &c.	39	0	0
Contributions, for			
<i>Native Preachers</i> ...	3	0	0
Edinburgh, Elder Street—			
Collections	72	10	0
Contributions	24	11	6
Elie—			
Collection	0	14	3
Contribution	1	10	0
Glasgow—			
Collections—			
Hope Street	7	13	0
John Street	3	8	7
Public Meeting	9	12	8
Trades' Hall	5	5	0
West George Street	1	9	4
Contribution	2	0	0
Do., for <i>Jamaica</i> ...	1	0	0
Greenock—			
Collections—			
Independent Chapel,			
Rev. J. M. Jarvis's	2	18	6
Sir Michael Street	3	0	0
West Burn Street ...	7	0	0
Contributions	6	10	6
Haymount—			
Contributions	2	7	6
Huntley—			
Collection	3	13	0
Contributions	3	0	0
Irvine—			
Collections	6	2	6
Contributions	10	0	0
Do., for <i>Schools</i> ...	0	5	0
Kirkaldy—			
Collection	13	5	7
Leith—			
Contributions	0	16	8
Do., Sabbath School	1	0	0
Montrose—			
Collection	9	4	0
Paisley—			
Collection	13	16	0
Contributions	51	7	6
Do., Sabbath School,			
for <i>Native Preachers</i>	0	18	1
Do., do., Storey St.,			
for <i>do.</i>	1	17	3
Do., do., for <i>Schools</i>	3	13	0
Perth—			
Collection	24	3	6
St. Andrew's—			
Collection	1	15	2
Contributions	3	10	0
Stirling—			
Collection	18	13	6
Do., United Presby-			
terian Church, St.			
John Street	6	12	1
Contributions	15	18	8
	543	10	2
Less expenses and re-			
mitted too late	21	9	0
	523	1	2
IRELAND.			
Belfast—			
Contributions	3	10	0
Dublin—			
Contributions	4	16	6
FOREIGN.			
JAMAICA—			
Spanish Town—			
Collection, for <i>Africa</i>	3	3	7
Contributions	2	12	0

	£	s.	d.
Colnbrook—			
Collection	3	2	6
Swanbourne—			
Contributions	0	9	6

CHESHIRE.

Birkenhead—			
Contribution	0	10	0

CORNWALL.

Padetow—			
Contributions	2	0	0

DEVONSHIRE.

Ashburton—			
Collection	1	18	0
Contributions	1	11	6

Bideford—			
Contributions	6	0	0
Do., Tavistock	2	0	0

Bovey Tracey—			
Collection	2	5	0
Contributions	3	3	11

Brixham—			
Collection	4	16	0
Contributions	3	4	6
Do., Sunday School	0	11	6

Budleigh Salterton—			
Collection	3	1	4
Contributions	0	16	3

Christow—			
Collection, 1854	1	15	4

Chudleigh, Brookfield—			
Collection	3	10	0
Contributions	11	13	11
Do., Juvenile	0	7	10

Collumpton—			
Collection	3	0	0
Contributions	1	19	0

Exeter—			
Collections, Bartholo-			
mew Street	5	6	7
Do., Public Meeting	3	7	0
Contributions	6	10	6
Do., Sunday School	3	5	9

Newton Abbot—			
Collection	1	13	10
Contribution	1	1	0

St. Hill—			
Collections	3	9	0
Contributions	0	3	0

Stoke Gabriel—			
Collection	2	1	2
Contributions	1	6	4

Tiverton—			
Contributions	14	0	0
Do., for "Paul Rut-			
ton," Dinagepore	5	0	0

Torquay—			
Collections	1	17	3
Contributions	2	1	0

Less expenses	102	16	6
	4	9	2

	98	7	4
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	£	s.	d.
Weymouth—			
Collections	9	10	0
Contributions	3	11	4
Do., Sunday School	2	3	4

Less expenses	15	4	8
	1	0	2

	14	4	6
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ESSEX.

Harlow—			
Collection	4	2	9
Less expenses	0	18	10

	3	3	11
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Romford—			
Collections	5	5	0
Contribution	1	0	0
Do., Sunday School	3	4	1

Less expenses	9	9	1
	0	9	0

	9	0	1
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HEREFORDSHIRE.

Ryeford—			
Collection	1	12	0
Contributions	0	5	0

HERTFORDSHIRE.

Watford (Balance, 1854-5)—			
Contributions	1	18	6

Do., for Native			
Preachers	1	11	0
Do., Sunday School,			
Girls	0	2	1

HUNTINGDONSHIRE.

Ramsey (Balance, 1854-5)—			
Contributions	0	14	7
Do., for Native			
Preachers	0	19	3

KENT.

Crayford—			
Collections	3	12	3
Contributions	3	18	6
Do., Sunday School	1	12	6

Daers Park, Blackheath—			
Collections	7	6	9
Less expenses	0	9	0

	6	17	9
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Gravesend, Zion Chapel—			
Contributions	7	1	6

Lee—			
Collections	7	3	0

Lewisham Road—			
Collections	9	6	0
Contribution	1	1	0
Do., for Africa	0	12	0

Woolwich, Queen Street—			
Collections	6	13	0

LANCASHIRE.

Manchester, Union Chapel—			
Contributions, for			
Native Preachers	5	13	6

Rochdale—			
Contributions, by H.			
Kelsall, Esq., for			
Jamaica Institution	20	7	0

Sablen—			
Foster, G., Esq., for			
Serampore College	25	0	0

Do., for Jamaica			
Institution	25	0	0

	£	s.	d.
Tottlebank—			
Fell, John, Esq.,			
Spark Bridge...A.S.	5	0	0

LEICESTERSHIRE.

Foxton—			
Hackney, Mr. Samuel,			
Ililton on the Hill	1	15	0

NORTHUMBERLAND.

Ford Forge—			
Contributions, for			
Africa	3	15	6

OXFORDSHIRE.

Bicester—			
Contributions	1	0	0

Chipping Norton—			
Collection	5	18	0
Contributions	10	17	6
Do., Sunday School	1	19	6

Less expenses	18	13	0
	1	5	8

	17	7	6
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RUTLANDSHIRE.

Oakham—			
Collection	5	6	0
Contributions	5	0	10

SOMERSETSHIRE.

Bath, on account, by			
Mr. E. Hancock	15	0	0
Beckington	4	14	0

Bristol, on account, by			
G. H. Leonard, Esq.	325	1	4

Crewkerne—			
Contributions	1	2	6

Frome—			
Collections—			
Badcox Lane	4	6	8
Public Meeting	6	6	10
Sheppard's Barton	5	7	6
Contributions	46	18	0
Do., Sunday School	2	3	8

Less district expenses	65	2	8
	3	7	3

	61	15	5
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Highbridge—			
Contributions	1	9	6
Do., Sunday School	0	13	2
Do., do., for Native			
Preachers	0	8	0

Minehead—			
Collection	4	5	6

Faulton—			
Cook, Mr. Reuben,			
Radstoke.....A.S.	2	2	0

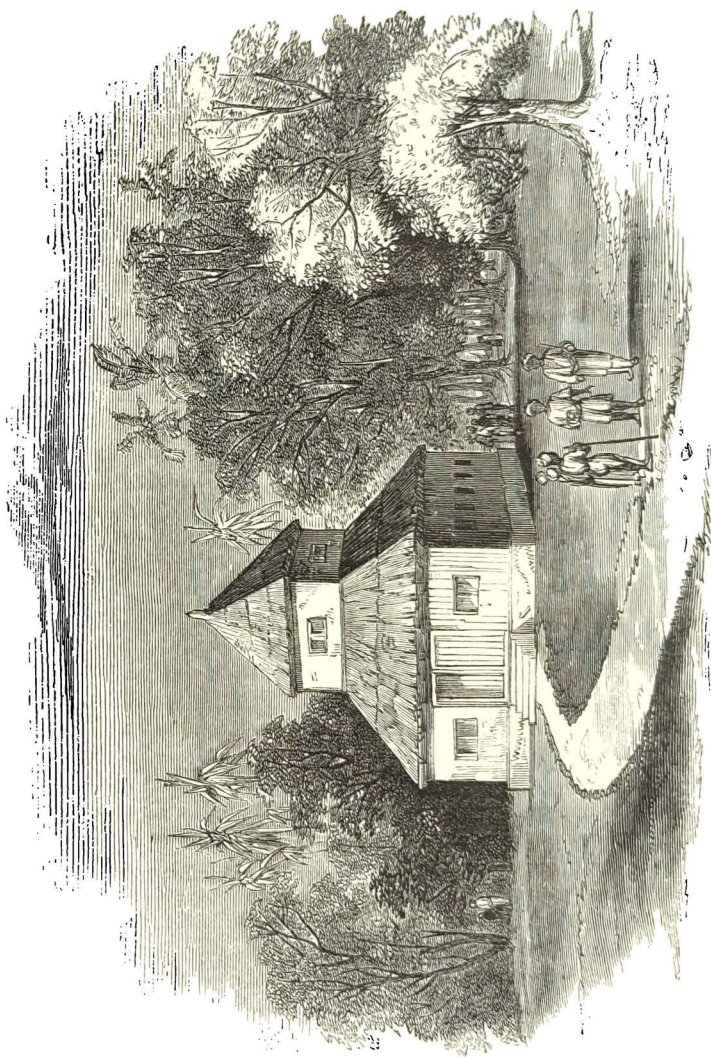
Wells—			
Contributions, for			
Native Preachers	0	7	9

Withycombe—			
Contributions	1	0	0
Do., for Africa	0	15	0

STAFFORDSHIRE.

Wolverhampton—			
Contributions, by Mrs.			
Marten	2	12	6
Do., for Initially	0	10	8
Do., for Jamaica			
Institution	0	10	6
Do., for Native			
Preachers	0	15	0

THE MISSIONARY HERALD.



SOOAGAON CHAPEL, BACKERGUNGE, BARISAU.

The Missionary Herald (Aug. 1855).

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE
BAPTIST MISSIONARIES AT SERAMPORE.

RANGOON.

From the Oriental Baptist.

A BRIEF account of the circumstances which led to the commencement of the Burman mission will show that the Serampore missionaries did not unwisely neglect favourable openings in Bengal, when they resolved to send two of their brethren to Rangoon. Fond as they were of the idea of evangelizing the nations around them, they appear to have been convinced that, for some years at least, all their energies ought to be directed to the establishment of the truth in Bengal and Hindustan, and they formed a definite plan for planting a number of stations all over the country. Their attempts to carry this plan into execution were, however, obstructed by the British authorities. Other difficulties soon arose. On the 23rd of August, 1806, Messrs. Chater and Robinson landed in Calcutta, and when, as was customary, they reported their arrival to the magistrates at the police office, objection was made to their proceeding to Serampore. Hoping to conciliate the magistrates, by explaining the designs of the Mission, Carey called at their office the next day, when he was told by one of them, Mr. Blaquiere, that they had a message to him from Sir George Barlow, the governor general, to this effect, "That as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." The magistrates further explained this message to contain an injunction to the missionaries that "they were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them;

they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity." The Rev. David Brown, who very kindly interested himself on behalf of the distressed missionaries, endeavoured to obtain from the magistrates some modification of the rigour of these injunctions, and he succeeded so far as to obtain their consent, on behalf of the government, to the continuance of the mission at Serampore, to the distribution of the scriptures, to the preaching of the missionaries in their hired house at Calcutta, and to such labours as the native Christians might choose to carry on by themselves. The two newly arrived missionaries were taken under the protection of the Danish government, as their brethren had been before; and at length the British authorities very reluctantly ceased to demand that they should be deported.

The Serampore missionaries were greatly perplexed by these circumstances. The hostility of the government to the diffusion of Christianity in Bengal, heightened at this time by the calamitous mutiny at Vellore, was now too evident to permit them to hope that they would be allowed to extend themselves as they wished in its dominions. The brethren who had arrived could not advantageously be employed at Serampore itself, and it was felt that measures must be taken to secure other fields in which they might devote themselves to the great work. The Burman empire appeared to them to be well suited to become the seat of a mission, and they resolved to try what

they could do to introduce the gospel there.

The brethren chosen for this undertaking were Messrs. Mardon and Chater, who appear to have consented to it readily, though they well understood the difficulty of the undertaking. Both were regarded as likely to obtain such a knowledge of the Burmese language as to be able to translate the bible into it, and this was a prominent object of the mission. Several months elapsed before a vessel could be found to convey the two missionaries to Burmah; but on the 24th of January, 1807, they set sail, after receiving from their brethren many wise and affectionate counsels. As they knew not what reception they would meet with at Rangoon, they left their wives with the mission family at Serampore until, having made suitable arrangements at the new station, they should be able to return and conduct them thither.

Having arrived safely at Rangoon, they were received very kindly both by the Burmese officers and the foreigners residing there, to some of whom they had letters of introduction. The government was spoken of by every one they consulted as exceedingly tolerant in religious matters, and as by no means likely to interfere with attempts to convert its subjects to the Christian faith; the climate was extolled as one of the best in the world; and the dearness of provisions was the greatest disadvantage spoken of. They found a Roman catholic mission established at Rangoon, the priests in connection with which treated them with great civility, and appeared to be well-meaning men, but neither very zealous nor very successful. Having completed their inquiries, Mardon and Chater prepared to return to Bengal, and they rejoined their companions at Serampore on the 23rd of May. Their report was received with thanksgiving, and it was

unanimously resolved that as soon as the rainy season was passed, they, with their families, should take the first opportunity of returning to their work.

At the beginning of July a consultation respecting the new mission was held, when Mr. Mardon informed his brethren that he was compelled to decline engaging in it. Having suffered much from ill health and deep dejection of spirits, he felt himself unequal to the responsibilities of the undertaking. The missionaries appear to have been somewhat surprised by Mr. Mardon's determination, but they saw that the reasons on which it was based were good, and agreed to make the wants of the new mission a matter of special prayer for fifteen days, resolving that if in that time any one of their number volunteered to accompany Mr. Chater to Burmah, they would regard it as the will of God that he should go. At the appointed time Mr. Felix Carey offered himself for the service, and although his familiarity with the Bengali language, and his proficiency in the Sanscrit, rendered it extremely desirable that he should remain in Bengal, the brethren acquiesced, viewing his proposal as having been brought about in answer to prayer, and seeing in him a peculiar fitness for the work, owing to the strong attachment existing between himself and Mr. Chater, and to his knowledge of medicine and surgery, which promised to be of essential service in Burmah.

At length an opportunity of conveyance to Rangoon presented itself, and the brethren Chater and Carey took a passage for themselves and their families. They formed themselves into a church before their departure, and Mr. Chater was chosen as the pastor. On the 20th of November a solemn parting charge was delivered to them by Dr. Carey from 1 Tim. iv. 16; and a few days afterwards they were com-

mended to God in a meeting for prayer held at Calcutta. On the 29th, having received from their brethren very full and affectionate written instructions, they embarked, and, after waiting a few days at Kedgerce for the embargo to be taken off their vessel, set sail and arrived at Rangoon. They had solicited a passage in a brig which sailed a short time before, and the captain had offered to take them, but the arrangement came to nothing; and the missionaries recognized in this a providential interposition on their behalf, when, upon their arrival in Rangoon, they learned that this brig had been captured by one of the French privateers then cruising in the bay of Bengal.

On the first sabbath after their arrival, they commenced holding an English service, and invited all the Europeans in the city to attend; but very few were found willing to join them. The number of European inhabitants was small, and it was soon seen that there was not one among them who knew, or cared to know, anything about real religion. The brethren at Serampore had instructed the missionaries to preach in Hindustani; but though some of the natives at Rangoon were able to use that language, they intermixed so many words of Burman origin with it that it was not possible to communicate with them by means of it. Thus the brethren found that they could not preach the gospel until they had acquired the Burmese. They found no small difficulty in obtaining a man to instruct them in the language, and their progress in it was, for a few months, very unsatisfactory to themselves.

In April, not quite four months after their arrival, they were obliged to send their families to Bengal. A still more serious hindrance to the mission oc-

curred about two months later, when Mr. Felix Carey, whose mind was disquieted by the recent death of his mother and the illness of his wife, resolved to visit Scrampore, and left his colleague in uncertainty whether he would return to Rangoon. Notwithstanding all these discouragements Mr. Chater continued to study the Burmese language most diligently; and having at length obtained a competent teacher, his progress was encouraging. He also conducted an English school, which both assisted him in acquiring Burman, by making it necessary for him to talk much with children who understood only that language, and produced a small sum monthly in aid of the mission. At the same time he took measures to obtain permanent missionary premises. A suitable piece of ground at a place called Tatpein, about a mile and a half distant from the river, and on the other side of the city, having been granted by the governor, Mr. Chater commenced the erection of a mission house, and collected from merchants and other residents at Rangoon, nearly Rs. 1000 towards the expenses.

In December Mr. Chater was cheered by the arrival of his wife and children in company with Mr. Felix Carey, who was now quite reconciled to the idea of remaining at Rangoon, and who applied himself with assiduity to the study of the Burmese language. His wife, whom he left behind him in Bengal, was removed by death in a little more than a fortnight after he had returned to Rangoon.

In July, 1809, the mission house having been completed, the two brethren removed into it. A few months after they had taken up their abode in it, the whole city was burnt down, and many families were thus reduced to complete destitution. The missionaries escaped the conflagration, having

erected their house outside the city, and blessed God that they had been led to adopt a plan which probably saved their station from ruin.

Mr. Chater, who had begun to preach, or rather to catechise, in Burman, in the early part of 1809, soon had several natives under religious instruction. Towards the end of the year, however, those of greatest promise among his hearers were obliged to join the army, on occasion of a war with Siam. At the beginning of 1810, he was encouraged to hope that the gospel had made some impression upon the mind of an intelligent young *púngí* from Ava; but these hopes also were soon dissipated by the evident apathy of the priest. In April Mr. Chater sent to Serampore a collection of extracts from scripture translated into Burman, smaller than that he had previously prepared. He acknowledges, in the letter which accompanied it, the valuable services of a catholic priest who had revised, or rather re-written the tract for him, after collating the extracts with the Latin Vulgate. The Serampore missionaries had cast a fount of Burman types in the year 1809, and Mr. Chater requested that five hundred copies of this tract might be printed.

Mr. Felix Carey had meanwhile availed himself of the friendship of a new viceroy of Rangoon to travel to various parts of Pegu and to Martaban, in his suite. He thus enjoyed remarkable advantages for exploring the country, and gained an influence over the mind of the viceroy, which he hoped to be able to exercise for the advantage of the mission. As a medical man he was of great service to numbers of Burmans, and was famed for his skill and success.

It is interesting to observe that in a letter written in February, 1810, these pioneers of Christian missions in Bur-

mah were recommending that efforts should be made to disseminate the gospel in parts of the empire where it has in later years been eminently successful. Thus, when requesting that other missionaries might be sent to their assistance, they commended Tavoy, Pegu, and Martaban to the attention of their brethren, and spoke of the many thousands of Karens inhabiting the skirts of all the hills, as people to whom the glad tidings should be sent.

In September, Mr. Chater was compelled to visit Bengal. The state of his wife's health had long been very discouraging, and on two occasions he had himself been brought to the gates of death. On reaching Calcutta he furnished the brethren at Serampore with a statement, from which we extract the following summary of the results of the Rangoon mission up to the date of his departure.

“Owing to the troubles in the country we have not had so much to do in the work of instructing the natives, as we expected, by this time, we should have had. But, on the whole, the prosperity of the mission is an object we have much ground to look forward to with hope and expectation. Our knowledge of the language is now very considerable; and, by the help of a learned man we have recently met with, we hope not only to be able in a little time to speak and write it, but to acquaint ourselves with its grammar. I have prepared for printing a large as well as a small pamphlet of scripture extracts. The last sabbath I preached in Burman at Rangoon; a goodly company came to hear. I suppose the number was increased on account of my being so shortly to leave them. This I hope is a specimen of what we shall shortly have the pleasure to see constantly. The Lord has given us much favour in the sight of the people, which, on many accounts, is of

much advantage to us. The present viceroi or governor of Rangoon is more friendly with us than the former was, and has shown us much kindness."

During Mr. Chater's stay in Bengal, he superintended the printing of the two pamphlets mentioned above. One of them contained twenty pages of extracts from the New Testament, and the other 136 pages of selections from the Old and New Testaments. At the same time he was diligent in preaching to English congregations in Calcutta, and was made the instrument of the conversion of some who heard him. The disturbed state of the Burman empire at this time, together with the very feeble health of Mrs. Chater, made him unwilling to remove his family back to Rangoon, and in May, 1811, he departed alone to Rangoon by way of Penang. Whilst staying at this island, he had frequent intercourse with the inhabitants of a small Burman village there, and his pamphlets were gladly received and read by them.

After reaching Rangoon, Mr. Chater fully resolved upon relinquishing the Burman mission. It was, in the opinion of all those competent to form a judgment upon her case, impossible for Mrs. Chater to reside at Rangoon in health, and the disturbances in Burmah were then so alarming as to render it unsafe for an English family to continue there. He therefore finally left Rangoon, a few weeks after his return thither, and on the 23rd of October arrived once more at Calcutta. He carried with him a Burman translation of Matthew, which had been completed during his short stay. After much deliberation it was determined that he should commence a mission in Ceylon, and on the 16th of April, 1812, he safely reached Colombo, where he was greatly honoured of God during nearly seventeen years of indefatigable missionary labour, and where

his memory is now revered by many Singhalese Christians.

The subsequent history of this mission may be very briefly narrated. After his colleague's departure, Mr. Felix Carey continued to prosecute the study of Pali and Burman with much success, and made considerable progress in the compilation of a Burman grammar and dictionary, as well as in the translation of the gospels. In March, 1812, a misunderstanding between the British and Burman governments took place, and Mr. Carey, being suspected of acting as a spy for the English, was obliged to take refuge with his family on board the H. C. Ship Amboyna. After remaining there fifty-six days, he returned to the mission house with improved prospects of usefulness. The brethren at Serampore endeavoured to find a suitable colleague for him, and after some delay Mr. Norman Kerr, a member of the church in Calcutta, was chosen for this service. As soon as tranquillity appeared to be restored at Rangoon, Mr. Carey resolved on visiting Bengal that he might superintend the casting of a new fount of Burman types,—those cast in 1809 having been destroyed in the fire of March the 11th,—and carry through the press his Burman grammar, and one or two of the gospels. His family were left behind him at Rangoon.

Having carried part of the gospel of Matthew and of his Burman grammar through the press, Mr. Carey left the latter to be completed under the superintendence of his father, and taking with him Mr. Kerr, returned to Rangoon at the close of 1812. Upon his arrival he found that a general feeling of insecurity prevailed there, and that nearly all the European inhabitants were leaving the place. The viceroi, however, assured Mr. Carey that the members of the mission should be perfectly safe; and they resolved to remain. Mr. Carey

informed the brethren at Serampore that the improved Burman types were generally admired, as was also the translation of Matthew; and he began to arrange for the establishment of a printing press at Rangoon, that the translation of the scriptures might be printed under his own inspection there as fast as it was made ready. In addition to the Burman translation, in which he had advanced to the beginning of John, Mr. Carey now projected translations of the scriptures into Pali, Siamese, Khassia, and Talaing, and hoped to be the instrument of accomplishing them all at Rangoon. To preaching he seems to have given very little attention.

But in May, 1813, whilst forming these too extensive plans, Mr. Carey received a summons from the court at Ava to proceed thither without delay; and hoping that his journey would turn out for the welfare of the mission, he obeyed it with alacrity, and left Rangoon, in July, in uncertainty as to whether he should again reside there. At the same time Mr. Kerr resolved to return to Bengal, and thus Rangoon would have been left without a missionary, but for a remarkable train of providential events, which have since resulted

in extensive blessing to the inhabitants of the Burman empire by the settlement of Dr. Judson there, and the subsequent establishment of the American Baptist Mission in that empire.

Mr. Felix Carey's career as a missionary in Burmah must be regarded as having ceased upon his removal from Rangoon in July, 1813. The brethren at Serampore for a little time numbered Ava amongst their missionary stations, but it does not appear that Mr. Carey did anything there which could be called missionary work. As medical attendant to the king, and afterwards as an ambassador, he possessed much influence at the court, and he appears to have made use of it to procure from his Burman majesty permission to translate and print the scriptures. But the work was not done. In compliance with his wishes the brethren had sent a press and types to Rangoon, at the close of 1813, and Mr. Carey made an attempt to convey them to Ava, but the types were lost upon the way.

We have thus sketched what the brethren at Serampore did for Burmah. Let their names be recorded in honour upon the list of that country's first and noblest benefactors.

FOREIGN INTELLIGENCE.

INDIA.

Mr. UNDERHILL.—By last mail we received the news of Mr. Underhill's arrival at Colombo. Previous advices announced his landing at Point De Galle. He writes under date of May 25.

"I have commenced visiting the stations, and am beginning to form some idea of their condition and wants. It is a beautiful country, and the people seem to me very much in advance of the people of Bengal in civilization and material prosperity. On reaching Colombo, we went with Mr. Davis to his house, where we shall remain during our stay; and we are most happily located with him.

"We had a most pleasant day last Lord's day. After morning service we went out to Matakooly, three miles from Colombo, to witness the baptism of seven Singhaiese—five females, and two men. Four of the females received their religious impressions in Mrs. Allen's boarding-school. They were not baptized when they left the school, as it was deemed best to try, by delay, the reality of the love of Christ which they professed. They have now been tried in service and otherwise for eighteen months or two years; and their conduct, in two cases particularly, has shown an adherence to integrity, and to the Saviour, that has given the highest satisfaction.

"The baptism took place in the Kalany river, near to which the chapel is situated,

surrounded by jungle, and under the shade of cocoa-nut and mango trees. Both Mr. Davis and myself gave addresses in the chapel, he, in Singhalese, to the people, I to the candidates, through an interpreter. At the water-side, Mr. Ranasinghe, the pastor, gave an address on the subject of baptism to the people; and Mr. Davis administered the ordinance. The greatest propriety and decorum were preserved. It was a matter of grateful feeling to me, that amongst my earliest recollections of the Singhalese will be my participation in this service, and the sight of the consecration to the Saviour, of these young persons.

"Mrs. Underhill is quite well; and indeed we all are. Now and then I get quite fatigued by the journeys and exposure to the heat, for it is very hot here just now owing to the absence of rain. But I am most grateful that hitherto we have been so mercifully preserved in safety and health."

HURDWAR.—Mr. Denham has sent us some extracts from the *Delhi Gazette*, giving an account, by an eye-witness, of the great fair, held at Hurdwar last April. The writer is a military gentleman, which will account for some of the expressives and opinions to which he gives utterance. But as an account of a celebrated festival in India, it will be read with deep and painful interest, and will make our readers, we hope, long and pray for the messengers of the gospel to be sent into the district in great numbers, that through the divine blessing these multitudes may be turned from dumb idols to serve the living God.

"You can form no idea of the scene which this place now presents: the numbers far exceed the calculations of the ministering brahmins, and at the present moment do not fall short of *two millions*; the influx will doubtless extend till the auspicious morn of to-morrow, the crowning pooja of the whole!

"As might be expected in so miscellaneous a crowd, there are thieves and pilferers in large parties, ever ready to avail themselves of lucky accidents—the noses, ears, and feet of the Hindoo fair ones furnishing the spoilers with a rich return. The keepers of booths and stalls have also to perform a 'cat-like' vigil over their sparkling wares, so promiscuously subjected to public gaze, and they are constantly apprehending shoplifters of every tribe and degree. Although there are three bridges (besides ferry boats), they are not nearly equal to the demand of the occasion, and dreadful accidents would occur but for the vigilance of the military guards at the various avenues of approach. A great number of lives have been saved among the

bathers by the officers and men of the native detachments, who in many instances have plunged overboard into the roaring current, and brought them to land—often in an apparently lifeless state; several were rescued yesterday by a party on elephants. The dams have all been opened, by which the river has been lowered two feet, and the danger of drowning, consequently much diminished; and cables are swung across the worst rapids, at which sepoy are stationed to assist those who require it, and also to prevent the people from attempting the fords at unsafe spots. The masses are wonderfully thankful for all this consideration.

"The Bikaner chief, in charge of Lieutenant Vanrenen, 54th N. I., entered his encampment this morning: he will prove a treasure to the brahmins, as he is about to distribute largesses, and fling native offerings of gold mohurs and cups of the precious metals into their Ganges. There are a host of minor fry besides those I have before mentioned to you, but I have not yet seen the Rajah of Ulwar, who, I know, is to be here. The people may be said to extend from Roorkee to Rikhee Khase (a shrine of some sanctity in the Deyrah-Dhoon) upwards of twenty-two miles. The oldest European or native does not remember any similar display, and I am informed that the islands had hitherto never been filled; but they are now crammed, and for want of more space the very precipices overhanging the town are tenanted, besides the open patches in the jungle around it. The natives prognosticate a dreadful trampling and drowning to-morrow, but it is hoped by all hands that the strict arrangements for procession and departure will overawe any rioters, or ill-behaved people. Only think what a cavalcade, *one hundred and twenty thousand registered faquires* to lead the van! Yesterday and to-day it is dangerous to walk the streets, he who loses his legs is likely to do so with his life also, for the crowd is suffocatingly compact. People are losing themselves or their relatives continually, and there is no remedy but deferring their meeting till they get back to their homes. The missionaries have been listened to, and even treated with respect (an almost unprecedented fact). I find the mendicants unusually civil, and hyperbolic in their salutations; they account for the millions by saying, 'that good government, good roads, good management, and good security of life and property' have done the wonder, and I think they are not wrong. The air, as you may guess, is pregnant with malarious odours, but I do not hear of any sickness of import. It is expected the troops will all return to their cantonments on the 17th inst., the 16th being the conclusive festival, called *Amawus*.

Everything thus passed off yesterday as quietly as the most peaceable magistrate could

desire. Long before daybreak the bathers thronged both branches of the river, and the ghauts teemed with their thousands of devotees, foremost among whom was the Bikaner chief, who arrived with great solemnity, the most striking feature of the nocturnal cavalcade being twenty-four horses laden with as many pairs of earthen pots, holding the ancestral ashes; the Raja himself had a bundle of the same, tied in many folds of cloth about his person, and these relics of his Penates were committed with much devoutness to the great deep. About daybreak the high roads, bridges, and fords, presented a wonderful spectacle, not less than two or three millions of pilgrims being on the move. Nothing but the strenuous exertions of both civil and military officers at the head of the troops, and police, prevented the destruction of life and property, and they have proved so complete that not a single serious accident occurred. No pen can describe the overwhelming numbers of the people, or the nearly impenetrable train of their vehicles and cattle:—from the stately elephants to the lowly donkey, from the bulky hackery to the tiny *ekka*, from the tardy camel to the frisky pony, from the pompous equestrian to the lean pedestrian. Every species of obstacle spread before the eye for whole miles, and these could only be temporarily dispersed for the passage of the processions, by parties of troopers and sepoy.

The different *Akharas* of the faquirs, according to established precedence, marched down separately under a strong guard to the bathing place, and were moved off, so as to avoid any collision, by a distinct route. The five peculiar sects of Nerhanees, Nerunjunees, Bairagees, Punchatees, and Oodasees, went down in corresponding order with all the gorgeous pageantry of these occasions, trains of elephants, caparisoned with gold and silver howdahs, surmounted with flying standards of the richest brocades and satins, litters and palanquins richly decorated, runners with silver handled chowries and maces, sword players, wrestlers and tumblers, and every other appendage of oriental show and decoration. The Bairagees were said to number fifty thousand, of which a great number were stark naked and performed the most indecent antics, in commemoration of their monkey god, Hunnoman. They were all made to obey the order of the programme, and gave very little trouble to the authorities; indeed they were polite and facetious to every white man who had any business with them, exhibiting a marked difference from the usually churlish character of their vocation. It was evident that times had changed, and that they looked upon us as very respectable masters. The Bikaner man was wisely persuaded by the civil authorities to give up the idea of scattering his treasures in the Ganges, as it would have inevitably caused a

great loss of life, by the general scramble for their possession, and he has contented himself with presenting some rich donations to the priests; he stays here for the after piece of the 17th instant, as do most of the higher and religious classes, but the majority of the votaries took their departure during all yesterday in one tumultuous current, breaking down one of the floating bridges, and overturning sundry huts in transit.

Towards evening (when the troops had been withdrawn) there was a grand crush, and every thing appeared to become fixed and entangled. The travellers are preparing to quit, and I am told get rid of their stock by public auction in the neighbouring towns. *I call it a proud event for the government, that the fair has ended so satisfactorily, its enormous attendance being one of the best proofs that the modern rule of India is an eminently prosperous one, and productive to its people; the rites are certainly those of hoar antiquity in their ultra-barbarous extravagance, but the occasion has called forth its increase of thousands to admire and testify to the wisdom and forbearance of their British masters, and every succeeding *Mela* will doubtless draw remote races nearer to the focus of civilization in this the nineteenth century of wonders, and we may justly expect a rapid revolution of thought and opinion, as the meed of our superiority. Within the eventful period which has revolved since the last festival, how many thousand square miles of countries and their dwellers have been added to our possessions, and what man shall be so prophetic as to name the acquisitions which will bless the next!—Shall the triumphs be these of knowledge over superstition,—or merely the arbitrary stretch of conquest?*

The Friend of India in noticing this extraordinary gathering, not only refers with pleasure to the fact that all went off peaceably, and though nearly two millions of people were there, gathered by a common impulse from every part of the country, only one battalion of troops was considered necessary to preserve order, but goes on to remark:

“There is another circumstance not less gratifying to be noticed. We learn from the *Delhi Gazette*, that amidst this vast crowd there were to be seen many missionaries earnestly addressing the devotees on the absurdities of idolatry, and the excellence of Christian truth, and liberally distributing tracts and copies of the Scriptures among them. Their discourses were addressed to men collected together under those feelings of religious excitement, in which enthusiasm absorbs every other passion, and even the feeble minded become reckless. Yet we are informed that there

was not the smallest appearance of impatience manifested: the missionaries were listened to with great attention, and treated with the greatest respect. This was in 1855.

"Now let us turn back to the history of 1815. In the Mela held in that year, there was seen in the crowd of devotees, not one-fifth so numerous as on the present occasion, the stalwart figure of a missionary earnestly remonstrating with the pilgrims on the inefficacy of the sacred waters to wash out their sins, sometimes he addressed them on foot, sometimes from the back of the Elephant on which he rode. This missionary was Mr. Chamberlain, who had been engaged by the Begum Sumroo of Sirdhana to superintend the education of her grandson, the late Colonel Dyce Sombre. He, also, was listened to with the same feeling of attention, and there was the same absence of all impatience which the correspondent of the *Delhi Gazette* describes in the present season. But a report of the appearance of a missionary at the fair at Hurdun was conveyed to Mr. Charles Milner Ricketts, the secretary to government, and to Lord Hastings, the governor general, and it was deemed necessary for the safety of the British empire, to prevent the recurrence of so fearful a risk, by ordering Mr. Chamberlain down forthwith to the presidency. The Begum was requested to cancel his engagements, and no importunity on her part could move the government to relax. Even the Mahrattas, she exclaimed, never treated me so severely. Mr. Chamberlain represented to Lord Hastings that his labours had occasioned no disturbance, that Lady Hood, and Colonel Mackenzie, the surveyor general of India, were present during his addresses, and were ready to bear testimony that they had not created the smallest disquietude among the multitude. Government was inexorable, "You may fire a pistol," said Lord Hastings, "into a magazine, and it may not take fire, but what man in his senses would try the experiment?" And so Mr. Chamberlain was sent back to the presidency. But while the feelings of the people are the same the feelings of the government are changed. It has lost its morbid terrors, and a dozen missionaries have been permitted to address a far larger crowd, and have done so with perfect safety; and thus are we furnished with a fresh exemplification of the fact, which various circumstances are constantly confirming, that the obstacles to improvement in India, have arisen far more from the governors themselves, than from any real cause of apprehension in the native community."

BARISAUL.—Mr. Martin having now been at this station for some months, has written at length, his first impressions respecting the work going on there, as he has seen it.

It is a very interesting communication, and has the charm of the freshness of feeling natural to one who, for the first time, writes about a work on which he has just entered, in a scene which must in every respect be both strange and new. The letter is dated May 11th. We are sorry to learn from it that thus early, they have had to mourn one domestic bereavement in the death of their first child; and that Mr. and Mrs. Anderson have suffered a similar loss.

"When I wrote to you last, I think I mentioned that we were expecting Mr. Underhill in a few days, on his visit to Barisaul and the stations connected with it. He arrived here on the 13th of January on his way from Dacca. He made his home with us while he remained, and we enjoyed his visit very much. We left Barisaul on the 16th for the purpose of visiting the out-stations. This was my first visit, as well as Mr. Underhill's. It would occupy too much time and space to give a detailed account of what I saw and heard at these places. But it may not be uninteresting to give a brief statement of my first impressions, and a few particulars respecting our tour, and the people whom we went to see. We visited five stations besides the one at Barisaul, viz., Rajapore, Chobikarpar, Ashkor, Ambolya, and Soogaon.* To some of these places we walked, and to others we were dragged all the way through mud and water in a boat, the men wading through the mud, and pulling the boat after them. We met with a warm reception everywhere from the native Christians; many of them showed their gratitude and kind feelings by rendering us all the assistance they could. They accompanied us from station to station, some carrying our luggage, and others dragging the boat. At each of the above places, with the exception of Rajapore, Mr. Underhill gave an interesting and appropriate address to pretty large congregations, Mr. Page acting as interpreter. Everywhere the people listened most attentively to what he said, and seemed pleased. One could not help being affected by the sight of so many open, cheerful, though dark, countenances; and there is the more ground for rejoicing when it is remembered that all these, in spite of all opposition and reproach, have given up caste, ceased to worship idols, and are now regularly attending the means of grace. The members of the churches, too, are, I believe, in most cases adorning the doctrine of God their Saviour by consistent conduct. On the whole I was very much pleased with my first visit. I feel grateful that my lot has been cast here; the prospect

* The illustration on the first page represents the chapel at this station.

of usefulness is very encouraging. We shall have to labour, it is true, among a people of rude habits and uncultivated minds, but in other respects possessed of many good qualities. So long as they remain in heathenism they often manifest bitter hatred and fierce opposition to the gospel, but they are not long under its influence before these cease to exist. The gospel has power to subdue the most stubborn will, and it does subdue. We have here many a striking instance of the sanctifying and ennobling effects of Christianity. In every village where there is a Christian community one can point to this man and that man "who was before a blasphemer, and a persecutor, and injurious, but," having "obtained mercy," stands now in marked contrast to his heathen neighbour in his conversation and demeanour. They all seem to possess a self-respect and an independence to which others are strangers. Many of them, too, make laudable efforts, and manifest much anxiety, to spread the gospel around them. Another pleasing feature is that they are, with now and then an exception, at peace among themselves, of one mind and one aim; this is shown by the willingness which they have evinced to assist each other. At many of the stations, in compliance with Mr. Page's suggestion, they have united their strength and erected a *gola* (or common store-house) in which to deposit rice for the purpose of providing against emergencies, for they do sometimes, as might be expected in such a district, from various causes suffer want. They also give their united contributions to a common fund to enable them to carry on lawsuits with the zemindars or any others who may oppress them, and, poor creatures, they have to endure no small share of injustice and oppression. I need not tell you that these changes in the social and moral, as well as spiritual condition of the people have not been effected in a day; they are the result of much pains-taking and labour. By untiring energy and zeal, by an earnest proclamation of the gospel, by a thorough knowledge and command of the native language, and a no less knowledge of the native character, but above all by a deep sympathy with the people in all their troubles and wants, Mr. Page has contributed no small quota in raising them to the high position which they now occupy. He has, indeed, a heart to sympathize with the natives, and this is, no doubt, under God, the secret of his success.

"One great hindrance to missionary operations at Barisaul arises from the fact, that almost all our stations are in the most inconvenient and inaccessible parts of the district. The ground, on which all the Christian settlements are, is artificial, being raised some eight or ten feet above the surrounding land. For several months in the year one sees nothing, as far as the eye can reach, but one

great marsh, and the people cannot attend to any cultivation, or even move out of doors except by boat. Wherever houses are built it is absolutely necessary that such mounds should be raised, in consequence of the flatness of the country and the annual inundations. On the banks of the broad rivers, where the land is high and good, we have not a single station. This is to be regretted, not only on account of the dense population, but because these parts are more accessible than others. One passes village after village in close succession sometimes, for miles, all teeming with people. In many places the gospel has never been preached, the voice of a missionary never heard. But if God grant us health and days, we hope to carry the message of grace to many who are still ignorant of 'the only true God, and Jesus Christ, whom he has sent.'

To be continued.

CEYLON.

COLOMBO.—Mr. and Mrs. Allen, with their six children, embarked for England early in April in the "Phœbe Dunbar." We have been favoured with a copy of the *Colombo Overland Observer*, which contains an account of a meeting of the church under his care, who presented him with an address, and a purse of one hundred guineas, as a token of their esteem for him as their pastor and friend. It is as gratifying to us almost, as to Mr. Allen himself, to see this kind expression of esteem for one who has laboured so long and so assiduously in this field, and from which he retires for a while in order to recruit his strength. May his voyage be prosperous, and the object of it accomplished. The address is as follows:—

TO THE REV. J. ALLEN,
Baptist Missionary, Colombo.

REV. AND DEAR SIR,—On the occasion of your departure to your native land to seek the renovation of health and energies impaired in the zealous performance, for nearly ten years, of the trying and varied duties of a missionary of the gospel in this tropical country, the members of the church meeting in the Pettah of Colombo, felt themselves called on by every tie of gratitude, to testify their sense of your ministerial services, and their esteem for your character.

Looking at the fact that you have a family of young children to educate and provide for, and considering that the missionary society with which you are connected, however liberally inclined, is unable, with the means at its disposal, to afford its agents salaries above

what is adequate to their daily support, it seemed to the members of the church, that the testimonial which they could most gracefully offer, and you with most propriety receive, would be such a sum of money as their means enabled them to contribute, to be placed at your disposal for the purpose of aiding you (in however humble a degree) in taking measures for the education of those dear children, your interest in whose temporal and eternal welfare, the church you have so long ministered to, must claim the privilege of sharing.

It was determined that the members of the congregation in the habit of assembling at the Pettah should be invited to join in this testimonial, which accordingly is now presented to you, not only on behalf of the church of which you have exercised the ministerial oversight, but also in the name of many who, though they have not associated themselves in communion with that church, have listened to, and in many cases profited by, your faithful exposition of the truth as it is in Jesus.

Looking at the worldly circumstances of many of the contributors, we believe you will recognize the sum subscribed, as a convincing proof that your services as a faithful minister of the gospel are sincerely appreciated by those to whom you have, in Christ's stead, addressed warnings, reproofs, and invitations, praying them to be reconciled to God. You will, we feel assured, look not so much to the limited money value of this testimonial as to the state of feeling which prompted it, and the prayers for your welfare, your continued and increased usefulness, and your return in health and vigour to the scene of your not unsuccessful labours, with which we accompany it.

We know that the faithful servant of Christ must look for his reward not now nor here; not from earthly source or human hand. Nevertheless, we believe it to be in perfect consonance with the dictates of scripture, and the best feelings of human nature, that the hand and heart of him who ministers in spiritual things should, in all proper ways and on every befitting occasion, be strengthened and cheered by tokens of affectionate sympathy and regard on the part of those who are thus ministered to.

We hope, ere long, to welcome you back in our midst: but whether this be the will of God or not, rest assured that our respect and gratitude shall ever attend you; while our best and kindest wishes will include the beloved partner of your missionary and domestic life, and the children whom God has committed to your united parentage and care.

We cannot conclude without bearing special testimony to the virtues of Mrs. Allen's character, not only as cheerfully and with Christian faithfulness discharging the ordi-

nary duties of a missionary's wife, but as devoting so large a portion of her time and energies to the important work of native female education. Her exhibition of all the milder and most attractive features of Christianity in her daily bearing and intercourse with the members of the church, will cause her ever to live in their memories, associated with the most pleasing recollections.

With such sentiments, feeling, and prayers, this purse, containing £100, is presented for your acceptance on behalf of the church members and your hearers, by

C. ELLIOTT,
P. E. SCHUMACHER,
Deacons.

To this address, which we regret could not be inserted in the July number, Mr. Allen replied in suitable terms, expressing his reluctance to leave his work, assuring his flock that his *home* and heart were in Ceylon, that nothing but imperative necessity would induce him to leave, and thanking them, in warm and generous words, for their kindness to himself and Mrs. Allen. We have not space for the admirable reply; being more anxious to insert the memorial, which bears so strong a testimony to Mr. Allen's faithfulness and worth.

AFRICA.

CAMEROONS.—We have great pleasure in announcing that Mr. Saker arrived at Plymouth, July 18, in very improved health. The voyage was most beneficial to him. For several days prior to his departure, he was so ill, that his life was thought to be fast drawing to a close. It has pleased God to restore him in some measure to his usual health. He cannot, however, undertake any public duties for some weeks to come.

FERNANDO PO.—By the kindness of Miss Square of Plymouth, whose hospitalities our brethren going to and from Africa have invariably enjoyed, we are favoured with a letter from Mr. Diboll. The following extracts will give our readers some idea of his labours, and their results.

"Believing that you take a deep interest in schools, and all that is connected with the training of children in the fear of the Lord, I have great pleasure in saying, that though our schools are carried on in the presence of much discouragement, we are not without proofs that God is watching over us for good. Of the twenty-nine persons whom we have baptized since I have been here, fifteen have been raised up in the schools. Nor is this

all; future communications may bring similar information.

"On the 8th of September, 1854, died Maria Akie, after three days' illness. She was about fourteen years old, and had been trained in the schools. She had applied to our deacons for permission to attend the class meetings, and was giving evidence of a work of grace in her heart. Her illness was distressingly painful; but her heart seemed fixed, and her language was, 'Lord, remember me when thou comest into thy kingdom.'

"We are occasionally privileged to witness a very pleasing exhibition in connection with the schools. As the building of our new chapel progresses, a demand for sand and sometimes for stones is created. These articles are found on the beach, and nowhere else; and to meet this demand, the children of the schools, preceded by the women of the church and congregation, each carrying a callibash or some other vessel, proceed to the beach, where, having obtained their load and placed it on their heads, they form a line, and commence their march and their song (usually some school ditty). They ascend the cliff with an expression of hilarity that defies description. An African must sing at his work, and while he feels that he is free, he throws his whole soul into what he is doing. And we think that such a group, with such a work and such a song, would gladden for the time the saddest town in England. To us it is better than wine. As we have no beasts of burden here, everything is to be carried by hand, or rather on the head, for nothing is safe in their hands; besides, they do not know how to dispose of anything that may be in their hands. It is not uncommon to see a female coming to chapel with her pocket handkerchief folded and laid on her head, and in some instances a bible on that, and a hymn book above that, and sometimes an umbrella easily balanced above the whole. And such is the force of habit, that our labourers would rather carry the heaviest loads upon their heads than use a wheelbarrow.

"For the box of things which you sent out with me we heartily thank you. You will never know in this world all the good you are doing in this way, nor how much pleasure you afford the missionary in enabling him to screen the nakedness of some poor friendless creature, or to clothe an orphan of whom there are many here, for most persons die in the prime of life, leaving young families. These are distributed among their poor neighbours, who bring them up as their own; and the missionary educates them, and does something towards clothing them.

"Polygamy is waning; concubinage is dying away. I have married eighteen couples since we have been here, and others are now waiting, and by the time you receive

this will, I suppose, be married. As I was finishing the last sentence, a couple, of whom I had no previous knowledge, came to me to give notice of their intention to marry.

"I began my mission in the Hill Country on the 2nd of January, and a few days afterwards began to build a house there. That house is now nearly finished, and is intended for me to live in when I am there. My home will still be in Clarence. As for the natives, they are indeed without God, in the fullest sense of the word. Their cry, at least the cry of those villages of which I have any knowledge, is for a teacher. At present we have some brethren who visit four villages on Lord's days. They converse with the natives about the love of God in sending his Son to save sinners: they also try to teach the children to read; and we hope some good is being done. At Issupoo where my house is, there are forty children in the day school; and on Sunday nearly all the children in the place are being taught but the parents in most cases want us to pay them for allowing their children to be taught, and as the Christian sabbath is imperfectly understood, we are obliged always to buy the attendance of all the children on that day. If the children *will* keep sabbath, their parents *will not* feed them. To meet this state of things, two leaves of tobacco are given to each child on Saturday evening; with this they go into their town and buy food, which they bring with them on Sunday morning early, and continue all day at the house, not going home till night. My heart yearns over them. To some of them we have given garments, which are kept entirely for Sundays.

"May I bespeak your continued kindness and prolonged efforts to meet the wants of these children of the bush. On Monday in last week there came seven girls from the place to my house in Clarence to beg garments of some kind or other to cover themselves, and I was obliged to send them all away without anything. Most cheerfully do I give my life for them in Africa, and I rejoice in the belief that you give your life to them at home. You write sometimes; perhaps your pen might be of service to us in this matter.

"My dear wife has been near to death several times. She has been to Cameroons for her health, and is returned, we rejoice to say, in good health. Our daughter is at Cameroons, and has been there about three months, trying her hand at the school there. We rejoice at the manner in which she yields herself to God, the work, and the church.

"We expect another daughter out this summer with Mrs. Saker. If she should need the hospitalities of your house, I rejoice in the hope that she will be kindly received.

"As for myself, I enjoy tolerable health. My fevers are few and short, and those privations to which we are subject here have less effect on me than they seem to have on some other persons. The headache to which I was often subject at home, very rarely afflicts me here.

"My practice of medicine is extending. The Lord has kindly given me some success in this department of my work, and, as a consequence, I am often 'called in.' And now my medicines are nearly all done. Is

there a surgeon or a druggist in your list of acquaintances who would give me a little? Epsom salts, compound rhubarb pill, sulphur, adhesive plaister, lint, a knife that would open a boil, or any drug, instrument, or book, that would assist me in the practice?

"The church in this place still lives before God, and I trust that good is being done in the name of the Lord Jesus. We have some inquirers who are giving evidence of a change of heart."

HOME PROCEEDINGS.

The press of other subjects has prevented our noticing the meetings which were held in May and June. But good accounts of them have been communicated by the brethren who formed the different deputations.

During the past month Mr. Trestrail has visited Tring and Langham; Mr. Oughton of Jamaica, Houghton Regis and Colchester; Mr. Makepeace, Stroud, Nailsworth, Gloucester, and other places in that district.

Both Mr. Law and Mr. Saker have arrived in safety, and greatly benefited by the sea voyage. After a few weeks of rest they will plead for the Society, in those districts for which their services may be engaged. Mr. Allen with his family may be hourly expected from Ceylon, having sailed thence early in April last.

During the past month the Society has lost two most valuable friends, rendering it long continued service, though in very different ways—William Jones, Esq., of Pwllheli, the generous owner of the "William Carey," suddenly expired at his residence on the 8th ult. The painful intelligence having been communicated to the committee, they passed the following resolution:—

"That this Committee have heard of the decease of their esteemed friend, William Jones, Esq., of Pwllheli, with deep regret, and they desire to record their grateful sense of his many acts of liberality to the Society, more particularly in granting free passages to their missionaries to India on several occasions, and they offer to his widow and family their sincere condolence with them in their unexpected bereavement."

On Friday morning, the 20th we were indeed startled by a note from the Rev. Edward White, containing the melancholy

tidings of the sudden demise of the Rev. Eustace Carey, on Thursday morning at his residence. He was present, the previous day, at the laying the foundation stone of the new chapel, Mare Street, Hackney. He was looking remarkably well, and several of his friends noticed it to him. The next morning, according to his usual practice, he retired for private reading and devotion. About ten o'clock Mrs. Carey had to speak to him respecting some dispensary tickets for poor people, and he went down stairs to sign them. He returned to his study, and began to consider the notes of a sermon on Heb. ii. 10. Shortly afterwards, Mrs. Carey went in, though, as we have since heard, without any reason except a certain, yet undefined, feeling that she ought, to see how he was; when he was found sitting in a strange posture, and partially insensible. Medical aid was soon at hand, and by bleeding and other means, consciousness was restored, and in reply to her remark that he would soon be better, he replied, "Yes; I hope I shall." But he almost immediately after sank into an unconscious state again, and in little more than one hour gently breathed his last. We record his death with sincere and deep regret. We knew him long and intimately; and Mr. Carey was one who was the most esteemed and loved by those who knew him best. This is not the place to write his eulogy, but it may be permitted to refer to his lofty sense of honour, his unbending integrity, his delicate sensibility, his uniform kindness and courtesy, and his steady adherence to principle, and his sound and manly judgment. Few men could so long, and so efficiently, have served the mis-

tion as he did. Nothing but very superior talents, aided by a deep love to the mission, and devoted piety, could have carried him through thirty years of public advocacy as a deputation, and acceptable to the last. His remains were interred in the Highgate cemetery on Tuesday, the 24th ult., attended by his two sons, the Revs. E. White, J. Stent, Dr. Hoby, F. Trestrail (who each took a part in the service), W. Jones, J. Watts, and other friends.

The committee, on hearing the tidings of the decease of their honoured friend and brother, expressed their feelings respecting it in the following resolution.

At a meeting of the committee of the Baptist Missionary Society held at 33, Moorgate Street, July 24, 1855, J. H. Allen, Esq., in the chair :—

“Resolved, That this committee desire to bow with reverential submission to the divine hand, in the sudden removal of the Rev. Eustace Carey, the last survivor of that consecrated band of Christ’s servants which originated the Missionary Union at Calcutta. As Ward, Carey, and Marshman successively passed to their reward from their labours at Serampore, so have Pearce, Yates, and Eustace Carey, who pursued the great work in the eastern metropolis, fulfilled their honourable course, and entered into rest.

“The committee record their grateful sense of the goodness and care of that heavenly Father who restored Mr. Carey from a state of extreme exhaustion, consequent on the labours and afflictions of nine years of devoted missionary service, and enabled him for the long period of thirty years to represent the society in all parts of the kingdom, as he had done in America, on his return to this country.

“In the death of Mr. Carey the committee

have not only lost a brother beloved, who from his first early connexion with the Society won his way to all hearts; but also a devoted and eloquent advocate, who, both in the pulpit and on the platform, was the unwearied and earnest expounder and defender of the principles of the mission, and the successful asserter of its claims. In him, too, the missionaries abroad, and the numerous native agents in whose tongue he himself had been one of the most gifted preachers of his day, and pastor of one of the Indian churches, have lost a faithful friend, who in his innumerable appeals was wont to bear them on his heart, and commend them to the affections and prayers of the church of the Lord Jesus.

“With his widow, in her sad bereavement, and his children who mourn at his grave, the committee express a prayerful sympathy, and commend them to Him whose promises so specially provide them all consolation and support.

“Resolved, That Dr. Hoby and the secretary, be a deputation from this committee, to attend the interment of Mr. Carey’s remains.”

Death has stricken down of late many friends of the Society. May He who setteth up and pulleth down, call forth others to supply the places of those who are gone. Their loss is great; but He can supply the need. To Him let earnest prayer be addressed, and He will not refuse to hear and answer.

It is desirable to announce at the earliest opportunity, that Mr. Makepeace has accepted the unanimous invitation to the pastorate of the church meeting in Union Chapel, Luton, and that he enters on his duties the 1st of October next. The friends of the mission, throughout the country, will unite with us in sincerest wishes for his comfort and success.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21, to July 20, 1855.

£ s. d.		£ s. d.		£ s. d.	
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THE MISSIONARY HERALD.



MUTWAL, CEYLON.

MUTWAL, CEYLON.

Our cut for the present month represents the Missionary Station at Mutwal in the island of Ceylon. The building under the cocoa-nut trees to the right, is the missionary's house. The small building behind it in the left, is the Boarding School Bungalow; and in the

extreme left of the picture is the mouth of the river Calany, in which a baptizing has recently taken place, at which Mr. Underhill was present, and took part in the service, which he speaks of as one of peculiar interest.

THE HISTORY AND PECULIARITIES OF SATYA GURUISM.

BY THE REV. ROBERT ROBINSON, OF DACCA.

FEW, probably, of our readers are acquainted with the character and pretensions, or even the existence of Satya Guruism. Were it not for the extensive delusion it has practised, it would be altogether unworthy of serious notice. Christianity has in every age been misrepresented and corrupted by sects and heresies; but Satya Guruism is not sufficiently allied to Christianity, to deserve the name of even a heresy. We read of numerous sects in the early history of the church, that grew out of the fusion of Christianity with the religious systems of the East; but they were the result of that love for intellectual speculation and philosophic spiritualism common among the Oriental nations. Among the disciples of the Satya Guru, there is neither spiritualism nor philosophy. Their religious theory consists of a gross perversion of one or two ideas derived from the Christian scriptures, blended with the rankest superstitions of Hinduism. It originated in a pecuniary speculation on the part of its founder, and owes its support to the grossly ignorant and superstitious character of the people.

Somewhere about the year 1804, Nabaghanashyam, a native of Dweepnugger, to the south of the Pudma river, visited Dr. Carey at Serampore. Here he was furnished with a copy of

the New Testament and some tracts, with which he returned home. The gospels appear to have particularly attracted his attention. He admired the power that could heal the leper, and cure the blind, and quicken the dead; but he saw not the higher life of Christianity. Viewing Christ from the Hindu stand-point, he readily admitted that he was the divine teacher of the Jews; but he denied that our Lord, as identified with the Jewish incarnation, was the universal Saviour. If, to teach the Jews, he became a Jew, then, to teach the Hindus, it was necessary he should become a Hindu. In the man's own judgment, this necessity was merely hypothetical; but he might present it to his ignorant countrymen as a real necessity, sufficiently practical to awaken the expectation that the God of the Christians would shortly become incarnate among them. He, therefore, set out with the doctrine, that he himself was the Hindu incarnation of Christ, the Satya Guru, or true teacher. To sustain this claim, he professed to cure diseases independently of all medical appliances, and to grant all the requests of his disciples. At first, he hesitated to assert publicly that the Satya Guru of his religious theory was Christ, lest the prejudices of the people should be awakened.

He judged, and that rightly, that the bare epithet, Satya Guru, would be sufficient to elicit the religious sympathies of the credulous villagers around him, whilst the identity of this Guru with Christ might be taught to the initiated only. He maintained no avowed opposition either to Hinduism or Christianity, because he saw that such a course must involve the failure of his plans, and the loss of a promising trade. The Hindu on the one hand, would hesitate before he identified himself with a system that demanded the renunciation of caste; and Christianity might, on the other, unravel the deceit at any time. Accordingly, he permitted the retention of caste among his disciples so long as they were among their friends and relations, but sanctioned the partaking of food with Christians when by themselves. Indeed, Satya Guruism has all along evinced a stronger desire to propitiate Christianity than Hinduism.

In imitation of the miracles of healing performed by our Lord, Nabaghanashyám taught that no disease could withstand his power. He owned a field whose earth possessed a miraculous healing property; and any sick person who, on the payment of a certain sum of money, obtained a portion of the earth and ate it, was sure to recover. All food, whether in the shape of fruit or vegetable, was effective in the cure of whatsoever disease, provided it had been previously blessed and sanctified by the great Guru; but this blessing was never gratuitously bestowed. The man who rolled himself in the dust three times a day, viz., in the morning, at noon, and at night, repeating, on each occasion, the words, "Guru satya, Guru satya, Guru satya; mithya nae," was sure of restoration to health.

The person of the Satya Guru, or Mohanta, as he is commonly styled,

is of course sacred. He is never approached, but the disciple prostrates himself at his feet. His food is cooked separately from that of his household, and is never shared with any one. The chewed *pán* that is ejected from his mouth is as sacred to the disciple fortunate enough to obtain it, as is "a piece of the true cross" to the deluded papist: it is a charm that wards off every ill. The individual whose disease does not succumb to the omnipotence of the Guru's mantras, lacks faith. No sin can be concealed from him. He can tell in the act of receiving a cup of water at the hands of a disciple whether that person has committed any great sin or not.

Of the period of Nabaghanashyám's death we have no certain information. He has, however, been succeeded by Rámdás, one of his earliest disciples, who has settled at Sánchár, a village in the Comillah district. This individual has added to the pretensions of the system, and has done much towards its dissemination. Many years ago he visited Mr. Leonard, the baptist missionary at Dacca, acquired some knowledge of Christianity, and returned home with a copy of the Bengali bible. This, he seems to have looked into; for mixed up with other commands imposed on his followers are one or two directions of Levitical origin. Such are the laws contained in Deut. xxii. 6, 7, and Lev. xv. 19. Among the laws originating with the Mohanta are, the command to eat four times a day, and the interdiction of all animal food, whether flesh or fish, as well as of all food of a red colour. To this is appended a prohibition against eating the remains of another's meal, or smoking what may be left of the tobacco in another man's *hookah*. Dipping the entire body under water is also forbidden, from a notion that the individual who indulges in the practice

will be ultimately seized and carried away by the devil.

Satya Gurnism enjoins celibacy on the Mohanta, and on him alone. Marriage would incapacitate him for the numerous duties he has to perform. Such is the law; though the conduct of the "reigning" Mohanta has created no small scandal among his followers. About six or eight years ago, an aged disciple dedicated his daughter, a girl of twelve years, to the service of the Mohanta. This girl the Mohanta has married, though of course he will not acknowledge it. All he admits when interrogated on the subject is, that she has been dedicated to him, and, therefore, employs herself in ministering to his temporal wants. The marriage ceremony in force among the followers of the Satya Guru, consists of an exchange of necklaces between the bride and bridegroom. Marriages can be solemnized by no one but the Mohanta.

All that remains to be told is, the design of the annual gathering of the Mohanta's disciples. Once a year, these people visit Sanchár, for the purpose of paying homage to the "true teacher." On this occasion, there is held a grand nocturnal ceremony in a spacious room, fitted up with an imposing row of chandeliers, each of which supports twenty-one lights. These lights are fed at the expense, not of the Mohanta, but of those disciples who may desire the accomplishment of any wish. For instance, an individual may be suffering from a disease from which he would seek relief; or he may be childless, and is anxious to have a son. Well, it is duty to prostrate himself before the Mohanta and state his request, proposing at the same time to supply a given number of lights with oil. If, by any chance, a man's light is extinguished during the night, it is an indication that his prayer is rejected. Every suppliant, therefore, seeks to

prevent such a misfortune. Some remain awake all night to see that their lamps are well fed; others keep watch by proxy. No oil can be used on this occasion but what has been purchased from the Mohanta himself. Those who are unable to pay for the article in *cash* are condemned to watch their lights in person; the rest are supplied by the Mohanta with females, to whose care the lights are entrusted.

The lamps being lighted, the disciples assemble in the spacious apartment, and prostrate themselves before the Mohanta, who occupies an elevated seat on which no one else dare place himself. They then follow him in a prayer addressed to the Satya Guru, the burden of which is: "O Guru, thou art true, thou art true, thou alone art true; everything that emanates not from thee is false. O Guru, forgive us! Pardon all that is wrong in our actions, and words, and desires! O Guru, thou art true, thou art true, thou alone art true; there is no falsehood in thee." The prayer being ended, the people sing hymns in honour of their Guru. This exercise is continued far into the night, when all who are not obliged to watch, surrender themselves to sleep. Subjoined is the chorus of a song designed to commemorate the annual gathering of the disciples:—

O Guru! thy wealth and sweetness cannot be concealed;
The Debtas, compared with thee, deserve not to be worshipped.
Let us learn to know and contemplate this Guru;
Then shall we possess a clear understanding
Of the king that conquers* Yama.
Go prostrate yourselves at the feet of the Guru,
And plunge into the joy of love.

It will, perhaps, be asked, "What means does the Mohanta employ to keep up the delusion he has imposed on his followers? his cures cannot always be successful?" No doubt the

* The Plutu of the Hindu Mythology.

repeated failures of his prescriptions have impaired the strength of first faith in the minds of many of his disciples. But he possesses a *Ganani Pustak*, a book of astronomical calculations, which enables him to predict eclipses with facility and precision! And his followers cannot believe that so truthful a prophet can be a thorough imposter. In addition to this, it does sometimes happen that nature, by a salutary effort of her own, restores a patient to health. The recovery is of course attributed to the power of the Guru; and one such cure does more towards the establishment of the Guru's character in the estimation of his disciples, than ten failures would do towards undermining it.

Rámdás, the present Mohanta, has his agents in various parts of East Bengal, whose duty it is to make proselytes, and bring gain to their leader and to themselves. There is not a district in these parts in which the disciples of the Satya Guru are not to be found. At the annual meetings at Sánchár, upwards of a thousand people come together. Two branch organizations have lately been instituted, one at Jángályá and the other at Nánár Díggr Pár, in the Comillah district. The people forming these *dals*, as they are termed, do not visit Sánchár, though they recognize the authority of the Mohanta, from whom their teachers have received their "license."

It is difficult to form a correct estimate of Rámdás's character. He is now about sixty years of age, and has, in the course of his Mohanta-ship, amassed a considerable fortune. That he is an imposter, there can be no doubt. That he wilfully deludes the ignorant for the purpose of pecuniary gain, is equally clear. He is not ignorant of the principles of Christianity. He possesses neither subtlety nor learn-

ing as a set off to the impositions he practises,—impositions altogether rude and coarse. He has trembled with fear and wept with remorse, when the law and the gospel have been presented to him; and yet he persists in the course he has found so profitable. The power of iniquity appears to be constantly resisting and overcoming the force of conviction. He appears to be advancing to the grave with a consciousness fully alive to the peril before him, but in the grasp of an infatuation whose charm he cannot withstand.

But may we not hope better things of his disciples? It is true they are for the most part extremely ignorant,—very few of them indeed can read; but a spirit of inquiry has, of late years, been awakened among them; and those who have learned to read, are resolved to investigate for themselves, the doctrines of the Satya Guru. They are beginning to be better acquainted with the gospel. A case occurred not long ago, of an individual who took his New Testament with him to Rámdás, and proposed to investigate the claims of Satya Guruism. The result of the inquiry, despite all the representations of the Mohanta, was an enlightened conviction of the truth of Christianity,—a conviction which, there can be no doubt, would have been publicly avowed, had not the hand of death interposed to prevent it. In proportion as doubts are weakening the confidence of the disciples in their Guru, in that proportion their sympathy with Christianity appears to be gaining strength. During their annual meetings at Sánchár, hundreds of them have been seated for hours listening to the gospel.

Satya Guruism, when rightly viewed, bears no proper affinity to Christianity. It is a development of Hindu superstition. Its most prominent feature is that earthliness which essentially cha-

racterises all superstition. The follower of the Satya Guru, equally with the orthodox Hindu, needs to see the earthliness of superstition contrasted with the spirituality of the gospel. Satya Guruism is as profoundly indifferent to the safety and sanctification of the soul, as its parent Hinduism. Its pretensions reach not beyond the physical welfare or temporal interests of its professors. It gives no prominence to the spiritual truths which must form an essential element of the religion "that cometh down from above." It furnishes no definite prospect of the hereafter to which men are hastening; it affords no enduring motives to holiness; it generates no love to God; it does nothing to remove the death-dew on the soul, or soothe the agitation of the spirit in the hour of dissolution. It is the spirituality of the gospel that constitutes the point of antagonism between it and Hinduism, —between it and every other superstition. Accordingly, in presenting the gospel to the heathen, let us not be satisfied with supplying them with the facts of our Lord's life and death and resurrection; but let us give prominence to the doctrine that "God is a Spirit, and they that worship him, must worship him in spirit and in truth." Let us set forth the high-toned sanctity—the elevated spiritual tendency of the gospel, and place them in glaring contrast with the intensely

earthly, gross, and grovelling superstitions of heathenism.

The only circumstance that makes Satya Guruism an interesting feature in the religious history of the Hindus, is the fact that its very existence proves that Christianity is telling on the ramparts of heathenism. Whatever may have been the primary motive that led to the organization of the system, Satya Guruism is an evidence that its followers have lost all faith in the orthodox deities of Hinduism. Nor does it stand alone in this respect. The last fifty years have witnessed the birth of numerous sects that have been thrown out, as it were, from Hinduism, by collision with Christianity. Though, on the one hand, these sects exhibit a decided hostility to the truth; on the other, differing among themselves in almost everything else, they still agree in believing that Hinduism is too far advanced in its dotage to contend successfully against the giant might of Christianity. The fact is, the religious element in the Hindu mind has begun to vindicate its independence, and to reject a priestcraft that has lived but in the moral degradation of the people. Do these movements portend nothing? Do they not show that the gospel leaven is even now leavening the lump? Is not the diversified opposition which Christianity has provoked, itself a prelude of the ultimate triumph to which she is destined?

THE WORK OF THE MISSIONARY.

BY DR. MASON.

THE writer of the following article has laboured, for many years in Burmah, as one of the agents of the American Baptist Missionary Society. It is taken from the "Examiner and New York Recorder," and coming from one competent to speak on such a subject, his

remarks on the changes which have taken place in Hindoo religion will be read with more than ordinary interest.

"After the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save those that believe." This was illustrated in Greece

in the age of Paul, but how much more striking the illustration in India, in our own age! There, nineteen more centuries have been sedulously employed by successive generations, as wise as the wisest of Greece, in the search of God; and yet they are farther from him than when the apostle wrote. Yet the preaching of the gospel has the same unchanged effect, and brings up the knowledge of God in the heathen mind, like a long-forgotten, but formerly familiar thought, with all the vividness of a new creation.

Since the Vedas, the most ancient compositions of India, if not in the world, were composed, the schismatics, in search of God, have completely changed the Indian popular religion. Except in name, it is no longer the same. The opening sentence in the Veda (the bible of the Brahmins before me, composed, it is supposed, anterior to the days of Moses), is *Agnimile*, "Fire I praise;" and in the fifth verse, *Devo deve bira gamatu*, "Come, O God! with the Gods;" yet fire has long been without a niche in the Hindoo pantheon. Wearied with the worship of the elements, the heavens, and the earth, the sophists of India, many centuries after the Vedas were written, devised the well-known metaphysical Brahma, a god unknown to their ancient scriptures, of whom creation is regarded as an emanation. But his temples have gone to ruins; and the common mind, passing from one extreme to the other, has gone over from a highly-refined, intellectual system, to the most grossly sensuous religion that was ever professed by man. Guadama, representing the sceptical class, dissatisfied with all these devices, rejected the idea of an intelligent First Cause and Creator altogether, and taught that all things have their origin in *awizza*, literally "un-wisdom."

Perception, he said, was an intellectual mirage, and nothing exists out of the imagination. Sentient existence he declared to be a calamity, and nihility the supreme happiness.

While millions of our fellow-mortals are passing through these varied changes, during thousands of years, Jesus Christ is "the same yesterday, to-day, and for ever." And the proclamation of his character and acts is accompanied with the same effects among all peoples, and tribes, and tongues. The mind of man is made for the evangetic doctrines of the bible, and it is not satisfied with anything else. The one is the correlative of the other. Light is not more adapted to the eye, than truth to the human mind. After the thoughts of a thinking man have been tossed between scepticism and sensualism for a dozen or twenty years, when, through the grace of God, the full blaze of truth bursts upon his soul, he enters into rest. "This is truth," says consciousness, "in as certain terms as a geometrical demonstration or a logical syllogism." A man may be sincere in Brahmanism, or Buddhism; still he walks with uncertain steps, like a person in the dark. The consciousness of the sincere responds to error, like the oracles of the Greeks, in ambiguous language; but to truth, the answer is like the Saviour's "Yea, yea; or nay, nay."

To watch a heathen mind in the transforming process towards a saving knowledge of God, and aid it in its progress in the most interesting of studies, is associated with the most exquisite of pleasures. And when it comes out of the cloud, it is, as in the Buddhist cosmogony, like the glorious rising of the full moon in the darkness of the first night of day.

FOREIGN INTELLIGENCE.

INDIA.

By this time Mr. Underhill is again at Calcutta. We received, by last mail, advices from Ceylon, containing an account of his tour of inspection of the Mission stations and schools in that beautiful island. The general report is encouraging. When this tour was finished, a conference of missionaries, native pastors, and teachers was held, which lasted several days. Plans were discussed, estimates of expenses made, and important resolutions passed, all of which have to pass under the consideration of Committee.

The health of Mr. Underhill and his family has been preserved very nearly throughout the entire journey, with the exception, on his part, of a slight attack of dysentery and fever; from which, however, he had recovered at date of his last letter. While we write, our esteemed friend, if all be well, is holding a conference of a kind similar to that held at Colombo, with the brethren, assembled from various parts of Bengal, in Calcutta. May a spirit of wisdom and grace rest upon them! Very much of the future success of the mission will, under God, depend on these deliberations. We entreat our friends, on their behalf, to remember them in their supplications at the mercy seat.

MONGHIE.—We subjoin a few particulars of journeys, and visits to some of the large fairs, which are held so frequently in India, from a letter of the Rev. J. Parsons, dated March 16. They will illustrate the nature of the work, its difficulties, and show how much need there is of continuance in well-doing.

“We have to be grateful still for a goodly measure of health and strength, so as to be able to pursue our labours comfortably. Since the date of my last, we have been spending a month from home, in a trip to the Peerpointy mela. Otherwise, I have been engaged as usual at home. The revision and collation of the four gospels and Acts, continue to occupy much of my time. May the Lord condescend to afford me such a measure of assistance, that the version thus amended may be correct and faithful and idiomatic, and acceptable to brethren labouring wherever the Hindoo is spoken!

Missionary Tours.

“Our native brethren also have been much

employed in itinerating. When I last wrote, Nainsookh and Bundhoo were out on a tour, from which they did not return till the 6th of January of this year. During that tour they attended the Hajepore fair, spent some days at each of the stations of Dinapore and Gya, and of the native towns of Tickarry and Daoodnugur, and preached at numerous villages which lay in their route to and from these places, travelling during that time about 450 miles. During their absence, dear brother Lawrence, with a native brother, itinerated for a little more than three weeks in the direction of Kurruckpore. Then, on the 16th of January, brother Nainsookh and a missionary brother, Mr. McCumby, started by land for the Peerpointy mela, and Soodeen and myself, with my dear wife, by boat. We all halted a time at Bhagulpore, and also at Colgong we laboured together for three or four days, and again at the mela. On the way between, we kept to opposite sides of the river; Mr. McCumby and Nainsookh preaching in the villages on this side, and Soodeen and myself in those on the other side of the river. After the Peerpointy mela, Mr. McCumby, Nainsookh, and Soodeen, with a native brother from Bhagulpore, proceeded to itinerate in the Purneah district, while we returned home. They have since attended a mela at Singheswurthan, and preached in some large villages; and are now, except the brother from Bhagulpore, who has returned home, on their way to a third mela—the Nekwurd mela—which, I am informed, is the same sometimes visited by brother Smylie, of Dinagopore.

“Brother Bundhoo has written as follows of his own and Mr. McCumby's and Nainsookh's labours at Daoodnugur and Tickarry: ‘Daoodnugur is a large town, so we made a stay there of four days to preach the gospel, and the more so as we found the people very ready to hear. We found there a very respectable person, who is in part convinced of the truth of the gospel. He came to our tent to converse and inquire. Other persons there were also, whose attention to the word was remarkable. From Daoodnugur we came to another large town, named Tickarry, the residence of a wealthy rajah. There we tarried six days, and were engaged in our important work; and great numbers of persons heard very attentively from our lips the word of life. We used to be quite fatigued with speaking so long, and yet our hearers were not tired of hearing. We went most days to the bazaar in the morning till about ten or eleven o'clock, and again from about three o'clock, p.m., till the evening. In the bazaar very large congregations used to assemble to hear; and when we had concluded our discourse, and were about to retire, the

people would stand looking for more, even when we were too fatigued to continue speaking. We heard some very encouraging remarks from a Mahomedan at this place, in a conversation with his companion, which we overheard. His companion asked, "How can these people say that Christ is the Son of God?" He replied, "In our Koran, Christ is said to be the Spirit of God, and we all know that Mary was the mother of Christ; but who was his father? Is it not evident, then, that he was the Son of God?" To this his companion could not reply.'

"Christ's being the Son of God is the great stumbling-block of the Mahomedans, as of the Jews. Therefore Bundhoo has properly recorded it as a very remarkable thing, for a Mahomedan to argue in favour of it. In the following extract, Bundhoo gives an account of their being joined by a young man, who is still accompanying Mr. McCumby and Nainsookh in their tour, and receiving instruction in Christian doctrine. His conversation and general deportment do not, at present, afford satisfactory evidence of a change of heart, but he is enjoying the means of becoming acquainted with the Saviour. This occurrence took place at Gya, a civil station, and large native town and place of pilgrimage, which would be a most desirable locality for the labours of two missionaries.

"One day, as we were preaching, and a large assembly was gathered around us, a few Mahomedans began to dispute with us. During the discussion, one person ran away to fetch a certain man, who, he thought, would be able to convince or to silence us. This proved to be a young man, a Pundit, from Agra, who had come to Gya to recite the Bhagvut Pooran publicly for money, but having fallen into the society of Mahomedans, was inclined to give up Hindooism and become a Mahomedan. When he began to dispute with us, he soon lost his temper, and called us names, and said, "You have an evil spirit in you." When evening came on, and we were going to our tent, the young man inquired where our tent was, and promised to visit us. Accordingly, on the next afternoon, just as we were preparing to go to the bazaar, he came, and a boy with him. He told us about his coming to Gya to recite the shasters. We asked him how he came to turn Mahomedan, if he thought the shasters false, or thought they did not teach the way of salvation? He said he thought there was no truth in them, but a great deal of wickedness. We then asked him if he found Mahomedanism any better? He replied, "Not at all." We then explained the gospel to him. Then, having taken the precaution to send his boy away, he thus opened his mind to us: "What shall I do? I have now fallen into their snare, for want of due consideration. If you can help me, I may escape out of the hands of these

wicked people; otherwise, I am this very day to become publicly a Mahomedan. If you can take me away immediately from Gya, I shall escape; else I have not any way to go back from my purpose." Under these circumstances, Nainsookh consented to set off with him that very day to Patna. The young man's name is Bidyasurun.'

BARISAUL.—The following extracts from Mr. Martin's *first* missionary letter to us, a portion of which was inserted in our last, will complete our notice of his interesting communication:—

(Continued from page 142.)

"I cannot close this letter without advertising to another subject which very much affects both the missionaries and their people. I know you like to be informed of our difficulties and discouragements as well as our successes and encouragements; our dark as well as our bright prospects. I will give you a little of what I myself have seen and heard. Mr. Page and I returned from our tour in company with Mr. Underhill on the 28th of January last. But we had scarcely reached home when we heard that Sookheram, the native preacher at Koligaon, and seven native christians had been brought into trouble by Ram Rolon Roy, the zemindar of Staryal in Jessore. This baboo has some estates in that district, and is rather noted for his love of aggression. At some distance from Koligaon he has in his lands a large marsh which he has been increasing, by encroaching gradually on the property of his neighbours, until he has come up almost to the chapel. His ryots, a short time before we were there, seized on some of the fisheries of the Christians and others of the village of Koligaon. In consequence of this some of the people of the above village (the Christians deny having had anything to do with it) broke the nets of the baboo's fishermen, whom he had settled down in these parts to the great annoyance of the whole village. Then the baboo's ryots preferred a charge against the Christians for having robbed them of their nets, boats, &c., &c., and a considerable quantity of money (500 rupees I believe). The very day that we were at Koligaon, the jemadar (this is an officer next to the darogah) sent five policemen and took Sookheram and three of the Christians away prisoners to Fureedpore before our eyes, and there they remain since the 8th of February last until this day. They were not taken away, however, without our consent. Thus the baboo's people proceeded lawfully with an unlawful and unrighteous case. Mr. Page has done all he could to get the Christians released, but what the result will be God only knows.

"Another case deserves particular notice. While Mr. Underhill was visiting these sta-

tions a man came to us from the village of Mouladee and told us that eight families belonging to this place wished to become Christians. Mr. Page sent three of the native preachers to make some inquiries respecting them. The ryots, on seeing these men, fled, but afterwards came about them and listened attentively to what they said. After a good deal of conversation the preachers returned with a favourable account; and as Mouladee lay on our way home from Koligaon, Mr. Page and I determined to visit it. Nobin, who first gave intimation of the desire of some of his friends and neighbours, fourteen in all, to become Christians, met us at the river when the boat stopped. He told us, to our astonishment, that eight families, including his mother, three cousins, and an uncle and aunt, had fled away on the previous day from their lands, houses, and homes. We went into the village, however, and held a service. After singing a hymn, Mr. Page read the eighth chapter of the first epistle to the Corinthians, and from the fourth, fifth, and sixth verses of the same chapter addressed about fifty people who had assembled to hear. They were all mussulmans, with the exception of two or three hindoos. All seemed to be much impressed with the truths brought to bear upon them from this appropriate text, and when the service was closed none had anything to object. One of their number who, from his appearance, seemed to be a chief man among them, asked them if any one had anything to say against what had been said, but they all sat speechless. Mr. Page then entered into a long conversation with the howlahdah of the place and the rest of the people on the subject of religion and various other subjects (howlahdah means a holder of an under tenure of land). He gathered from the mussulmans as well as from Nobin, and also from several expressions which escaped from the howlahdah himself, that the latter (the howlahdah) had exercised an undue influence upon those who had left, frightening them by false representations about the Christians. His object seemed to be (and time has proved our suspicions correct) that he might let their houses and lands to mussalman at an advanced rent, and thus get rid of the Christians at the same time. And thus, too, the poor people have been frustrated in their desires to become Christians, and we disappointed in our hopes respecting them. He knew well that, if the people became Christians, he should no longer be able to obtain his illegal exactions. Nobin presented a petition to the magistrate complaining of the howlahdah's unjust treatment towards his mother and relatives. But it was of no avail. He was kept so long in suspense, and so many difficulties were thrown in his way, that he thought it better to go home, and leave the whole matter as it was. The poor

man is kept hanging about these courts of law week after week, month after month, until he is harassed beyond endurance, wearied both in body and mind with anxiety and trouble. Indeed, these things often prove the heaviest part of the punishment. Such is the way they do business in India. Matters often proceed as slowly, as sluggishly (and I was going to say as iniquitously) as the cur of Juggernaut itself. As long as things remain in this state the gospel will be impeded and the poor oppressed. Nor are these the only cases that I have witnessed since I came here. We have had to do with several others quite as grievous and unjust. It is the same over and over almost every week; the same difficulties and discouragements present themselves continually.

"Mr. Page has given Mr. Underhill a fuller and more explicit account of these things, as well as an account of some other matters of a much more pleasing character. I hope his communications may make their way to England, and be pondered over well by our friends there. I am very glad to learn from Mr. Underhill's letter, in reply to this one of Mr. Page's, to which I have referred, that some notice is about to be taken of these difficulties with which missionaries and their people have to struggle in India. A thorough investigation into the state of affairs as to the administration of justice having once been made, the necessity for summary justice (the great want of India) will soon appear, and the causes of the missionary's grievances and complaints will soon be established by facts. I am glad to find, also, that Mr. Underhill has it in contemplation to form a committee in Calcutta for the protection of native Christians. This is very desirable. Caste still holds the people with a tenacious grasp and extends its baneful influence over all their habits and actions, consequently the poor man who renounces the religion of his fathers is sometimes persecuted even unto death.

"Since I came here I have seen many things calculated to depress the spirits and to cast a gloom over one's anticipations for the future. But I am not disposed to be desponding. I believe there are better days in reserve for India. It is for us to be faithful to our high calling, to prove ourselves the friends of the poor and the oppressed, and especially to show our deep sympathy with them in their spiritual destitution by constantly and earnestly pointing them to 'the Lamb of God which taketh away the sin of the world,' and a blessing will assuredly attend us. Already our hearts have been cheered by seeing the fruits of the missionary's labours. Since December last Mr. Page has baptized twenty-eight men and women, and others, we believe, are earnestly seeking to know Him whom to know is life eternal. May God thus encourage his ser-

vants in every part of the mission field, and hasten the time when every city and village throughout the whole land shall enjoy the blessings of the gospel of our Lord and Saviour."

CEYLON.

REV. J. ALLEN.—We have received a letter from our esteemed brother from the Mauritius, where the vessel was obliged to take shelter, having sprung a leak. It would seem from the number of vessels in the port, some dismasted, and all, more or less, injured, that severe storms have passed over the Cape. From any great calamity Mr. Allen and his family have been graciously preserved, though they will have to bear much inconvenience, as, owing to the enormous expense of living on shore, they will be obliged to stay on board while the vessel is being repaired. We hope that long ere these lines meet the eye of our readers Mr. Allen will be far on his way home.

"You will be surprised, should this ever reach you, to find that we are here instead of rounding the Cape. We have been at sea now over thirty days, and reached this port on Saturday morning. Yesterday, *i.e.* Monday, we were towed in by a steamer. On Saturday the 12th, we had a rough day of it, and found to our dismay that we had sprung a leak; and from that day to this, the pumps have been going every half-hour.

"To-day they have begun to discharge the cargo, in order probably to put the ship on the slips, unless the leak be discovered pretty high. How long we may be here is at present very uncertain. It will be trying to us in many ways; but it will not do to anticipate.

"To remain in the ship, however unpleasant it may be, seems to be the only thing. There are, I suppose, upwards of 100 vessels in the harbour, and out of them very many are disabled. More than half a score have come in during the last week or two, some of them mere wrecks; and we have escaped, save the leak. One French vessel, that came out with us from Colombo, put in a few days before our arrival with her mizen gone, besides being leaky. Others are mere hulls. So that, though in distress, we have been spared much.

"One great source of anxiety in Mrs. A. It is highly desirable that she should be in England by October at latest; but, if not permitted, I trust that all will be well. To go on shore for the time seems altogether out of the question, unless compelled. I made some inquiry at the hotels yesterday, and the lowest rate of accommodation would be £3 10s. per day—£100 per month for food and a habitation!

"I have not discovered yet whether there are any religious bodies with whom we might have a little fellowship. The only man, as far as I know at present, likely to enjoy intercourse with such an one as myself, is the Presbyterian minister, who lives a few miles out of the town.

"Port Louis is a nice town, with good streets and houses, though rather French. The roads are very good. But everything necessary to man in temporals is terribly dear. A row to the shore from the ship, or a drive of an hour when the shore is reached, costs four shillings. Fruits much the same as the Ceylon fruits, are four times the price.

"My health has improved considerably. The ear has been the source of trouble to some extent, but is, on the whole, better; and I hope to pick up considerably by the time we reach England."

WEST INDIES.

BAHAMAS.—NASSAU. Mr. Capern's health, by last accounts, we are glad to find, is somewhat improved. But he finds it very difficult to get through his various labours. Here is a fine field for a devoted missionary. Is there no one willing to go to his help? Such an one, just now, would be a great blessing, and would have all the advantage of his long experience. From his letter of April 12, we select the following cheering intelligence:

"I have been very desirous of paying a visit to some of our out-island churches, but as yet have found it impracticable to do so. Several are very anxious for me to come and see them, things having gone somewhat wrong among them. The state, however, of the churches generally is, I have reason to hope, encouraging.

"Our native teacher, Joseph Laroda, from St. Salvador is here, having come down for a little relaxation, which he is richly entitled to enjoy. And he has been making some very cheering statements respecting the congregations under his care. Small churches that eighteen months ago spurned and repelled him, and were rude towards him, now greet him, when he visits them, with an affectionate welcome. He has been obtaining subscriptions since he came here towards the purchase of a horse for his own use in travelling through the island on which he lives, and the people most cheerfully raised one half of the sum required. I was quite pleased to see the kind spirit which the church evinced towards our native brother. His visit here will be productive of good. He is himself thoroughly imbued with a true missionary spirit, and succeeds in infusing some measure of it into others.

"On the other islands I trust our brethren are not labouring in vain.

"From Ragged Island the intelligence is of a very gratifying character. The teacher there, under date of March 19th, writes as follows:—"I thank the God and Father of our Lord Jesus Christ, who has permitted me to see his church in such a prosperous state as it is at this time. I can truly say, sir, that our Christian friends seem to be drawing nearer to God than they ever did before. All now seem to feel that Christ is precious. I do not mean to say that we are perfectly joined together in one mind, but our God has given us to hope for *even this*. He has graciously promised to give his Holy Spirit to them that ask him; and most of our Christian friends are anxiously seeking him, for in almost every family, as the sun goes down, the doors are closed and the name of the Lord is magnified. And even in the fields the name of the Lord is praised. Blessed be God, he has given us to see and know many things which we did not know before. I can say there is no cursing, or swearing, or drinking, or frolicking going on here now."

"One of the members of the church at Nassau, now residing on the island, writes in very similar terms to the foregoing. She says, "I must now tell you how we are getting on here in our little church. God is surely visiting us for good. We are not only increasing in the church; the congregation is increasing also. On sabbath days every one on the island who is able to go out, comes to chapel, with the exception of one man. Both white and black come out to hear the word of God. I mention this because I have never seen it so before, and the people I believe are striving to lead another life. For many months past I have not heard a single quarrel, nor has there been any rioting, nor has any bad language been used. There has, therefore, been no meeting held for discipline for a long time past. Before, we used to meet every two or three weeks for this purpose, now at our monthly meeting we pray and praise God. Such another spirit is manifested, that I have to wonder, and say, what has God wrought."

"The island from which these pleasing and encouraging accounts come is 350 miles from this, and about sixty miles from that hot-bed of slavery, cruelty, and superstition, Cuba. Will God in mercy to the perishing thousands there, ever open unto us a door of utterance to speak unto them 'the mystery of Christ?'"

GRAND CAY.—We continue to receive very gratifying accounts from Mr. Littlewood of the progress of the work in his division of these islands. The people are making great efforts to enlarge and repair

the chapel at Grand Cay, and to extend the cause in other islands, especially Inagua. The Committee have cheerfully complied with Mr. Littlewood's request, for pecuniary aid towards the enlargement of the chapel. It was felt that every encouragement which was in their power should be given to a laborious and devoted missionary, and to a kind, united, and struggling people.

"You will not be surprised to hear that we have commenced the enlargement of our chapel; the roof is off, and the walls are being carried up.

"I mentioned in a recent letter that Mr. Underhill held out to me the hope of help from the Committee towards the enlargement referred to, and I inquired if I should be allowed to draw a small sum, to which I have received no reply, and must, compelled by my circumstances, renew my application, which I do hope will meet with due consideration.

"Will the Committee allow me to draw on our treasurer for the above purpose the sum of £50 sterling? The alteration is expected to cost over £300.

"If it be taken into consideration that we collected above £50 for the Society last year at this station, together with the urgency of our case, a satisfactory reply will be the result.

"Do favour me with a line upon the subject by the next packet; it will be looked for with great anxiety; and should no time be lost it may reach me early in August.

"At present I am unable to obtain any subscriptions here. Rain has continued to fall freely. When I took off the roof the weather was fine, and had it continued so for a few days, several cargoes of salt would have been gathered and shipped. This was a great disappointment. Our people, and so are persons of other denominations, are liberal enough (though they would not be able to raise so large a sum as is required), but they have not the means, nor will they have for a long time to come.

"Religiously I hope we are progressing. We require a deeper baptism of the Spirit, a purer motive, and more untiring zeal. May the Lord quicken us, and send us help from above."

JAMAICA.—PORT MARIA.—Mr. Day's observations at the commencement of his letter, dated July 23rd, as to the interest still felt in the churches of Jamaica, will be denied by none of the readers of the Herald. We gladly insert his very interesting communication, not only that he may see a proof of the correctness of his own remarks, but for the facts which he communicates. Mr. Day

has had to struggle with very great difficulties. He is very much isolated, and has to sustain them almost alone. Assistance, from the Cholera and Special Funds, has been occasionally sent to him, with what effect his letter shows. But these sources of supply are now exhausted. We shall be glad, however, if any friend has a copy of Gill's Commentary to spare, or any other useful work of a similar kind, to be the means of forwarding it to Mr. Day, in whose trials we have deeply sympathised, and for whom we entertain sentiments of great esteem and regard.

"Although our Jamaica churches have ceased to occupy the position they formerly held, in connexion with the Baptist Missionary Society, I have good reasons for believing that many friends, both in the Committee, and out of it, will be glad to hear from us occasionally. As I have not written you for several months, I now send you a few lines, with some small matters of information.

"We have had more rain during the last nine months, than in any one season for more than twenty years past. We have not been short of either grass or water, in consequence; but very serious disadvantages have arisen from this cause. Our roads, in St. Mary, always bad, are in some places entirely destroyed, and the old tracks become quite impassable. Our congregations, which are scattered over a space of fifteen miles in length, and about seven miles in breadth, have had great difficulty in getting to the house of God on sabbath-days. A great deal of out-door labour has been suspended, and it requires a large amount of courage, and some skill, to perform a journey of ten or twelve miles. Yet, with these inconveniences before them, many of our poor people have waded for miles through mud and water to enjoy the means of grace. Another unfavourable circumstance is, the almost entire failure of our fruit crop; two kinds, viz., the mango and the pear, are particularly scarce; while they are perhaps the most useful, as furnishing food for both man and beast. In the mountain districts, the pimento has been almost entirely destroyed. This calamity is attributed to heavy rains and unusually strong winds. Some of the lowland plantations are in better condition.

"In the churches, we hope the work of God is going on, although we mourn that his kingdom progresses so slowly. I have lately been cheered by indications of prosperity which I pray may be realized. On the 8th instant, I had a very interesting service at Oracabessa. At six o'clock in the morning, I administered the ordinance of baptism to forty approved candidates: they were all

black—several were Africans—and some of them young, newly-married couples. The attendance on this occasion, as usual, was very numerous; a large portion of the spectators were on horseback, of all shades of colour, from the fairest European to the most swarthy African. These equestrians rode knee-deep into the sea; and, seated on their horses, beheld the interesting spectacle. Others crowded into canoes and boats, and floated around us; and the deck of a large boat furnished accommodation for many more; while hundreds, regardless of wet feet, lined the shore; and some daring spirits mounted tall trees in order to get a good view of the scene. With all this variety, some would be ready to think that a scene of confusion would follow; but there was nothing of the kind; all were serious and attentive; the most perfect order and decency were observed; and all seemed to be impressed with the solemn fact, that the authority for believer's baptism is from heaven, and not of men. One interesting historical circumstance adds peculiar interest to a baptism at this place, where I first baptized one hundred and ninety-nine persons fifteen years ago, *i. e.*, it is supposed to be the spot where Columbus landed in 1494: a small island close by is named 'Santa Maria,' after the name of the navigator's first ship.

"The subsequent services of the day were well attended; the newly baptized were received into the church in the usual way. The heat of the day was excessive; and for many days after, I felt the effects of this day's labour, but with no injury to my health.

"Our Port Maria friends propose making an effort in behalf of our chapel debt on the approaching 1st of August. May the Lord incline their hearts to devise liberal things.

"I am sorry to be obliged to add, that the number of poor and sickly persons in our congregations has very much increased. Both Mrs. Day and myself have felt much pleasure in relieving their wants, not only from the assistance kindly afforded by the Cholera Fund, but also from our own resources as far as we have been able. If, therefore, you are in funds, and can appropriate anything to my station, we shall feel great pleasure in administering to the wants of our poor. It is not unreasonable to expect a great amount of sickness as the autumn approaches. After so much rainy weather, I have much reason for thankfulness, that pretty good health, for some months past, has been mercifully given both to myself and family.

"P.S. Do you know of any good friend who has a copy of 'Dr. Gill's Commentary' to give away? If so, I should be very thankful to become the recipient, as I am too poor to purchase."

HOME PROCEEDINGS.

For the past twelve months, the accounts, which have been received from Puerto Plata, St. Domingo, have been very gloomy and discouraging. Mr. Rycroft states that, from the commencement of the year 1854 to the end of it, the political aspect of the country has been one of gloom. Rumours have prevailed of a change of government. Agriculture and commerce were declining, and general distress presses into every house. It seems, moreover, that all who could leave have done so; consequently, both the church and congregation, never large, have greatly diminished. More recent communications give a still gloomier view of the state of affairs, and led Mr. Rycroft himself to suggest whether he ought not to remove to a more promising sphere, especially that, at present, his labours are almost wholly confined to his own house.

While this correspondence was under the consideration of the Committee, various letters had been read from Mr. Littlewood of Turk's Islands, Bahamas, giving a pleasing account of a revival at Inagua, where a necessity had arisen for an enlargement of the meeting-

house, and suggesting that he reside there in future, though the change would involve some sacrifice of comfort on his part, and intimating further that Mr. Rycroft be recalled to Turks Island, where he had laboured, prior to his going to St Domingo.

These documents were referred to a Subcommittee, to consider and report thereon. Having fulfilled this duty, they presented their report, entering fully into the particulars of both stations, and recommending the Committee to accept Mr. Littlewood's proposal to remove to Inagua, to direct Mr. Law to remove from Puerto Plata to Turks Island, making the best provision in his power to provide means of religious instruction for the church which he will have to leave, and to visit them from time to time, as often as may be practicable.

This report was received and adopted, and directions, in accordance with it, went out to the respective brethren by the last mail. We earnestly hope that the change will be for the good of the mission, though the abandonment of any post, if even only partial, must ever be a matter of regret.

THE DEBT PAID.

Some friends in the country and in town, regretting that in the first year of the sole treasurership of Sir Morton Peto, any debt should encumber the Society, determined to remove it, not by any *public* appeal, but by naming the matter to some few friends privately. We have lately received the following letter, which we gladly insert, and the perusal of it cannot fail to gratify all our friends, and will prove, we trust, a fresh encouragement to them in their efforts to sustain the Society's operations.

"DEAR FRIEND,—Circumstances, which it is needless to explain, suggested the practicability, and, in part, suggested the means, of paying off the balance, £734 7s. 6d., standing against the Society, at its last Annual Meeting, and placing it in the hands of its now sole Treasurer, free from debt.

"The following sums have been either paid, or promised for that purpose :—

	£	s.	d.
G. E. Foster, Esq., Cambridge	100	0	0
C. F. Foster, Esq., do.	50	0	0
Edmund Foster, Esq., do.	21	0	0
A Friend, X. Y. Z.	20	0	0
A Friend, Cambridge	6	0	0
A Friend, do.	20	0	0
William Collins, Esq., London	50	0	0
J. L. Benham, Esq., do.	20	0	0
Joseph Tritton, Esq., do.	100	0	0
Joseph Gurney, Esq., do.	100	0	0
Thomas Gurney, Esq., do.	25	0	0
James Harvey, Esq., do.	20	0	0
Stephen Green, Esq., do.	10	0	0
John Sands, Esq., do.	21	0	0
Mr. J. Stiff, Lambeth	5	0	0
Rev. J. Russell, Blackheath.....	20	0	0
John Cropper, Esq., Liverpool.....	25	0	0
Henry Kelsall, Esq., Rochdale.....	50	0	0
W. R. Callender, Esq., Manchester	20	0	0
D. Walters, Esq., Swansea	20	0	0
Robert Leonard, Esq., Bristol	10	0	0
R. B. Sherring, Esq., do.	10	0	0
Mrs. Salter, Clifton	10	0	0
John Heard, Esq., Nottingham	10	0	0
A Friend, by Rev. W. F. Burchell	10	0	0
John Fell, Esq., Spark Bridge.....	10	0	0

762 0 0

"The value of these donations has been

greatly enhanced by the kindness with which they have been given.

“ Yours truly,
“ Z.”

It will be seen that the foregoing amounts are somewhat more than the sum required. But as one friend who gives £20 to the object, wishes, if the contributions should exceed the debt, that his donation should be differently applied, it is proposed to carry the balance, viz. £27 12s. 6d. unless otherwise instructed, to the general account.

We are happy to state that the health of our brethren Saker and Law, has been greatly improved by their voyage home, and residence in this country. Mr. Law proposes to return to Trinidad the first week in October, and Mr. Saker to Africa, the following month. No account has yet reached us of the arrival of the *William Carey*, in Calcutta; but, doubtless, tidings of her, and from our friends who left in March last, will come to hand by the next mail.

The meetings on behalf of the Society have

not been very numerous, as far as we are advised, during the past month. The brethren before-named and Mr. Oughton, attended the missionary conversazioné, held in the Library, on the 16th ult. C. J. Foster, Esq., LL.D. was to have taken the chair, but domestic circumstances prevented him from fulfilling his engagement. The attendance was very large, the collection of articles of interest, extensive and various, and the friends present seemed highly gratified. We have attended few engagements more interesting and instructive.

Mr. Makepeace has visited Scarboro', Driffeld, Beverley, and other places in the East Riding of Yorkshire. The Hon. and Rev. B. W. Noel's engagement in Cornwall includes part of the past and present month, and Mr. Law, in addition to making known the progress of the gospel in Trinidad to the friends in the different towns in Scotland where he has been visiting, has delivered interesting addresses to the Sunday-school at Maze Pond, and at Hammersmith, and the Regent's Park and Commercial Street Chapels.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented

- The Sunday School Union, for a grant of books, value £7, for *Rev. W. Littlewood, Bahamas*;
- Friend (unknown), for a box of fancy articles, for *Rev. J. Smith, Chitoura*;
- Mr. Clough, for a box of hackle teeth, value £2, for *E. I. Clothmaking*;
- Miss Crampton, Peckham, for a parcel of magazines;
- Mr. George Uwins, Rayleigh, for a box of magazines;

to the following friends:—

- Friends at Leicester, by *Mrs. Rust*, for two cases of clothing, &c., value £80, for *Rev. T. Martin, Barisal*;
- Friends at Naunton, by *Rev. J. Lewis*, for a parcel of magazines;
- Mr. Thos. Showell, Birmingham, for a parcel of magazines;
- Mr. Button, Lewes, for a case of clothing, for *Miss Davey, Lucea*;
- Mr. White, Leeds (the late), for four volumes of the Baptist Magazine.

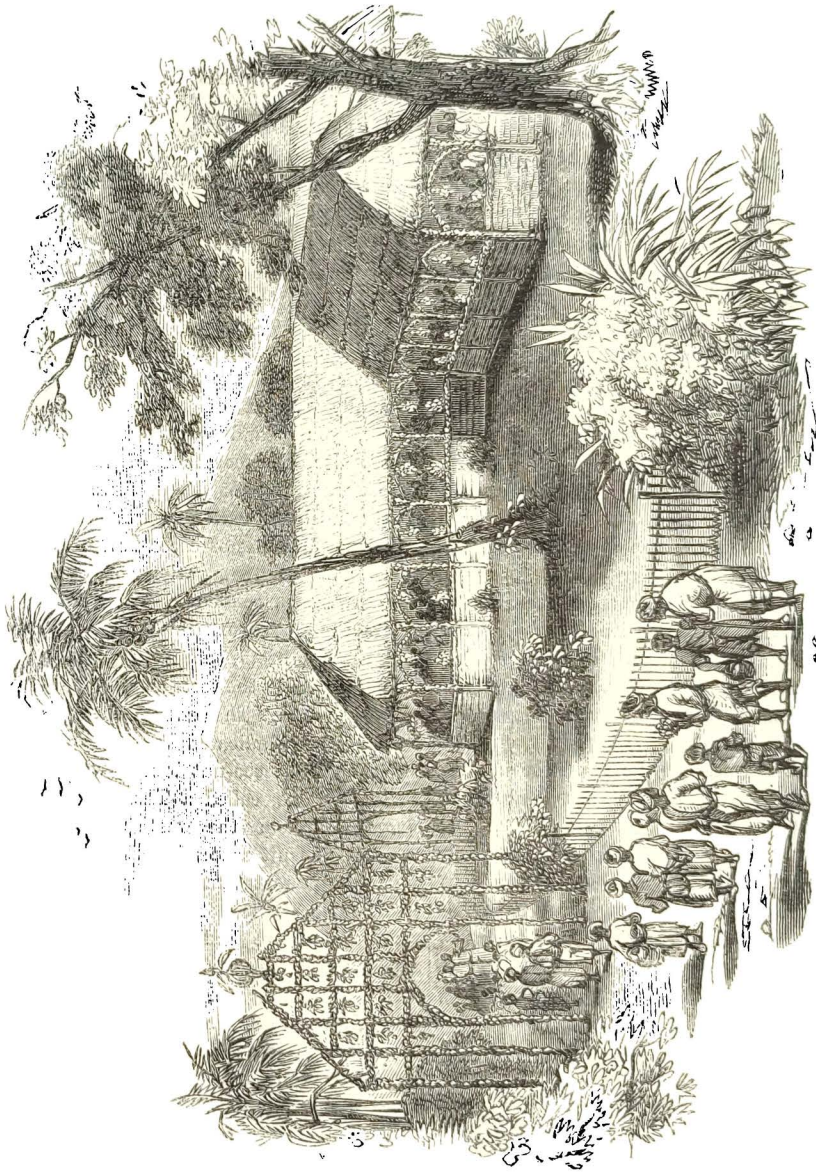
CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1855.

£ s. d.		£ s. d.		BEDFORDSHIRE.	
<i>Annual Subscriptions.</i>		LONDON AUXILIARY.		Houghton Regis—	
Bellamy, Mr. George ...	1 10 0	Camberwell—		Collections.....	9 0 0
Chandler, John, Esq. ...	2 0 0			Drawing Room Society and Crawford St. Sunday School, by Mr. Dickes, for <i>Intally</i>	1 6 4	Contributions .....	12 0 0
Taylor, Mrs., Wheatstone	1 0 0			Luton, Union Chapel—	
<i>Donation.</i>				Contributions (moiety)	28 13 6
E. E., by Messrs. Barclay and Co.	300 0 0			Less expenses	1 9 6
					27 4 0

THE MISSIONARY HERALD.

The Missionary Herald (Oct. 1855).



FESTIVAL AT KOTTIGAHAWATTE.

FESTIVAL AT KOTTIGAHAWATTE.

WE have been favoured, by the kindness of Mrs. Underhill, with a sketch of the temporary building in which this interesting gathering was held, and from which the illustration on the first page is taken. To her pen, also, we are indebted for a description of the ceremony; and we feel sure it will be read with great interest, more especially by our young friends, many of whom contribute largely and steadily to support the society's schools in Ceylon.

"Scattered about in the vast jungle which surrounds Colombo are various stations of the Baptist Missionary Society; and connected with them are several hundreds of people, who, but for the efforts of the missionaries, would be enveloped in the darkness of idolatry. They are now, however, happily become members of churches walking in the light of the Lord.

"On the occasion of the visit of Mr. Underhill to Ceylon, it was proposed that there should be a gathering of the native Christians with the children of the several schools. The 4th of July was fixed upon for the purpose, and Kottigahawatte was selected as the place of meeting. It is prettily situated in the midst of the wood (or jungle), and has a large and commodious native chapel, close to the dwelling of the native pastor. In the prospect of so large an assembly, it was necessary to prepare a temporary building to shelter them from the sun, or the rain, as it might happen to be. The pastor, Mr. Nadan, accordingly gave public notice, and invited the people to come and give their help, both in labour and materials.

"The appeal was most heartily responded to; and bamboos, Areca palms, and cocoa-nut leaves, were supplied in the greatest abundance. Nor did their

liberality end here; for they agreed to send all the fruit, &c., that would be required on the occasion. Accordingly, pines, cocoa-nuts, oranges, and plantains, with many other fruits, and heaps of sugar-cane, poured in. For many days a number of men, varying from ten to seventy, were employed, under Mr. Nadan, in carrying out the design. They ended in producing the prettiest erection of the kind that I have ever seen, of which some idea may be formed from the enclosed sketch, taken at the time. It was in the form of a cross, and thatched with cadjans, or plaited cocoa-nut leaves. The fringe round the arches was most tastefully formed of split cocoa-nut leaves, young and green; and with these, also, a decoration of another kind, consisting of loops, formed a pretty finish to various parts of the building. Bunches of cocoa-nuts, plantains, and a great variety of other fruits, were suspended at every point where the wood-work intersected, and had a very pretty effect—a pleasing evidence both of the taste and liberality of the people. The entrance to the building was indicated by arches of bamboo and cocoa-nut leaves, with a very lofty one, called a Thornay, distinguished from the rest by large bunches of fruit suspended from it in a very ornamental manner. Nothing could have been more tastefully devised. After we had well examined and admired the structure, a service was held in the native chapel, which was full to overflowing, a great many having to remain in the verandah outside. Addresses were given by some of the native pastors, the Rev. C. Carter, missionary at Kandy, and by the secretary, who told the people all the plans for the future, which he and

the missionaries had been arranging. A verse of a hymn was given out by Mr. Davis between each, and sung in the usual curious, monotonous style of the Singhalese, and the meeting was concluded with prayer. We then returned to the Meduna, where everything was in readiness, and after a hymn had been sweetly sung by the girls of Mrs. Davis's school (late Mrs. Allen's), all the children, 400 in number, seated themselves at three of the tables extending round the building. These were covered with white calico, and amply supplied with loaves, fruit, and sugar-cane, as well as milk, of all which they partook with great alacrity, and appeared thoroughly to enjoy their repast. The fourth table was provided with substantials, as well as delicious fruits, for our party. After we had partaken of them, and the children also had concluded their repast, the latter made way for their parents and friends, about 400 in number, who, after taking as much as they desired, still left a large quantity of fruit for a scramble both among children and adults, and fine fun it afforded them.

“The boarding-school girls were then called in, and formed into a circle, by Mrs. Davis, in the centre of the building, when they sang a few of Mr. Curwen's little pieces, much to the delight of the crowd of listeners around them. The meeting then separated very happily, and all returned home highly pleased and gratified.”

BENGALEE LITERATURE.

We have been very much interested in the remarks of the editor of the *Friend of India* on this topic. They are too extended to be transferred entire to our pages; but we propose to condense them within as narrow a space as possible, consistent with a clear exposition of the subject. We make no apology for a free use of his observations, or his facts. It will be sufficient to have indicated the source whence the information is derived. The reliability of the authority none will dispute.

Very great progress, in many respects, has been made in Bengal during the present century. But in none has that progress been more evident and steady than in the matter of Bengalee literature. “It is delightful to take our stand at the present period, and look back, through the long vista of half a century, to the first dawn of that literature, and the first feeble efforts which were made to cultivate it, in the hallowed spot where we are now writing. It was in the last year of the last

century that Dr. Marshman and Mr. Ward, arrived in the country from England, with the view of strengthening the mission which had been established in the district of Malda, by Dr. Carey in 1794.”

These excellent men, as is well known, were refused permission to reside in the Company's territory; they were, therefore, constrained to accept the offer of protection under the Danish flag, which the Governor of Serampore offered them. The first sheet of the Bengalee New Testament was struck off, April 14, 1800.

Just at this time Lord Wellesley established the college at Fort William, and then it was determined that the future judges, magistrates, and collectors of Bengal, should be instructed in the tongue of the people. But there was not a single prose work in the language; and Dr. Carey, who had been appointed professor to the college, was requested to prepare a series of prose Bengalee works for the instruction of the students.

The first work which was ever printed in Bengal, was not of a religious or legal character, but the life of the last Bengalee king of Sagur, before that island became the domain of tigers. It was written by a native, Rambosoo, who had consorted with the first missionaries for several years, but never had the courage to abandon Hindooism, which he heartily despised. This work was published in 1801.

Little more than half a century has passed away since then, and what do we see? "We have now before us a descriptive catalogue of Bengalee works containing a classified list of fourteen hundred books and pamphlets, by the Rev. James Long. It would be difficult to speak in adequate terms of the immense labour and research which has been involved in the preparation of this work; and we think we shall be fully borne out in saying, that of the labours of a similar character in which Mr. Long has been engaged, this is likely, perhaps, to be the most useful."

Of this catalogue we have a selection of nearly five hundred works in mathematics, natural philosophy, grammar, history, biography, medicine, metaphysics, together with a great variety of elementary works suited for students whose knowledge is limited. We thus see to what an extent the cultivation of the vernacular tongue has been carried under the auspices of Europeans and natives, and the success which has attended those labours.

Many of the works enumerated in the catalogue are "wretched trash, intended to gratify the depraved taste of the country, and to stimulate the libidinous passions of a warm climate; but even this fact may be turned to account, if it enforces on us the necessity of endeavouring to correct and elevate the national taste, by means of education and the press. But many of the works are of a higher character,

and serve to demonstrate the capabilities of the language, which, as a cloak for indolence and inaction, it has been the custom, for more than a quarter of a century, to depreciate." This language, which the advocates of English have represented as without form, rude, and barbarous, the natives themselves have improved, and have enriched it with works in almost every department of literature and science, not even excepting phrenology.

It is a very singular and striking fact that the cultivation of the Bengalee language has increased with this strange rapidity, and within the present century, a period during which education has been confined to the English, and the efforts of the government have been mainly directed to aid its diffusion among the native community. These efforts, however, have by no means weakened the hold of the vernacular on the people. They rather seem to have had a contrary effect. "For one man who receives any mental impression through the medium of English works, there are a dozen whose thoughts and feelings are influenced and wielded by publications which have issued from the vernacular press. Whilst our attention has been devoted to the progress of improvement through the medium of English, the natives have been employed in creating an indigenous literature, and transferring many of the thoughts and ideas obtained from English works into their own native tongue." It will be easily understood that the works enumerated in Mr. Long's catalogue will not bear a comparison with the great classics in literature, science, and morals of the English language; but the fact still remains, and cannot be disputed or concealed, that the Bengalee language does influence the masses of the people, and is increasingly and successfully used for that purpose.

It has often been asserted, and by many it is believed, that English will supersede the vernacular. But these facts clearly prove the contrary; for the more the former is encouraged, the more the latter flourishes. There are now *thirty-five* native presses in Calcutta alone. During the past year there were printed in that city, in the native language, nearly one hundred thousand volumes, for which there was a ready sale.

Moreover, these facts must have an important influence on missionary operations, particularly in regard to schools. They are known to the brethren in India, and we earnestly hope that as they are sitting in conference at the time we are writing, to consider this among other questions, they will

be guided to right resolves. If they see that the time has arrived when English shall be taught in the schools as an accomplishment, rather than used as a medium of instruction, and that greater attention shall be paid than in years past, though it has been far from small, to the wider and more constant use of the native languages in all public ministrations and in the schools, they will not only be sustained by the sympathy of their friends at home, but fully justified by the facts which have thus been brought to light. To us it is quite plain that, both in books and in oral teaching, the natives are to be reached by the vernacular languages of our vast Indian empire.

FOREIGN INTELLIGENCE.

CALCUTTA.—By a letter, dated July 17th, from Rev. Thomas Evans, we learn that the "William Carey" arrived there in safety on Lord's day the 15th, Mr. Thomas having gone down the river to meet them; and on the following day they landed. Mr. and Mrs. Sampson were the guests of Mr. Pearce, Mr. Mackay of a personal friend, and Mr. Evans of Mr. Lewis. We deeply regret to learn that Mr. Evans was plunged into deep affliction by the death of his wife, about a month after they failed. He lands in India a bereaved brother, and his circumstances will excite general sympathy on his behalf. We extract from his letter a few particulars of this distressing occurrence:—

Arrival of the "William Carey."

"I take up my pen to address you at this time with feelings of grateful joy, mixed with the deepest sorrow. We all rejoice in that goodness which safely conducted us to the shores of our adopted country.

"But, alas! this joy to me is intermingled with heart-rending sorrow! A sorrow which none but those who have experienced it can comprehend. My dear wife is no more, and the sad news of your own bereavement made my heart bleed anew.

Death of Mrs. Evans.

"On the 18th of April, when we had been thirty days at sea, in latitude of Sierra Leone, my beloved one fell asleep in Jesus. After she had recovered from her sickness, she seemed to fare very well till Friday the 13th, when she complained of pain in her head, which continued to increase till the following Tuesday, when she appeared unconscious of pain. On this morning she spoke to me last. When I asked her if she felt better, she said, 'O yes, I am much better now, and I think I would recover if I could but sleep. I did not think so when I was in the great pain, but now I feel no pain, and I hope the Lord will spare my life for your sake. But if such should not be his will, I do not fear death. All is well.' These were her last words. She continued delirious from this time to the hour of her dissolution. She suffered a great deal during her short illness, but with the most patient and Christian-like spirit. Death, indeed, to her was gain; but to me, how great a loss!

"The Lord alone knows what I have suffered in this distressing visitation of his providence. Again and again I poured out my heart, with strong crying and tears, to Him in whose hands is the power of life and death; and did all in my power in the application of other means. But all was in vain. Her days were numbered, her work was done, and her master called her to receive the reward.

Her burial.

"On Thursday the 19th, her mortal remains were consigned to the deep. Oh! how sad, how desolate, how friendless, I viewed myself that morning. However, I would not despair, nor would I murmur at the secret workings of divine Providence. Even under this ponderous burden, the blessed gospel brings forward its healing balm to my wounded heart. The disease of which my dear wife died was some kind of virulent fever.

"Little did either of the two departed ones think they should so soon meet in heaven, when your beloved wife asked mine to write for her a verse from the bible, that she might have *that* to bear her in mind should she never see her again. They have met; and we, dear brother, shall meet them when our work is done here.

"We had a very good voyage, as far as the weather was concerned, and all who were spared enjoyed good health. The friends here have given us a hearty welcome. I expect Mr. Mackay and myself will remain here until Mr. Underhill comes. He is expected the end of this month from Ceylon."

By the same mail we received a few lines from Mr. Sampson, from which we make an extract expressive of his first impressions on landing in a heathen country:—

"I will not attempt to describe my feelings on being able to date from this place. After a most favourable voyage, we reached the mouth of the Hooghley on the 13th, and today Mr. Pearce very kindly took a boat, and came down a few miles to meet us. We came up with him; brethren Mackay and Evans went on in the vessel to Calcutta.

"I can scarcely believe now that I am in India. Such wretchedness and degradation, however, as I have seen in the people around me, are enough to show I am in a heathen land. Much as I had thought of heathenism, I never pictured to myself such scenes as I witnessed during the two or three days we were coming up the river. We are all now very well."

The following extracts from a letter since received will interest our friends, as they give further particulars of Mr. Sampson's landing and settlement with Mr. George Pearce; of his first impressions in his new sphere of labour, and of his interest in Mr. Pearce's itinerant labours among the heathen:—

"I told you in my former note that we landed on Monday, July 16th. On the morning of that day we had arrived to about twelve or fourteen miles below Calcutta,

when we saw a native boat sailing down the river. On approaching us she at once made for us, and when a rope was thrown to her, our brother George Pearce came out of the little cabin, and soon clambered on board. As I had already received a note from him informing me that I was to be located with him for a time, I felt at once that my voyage was at an end. He had very kindly taken a boat and come down the river to take my wife and me away with him, and the other brethren as well; but as they preferred going on to the city with the vessel, we soon bade them 'good bye,' and stepped on board the boat. The ride up the river was exquisitely beautiful. The heavy rains that had lately fallen caused all nature to appear clad in the most luxuriant verdure, and the deep, rich green of the trees and grass was such as they only could appreciate who had not seen land for three long months. In about an hour and a half we reached the ghât, and what an exciting scene presented itself! Hundreds of natives—some in the water and some out, some busily employed in unloading boats, and some in lading them; some washing clothes in the river; very nearly all chattering, making a most confused and unearthly jumble, while there were some few in the midst of the babel itself lying down quietly asleep. The day was intensely hot, and we were glad to jump into our conveyance and drive away from the busy scene to our friend's quiet and beautiful residence. We arrived there shortly after two o'clock, and were heartily welcomed by Mrs. Pearce and Miss Packer. We soon found ourselves at home, and most grateful did we feel to our Father in heaven for his kind preservation of us on the bosom of the great deep. The remainder of that day we spent in quiet. But the next day, Tuesday, we began to arrange about the future. I found that I could not learn anything definitely until at least Mr. Underhill's return from Ceylon, and perhaps till after the conference which is to be held the 22nd of this month. On Tuesday evening I went out to witness the native preaching. Services are held by the road side every evening when the weather will permit. We entered (that is to say, Mr. Pearce and myself) one of four cross-roads, and at a distance of 200 or 300 yards could see the group assembled. As we approached, it was evident a disputation was going on. When we came close to the assembly, the native preacher was speaking; and though of course I could not understand what was said, I was much struck by the fluency of his expression, and the gracefulness of his action. Knowing that I could not be spiritually benefited by his preaching, I set myself to study the countenances of those standing round. The Bengali language must be a most expressive one. With his words, the preacher's countenance would change, and as his countenance

changed so would the hearers, and I could feel that they thoroughly understood what he was talking about. His opponent was a Mahomedan; but before he had finished, another Mahomedan comes by and stands before the preacher with a smirk of intense satisfaction upon his face, looks round upon the audience with a glance which plainly said, 'Wait and see how I'll annihilate him.' Presently the preacher ceases, and then the second comer begins to reply. He evidently *can talk well*. He is at no loss for words, and the audience seem sometimes to side with him. After a little time Mr. Pearce takes up the argument. He adopts the Socratic method with him. He puts question after question, to each of which the Mahomedan assents. Every one is attentive,—still the questions are put,—still assent is given. At last the conclusion is pressed home—a conclusion inevitably following the admissions made, and then the debater evidently feels he is worsted; but still he talks on, though the audience is quite against him. The preacher again speaks, and leaving the question that has been debated, brings another subject before the people. There is another group coming up. They are passing by with the utmost indifference; but no, one of them approaches, and as plainly as countenance ever said, his says, 'What will this babbler say?' He stops attentively listening for some time; and who can tell whether or not he then heard those things which by the blessing of God are able to make him wise unto salvation? We shortly after left; but oh, how earnestly do I long for the time to come when I too shall be able to go into the highways and hedges, and tell these poor degraded Hindoos about those great truths that God has revealed to us!

"I have made a commencement in studying the languages; I read every day with a young man, a very intelligent person here, who is desirous of learning English. He speaks a little English; but he thoroughly understands Bengali. I give him instruction in English, and he repays me by teaching me Bengali. I shall now make every effort I can to get on in the language. I feel most deeply anxious to be able to *do something*. All around here the roads literally *swarm with people*, and amongst them there are no missionaries excepting Mr. Pearce. He is busily engaged amongst them; but what is one amongst so many? Oh, I only wish the churches at home *could just see for themselves* the real state of things out here, they would not be so cold as they are! Talk about it being much to send out twenty missionaries to India, *why in this district alone*, the south of Calcutta, twenty men would be swallowed up in the work at once.

"I have told you a page or two before of my having been very unwell; thank God I am now better, but still very *weak*, though

to-day (the 4th of August) I feel more myself than I have hitherto. I commenced this on the 1st, but could not get further than the second page. It has been quite a fortnight lost. I shall try to make up for it, however, now."

The last mail brought in the gratifying intelligence of the safe arrival of Mr., Mrs., and Miss Underhill, on the 30th July, after a pleasant passage of six days from Point de Galle. Mr. U. found that the brethren Mackay, Evans, and Sampson had arrived; and he says:—

"Since their landing, Mr. Sampson has had a very severe attack of fever. For a few days much anxiety was felt as to the result. He is now well again, and able to commence the duties of his new position. Excepting Mr. Leslie, all the brethren are well. Mrs. Pearce, too, is poorly. Mr. Pearce is actively engaged in his work, and doing good."

Grants in aid of Education.

"I learn that it is doubtful whether Serampore College can have a grant in aid; certainly not under the present regulations. One by one, the missionary bodies are declining the offered boon, and I think there is little likelihood of any of our brethren touching it."

Future Movements.

"I shall now have to prepare for the conference. After that, follows a general conference of *all* missionaries in Calcutta, and the country, who can come. Matters are working in the right direction; sounder views are every day coming into prominence and discussion. Before I leave India, I hope to see much clearer views as to the missionary's duty and work."

Persecutions.

"Our poor converts in Barissaul have been called to suffer persecution, but measures are being taken for their redress. Their houses and chapel have been destroyed, and some carried off, we know not whither."

We are glad to find that Mr. Underhill has been enabled, with Mr. Thomas, to go through all the press affairs. The account which he sends home is most encouraging. Its success has been very great, and the labours of Mr. Thomas in past years have been incessant; and owing to his fidelity and judgment, the concern has greatly flourished. His active services, moreover, in respect of the mission generally, have been most beneficial. May his valuable life and services be long spared to the Society!

HOURAH.—The following characteristic letter from Mr. Morgan, dated July 17th, is full of interest. The account which he gives of the conversion of the Mahomedan and Hindoo, will exhibit, in a striking manner, the difficulties which native converts have to encounter when they abandon their superstitions. The short, but graphic, narrative of his itineraries will furnish a vivid notion of the toils of a missionary's life when he goes forth into the country, far from towns and cities, to preach the gospel to the heathen :—

"I have some recollection of my mentioning to you in the Annual Report that there were two candidates for baptism—the one a Mussulman, the other a Hindu. Both have been since baptized. Some account of them may be acceptable to you.

Converts.

"The Mussulman is of a respectable family, educated at the Mussulman College, Calcutta, and received from government a diploma equivalent to a D.D. For some years he entertained doubts respecting the divine mission of Mahommed. This was mentioned to the family in the lifetime of the father, who consequently bequeathed his property to such of his family as would keep the Musjid, and the tombs in repair; also to give alms to the Mussulman poor on Friday. This our convert (the only son) refused to do. The young man had married the only child and daughter of a Sudder Ameen, the highest class of native judges. His baptism separated the young man and his wife from the sympathies of the father-in-law. This was a sore trial to the wife, a young and fragile creature with a young child, and brought up in every luxury. To fill her cup of misery, the father came to her, and said: 'You are married now to a Christian. We are disgraced in the village where we have been so long respected; therefore, your mother and I will go to Meka, never to return. Here is my will: your name is not mentioned—you, my only child, are cut off for ever.' Here the poor old man, no longer able to restrain his feelings, wept long and bitterly over his only child. But he was as good as his word: the old people are gone on their long and weary pilgrimage overland.

Their trials.

"The poor young woman was overwhelmed with grief, and at last became delirious. The dear baby was deprived of his nurse; and the women of the village refused to have anything to do with it, because it is now a *Christian child*. The afflicted husband came to me, full of anguish. His was indeed a sad and painful tale; but God, who is a very

present help in trouble, supported him. The wife became more calm; the baby is thriving again.

"When the old folks reached Patna they relented, and wrote a letter to the daughter; and have ordered a certain sum to be paid to her monthly, for those little luxuries which Eastern ladies so dearly love.

Their firmness.

"The young man was, and is, in respectable employment; and never did, and does not, want anything from us, except our fellowship, prayers, and sympathy. With the simplicity of a child, he asks my opinion as to the line of conduct he ought as a Christian to adopt. He has nobly braved the storm, resides in the same house and the same village, and I feel assured that he will conciliate the esteem of his most virulent opponent. When the father urged the daughter to forsake her now Christian husband, she replied: 'Never! though he is a Christian, he is still my husband; and he is a good husband.'

Count the cost.

"The other convert is a Hindu lad, about eighteen years of age, who came to me some time last year. When he came, I told him that I kept no rookery for idle men just because they wish to become Christians: 'There is the chapel open for you, come to me for instruction as often as you like; but you must support yourself.' This he did for some months. Finding that there is some good stuff in him, I spoke to a highly respectable ship-builder, who has kindly taken him into his establishment, where he is now learning that trade, which will, and does, give him the means of respectable subsistence; not only that, but he will be enabled to teach other poor Christians, and free them from the annoyances of heathen prejudices.

"There are two characteristics of a Bengalee: the one is, that he has a great aversion to handle a tool, and great ambition to wag a pen; the latter is respectable, the former is not. The other trait is a spirit of dependence: to use their own words, 'A situation, with a *salary attached*.' No care—no anxiety; to remain at home as often as possible—the monthly income certain.

Labours.

"I am thankful that I can inform you of the preservation of my health. Throughout the year I have not failed one Sabbath, though I feel my work sometimes rather heavy: two English services every Sabbath, and two in Bengalee; schools to look after; and preaching about as much as I can, and a few odds and ends;—it is work, incessant work—like the horse at the oil mill, round and round: 'stitch, stitch,'—'The Song of the Shirt' will tell you what I mean.

"Between October 1854, and March 1855, I made three tours for preaching the gospel in distant parts. In looking over my journal yesterday, I find that I had in that time preached in about a hundred and sixty places, and many a weary walk I had to do it. I met the doctor the other day, and boasted to him how much I could walk. He seriously told me, 'Don't you do that again; for if you should be taken ill in that exhausted state, you are a dead man.' Who can deny it?"

"That you may know how we fare sometimes, here is an instance:—I went twenty miles inland, to a large town; arrived at noon, and from that time till dark, and even after, I was surrounded by a dense crowd, distributing books and preaching to them. It was time to retire. Outside of the town, I found a small hut, where the bullocks of travellers are lodged. As a great favour, it was let to me for the night, it being considered quite good enough for a beef-eating animal. It had no windows, and the smell of the ammonia was anything but agreeable. Two bricks made a portable and convenient fireplace. Tea was made. The floor made a table and chair. I had been much heated during the day; it was now getting very cold. Strong fever followed. Twenty miles distant from any Christian help. The poor man that had carried the load of books said, 'Sleep, sleep, Sahib; that is the remedy.' But where I had to double up was in a narrow native palkee, four feet and a half long. Just then the people said, 'Mind the bears!' Bought some wood; the poor man agreed to mind the fire. I did sleep. Awoke free from fever, made my breakfast before daylight, and was at work about the town before the sun was up.

"Permit me to thank those dear friends that are kind to the children at Walthamstow. Asking them out, &c., may not be much, but we think a great deal of it here—it does our hearts good. Our children are our representatives. One kind-hearted gentleman, residing not a hundred miles from Blackheath, spoke kindly to our little girl at Exeter Hall. He little thought of the joy, the pleasure, the prayer, the thanks, the light heart, that followed that simple act. We are men, and burdened men; a little genuine sympathy goes a long way with us."

CHITOURA.—Mr. Smith writes under date June 18, and we regret to notice, that though not laid aside by illness from his work, he begins to feel every succeeding hot season more trying. The effects of sixteen summers in that climate are now manifest, and he thinks that next year he must return to England. As Mrs. Smith and family are now in this country, he proposes to come

home in the "William Carey," and return with them in the same vessel. He complains of the want of rest during the hot weather, seldom getting more than three hours' sleep during the night. We trust if Mr. Smith should return that the voyage and a brief sojourn in his native land, may recruit his energies, and enable him to return to the scene of his labours, where he has been so devoted and successful.

"Notwithstanding hot weather and infirmities, we have all laboured hard so far this year in preaching the Gospel both at home and abroad. We were in the Dholpore district about ten days ago; but the heat drove us home. The disposition to hear is remarkable, and never a week passes without our meeting with one or more professed believers who, for fear of caste, dare not proclaim themselves. My old, faithful assistant, Thaken Das, has given me great cause for rejoicing lately; he is a faithful, zealous Evangelist, who never I think loses an opportunity of preaching Christ to his countrymen. In England I have met with few who exhibit a more disinterested, persevering zeal. If we could send out hundreds such as he is through the length and breadth of the land, I should think the redemption of India was drawing nigh; but it is a lamentable fact that with here and there an exception, such as Thaken Das, our native preachers are unfit for their position. There is no doubt the gospel is making real, steady progress wherever it is faithfully preached, although we see it not in the rapid increase of our churches. In India, I believe, universal experience proves that the preaching of the gospel is the means adapted to the conversion of the people. Let government educate, the more the better; but let it be our duty to preach the gospel. Deliver your missionaries from the danger of their becoming schoolmasters, and from the temptation too; and let their motto be "we preach Christ crucified." At home we are not without success. I hope to baptize some converts shortly, and the native church is decidedly showing symptoms of improvement in many respects. The attendance at chapel both on Sabbath and week-days is encouraging, and the youths' bible class, consisting of ten young men, is doing great good, and will, I trust, be the means of training some useful agents for the Lord's work."

CEYLON.

Mr. Underhill has finished his work in Ceylon; and by a letter from Galle, dated July 21, we find he was then on his way to Calcutta. After having spent several weeks in the island, visiting the stations and schools,

a conference of the missionaries, native pastors, and teachers was held, which lasted for several days. Resolutions of great importance were passed, and estimates of expenses for 1856 were carefully drawn up. These documents now await the decision of the committee.

Already, however, good fruit begins to appear; for some of these resolutions being in strict accordance with the *instructions* given to Mr. Underhill by the committee, will not need their confirmation, inasmuch as they are simply carrying into effect their own wishes. We refer more particularly to the native pastorate, and the desirableness of rendering the churches, as far as possible, self-supporting. The following extracts from this interesting and important communication cannot fail to awaken feelings of gratitude for the past and hope for the future:—

“The suggestions and resolutions which have been made, already begin to bear fruit. In various ways the members of the native churches are beginning to exhibit an improved feeling, and I feel hopeful that, by wise treatment, our missionary brethren will be able to establish a more self-reliant practice among them. One church (that at Grand Pass) is already talking of making an effort to support a pastor. Only the day before yesterday, Mr. Ranesinghe told me that, visiting that morning the house of two of his members, he found that they had resolved on devoting the produce of a coconut tree in their garden to the cause of Christ in connexion with the church. At Byamville, Mr. Melder, the pastor, tells me that the people talk of a native missionary society, and of supporting some station themselves. These incidents, if not of much value in themselves, yet show that the people are susceptible to right motives, and that they have energies to be developed by wise and proper measures. I have told them frankly that they are not to look to the Missionary Society for any extension of expenditure; that if the gospel is to be spread in the destitute parts of the jungle, it must be by their own efforts. They acknowledge their duty in this respect, and, from present appearances, seem willing to do all they can to meet the emergency.

The Schools.

I have lately spent a very pleasant morning at Matakooly. Both the boys' and girls' schools are in an efficient state, and contain about eighty children. While I was in Kandy, Mr. Davis, with the pastor, Mr. Ranesinghe, and Mr. Silva, in-

stituted and carried on a series of evening meetings, and daily domiciliary visits, which have resulted in a very revived state of feeling; so much so, as to awaken the attention of the neighbouring Romish priest and some other bodies. Several other parties have since visited the district, so that a considerable amount of attention has been called out to the truths of the gospel.

Inquirers.

I had a long and interesting interview with six of the inquirers—four females and two young men; also with an old man who purchased a testament, which he had ever since been most diligently reading. He said that its perusal had shown him his sins in many respects, and that he had begun to relinquish them; but he found it difficult to conform to the precepts of the gospel. There are some others under very serious convictions, who have presented themselves as inquirers, and a few others are known to be seeking the Lord, although they have not yet joined the inquirers' class.

Various services.

The last Sunday but one of my stay in Colombo, I accompanied Dr. Kessen, a Wesleyan missionary, to a very excellent station at a place in the jungle called Seedowe. The morning service was in Singhalese, and the congregation numbered about 300 adults. The chapel is a large and airy building, and was well filled, some of the people sitting on mats on the floor. A portion of the church prayers was read in Singhalese, and the responses seemed to be quite general by all classes. It gave me great satisfaction to witness this congregation of natives, 'called out of darkness into marvellous light,' worshipping in truth the living God. Dr. Kessen cheered me by telling me that both Buddhism and demon-worship are nearly extinct in the Negombo district; the only drawback to this statement is the existence of much Romanism there, which is little better than Paganism itself. From the village we went to the town of Negombo, where I preached to a small English congregation, meeting in the Wesleyan chapel. Last Lord's day, in the morning, I preached to Mr. Ranesinghe's congregation in Grand Pass. Mr. Silva, of Matura, was my interpreter. It was a very pleasant occasion. I only wished that I could have spoken in the language of the people. In the evening I preached in a full house at the Puttah, for the Sunday school, which is carried on there by members of the church. It contains about 90 children, with few exceptions the children of Burghers, who live in great numbers in the neighbourhood. On Wednesday the good people gave an open tea meeting to the members of the church and congregation, in a large school-

room in another part of the Pettah, to bid me and my dear wife and daughter farewell. We had the presence also of two Wesleyan missionaries, and one missionary of the Church Missionary Society. The room was crowded, and a very deeply interesting meeting it was. I hope and pray that the impressions produced may not pass away.

General review.

"I have great reason for gratitude to God that my mission here has been so kindly received, and its object so fully appreciated. I have not the slightest ground for an exception to this remark. The missionaries, the native pastors, the members of their churches, the congregation in the Pettah, and the missionaries of other bodies, have all most heartily concurred in the views I have expressed and the suggestions I have made. Difficulties are of course to be anticipated in working them out, but there is no difference of opinion as to the principles of action to be employed as guides for the future. This unanimity of sentiment augurs well, and, with God's blessing, gives hopefulness to the endeavour to awaken the dormant energies of the people. I must not close without explicitly mentioning the kindness and hospitality of our dear missionary brethren and their wives. Their attention to our wants and comfort has been unwearied. I think the committee may give to them their fullest confidence, that they will not fail to do all that their powers and abilities permit them to do. Let them have much prayer offered on their behalf, and our utmost wishes with respect to them will be realized.

An interesting effort.

"Mr. Silva, of Matura, at my request, came to see me in Colombo. I found that to visit him would cost much more than his coming to see me. As you know, he occupies the mission chapel at Matura, and is endeavouring to raise a self-supporting church. There are at present twelve members, and his labours extend to Hunbantolle and Pangolle, in both of which places he hopes to build chapels. He has a small property of his own, but his chief dependence is on the liberality of the people, which, he says, suffices for his wants. He speaks very hopefully of the prospect before him. If, with God's blessing, he succeed, his example will be of great value. He is an active, and, for a Singhalose, a very energetic man. I was much pleased with the tone of his remarks, and the way in which he is meeting the difficulties of his work. His congregation, he says, varies from 40 to 60 persons. I have promised to send him regularly the Missionary Herald, and also the Baptist Magazine, if possible. Will you kindly give directions accordingly?"

WEST INDIES.

HAITI.—JACMEL.—We are sorry to learn by a letter from Mr. Wesley, dated August 11th, that he is suffering from debilitated health, which interferes with his mission duties. Nine years' labour in a tropical climate have greatly reduced his strength. He earnestly requests the Committee to send out another missionary, and that he may be allowed to visit England for a short time to recruit his health. It will be difficult to make suitable arrangements to supply the wants of the church during his absence, should it be resolved that he return to England; and yet life is too valuable, and the future prospects of the mission too important, not to render the question an anxious one. An early return may secure future service for years to come. A much more protracted stay, without change, may endanger the existence of the mission itself.

Difficulties and trials.

"The mission, I am happy to be able to inform you, is still in a prosperous state. True, we have much to discourage, arising principally from circumstances over which we have no control. For the last two months past the intolerable heat and an immense amount of sickness have diminished our congregations. Death, too, has thinned our ranks, and removed two of our most devoted members. Our school has also suffered from the long and trying illness of Miss Diana Ramsay, our principal schoolmistress. She is now, I trust, slowly recovering, although unable as yet to do anything in the school. A severe attack of dysentery has brought her very low, and I fear it will be months yet before she will regain her health. Indeed, we have more than once feared we should be deprived of her valuable services; but God has in mercy spared us this calamity.

Pleasant unions.

"You will be pleased to hear that in March last we had some most interesting missionary meetings. Mr. and Mrs. Bird from Port-au-Prince, and Mr. and Mrs. Bishop from Cape Haytian, both Wesleyans, were with us spending a few days. We, therefore, profited by their presence for holding our meetings, which bore quite a pentecostal character. They both preached on sabbath day; the one in the morning, the other in the evening. Monday we had a prayer meeting; Tuesday, the sacrament of the Lord's supper; and Wednesday, our public meeting, which was crowded to excess as usual. I cannot but hope that good has

followed these happy seasons. Strange enough, the catholic priest of the town was present at our last meeting, and, I presume, for the first time in his life heard the truth as it is in Jesus. The following sabbath he publicly commented on our services, spoke in favour of them, and excused his being present from the fact that 'whatever difference there might be in the two religions, he had heard the same Saviour preached.' Poor man! it would, indeed, be a mercy for him had he felt the influence of the gospel on his own heart.

Converts.

"We have also had a very interesting baptism since I last wrote to you. The parties were man and wife, and reside in the mountains. The former had made a considerable fortune from sorcery and fortune-telling, and had become a large landed proprietor by the exercise of his craft. His chaplet, crucifix, and fortune-telling book are now, however, given up; whilst he has become an honest cultivator of his lands, and a humble preacher of the truth by his counsel, and prayers, and life. His wife is a still more enlightened Christian than himself; and from her superior knowledge and devoted piety, will prove an excellent guide for him. As you may suppose, it is almost impossible to eradicate all superstition from the mind of an old man of eighty, who has been trained to sorcery, and who has so long practised it. Happy will such a man be if he learn the simple truth of salvation through the Crucified, and if at last he be saved 'as by fire.'

"I can give you little account of the outstations, as we have all, baptists and Wesleyans, received instructions from the Minister of the Interior to confine our labours to the towns of the open ports. We can only, therefore, rarely, and as it were by stealth, journey to preach. Indeed, for some time past, we have been compelled to prosecute our labours with circumspection and comparative secrecy."

By the kindness of Rev. S. Manning, of Frome, we have been favoured with a copy of the report made by the chief Commissioner of Public Instruction to the Central Commission of Public Instruction of Port-au-Prince. These gentlemen, it may be observed, are all of negro descent. The document speaks in the highest terms of the mission schools, and expressing the judgment of negro officials, who, if they profess any religion, are Romanists, will be read with all the greater interest. It is in French; and a free, but faithful translation is subjoined.

"On Thursday, December 14th, we visited

and examined the particular baptist school, conducted by Miss Diana Ramsay, assisted by Madlle. Corinne Pigeaud, and which deserves in all respects our praises and congratulations; as much for the order and deportment of the scholars as for the rapid progress which they have made in the practice of moral and religious attainments.

"The scholars consist of 95 little girls and 39 boys. The most advanced of these pupils have fully satisfied us with their intelligence and their retentive memories, as well as with their correct pronunciation and their needlework. Indeed, the pupils of this establishment have astonished and delighted us by their accuracy and their progress in the different branches of study. This educational establishment is very deserving for the assiduous care given to it, to the cultivation, not only of the minds, but of the hearts of the children; and for preparing excellent teachers and good mothers of families.

"The studies embrace reading, writing, arithmetic, French grammar, ancient and modern history, sacred history founded on the holy scriptures, the geography of Haiti, general geography, map drawing, mythology, needlework, tapestry, as well as singing."

BAHAMAS.—We are sorry to learn, by a letter from Mr. Capern, dated July 11, that though his own health is somewhat improved, that of Mrs. Capern is sadly impaired. On receiving this communication, the Committee directed a letter to be sent, suggesting to Mr. Capern the desirableness of his going at once, with Mrs. C., to the United States, hoping that a voyage thither, and residence there for some few weeks, may be the means of their recovery; by this time we hope that letter is in his hands, and that he has been able to act upon it. May this step be blessed of God to their recovery, and a prolongation of their most valuable and useful labours in the colony, where so much success has attended them.

"My own health and strength are quite equal to the expectations I cherished previous to the heat of summer descending upon us. For though I am under the necessity of omitting many duties which are obviously important, yet I can generally meet my usual preaching engagements, and direct the movements of others. But the health of my valued partner, which during the last nine or ten weeks has been in a somewhat improved state, is again sadly impaired. The distressing, strength-consuming, intermittent fever has returned, and again quite prostrated her. In consequence of this, there must of necessity be here increased demands made upon

my own strength. And these additional claims are but too sensibly felt. Our medical attendant has over and again told us that her constitution will never thoroughly rally in this climate. Indeed, that neither of us will be permanently benefited, except by a sojourn of some length in a more bracing climate. But what is to be done? This station should not be left without a missionary. There must be, for some time to come, a directing hand. It is a sphere of usefulness both extensive and important. And I do hope that God will give you a man after *his own heart*, and that soon, to send out here. Great things has God already done for us whereof we are glad; but much, much remains to be done still. The native teachers continue at their respective stations, active, and I hope useful. Their communications are of a varied character, sometimes expressing joy in seeing as they believe the Word of the Lord glorified in the conversion of sinners; at other times they are mourning over disappointed hopes.

"I enclose a letter from one of them, the youngest of those we have in the field. He is about twenty-one years of age, a man of colour. He is desirous of going to Africa. But I have not encouraged him to hope that he will be employed elsewhere than in this colony. He has, I am sorry to say, a little impediment in his speech, but for this he would be an excellent speaker; and but for this, I should have proposed his being sent to the Calabar Institution, Jamaica, for a year or two. He is an amiable, promising youth, whom God I trust will make steadfast to himself."

Under date of Aug. 8, Mr. Capern furnishes us with the following particulars of the 1st of August commemoration of the abolition of slavery:—

"As in former years, I have to give you a brief description of the celebration of the 1st inst., a day ever memorable in the annals of the British West Indies. Twenty-three years ago, an act of parliament came into operation here, by which eight hundred thousand black and coloured people were transformed, without any change in their nature, from chattels into human beings. At eleven o'clock at night, they were held to

be but a higher species of brutes; five minutes after twelve o'clock that self-same night, they were declared to be, to all intents and purposes, members of the human family, and entitled to the enjoyment of the same social, civil, moral and religious rights and privileges as their brethren of a fairer skin. The change in their condition was very great, but it was a just and righteous one. And the use made of the justice but too tardily meted out, has been as good as that made by any people under similar circumstances set free: certainly as good as that of Israel of old.

"On the morning of July 23, between four and five o'clock, a prayer-meeting was held in one of our chapels, to thank God for the great deliverance he had wrought out for them, and to beseech him to give them his grace and Spirit, that they might be directed to make a right use of the blessing bestowed. For nine successive mornings such a meeting was held, and, I am glad to say, well attended. On the morning of the 1st of August, there were not less, I believe, than 200 present, at five o'clock. In the afternoon of the day, the sabbath school children had their usual treat, 2,400 cakes having been baked for them. But I am sorry to say that we could not receive them on the mission premises as in former years, in consequence of the severe illness of my valued partner. Nor could the teachers have their usual tea-meeting in the evening at the mission house. This was a very sad and painful drawback to the pleasures of the day. But this very drawback was not without its beneficial uses, as it served to remind us of God's undeserved goodness towards us in granting us the mercy of meeting for fifteen years successively in the mission yard to celebrate the great event.

"I am happy to say that I do not think there was one additional instance of drunkenness throughout the town on that day. Nor was there one additional case of quarrelling or disorder. Preparing the people for their expected celebration by the devotional exercises of the ten preceding days had, I believe, a most salutary effect upon their minds in the expressions of their joy. I send you one of our papers which notices the manner of observing the day in very friendly terms. The writer is not one of us."

HOME PROCEEDINGS.

The meetings of the past month have been numerous. The brethren Tucker, Manning, and Trestrail have been engaged in Nottinghamshire; and the latter, with Mr. Hands, also in North Devon, where their engage-

ments will run on into the present month. To the West Riding of York, Messrs. Law, Haycroft, and Oughton have gone as the deputation; Mr. Makepeace has visited the churches in Monmouthshire; and Mr. Saker,

with Mr. Hull, Sussex. Mr. Saker, also, has gone to Manchester, and, with Mr. Oughton, has represented the Society at Biggleswade and Sandy.

We have received a letter from Griffith Jones, Esq., of Pwllheli, acknowledging the resolution of the Committee in reference to the decease of his honoured father; and he adds a sentence which will give all our friends great pleasure, which is as follows: "My mother and self were gratified to receive the copy of the Committee's minute, acknowledging the services rendered by my dear father to the Society, and we hope to be able to continue to assist in the good work." The present owner of the "William Carey" will, we trust, be long spared to see that fine ship carrying out missionaries to India.

The receipts up to the present time, as compared with the past year, are somewhat encouraging. Whatever falling-off there has been, is in *legacies*. Had the same amount come in from this source as in the previous year, the receipts would have been larger. We mention this as an encouraging fact, considering the general condition of the country. We hope it will induce none to lessen either their efforts or their contributions; for the expenditure will be greater this year, from various causes; some of the more prominent are specified in the report. It will be always a great convenience if local treasurers and secretaries will remit promptly; not waiting until their various collections throughout the district are finished completely, but to remit on account. The *particulars* are not wanted until towards the close of the financial year. We would urge this matter on the attention of our friends.

Dr. Duff.

We are glad to learn from the current number of the Record of the Free Church of Scotland, that the health of this eminent missionary, to whose kindness our society has been more than once indebted, is beginning to recover from his long and serious illness. He has spent some time in the south of France, made several short voyages in the steamers which ply in the Mediterranean, and by this time is probably in England again, waiting for the decision of his medical

advisers and friends as to the time of his return to India. The frustration of his wishes in this respect has had, he says, a depressing influence on his mind; and no wonder, considering his ardour, and his devotedness to the work of diffusing the gospel in that country. We trust to hear very soon of his complete recovery, and that he is once more on his way to the much-loved scene of the labours of a most devoted life.

Death of Rev. Robert Nesbitt.

We regret to note, in the same publication, the decease of the above-named gentleman, one of the oldest missionaries in Western India, and connected with the Free Church Missions. He has laboured with devotedness and fidelity for nearly twenty-seven years. Such losses cannot easily be repaired. The wisdom of long experience, and the weight of established character, are not soon replaced; and our own mission has suffered too severely in past days, when such missionaries have been removed, for us not to feel sincere sympathy with our brethren in this bereavement.

General Baptist Mission.

We have read with great interest the account of the ordination of brethren going to the East under the auspices of this Society. It is well known that the Orissa Mission, at the head of which was the late Dr. Sutton, is a most successful one. We now find that eight brethren have left for India and China. The meetings in connexion with their public designation were unusually interesting, and rendered more so by the presence of a brother returned from the field, to recruit and renew his health in his native clime. The General Baptist Mission has never before, we believe, sent out so many at one time.

The "Sutlej"—the same ship that took our friends Mr. and Mrs. Pearce—being detained by calms, at Portsmouth, public services were held there to commend these brethren to the blessing and care of Almighty God. We join, and so will our readers, in congratulations to our brethren of a sister mission, and in sincere desires for the future success of those who are now on their way to the far distant scene of their future toil. May they reap a rich harvest of immortal souls!

FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Fuller, J. J., May 3; Johnson, T. H. and Fuller, J. J., April 20; Saker, A., March 17, April 23, May 24.
 CLARENCE, Diboll, J., May 1 and 30, July 30; Fuller, J. J., July 11; Saker, A., May 3; Wilson, J., June 1.
 AMERICA—NEW YORK, Colgate, W. and Co., June 27.
 ROCHESTER, Freeman, Z., June 22.
 ASIA—ALIPORE, Pearce, G., May 1; Sampson, W., July 16, Aug. 1.
 BARISAL, Martin, T., May 11.
 BEERBHOOM, Parry, J., July 14.
 BENARES, Heinig, H., May 19.
 CALCUTTA, Evans, T., July 17; Thomas, J., May 17, June 2 and 16, July 3, Aug. 9; Underhill, E. B., Aug. 7; Wenger, J., July 18; Williamson, J., Aug. 2.
 CHITOURA, Smith, J., May 4 and 20, June 18.
 COLOMBO, Davis, J., July 11; Underhill, E. B., May 25, July 11.
 DACCA, Robinson, R., June 29.
 DINAGEPORE, Smylie, H., April 26.
 GALLE, Underhill, E. B., July 21.
 HOURAH, Morgan, T., July 17.
 JESSORE, Sale, J., July 14.
 KANDY, Underhill, E. B., June 8 and 16.
 MAURITIUS, Allen, J., May 29.
 MONGHIR, Lawrence, J., June 28.
 RIVER HOOGHLEY, Underhill, E. B., May 4.
 SERAMPORE, Denham, W. H., April 27.
 AUSTRALIA—HOBART TOWN, Johnston, K., June 18.
 MELBOURNE, Vaughan, C., June 15.
 WOOLLOOMOOLOO, Tinson, F. H., June 1.
 BAHAMAS—GRAND CAY, Littlewood, W., June 15, Aug. 14.
 NASSAU, Capern, H., June 12, July 11, Aug. 8.
 SALT CAY, Wilkins, M., July 7.
 BRITTANY—MORLAIX, Jenkins, J., Sept. 14.
 HAITI—JACMEL, Webley, W. H., June 28, July 12, Aug. 11.
 JAMAICA—CALABAR, East, D. J., June 5, 7 and 21, July 5, 21 and 26, Aug. 13.
 BROWN'S TOWN, Clark, J., June 6, 25 and 28, Aug. 20.
 KETTERING, Brown, A., June 16; Knibb, M., Aug. 22.
 KINGSTON, East, D. J., Aug. 7.
 LUCCA, Teall, W., June 4.
 MONTEGO BAY, Henderson, J. E., June 6.
 MOUNT CAREY, Hewett, E., July 9, Aug. 15.
 MOUNT OLIVE, Watson, R. E., May 24.
 PORT MARIA, Day, D., July 23.
 SALTER'S HILL, Dendy, W., Aug. 3.
 SPANISH TOWN, Phillippo, J. M. and others, June 9.
 STEWART TOWN, Hodges, S., Aug. 23.
 WALDENIA, Gould, T., Aug. 13.
 ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., June 6 and 12, July 10 and 31.
 TRINIDAD, Law, J., June 9.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1855.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS.		<i>Legacy.</i>		CAMBRIDGESHIRE.	
Juvenile Meetings, Aug. 1 (net proceeds), by Y.M.M.A.	3 12 5	Penny, Miss, late of Maryport	43 17 0	Prickwillow— Collection	1 5 6
<i>Annual Subscriptions.</i>		LONDON AND MIDDLESEX AUXILIARIES.		Contributions	0 15 3
Bacon, Mr. J. P.	1 1 0	Chelsea, Paradise Chapel— Collection	1 15 6	Less expenses	2 0 9
Do., for India	1 1 0	Contribution	0 10 0	1 19 9	
<i>Donations.</i>		Do., Sunday School	4 0 0	ESSEX.	
Anon, A Friend	10 0 0	Devonshire Square— Sunday School, by Y.M.M.A.	1 10 0	Loughton— Contributions, half-yearly	3 18 4
Bible Translation Society, for Translations	300 0 0	Hammersmith, on account	16 2 0	Sampford, Old— Contributions	2 0 0
Cartwright, R., Esq., for India	20 0 0	Harp Alley— School	0 6 7	Witham— Thomasin, Mr. G., A.S.	1 0 0
G. J.	2 0 0	Milton Street— Sunday School, by Y.M.M.A.	0 7 6	Do., Donation	5 0 0
M. E., for India	1 0 0	BUCKINGHAMSHIRE.		GLOUCESTERSHIRE.	
Peto, Sir S. M., Bart., for Sturge Town Chapel, Jamaica	2 2 0	Towersey— Collection (part)	2 2 6	Fairford	4 16 0
Stevenson, George, Esq.	50 0 0	Contributions	0 9 0		
Sundries, for Debt (particulars to be acknowledged in a future number)	606 0 0				

HAMPSHIRE.		NORTHAMPTONSHIRE.		NORTH WALES.	
£ s. d.		£ s. d.		ANGLESSEA—	
Barnlicn—		Towcester—		Amlwch—	
Bart, Rev. J. B., A.S.	10 10 0	Collection	3 2 0	Collection	£ 2 3 1
Do., for Rev. G. Pearce's Notice Preachers	6 0 0	Contributions	10 2 2	Contributions	5 2 0
		Do., Sunday School and Juvenile Society	3 10 0	Do., Sunday School	1 11 11
HERTFORDSHIRE.			16 14 8	SOUTH WALES.	
Watford, on account, by Rev. J. P. Hewlett ...		Less expenses	0 3 8	GLAMORGANSHIRE—	
	10 0 0			Hengoed—	
			16 11 0	Collection	0 19 0
				Contributions	2 0 0
				Waintrödau—	
				Collection	2 2 0
				Contribution	0 2 0
				MONMOUTHSHIRE—	
				Bassaleg, Bethel—	
				Collection	1 9 8
				Contributions	0 4 1
				Less expenses	7 13 4
					0 1 1
					7 12 3
				SCOTLAND.	
				Aberchirder—	
				Buchan, Mr. James... 1 0 0	
				Glasgow—	
				A Lady	
				1 0 0	

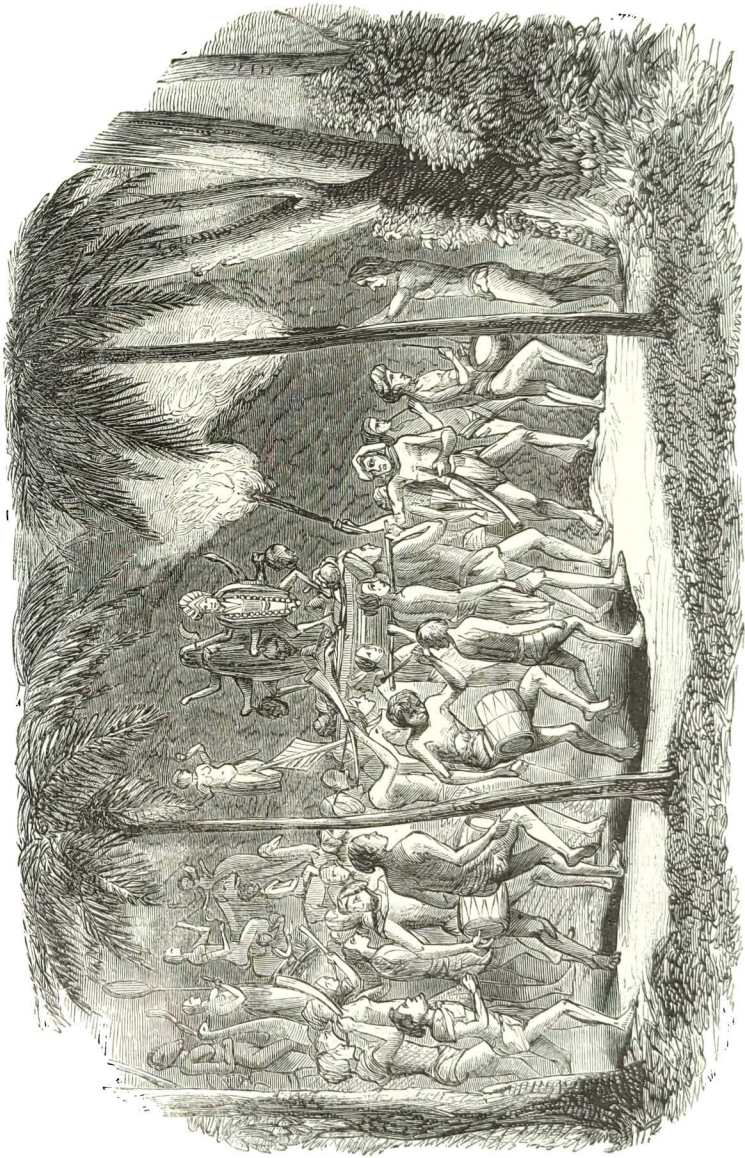
Contributions received by the Rev. J. Jenkins.

GUERNSEY.		JERSEY.		Contributions—	
£ s. d.		£ s. d.		£ s. d.	
Collections—		Hine, Rev. J. S.		Bertram, J., Esq.	
Catel	0 14 0	Le Coeg, Mrs. W.	1 0 0	Camps, Mrs.	0 10 0
La Poré.....	0 9 0	Lihou, Thomas, Esq. ...	0 10 0	Le Bailly, Joshua, Esq. ...	1 0 0
St. Martin	1 0 0	Maingay, Bonamy, Esq.	1 0 0	Le Vesconte, Mr.	0 12 0
St. Saviour.....	2 16 0	Metivier, G., Esq.	1 0 0	Do., Family	0 15 0
Contribution	0 1 0	Westcott, Major	0 10 0	Oliver, Mrs., Sen.	1 0 0
For Breton Scripture Reader and Itinerant Teaching in Brittany—		Under 10s.	4 13 4	Oliver, J., Esq.	1 0 0
Collection, French Independent Chapel	1 12 6			Paget, —, Esq.	1 0 0
Contributions—				Under 10s.	0 19 0
Baynes, Captain ...	0 10 0				
Blisset, Mrs.	1 0 0			ST. SERVAN.	
Carey, Sausmarez, Esq. ...	0 10 0			Contributions for Breton Scripture Reader and Itinerant Teaching in Brittany	
De Sausmarez, Mrs ...	0 10 0			1 0 0	
Friend, Thank-offering on account of the War	1 0 0			Less expenses and currency exchange	
				33 10 7	
				2 4 8	
				31 5 11	

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 C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

The Missionary Herald (Nov. 1855).



PROCESSION OF THE GODDESS KALI.

PROCESSION OF THE GODDESS KALI.

The festival in honour of this deity, one of the chiefest in the vast catalogue of heathen gods, is one of the greatest in the Hindoo calendar. It lasts fifteen days, and immense multitudes of people throng from the neighbouring towns and villages, to behold the revolting cruelties which the devotees inflict on their own persons.

Although the government has obliged the natives to remove the scene of these barbarous ceremonies to a considerable distance outside the city of Calcutta, numbers of Europeans, drawn by curiosity, approach the swings, where a devotee, intoxicated with arrack and opium, suspends himself by iron hooks thrust into his sides, and throws down to the excited multitude, the flowers of his wretched crown.

Kali is the most terrible of the Hindoo deities. She delights in carnage, and drinks the blood of her enemies. She is represented as having four arms, holding a sword in one hand, and the head of a giant in the other. The remaining hands are open. Two corpses hang from her ears as ornaments, a long necklace of skulls reaches the breast, her hair touches the ground, her tongue lolls down upon the chin, her eyes are bloodshot, and on her ankles are bracelets formed of the hands of giants. In a word, all that can be conceived as most hideous is concentrated in this monstrosity.

Kali is said to have killed the giant Raven, who had a thousand heads, another word for an army of a thousand men. In the system of worship belonging to her there is a sort of penance tariff, which attaches particular advantages according to the extent of the sacrifice rendered. Killing a tiger procures one hundred years of indulgence ;

a lion, a deer, or a man, ten times as much. The blood of three men, slain at one time, propitiates her for a hundred thousand years. How remarkable the resemblance, in these respects, between heathenism and the papacy!

Among the devotees of this goddess are the Thugs, an organized society of assassins, with their chiefs, agents, and military bands, and affiliated contributing members, who make murder a science, and even a religious duty, way-laying travellers, and sometimes accompanying them for great distances, until a favourable time occurs for putting them to death. The origin of this community is not known. It required all the power and the vigilance of the government to extinguish these gangs of murderers, and even yet they are not wholly extinct. So late as 1810 their existence was not known to the authorities, either native or English. Between 1816 and 1830, many bands had been taken and punished; but up to the latter period the revelations made by experienced officers seemed too monstrous for belief; and yet, for half a century, this social plague devoured the population from the Himalayas to Cape Cormorin.

Reader, remember that the mission societies seek to overthrow these deities and their worship! Oh, think how degraded and wretched the people must be who worship them. In the light of such scenes you can read, with a clearer perception, the meaning of the inspired writer, when he says, "They that make them are like unto them." If the objects of worship are cruel, false, obscene, and bloody, the worshipper will be so too. Remember, then, in your prayers the good men and women who are gone to these lands to

preach the gospel. Support them, and the societies which send them forth, by your contributions and your fervent supplications to Almighty God for his effectual blessing.

GRANTS IN AID.

From the "Friend of India" for July 26, we learn that, after a delay of six months, the rules for regulating the distribution of grants in aid to the educational establishments in Bengal, have been published. We have not seen them, but we are informed that, with one or two exceptions, they present a fair and honest exposition of the principles embodied in the government despatch, "and are calculated to conciliate the wishes of those who are not opposed to all systems of grants-in-aid whatever."

It would appear from what the editor of the "Friend of India" states, that that assistance will be afforded to all schools in which a good secular education is given, either in the English or vernacular languages, to males or to females—that the question of religious instruction is left to the managers and teachers—that on this point perfect neutrality will be observed, no preference being given to any school on the grounds of what doctrines are taught, or not taught in it—that government will not interfere in the actual management of a school thus aided, nor enforce the use of any particular books—that some fee, however small, will be required—that no grant is to exceed the sum expended in the school from private sources, and given in money, books, or otherwise, and when possible, to be appropriated to specific objects. This is a brief summary of the rules, as far as we understand them from the information before us.

In our last number we inserted a short extract from one of Mr. Underhill's recent letters, to the effect that

none of our missionaries would be likely to avail themselves of these grants. Some, doubtless, perhaps the majority, from conscientious objection to them in principle, others from some objections they might have to the rules which government would frame to regulate their distribution.

Objections have been taken to one or two, and very probably they will induce very many, who are favourable to the principle of government aid to education, to refuse these grants altogether, unless the obnoxious rules are rescinded.

We are not aware how far any of our missionaries may be affected by them, but for the information of our readers, a large majority of whom feel very strongly on this question, we subjoin the remarks of the editor of the "Friend of India" on the points in question.

But there is one section of the rules which goes far to nullify the benefit of the whole arrangement, and to render it difficult for any of the well established institutions to accept of this aid. "Any school to which aid may be given shall be at all times open to inspection and examination, together with all its accounts, books, and other records, by any officer appointed by the local government for the purpose." To the inspection and examination of the schools there can be no objection whatever, provided it be conducted in such manner as not to inflict ignominy on the institution or its officers. But we do not see how any body of men, engaged in the work of public instruction, can submit to the indignity of having all their accounts, their books, their records, their correspondence, their muni-

ments overhauled at any moment by a public officer. The government of India has only to picture to itself the spectacle of some one of the sub-inspectors, some conceited Baboo, walking into an institution of established reputation, and demanding to inspect all the records of a quarter of a century, and the deeds and documents contained in its iron chest, and they will feel little surprise if the reply to such a requisition should simply consist in the option of leaving the room through the window or the door. After the "full information regarding the pecuniary resources, permanent or temporary," which each party applying for aid is required to furnish, before that aid is granted, there can be no necessity for the inspection of anything except the current account of the year of receipts and disbursements, and the current registers of the seminary, in order to ascertain, first, that the attendance and progress of the students is satisfactory; and, secondly, that the receipts from private sources are sufficient to prevent an infringement of the rule which provides that the aid of the state is not to exceed that obtained from private sources. Everything beyond this reasonable demand can only be viewed in the light of a humiliating inquisition, to which any one of any spirit, whose agency is of the nature of co-operation, and not of servitude, cannot be expected to submit. The inquisitorial powers of the income-tax gatherer are mild compared with those conferred on the inspector. Any such unnecessary and gratuitous demand on the conductors of schools, which may reasonably be expected to check the application for grants-in-aid, cannot but be considered repugnant to the spirit of the despatch.

We have also one further remonstrance to offer against the rules. They limit the assistance of government to

schools, and thereby exclude from the operation of the despatch every place of learning which does not bear that name. We are certain that it was not the intention of those who originated the despatch in England, to exclude from its benefits all those establishments of learning, whether under the denomination of colleges or institutions, which claim a higher rank than that of a school. On the contrary, it was their expectation that these private institutions, aided by grants from the state, would gradually obviate the necessity of maintaining colleges at the expense of the state. The limitation introduced into the rules will be repudiated as soon as it is known in England. This circumstance was pointed out to the educational department when the draft of the rules was sent round, and it was proposed to remove the objection by the addition, or substitution, of the word *institution*, but as the suggestion has been rejected, we are bound to conclude that, in the opinion of the government of India, it was the intention of the home authorities to restrict the aid to mere *schools*; which is to be regretted, but only because it will occasion a further loss of four months.

The previous extracts from the editorial article of the "Friend of India" will serve to show our readers the present position of this question in our eastern empire. They constitute only another proof of the difficulty which a government has to encounter, in dealing with such a question, where there exists a great difference of opinion on it in the community at large. We do not, however, pretend to argue the question here. That is not our province, nor are the pages of the Herald the place. But if the grants-in-aid are to be confined to schools, Serampore College can not take them. Perhaps, after all, the College may again be closely identified with the Society. Mr. Marshman has

exercised a princely liberality towards it; but it would be unreasonable and unjust to expect him to bear the main burden of an institution which was founded by the fathers of the Baptist Mission. It might have been begun before India was ready for such an

institution; but India is prepared for it now, nay, requires many. It may turn out for the best interests of the College, if its only support be the voluntary offerings of the friends of missions, and the guidance and blessing of God.

FOREIGN INTELLIGENCE.

CALCUTTA.—We continue to receive good accounts from Mr. Underhill, whose health has been sustained in a remarkable manner. The extreme heat has somewhat affected Mrs. Underhill lately, but by this time its severity is past, and we hope she is now quite well again. Ere this meets the eyes of our readers, the conference of the brethren in Calcutta, to which reference was made in our last, will have terminated. We shall look with great interest for an account of this important meeting. From the statement of subjects to be brought before the brethren, which we subjoin, it will be seen how wide is the range of the proposed discussion.

“1. *Missions to the Heathen.*—Their primary purpose and authority—The spirit in which they should be carried on—Difficulties peculiar to Bengal, and how to be met—Is the agency at the command of the churches of Christ sufficient to secure success?—The conditions of success.

“2. *Preaching.*—Its position, value, and results, in the evangelization of a heathen land, with reference to other modes of missionary labour—Local stations, their advantages and disadvantages—Can stated congregations be formed? *Itinerary.*—How to be carried on in the towns and villages of Bengal—At what seasons—By whom should itinerant journeys be made—Value of native converts as itinerants and preachers—Should itineracy be desultory, occasional, infrequent, as it respects the missionary's visits to places, or can means be devised to prolong his stay should encouragement present itself—The cost of itineracy, how to be met—Treatment of inquirers met with on missionary tours—The formation of congregations and churches, as the result to be specially aimed at—Labours on the Sabbath.

“3. *Native Churches and Pastors.*—Is it the missionary's duty to assume the pastorate of native churches?—What number of converts should be deemed sufficient to constitute a church?—Is a perfect or imperfect organiza-

tion of the converts into churches desirable at an early period, or should they continue, and how long, in a state of dependence on the missionary?—*Native pastors*, why so few or none hitherto in Bengal—Where to be obtained—By whom to be first chosen—Their support—The relations of native pastors and their churches to the missionaries and to the society—What native congregations in Bengal is it desirable to organize into distinct churches with native pastors—Is it desirable to establish a distinction between native pastors and native preachers, or evangelists?

“4. *Schools.*—Results and value of schools as a means of evangelization—Have they answered expectation—For whom to be established—For heathen or Christian children, or both?—The present condition of our schools and means of improvement—The subjects of instruction—Instruction by means of the English language or the vernacular. *Female Education.*—Its extent in the missions of the society in Bengal—Its difficulty—Boarding schools for boys and girls—Reasons for them, and the principles on which they should be carried on—The native Christian Institution at Intally—Its history and future management—The payment of the scholars for attendance—Fees for tuition.

“5. *Grants in Aid.*—As offered by the government of India, can they be accepted by the missionaries of the society?—Influence of such grants on mission schools—Influence of government schools on our mission schools.

“6. *Serampore College.*—Its relations to the society and its missionaries. *The Theological class* for training native preachers—The education required—Rules for the admission of students, and for the conduct of the class—Language of instruction—Term of study—Support of students. *Class for training schoolmasters*—Of whom to be constituted—Subjects and medium of instruction—Rules for the admission of pupils and their conduct.

“7. *Native Christians.*—Their social condition—Their relations to the proprietors of land—Degree of persecution and suffering endured by them on confessing Christ—The causes of it—Marriage—Polygamy—Is caste

retained?—Their recognition by the laws of the land—Means of their elevation and improvement—Ought temporal aid to be given to the indigent? *Christian villages*—History and condition of those connected with the missions of the society—Is it desirable to perpetuate them—General principles that should govern the relation of the missionary to the native converts.

“8. *Salaries*.—The principle of maintenance of missionaries and individuals employed by the society—Rent of houses and allowances—Salaries of native preachers—Its amount—Allowances.

“9. *Widows and Orphans of Missionaries*.—Provision to be made for them.

“10. *Mission Houses and Chapels*.—Kind of buildings required—Average cost—Whether temporary or permanent in their character—Chapels, by whom to be built—Style and general character of chapels for native congregations.

“11. *Calcutta as a Mission Station*.—Its importance—Arrangements for the future—Itally—Allipore—The relations of the two native churches to each other and the mission—Can the mission be extended, and how?

“12. *Stations in the Mofussil*.—Their requirements—should any be given up?—What new station should be opened?—Means at command for the extension of the mission—Number of missionaries required.

“13. *Translation and Distribution of Scriptures and Books*.—Value to the missionary—The present condition of scriptural translation in Bengal—Should books be given away or sold?—Class of books required for the heathen—For native Christians—Facilities for distribution—Reception given to the scriptures and religious works by the heathen.

“14. *Annual Conference of Missionaries*.—Shall Bengal be formed into one or more districts for mission purposes?—Objects of the assembly—Rules for its conduct.

“15. *Expenditure of Mission Funds*.—Annual estimates—How the funds are to be distributed—Correspondence with the home committee—Local contributions and their application.”

MONGHIB.—The extracts which are printed below, from a very interesting letter of the Rev. John Parsons, dated July 10, present a somewhat graphic description of the labours of our brethren, the trials and disappointments they have to bear, and the occasional successes vouchsafed to them, to cheer their hearts in the work. We often wonder that these labours are carried on so steadily, and with so much vigour, where a debilitating climate tends to depress bodily energy, and

where the obstacles to success are so formidable. Surely our dear brethren have their faith, their patience, and their hope put to a severe trial. Are they remembered in our prayers as they should be? Do we try to enter into their feelings as we should? Are our supplications as fervent and constant for them as they ought to be? May these inquiries, suggested in no unfriendly or censorious spirit, but by the letter before us, lead all who may read them to more importunate prayer for God's blessing on his faithful servants.

Visits to fairs.

“Through mercy, we are still preserved and favoured with health to prosecute our labours. We must bless the Lord that he maintains his work and his little flock here, and permits members of it to be his messengers to convey the gospel into the district around, although present success is small, and we are not without trials and disappointments. At the time of my last letter (March 17th) our brethren Nainsookh and Soodeen, with Mr. McCumby, a missionary brother connected with Mr. Start, were out on a tour, of the first part of which, when I accompanied them to the Peerpointy mela, I gave you some account. They prolonged their journey so as to visit two other melas, the Singheswur Than and Nekomurd melas, besides preaching in several large villages and native towns, and returned on April 28th, very much pleased and gratified with the opportunities they had enjoyed, and the respectful attention they had met with. Brother Lawrence has translated Soodeen's journal of the tour, and it is published in the Calcutta “Missionary Herald” for this month, which I dare say you will see. This Nekomurd mela is the same which you may remember being often mentioned by our brother Smylie of Dinagepore, from which it is not very far distant. So our longest journey in this direction has brought us to the borders of the Dinagepore (or Dinajpur) district, as our longest journey to the S.E. brings us to the borders of the Beerboom district, at the Byjnaut mela, which is sometimes visited by Mr. Williamson.

Happy deaths.

“On the 15th of March, a dear aged sister, Mrs. Irwin, a widow of many years, found the release from pain and debility which she had been long desiring. Oftentimes distressingly afflicted, she was familiar with the idea of death, more as the messenger of her Father to call her home, than as the king of terrors. Her feelings towards the last were uniformly those of calm confidence, which it

is encouraging to witness in those who profess to trust in Christ. Shortly after, on the 5th of April, died a notable member of our native flock, the widow of the first native baptized in Monghir, Hingun Mieser, and mother of Purson, our native brother, whose consistent conduct I noticed to you last year on occasion of the alarming illness of his mother-in-law. His and his family's conduct was no less conformable to the word of Christ on the present occasion, and his aged mother's feelings and expressions on the approach of death were very gratifying. Her age was about eighty-one years. Unlike the above, she had uniform good health, though gradually howing under the infirmities of age. But she appeared well prepared to exchange worlds, and said repeatedly that she was fully resigned to the will of God for life or death. At one of my last interviews with her, she was a little stronger, and better able to speak than she had been, and she greeted me with the pleasing exclamation, 'The love of Christ, the love of Christ,' showing where her hope and trust were fixed. It was but little we could say to her, for she was so deaf, that only her son could make her hear by shouting into her ear. Yet she liked to have us pray at her bedside, although I suppose she could not hear anything that was said. She, we make no doubt, has now rejoined her husband, and her old friends Beeby Sophy and Nainsookh's mother, in a better and brighter world.

Cheering additions.

"With pleasure, not unmixed with anxiety, I inform you that our numerical loss is made up by the recent admission of two elderly widows to the fellowship of the church, who have been long and earnestly requesting this privilege. Brother Lawrence proposes, the Lord permitting, to baptize them on Friday afternoon. They are humble individuals, destitute of worldly knowledge, incapacitated, the one by the dim sight of age, and the other by a paralytic affection, for learning to read, or for earning their own subsistence; but we cherish the hope that, according to their own emphatic professions, they have known Jesus as their Saviour, and are reposing on him alone for salvation, and if so, humble as they are, they will shine brightly at last, and great is our privilege in being allowed to take care of them in the Saviour's name. It was delightful to see their joy when they were informed on Monday afternoon that the church had accepted them. We had also the pleasure of re-admitting the poor sister who was excluded for unbecoming conduct last year. Her appearance lately has been that of deep contrition, and we trust she is sincerely penitent, and will be warned by her past weakness to walk henceforth in more humble dependence on the Saviour's aid.

Discouragements.

"We have had much grief and anxiety lately from the conduct of some who came among us in the character of inquirers. One of these has been long with us. He came to Nainsookh's, professing a wish to know the truth, and shortly after fell ill, and became so weak as to be apparently near death, in which state he was obliged to be fed with Christian food, and so lost caste. He has been employed in teaching, and married a Christian young woman, who is since dead. Lately, being disappointed in his pecuniary expectations, he took offence, and went over to the Mahomedans. This is, of course, no real loss to us, but it gives occasion to our unscrupulous adversaries to triumph over us; and we grieve for the young man, whose privileges and former professions must make his present conduct doubly culpable. Some time ago brother Lawrence was even beginning to cherish hopes that the grace of God was at work on his heart. Often has he asked for baptism, but his conversation seemed all of the head—no heart, no spiritual life or warmth. It was well that we refused his request, without better evidence of a real change in him. In my last, I mentioned a young man named Bidya Surun, whom the brethren brought away from Gya; or, rather, I communicated Bundhoo's account of him to you. This young man accompanied our brethren in their tour, and since their return was living with Nainsookh. But his conduct was not satisfactory. It indicated an unsteady and light mind. And then he commenced a series of calumnies, which he repeated from house to house, calculated to ruin the characters of the native brethren, and foment discord amongst them. It was no longer prudent for Nainsookh to keep him, and it was proposed to him to leave the station, and travelling expenses would be given him to go elsewhere. He took expenses for the purpose, but he remained here and joined the Mahomedans for a few days, but has returned to live with an excluded member of the church. Thus here, as at other stations, the 'mixed multitude' has been a source of great trouble; but I have hope that these trials, though harassing to our native church, and though they have been repeatedly occasions of offence, will be sanctified and overruled for good in the end."

BEERBHOOM.—Our readers have doubtless read in the papers, accounts of a formidable insurrection in Bengal, among the Santals, a hill tribe, inhabiting a district not far from the station which Mr. Williamson occupies. We learn by his letter, received late in September, that he and his family have been compelled to flee for awhile. Besides the

usual account of the station, he supplies a few particulars respecting this outbreak, the causes of which seem not to be fully known, even to the Government. By last mail, tidings have reached this country of the total suppression of this rising, during which the greatest enormities have been practised. We hope by this time Mr. Williamson has been able to return to his post.

"Since my last letter to you, our itineracies, among the surrounding heathen, have been less extended than during the cold season, and this is generally the case with us throughout the hot season and rains, not being able to travel in boats, as in other parts of Bengal. The people in our immediate neighbourhood, among whom the Gospel has been chiefly made known, and who are, therefore, more intimately acquainted with it than others at greater distances, though, in general, favourably disposed towards Christianity, are still unwilling to embrace it, on account of the loss of caste, and other evils attendant and consequent on the profession of it. And this, we know, will be the case until they are brought, by the Word and Spirit of God, to fear the infinitely greater evils of its non-reception.

"Our native Christians, with few exceptions, continue to walk consistently with their profession. Some time ago, I think on the first of April, I had the pleasure of baptizing two persons, one of whom was my own daughter, and the other an East Indian young woman. Of the religious knowledge, piety, and good conduct of both none entertained any doubt, and we therefore hope that, as they have received the Lord Jesus, they will continue to walk in Him.

"One of our three Bengali schools has been discontinued, on account of the falling off of attendance, occasioned partly by the indolence of the Hindoo teachers, and partly through the opposition of the master of a rival school of long standing and respectability in the place. The remaining two are getting on well; and our English school has increased considerably of late, notwithstanding the rivalry of the government school, lately established. The boys also pay more than they did formerly for their tuition. All our schools, you are aware, are maintained by local contributions.

"During the past hot weather my time was partly occupied in translating an English Tract, 'The Dairyman's Daughter,' into Bengali, which, I hope, will be useful, especially among our young Christian females. More lately I have been employed in revising a Scripture Catechism, from which also I expect, through the blessing of God, our Christian youth will derive very considerable benefit.

"So far our work was going on quietly, and I trust, usefully, at our station, until about two weeks ago, when we thought it our duty to leave it on account of the danger that threatened us from two different quarters. The Santals, a hill tribe, inhabiting the mountainous and jungly parts of Bhangolpore, Beerbhoom, Bancoorah, and Midnipore, have taken up arms against the Government. The insurrection commenced in the Bhangolpore district, and soon afterwards spread to Beerbhoom, and more recently to Bancoorah, and Midnipore. They have, at present, entirely stopped the progress of our railway, to a very considerable extent; and I believe the courts of justice at our station have been, for the present, closed. Several engagements have taken place with our troops, in which a considerable number of the enemy has fallen, which, however, instead of dispiriting, has made them bolder. They have plundered and burned a great number of Bengalee villages, and murdered many people, both natives and Europeans. Some ladies have had their hands and feet cut off before their heads. Several Hindoos and Mussulmans, have been sent into slavery dreadfully hacked, and amongst them even little children: so savage and cruel have they become. The causes of the outbreak have not yet been accurately ascertained. Several conjectural reasons have been assigned, such as the imposition of new taxes by Government, insult and other ill-treatment by those employed on the railway; the unceremonious removal of some of their idols from places long occupied by them. Several of them had a dream on the same night that they were to liberate the country, and that the musket balls of the military would be turned into water by the power of their deities. It is a great comfort to know that the Lord reigneth; and we hope he will, in mercy, hear our prayers, and speedily quell the insurrection. We intend returning to our station as soon as we can with safety, after our meeting with Mr. Underhill, about the end of this month."

CEYLON, KANDY.—In pursuance of arrangements resolved upon on Mr. Allen's leaving for Europe, Mr. Carter removed to Kandy. The conference at Colombo determined that, as Mr. Carter had mastered the Singhalese, such students for the ministry as might present themselves should be placed under his care. He has two already.

We subjoin a few extracts from his letter, in which he speaks of the visit of Mr. Underhill. It will be seen how truly refreshing the visit of a deputation is; and from these extracts we may gather the good result throughout India too. It is most gratifying

to observe how cordially the brethren enter into the object for which the committee sent out one of the secretaries.

"Our dear friends, Mr., Mrs., and Miss Underhill, have paid us their visit, and left our shores again. We anticipated their arrival with joy, and now we look back upon it as a very pleasant dream that has passed away. Many a long day will pass ere we see any again who will take so deep an interest in us and in the work in which we are engaged, or in whom we shall feel so great an interest. We are thankful to God, however, for the brief period of Christian intercourse afforded, and for the courage with which it inspired our hearts. Now they are gone, and we are left to pursue our way alone; yet not alone, for God is with us, and we feel sure that He will sooner or later manifest that He is so, though the heathen at present think that their god is as good as ours. Our friends were highly delighted with Ceylon, especially with the Kandian province, and will no doubt long remember its beautiful scenery. I need not detail what was done in the way of business during their stay, as Mr. U. will do all that.

"My hands are now quite full of work; I am thoroughly engaged from early morn until very late at night, and cannot even then bring in all my work. I have two young men already under my care, and we are looking out for one or two more. They have commenced a course of study in Singhalese. I have so arranged their studies that, with the exception of preparing a Singhalese grammar, there will be nothing to translate or write in Singhalese for the first year; but for the second and third each, it will be necessary to translate seven or eight English works, to be used as class books. Their present studies, however, and preparation for them, together with the work of translation for the second year, and the study of Tamul, almost overwhelm me. We had arranged at our meeting that six months hence I should be supposed to have acquired a sufficient knowledge of Tamul to undertake the instruction of two Tamul young men for the ministry; but as for such a work it is necessary to use language with considerable fluency, and as I have so little time for the study of Tamul, I now think that I should be injuring my own health and doing an injustice to the society to attempt it under a year.

"I have parted with my Singhalese teacher, having no longer any use for him; but I find it will be absolutely necessary for me to have an amanuensis, who will write down one sentence whilst I translate another. The translation of such works as we require, from English into Singhalese, is extremely difficult; not so much from the difference of the idioms, as the paucity of appropriate

terms. The people have not the *ideas*. Our Singhalese congregation has of late much declined, owing to the wilful mischief which some are doing. We, however, intend to make a vigorous effort to put a stop to it. The English congregation has much improved, and seems still improving. It would be cheering to find some of them coming forth with full purpose of heart, and giving themselves decidedly to the Lord and his people. There are no signs of it at present, but by divine grace I hope to be the means of doing some of them good. I pray that I may be enabled to deal faithfully with them."

BAHAMAS, TURK'S ISLAND.—We have received the most gratifying accounts of the manner in which the 1st of August was observed here. A file of the newspapers published in the colony has been kindly sent to us by Mr. Littlewood, and it is pleasing to observe the free and generous tone of the articles. The manner, too, in which they speak of the bazaar lately held on behalf of the new chapel erecting there is highly creditable to the good feeling of the writers. Very great, indeed, is the contrast between their spirit and that of the colonial press twenty years ago. The following extracts are from the "Royal Standard," and "Royal Gazette."

"The baptist bazaar, to which we called attention last week, and which came off on Wednesday and Thursday, we are pleased to learn, has more than met the expectations of its promoters and the friends of the mission. We understand that the sum of £146 9s. 9d. was realized on the occasion, a sum which, considering the value of the articles still left for future appropriation, abundantly proves the spirit in which the public responded to this (with us) novel mode of applying for Christian aid. The success of this undertaking has been so complete, that, we doubt not, in future, bazaars will be considered the proper resource for any extensive charity.

"Great credit is due to Mrs. Littlewood and the other ladies who aided her, for the tasteful and efficient manner in which the affair was got up. We say nothing of the gentlemen in the matter; for, so far as we could perceive, it was to the insinuating and indefatigable exertions of the ladies that the successful issue of the bazaar ought mainly to be attributed.

"In a social point of view, gatherings of this kind must have a salutary effect upon the community. The concourse assembled on the last evening of this occasion was, by far, the greatest we have witnessed in these islands; and it was gratifying to observe, notwithstanding, the very orderly behaviour of such a mixed mass.

"We need scarcely, we think, point out the obligation which this community is under to afford pecuniary assistance to a mission which has rendered such essential service towards the religious and moral improvement of (more especially) the labouring class amongst us. It should be remembered, that the baptist mission is the last religious institution that has been established in these islands. In the operations of that mission, it did not enter into the cultivated fields of its two predecessors, the Episcopal and Wesleyan churches; but it 'went out into the highways and hedges'—it sought opportunity for labour among the 'barren wastes'—its exertions were visible amongst the rank undergrowth of the 'thorn and the briar'—eradicating the most 'noxious weeds' of our moral wilderness. And when we compare the present condition of some of the followers of the baptist church with what it once was, we readily perceive trophies which reflect the greatest credit upon those who so unostentatiously have won them."

"According to notice given in our columns, the baptist bazaar came off on Wednesday and Thursday last. It was attended by all classes in the community. Among other gentlemen present, was His Honour the Administrator of the Government. We are pleased to hear that this bazaar, the first of the kind ever attempted in these islands, has met with a success far superior to the expectations of its most sanguine friends.

"We congratulate the rev. gentleman (Mr. Littlewood) on the eminent success which has attended his efforts on this occasion, and we accept it as a mark of the esteem in which he and his amiable lady are held in this community, as well as a token of the feeling existing on the subject of Christian missions.

"The tables were displayed to the greatest advantage and looked very pretty; and the ladies who so kindly undertook the arrangement and management, deserve the warmest eulogium.

"The whole affair went off well. Although large crowds were constantly around and inside the mission premises, yet no disturbance took place, but all was quiet and order. Altogether it was quite a pleasant gathering."

We now subjoin portions of Mr. Littlewood's letter in which he acknowledges the grant which the Committee made some time ago towards the new chapel. Most pleasant is it to observe how acts of kindness affect these warm-hearted people. The consent of the Committee to their request was conveyed in a brief letter, accompanied by a few words of sympathy with them in their efforts, and an assurance that they held a place in the

Christian regard of their friends in England. We certainly did not expect to hear it spoken of again in the terms of Mr. Littlewood, but we are indeed glad to find that any communications of ours can excite such lively feelings of grateful esteem in the members of one of our distant mission churches.

We beg to invite *special* notice to the last extract, which relates to the appointment of teachers for the boys' and girls' schools in Salt Cay. We shall be glad to supply any parties who may wish it with all the information we possess on the subject. Mr. Littlewood says there would be no difficulty in the way of a considerable augmentation of income by well qualified persons, from *private* tuition.

"Your welcome and affectionate letter, dated June, came to hand by the last packet, on the 6th instant. Not having heard from Moorgate Street for some months, we felt anxious. Nothing could have been more opportune and cheering. I read your letter to our people. It did our hearts good to hear them exclaim, 'that is beautiful!' They are exceedingly grateful to the committee for the very great kindness shown them; but the letter, they say, is worth more than all the money granted. It will, I believe, have a salutary tendency.

"You will be glad to learn that the enlargement of the chapel progresses satisfactorily. The ceiling is nearly finished, and I hope to commence the pewing next week; and as all the old ones have to be taken up and altered, I shall find it tedious and expensive. We have not been compelled to discontinue the services in the chapel at present, nor will it be necessary to do so until we commence painting. The Wesleyan chapel has been kindly offered me, which I may be glad to accept. I shall send by this mail a few numbers of our local papers, containing information in relation to our bazaar and August festivities. You will be pleased with the agreeable tone of the articles in question, which are the more acceptable, coming, as they do, from persons in no way connected with our Society, and whose sympathy and good wishes we could not have expected. It has always been our privilege to enjoy the favour of all classes, which, for a missionary's usefulness, is very desirable, provided it can be obtained by a consistent course. You could not justify, nor would his own conscience allow, the slightest deviation from those principles which bind our union. Contrary to our fears, our undertaking became popular. Ladies and gentlemen, of all denominations, and of the first class, willingly undertook the superintendence of stalls, &c.

Not having a room or house sufficiently spacious, we erected a tent in the mission yard, 90 feet in length by 22. The grassy yard afforded ample room for promenading. The tent, decorated with as much taste as we could command, called forth warm applause. You will be glad to learn that our most sanguine hopes have been more than realized. Our *net* proceeds amount to the nice sum of £109 2s. 5d. Had not the weather on the last evening proved inauspicious, we should have done much better. His Honour the Administrator of the Government, and most of the members of council attended. Our August festivities were also exceedingly agreeable. The beautiful tent, not having been removed, answered admirably both for the children's tea-drinking, and teachers' and friends' evening party. His Honour and several ladies and gentlemen again honoured us with their company. Nothing could have exceeded the dear children's joy. You will be delighted to know that, though hundreds were gathered together on those occasions, nothing of an unpleasant character occurred. A more orderly, peaceful, and happy company was never witnessed. All were admitted to the ground through the mission house, every part of which was accessible; and we have no reason to regret the indulgence. Would not such a privilege be abused even in London? Whatever may be said of our dear people, it must be acknowledged that, morally, they are far in advance of many who seek to traduce their character.

"A few sabbaths ago, I had the pleasure of baptizing seven hopeful converts at Salt Cay. A large concourse witnessed the scene with marked attention; and last Lord's day, after the morning service, nine females were immersed at Grand Cay, and several who had been excluded were restored to the church the same day. A solemn feeling pervaded the vast assembly. The chapel was again crowded in the afternoon, when I preached from the words, 'We also believe, and therefore speak.' Many many more go and do likewise, believe and speak (be baptized).

"I enclose you a copy of a resolution passed at the board of education yesterday, and would draw your attention to it. In the papers sent, you will observe an advertisement for an assistant master for the boys' school at Salt Cay, salary £75 per annum. A mistress is also required for the girls' school, salary £50. We are anxious to obtain these teachers from England. They must be well trained,—those acquainted with the British and Foreign school system would be preferred. If a husband and wife, or a brother and sister, could be induced to accept the situations, they might divide the £30 we offer for passage allowance, and would find the union of their salaries here of great advantage. No separate passage allowance is guaranteed to a female."

AFRICA.

FERNANDO PO. CLARENCE.—We are glad to learn, by last advices, that the mission families were well, though suffering, in common with the inhabitants, from the great scarcity of food. The stores which have been sent out would supply the wants of our friends, but we learn from Mr. Diboll's letters that they are exhausted by the demands made upon them from without. Even the governor is occasionally in distress.

The few lines which close this notice are from a letter to Miss Square, of Plymouth, who takes the liveliest interest in the African Mission, and which she has kindly forwarded to us. We shall not fail to send supplies by next mail, which, in addition to those recently sent, will, we hope, prevent an early recurrence of these distressing difficulties:—

"I am happy, in writing to you, to say that thus far the Lord has brought us in peace, and with a tolerable share of health and strength—that is, what we here call tolerable health. It is with difficulty that my dear wife sometimes moves about after her domestic affairs, but she does it. All praise to Him from whom 'cometh every good gift!'

"On Monday, the 6th instant, I and deacon Smith went to Robola, one of the largest villages on this part of the island. The king had sent us word that if we would give them a teacher, they would gladly give us ground to build on; and we, at their request, went to select the ground. The king and his chiefs met us kindly, and gave us men to assist us in our search for a site, and to report our choice to the king. On the 13th, we went again, to see if the ground were cleared according to agreement; when the king informed us that the site was not a good one, there not being depth enough behind for gardening purposes. We fixed upon another, and again left it to be cleared. On the 21st, I sent deacons Smith and Wilson to see the place, when the king and others urged the necessity of having two places built, as their town is large,* and the number of children is great. It is at length determined that there shall be two places, at which the children shall be instructed. Yesterday they sent me word that the ground is cleared ready for us. On my first visit I gave the king a few heads of tobacco, and agreed to give his men a goat to clear the ground.

"On Monday, the 6th, I crossed from Robola to Isupoo. The journey between these two places, in the rainy season, is all

* They can turn out 650 fighting men at any time.

you could desire. We have to cross the water-course seven times. Imagine a water-course in a mountain side, down which the water has run with more or less vehemence for thousands of years, deepening and widening its passage as it runs. You would think of a valley of 100 feet deep, craggy and precipitous. Well, this is just like it. In the rainy season it is a little dangerous to ascend and descend; and sometimes the stream is so violent that no man dare cross it; at other times we can manage it, contracting at the same time a profound acquaintance with mud and water. At Isupoo I stayed from Monday evening to Friday, preaching to the people every morning, between sunrise and eight o'clock. I manage in that time to visit three places: first, I go to the 'gate of the city,' or place of public meeting. Here I am sure to find one or more companies of men, and sometimes a company of women. I usually see enough here to excite all my sympathy, and my heart cries to God for the people. To these I speak a little while—they cannot bear a long speech. Next, I go to the house where the king is to be seen, surrounded by his chiefs, who are mostly engaged at that time daubing or dressing his majesty. To these I speak of Christ, and his love for sinners. I then go to another place, where I meet with from twelve to twenty men, most of whom are heads of companies. They always listen to me with respect, and sometimes make judicious remarks. But they are very tenacious of their 'customs and manners,' and are afraid that if they receive Christianity, they will be obliged to adopt our foolish fashion of tying their limbs up in bags, so that the breeze can't catch them.

"On Monday, the 13th instant, I again went to Isupoo, and stayed labouring among the people two days; when I was obliged to return, having wounded my left hand rather severely. It is much better now, and I hope soon to be up again.

"It is now raining in a manner of which you can have no conception—a *deluge* for the time it lasts; and for some days the rivers will be so full, and the road so bad, that a journey up the hill will be impracticable.

"In speaking of the church at Clarence, we have to tell of the removal of one of our members by death, a holy woman; also of one of our number, an Acco woman, gone to reside at Lagos; also of two brethren restored to their seats in the church. The number of inquirers is as great as before our last baptizing; and the chapel is over full on Lord's day afternoon, if it does not rain. We think the morning congregation a little on the increase. We hope the schools are improving. In the upper school we have increased the facilities for writing. One of our female teachers in

the infant school is married, and has withdrawn from the school. Mrs. Diboll has entered into the work, and at present with comfort to herself.

"The Rev. Mr. Bushnell and his wife have been here from the Gaboon. They were both unwell. They came by private ship, stayed a few days, and are gone. We enjoyed their company.

"The scarcity of food in these regions is very great. The run upon our stores has been surprising. Many of our people want food. Thank the Lord, I have a barrel of flour opened this day, which I intend to hold as fast as I can with a clear conscience. My other stores are all done, but we can get yams at present. In Cameroons things are bad indeed. The mission family have suffered greatly.

"The Rev. Mr. Goldie, a missionary, has been here, returning from England to his work at Calabar. I went on board the steamer, to see Mrs. G. and their three friends. They all appeared in good health and high spirits."

"We received by last mail a letter from yourself to our dear daughter, informing her of things sent out for the garden, &c.; but these things, though consigned to me, are addressed to Mr. Saker. Three such boxes are now in my house. Of course I dare not open them, though I sometimes wish to see inside, especially as at this time there is not a skein of thread in the town, and cotton reels are sixpence each.

"Mrs. Diboll has been four months without a cotton darning needle. She hopes, however, to replenish her work-box when Mr. Saker returns.

"Our daughter is still at Cameroons. Generally, she has her health there; but this morning we received a laconic note from her, saying, 'I am unwell, not able to write.'

"The rain has this day been falling in torrents. Thundering at intervals for the last fourteen hours. This has been an unusually severe rainy season.

"We have some trials, and occasionally we feel them. But often the Lord is better than our fears, he comes to deliver in time of need.

"Many ships have lately put in here to buy food, and the colony is almost starving. The country is fairly scoured to find eggs, fowls, goats, &c., to supply ships of war. This morning I shared my last few pounds of rice with the governor. There is no rice in the town, and cannot be till the next mail arrives.

"Mrs. Diboll takes alternate weeks in the infant schools. We think the schools are improving.

"Our operations in the mountain are not so full of energy, as during the heavy rains we cannot get about. But we are preparing

for the time when we can work. And, oh! may the Lord aid us in our labour.

"For ourselves, we joy in the thought that Jesus died for us; and we hope one day

to see him, who has taught our hearts to love him. Pray for us, that we may be shining lights in a dark place."

HOME PROCEEDINGS.

Numerous meetings have been held during the past month. Messrs. Saker and Oughton have visited Salisbury and Downton; the former has also attended meetings at Rochdale, Oldham, Preston, and South Lancashire; the latter, Cirencester, Arlington, Naunton, Fairford, and the East Gloucestershire Auxiliary. Our late esteemed friend, Eustace Carey, was to have taken Accrington, Sabden, Colne, and the North Lancashire district, but in consequence of his decease this duty has fallen to Rev. W. F. Burchell and other brethren in the locality. Mr. Allen not having yet arrived, provision had to be made for a colleague to Rev. H. Dowson for Newcastle, Shields, and the Northern Auxiliary. The brethren Burchell and S. G. Green kindly came to our aid in this exigency. Dr. Hoby and Rev. W. Jones, of Newport, Isle of Wight, have been the deputation to Worcester, Pershore, and other places in that neighbourhood; and Rev. A. M. Stalker to Hemel Hempstead and Boxmoor. Messrs. Leechman and Mc Laren have represented the Society in Leicestershire; the former, with Rev. W. Brock, Somerleyton and Lowestoft; Mr. Trestrail, Bridgnorth, Dudley, Shrewsbury, Oswestry, and other towns in Shropshire.

By latest advices from Ceylon, we learn that Mr. Allen and family left the Mauritius July 21. They may be hourly expected. Perhaps ere the Herald goes to press they may have arrived.

The Quarterly Meeting of the Committee was held on Oct. 10th. The attendance was unusually large, the discussion animated, but pervaded by the kindest spirit. A gloom was thrown over the meeting at its beginning in consequence of tidings of Lady Peto's alarming illness. During the day better accounts were received, and Sir Morton was able to be present during the greater part of the sitting. We have heard almost daily more favourable reports, and trust, ere this

meets the eye of our readers, restoration to perfect health has been vouchsafed.

Among the many topics which came before the Committee, the most important, perhaps, were those involved in Mr. Underhill's report of the Ceylon Mission, the resolutions passed at the conference held in Colombo, at which the missionaries, native pastors, and native teachers were present, and the estimates of expense for 1856, agreed upon by the brethren on the spot. The Committee had no difficulty in agreeing to these last, as they proposed a reduction of more than £300 per annum without endangering the efficiency of the mission. On the contrary, it was believed they would tend to increase it.

Out of the many resolutions which the Committee had to consider, we subjoin a few of the most important. We might, indeed, print the whole, but that several of them include matters of mere detail, chiefly important to the resident brethren themselves.

"That in view of the state of the mission in this island, and the churches which under God's blessing have been formed, the missionaries, and their fellow-helpers, propose cordially to embrace and carry into effect the views of the Committee on the native pastorate, as expressed in the resolutions of the Committee, under date of April 21, 1852, and June 14, 1853.

"That to effect the object referred to in the previous resolution, it is proposed in the first instance, that every church should be instructed to elect deacons, to hold regular church meetings for devotional purposes, the admission of members, and for cases of discipline; the management of the affairs of each church being left entirely in its own hands; the missionary, however, not withholding his advice when it may be required.

"That, further, it shall steadily be aimed at to substitute as soon as possible for the present pastors, who act as evangelists and pastors in their several localities supported by the funds of the Society, pastors who shall be elected and supported by the churches themselves, that the native brethren now employed as overseers of the churches may more especially be devoted to the work of itinerant evangelization.

"That with respect to applications from the native churches for assistance from the funds of the Society, it shall distinctly be understood, that aid will not be granted until there is sufficient evidence to show that the resources of the applicants are exhausted, and a case of necessity clearly made out.

"That the missionary take for his guidance in his intercourse with the converts, the principle that he should do nothing for them which it is in their power to do for themselves, nor feel that he has succeeded in obtaining the object he has in view, unless he carry with him their cordial consent and cooperation.

"That to supply the pressing want of men for the service of Christ in the mission and the churches, three men at least be selected, who may in the judgment of the missionaries be deemed to have the necessary spiritual and intellectual qualifications, to be educated under the care and direction of one of the missionaries.

"That the education of candidates for the ministry of the Word be carried on in the vernacular language of the people amongst whom it is purposed that they shall labour; a knowledge of English and the scripture classics not being withheld, where time and other circumstances seem to permit its attainment.

"That candidates for the work of the ministry be distinctly informed, that, whilst during the term of their studies the Society is willing to bear the charge of their support and education, it is not to be regarded as a remuneration for any services they may then or thereafter render to the cause of the Redeemer; nor will the Society be held as in any way bound to employ or support them when the term of their studies is closed; but that they enter on the solemn work on their own responsibility, and must look to the providence of God, and to the Master whom they serve, to provide for their future subsistence.

"That in order that the schools sustained by the Society in this island may become efficient and useful auxiliaries in the great work of spreading the gospel, the teachers who shall henceforth be employed shall be persons of approved piety; the education imparted in the schools shall be scriptural in its character, and in all cases shall be given in the vernacular language of the people, unless by special permission to the contrary from the Committee of the Society.

"That the elements of reading and writing be taught gratuitously in the schools of the Society; but that for instruction in arithmetic, geography, grammar, and other subjects, a small but fixed fee be required, to be regulated by the circumstances of each locality; that if instruction in the knowledge of the English language be given, a considerably higher fee shall be demanded; and

that books and stationery be purchased by the parents of the children, excepting the first Reader, which may be given gratuitously. Where desirable, payments in kind may be received instead of money fees.

"That the missionaries meet in conference at least once a year for special devotion and prayer, to review the state and necessities of the mission; to examine, select, and locate the native agents; to investigate the condition of the schools; and in general to consider all matters affecting the well-being of the mission. Attention shall also be given to the expenditure, its details carefully examined, and an estimate of the next year's expenditure prepared; and the whole transmitted to the Committee of the Society for its information and approval."

The Committee carefully considered the question of the Ceylon mission in reference to the documents before them, and were rejoiced to find, that already some good results had arisen out of this conference. They expressed their views in the following resolution:—

"Resolved—That this Committee, having considered the report sent home by Mr. Underhill of the state of the mission in Ceylon, accompanied with the resolutions adopted at a conference of the brethren held in Colombo, are gratified to observe the interest indicated by them in the work of evangelization, and their desire to adopt measures of improvement; and, without expressing an opinion on the various points specified in the resolutions, record their general concurrence in the principles on which it is proposed to conduct the mission, only that in reference both to the schools, and the education of candidates for the ministry, the Committee are desirous that no unnecessary impediment be thrown in the way of the acquisition of the English language, and, therefore, think that the fees charged for teaching it should not be so high as to have that effect."

Our readers will remember that the accounts of Mr. and Mrs. Capern's health received for some months past have awakened much concern in regard to them. We stated in our last, that instructions had been sent out to them to proceed to the United States for a time to recruit, and in a former number appealed to our brethren, in the hope that some one, whose heart burned with missionary zeal, might offer to share the labours of our devoted brother. We rejoice to say, the appeal was not in vain. In a few days, the Rev. J. Davey, of Hereford, who had long secretly desired to give himself to mission work, forwarded an application to be sent to

the Bahamas; and at the last meeting of the Committee, every suitable inquiry having been previously made, Mr. Davey had an interview with them, and was cordially accepted. As soon as a passage can be secured, and Mr. Davey's outfit got ready, he will go forth

to Mr. Capern's help. We wrote by mail on the same day to inform Mr. Capern what had been done; and no tidings which have reached him from England, for a long time, will be so welcome as the news of a colleague coming out to his help.

CONTRIBUTIONS.

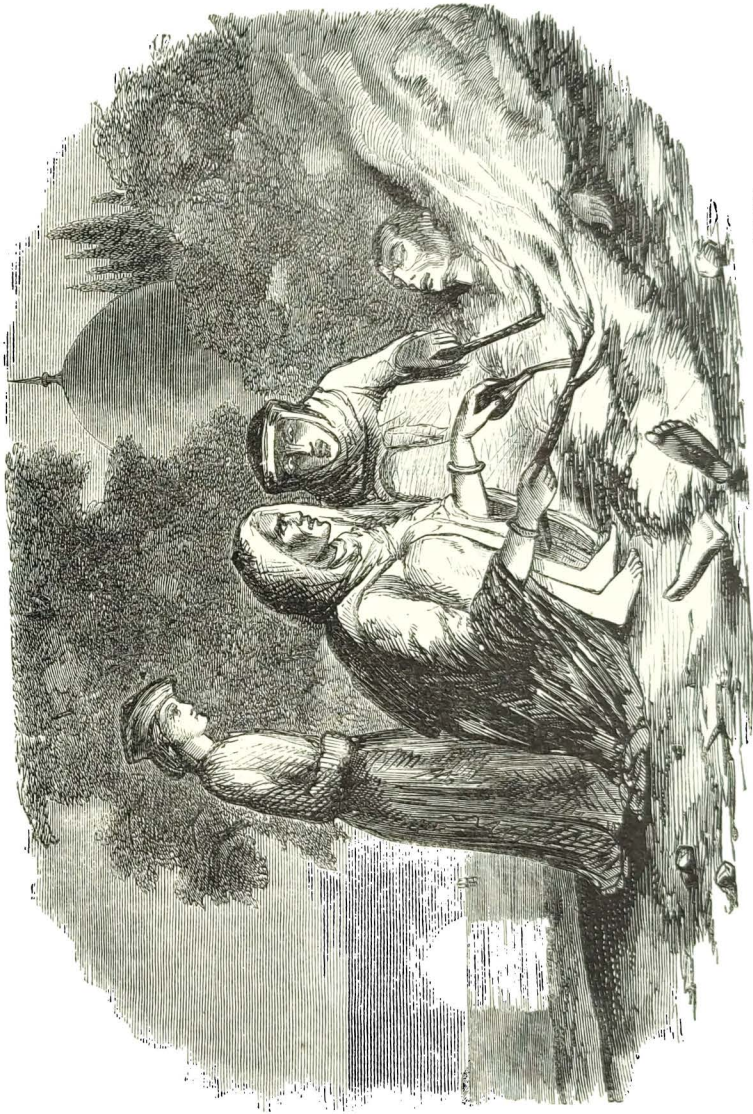
Received on account of the Baptist Missionary Society, from September 21 to October 20, 1855.

£ s. d.		£ s. d.		£ s. d.	
Annual Subscriptions.		BERKSHIRE.		Wotton under Edge—	
Carthew, Peter, Esq. ...	5 0 0	Reading, on account, by		Collections, &c.....	14 0 0
Hanks, Mr. W.....	0 15 0	Rev. J. J. Brown.....	12 6 1		
Newitt, Mrs.....	1 1 0			Less expenses	11 10 4
Newton, Mrs., Clapham	0 10 0				
Rook, Mrs.....	1 1 0	CORNWALL.			114 0 0
Thornton, Miss.....	1 1 0	Camborne—		KENT.	
Donations.		Anon 0 10 0		Edenbridge—	
Askey, Mrs., for Jamaica Institution	0 10 0	CORNWALL, on account, by Rev. S. H. Booth		Collection 0 16 10	
Boyce, Mr. Thos., Trustees of the late	50 0 0	Penzance 35 0 0		Contributions 2 9 9	
Edwards, Mr	1 0 0	Redruth—		Maidstone, Bethel—	
Friend	1 10 0	Anon 2 1 6		Sunday School 2 6 0	
Hayward, Mr. Thomas, Deal	0 10 0	DEVONSHIRE.		Smarden—	
Kernp, G. T., Esq., for Jamaica Institution	5 0 0	Prescott—		Collection 1 1 6	
Lekkie, P. C., Esq., for do.	1 0 0	Collection 1 10 0		Contributions 2 11 0	
Sundries, for Debt	135 0 0	Tiverton—		Do., Sunday School, Biddenden 1 8 0	
Wiggins, Mrs., box by	0 6 8	Sunday School, for "Paul Rutton," Dinagapore..... 5 0 0		LANCASHIRE.	
LONDON AND MIDDLESEX AUXILIARIES.		DORSETSHIRE.		Manchester, on account, by Thos. Bickham, Esq. 120 0 0	
Bloomsbury Chapel—		Dorchester—		LEICESTERSHIRE.	
Sunday School, for Native Teachers, Trinidad		Collection 4 8 1		LEICESTERSHIRE, on account, by Mr. James Bedells 285 0 0	
Buttsland Street—		GLOUCESTERSHIRE.		Leicester—	
Collection 2 8 3		Avening—		R. 10 0 0	
Hammersmith, on account 5 15 2		Collection 0 17 10		NORTHAMPTONSHIRE.	
BEDFORDSHIRE.		Contributions 0 7 2		Brayfield on the Green—	
Biggleswade—		Do., Sunday School 0 5 0		Collection 1 10 0	
Collections 11 14 4		Eastington—		Contributions 0 3 1	
Contributions 8 3 9		Collections, &c..... 2 14 4		Do., Sunday School 0 7 3	
Dunton—		Sunday School 3 3 0		Bugbrook—	
Collection 0 11 10		Kingstunley—		Collections 6 4 4	
Sandy—		Collection 4 17 6		Helmdon and Culworth 2 6 6	
Collection 1 0 8		Contributions 10 2 0		NOTTINGHAMSHIRE.	
Contribution 1 0 0		Do., for Native Preachers, India 1 0 0		Collingham—	
22 10 7		Do., Sunday School 1 13 6		Collections, &c..... 6 13 9	
Less expenses (three years)		Minchinhampton—		Contributions 35 18 0	
1 6 10		Collection 0 10 8		Do., Sunday School 0 7 7	
21 3 9		Shortwood—		Collections, &c..... 42 17 4	
Wiltshire—		Collections, &c..... 12 19 0		Less expenses 0 9 10	
Collection 1 11 0		Contributions 28 11 2		42 7 6	
Contributions 3 14 5		Do., Sunday School 3 10 10		SOMERSETSHIRE.	
		Stonehouse—		Bridgwater—	
		Contributions 1 4 10		Collection 3 0 11	
		Stroud—		Contributions 16 19 1	
		Collections 9 18 6		Burnham—	
		Contributions 5 6 6		Collection 0 10 10	
		Do., Sunday School 3 0 0		Contributions 0 5 3	
		Tetbury—		Do., Sunday School 0 7 6	
		Collection 1 14 2		Chard—	
		Contributions 3 2 9		Collections 8 9 1	
		Do., Sunday School 0 3 1		Contributions 16 3 5	
		Tewkesbury—			
		Collections, &c..... 10 10 9			
		Contributions 5 16 9			
		Do., for F. E..... 0 5 0			

* In the Herald for September, page 162, the sum of £21 from Edmund Foster, Esq., of Cambridge, was entered by mistake as for the Debt. It was intended for the general purposes of the Society, making the amount received for the Debt £741, of which the particulars are given on the page referred to.

THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1855).



HINDOOS BURNING A CORPSE ON THE BANKS OF THE GANGES.

HINDOOS BURNING A CORPSE ON THE BANKS OF THE GANGES.

The rites of sepulture, as perhaps our readers know, vary very much in different countries. In India the body is usually laid on a pile and burnt, and the ashes either gathered up and preserved, or scattered on the waters of the Ganges. The illustration on our first page represents the act of burning the body of a deceased person.

But it often happens that the people are too poor to pay the expenses of such a funeral rite. In that case the dead body is abandoned to the waters of the river, with a bundle of straw in sign of the required ceremony.

As soon as a person, either from advanced years and infirmity, or from the effects of any of the numerous and fatal diseases of the country, is likely to

die, the relatives and friends carry him on their shoulders, wrapped up in a shroud, to the banks of the sacred river; and after having rubbed his mouth with the water, which is thus applied to purify the soul, they watch over him until he has ceased to breathe, to preserve him from the jackals, or other beasts of prey. The body is then thrown into the stream; but it seldom reaches the sea, being devoured by some ravenous beast of the jungle, or by the crocodiles, which are very numerous in the waters of the mouths of the rivers at the Sunderbunds. Our missionaries, in their voyages up and down these rivers on their preaching tours, seldom pass a day without seeing dead corpses floating on their surface.

GENERAL CONFERENCE OF BENGAL MISSIONARIES.

Our readers will remember that in the Herald of last month we inserted a paper containing the topics for discussion at the conference of our missionary brethren in Calcutta. We hope to receive an extended report of its proceedings by next mail. Subsequently to this, however, a more general conference of the missionaries of the different societies in Bengal was held in the same city. Of this meeting we have a report in the "Friend of India," under date of September 13th, to which we now call the attention of our readers. It is as follows:—

During the past week there has been held in Calcutta a series of meetings, of peculiar interest to those who watch the progress of the missionary cause. Owing to various circumstances, which rarely occur at one time, more than fifty of the missionaries labouring in the province of Bengal, were gathered together in the presidency town. Four

days were set apart for a conference on some of the difficulties common to all missions, and by careful attention to orderly arrangements, a large amount of work was not only proposed, but accomplished, in that brief period. The meetings were held in one of the side rooms of the town hall, which are available without expense to those who previously engage them; and are exceedingly convenient, as both spacious and well situated. There were present, at one meeting or another, exactly fifty missionaries, belonging to the Established and Free Churches of Scotland; to the Baptist and London Missionary Societies in England; and to the Cathedral Mission in Calcutta. Gatherings similar in kind have been, and are repeatedly held at the presidency towns in India, but at no time have so many missionaries been brought together as on the present occasion. The greatest harmony prevailed through-

out their discussions; their attention was confined exclusively to questions relating to missionary plans and agencies; and not a single reference was made to those ecclesiastical differences which have so greatly divided the churches of Christendom. The meetings commenced on Tuesday, September 4th, and were continued till the close of Friday, the 7th. The conference began each day at ten o'clock, and closed soon after three. There were two sessions daily, each being confined as nearly as possible to one subject; and with a view to save time, each subject was introduced by a written paper, prepared by the missionary most competent, from previous experience and study, to deal with it. Every discussion was followed by a resolution, expressing the opinion entertained respecting it, either unanimously or by the majority of the missionaries present.

The question naturally presented first for the consideration of the conference was that of the progress which Christian missions have made in Bengal, and the signs by which that progress is distinguished. Important evidence on this subject was given by missionaries resident in different districts, some of whom have laboured there for more than thirty years; and the testimony of all, compared and combined together, presented a view of that progress of the most encouraging kind. The chief result is found in the individual converts, living and dead, whom the missions have received. It was shown also that about ninety native churches have been established, including fifteen thousand nominal Christians; and that in the districts of Backergunge and Krishnaghur, in the rice plain south of Calcutta, and in the province of Orissa, the success of the gospel has been most marked. Apart from this class of results, one most encouraging sign of progress, in the efficient material agency

now placed at the command of missionaries, is observable. Another is seen all over the country, in the change which has passed over Hindu society generally; in the extensive knowledge of the gospel, the diminution of angry discussion with missionaries, the attention paid by the people to what is preached, and their frequent acknowledgment that their own religions are false and weak, while Christianity is strong and true. Such a state of things is a vast improvement on former times. With this subject was properly associated that of the difficulties which hinder missions in India. While some obstacles to the gospel are common to all places where human beings dwell, and others are met with in all idolatrous countries, it was shown that there are numerous difficulties peculiar to India: derived from the character of the people; from the doctrines, rites and institutions of the Hindu religion; and from the position in which the missionary himself is placed. The effect of these difficulties is to necessitate peculiar phases of missionary work, intended directly to encounter them; and it was unanimously agreed that not only was it right and wise to form such plans, but experience had proved them successful in rendering the difficulties less formidable than at first.

The third topic discussed was that of vernacular preaching, which was allowed by the majority of those present to be the most important department of their labour. Various missionaries spoke on its great value, the best mode of carrying it on, the plans by which it should be accompanied, and the results it has brought forth. The plan of extensively itinerating through districts and in towns where no missionaries permanently reside, was warmly commended, and the most effective mode of accomplishing it discussed. With a view to promote vernacular preaching amongst

the heathen, it was unanimously resolved by the conference to publish, for the use of missionaries, a kind of Bazar Companion, similar to the one in use among the Orissa missionaries; containing outlines of addresses suitable to Hindus; lists of objections offered by them to Christian arguments, with appropriate replies; lists of similes and illustrations to be employed in preaching; theological terms, with both their Hindu and Christian meanings; quotations from the Shasters; texts from the Christian scriptures, and so on. The book will be of a portable size, interleaved, and containing about two hundred pages.

The subject of English missionary education received full consideration. The leading paper pointed out with great clearness its peculiar sphere, its special aim, its real influence, and its success. The institutions formed for carrying it on were shown to be not secular, as some have ignorantly declared, but thoroughly Christian in their character, and rendering every department of instruction subordinate to religious ends. The proper sphere of these institutions was declared to be the great cities of India, or places where, from the great demand for English education, the young might be led astray by less religious modes of instruction; and the conference resolved that to be efficient they ought to be collegiate in their character, in order to secure students of mature understanding; while inferior schools, in which only a smattering of English can be obtained, were declared to be of comparatively little use. It was shown that the great institutions had, in the chief cities, proved a powerful means of diminishing the strength of caste and of Hindu prejudices; had greatly prevented the spread of infidelity among the young; had introduced the gospel into numerous influential families, not otherwise

readily accessible to it; and had also been the means of converting souls.

The meetings on Thursday were devoted to the consideration of a question affecting specially the missions established in the country. The zemindaree system furnishes both the landholder and the indigo planter with strong powers, by which they can coerce the ryots on their estates, while the illegal demands beyond their stipulated rent, and fees exacted by the underlings, eat away all the profits of the peasant's cultivation. In profitable years he can hardly live; in years of scarcity, he is loaded with debt and ultimately ruined. Missionaries in many places have seen these things press heavily on their Christian congregations. Only recently a most harassing persecution has been carried on in the Backergunge district by zemindars, who have declared that their ryots *shall* not become Christians. Two papers were read on the subject before the conference, and numerous facts were detailed by those who had seen and felt the evil. The conference however, decided nothing in the present state of their information, but remitted the case for further inquiry to a special committee.

Another topic considered was the subject of vernacular missionary schools for heathen boys. It was shown that, though far inferior to the English institutions, these schools have not been without their use. Some of an exceedingly elementary kind, teaching only arithmetic and reading, and containing but few boys, were condemned as quite useless. But it was shown that many of these schools are large, containing a considerable number of scholars, and teach, amongst other books, the New Testament itself. Such were the celebrated schools near Chinsurah in former days, and such are those now supported at Burdwan. Defects in this class of schools were pointed out, and it was

strongly recommended that the character of their education should be raised as much as possible; that Christian teachers should replace the Hindu sirkars, so far as the missionary can supply them; and that they should be efficiently superintended. But it was proved that these schools are useful in increasing the number of intelligent people in the neighbourhood of missionary stations, in securing the confidence and attention of the people, and making many individuals and families acquainted with the gospel.

In considering female education, it was shown that the common day schools in Bengal, owing to the great obstacles in their way, have, in spite of the energy displayed in conducting them, accomplished scarcely anything for the country; while the boarding schools have been fruitful in good results, especially among the native Christians. The preparation of suitable school books, the maintenance of normal schools and classes, the increase of attempts to introduce education into the zenanas of the wealthy, were all strongly recommended, as plans calculated to promote the education of women in India, and to render it more successful.

On the last day, in addition to the consideration of these two subjects, the conference received from E. B. Underhill, Esq., one of the secretaries of the Baptist Missionary Society, now in Calcutta, a statement respecting the views of missionary work in India, now held by many of the committees of missionary societies in Europe and America, and of the changes they desire to see introduced in its details. Mr. Underhill showed that the improvements desired regard especially two points—the appointment of native pastors to churches, and the revision of the educational establishments, with a view to increase the amount of direct vernacular preach-

ing. The Calcutta missionaries were requested to take these topics into consideration at their usual monthly meetings, and to publish the result in the religious periodicals. The conference then adopted an address to the various churches and societies in Europe and America, exhibiting the immense extent and accessibility of the country as a sphere for missions, showing the utter inadequacy of the agency now employed to supply it properly, and praying for special efforts to increase that agency by the addition of a hundred new missionaries within the next five years. With a resolution expressive of mutual regard, these meetings of the missionaries closed.

The series of services connected with this conference concluded by a public meeting of Christians of all denominations, in the town hall, on Friday evening. In spite of the unfavourable weather, it proved to be one of the largest religious assemblies ever held in the metropolis of India. The bishop of Calcutta presided, and when obliged to retire, was succeeded in the chair by the Rev. D. Ewart. Six speakers, of whom four were missionaries, addressed the meeting on the principal topics embraced by the missionary efforts of the church. Though none of the addresses were peculiarly brilliant or striking, the tone of the whole was of a high order, and the attention of the audience was sustained to a late hour.

Such were the proceedings of this interesting conference, which has given much satisfaction to all concerned. Years hence a similar gathering may again be held in the City of Palaces; but it will be of a far higher character, and exhibit far nobler results than this. Its missionaries will be more numerous, native pastors of churches will occupy a place that on this occasion was wholly vacant; while all will join, not to consider difficulties that delay success, or

plans to overcome them, but will unite in rejoicings over these difficulties put down, and sing hymns of triumph over the grand results of numerous well-fought victories.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—We are glad to find, by letters from Mr. Underhill, received by the last mail, under date of October 8th, that everything connected with the general conference of missionaries, of which we have supplied a full account in a previous page, and of the conference of our brethren held previously and subsequently to that, had passed off satisfactorily. A most cordial and fraternal spirit pervaded the discussion of subjects on which a very great diversity of opinion prevails. Ultimately great good will arise out of the combined deliberations and experience of so many brethren, brought from so many points of the vast field which Bengal alone presents.

“You will be glad to hear that my dear wife is well again; but we are all a little thinner for the heats of this hot clime. The punkah only keeps us in place. We have it going night and day. I hope to reach Agra about the second week in November, and to start on our return on New Year’s day. We stop at Benares, Patna, &c., on our way down, and hope to get back to Calcutta by the end of March.”

Mr. Denham’s health requires a change, and he, with his family, are perhaps now on their way. Mr. Underhill informs us that he can better be spared now than at a future time; and we hope a safe passage will be vouchsafed, and a sojourn in this country be the means of restoring their health.

CHITOURA AND AGRA.—From Mr. Evans’s letter, of August 31st, we are informed of the safe arrival of himself and Mr. Mackay at their respective stations. These being contiguous, they prosecuted their voyage up the Ganges and the journey beyond in company. Some few particulars are subjoined:—

“Through the care and goodness of Divine Providence, I have arrived at last in peace and safety at the end of my long journey. After leaving Calcutta on the 28th of last month, we reached Allahabad on the 17th instant, where we met with our dear brother

Smith, of Chitoura, who conducted us for the remainder of our journey.

“Having made the necessary arrangements for the conveyance of our luggage, on Saturday, about six p.m., we left Allahabad, and reached Futtehpore by day-break next morning.

“We spent the Sabbath in sweet communion with Mr. Edmonstone, the magistrate of the place. After the evening service we left, and reached Agra about three p.m. on the following Tuesday. We met with brethren Jackson and Williams, all well; and having had a little refreshment, Mr. Smith and myself left for Chitoura.

“I have the pleasure to tell you that I am much cheered with the state of affairs here, and I look forward with pleasure upon the prospects of Chitoura.

“Truly, brother Smith has not laboured in vain; and I trust that I shall be enabled to enter upon and continue in the great work with that energy and zeal which has marked his conduct. And oh! may the Divine blessing rest upon us, and upon our efforts in the dissemination of gospel truth among the benighted heathen.

“I am hard at work with the language, and I hope, ere many months will pass, to be able to preach to the people in their own language the wonderful works of God. I have a very good *pundit*. He does not know any English, so I am obliged to chat with him in Hindu, which is an advantage.

“The villages with which we are surrounded are almost innumerable. I have accompanied Mr. Smith to several of them, and the people generally seem to be anxious to hear the glad news proclaimed to them.

“Our little chapel here on Sundays is crowded to excess, and really it is killing work to preach in such a place; and I feel confident that if our mission friends in England did but know the vast benefit that would accrue to both the mission cause and the missionaries here, from a new chapel, that they would soon send the means to erect one.

“I only wonder how brother Smith has been able to stand out so well against the bath of perspiration which he gets into whenever he stands up to preach in such a confined place.

“I enjoy good health, but, as you may suppose, I spend much of my time in tears for her who is now no more! Oh! may he

who has been tempted in all things as we are cheer our drooping souls!"

DINAGEPORE.—In the following letter, Mr. Smylie takes occasion to refer to the changes which have taken place in India since he first knew it. Those only, whose experience runs back to years gone by, can form a just estimate of the good which has been done in that heathen land. Marked year by year, the progress of the gospel appears to be very slow; but when looked at from periods more remote, its effects have been wonderful. When we meet with friends, and we often do, who are disposed to think little has been or can be effected, we ask them to consider what *was* the state of India compared with what it is *now*; and even they are surprised. Mr. Smylie's letter, though brief, confirms all this; and will, we trust, be read with interest:—

"What great changes have been wrought within the last few years! When we came to this Zilla, we were obliged to give two securities, and then to procure a licence, which we could ill pay for, yet it must be. Then the town or city droghah would come to your house every quarter, demand your name, your employment, place of birth, age, &c. Now they appear to have, in one sense, come to themselves; they not only allow one a place in the land, but money, grants in aid, if you are inclined to take them. In the way of revenue, Dinagepore is one of the best Zillas the Honourable Company have; yet, I think, another so perfectly soaked in ignorance could hardly be found. Until lately, we had only two schools in a district 80 miles by 50, well studded in many places with hamlets. After long private agitation, the government again granted an English school. A fine house has been built, and there is a daily attendance of 125 boys. *The gospel has done this!* It will do good in the way of pulling down caste, though done in its own way, *i.e.*, the school. It is, of course, a government institution.

"Several of our Christian youths attend for the sake of an English education. After they had joined the school, some of the self-purified Brahmin lads were bantering them about their being Christians. The head master overheard them, and though a Brahmin himself, put a stop to their doing so again, by saying, 'The Christian caste is better than yours—it is truth.'

"Again, a few days since, when the lads had returned to school after the charakpuja, the head master said to them, 'You have received one year's instruction; yet, after all the knowledge you have received, some

of you have attended the charakpuja. Have you no better sense than to do so?'

"A Mogul packman, who travels far and near, called at our house the other day; and on seeing a spelling book in the hand of a child, said, 'English, English, everywhere English; into every house I go, about town or city, all are learning English; night and day, English in every house. The change will work in one shape or another till the finish comes.'

"Though often much sunk in mind, ever and again some mark appears to show we labour not in vain. Within the last week, a Brahmin youth said, 'I have read the books you gave me.' 'Well, and what do you now think of caste?' 'Oh! it is all nonsense,' he replied; 'there is no caste.' 'Why, then, don't you become a Christian?' 'Oh, sir, what can I do? All my friends, all my acquaintance would hate me, and turn me out. I cannot do it;' so saying, he left as hard as he could run, saying, 'I will call at your house.'

"The evening before last, another Brahmin I met in the public bazar, said, 'Sir, my heart wishes much to be instructed by you. Allow me to attend your house for instruction. I will, I must be a Christian.' Others of this stamp might be mentioned, but these may suffice for the present.

"How long they may continue in this state before they roll themselves over upon Christ our Lord none can tell. I look back, and see the mighty changes wrought since the days of Carey and Mack. Withal, the heart is ever ready to sink at the tardy way the work proceeds.

"Our schools continue much as they were, and we continue in the bazar and other places our daily preaching."

Since the foregoing was in type, we have received the intelligence of our venerable brother's decease. He had come up to attend the conference at Calcutta, and in a few days became indisposed. He retired to Serampore for change and repose, where his illness increased, until it ran on to a fatal issue. Mr. Underhill saw him the day preceding his decease, and the interview left a deep impression of the eminent piety of the dying missionary. The following particulars are supplied by Mr. Trafford, under date of October 24th:—

"Poor Smylie, of Dinagepore, came down in usual health, and attended two or three of our meetings; was then seized with diarrhœa or dysentery, and came to Serampore to find a temporary resting-place in our house, and then a grave with his brethren who laboured with him years ago. For

several days we had no apprehension of danger, and till within a day or so of his death, none of us thought his end approaching. The impression which our short knowledge of him through this illness has given us, has been of his very sincere and humble piety. A cheerful, thankful, patient spirit very much endeared him to us, as we tried to alleviate his unexpected sufferings; and the remembrance of it gives us, in connexion with his previous history, the assurance that the transition in death was to him a glorious one. He died a week ago to-day, i.e. on the 14th of September, mercifully preserved from any suffering of a distressing kind to the very last. We have felt very thankful for the honour conferred on us, in ministering to his last necessities on earth, and being able to comfort those who survive to mourn as widow and orphans.

"The other brethren have gone to their various stations, not all in health; and it will be a great relief to know that their journey through the districts they have to pass, is productive of nothing more than temporary discomfort."

JESSORE.—Mr. Sale informs us in his last letter, dated July 14, that the mission families were well; that Mr. Anderson was making rapid progress in the study of the language, and that though Mrs. Anderson had suffered from indisposition, she was then in comparatively good health.

"Mrs. Sale is very busy with her little family, and in her school. We find the society of Mr. and Mrs. Anderson, and their assistance, very valuable, even now; and as their knowledge of the language increases, they will be still more efficient helpers in the great work.

"Just at this time of the year we are almost weather-bound; but we shall be able to use the boat almost immediately. I hope to baptize four young persons this month. We have also several new converts, most of them hopeful ones. At Saterija especially, there is just now a great deal of excitement about 'the new way,' as some of them will call it.

"Some of those who a while ago went back to Mahommedanism, are wishing to return; and several Mussulmans are proposing to join us. Two have already done so. With one of them we are much pleased. His earnestness, and the peculiar yet simple way in which he states his reasons for believing in the divinity of Christ, and the interesting fact that he was brought to a final decision on the day following the feast of Ramazan, when he started off to the chapel, instead of going to the Mahommedan temple, and told his former associates, as he met them, that

he was a Christian, makes us feel greatly interested in him and his trials. Of these, he has his share. His two wives, at the request of their friends, started off to Jessore, with his two little girls, to petition the magistrate for protection from the violence of the church. Poor fellow! he was in no position to use violence. However, the magistrate dismissed the complaint; but the wives will not go back, nor give him his children at present.

HAITI. JACMEL.—In reply to the proposals contained in Mr. Webley's letter of September 12, the Committee have cheerfully consented to his return to this country to recruit his strength, which a long residence in a tropical climate has greatly reduced. The Committee have not, however, sanctioned Mr. Lillavoix's employment as *their* missionary, but have left that matter open, until they have had an opportunity of conferring with Mr. Webley on the subject. Still they have not interfered with the arrangement made by him to supply his place during his absence; only directions have been sent out that it must, for the present, be regarded as *temporary*.

"I wrote you by the mail before last, expressing the hope of being able to make arrangements for visiting England next year, in the event of my health still requiring it, and of the Committee approving the step. I have now great pleasure in submitting to you my plan for carrying out that object.

"I have just succeeded, after much difficulty and frequent disappointment, in engaging, as assistant missionary, a very pious and really worthy young man from Port-au-Prince by the name of J. J. Lillavoix.

"This young man has been a professor of religion for about eight years, and a preacher of the Gospel for rather more than seven years. He was originally with the Wesleyans; and, after preaching amongst them for four years, was fully received by the Conference at home, as native assistant missionary. He was then appointed by the superintendent to a station at Port de Paix, in the north of the island, which, however, the government refused to allow him to occupy, on the ground that it was a 'closed' port, and that, as no foreigners were resident there, there was no need of the services of a Protestant missionary. It was about this time that his attention was turned to the subject of baptism, and that he ultimately embraced our views through the efforts of the baptist missionary at Port-au-Prince. Soon after his baptism he was appointed *pastor* over the native church at which he had previously become a mem-

ber. This post he filled, with much circumspection and ability, for about three years, during which period the foreign missionary was twice absent in the United States. He is therefore a comparatively old and tried servant of Christ. Hence I am able to speak of him with confidence.

"I invited him to come and spend a few weeks with us at Jacmel. He did so; and during his visit I took upon myself the responsibility to invite him to settle amongst us, with the hope—indeed, conviction—that you would approve and ratify the engagement, knowing my present weak state of health and my almost imperative need of help.

"Here, however, a difficulty arose. He was a soldier, as all men are here, serving at Port-au-Prince, and requiring a 'permit' to change his residence from the capital to Jacmel. This the general commanding his corps, stoutly refused to grant. Subsequently the Emperor himself gave a similar refusal. I then applied to the British Consul, who happily took up the matter so warmly, that the Emperor graciously acceded to his request that 'Mr. Lillavoix be allowed to proceed immediately to Jacmel and to officiate there as assistant missionary, during at least the period of the foreign missionary's absence in England.' Such, however, is the state of things under the present government, that I hope Lillavoix may be comparatively forgotten at the expiration of that term, and that ultimately, he may be allowed to remain in the permanent employment of your mission."

FRANCE.

MORLAIX.—It will be seen from Mr. Jenkins's letter, that our mission in Breton has yet to contend with formidable opposition. Yet it still goes on. Such quiet, earnest perseverance in the good work cannot but ultimately succeed. Opposition of this kind defeats itself in the end. We trust our agents will continue to scatter, far and wide, the good seed; and ere long they will reap the fruit.

"While in the expectation of a letter from you, I write to communicate a few facts which are interesting and of an encouraging character. There are certainly increasing signs of the action and power of the Gospel in our field of labour; the position is becoming better, and our means of doing good excellent. This is rejoicing, and we bless the Lord for it. However, our little itinerant school is assailed again, but I trust without success. On Friday, 27th ult., the mayor and curé of Louargat visited a part of the teaching district, to exhort all not to take lessons, and to warn the poor that the parish relief in bread, &c., would be stopped to

those who would continue to do so. In one house the curé acknowledged our New Testament to be like their own, except a few words; but that they had received orders from the bishop to put down this teaching, and they had to obey. In the house of a friend, whose wife had been confined the preceding day, they met with the teachers. This encounter abashed the priest, and he avoided a discussion with them. The mayor took his scarf out of his pocket, put it on his shoulder carelessly, and made himself known in his official character. He then took the names of the teachers, and said he had to make a *procès verbal* against them on account of their teaching. The teachers took care to tell him they held no school whatever, that they only gave lessons to the learners at their houses. He made some inquiries on this point, but did not contend, and his deportment was proper. He asked them for their certificates from the mayor of the parish where they had resided formerly; but these they could not give, as that magistrate had refused to grant them certificates, from ill-will on account of religion, though he is a distant relation of one of the teachers, and that her brother is the *adjoint*. I have since called on the mayor of Louargat, and had a conversation with him on the subject. He told me he was obliged to do this, from which I understood he was acting under clerical pressure. He said he would state the teaching simply as it is, and that he did not know whether anything would come out of this *procès verbal* or not. I have not heard any thing more about it. That it was sent to higher authorities, I doubt not.

"Last Saturday the self-supported teacher arrived here. It was because it had been reported that a gendarme had been sent to the Mayor of Jurunhuel, to inform him that the teachers would be imprisoned if found guilty, on the testimony of two witnesses, of doing school-work. As this appeared threatening, and that the two other teachers thought it prudent to cease until I was consulted, this teacher came over for the purpose. She left a little before day-light, and was here between one and two in the afternoon, having walked about twenty-seven miles. The zeal and devotedness of these dear Christian friends is most evangelical and praiseworthy. I advised them to continue their work without ceasing. In my opinion, if there is any truth in the report, as there may be, it furnishes a proof that the teachers cannot be prosecuted for private lessons given as they are in houses. It should be remarked also that a previous report stated that the *Juge de Paix* had told this mayor he could not prosecute the teachers for the lessons they are giving.

"Last Saturday week I was invited to appear before the Procureur Imperial of Morlaix; which I did. This gentleman asked me

whether I was the author of a writing which he showed me, or if I had any knowledge of it. I answered I had no knowledge whatever of it. With his permission I looked over it. The writing contained four or five questions in reference to the persecutions of the teachers, running in this sense: That the teachers had been prosecuted and fined for teaching to read gratuitously;—That the writer knew two or more school-masters who were drunkards;—that the men were kept in their places, while the good-conducted female teachers were prosecuted and condemned;—that it appeared this was done on account of religion, which showed the authorities made use of two weights and two measures, &c. At the close of each fact was the little question, 'Est

ce juste?' It appears this paper, of which I had not the least knowledge, had been sent to some of the authorities, and forwarded here, to know whether I had written it, for the Procureur read me a part of a letter stating why it was supposed I might be the author of it. Previous to this interview, the writing of this paper had been compared with my hand-writing in another place. All this proves there is a sharp looking after us. The itinerary teaching passes through the ordeal of persecution by clerical opposition and legal prosecution. I cannot say we much fear all this; we have a good cause, and we are able to go forward, putting our trust in Him who is able to bless our efforts."

HOME PROCEEDINGS.

The brethren Short of Swansea, Stent of Hastings, and Oughton of Jamaica, finished their tour through Pembrokeshire, and part of Carmarthenshire early in the month, and we have heard a gratifying account of the meetings. Mr. Saker has visited Bristol, where some *extra* meetings have been held, and would have been accompanied by Mr. Allen, but for the sudden illness of Mrs. Allen. He is forbidden by Dr. Ashwell to engage in preaching for some time, and has only met the scholars of the Sunday-school at Camberwell. As soon as he is able to undertake deputation work, our friends in the country will be apprized of it. Mr. Oughton has also represented the Society at Bedford, Amptill, Waltham Abbey, Isleham, Barton Mills, and places adjacent in Cambridgeshire.

Before our next publication, our friends Mr. and Mrs. Saker will have embarked on their return for Africa. Whatever our friends may intend to send out by them for the African mission should be sent to the Mission House not later than the 15th inst. Mr. Saker is engaged to be at Plymouth on the 16th, and to attend meetings during the succeeding week, from which place he will embark to return to the sphere of his labours.

It will be seen from the previous announcements that after a long passage, and a serious

delay at the Mauritius, Mr. and Mrs. Allen, with their numerous family, have arrived in safety, very much benefitted by the voyage. We hope a residence of some twelve months in this country may completely restore their health.

The death of Mr. Smylie of Dinagepore, noticed in the Foreign Intelligence, leaves an important station, which has been well and efficiently occupied by him for nearly a quarter of a century, vacant. Will no one arise and say, I am ready to go forth in the room of the departed? We are not yet sure whether any temporary arrangement can be made by the brethren in Bengal to occupy it. Moreover, Mr. Denham, of Serampore, must come home with his family. His arduous labours have made serious inroads on his health and strength. Mr. Underhill hopes to be able to arrange matters so as to prevent the College and mission work at Serampore suffering materially from Mr. Denham's return to this country. But these events call loudly for help; and we hope our contributing friends will remember that they entail a large and unlooked for *expense*, in addition to the ordinary missionary expenditure. We fervently trust that, notwithstanding the pressure of the times, we shall have *no debt* this year!

JUVENILE MISSIONARY HERALD.

Our young friends will be gratified to learn that some improvements are contemplated in this publication. Complaints have reached us that its appearance is not quite so pleasing as it might be. Well, then, it is to be adorned with a coloured wrapper. Perhaps the type, too, may be made more agreeable to the eye. Some of our friends wish woodcuts of a more expensive and finished kind. But they must be a little reasonable. Think of two things, the price (just a halfpenny!), and the expense of very superior woodcuts. As it is, a considerable loss is entailed on the Society. Increase the number of subscribers, and we can increase the beauty of the book. But, after all, the contents should be the great consideration; and we may say that they, on the whole, fulfil the expectations we cherished when the work was placed in the hands of the present editor.

CHRISTMAS AND NEW YEAR'S CARDS.

WE beg to remind our young friends that the time is come for an appeal to them for the contributions which they have given for *special purposes*, for some years past. We do not think it wise to change the object of them, for it seems desirable that the minds of our young people should be familiarized with it. Their contributions are therefore again solicited for the support of NATIVE PREACHERS.

The cards will be ready early in the month, and will be issued about the 10th instant. They will be sent to those who have hitherto collected for this object. But if there be any who have not as yet aided in this good work, we shall be most gratified to send them cards, on their application to the Mission House. It will give the officers of the society peculiar pleasure to receive such applications, and to attend to them promptly.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

- G. J., for a volume of the Baptist Magazine;
 Friends at Nottingham, by Rev. Jas. Edwards, for a case of clothing, &c., for *Rev. C. Carter, Ceylon*;
 Friends at Kettering, by Rev. Jas. Mursell, for a case of clothing, &c., for *Rev. T. Martin, Barisal*;
 Friends at Oxford, by Mrs. Thomas Bartlett, for a package of clothing, &c., for *Rev. A. Saker, Western Africa*;
 British and Foreign School Society, for a grant of school materials, value £10, for *Rev. W. Littlewood, Bahamas*;
 Friends at Burton on Trent, by Y. M. M. A., for a box of clothing, for *Rev. J. Diboll, Fernando Po*;
 Ladies' Sewing Society, Hanley, by Rev. L. J. Abington, for a box of clothing, for *West Africa*;
 Friends at Cambridge, by Mrs. Robinson, for a box of clothing, for *Rev. A. Saker, West Africa*.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., Sept. 26.	SERAMPORE, Trafford, J., Sept. 21.
CLARENCE, Diboll, J., Aug. 25 & 28, Oct. 5.	BAHAMAS—GRAND CAY, Littlewood, W., Sept. 20.
ASIA—AGRA, Mackay, J., Sept. 3.	NASSAU, Capern, H., Sept. 11.
BENARES, Gregson, J., Sept. 21; Heinig, H., Aug. 26, Sept. 20.	BRITTANY—MORLAIX, Jenkins, J., Oct. 9
CALCUTTA, Thomas, J., Aug. 21, Sept. 22, Oct. 8; Underhill, E. B., Aug. 7, 20 & 21, Sept. 7 (two letters); Wenger, J., Aug. 21.	NOV. 1.
CHITOURA, Evans, T., Aug. 31; Smith, J., Aug. 1.	HAITI—JACMEL, Webley, W. H., Sept. 12.
COLOMBO, Davis, J., Aug. 29.	JAMAICA—CALABAR, East, D. J., Aug. 30, Sept. 24, Oct. 8 and 24.
INTALLY, Underhill, E. B., Sept. 22.	DRY HARBOUR, Bennett, J. G., Oct. 10.
KANDY, Carter, C., Aug. 28.	FALMOUTH, Gay, R., Oct. 23.
MONGHIB, Parsons, J., July 10.	FOUR PATHS, Claydon, W., Oct. 25.
POONAH, Cassidy, H. P., Sept. 29.	SPANISH TOWN, Phillippo, J. M., Sept. 8 and 25.
	TRINIDAD—PORT OF SPAIN, Law, J., Oct. 24.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 22 to November 20, 1855.

£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	£ s. d.
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