



# BENGAL.

Brit. Miles 69 1/2 to a Degree

# THE MISSIONARY HERALD.

## BENGAL AND ITS MISSIONS.

THE lower provinces of the Bengal Presidency are divided into three main divisions—Bengal Proper, Behar, and Orissa, and constitute the earliest possessions of the British Crown in Northern India. It was about the year 1206 A.D. that Bengal became absorbed in the expanding empire of the Moguls of Delhi. Many revolts and wars followed, the local governors ever striving to erect their subordinate governments into independent kingdoms. During the breaking up of the Delhi monarchy in the eighteenth century, through the incessant invasions of the Mah-rattas, the British obtained the privilege of establishing factories at Hooghly, Cossimbazar, and Calcutta. In 1756 took place the assault on Calcutta by the Nabob of Bengal, followed by the atrocity of the Black Hole. The battle of Plassey, on the 23rd of June, 1757, laid Bengal at the feet of the conqueror, Lord Clive, and in 1765 the Emperor of Delhi conferred upon the East India Company the sovereignty of the three provinces. The foundation was then laid of the magnificent empire of Great Britain over the many races of Hindostan.

By the latest returns to a circular order of Lord Dalhousie, in 1854, the entire population of the three provinces is calculated at 34,144,330, reckoning five persons to a house, and to which must be added the population of Calcutta, in number by the census of 1850, 413,182.

The following table exhibits the distribution of the population, with the number of villages and houses, in the eight police divisions of the country :—

Division.	No. of Villages.	No. of Houses.	Population.
Patna or Behar ... ..	21,124	886,606	4,433,030
Bhaugulpore... ..	17,122	882,662	4,413,310
Burdwan ... ..	29,585	1,229,619	6,148,095
Rajshahye ... ..	25,756	962,045	4,810,225
Nuddea... ..	14,780	870,509	4,352,545
Dacca ... ..	27,606	1,068,618	5,343,090
Chittagong ... ..	7,805	508,329	2,541,645
Orissa ... ..	15,531	420,478	2,102,390
Calcutta ... ..	1	62,565	413,182
<b>TOTALS ... ..</b>	<b>159,310</b>	<b>6,891,431</b>	<b>34,557,512</b>

The country is again divided into thirty-seven zillahs or districts. Calcutta forms an additional district, under the immediate control of the Supreme Government, and subject in matters of law to the Queen's Courts. The area of this great country is reckoned at 126,133 square miles.

The population is divided between the three provinces in the following proportions :—

Bengal Proper . . . . .	25,692,097
Behar . . . . .	6,763,025
Orissa . . . . .	2,102,390
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	34,557,512
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The language of Bengal is the Bengali; of Behar, the Hindi; of Orissa, the Oriya. Hindustani, a mixture of Persian with the vernaculars, is, however, spoken in all the larger towns. It was introduced by the Mohammedan invaders, and is still chiefly employed by Mussulmans or by traders.

About four-fifths of the population are Hindus, idolaters in religion; the remaining fifth are followers of Mohammed. The Bengalis do not appear to be the aboriginal inhabitants of the country. They are probably a portion of the great Arian stock, which entered Hindostan from the north-west, gradually driving the indigenous population into the hills and mountains that skirt Bengal on the north, north-east, and west. These tribes are known at the present day by various designations, as Khunds, Santals, Khasias, &c. The Mohammedans are partly descendants of the Moslem invaders, and partly the children of Bengalis forcibly converted to Islam. They particularly abound in Hooghly, in Dacca, in Jessore, in Dinapore, and in Patna.

Shiva is the especial object of Bengali idolatry, and the temples containing his obscene representation abound in every part of Bengal. In many towns the car of Juggernath is also met with, usually standing in some open space without the village, and sheltered by a roof, awaiting the return of the annual festival of the god. In Orissa Juggernath holds special carnival. Kali and Durga also have many worshippers. Every household selects some special deity at its pleasure, but shopkeepers almost universally pay homage to the elephant-headed god, Gunesh. There are a few traces in Bengal Proper of the prevalence centuries ago of the doctrines of Buddha. Behar, or the ancient Magadha, was the seat of this atheistic creed. In the fifth and seventh centuries A.D., these districts were visited by Buddhist pilgrims from China. At that time there were many convents existing, inhabited by monks devoted to the study of the sacred writings of Buddha. At Pundooah, in Hooghly zillah, there is even now remaining a lofty monument or tower, which is probably a ruined pagoda erected for the purpose of containing relics of this great reformer of the religion of the ancient Hindus. In the seventh century Buddhism was hastening to decay. Numerous idol temples were built. The ascetic sects of Shiva and Vishnu were increasing. Buddhism was finally banished from the country, leaving only a few traces of its influence in the anti-caste worship of Juggernath, and in the rise of numerous philosophical schools or sects, which continue to this day to despise, and in private to abjure, the popular idolatry. Indeed the idolatry of Bengal has in all periods of its history thrown off numerous bodies of dissentients. Among the most important of these were the sects founded by Chitunya and Kabir, from two to four hundred years ago. Their disciples are very numerous in the districts of Nuddea and Jessore. Many of the early converts to Christianity in Bengal were adherents to one or the other of these sects.

The Brahmins could scarcely have secured their supremacy over the

followers of Buddha before they had to encounter the forcible measures of the Mohammedans for the propagation of their faith. Under the Moslem rulers Hindooism seems to have languished; but to have enjoyed a great revival in the early years of English dominion—years in which no earnest effort was made to introduce the truths of the Christian faith.

Early in the eighteenth century Romanism had been introduced into Bengal by Portuguese priests. In 1758 a German evangelical missionary, Mr. Kiernander, took up his residence in Calcutta, and in the following year the first convert, a Brahmin, was baptized into the Christian faith. Amidst many difficulties Mr. Kiernander pursued his benevolent labours; but having never mastered the vernacular of the people, he was unable to carry on any very efficient operations. About the year 1780 the Moravians attempted the formation of a mission. The three missionaries were soon scattered, and in 1783 they were all dead.

Mr. John Thomas arrived in Bengal in 1783. Scarcely any traces were left of the labours of Mr. Kiernander, and on the part of the English residents there was very little interest in the spiritual well-being of the people. His communications and subsequent return to England were the immediate cause of the selection of Bengal as the primary sphere of the operations of the Baptist Missionary Society. He found in the Rev. W. Carey a man of God prepared to lay down his life for the gospel. They sailed together for India on the 13th June, 1793, and on the 11th November landed in the city of Calcutta. Then were commenced those efforts for the evangelisation of northern India which have resulted in many conversions, in the introduction of the language, literature, and science of the West, in the stirring up of the slumber of Christians in England and America to the great work of the world's salvation, and in the entrance on the mission field of that large body of labourers which now strives with harmonious purpose to overthrow the monstrous fabric that idolatry has erected on the plains of Hindostan, and to win for Christ that noble empire with its teeming myriads of people.

The most recent returns within our reach show that in Orissa there are labouring *seventeen* missionaries, belonging to two societies, both of them Baptist. They employ *seventeen* native catechists. There are nearly 300 baptized converts, and about a *thousand* natives who have relinquished caste. In the schools there are 287 boys and 118 girls.

In Calcutta seven English and Scotch Pædobaptist societies labour. They sustain *twenty-four* European missionaries, and employ *twelve* native catechists. There are 168 native Christian communicants; but the number of the Christian community reaches to 574. The mission schools and institutions (both English and vernacular) contain 4,957 boys and 559 girls.

Of the Baptist Mission in Calcutta there are *five* missionaries, *two* assistant missionaries, and *eight* native catechists. The number of baptized native Christians is 100, and of the native Christian community 560. In the mission schools there are 269 boys and 40 girls. In the English churches there are 201 members.

In the Mofussil, or country districts of Bengal and Behar, there are labouring *seven* Pædobaptist societies, supporting *thirty-three* European missionaries and *thirty-five* native catechists. Communicants number 2,017; the native Christian community reaches to 9,685 individuals. In the schools there are, boys 5,827, girls 648.

The Baptist Missionary Society supports in the Mofussil of Bengal

and Behar *twenty* missionaries, *one* assistant missionary, *two* native missionaries, *sixty-eight* native catechists. The baptized native communicants number 975; and the native Christian community 2,213. European members of the churches are 139. In the schools are boys 1,524, girls *ninety-four*. In eleven of the zillahs or districts of Bengal, our missionaries labour alone, and in three others, they co-operate with other societies. Seven more zillahs are occupied by Pædobaptist missionaries. Thus it appears that fifteen zillahs have no resident missionaries whatever. The population occupying these destitute districts is reckoned at *twelve millions*.

Let these facts be prayerfully pondered, and awaken in the bosoms of Christian men a more ardent zeal for the spread of Christ's kingdom. In subsequent papers we propose to enter into the facts and details of each of our stations. In the accompanying map the stations are printed in capital letters.

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### SPECIAL PRAYER.

VERY numerous proofs have reached us that the missionary prayer meetings of the last few months have been largely attended, and that a spirit of prayer has been enjoyed with special reference to the events which have so lately made India a field of deadly strife and horrifying atrocities. Idolatry and irreligion have borne fearful fruit. It is seen and recognised by men of all classes, both at home and abroad, that Christianity alone can grapple with the enormous evils which have inflicted such suffering and loss, and which also entail the eternal ruin of their guilty authors. Still, this fearful visitation is regarded by very numerous parties as probably preparing the way for the more speedy overthrow of idolatry and of the religion of the false prophet; and a strong desire has been awakened more vigorously to prosecute the great work to which our missionary societies are devoted. At many of its more recent meetings the subject has occupied the attention of the committee of the Baptist Missionary Society, and we are happy to inform our friends that measures are in contemplation for an enlarged effort in this the oldest field of its labours. But our more immediate object now is to invite the frequent supplications of our friends for divine guidance and blessing at this important juncture. The reconstruction of the mission in the north-west, the location of the missionaries, the manifestation of a spirit of generous liberality, the acquisition of suitable men, the spread of a deeper interest in the spiritual welfare of the heathen myriads of India, and the growth of a pure and self-denying piety among the native converts, are all topics which may well be embodied in petitions at the throne of grace. If the deliberations of the Committee at its forthcoming quarterly meeting are conducted under a solemn sense of the responsibilities now laid upon the Christian church, and are watered by the prayers of the people of God, we cannot doubt but that His favour will attend every movement, and give success to us in our "work of faith and labour of love." We earnestly, therefore, entreat our readers to present continual prayer for us, both in public and private. May the year on which we enter be signalled by special tokens of the Divine presence with his servants in the great and noble work!

## FOREIGN INTELLIGENCE.

## INDIA.

JESSORE.—The movement lately inaugurated in several villages on the borders of the district of Nuddea, continues to make very favourable progress. Mr. Anderson reports, that at Boneyalle the sincerity of the people has borne a fair test, and though some are doubtless worldly people, there are others who are sincere converts. At Pallai there are eight families of Christians, and a chapel is in course of erection. At their repeated request a preacher is about to be settled among them. At Simlea a number of the people have embraced Christianity. But here opposition has manifested itself.

“One man has employed himself to prevent our getting a footing among them. The manager of a deceased zemindar is opposed and threatened to beat (to give fifty strokes with the shoe) the man who is taking the lead among the Christian party, and, further, wished him to sign an engagement, that he would forfeit fifty rupees if he gave me a plot of land to build a chapel upon. I sent Ali Mahommed to this Go-

mastah, who thereupon changed his tone, and intimated his willingness to grant a better site than that fixed upon. This person does not like the idea of my getting a place among the ryots. Any injustice and wrong that may be perpetrated among them would be disclosed to me, and perhaps I should be solicited to render the oppressed succour. It is, therefore, natural that they should wish to keep me away.”

At Gour a chapel is in course of erection, although the people fear the interference of their landlord with their intention to embrace the gospel. In several other villages it is the hope of the missionary ere long to have stations. In one of these villages there are eighty, in another sixty families. But it is probable that considerable difficulties will be thrown in the way of the work by hostile zemindars. The people of this district are almost wholly agriculturists and weavers, and have not been much affected by the exciting events which have been passing in other parts of Bengal. Not only in the south-east of Nuddea, but in those parts of Jessore which lie on the route to Calcutta, the most pleasing appearances present themselves, and there is a prospect of some three or four stations being formed on this line of road. Two young men have presented themselves to the missionary from this quarter, and propose, while working for their living in Simlea, to prepare themselves to become teachers of the gospel to their friends and acquaintances. In many places a most cordial welcome is given to those who, having heard the truth, repeat it to others at stations remote from the missionary. The rivers are lined with human habitations, and offer a fine sphere for the messenger of salvation. The following incident will, however, illustrate some of the difficulties to be encountered:—

“At Alimpore, where two or three members of the Satteria church reside, one of our Christians, a man of the name of Sham, has been carried before his landlords, Kunjo Baboo and Ameer Chand Baboo, and asked whether he would not forsake Christianity. He told them they might do what they liked to him, but they could never make him forsake the Christian religion. He also refused to pay an illegal exaction, upon which, at their direction, he was severely beaten and fined. The exaction was of this nature:—Three years ago a woman was bitten by a serpent and died. The law is, that in the event of a death of this kind, the zemindar should give notice to the thannah. In consequence of neglecting to do this, a fine of fifty rupees was incurred, making this circumstance a pretext

—a matter with which the ryots had nothing at all to do. For the last three years they have taken money from all their tenants—from each nine annas yearly; but Sham refused to pay, and did so with impunity until the last occasion of this tax being levied. A petition is prepared and would have been presented to the magistrate before this, but he has been away from the station for awhile. A family of Mussulmans of that village—Alimpore—has just come over. I understand another is about to come, and nearly the whole Mussulman population, some eight or ten families, seem desirous to forsake the religion of the false prophet.”

*More Persecutions.*

“On Saturday, the 26th of September, I

went to Simla, one of our new stations, to commence the erection of a house. Materials had previously been bought and prepared. On the following day three of the men were taken and beaten, two of them were very cruelly treated. One of their number, Gour, an old man, was laid in the sun—a burning sun—and not allowed to put anything over his face. When the intense pain led him instinctively to put his hands to his face, the piadas seized him and restrained him; they laid hold of him by the ears, and, wrenching them, pulled him up and thrust him down by them, struck him with the fist, kicked him, and otherwise ill-treated him. His son too met with cruel treatment. The people, in

a state of consternation, came immediately to me. I re-assured them, and told them that I would do what I could for their protection. . . .

“On the Monday, the day after this beating, I proceeded in my boat to Kullara, where there is an assistant magistrate, and have great reason to believe that he will decide in favour of the oppressed. . . .

“The people of many villages are watching with deep interest the progress of the suit which I have instituted. It is a new thing for a *muchee* (now, however, a Christian) to bring an action against a Brahmin, his landlord. If we succeed, a great barrier will probably be removed.”

We cannot doubt that the violence of the zemindars will defeat its end. The class of shoemakers have ever exhibited great dread of their landlords. In other respects they are more open to the gospel, from the absence of that strong caste feeling which exists among the higher castes. In their comparative freedom from Brahminical influence, they resemble the Chandals of Backergunge, among whom of late years an extensive work of grace has been going on, under the guidance of our missionary, Mr. Page. Our readers will remember this most promising movement at the throne of grace, and seek both for the poor people and for our missionary the sustaining grace of God.

**BENARES.**—The state of things in this important centre of Hindooism remains unchanged. But the surrounding district continues to be infested with marauding bands. In Mr. Heinig's opinion the rebellion is a general one, embracing all classes of the people, and having its origin in the hatred of the Mohammedans to English rule. The soldiers have been the tools of the Moslem. In whatever city the majority of the population was Mohammedan, there the most cruel and barbarous deeds have been committed. That Benares has remained quiet is chiefly due to the fact that the majority are Hindoos, and is also owing to the sagacity and wisdom of the measures taken by the magistrate, Mr. Gubbins. The neighbouring city of Gorruckpore is in the hands of Mussulmans, and they threaten Azimgurh and Chuprah. Mr. Heinig regards these events as a fulfilment of the prophecy in Daniel vii. 13, 14, and hopes that the country will henceforth be governed by the Crown, that the countenance and aid given to idolatry and Islamism may cease, and the Holy Scriptures be freely employed in all educational institutions.

**CEYLON, KANDY.**—Mr. Carter has for some time been very successfully engaged on a revision of the Singhalese version of the New Testament. From letters lately received, we learn that his work meets with the cordial approval of other missionaries. He continues to pursue his other missionary duties with assiduity and zeal, and we do not doubt, that the following narratives will greatly interest our readers.

“I quite agree with you, that our most strenuous efforts should be directed to exciting a sense of sin and danger; when *that* is done, the judgment is convinced, and the heart emphatically feels that there is no other name but Christ's whereby we can be saved. I make it my great object in proclaiming the gospel to the heathen, to make them feel that their *all* is at stake, and that even according to Buddhism they are verily *guilty* and exposed to the wrath to come. It is not the best *reasoners* and those who are most capable of under-

standing the force of evidence, who are generally converted from amongst the Singhalese, but souls who feel a void within them, which they find nothing but the gospel of Christ to fill.

*Old Simon.*

“Our old friend Simon was just one of this character. Had his reception of Christianity depended upon understanding and weighing with precision its evidences, properly so called, it is certain that he would never have been a Christian. One

thing he knew—that he needed pardon and purity, and life; a Saviour, a Sanctifier, a Father, and that he could find them no where but in Christianity. He accepted them, and lived and died a Christian, full of faith and hope and joy. It is now about six months since he took his leave of the body. He had been from his boyhood a servant in a Moodliar's family at Kandy. He was always a faithful, active servant, and sincere in his attachment to Buddhism, even to old age. At length, however, when about sixty years of age, he was born again, and fourteen years ago was added to the church here by baptism; from which time he was a most exemplary character. Nothing but utter inability ever kept him from the house of God whenever the doors were open for worship. At the prayer meetings and church meetings, and, in fact, at every Christian assembly, he was present. He came even when he was scarcely able to walk steadily across the chapel, and was evidently suffering from much pain. He was extremely child-like, humble, and kind. He had little capacity to proclaim the gospel to others, and yet he did testify, when occasion offered, his own firm conviction that salvation is in Christ alone. He had so poor an opinion of himself, that he would never sit in a chair; when urged to put himself on an equality with his brethren, by sitting in one, he said, 'No, it is right for them to do it, but a chair is too good for me; I never have sat in one and I never will.' He would not, however, object to sit on a sofa. 'A sofa or couch is but a cushioned bench. A CHAIR is a *throne*.' In chapel he sat upon a little stool, provided for the purpose, and gave undivided and earnest attention. He loved the society of his fellow Christians, and came even to the English service, of which he understood not a word. Out of his little income, a pension which his former master allowed him, he, amongst other subscriptions, gave sixpence per month to the mission. A short time before his death—a few hours—he took out sixpence and gave it to a friend standing near, and requested him, as it was the beginning of the month, to pay it for him. He gave most cheerfully according to his ability; generally bringing his subscriptions, and that either exactly as they were due or before the time. As he had no relations to whom to leave the little he had saved from his pension, he made it all over to the Baptist Mission, about £10 in money, and garments to be sold after his death, which realised about £2 10s. His goodness commanded the love and respect even of Buddhists, and was a standing reproof to our many cold and inconsistent members. His end was emphatically PEACE. He was followed to his

grave by a large number of persons of both rich and poor, and of all religions and denominations.

#### *The Convert.*

"I hope I shall not tire your patience if I mention another pleasing instance of what the grace of God sometimes does amongst us. I would that such cases were more frequent. The person I refer to is, in his moral and religious character, much like old Simon, but is quite a young man, and of a rather higher intellectual capacity. He was originally, or previous to his conversion, a pious Buddhist, earnestly seeking salvation according to Buddhism by his own merits. For a long time he was distressed, seeking rest and finding none; trying to be meritorious, but only finding his demerit increase. The claims of Christianity came under his notice about two years since; he found it exactly adapted to his wants; sought by prayer the God and Saviour it taught, and soon was enabled to rejoice with joy exceeding and full of glory. He was admitted, after due deliberation, to the fellowship of the church here, and sought, as he had done from the first dawning of light into his own mind, to make known to others the pearl he had found. His anxiety for his heathen parents was especially awakened, and he determined to go home to his village to seek their conversion. It is now about a year since he went, and his continuous and earnest exertions have created quite a sensation in his own village and in all the villages around it.

#### *His Exertions.*

"Catechists have occasionally visited that district, but have never awakened anything like such attention and inquiry—have never met either with so much favour or opposition from the people. Not only did he itinerate and distribute tracts, and proclaim from house to house the word of salvation himself, but opened a place on his own premises, invited persons to preach and people to hear. And all this he has done when he might fairly have said, judging by the *ordinary* standard,—'What can I do? it is very little I understand. I am not able to teach others, I need to be taught *myself*;' I am no great one, people would not pay attention to a person of so mean an external appearance as I. Besides, I have my living to get, and have little time to spare for anything else.'

"He has just returned to seek a livelihood, and has evidently been on very short allowance since he went away; in fact, he has been almost entirely neglecting his worldly concerns in his eager pursuit of the welfare of others. If you happen to see



Mr. Murdoch's latest report, you will find a short account of him there by Mr. Parsons, Church missionary. It would seem that God has called him to the work, and I am anxious to assist him a little in fitting himself for it, and then to employ him as an evangelist.

*The Translation.*

"We have just returned from N. Ellia, where we have spent the last five weeks. We are all much improved by the change. My throat and voice have continued to improve. Since I wrote you last, I have been much engaged in preaching and pro-

claiming the gospel. At N. Ellia, I addressed every native, both Singhalose and Tamil, and Moormen, and almost every European, besides the cartmen who are constantly coming and going, on the subject of religion. There, too, I revised the book of Revelations. I have now revised the Gospels of Matthew and John, the Acts, the 1st, 2nd, and 3rd John, Jude, and the Revelations. My revision, however, is submitted to a class of Singhalose persons, and in that class we have only yet got through the first fifteen chapters of John. When we are prepared to print, we can easily increase our speed there."

AGRA.—The most recent intelligence of the brethren from this place informs us that both Mr. Parsons and Mr. Evans are suffering somewhat from the confinement of the fort; but on the whole were as comfortable as could be expected. The battle fought under the walls of the fort, on the 10th of October, between Col. Greathed's column and the mutineers from Dholpore, had relieved them from fear of further assault, and the brethren were contemplating a removal to the Benevolent Institution, which with little expense can be made habitable for a time, the walls and roof remaining intact. The Mission House will require a new roof, and the walls considerable repair. Mr. Parsons thus refers to the losses our own mission and other societies have sustained:—

"I trust, indeed, that none of the missionaries of our society has fallen in these troubles, save our dear and deeply lamented brother Mackay. Poor Mrs. Thompson and family have been almost swept away. It would appear that only two married daughters remain. The American Presbyterian Mission have suffered a truly affecting loss in the murder, by the Nana Sahib, of their Futtehgurh missionaries, Mr. Campbell, with Mrs. Campbell and two children; and Messrs. Freeman, Johnstone, and Macmullen, and their wives. The fate of one or more of their Allahabad missionaries is also, I believe, not yet certainly known to the brethren here. Their pecuniary loss, also, in the destruction of their Allahabad and Futtehgurh establishments, and that of the Church Mission, in the utter destruction of the Secundra press, near Agra, must be very heavy. The Bible and Tract Depositories here and in other stations have likewise been destroyed. The societies in these parts will have almost to begin their work afresh.

*Mr. Mackay.*

In our local newspaper, the *Mofussilite*, of Saturday last, there is a paragraph quoted from the *Lahore Chronicle*, which narrates details so very similar to what was told us by Silas Curtis, about the party of which our late dear brother Mackay was a member, that it seems to corroborate his story.

Though Mr. Mackay's name is not mentioned, yet as his residence was in Durriao Gunge, it is very probable he should be of the number. 'From the *Lahore Chronicle* of September 26th, we have been favoured with the following for publication:—"A lady, a member of the Skinner family, made her escape from Delhi, disguised as a native, and reached Meerut on the 14th instant. She states that on the day of the outbreak, a number of persons, residing in Durriao Gunge, collected in an upper storied house, and there held out for three or four days. The Sepoys, seeing musketry was ineffectual in dislodging them, brought down a nine-pounder, a ball from which killed Sub-Conductor Settle. During all this time, they had nothing to eat or drink, and the poor children were crying with hunger and thirst. The wretches told the children that, if they came down, they should have both victuals and drink; but immediately they went down a signal was given, and the poor little innocents were all butchered, and shortly after the slaughter became general.'" Some names follow of persons believed to have been among the number mentioned, chiefly conductors and their families. We purpose endeavouring to obtain some clue to the lady who escaped, that we may inquire of her whether brother Mackay was, to her knowledge, in this party, or whether she can give us any information about our friends there."

A native letter writer corroborates the statement, by saying that in Durriao Gunge three ladies were slaughtered, and many Englishmen who had taken refuge in a large house in this quarter. We can scarcely hope to obtain any

further or more accurate details of the sad events, which have deprived the society of the labours of these Christian friends.

From a later-dated letter we learn that we have to rejoice in the continued safety of our brethren in this important locality. The defeat of the Dholpore mutineers has left the district comparatively free, and the prospects of a more settled state of things are cheering. Mr. Parsons, under date of October 28th, informs us of the occupations in which the missionaries are engaged, and gives an opinion as to the result of the revolt on the mission work:—

“It is a gratification to think that while our chapels lie in a partially ruined condition, and our ordinary ministrations to the heathen are suspended, we have not been without numerous opportunities of pursuing the good work. Brother Evans and myself have taken part with our Presbyterian brethren in maintaining two public services on the Lord's day, and we have held prayer meetings with small parties of our friends at their quarters, four times a week, save occasional interruptions through sickness. On Friday evening, we meet the missionaries of both Church and Presbyterian missions in a prayer meeting. I hope that these several meetings have been blessed to the spiritual enjoyment and edification of our people, and that our uniting with other denominations may have a good influence in softening some of the asperities which have heretofore existed. The occupations of the native Christians connected with the Purtapooro church, have only admitted of our holding service with them on Lord's days, which we have done. Bernard has gathered the Chitoura people together for worship as he has been able. Some are living in the chapel compound at Purtapooro, and he has begun to have service there. Besides, I have found more leisure for my translation than before we came into the fort. Half the Gospel of Luke is now copied for the press, and I hope it will be quite ready by the time the communication is open. And brother Evans and myself, and my dear wife also, have had opportunities of ministering to the bodily wants, and attempting to promote the spiritual good, of the poor sick and wounded soldiers in the hospitals.”

#### *Results of the Mutiny.*

“The total rout of the Indore mutineers induced the Gwalior Contingent to quit that neighbourhood, and march to the eastward. For us, this is a relief, for that force was one of the chief sources of apprehension to us. A great struggle impends in Oude, and the country about Saugor, as also Assam and Rohilcund, appear to be in a very unsatisfactory condition. But many districts are fast settling down into order. The revenue is brought in, cultivation proceeds, the mails and civil offices are re-established, and, what is a sure sign of the current of affairs, the Sepoys are hunted down by the villagers, and brought in to the authorities. Will the natives at length learn that the gods whom they invoke, and to whom they trust for success are false? I am afraid there is no good ground to hope that such a conviction will prevail extensively, or take strong hold of the heathen mind. They have witnessed many revolutions without forsaking their idols. There is indeed a power they practically consider greater than that of devtas—the power of fate. To this will all be attributed, and the idols be blindly followed as before, until the light of the glorious gospel dispels the delusion. Yet we do trust that the Lord will overrule these unprecedented events to his glory; that Mohammedan pride will receive a blow; that the wayside ground of the Hindoo heart will be softened and broken up to receive the good seed; and that our rulers will be instructed to amend their principles of government.”

**BARASET.**—Our readers will peruse, with great interest, the following communication from our native missionaries at this new station. We give it in their own words, one of them being sufficiently master of the English language to write in it. It is dated September 28th.

“We are extremely happy to bring to your notice that, wherever we preach, either in villages or in markets in the district of Baraset, the people hear the gospel with excess of delight. Many of them praise the doctrines of Christianity, and admit its superiority over all other religions. They converse with us delightfully, read tracts and gospels, discuss with us the most difficult and important

points, and thereby drive their doubts from their mind with satisfactory decisions. Our neighbouring people generally invite us to hear the gospel, and many sick persons receive much satisfaction to know the unbounded kindness and mercy of our Saviour.

“Many learned and educated and respectable men come to us almost every day, to root out the doubts from their minds by

discussions. Many of them have taken the Bible for their study, and they show their progress in it on various occasions. We find sometimes nine or ten persons present at the time of our family worship to join us in the service.

"A few days ago we had here a young man who gave us sufficient proofs of his repentance to witness his baptism. I went down to Calcutta to invite Mr. Lewis, who, consulting with some European missionaries, advised me to wait for two months, for the present mutiny among the native Sepoys, which was then in the height of its ferocity; especially was Bengal in very great agitation. But the young man was very impatient to take his baptism, so we, giving him the right hand in the name of the church of Baraset, sent him to Serampore with an intimation to the missionaries to baptize him there; but the parents of the young men, knowing his intention, one day suddenly caught him when he was going to give a visit to his uncle, who resides close to Serampore, and have kept him in close confinement at his own house. But there is no change in his mind. He still maintains his former opinions and principles. By the grace of our heavenly Father, Baboo-Ram Chunder Doss, the sixth master of the Government school of Baraset, will receive his baptism in the month of October. He is a young man of excellent character, and has a com-

mand over English language and literature. We hope our divine and merciful Father would be pleased to extend his kingdom throughout the village of Baraset. It is not necessary to mention here, that besides those of whom Mr. Bradbury \* talked to you, we have at present many to hope for.

"Baboo Wooma Churn Bessus is gradually improving in scriptural knowledge, and he presents himself twice or thrice every week at the time of our family worship. Baboo Kally Krishna is reading the Scriptures often, and advising all his friends to do so.

"A few days ago we were in constant dread of mutiny; at present the fear is much abated. The calamity which the mutiny has produced over several parts of India, we are sorry to state. It is quite sufficient to say that humanity shudders if the direful picture of the mutiny be presented in its view. It has caused famine, though it is not, as yet, very formidable for the public; poor people are suffering much from its oppression. The number of beggars is gradually increasing.

"We would be extremely happy to preach once in a year in all parts of the zillah of Baraset; but want of expense does not allow us to fulfil our desire. We must be very thankful if home-committee be pleased to increase our missionary excursion."

\* A Berhampore Missionary.

MORLAIX.—The work of God continues to make favourable progress, although amid many difficulties and much opposition. Mr. Jenkins has furnished us with the following interesting facts:—

#### *Conversion and Baptism.*

"It was our privilege last Sabbath week to receive by baptism two Breton country people, the one a farmer, aged sixty-three, and the other a widow, aged forty-eight. They were formerly sincere Catholics, and it is after much inquiry, with reading and preaching the New Testament, that they were brought out of the darkness of Popery to the light of the gospel and a living faith in Christ. The widow was brought to the knowledge of the truth by hearing our aged female teacher reading and explaining the Scriptures eleven or twelve years ago, when they were both in the Church of Rome. Soon after that we became acquainted with her. When she first saw us administering baptism, she felt a desire to follow Christ in that impressive ordinance. She was living quietly as an assistant and a friend with another woman, who kept a shop in the village. In time, she became clearer in her views and more desirous of leaving the Romish Church; but she felt her difficulties to be great. To separate herself from her friend was not easy. She made, for a long

time, much effort to bring her mistress to the knowledge of Christ by reading to her the New Testament, but apparently with little success. However, she made up her mind to quit Romanism, according to her convictions, and join us in the Lord. Soon after this, while talking on the subject to her sister, who is one of the teachers, her mistress overheard the conversation, and it affected her so as to change her mind, and lead her to a decided conversion to the Lord. However, it appears now that even for the last three years she has been a serious secret inquirer after divine truth and salvation.

"Some time ago these two good women, in order to follow Christ, resolved to give up their little business and go to live in the neighbourhood of the teachers, fourteen leagues off. Last Sabbath week, they were both with us, and the one who had been long under deep convictions was added to the church. It is remarkable that this woman is the daughter of a priest, who, in the time of the old French revolution, gave up his rectorship at Pleguat Guerrand,

married, became a secretary of the mayor at Plougasnon, and brought up a family of eight children. I have now baptized two of his daughters, Catherine and Marie Picard.

"The other person baptized last Sabbath week, resides in the neighbourhood where I generally preach in the country, and has been a constant hearer for about eight years, and has benefited by the religious conversation of the teachers, who have taught some of her children to read the New Testament. She had given up going to mass for some years previous to her becoming a candidate for baptism."

#### *Mockery and Priestly Persecution.*

"The enemy is alarmed. A priest preaching against us, said he was so disturbed on account of what the Protestants were doing that he could not sleep, and exhorted his parishioners to give up to him all the books they had received of us. In the village of Plougasnou, the Monday following our meeting, when the two of our female friends residing there were returned home, a large concourse of tumultuous children, women, and men, gathered about their house, with all sorts of noisy instruments of iron and brass, to give them what is called a charivari, or rout. There was not the least provocation leading to this. This rabble knocked violently on the door, and went in procession around the churchyard, situated in the centre of the village, and then returned before the house, where they made much clatter, expressed somewhat violent threatenings, and abounded in

most foul language and mockery. This lasted from seven o'clock until about eleven. From 200 to 300 persons were present, though it rained considerably. The adjoint or sub-mayor was sent for, but he did not come. It appears some of his servants were in the crowd. The priest had preached furiously against Protestantism on the preceding day, declaring, among other things, that the first Protestant was Judas Iscariot. It is said he was the instigator to this public outrage, and that he had instructed the leaders to make as much noise as they could, only not to commit personal violence.

"Tuesday evening, the same thing was acted over again, thus creating a considerable excitement. Wednesday morning, our friend residing in the house, went to the mayor, and begged him to see into the matter. This Breton magistrate told her, *Had it been to protect pigs he would go; but not to protect the canaille.* Again our friends came to me, and we at once informed the police authority at the gendarmerie here. A letter of instructions was prepared and sent to Janneur gendarme station, but no gendarme arrived at Plougasnon until Friday morning, when a procès-verbal was written. This put a stop to the violent outrages which had been renewed with unabated excitement and disorder for four nights. What will be done to the guilty we suppose will be far less than what they legally deserve—indeed, the police report is a fair indication, as it states *no witnesses could be found.*"

Mr. Jenkins has the hope of the colportage of the Bible being speedily resumed. The labours of the teachers go on quietly and favourably, and the preaching of the gospel is continued throughout the same district by the missionary.

## AUSTRALIA.

MELBOURNE.—We have received the following communication from Mr. Taylor, which will be perused with great pleasure by our friends. We are happy to communicate the information that two more brethren are about to depart for Australia, on the invitation of the Committee,—the Rev. J. Slade, late of Grampond, in Cornwall; and the Rev. J. P. Campbell, of Shipley, Yorkshire. They will sail as soon as the necessary arrangements can be made. Mr. Taylor's letter is dated Melbourne, Oct. 13, 1857 :—

"On Monday, 7th September, I left this city, and late on Wednesday evening, 9th September, reached the city of Sydney after a speedy and comfortable voyage of about sixty hours. By our esteemed brother Mr. Voller and his friends I was most warmly and affectionately welcomed to New South Wales. On Sabbath, 13th of September, I preached for Mr. Voller morning and evening, to large and attentive congregations. Bathurst Street Chapel is a large and commodious building, situate near the centre of the city, and will accommodate about seven hundred hearers, being the largest Baptist chapel in Australia. Here Mr. Voller labours with considerable success, is much beloved by his people, and esteemed by all parties in the city as a Christian minister of unblemished character, devoted piety, and of most amiable disposition. On Monday, 14th September, a special church meeting was convened, at which an opportunity was afforded me of explaining the objects of my mission, and

of stating my plans for the furtherance of the Redeemer's cause, in connection with our denomination in the Australian colonies. A considerable number of the members of the church freely expressed their views; the unanimous decision was in favour of a united effort on behalf of the colonies, but it was deemed inexpedient to send any money home at present, or to make any effort for the general objects of the 'British Missionary Society' until the wants of the colonies had been in some degree attended to. A resolution was however unanimously passed, pledging the friends in Sydney to aid me in the various plans submitted to their consideration—viz., the establishment of a sustentation fund—a chapel-building fund—and the support of a magazine, as early as possible. On Tuesday evening, 15th September, the annual meeting of the Colonial Missionary Society was held in Bathurst Street Chapel, and largely attended; a fine feeling of earnestness pervaded the meeting, which was attended by most of the Congregational ministers of the city.

"I left Sydney accompanied by Mr. Voller, for Hinton, situated on the River Hunter, and nearly one hundred miles distant from Sydney. We reached Hinton on Wednesday morning, and received a kind and cordial welcome. In the evening of that day, preached at Morpeth, a rising town on Hunter river. Thursday visited Maitland, about six miles from Morpeth, and returning in the evening, preached at Hinton. The origin of the church at Hinton may be shortly stated. Mr. Voller visited the district in the beginning of the year 1856, and preached in a house belonging to Mr. Newman, a member of the church at Sydney; Mr. Lane, then preaching at Paramatta, afterwards visited Hinton, and God graciously blessing his labours, the friends resolved to make an effort to erect a chapel. A portion of land in a fine elevated position, was obtained free, through the kindness of one of the proprietors in the district, and a small brick chapel erected, which was opened July, 1857. The chapel is forty feet in length, by twenty-four in breadth, and very neat and comfortable; it cost £630. The average attendance is 200, exclusive of Sabbath scholars. At our visit a church was formed, consisting of nine members, two brethren were chosen deacons, and Mr. Lane was recognised as pastor. This new cause in New South Wales is the offspring of the British Colonial Missionary Society. The church ere this has doubtless been increased considerably, as a number of friends were to be admitted after the formation of the church. Mr. Lane the pastor is an earnest and hardworking brother; his labours in the district have been much

blessed, and he is much esteemed and beloved.

"His labours are not confined to Hinton, but extended to Morpeth and other places. Leaving Hinton on Friday morning, Mr. Voller and myself reached Sydney in the evening. On Saturday, 19th, visited Paramatta; here a church has existed since 1850. Under the brief pastorate of Mr. W. Carey, grandson of the late beloved Dr. Carey, the church enjoyed a large amount of prosperity; in the allwise providence of God, Mr. Carey was removed to a nobler state of existence, in September, 1852, and since that time the church has been in a very low condition. There is, however, a neat chapel and a population in this town and neighbourhood of about 15,000. A devoted and earnest minister might be eminently useful; the church promises at present £50 per annum towards his support, and from the 'Colonial Mission funds' this amount would be supplemented considerably. On Sabbath, 20th September, I preached morning and evening in Bathurst Street Chapel, for Mr. Voller, and in the afternoon for Mr. Whiteford, in Goulton Street Chapel; and at all the services the congregations were large and attentive. The friends in Sydney with their usual kindness to strangers, gave me a day's rest and recreation on Monday, 28th September; a steamer was engaged, tickets issued, and upwards of 200 friends gathered together, including many of the ministers in the city, and the entire day spent in visiting the various points of interest in the surpassingly beautiful harbour of Port Jackson. In the evening I bade the friends an affectionate farewell at their usual prayer meeting, and leaving the beautiful city on the following day, reached my home on Friday evening, having been mercifully guided and protected on my journey of nearly fifteen hundred miles. The state of the Baptist denomination in New South Wales is very far from being what it might have been, had a deeper interest been felt by the churches of England. The census returns for 1856 now lay before me. The population of Sydney and neighbourhood is 79,581. In various parts of the city and neighbourhood large and prosperous churches might soon be gathered; but it is utterly impossible for the friends in Bathurst Street Chapel to send home money to bring out ministers, supplement the salaries of ministers for a time, and erect chapels. Help must be given by noble, generous spirits in England, or the needed work must remain undone. The suburb of Woolloomooloo, Sydney, one of the largest and finest suburbs of the city, is regarded by the church in Bathurst Street with profound interest. Gladly would they send for a minister

for that district, erect a chapel for him, and grant half towards his support for a time, but they are quite unable to do all this. If the society would send out a minister, and the friends in England aid in the erection of a large and commodious chapel, worthy of the district, temporary aid would be cheerfully given from the Colonial Mission Fund. You have no finer suburb in any city in England than the suburb of Woolloomoolloo, in Sydney.

"Not to weary you with statistics, let me just give a few items:—In Goulbourn, the population is 7,028; Brisbane, 5,844; Bathurst, 12,005; Ipswich, 4,558; Maitland, 15,290; Windsor, 8,431; Wollongong, 4,506; total population of New South Wales, 266,189—number of Baptists not given in the census, but so far as I have been able to ascertain, the number of Baptist churches, of all sections, is under twelve, and nearly all extremely small. Will the friends in England let such a state of things continue? surely not. In the colony of South Australia, the state of our denomination is very low. The census returns give the Baptist churches of all sections as *nine*; chapels, *eleven*. Mr. Stonehouse, of Adelaide, who has been twelve years in the colony, has furnished me with full information. His own church in Adelaide numbers ninety members; his regular congregation is about 300. He has a good chapel, free from debt. Mr. S. has been instrumental in the formation of a church at Uleg, near Gauler Town, of which the Rev. J. Buttfeld is pastor. Mr. B. was formerly Baptist missionary in Honduras. There is another church at Gurnmeraeu, of which the Rev. J. Tuck, formerly of Stepany College, is pastor. Both have good chapels, and are going on well. Another church has been formed in South Adelaide, under the sanction of Mr. Stonehouse, of which the pastor is Mr. Dewhurst, formerly an Independent minister, and a Homerton student. There is now an Independent church at Angaston, with a Baptist minister—Rev. J. Hannay. The other churches called Baptist have no connection or fellowship with those just named. Mr. Stonehouse states, that none of the Baptist churches in South Australia are able to support their pastors, and that they are unable to aid in any movement for the extension of the denomination. They promise me a hearty welcome, and I purpose, God willing, to visit them ere long.

"In the colony of Victoria our prospects are brightening. To begin with Melbourne, the chapel in Collins Street is now completely full in the morning, and crowded in the evening of each Sabbath. The friends have decided either to enlarge the present chapel or to build a new chapel; nearly £1,000

has been promised to aid in carrying out the project. Meanwhile an effort will be made to obtain one of the theatres or large buildings in the city for the evening service. The Sabbath school and Bible class are prospering, and the attendance at the weekly prayer meeting very cheering. The friends in Albert Street keep well together, and are waiting anxiously for a pastor. The Sabbath services are conducted by Mr. Hoskins and the young brother mentioned in my former letter. The Sabbath school is well attended. I am thankful that I am still able to conduct the week-evening service, which is encouragingly attended. Fitzroy Street church moves on as before reported, and the week-evening service I am still happy to continue. I have not yet made any beginning at North Melbourne, as the work already on hand presses heavily on time and strength. I think all here will cheerfully testify that a very happy change has occurred in connection with our churches here. There is more love and unity, and a nearer interest in each other's prosperity and peace than heretofore.

"The church under the pastoral care of Mr. D. Allan are about to erect a new chapel, and the foundation-stone will be laid next week by Robert Rew, Esq., one of the deacons of Collins Street. I am thankful for this step towards union, and trust it will be productive of good results. At Prahran a new chapel has been erected, and will be opened (D. V.) on Sept. 18th inst. I have engaged to preach in the afternoon; the evening service will be conducted by Mr. Sprigg, an enterprising young merchant of this city, and son of the Rev. Mr. Sprigg, of Ipswich, and son-in-law of your honoured J. H. Hinton.

"At Brighton, God has so blessed the labours of Mr. Collins, that the chapel is crowded; the friends there have resolved immediately to enlarge, and have subscribed upwards of £200 already. At Forest Creek Gold Diggings the Baptists have bought a wooden building, and fitted it up as a chapel. It is to be opened on Sept. 18th inst. At Sandhurst, near Bendigo, the Baptists have rented the Mechanics' Institution, a good building, and opened it last Sabbath, the 11th inst., for divine worship. I purpose leaving this on the 19th, on a visit to Forest Creek and Sandhurst; and will give you further information respecting those large and deeply interesting fields of labour in my next letter. In the large and very flourishing town of Ballarat the friends are ready to make a start, and very likely my next letter will contain information of a gratifying character in reference to that district.

"The impression grows deeper and deeper in my mind that if the scattered

population of the Australian colonies is ever to be reached and benefited, a few warm-hearted, devoted men must be employed as evangelists, sustained, at least in part, for a few years by the churches at home, well supplied with Bibles, tracts, and other publications. Let me implore the Committee to take this matter into earnest consideration. A thousand pounds a year will do much; but bear in mind that the expense of food, clothing, house-rent, and travelling here is something very different to what it is at home. A hundred pounds here is not equal to forty pounds at home. You will be glad to learn that my own health and that of my family continues excellent. The sooner help comes, however, the better for me. An average of seven meetings every week, visiting, correspondence, and travelling, is rather too much for me; and I shall be truly thankful for help."

## HOME PROCEEDINGS.

MR. SMITH during the past month has visited Dublin, where his addresses, and a lecture on India, delivered in the Rotunda, excited great attention. Much larger contributions have been received from our friends in the Irish metropolis than we ever remember before. Mr. Smith has also given a lecture to the Young Men's Missionary Association in the Library of the Mission, and visited Windsor, Wraysbury, Staines, and Colnbrook, where the meetings were unusually crowded and interesting. Mr. Denham has attended services on behalf of the Society at Faversham and Harrow; and Mr. Underhill has lectured on India before the Young Men's Missionary Association in the Mission House, and given addresses on the same subject at Battersea, Regent's Park, and Brixton Hill Chapels.

## SACRAMENTAL COLLECTION FOR THE FUND FOR WIDOWS AND ORPHANS OF MISSIONARIES.

THE Circular directed by the Committee to be addressed to the Churches of Great Britain has been sent out, and will be in the hands of the pastors and deacons before this present "Herald." Yet there can be no impropriety in calling attention to the subject; and to repeat the request which it contains, that it may be earnestly presented to the brethren, and acted upon as far as practicable.

## PETITIONS ON INDIA.

WE had the pleasure of attending an important public meeting, held at Commercial Street Chapel, a short time since, called by Mr. Stovel, in which the present aspect of Indian affairs, and the future relation of the British Government to religion in India, were discussed. A very deep interest was manifested by the large congregation present, and a petition to the Legislature was adopted. That petition is drawn with great care. The facts necessary to be stated are briefly but forcibly stated, and the principles of future action laid down with great clearness and accuracy. It will appear in the Magazine; and should any of our friends wish to take action, they will do well to consult that document.

## IMPORTANT NOTICE.

A PUBLIC MEETING will be held in Exeter Hall, on Tuesday morning, January 5th, 1858, to consider the relation of the British Government to Religion in India. The Chair to be taken at Eleven o'clock, by the Right Hon. the EARL SHAFTESBURY.

Tickets of admission may be had at Messrs. Nisbet's, Dalton's, Mudie's Library; Ward's; Jackson's, Islington; and at the Mission Houses in Blomfield Street, Moorgate Street, and Bishopsgate Street.

Pastors of our Churches in London are respectfully requested to give publicity to this note on Lord's-day, the 3rd, so that our friends may be informed of this proposed meeting, which will be one of unusual interest and importance.

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Oct. 30. CLARENCE, Diboll, J., Nov. 1.	CHITTAGONG, Johannes, J., Oct. 26. COLOMBO, Allen, J., Nov. 14.
AMERICA—PHILADELPHIA, Hanna, J., Nov. 16.	DACCA, Bion, R., Oct. 19; Supper, F., Oct. 16.
ASIA—AGRA FORT, Burnard, J., Oct. 12; Parsons, J., Oct. 14 and 28.	HOWRAH, Kerry, G., Nov. 4. JESSORE, Sale, J., Oct. 20.
ALIPORE, Penroe, G., Oct. 21, Nov. 7.	KANDY, Carter, C., Oct. 28.
BENARES, Heinig, H., Oct. 11.	AUSTRALIA—MELBOURNE, Taylor, J., Sep. 2, Oct. 13.
CALCUTTA, Kalberer, L. F., Oct. 22; Lewis, C. B., Oct. 22, Nov. 6; Thomas, J., Oct. 23, 23 and 31, Nov. 9 and 10.	SYDNEY, Illidge, J. M., Sept. 8.
CAWNPORE, Gregson, J., Oct. 15, Nov. 3.	JAMAICA—ALPS, Henry, T., Oct. 26.
	TASMANIA—HOBART TOWN, Tinson, E. H., Sept. 7.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to December 19, 1857.

ANNUAL SUBSCRIPTIONS.				HAMPSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Canning, Mrs., Finch Deau.....	0 10 6	Westbourne Grove— Juvenile Auxiliary, by Y. M. M. A., for Cameroons Schools.	16 0 0	Ashley .....	2 0 0
Douglas, James, Esq., Cavers .....	5 0 0			Portsea, Rev. C. Room's— Ebenezer Chapel, Wa- terloo .....	1 13 5
Smith, Rev. J., Jun., Newmarket.....	0 10 6	BUCKINGHAMSHIRE.			
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Small, Rev. G., Contri- butions by, for Benares Schools.....	7 5 0	Cambridge— Contributions, for Mrs. Martin's School, Ba- risaul .....	8 10 0	KENT.	
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Goddo, Miss Mary Mar- ton, late of Hitchin ...	90 0 0	Contributions, for do.	2 0 0	Bootle— Sunday School .....	0 16 0
				Liverpool— Athol Street— Sunday School .....	0 8 0
LONDON AUXILIARIES.		Less expenses.....	0 12 4	Great Crosshall Street— Sunday School .....	1 3 0
Bloomsbury Chapel, on account, by S. R. Pat- tison, Esq. ....	22 10 4			Pembroke Chapel— Collection, Public Meeting .....	20 2 0
Dalston, Queen's Road— Collections, &c. ....	14 4 0	Exeter—		Do., Juvenile .....	6 11 8
John Street, on account, by M. Martin, Esq. ...	20 0 0	Adams, Miss, for India	5 0 0	Contribution .....	0 10 0
Collection after Lec- ture by Col. Row- landson, for India... ..	16 6 0	Instow— Shoobridge, S., Esq. ...	1 1 0	Do., Sunday School, for Italy .....	6 13 11
Shadwell, Rehoboth Cha- pel— Sunday School, by Y. M. M. A., for Nas- sau School .....	3 2 6	Tiverton— Sunday School, for "Paul Rutton," Di- nagepore .....	6 0 0	Soho Street— Sunday School .....	0 15 1
Soho Chapel— Sunday School, by Y. M. M. A., for Kot- taville School, Cey- lon .....	10 10 0				36 19 8
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		Sunderland, Bethesda ...	14 9 0		25 9 8
		Essex.		NORTH LANCASHIRE AUX- iliary, on account, by Mr. L. Whitaker, Jun.	35 0 0
		Braintree, on account ...	18 0 0		
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				Do., Sunday School	
	17 5 6			11 5 6	
Less expenses .....	0 3 6			MONMOUTHSHIRE.	
	17 2 0			Tredegar, Siloh—	
Hooknorton—				Collection .....	
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0 1 6				Contributions .....	
SHROPSHIRE.				7 14 10	
Bridgnorth—				Do., Juvenile .....	
Collections .....	9 10 2			0 8 5	
Contributions .....	12 0 1			Do., Sunday School	
				3 1 10	
Less expenses .....	21 10 3			SCOTLAND.	
	0 11 0			Sanday, Orkneys—	
	20 19 3			Leslie, Mr. Robert ...	
SHROPSHIRE, balance	0 6 0			8 0 0	

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 Trearail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by Messrs. Colgate and Co. 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.

## AN APPEAL FOR INDIA.

WE believe that some of our friends have been surprised that the committee have given no sign of movement in regard to our Indian Mission. That surprise will be at an end when the documents which accompany these lines are carefully read and considered. Hitherto the committee felt that any decisive movement would be premature; besides which, they could not adopt any measures of grave importance without having the advice and concurrence of the brethren from the country.

When the tidings of the outbreak first came, followed by the news of the disasters at Delhi, Agra, Chitoura, and Cawnpore, the committee mourned over them, and felt most deeply the cruelties which attended the death of Mackay, Walayat Ali, Mrs. Thompson and her daughters. The loss of mission property, too, was very serious; and it seemed as if the mission in the north-west provinces was utterly ruined. But did they falter as to their duty? No! With one heart and voice they said, "Now is the time to flood India with the messengers of peace, and God graciously helping us, we will do our part." We rejoice that they have continued steadfast in that resolve.

But the subject demanded the gravest consideration. While yielding to every generous impulse, it was needful that the exigencies of the mission should be looked at prayerfully and calmly. They have sought direction from on high. They have prayed that the Spirit might be largely poured out on the churches; and they have cherished the firmest hope that these disastrous events would be so controlled by the Divine Hand, as to advance, rather than obstruct, the progress of the kingdom of Christ. It seemed as if all men should see another striking illustration of the inspired utterance: *He maketh the wrath of man to praise Him; and the remainder of wrath He will restrain.*

At first some alarm was felt lest this mutiny should be attributed to missionary operations. A few faint murmurs arose, but they were soon silenced; and leading men of all parties have repudiated the idea. It was striking to notice that those belonging to our mission, as well as those connected with kindred societies, who have fallen, were put to death, not because they were missionaries, but from the determination to mingle all Europeans in one common slaughter. Hence do all our brethren write and say, that as soon as order is restored they believe the way will be clearer than ever for evangelistic effort. It is most remarkable that the men who have done most to preserve India to the British crown have been God-fearing men. The Almighty has thus put signal honour on His faithful servants; and Havelock, second to none, whose greatness is on all hands ascribed to the firmness, consistency, and gentleness of his Christian character, has enshrined himself in the hearts of the British people, who mourn over his grave as if they had lost a friend. Under these circumstances it would be fatal timidity, and an abandonment of duty, to give up any of our operations in India.

Rather do they add force to every appeal for augmented effort, and justify the committee in the conclusion to which they have come.

One of the obvious designs of divine Providence, in permitting these disasters, is to rouse us from our apathy and indifference to the condition and wants of the vast population of our Eastern empire. How little have they been cared for by our Legislature! How few among the most intelligent and thoughtful of people took the trouble to master the geography even of our dominions, or to arrive at any just notion of the vast responsibilities devolving upon us! We have now been roused indeed. The bloody massacres of Delhi and Cawnpore will not be forgotten by the present generation. Not to dwell on the cruelties inflicted on helpless women and children, think of the numberless families in England who have been plunged into the deepest distress by the loss of fathers, husbands, sons and brothers, during this awful strife! Unmindful of India! Indifferent to India! Assuredly not if there be any power in such catastrophes as these to awaken us from our guilty repose. We pray God that He may indelibly impress *this* lesson on every heart.

While indulging in these thoughts respecting the present state of affairs in India, it would be wrong not to think of the past. Whatever may be the shortcomings of the Government, it would be both ungrateful and unjust to forget that they have, as we observed in an article in the November "Herald," conferred benefits on India which no Oriental race ever knew before. The people have been governed more justly, and have enjoyed more freedom and security under English rule, than they ever knew under their native princes. Roads have been extensively made, canals constructed, great systems of irrigation adopted, and the recent improvements of science freely employed. Moreover, the legal prohibition of the burning of widows, the putting down of thuggee, the punishment of infanticide, the blow which has been given to polygamy by the recognition of the marriages of widows, and the repeal of that law which made a man penniless who renounced Hindooism and embraced Christianity, are vast changes, and have been effected during the memory of the present generation. Now, we do not say that these changes are the immediate result of missions. But surely no one can deny that indirectly the translation and dispersion of the Scriptures; the constant preaching of the gospel in the highways, bazaars, at markets, fairs, and festivals; the wide distribution of religious tracts, and the constant testimony borne by the holy lives and self-sacrifice of missionaries and their converts to the truths of Christianity, have had much to do in promoting them. Moreover, let it not be forgotten how great has been the improvement in European habits and character within the last quarter of a century. The rise and progress of churches, the slow but certain increase of pious persons in the civil and military services, have created an amount of public opinion which has greatly checked the progress of vice, and upheld the hands of the devout. Religion is regarded with sentiments, even by the irreligious, far different from those which prevailed a few years ago. It is now admitted that, all other things being equal, a man who fears God will perform his duty more steadily, be more just, more firm, more dispassionate, more enduring, than he who does not; while the prejudice, which so long prevailed, that religion made a man a coward, has vanished before the sublime spectacles we have recently seen of its union with daring courage, undaunted bravery, and chivalrous self-sacrifice. Let us remember these things, and give glory to God.

Think too of the stupendous work of translation. When we consider how few were the men by whom this work has been accomplished, the difficulties they had to encounter, the opposition they had to endure, and the other labours in which they were at the same time engaged, we seem to behold, though in another form, a renewal of the wonders connected with the gift of tongues on the day of Pentecost. Silent and slow is this work. It has no glare about it. There is nothing to strike the eye. But it is a grand achievement. All missionaries own its importance, and feel its value; and future generations in India, who may know the grace of God, will gratefully adore the divine mercy in conferring such unspeakable benefits on them, and will stand amazed while they view the instrumentality employed for the purpose. They, as well as ourselves, will have some fresh light cast on the divine declaration: "*Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts.*"

To what end do we advert to these things? We conceive them to be, in some feeble sense, a natural preface to the propositions which the Committee now make. They tell you that the stations which have been desolated by the mutineers shall be reoccupied as soon as possible; that they will endeavour to augment the number of missionaries; and that they will seek the wider diffusion of the truth by a larger system of itineracy. Can any objection be raised to these proposals? We think it would be hard to suggest one.

And how do they propose that these objects should be accomplished? They ask for a recanvass of every auxiliary, to obtain increased contributions and new subscriptions. They ask for a SPECIAL FUND, a necessary thing to meet an emergency. When the fire occurred at Serampore, a special appeal was made, and in a short time the officers of the society had to say, "Stay your hands, we have enough." How we should rejoice for that scene to be renewed! Many times since then have similar attempts been made, and with success. In the Jubilee year, notwithstanding the large contributions to it, the annual income of the Society was greater than it had been for many previous years. In truth, the more people give the more they find they can afford to give. The disposition improves with the opportunity; and if retrenchment be needed in order to indulge this spirit of liberality, they know that it is by no means difficult. A superfluity or two cut off settles the whole question.

Last, but perhaps most important of all, you are asked to offer up *special prayer*. And for what? For men—men of energy and strength, with large hearts and unflagging zeal—men who burn to preach the gospel to the heathen. None but the Great Head of the Church can raise up these. To Him then let our earnest cry ascend. Let that cry be sent up to His throne by the vigour of a faith which takes hold of the promises, and realises their unchanging truthfulness. And if such men be sent in answer to prayer, we have no doubt as to the means. The same spirit which prompts the prayer will open the heart to furnish the means.

Pastors of churches, our main reliance in this matter is on you. The Committee cannot get at the churches except through you. In the main, your spirit and views will be their spirit and views. If you long for souls, as men that must give account—if you are intensely anxious about the enlargement of Christ's kingdom—if you love the doctrines of the cross, and drink in the spirit of Jesus—then a missionary spirit will pervade the songs and the prayers of God's house, and your own sermons will be fired by it. It will infect your people too, for such a spirit is contagious. It spreads rapidly through a Christian community. It will be

seen, not only in the liberal support of the Society, but in the life imparted to every local institution. It is a fact, confirmed by all experience, maintained in almost every form of speech in the Bible, that a people zealous for God and the salvation of men will be happy and prosperous. This is what we long to see everywhere among the churches, and we urge once more, with all importunity, the claims of the mission, believing that it is an institution which helps to promote it. The question now put before you is either the abandonment of what has been gained, or going on to make fresh conquests.

### INDIAN MISSION EXTENSION.—BAPTIST MISSIONARY SOCIETY.

THE friends and supporters of the Baptist Missionary Society are aware that the revolt which has swept over some of the finest provinces of Hindostan, has not left unscathed the missionary stations established within the range of its influence.

At Agra, the mission house, chapels, and the schools, have been burnt, plundered, or destroyed. Through the good providence of God the lives of the mission family and native Christians were saved by their taking timely refuge in the fort. Muttra is a scene of desolation; but the missionary, Mr. Evans, escaped to Agra, losing all he possessed. The Christian village of Chitoura, comprising the mission houses, the weaving shop, cottages, chapel, and school, is in ruins; the native Christians are scattered. In Delhi, the missionary, Mr. Mackay, has fallen a prey to the sanguinary soldiers; the native teacher died a martyr's death; and the widow and two daughters of our late missionary, Mr. Thompson, were the victims of foul atrocities. Thus has it pleased God to try our faith, and, for a time, to hinder the direct labours of his servants.

The reinstatement of the mission is earnestly desired by the Committee, and that with augmented strength. In Agra and Delhi the Society, as early as the year 1816, commenced to labour. With varying ability, yet never with adequate forces, it has continued to promulgate the word of life. Success hitherto has been indeed but partial. Yet a considerable number of persons have been brought to the knowledge of the truth, while gradually an open and effectual door has been gained in the entire district for the entrance of the gospel.

The Committee are not disposed to regard recent events as likely to create additional barriers to the progress of the gospel. On the other hand, the probabilities seem very favourable to a more attentive consideration on the part of the people of the word of life. The lessons which Divine Providence is teaching, by this mutiny, are likely to have a beneficial effect on all classes, and to awaken a more earnest regard to the great salvation. The present attitude of the people towards missionaries encourages the hope of a willing audience for their message; and in no instance have they shown any hostility to missionaries as such.

The Committee are sure that they only express the feelings of their Christian friends when they propose, as God may help them, to direct the energies of the Society to the reconstruction of the mission so painfully interrupted, and to increase its efficiency. They therefore propose:—

1. To reoccupy the stations as soon as circumstances will allow.
2. To increase the number of missionaries, and to open new stations where practicable.

3. To direct the attention of the missionaries, especially at the present time, to a widely-extended itineracy and dispersion of the seed of the word of God, and the formation of native churches, leaving to future opportunity the reopening of the schools which are now broken up.

4. To request for these important purposes enlarged contributions, the formation of a special fund, and the augmentation of the regular annual income of the Society.

5. To urge on the auxiliaries a canvass of their respective localities, with the hope that in this great crisis, not only will all those of their friends who usually contribute increase their gifts, but that help may be obtained from others to whom India's evangelisation may be an object of desire and interest.

6. To request of the churches special prayer that suitable men may be raised up for this occasion.

The Committee have embodied their deliberate opinion on two important subjects in the petitions to Parliament, which are subjoined. The first has respect to the proposal made in the public papers to establish a hierarchy, with all its appendages, in India; the second refers to the social condition of the people as affected by an inefficient and corrupt police, the defective administration of justice, and the want of adequate protection for life and property. Both these petitions will be presented to both houses; though for convenience we have headed one for the Lords, and the other for the Commons.

Now as the pastors of the churches may desire to co-operate with the Committee in the endeavour to prevent and amend the evils which are referred to in these documents, they will have the advantage of their use so far as they commend themselves to their judgments. The facts which are stated may be relied upon, for the documents have been carefully drawn up, and received a prolonged attention from the Committee at its quarterly meeting. In those cases where the form necessary to be observed in addressing the Legislature are not familiar to brethren, they will have it in these documents. All petitions should close with the words, "And your petitioners will ever pray, &c.," and one name or more must be on the sheet on which the petition is written, or it will be rejected. The remaining names may be written on other sheets, and appended after they are filled up. We hope that petitions will be sent in abundantly, for now is the time for the friends of India to arise and bestir themselves.

*To the Right Honourable the Lords Spiritual and Temporal of Great Britain and Ireland in Parliament assembled.*

The Petition of the Treasurer, Secretaries, and Committee of the Baptist Missionary Society, convened the 13th January, 1858, humbly sheweth:—

That your petitioners are the representatives of the Baptist Missionary Society, formed in the year 1792, for the purpose of spreading the gospel in heathen lands.

That the predecessors of your petitioners sent their first missionaries to the Bengal presidency in the year 1793, who, forbidden to prosecute their labours in British India, were received under the protection of the Danish Crown, and under the direct sanction of His Majesty the King of Denmark, settled at Serampore.

That in pursuance of their plans the missionaries of this Society subsequently formed stations in Bengal, Behar, and in the north-west provinces; established printing presses at Serampore and Calcutta; by the translation of the Scriptures into the various tongues of Northern India, especially in the Sanscrit, Bengali, Hindi, and Hindustani languages, by the compilation of grammars and lexicons, and by the preparation of tracts and school books in the vernaculars, they laid the foundation for a vernacular

literature, imbued with the knowledge, science, and religion of Great Britain; and by the maintenance of schools sought to enlighten the minds of the people, and to lead them from the debasing and immoral practices of idolatry to the worship of the true God; and thus prepared the way for those enlarged missionary and educational efforts which the Christian communities of Great Britain, the continent of Europe, and America, have put forth for the elevation of the people of India.

That your petitioners cannot but feel the deepest interest in everything that concerns the moral, social, and religious welfare of the Indian empire, and do most deeply deplore the lamentable events which have overwhelmed large classes of her Majesty's subjects with profound anguish and suffering.

That your petitioners gratefully acknowledge the important changes which late years have witnessed in British India, such as the legal prohibition of suttee, infanticide, thuggee, slavery, and the immolation of human beings at the festivals of Juggernath and Kali, and will thankfully hail every further approach towards the establishment of perfect religious liberty.

That your petitioners further represent to your Right Honourable House that the establishment of an episcopacy, or the appointment of chaplains, by the British Government, for the conversion of the natives of India to Christianity, in what way soever supported, would be most hazardous to the peace of India, if not to the continuance of the British empire in Hindostan; and they further believe that such interference with the spread or maintenance of religious truth, or the endowment of any form of religious belief, whether Christian, Mohammedan, or heathen, even for the religious instruction of the servants of Government, is beyond the province of the civil power, and most seriously detrimental to the best interests of Christianity.

Your petitioners therefore pray your Right Honourable House, in any legislative measures which in the wisdom of your Right Honourable House may be adopted, to make provision:—

That the future Government of India shall proceed in the beneficent course of late years, and separate itself from all the idolatrous usages of the people; prohibit such practices as may be injurious to public order and decency, or to the civil and social rights of any class of her Majesty's subjects; and secure to every rank and condition, to Government servants as well as to all other classes—European and native—the freest exercise and expression of their religious convictions.

And that the future Government of India shall be forbidden to establish, endow, or interfere with the spread or maintenance of any form of religious belief.

*To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.*

The Petition of the Treasurer, Secretaries and Committee of the Baptist Missionary Society of London, convened the 13th January, 1858, humbly sheweth:—

That your petitioners are the representatives of the Baptist Missionary Society, formed in the year 1792, for the purpose of spreading the gospel in heathen lands.

That your petitioners, in the prosecution of their object, have established missionary stations in various parts of Bengal, Behar, and the north-west provinces of the Indian empire, which have necessarily brought their agents into close proximity with the native population, and given them a deep interest in, and intimate acquaintance with, their social well-being.

That your petitioners have learnt from indubitable testimony that there is a vast amount of social disorganisation, and of consequent suffering in the whole of these districts. Much of this your petitioners can trace to the fearful superstitions of the people; to their ignorance, and to the debasing effects of a popular mythology, which presents, as objects of worship, deities who are examples of every vice, and which ascribes sanctity and divine honour to a priesthood which is the great bane of India. But your petitioners believe that there are other evils with which the Government, as such, ought to contend, and which your petitioners regret to declare appear to be on the increase.

That your petitioners particularly call the attention of your Honourable House to the character of the police, which is stated to be venal, corrupt, and cruel beyond example; that torture has prevailed for police purposes without sufficient effort to prevent its exercise, doubtless owing its virulence to the prevalence of Mohammedan law in past times, and to the practice of receiving in evidence confessions so obtained; that the courts of law, both civil and criminal, do not enjoy the confidence of any class of her Majesty's subjects, and are reputed to have been for years the arena of fraud, bribery, and perjury; that no effectual protection exists either for person or property

in those provinces which have longest been under British rule; that owing to the nature of the tenure, and of the laws affecting land, capital is prevented from being invested in the soil; that the peasant cultivator has no efficient protection against the illegal exactions and tyranny of his landlord; that while some classes have been largely benefited by the rule of the Honourable East India Company, such as the zemindar and the artisan, the vast masses of the people attached to the soil continue degraded, and are sunk into the deepest poverty and distress; and that the number of Englishmen employed in the civil administration is by no means equal to the manifold services required, to the vast regions to be governed, and to the great population to be controlled, whereby the people are, to a very great degree, left in the hands of native officials, who, as a class, are notoriously untrustworthy and corrupt.

That your petitioners believe that these defects in the government of India greatly impede the progress of Christianity, and create serious obstacles in the prosecution of their object.

Your petitioners therefore pray your Honourable House to give its most earnest regard to the social condition of the people of India, and in any reconstruction of the Government of those vast dependencies of the Crown, to make provision for the remedy of the aforesaid grievances under which the people of India suffer.

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## FOREIGN INTELLIGENCE.

### INDIA.

**CALCUTTA.**—The chief incident of interest in our mission in Calcutta is the departure to his rest of our aged and highly esteemed missionary, the Rev. Carapeit Aratoon. He was the companion of the founders of the mission, and has laboured widely in various districts of Bengal, first in connection with the Serampore brethren, and later with the brethren in Calcutta. To the last he evinced his unabated interest in the great work, and notwithstanding his great age and infirmities continued as well as he could to spread among the heathen the word of life. He died as he had lived, confiding with singular simplicity of heart in the grace of our Redeemer. He fought a good fight, and has now reached the crown. We hope in a future "Herald" to give a likeness of him, and some particulars of his very useful life.

It would seem that the connection of the Government of India with idolatry is far from being at an end. The following facts are given on the authority of the *Bombay Guardian* of Nov. 21, 1857. In the Madras Presidency there are now 8,292 idols and temples, receiving from Government an annual payment of £87,678. In the Bombay Presidency there are 26,589 idols and temples under state patronage, receiving grants to the amount of £30,587 10s., to which must be added the allowance for temple lands, giving a total for the Bombay Presidency of £69,859 6s. For the whole of the Company's territories there is annually expended in the support of idolatry, by the servants of the Company, the large sum of £171,558 12s.

**MONGHYR.**—In our October number some particulars were given of the treatment of a native Christian by whom a plot was discovered for the murder of the Europeans of the station. By an incredible leniency the culprits were dismissed; on the other hand, the native Christian was treated as if himself guilty. He was arrested and ordered off from the station to Mozufferpore, the place of his residence; his family, however, were left at Monghyr. The sequel is as follows:—On arriving at Mozufferpore, Inayat Hossein, the native Christian, was ordered not to leave the station, and to appear twice a day at the police office. This continued until the arrival of the new commissioner, Mr. Samuells, at Patna. Inayat Hossein entreated the commissioner to release him from restraint, which was complied with, and the magistrate, Mr. Latour, was ordered to give this Christian man his liberty. Although the order was passed, it was detained by the magistrate, and it was not until the interference



of the missionaries that the order was made known. Inayat Hossein at once went to Monghyr to his family. But he was again arrested by Mr. Tucker, the magistrate, kept for a day or two in jail, and then forwarded from police office to police office to Mozufferpore. Thus his reward for his loyalty is imprisonment, banishment from his family, abuse and ill usage from the police, and a rigid surveillance, which prevented him from following his avocation for a livelihood. Yet the men, Mohammedans, who were sworn by the magistrate's own officers to have tampered with them for the purpose of raising a rebellion, are held in honour, retain their employments, and are trusted by the servants of the Indian Government. The only reason given by the Monghyr magistrate for his cruel conduct is, that Inayat Hossein had left Mozufferpore without leave, which was entirely contrary to fact. We quote an extract from the letter of our informant:—"Can anything be more unjust, tyrannical, and disgraceful, than such conduct as this? Yet this is the way that poor, unprotected native Christians are to be treated by the authorities. And this is the way in which they do not scruple to abuse the power entrusted to them, when they can do it without fear of exposure. Verily, such men are not fit to be entrusted with office." But it is no new thing for the Indian Government to sacrifice Christians and the rights of Christians, whether natives or others, to propitiate Mussulmans.

Monghyr has, however, continued quiet, and missionary labour has gone on much as usual. Our excellent native brother, Nainsukh, has been ill; but is now improving in health. The attendance at the new school is increasing, and now equals that at the Government school. A native master is however much wanted, and the troubles of the times have materially diminished the funds. The family of Mr. Broadway are in Calcutta.

Since writing the above, we learn with deep regret that our highly valued native preacher, Nainsukh, is dead. He fell asleep in Jesus on the 20th October last. We shall hope to present to our readers soon a sketch of this good man's life.

CHITTAGONG.—Our missionary in Chittagong has, through the gracious interposition of God, been preserved harmless during the mutiny of native soldiers at this station, who have been most unwisely permitted by Government to retain their arms. Mr. Johannes thus describes the event in a letter dated Nov. 19, 1857:—

"We spent a most dreadful night last night. The three companies of sepoy have, after all, mutinied, and left this *en route* to Sylhet, or Dacca. Had not the gentlemen fled they would all have been murdered. They looted the treasury, and carried away three lacs of rupees and a few elephants. Had these rebels met with any opposition, hundreds of lives would have been lost. On hearing the great noise in the prison and in the treasury, when these sepoy were releasing the prisoners, and the great conflagration in the lines, and the blowing up of the magazine, I was compelled to send my family into one of the villages, secreting myself in the house. I ran to the river, but not a boat could be

procured. The Mohammedans seem to feel no regret or alarm. They appear to me to rejoice in these evils, and wish the Feringees destroyed. They disbelieve everything connected with our success in battles. The mutineers carried away a few elephants, and killed one man who attempted to interfere. I shall write again. We are all going to leave the station for a week, and be on the water, as the people seem to think there is danger; yet how comforting the idea 'The Lord liveth;' we are at his footstool, let him do whatsoever seemeth him good. I write this under considerable excitement, so excuse the brevity of this letter."

DACCA.—As at Chittagong, the Government allowed two companies of sepoy at this station to keep their arms, and also to retain in their possession two cannons. For the protection of Dacca, one hundred sailors were sent from Calcutta, and the European gentlemen of the city formed themselves into a volunteer corps. These precautions were not useless; the turbulent spirit of the sepoy was kept in check, and until now order has been maintained. The outbreak at Chittagong led the local authorities to resolve to disarm the sepoy.

The event we will give in the words of our missionary, Mr. R. Robinson. His letter is dated Nov. 22, 1857:—

“Though this is Sabbath day, I lose no time in sending you a line to state that we have this morning had a pitched battle between the sepoy and our sailors. I wish to be beforehand with my account of this affair, to save you from unnecessary apprehensions excited by the exaggerated rumours which will soon enough find their way to Calcutta. Late last evening the authorities here got an express from Tipperah, informing them that the 34th N. I. at Chittagong had mutinied and killed all the officials of the place (this latter part of the story has since been proved to be altogether false; the men did not kill a single European); and having looted (plundered) the station, were on their way to Dacca. It was forthwith determined to disarm our men here (200) before the Chittagong troops had time to arrive. The attempt at disarming was made early this morning; but not early enough to prevent the sepoy from learning what was to be done. The guard at the collectorate was easily disarmed, and the volunteer company kept guard over them, whilst our seamen set off to the cantonments. The sepoy were prepared to meet them. They were drawn out in line, and the two guns were already loaded with grape. They received our seamen with a volley and a bayonet charge; but they were very soon sent rolling back under a brisk fire of musketry, and a few discharges from our twelve-pounders. It was the turn of the seamen to charge, which they did in magnificent style, captured the two guns, drove the sepoy into their huts, and then burst open the doors, and bayoneted every man they caught. The fight lasted for three quarters of an hour, the sepoy fighting for some time behind their mud walls, and firing through loopholes previously prepared. Forty-one dead bodies of sepoy were counted on the field after the battle, besides many wounded men

taken prisoners, and those who managed to drag themselves under cover of the neighbouring jungles. There were thirteen killed and wounded on our side. The victory was complete. Out of 200 men, only twenty-five, I believe, have made their escape with arms. We fear much for Mymensing, where the residents are quite unprotected; and we fear too for Comillah, which is equally defenceless, and will fall an easy prey to the Chittagong men, if they find their way to it. It is possible that they may not, after all, come to Dacca, especially if they are met on the way, as I hope they will be, with the news of our victory. They have treasure with them, and they may not feel disposed to risk it by coming to a place where they may be sure they will have to fight. An express went down to Calcutta last night for troops, which we hope will be here in ten days or so.

“Had the sepoy here overpowered our seamen, who were scarcely ninety in number, perhaps we should not have been alive at this time. But God has been very merciful, and to Him we would render our most earnest thanks. Our position must be an anxious one for some time to come; but we are all resolved to do our best; and God, who has preserved us hitherto, will continue to defend and keep us to the end.

“Your kind letter came in this morning; many thanks for it. Excuse this scrawl. Standing guard in the heat of the sun, and doing military duty, has given me a fearful headache, and it is only my anxiety to give you authentic information, that has induced me to write at all.

“P. S.—Bion is in town. We have captured all the ammunition that the sepoy had. One of our gun-boats, with a twelve-pounder and thirteen seamen, has gone, or is about to go down, to the mouth of the river, to keep a look out for the Chittagong folk.”

By a recent mail we learn that sixty of the rebels were killed; but only three of the sailors. The Chittagong sepoy were plundering in Tipperah. The magistrate of this district had applied to our native community in the hills for a number of Christians to form a police corps. He wanted 150 men; but a few only could be supplied. There was some fear that the Bhooteas and Nagas from the lower Himalayas would come down for plunder in the cold weather. Under these circumstances missionary work is, for the present, almost entirely suspended.

CAWNPORE.—We have received letters from Mr. Gregson, under various dates, but from press of matter we must defer the particulars till next month.

#### CEYLON.

COLOMBO.—Our excellent missionary, Mr. Allen, begs us to acknowledge the safe arrival of several boxes of articles for the school. They arrived

most opportunely, as the funds were becoming low. He mentions the following places as having forwarded this kind and liberal supply:—Devizes, Cambridge, Liverpool, Gloucestershire, Bloomsbury Chapel, and New Park Street Chapel. Mr. Allen's time is more than filled with the various duties which the services of the Pettah, visitation of the stations, revival of the new version of the New Testament, and the education of two young men for the ministry, impose upon him. There are at some of the stations a considerable number of persons waiting for baptism, while other stations stand in need of the regular ministry of the word. He says, "Another European would be a boon, and would find abundance of work here. Bone, muscle, mind, piety, perseverance, sturdiness, will find ample room for exercise, and there would be some one to fall back upon when one's own machinery gives way. Health and life are held on frail tenure here, and the work stands still. Is there no man who will offer for Ceylon? India will have a greater claim than ever; but Ceylon will still retain some attractions. Who in the British churches will try it?" Happy would the Committee be to respond to this earnest appeal. The mission, however, also needs *native evangelists*, and at present few suitable men present themselves. Perhaps God will hear the earnest prayers of his people if presented on this behalf. We commend the topic to the sympathy and supplication of our friends. In the Kotigahawatte district the Romanists are giving our worthy native brother, Whytoo Nadan, much trouble. They even propose to erect a chapel immediately opposite that of our native Christian community. It would seem that in their proselytising efforts the language of the priests is neither choice nor decent when referring to Protestants and to Protestant ministers.

#### AFRICA.

FERNANDO Po.—Mr. Diboll, with his daughter, returned to his station on the 1st of November, much recruited in health by his temporary residence in Sierra Leone, and by the intermediate voyages. He called at Cameroons on his way. Mrs. Saker was better; but Mr. Saker far from well, though able to do his work. Mr. Diboll received a most hearty welcome from his people. Mr. Pinnock's ministrations, during the absence of Mr. Diboll, had been well received. Even in Africa our negro brethren are mindful of the sorrows and wants of India. In their missionary prayer meetings its necessities are not overlooked. On his return, Mr. Diboll was informed by the governor that he was expecting shortly the arrival of a Spanish man-of-war, and with it a number of Jesuits. Their presence cannot be anticipated but with anxious fear and regret.

CAMEROONS.—Mr. Pinnock has returned to Cameroons, and, under the guidance of Mr. Saker, is making himself acquainted with the language and with missionary work. He writes, Nov. 26th, as follows:—

"I cannot but express my joy and thankfulness to God for having given me favour in the sight of both the officers and Committee of the Society. May I have grace so to live and labour for the glory of the Saviour and the welfare of my fellow-men in this dark portion of the world as shall meet the approbation both of God and man.

"I may inform you that since my arrival here I have been trying to do a little in talking to such of the people as can understand me of the best things. But it is indeed very little that I can do at present in this way till I can, in their own tongue, speak to them. I have also been employing myself in school-keeping. To this I devote three hours every day, except-

ing Saturday and Sunday. The attendance has been between thirty and forty every day.

"I spent a month also at Clarence, supplying for Mr. Diboll during his absence for a change of air at Sierra Leone.

"I have accompanied Mr. Fuller in visiting at different times three of the adjoining towns to this. The last we visited is a place three or four miles up the river, where, for the first time, as I have been informed, the gospel was preached. Some of the people, especially the women, could not help, by different motions of the head and clapping of the hands, expressing their surprise at the 'strange and wonderful story, which was being told them by

Mr. Fuller.' Poor people! they deserve the sympathy of every Christian, for sad indeed is their condition in every point of view. "Both Mrs. Pinnock and myself have already been shaken by the strong hand of fever and the chilling ague. For these two last days I have not had any."

Mr. and Mrs. Saker contemplate a voyage to Sierra Leone; both suffering greatly the effects of the debilitating climate. In a letter, dated Nov. 27th, Mr. Saker informs us that he was about to baptize several persons who had been candidates for many months. The school was rapidly improving under Mr. Pinnock's care. The various native towns were well visited. He had just completed at press the Epistle to the Romans, in a new type, after a close revision; and the Epistle to the Hebrews was finished, all but the last page, and the first of Corinthians was begun. The History of Joseph had been printed in large type for the schools. Thus the work of the Lord was daily and surely progressing.

### WEST INDIES.

TRINIDAD.—Mr. Law, writing from Port of Spain, thus refers to his many labours in the cause of our Lord. His letter is dated Dec. 10th, 1857:—

"Now that my health and strength are quite restored, my life is one of restless activity. Every week I preach seven sermons, two in Portuguese, and five in English. Every day I am engaged in preaching from house to house. Sometimes, day after day, I have long journeys into the country, visiting the sick and dying, thus breaking the bread of life to poor perishing sinners. In addition to these labours, I daily distribute tracts in the various languages spoken by the people in Trinidad. French people are most unwilling to receive these little 'Messengers of Mercy.' In connection with our Bible Society, I do my utmost to circulate the Holy Scriptures both in this island and in the mainland; the other day I circulated thirty copies of the Holy Gospel among Spanish families. Thus you see I have no stirring incidents to relate; this, however, I can assure you, that I am fully engaged in the work of Christ, and I never felt happier in his work than I do at present. We have additions to our church from time to time, and the members continue faithful, as also some of them abound in works of faith and labours of love."

### HOME PROCEEDINGS.

We have not this month to report any very considerable number of meetings. Mr. Underhill has been engaged for a fortnight at Haverfordwest, Narberth, Pembroke Dock and Pembroke, and places adjacent. Mr. Smith has advocated the Society's claims at John Street, Croydon, Kingston, Highgate, and Camberwell.

We shall be obliged if the treasurers and secretaries of auxiliaries will remit what moneys they have on hand, as the pressure on our finances is very severe.

At the last quarterly meeting the attention of the Committee was naturally directed to the lamented death of General Havelock. It was felt to be an event of such unusual importance, and connected as he was with the denomination and incidentally with the mission, it seemed naturally to call for some expression of feeling. And this deviation from their ordinary practice is justified, if that were needed, by the fact stated in the closing paragraph of the resolution which we subjoin:—

"Resolved—That this Committee have heard with feelings of profound regret of the death of General Sir Henry Havelock, K.C.B., son-in-law of the late Dr. Marshman, one of the first missionaries of the Society. More than forty years of his life were passed in the faithful service of his country, during which he was engaged in almost every great military achievement connected with the growth of the British empire in India; manifesting, in the constant discharge of his duties, the highest mental and

moral qualities, and the most chivalrous courage. They unfeignedly rejoice that he was enabled throughout his whole public life to maintain, with honourable consistency, the Christian name and character, and that he was, both in public and private life, known to be a man who feared God above many. His superior officers were accustomed to express their reliance on him and the troops under his command, as always prepared for any exigency. Having ultimately obtained an independent command, he proved his fitness for it by his heroism, endurance, devotedness, ability, and success; and in the act which crowned his honourable life, the relief of the beleaguered garrison of Lucknow, he endeared himself to the hearts of the people of England, by whom his death is mourned as a national loss. His reputation as a soldier was, if possible, surpassed by his character as a Christian. His long professional life was marked by a most conscientious and rigid adherence to duty, and by the uniform display of an exalted piety. The Committee cannot but rejoice that the grace of God was manifested by him in every walk of life.

"While thus recording their sentiments regarding their departed brother, they desire to express their deep sympathy with Lady Havelock and her children, and with their esteemed colleague, John C. Marshman, Esq., in the loss they have sustained; and they deviate, in this instance, from their usual practice, because they cannot but remember that they, as well as the late Sir Henry Havelock, are intimately connected with the venerable name of one who was among the first, as he was one of the most eminent, of the missionaries who were first sent forth by this Society to labour for the evangelisation of India."

## IMPORTANT NOTICE.

### TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the Annual Members' Meeting for 1856, will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—that no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof."

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nominator may place on his list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are

willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be one submitted to the members at their annual meeting, and is intended to supersede the former plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its executive; which because of inability to attend the annual meetings of subscribers, they have never or rarely enjoyed.

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### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 27; Pinnock, F., Nov. 26; Saker, A., Nov. 27.	AUSTRALIA — MELBOURNE, Taylor, J., Nov. 13 & 16.
CLARENCE, Diboll, J., Nov. 24.	BAHAMAS—NASSAU, Davey, J., Dec. 12; Littlewood, W., Nov. 2.
ASIA—AGRA FORT, Evans, T., Nov. 14, Dec. 1 & 3; Parsons, J., Nov. 27.	BRITTANY—MOBLAIX, Jenkins, J., Dec. 17.
ALIPORE, Pearce, G., Dec. 11.	HAITI—JACMEL, Webley, W. H., Nov. 26, Dec. 10.
BENARES, Heinig, H., Dec. 4.	JAMAICA — BROWN'S TOWN, Clark J., Dec. 1.
BISHTOPORE, Johannes, E., Nov. 3.	CALABAR, East, D. J., Nov. 23, Dec. 8 and 25.
CALCUTTA, Kalberer, L. F., Dec. 7; Lewis, C. B., Nov. 25, Dec. 10; Thomas, J., Nov. 23 & 25, Dec. 10 & 11.	FOUR PATHS, Claydon, W., Dec. 25.
CAWNPORE, Gregson, J., Nov. 17.	KETTERING, Knibb, M., one letter, no date, received Jan 1.
CUTWA, Parry, J., Dec. 5.	MOUNT ANGUS, Smith, T., Dec. 25.
DACCA, Robinson, R., Dec. 3 & 5.	MOUNT NEBO, Gordon, J., Nov. 23.
DINAGEPORE, McKenna, A., Dec. 5.	SPANISH TOWN, Phillippo, J. M., Dec. 6.
JESSORE, Sale, J., Nov. 19.	SPRINGFIELD, Watson, S. M., Dec. 5.
MONGHIR, Lawrence, J., Dec. 2.	TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10.
SERAMPORE, Sampson, W., Nov. 23.	

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### ACKNOWLEDGMENTS.

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

- Mr. W. Keyte, Rugeley, for a box of magazines (21 years);
- Friends at Hanley, by Mr. L. J. Abington, jun., for a box of clothing, &c., value £5, for *Western Africa*;
- Rev. D. Bridgman, Ashley, (late of Horsington), for a box of magazines;
- Mr. E. Pewtress, for a parcel of books and magazines;
- Mr. J. Cowell, Peckham, for two parcels of magazines;
- Mr. G. Clement, Bristol, for a parcel of books, for *Rev. C. P. Ranasinghe, Colombo*;
- Mrs. Wadman, West Ham, for a parcel of clothing, books, and useful articles, for *Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from December 21, 1857, to January 20, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.		BUCKINGHAMSHIRE.		DORSETSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Barnes, Mr. R. Y. ....	1 0 0	Amersham—		Prescott—	
Beddome, W., Esq. ....	1 1 0	Contributions, by Mas-		Collection, for W. & O.	0 7 0
C. R., two years .....	2 2 0	ter E. Morten, for			
Fearne, Mrs. Mary, by		N. P. ....	1 1 6	DORSETSHIRE.	
T. B. Winter, Esq. ....	0 10 0	Buckingham—		Bourton—	
Salter, Rev. W. A. ....	5 0 0	Collection, for W. & O.	0 10 0	Collection, for W. & O.	0 0 0
Shewin, Mr. J. G. ....	1 1 0	Contributions, for N. P.	0 5 0	Bridport—	
Winter, T. B., Esq. ....	2 0 0	Crendon—		Collection, for W. & O.	0 1 0
		Contributions, by Mrs.		Lyme Regis—	
DONATIONS.		Rose .....	1 14 9	Collection, for W. & O.	0 12 3
Outhwaite, Miss, box by	0 3 3	Olney—		Poole—	
Tuckett, Frederick, Esq.	10 0 0	Collections .....	8 3 11	Collection, for W. & O.	1 10 0
		Contributions .....	4 3 11		
LEGACY.		Do., for N. P. ....	0 10 5	ESSEX.	
Ells, Mr. Dagnall, late of		Do., Sunday School	0 3 3	Colchester—	
London .....	10 0 0	Wycombe, High, Union		Collection, for W. & O.	1 4 0
		Chapel—		Earl's Colne—	
LONDON AND MIDDLESEX		Collection, for W. & O.	1 6 0	Collection, for W. & O.	0 14 9
AUXILIARIES.				Harlow—	
Bloomsbury Chapel—		CAMBRIDGESHIRE.		Collection, for W. & O.	1 5 0
Contributions, on acct. 118	13 8	Cambridge, St. Andrew's		Contributions, for N. P.	2 7 7
Do., Lord's Supper		Street—		Langley—	
Fund, for W. & O. ....	10 0 0	Collection, for W. & O.	7 10 0	Collection, for W. & O.	0 18 10
Bow—		Gamlingay—		Loughton—	
Collection, for W. & O.	1 0 0	Collection, for W. & O.	1 1 0	Collection, for W. & O.	4 12 6
Brentford, Park Chapel—		Haddenham—		Contributions, by Miss	
Collection, for W. & O.	1 14 0	Collection, for W. & O.	0 15 9	Gould .....	3 19 0
Brixton Hill, Salem Chapel—				GLOUCESTERSHIRE.	
Collection, for W. & O.	5 5 3			Arlington—	
Camberwell—		CHESHIRE.		Contributions .....	4 4 7
Collection, for W. & O.	11 1 3	Stockport—		Do., for W. & O. ...	1 10 0
Camden Road—		Collection, for W. & O.	0 12 0	Contributions .....	1 17 4
Collection, for W. & O.	5 0 4			Do., Sunday School	1 6 7
Hammersmith, on acct. ...	10 10 0	CORNWALL.		Blakeney—	
Collection, for W. & O.	5 0 0	Camborne—		Contributions .....	2 4 0
Hawley Road—		Anon. ....	0 10 0	Gloucester—	
Collection, for W. & O.	1 15 0	Penzance, Clarence Street—		Collection, for W. & O.	2 10 0
Highgate—		Collection, for W. & O.	1 8 3	Wotton-under-Edge—	
Contributions, by Miss		Redruth—		Rogers, Mr. John. ....	1 0 0
Hatch .....	2 0 0	Anon. ....	2 4 0		
Kingsgate Chapel—		Salsash—		HAMPSHIRE.	
Collection, for W. & O.	2 0 0	Collections .....	5 0 0	Crookham—	
Regent's Park Chapel,		Do., for W. & O. ...	1 16 0	Collection, for W. & O.	0 13 0
on account .....	20 0 0	Contributions .....	2 3 0	Portsea, Kent Street—	
Collection, for W. & O.	11 0 0	Do., Sunday School	0 7 0	Collection, for W. & O.	2 0 0
Shacklewell—					
Collection, for W. & O.	2 12 5	CUMBERLAND.			
Tottenham—		Whitehaven, Charles		HEREFORDSHIRE.	
Collection, for W. & O.	3 0 0	Street—		Garway—	
Westbourne Grove—		Collection, for W. & O.	1 1 6	Collection, for W. & O.	1 0 0
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		DERBYSHIRE.		Hereford—	
BEDFORDSHIRE.		Derby, Agard Street ...	3 11 0	Collection, for W. & O.	1 10 0
Bedford—		Loscoe—		Leominster—	
Gamby, Mrs. ....	0 10 0	Collection, for W. & O.	0 4 0	Collection, for W. & O.	1 2 2
Leighton Buzzard, Lake St.—				Ross—	
Collection, for W. & O.	1 5 6	DEVONSHIRE.		Collection, for W. & O.	1 10 0
Thurleigh—		Bampton .....	2 13 0		
Contribution .....	0 9 11	Exeter, Bartholomew		HERTFORDSHIRE.	
		Street—		Hatfield—	
BERKSHIRE.		Collection, for W. & O.	1 13 0	Collection, for W. & O.	0 13 0
Abingdon—		Honiton—		Hemel Hempstead—	
Collections .....	8 18 5	Collection, for W. & O.	0 5 0	Collection, for W. & O.	2 11 2
Do., Cothill .....	1 2 2	Ilfracombe—		Collection, for W. & O.	0 4 8
Do., Drayton .....	1 0 0	Collection, for W. & O.	0 10 0	St. Albans—	
Contributions .....	18 0 2	Instow—		Collection, for W. & O.	4 11 1
Do., for <i>Scrapore</i> .....	5 0 0	Collection, for W. & O.	1 10 0	Sarratt—	
		Contributions .....	2 0 0	Collection, for W. & O.	0 14 0
		Do., for N. P. ....	0 10 0	Tring, New Mill—	
Less expenses .....	34 0 9	Plymouth, George Street—		Collection, for W. & O.	1 16 0
	1 14 0	Friend, by Rev. F.		Watford, on account ...	20 0 0
		Tucker .....	0 10 0		

HUNTINGDONSHIRE.	
£	s. d.
Great Gidding—	
Collection, for W. & O.	0 18 8
KENT.	
Broadstairs—	
Collection, for W. & O.	0 11 0
Grayford—	
Collection, for W. & O.	2 18 8
Deal—	
Collection, for W. & O.	2 0 0
Dover, Salom Chapel—	
Contributions, by Miss	
Haddon	13 8 6
Folkestone—	
Collection, for W. & O.	2 17 0
Lee—	
Collection, for W. & O.	4 3 3
Lewisham Road—	
Collection, for W. & O.	4 0 10
Maidstone, King Street—	
Collection, for W. & O.	2 0 0
Margate—	
Collection, for W. & O.	3 0 9
Tenterden—	
Collection, for W. & O.	1 0 0
Tonbridge—	
Contributions, by Miss	
Baker	2 0 0
Woolwich, Queen Street—	
Sunday School, by	
Y. M. M. A.	2 13 0
LANCASHIRE.	
Bolton—	
Collection, for W. & O.	0 10 6
Bootle—	
Collection, for W. & O.	1 13 0
Briercliffe—	
Collection, for W. & O.	0 11 6
Manchester, on account,	
by Thomas Bickham,	
Esq.	80 0 0
Rochdale—	
Collection, for W. & O.	5 0 0
Sabden—	
Collection, for W. & O.	3 0 0
Tottlebank—	
Collection, for W. & O.	1 2 5
Contributions, by boxes	4 17 1
Do., for N. P.	0 15 6
Wigan—	
Collection, for W. & O.	1 7 6
LEICESTERSHIRE.	
Leicester, Charles Street—	
Collection, for W. & O.	1 10 0
LINCOLNSHIRE.	
Kirmington—	
Contributions, by Miss	
E. Kirman	1 2 0
Lincoln—	
Collection, for W. & O.	2 12 0
NOBFOLK.	
Aylsham—	
Collection, for W. & O.	0 10 0
Carlton Road—	
Collection, for W. & O.	0 17 0
Downham—	
Collection, for W. & O.	1 1 0
Ellingham, Great—	
Collection, for W. & O.	0 15 0
Lynn, First Church—	
Collection, for W. & O.	1 10 0
Lynn, Albion Chapel—	
Collection, for W. & O.	4 15 1
Nentshead—	
Collection, for W. & O.	0 10 0

NORTHAMPTONSHIRE.	
£	s. d.
Neeton—	
Collection, for W. & O.	0 14 0
Norwich, St. Mary's—	
Collection, for W. & O.	9 13 9
Norwich, St. Clement's—	
Collection, for W. & O.	4 0 0
Swaffham—	
Collection, for W. & O.	1 5 0
Yarmouth—	
Collection, for W. & O.	1 5 0
NORTHAMPTONSHIRE.	
Aldwinkle—	
Sunday School	0 12 2
Blisworth—	
Collection, for W. & O.	0 10 0
Braunston—	
Collection, for W. & O.	0 10 0
Brayfield on the Green—	
Collection	1 7 6
Sunday School	0 13 9
Culworth—	
Collection	1 10 0
Gretton—	
Collection, for W. & O.	0 11 0
Hackleton—	
Collection, for W. & O.	1 0 0
Harpole—	
Collection, for W. & O.	0 16 6
Helmdon—	
Collection	1 0 6
Middleton Cheney—	
Collection, for W. & O.	1 4 0
Northampton, College	
Street—	
Collection, for W. & O.	5 0 0
Northampton, Mount	
Zion—	
Collection, for W. & O.	1 1 0
Ringshead—	
Collection, for W. & O.	1 1 0
Roads—	
Collection, for W. & O.	1 4 0
Stanwick—	
Collection, for W. & O.	0 9 0
West Haddon—	
Contributions, for N. P.	0 17 4
NOTTINGHAMSHIRE.	
Southwell—	
Collection, for W. & O.	0 7 6
OXFORDSHIRE.	
Chadlington—	
Collection, for W. & O.	0 18 0
Chipping Norton—	
Collection, for W. & O.	2 0 0
Milton—	
Collection	3 17 11
Contributions	3 13 5
	7 11 4
Less expenses	0 2 0
	7 9 4
RUTLANDSHIRE.	
Oakham—	
Collection, for W. & O.	1 0 0
SHERIFFSHIRE.	
Broseley—	
Collection	0 10 1
Contributions	0 17 7
Coalbrook Dale—	
Contributions	10 0 0
Donnington Wood—	
Collections	2 5 0

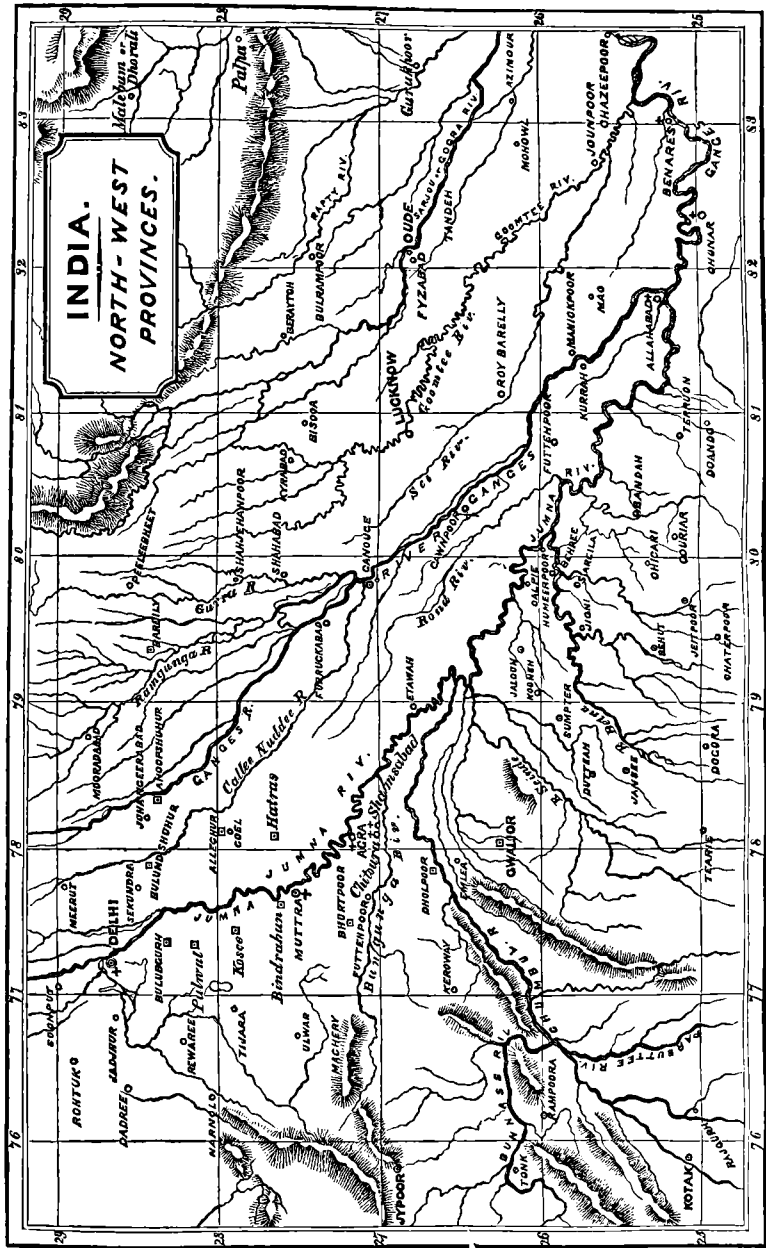
SOMERSETSHIRE.	
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Madeley—	
Collection	0 16 0
Maesbrook—	
Collection	1 15 8
Shrewsbury—	
Collections	10 14 2
Contributions	9 9 11
Do., Juvenile	1 10 0
Do., Sunday School	0 8 11
Snailbeach—	
Collection	1 12 4
Contributions	1 19 3
Wellington—	
Collection, for W. & O.	1 0 0
Whitechurch and Lightfield—	
Collection, for W. & O.	1 0 0
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Acknowledged before,	
and expenses	41 18 11
	2 0 0
SOMERSETSHIRE.	
Bath, York Street—	
Collection, for W. & O.	1 0 0
Bridgewater—	
Collection, for W. & O.	2 14 0
Buckland St. Mary—	
Collection, for W. & O.	0 3 0
Chard—	
Collection, for W. & O.	3 10 0
Frome, Sheppard's Barton—	
Collection, for W. & O.	3 17 0
Keynsham—	
Collection, for W. & O.	1 0 0
Montacute—	
Collection, for W. & O.	0 10 0
Paulton—	
Collection, for W. & O.	0 19 9
Stogumber—	
Collection, for W. & O.	0 10 0
Taunton, Silver Street—	
Collection, for W. & O.	1 19 8
Wells—	
Collection, for W. & O.	1 3 6
Yeovil—	
Collection, for W. & O.	1 0 0
STAFFORDSHIRE.	
Wednesbury—	
Collection, for W. & O.	0 5 0
SUFFOLK.	
Aldborough	3 3 0
Bardwell	1 10 0
Bury St. Edmunds—	
Collection	9 12 9
Do., for W. & O.	2 5 0
Contributions	12 19 9
Do., Juvenile	1 8 6
Do., Sunday School	4 4 2
Clare—	
Contributions	2 12 0
Cransford	0 17 0
Eye—	
Collection, for W. & O.	1 10 0
Framden	2 0 0
Ipswich, Stoke Chapel—	
Collections	19 15 11
Contributions	15 2 6
Do., for Ceylon	
School	0 10 10
Do., Juvenile	9 13 10
Do., Infant School	0 5 10
Laxfield	5 12 0
Lowestoft—	
Collection	11 18 9
Do., Juvenile	2 10 0
Contributions	2 5 0
Do., for India	14 8 0



		WORCESTERSHIRE.		CARMARTHENSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and the Rev. C. B. Lewis; and at NEW YORK, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Deven, Triton, and Co.'s, Lombard Street, to the account of the Treasurer. Post-office orders should be made payable to the Rev. Frederick Trestrail, at the GENERAL POST OFFICE.

The Missionary Herald (Mar 1858).



# THE MISSIONARY HERALD.

## IMPORTANT NOTICE.

### TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the Annual Members' Meeting for 1856, will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—That no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof.

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nomination may place on the list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be one submitted to the members at their annual meeting, and is intended to supersede the former plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its executive; which because of inability to attend the annual meetings of subscribers, they have never or rarely enjoyed.

## MISSIONS IN THE NORTH-WEST PROVINCES.

THE north-west provinces of Hindostan constitute a distinct portion of the Bengal Presidency, under a lieutenant-governor. For administrative purposes the country is divided into six divisions, which, by the census of 1853, were found to contain a population of 30,271,885 persons. The following table presents particulars of great interest.

Division.	Townships.	Area in sq. miles.	No. of houses.	Hindoos.	Mohammedans and others.	No. to a sq. mile.
Delhi .....	3,333	8,633	517,165	1,612,379	582,801	254
Meerut .....	8,253	9,985	919,245	3,578,419	943,746	453
Rohilkund .....	15,094	12,428	1,078,753	4,036,166	1,181,341	419
Agra .....	7,018	9,298	968,967	3,984,983	388,173	465
Allahabad .....	10,131	11,971	1,015,060	4,099,772	426,835	378
Benares .....	38,079	19,737	1,738,499	8,412,392	1,024,878	478
Totals .....	81,908	72,054	6,237,689	25,724,111	4,547,774	420

Of this great population about nineteen and a half millions are engaged in agricultural pursuits. The non-agricultural population reaches ten and a half millions. Everywhere the people are crowded together on the soil, the average number to a square mile far exceeding the most densely populated regions of Europe. In England there are 304 persons only to a square mile; in Belgium, 337.

Although these districts were the seat of the Moslem power, yet the Hindoo population is six times more numerous than the Mohammedan. It is in the city of Delhi only that the two classes approximate to an equality in numbers. There are sixty-seven cities containing from ten to fifty thousand inhabitants; seven, contain from fifty to one hundred thousand; and six, above one hundred thousand. We name the latter:—

Benares . . . . .	171,668
Delhi . . . . .	152,424
Furruckabad . . . . .	132,513
Agra . . . . .	125,262
Cawnpore . . . . .	118,000
Bareilly . . . . .	111,332

The north-west provinces contain very celebrated places, regarded with the highest reverence by all classes of Hindoos. Benares is the holy city of India. It is the seat of Shiva worship, and the resort of pilgrims from all parts of the country. The region around Muttra is noted as the scene of the life and exploits of Krishna, and innumerable legends are attached to every tank, or temple, or rocky hill. Entire cities, as Bindrabun and Goverdhun, are dependent on the gifts of worshippers and the visits of pilgrims. Yet are there existing many proofs of the prevalence, if not the absolute predominance at a former period, of the Buddhist faith. At Sarnath, near Benares, is an undoubted chaitya or tope, a pagoda built for the deposit of some valued relic of Buddha, or early teacher of his creed. Both at Delhi and Allahabad are *laths*, or stone pillars, with Buddhist inscriptions upon them. At Bindrabun, among the ruins of ancient Delhi, and in Muttra itself, are remains of ancient temples once occupied by the priests of Buddha. A Chinese traveller of the fifth century describes the district now devoted to the worship of Krishna as then occu-

ped with priests, inhabiting numerous monasteries, obeyed by sovereigns and people, and engaged in the services and ascetic life of the Buddhist religion. It was near Benares that tradition tells us Buddha began his ministry, and for several ages its citizens obeyed his precepts; but by the seventh century of our era the followers of Shiva began to prevail. Some hundred temples, sacred to *Iswara*, had been erected. Thousands of Yogis, with knotted hair, their bodies smeared with ashes, passed their time in the austerities of ascetic life. From that time Buddhism faded away. A few ruins, and here and there a Jain temple, remain to remind the traveller of its former sway in these centres of a vile and degrading idolatry.

For five hundred years the religion of Mohammed oppressed the indigenous faiths. Aurungzebe especially displayed the iconoclastic zeal of a fanatic Moslem. Mosques were built of the materials of heathen temples, in some instances on their foundations; while at Bindrabun, on the summit of a ruined temple, there is now another ruin, that of the mosque built by this zealot on the roof of the structure he was unable to destroy. The whole region testifies to the wide-spread sway of Islam. The debris of tombs, dilapidated serais, desolate palaces, crumbling musjids, everywhere bear witness to the overthrow of the once mighty empire of the Mogul, and indicate the no less sure subversion of the religion of the prophet. The dissolution of the power of the Mohammedan rulers of Hindostan was followed by a partial revival of idol-worship, and the good repair of the temples of Benares and Muttra, the large number of comparatively modern sacred structures, show the influence of the ancient faith, and the vital energy it managed to retain.

The north-west provinces became a British possession in 1803. But it was not till the year 1809 that the voice of a minister of Christ was heard in the land. In that year the late excellent Bishop Corrie settled at Chunar. In 1809 we find the eminent Henry Martyn at Cawnpore, surrounded by fakirs and diseased natives, endeavouring to communicate to them the "good tidings of great joy." Here Abdool Messeh was met with, who, after his baptism in Calcutta, accompanied Corrie to Agra in 1813, and commenced a mission which continues to this day.

The Serampore brethren early directed their attention to the north-west, and in 1804 commenced to prepare a translation of the New Testament in the Hindi, or rather, as it turned out, in the Urdu language. This was one of the three translations which Dr. Carey wrote with his own hand, and one of the two which he translated from the original Greek. The version, however, was not printed till 1811, owing to the want of funds. Mr. Chamberlain and Mr. Peacock were separated to the work of the Lord in Agra at the commencement of the same year, and on the 21st January left Serampore for that city, reaching it on the evening of the 17th May. The mission was early threatened with destruction. In the following year Mr. Chamberlain was prohibited from preaching and ordered down to Calcutta. Mr. Peacock, however, remained, and in the following year Mr. Chamberlain returned. He then settled at Sirdhana, to superintend the education of the Begum Sumroo's son, but devoting the chief part of his time to missionary labour and to the translation of the Scriptures into Hindi.

For several years little was done to extend the missionary work in the north-west; and although from the commencement of our mission in these districts there has been no withdrawal from the field, yet the number of missionaries has always been few. Nor until of late years have there been any adequate efforts made by other bodies of Christians.

In 1855, four Pædo-baptist Societies were labouring in these provinces, in twelve of the thirty-one districts into which the divisions are distributed, among a population of fourteen millions and a half. Thus quite one half of the people are not within the circle of missionary influence. By these societies were sustained *forty-four* missionaries, and *thirty-seven* catechists. In the churches there were 564 members, and about 1,700 persons were in connection with the missions. In the schools were 4,000 boys and 349 girls.

The missionaries of the Baptist Missionary Society were labouring in 1857 in four districts, among a population of more than three millions. The number of missionaries supported was *seven*; of catechists, *ten*. In the churches there were 24 European members, and 79 natives. About three hundred persons were attached to the mission communities. In the boys' school, were 613 children; and in the girls, 93. The recent mutiny will, however, have affected all these calculations, and until the re-organisation of the missions it will not be possible to ascertain their actual condition. Many of the native Christians have been killed; some have probably fallen away; while the rest have been scattered by the necessity of providing both for safety and a livelihood. So far as preaching has been resumed the missionaries speak most encouragingly of the prospects before them. It may be in the order of divine providence to evolve from the storm that has swept over these fair and populous regions, a period of great prosperity in the kingdom of the Lord. The seed of God's word so long and so faithfully sown may spring up with unwonted luxuriance now that the tempest is past, and a serene sky is succeeding to foster the germ. May God grant that the labours of Chamberlain, Thompson, and Mackay, shall appear not to have been in vain!

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## FOREIGN INTELLIGENCE.

### INDIA.

CALCUTTA.—It is gratifying to record that the Indian Government has begun to show a more cordial feeling towards the native Christian community. In the early stages of the mutiny their loyal addresses were refused, and their offers of service rejected. Of all the natives, they alone have exhibited from the first a devoted attachment to the British power. No sooner did the news of the Meerut and Delhi massacres reach Calcutta, than the native Christians of all denominations met in the Free Church Institution and drew up a loyal address to the Governor-General. A similar address was forwarded by the native Christians of Kishnagurh, and at the same time they offered their carts and bullocks for the Government service. The native Christians of Chota Nagpore offered their services as police guards. The discovery of the Mohammedan plot at Patna was owing to a native Christian. The conspiracies at Monghir and Poonah were also brought to light by native Christians. No native Christian has been found in the ranks of the mutineers, while some hundreds have probably lost their lives through their attachment to the gospel of Christ. "Theory and practice alike concur in proving," says Dr. Duff, "that to increase and multiply the number of native Christians, is to increase and multiply the only class of truly staunch and loyal native subjects of the British crown among the teeming millions of India."

At length convinced of this, the Government has taken steps in various places to engage the services of native Christians. In Barisaul, in Dacca, at Alipore, our missionaries have been applied to, to recommend them for employment. In Benares the sergeant of police is a native Christian. In the

Punjab, a very remarkable document has been issued by the judicial commissioner, Mr. Montgomery, which, as officially recognising the faults of the past, and presenting a new feature in the future history of Christianity in India, we lay before our readers :—

"The sufferings and trials which the Almighty has permitted to come upon his people in this land during the past few months, though dark and mysterious to us, will assuredly end in his glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of his kingdom, and those of his servants.

"The system of caste can no longer be permitted to rule in our services. Soldiers, and Government officers of every class, must be entertained for their merits, irrespective of creed, class, or caste.

"The native Christians as a body have, with some exceptions, been set aside. I know not one in the Punjab (to our disgrace be it said) in any employment under Government. A proposition to employ them in the public service six months ago would assuredly have been received with coldness, and would not have been complied with. But a change has come, and I believe there are few who will not eagerly employ those native Christians competent to fill appointments.

"I understand that, in the ranks of the army at Madras, there are native Christians, and I have heard that some of the guns at Agra are at this time manned by native Christians.

"I consider I should be wanting in my duty at this crisis if I did not endeavour to secure a portion of the numerous appointments in the judicial department for native Christians; and I shall be happy (as I can) to advance their interests equally with that of Mohammedan and Hindú candidates. Their future promotion must depend on their own merits.

"I shall therefore feel obliged by each missionary favouring me with a list of any native Christians belonging to them, who, in their opinion, are fit for the public service."

We rejoice also that the Government in Calcutta has relaxed somewhat in its stringent censorship of the press. The Press Act was so framed as to include publications of every kind. Tracts and religious works were ordered to be sent into the police-office for inspection, and fears were entertained that their circulation would be interfered with, "as tending to excite the prejudices of the natives." The only excuse for this revival of the Minto policy of 1807, is to be found in the hasty conclusion of the authorities, at an early stage of the mutiny, that the revolt was to be traced to missionary exertions. As events soon exploded this theory, religious works have continued to be published without interruption. There was, however, sufficient ground for apprehension in the fact, that "*The Friend of India*" was warned because it expressed the hope that a hundred years hence Great Britain would reign in India over a Christian population. At present, in all the disturbed districts, missionary operations are beginning to be resumed, and under the most cheering and encouraging circumstances.

HOWRAH.—At this station Mr. Kerry has continued peacefully to pursue his labours, and not without encouraging tokens of success. One young woman has been baptized, and subsequently married to the native preacher Gholab. Mr. Kerry was about to commence preaching in the vernacular. His young Bengali friends continue to visit him. Some of them seem to be reading the Scriptures thoughtfully, and make very intelligent inquiries respecting what they read. He cherishes the hope that the seed thus sown in faith and prayer will bear a fruitful harvest.

SERAMPORE.—Mr. Sampson has favoured us with the following interesting remarks on the progress of Christian truth in the College. The letter is addressed to Mr. Underhill, under date Nov. 23, 1857 :—

"Our work here is progressing. Some few of the younger boys in the school, who live in Chuttra and the immediate neighbourhood, have left to join a school, which the bishop of Calcutta has established in that village. Our numbers still keep up well; and I hope that they are receiving no little benefit from their attendance. Many of them evince great aptitude for acquiring knowledge: and if they stay for a sufficient time will, I think, turn out well. As for their giving themselves up to Christ, they are very much as you will remember them to have been when you were here. They talk with great apparent interest, sometimes with evident feeling; they

acknowledge the importance of what you say; but while fully convinced of the folly and sin of Hindooism, they will not leave it. Will they ever give themselves up to Christ? We pray and labour that they may do so. The blessing we ask is, it is true, withheld. Will it always be so, or is it but for a season, that our faith and patience and zeal may be tested? Let us hope that it is so, and pray for greater love and faith, that we may with more diligence prosecute our work, believing that He on whose behalf we engage in it will not let it be in vain.

"Since I have been living with Mr. Traf-

ford I have made it my business to associate more with the sons of the native preachers; the boys who are living in the Bungalow, on the college premises. There are some few among them, who, I think, will well repay the trouble and expense they may now occasion. I get talking with them in Bengali, and find it no little help to the acquisition of the language. The last few Sundays I have taken them into my classroom, and held a Bible-class with them. And I am gratified to find that I am able to make them understand what I wish to say to them in their own language."

The class referred to is a very interesting class of lads formed principally of the sons of native preachers. It is supported by the proceeds of Ward's Fund. It is our hope that this class will furnish, in after years, both schoolmasters and preachers for the mission churches.

**BACKERGUNGE.**—The itinerating labours of the missionaries were for a time hindered during last year by the excited state of the population, owing to the mutiny, but are now resumed. This district has always been pre-eminent for turbulence, and not a little fear was felt lest the Mohammedans, especially those of the Ferazee sect, might seize an opportunity to rise and assassinate the few Europeans residing there. In reference to this, Mr. Martin writes, under date Oct. 3, 1857:—

"A short time ago a committee of the Barisaul gentlemen sent a letter to Government requesting them to sanction the employment of two hundred Christians for the protection of Barisaul and the district of Backergunge. Government has sanctioned the employment of such a force, and it is to be called the "Backergunge Concentrated Police Force." I believe it will chiefly be employed to guard the jail, treasury, &c. But if any disturbance should take place

in any part of the district, it will be called upon to quell it. As soon as the magistrate has learnt the probable expense of the force, the authorities will issue arms and ammunition for the men, and a pensioned non-commissioned officer will be sent to drill them. Mr. Page has engaged to supply a hundred men for the force. The wages will be six or seven rupees (12s. or 14s.) a month."

It is instructive to trace the hand of God in these events. A short time ago these native Christians were distrusted, and their good name injured by the judge of the district. He has now become one of the first to avail himself of the loyal services of the men that he despised.

**JESSORE.**—Mr. Sale has returned from a visit to the stations in the south of the district, and forwards the annexed interesting Report. Its date is Nov. 19th:—

"We were on the whole pleased with our visit; of course we met with some painful and discouraging occurrences, but certainly not more, *I think not so many* as usual. I was glad to find that the people were in good heart, notwithstanding various attempts to alarm them which their Hindoo and Mussulman neighbours had been guilty of. Although it is quite true that we have in this district seen no active sympathy with the rebels (excepting indeed the plot of the Dacoity commissioner's guard) yet that there is *latent* sympathy is sufficiently shown by the mischievous tales which are published and believed. Our people were told that I was either

killed or had disappeared, and that a new governor had come who was bent on putting down Christians and Christian teaching. Then, again, it has been industriously reported that Ishwur Chuunder Bidya Sagar is sentenced to be blown from a cannon for having written a pamphlet in favour of the re-marriage of Hindoo widows. This latter report has to my own knowledge been helped on in its circulation by some of the leading Hindoo zemindars.

"Then, only last evening, a Mussulman schoolmaster whom I have occasionally aided with books and in other ways, came to me saying that several Mussulmans had united and brought a new schoolmaster



into the village where he taught his school, and were giving out a report that the reign of the English was fast drawing to a close, and that those who wished to save themselves from future punishment must leave the school where the sahib's books were read, and come to the new school, for the ruler who would succeed the English would deal very severely with those who continued to go to such schools. This is going on within eight miles of our Sudder station; and after the fall of Delhi has been proclaimed, and with stringent laws for the punishment of treasonable practices lately passed and published. I think, therefore, that we may judge what would have been our fate had the wretched mutineers been more successful. We have great reason to be thankful for the peace we enjoy up to the present moment. Our work, I am happy to say, is now going on much as usual; our preachers are all at work, and this afternoon I hope to send off *three* on a preaching tour to the north—they will make a stay of two or three days in the neighbourhood of the village where the Mussulmans have been spreading the report of which I wrote above. God grant that good may arise out of the excitement.

"I ought to have told you that I was much pleased at Booredunga to find a nice large chapel put up by the people themselves, or rather by Boikonto and Cabulram. Of course the materials are the ordinary ones, bamboo, &c., only that they have outstripped their neighbours by putting a *boarded floor* to the chapel. This is certainly a token for good, and will, I trust, prove an example and stimulus to others. I think I told you, on a former occasion, that Boikonto of Booredunga, had surprised me and cheered my heart, on my visiting that station some months ago, by bringing what he called 'a small offering to the Lord,' after our service had concluded, and requesting us to pray for him that he might henceforth more faithfully serve Him who had given his life for sinners. He then, with much feeling, proceeded to count out a hundred rupees, and

placed them on the Bible before me. I thankfully received the money on behalf of the society, and called on the brethren there to join me in thanking God on our brother's account, and in praying that the spirit of Christian liberality might spread amongst the Christians of Bengal. I have not yet spent a pice of the money—I have felt almost reluctant to touch so precious a fruit of Christian doctrine in Bengal. The zemindars and others have been taunting the old man and sneering at him for 'giving his money to the missionary.' So I am anxious to do something with the money which all may see.

"But we are very much tried just now with pecuniary matters. I have, after a great deal of difficulty, and at some expense, got possession of a piece of land in a good situation at Khoolna, but can do nothing in the way of putting up a place there. This, however, might (desirable as it is to have some place there) be deferred for the present. But the chapel at Jessore could not have been deferred, the old place was literally falling down. We have, therefore, in spite of all disappointments and obstacles, pushed on the work and the place is now nearly fit for use; and the Baptist mission chapel is no longer the laughing stock of the Sudder station. But we are disappointed, in the matter of aid; we began with what we believed were well founded expectations of aid from England and from Calcutta. Our friends in Calcutta could not of course foresee the calamities which would befall the country, nor the heavy demands which would be made on their Christian sympathy by those calamities. Our friends in England seem to have deferred the fulfilment of their promises till they find themselves overtaken by similar demands. Yet I cling to the hope that the fountains of Christian love amongst you are not so ill supplied that England will not even yet spare, for a little chapel in Jessore, one hundred pounds out of the thousands that are annually spent on similar, but not more necessary, nor more inexpensive edifices."

Before the receipt of this letter the Committee had voted £30 towards the erection of the Jessore Chapel. It is now seen that more will be required. Perhaps some of our friends will kindly take this important matter into their liberal consideration.

CANNON.—From letters received from Mr. Gregson, under various dates we extract the following interesting notices of the labours in which he is engaged. Writing Nov. 3rd, he says:—

"No special animosity whatever has been manifested towards the propagators of Christian truth; and the miserable attempt made to foist this rebellion upon mission efforts has most signally failed,

and now I believe the strong conviction is, that it is the weak and mistaken policy of yielding to the whims and caprices of the sepoys, and winking at and countenancing religious usages subversive of

social and moral well-being, that has had much more to do with causing and fostering these disturbances, than have the efforts to promote Christianity.

"My work here is extensive and interesting. I have four hospitals, with nearly 300 patients to attend to. I meet with very much to encourage me. One most pleasing instance of conversion has just come under my notice, and several have died of whom I cherish some hope; several others have got better, and very many manifest an interest in my visits, and a seriousness of demeanour very pleasing. I have service twice a week in my tent; but owing to the constant arrival and departure of troops, the attendance is not large. Just as it gets known where service is, a new detachment arrives and the old one moves off. Besides this, I have a large body of native Christians to look after. I collect subscriptions and administer to their wants. I try to get work for them, and my greatest difficulty has been to get them to work. Now, I am succeeding. I have lectured some of them most severely on their idleness and unwillingness to work, and from some for whom I found work, but who would not take it because the pay did not suit them, I was obliged to withhold all further aid; now they have nearly all come to, and are rapidly obtaining situations. I meet them every Sunday morning, and preach extempore. The exercise in the language is very good for me. I besides read, with a catechist, one hour a day, Hindustani. I have not been so happy in my work since I came to India before; until ten days ago I was alone. A chaplain has now arrived; how far he will interfere with me I know not. As yet, I have not seen or heard of his being in any of the hospitals where my chief work lies, and should he be like many of his class, my presence will be as much needed as ever."

"Nov. 17th.

"Every week seems to bind me more strongly to the place, and for a year or two to come it scarcely seems likely that I could occupy a position more favourable for usefulness than this. I have met with very, very much to encourage me here. One poor fellow is now, I have no doubt, in heaven, who was guided there by my poor instrumentality; I have some hope of two others. Many have left hospital who manifested some signs of seriousness; and I could point out at least half a dozen in hospital now who seem almost, if not quite, decided for Christ; besides a large number who always receive my visits with apparent eagerness and pleasure, and listen

to me with the greatest attention. It has been to me a matter of astonishment, and also of intense gratitude, thus to witness so many tokens of encouragement, and thus to be cheered on by what I hope I may regard, the Divine approbation.

"I have, besides, a large number of native Christians. They meet with me every Sunday morning, when I hold a Hindustani service, preaching to them extempore. I have also opened a school for the children of native Christians, who number about thirty, having occupied the old Baptist chapel, which has escaped with only little damage, for the purpose.

"We have now two Catholic priests, an Episcopal chaplain, and a Scotch kirk ditto. This last, however, is attached to the 82nd Highlanders, and will leave soon; as also will one of the priests. Neither the chaplain nor the priest is likely to disturb or supersede my labours. The visits of the latter are brief, and not likely to impart much instruction. At all events, thus far I am received as cordially as ever by the men, and never before have I met with so much to encourage."

"Dec. 18th, 1857.

"We have 700 or 800 in hospital, and with scarcely an exception I am received with cordiality and apparent gladness. Of the many hundreds I have conversed with in hospital, only one has treated me with rudeness, and at present there is not one who refuses to listen to me. Many very pleasing circumstances of usefulness have come under my notice and encouraged me greatly; and very large numbers seem peculiarly open to religious instruction, and listen to me with the deepest interest. A few weeks ago I was returning home from hospital, it was quite dark, when I met a man who had left hospital about a week before, after being in it two months. I at once stopped him and began to speak of better things. He then told me freely the effects of my visits upon his mind. Almost the first time I visited him, General Havelock was fighting on the other side of the river. We could hear the boom of cannon and rattle of musketry. At the time of my visit he was very, very irritable, in a burning fever, and just ready to curse and swear at his lot. I alluded to the battle raging; and he said it would be far better to be there than where he was. I reminded him of the danger to which he would then be exposed, and asked him if he was fit for death and the judgment that should follow. The thought of judgment after death struck him powerfully; ever after he received my visits with pleasure, and was, I believe, led to Christ as the sinner's Saviour. His heart seemed full of the love of God in

giving his Son to die for us, and he was unbounded in his expressions of gratitude and obligation to myself. He said he knew that I had been useful to many in hospital, and he mentioned the case of one or two of the worst men in his regiment (84th), who, he said, had determined to be rough with me, but who afterwards acknowledged to him they could not. To use his own expression, they were overcome by my 'sweetness.' Another man, of the 78th, furnished the most pleasing evidence of dying a true Christian. Several men of the 90th, and a number of others, have given me much encouragement, and now a large number of men in hospital give me strong reason to hope that God has begun in them a good work."

"Dec. 29th.

"My duties here are more arduous than ever. Seven hundred are still here in hospital. I have also the native Christians to look after. I give them one service on Sunday; and I have requested the catechists to give them another. We have a meeting for prayer on a Wednesday evening. I have appointed two catechists to gather together and instruct the boys, and the wife of one catechist to instruct the girls. Nearly all are likely to leave soon for Furruckabad, as a force has gone there to restore order. The mission is likely to be speedily re-occupied by Mr. Scott, of Agra."

"I reached this place the 15th of last month, and have continued daily to visit the hospitals and go amongst the men as opportunity presented. I occupy no official position, and am asked to perform no public duties. Both Generals Havelock and Neil (the latter unfortunately since killed), were wishful for me to conduct public service; but on their going to Lucknow, a Colonel Wilson was left in charge, who prefers reading the prayers himself, (although a Presbyterian) to allowing a Dissenter to preach. I have plenty to do, however, and have opened my tent for public worship three or four times a week, and I hope soon to have it well filled.

"Many native Christian fugitives are here; these I am attempting to keep together; and I hold a service with them every Sunday. They are so widely scattered, some living four or five miles off, that I cannot collect them oftener even if I could find time.

"How long I may remain here I do not know. I hear a Catholic priest is coming to attend upon the Catholics, but I hear of no Protestant; and so long as I am alone here, I shall not think of leaving. I have much to encourage me, and hope I am not labouring in vain. As however the number of troops here at present is not large, I should scarcely think it desirable to remain, if an active evangelical chaplain were to arrive."

## AFRICA.

AFRICA is the home of superstition. It does not take the form of a regular mythology, or embody itself in the grotesque images of Hindostan. Any trifle which awakens fear, or to which mystery may attach, is an object of reverence or worship. Spirits, both bad and good, are imagined to exist everywhere. The rocks, trees, mountains, rivers, caverns, and groves, may all or each be the home of a spiritual being. Such spots are sacred. Every passerby will deposit an offering, however small, to show his respect or to deprecate the anger of the spiritual inhabitant. The bodies of living creatures are thought to be the favourite abodes of the spirits. At one place the monkeys that live in the wood around the graveyard are thought to be animated with departed spirits. Those monkeys, therefore, are sacred animals. Nobody would dare to touch them; and the creatures seem to know this, for they are quite tame and not a little impudent. At another place there are many crocodiles in which, as the people think, departed spirits live. These, too, are sacred, and the natives treat them so kindly, that the scaly monsters will come out of their holes when called, will allow themselves to be handled, and will follow any one who carries a fowl in his hand for half a mile from his den. At Calabar and Bonny the shark is sacred, for the same reason; and at Benin it is so tame, that it will come up every day to the river bank for food. And what is still more strange is the fact, that at St. Catherine a species of tiger burrows near the town, and walks through its streets at night, without disturbing the people, who believe these fierce creatures to be sacred. Experience shows that the African is peculiarly receptive of religious impressions. His intellectual powers are wholly uncultivated. He has not worked out for himself a *system* of religious belief. What he believes is the result of feeling, and not of conviction, and his faith is not sustained or fenced about by metaphysical

subtleties, or a vain philosophy. Very considerable success has ever attended missionary labours amongst the tribes of Africa, and our readers will peruse with pleasure those narratives which illustrate the power of God's grace to triumph over the foolish superstitions of the people.

Mr. Diboll, writing under date January 6th, thus speaks of his labours on behalf of the sons of Africa:—

“At Clarence, things are much as usual. The Church has had to mourn over a case of dishonesty in an old member, from whom we have been obliged to separate ourselves; but we have some cause for joy. Last Lord's day we baptized five persons—three men and two women. The morning was fine. The friends met at Deacon Smith's at an early hour for prayer, then formed in procession, went singing to the water side, where at 6:30 the service commenced. I think I never preached to so large an assembly here before. There were several English sailors present. The quietness, and order, and apparent religious feeling exceeded anything of the kind I had ever seen out of doors. As a result, several inquirers who had gone back have returned with fresh earnestness; and there appears to be a happy increase of the spirit of prayer amongst us. The Lord revive his work and strengthen us for future trials.

“The Wesleyans of Sierra Leone have sent four persons by this mail; they are to join a coming vessel and to go up the Niger. They are school teachers and local

preachers, and being natives, it is thought that they can explore the country, converse with the natives, and establish themselves on the ground with greater facility than Europeans could do. The men are in earnest, and seem determined to work, but I think they want a *leader*. If they succeed I shall rejoice. May the Lord make them a blessing!

“I have been to the Mountain once since my return, but the heavy rains prevented my doing much. Fine weather is now beginning to set in; in a few days I hope the roads will be passable. The king and the chiefs have been to see us since our return, to express their joy, and of course to beg. They all wish we would go and live among them. If there is no more rain I shall go next week and stay a few days, and perhaps leave my daughter there. Our movements will be conducted quietly, as we do not know what orders the Governor may have received, or what questions may by and by be put to him. We are praying for grace and wisdom.”

### A KAREN MARTYR.

OUR readers will peruse with feelings of deep sympathy, the following narrative of the martyrdom during the late Burmese war, of the pastor of one of the numerous churches which it has pleased God to raise up among the interesting Karen tribes of Burmah. It proceeds from the pen of one of the Missionaries.

“The recent war in Burmah was made the occasion of every form of extortion and cruelty towards the Christian Karens, who were regarded by the Burmans as having been the chief instigators of the war. Among those who suffered most severely, were the church and pastor of the village of Kiah-eh-koo. I became acquainted with Thah Gay, the pastor, late in 1847, conceived a high opinion of him as a devoted Christian, and entertained high hopes of him as a preacher. He was among the pupils of our mission school at Sandoway in the rainy season of 1848, and had after that permitted no opportunity to study the Scriptures to go unimproved. Chiefly through his efforts a thriving church had been gathered in a region remote from the great body of converts, and where they were peculiarly exposed to the hostility of

the Burmans. Soon after the war closed, one of their number gave me by request, an account of their trials and the prolonged cruelties which attended the murder of their pastor, which I now translate.”

“*The sufferings of the church and pastor of Kiah-eh-koo were from the first as follows:*

“Two men, Kolah and Ngameh, in order that they might kill the preacher of the White Book people, agreed to seize him and take him to the chief Maumah. So they came to Kiah-eh-koo and first seized his two sons, Thah-gah and Shwaynoe, and his nephew, Thah-seeno.

“Thah Gay went to Ngameh and entreated him to release his sons, but while entreating for them he was himself seized

and led away with his sons to the chief Maumah. While on the way he received thirty-three strokes, and his son Thah-gah twenty-five strokes. On arriving at the chief's, Kolah said to him, Mylord Maumah, if you kill these men now, you will not obtain much silver. So nothing more was done then. After awhile, some of the neighbouring chiefs were repulsed in a battle with the White Book people, and fled before them. Then Kolah and three other men went to the chief Maumah and said to him, If the people of the White Book come again, Thah Gay will call his people and slay you, just as some of these people slew Thabmootapau. Do you say thus, replied Maumah, then seize the people of Kiah-eh-koo and bring them to me. They rejoiced to hear this command; came back, seized Thah Gay and forty of his people, and put them in irons. The next morning, at Kolah's suggestion, some of the head men of the Karens were released, and told to return and bring 130 rupees of silver, and they should have their freedom. They did as they were ordered, obtained the silver and gave it into the hands of Kolah, but instead of being released, they were put in irons again.

"The next day Thah Gay was led out, beaten, his flesh pinched by applying split sticks, and a rope, tied around his neck, was stretched to the top of a mango tree, while his hands were pulled backwards and fastened around the trunk of the tree. When Thah Gay cried out in his agony, Are you about to kill me? Kolah replied, If you will give me 170 rupees more of silver, you shall be released. I have no money, said Thah Gay. But, said Kolah, your people give you a 100 rupees a year; give this money to me. They never gave me that amount, said Thah Gay. Kolah then looked at the Karen deacons and said to them, If you wish to save your pastor from death, pay 170 rupees of silver, and he shall be given up to you, and all the rest of you shall be released; but if you do not give us the silver we shall kill Thah Gay. The deacons replied, If the life of our pastor is spared we will give you the silver, and Kolah promised that when the silver was paid, Thah Gay should be released. The deacons returned to their village, obtained the money, and gave it to Kolah, but Thah Gay was still kept a prisoner.

"A little while after, all these Karens were led away to Pataushwah, where Thah Gay was given into the hands of the chief judge, Thah-too-au. This man called Thah Gay, and mocking him, said, If your God is superhuman let him deliver you from prison. Thah Gay replied, Our God is eternal, and if he does not save me in this life, he will save me in the life which is to

come. The judge again asked, How do you know? Thah Gay replied, The holy book of God promises thus, and I know that I shall certainly be saved. The judge then said, It is because of you that the white foreigners have come to take away our country. Saying thus, he smote Thah Gay on his back with the point of his elbow five times, then loaded him with five pairs of irons. Three days afterwards the chief judge said to Thah Gay, Read now before me the book of the eternal God, whom you said would save you. Thah Gay replied, If I should read to you, you would not listen, and you are constantly torturing me. The judge said again to him, As to the eternal God, and your Lord Jesus Christ, let them now deliver you out of my hands. He then gave him thirty blows with a stick as large as a man's wrist, and left him with some rice to eat. A day or two afterwards, when Kolah was going to the judge, Thah Gay saw him, and said to him, My lord, when will you release us? We shall kill all of you at the same time, said Kolah, kicking him while he spoke. If you treat me thus I cannot endure it, said Thah Gay. He then bowed his head and remained silent.

"Kolah on going to the judge offered to pay him 100 Rs. if he would murder all of the Karen prisoners. The judge took the money, but said, I cannot take the responsibility of putting to death all these men. Three days after this Kolah went again to the judge, and in order to persuade him to despatch the Karens, gave him 50 rupees more, when the judge told him, if he would give his daughter in marriage to his younger brother he would agree to the death of the Karens. The daughter was promised, and the judge told Kolah, If you hear that the English and White Book people are coming in this direction, let me know it, and I will put to death all these Karens. At that time Too Au, the judge, was accustomed to take out Thah Gay and beat him sometimes twice a day, sometimes three times a day, and Thah Gay said to him, If you intend to kill me because I worship God, then do it speedily, and not torture me. Then, when the disciples were with the English, the Burman Kolah said to Shway-bo and Shway-mau, The White Book people and the English are coming, and they will rescue Thah Gay and his people. Go and tell the judge to kill Thah Gay quickly. And they did as they were directed.

"The chief judge having drunk some arrack, took Thah Gay out of his irons, gave him sixty stripes, nailed him to a cross, shot him with a musket, then disembowelled him, cut him into three parts and buried him in a hole. Five days after this all the other Karens were released."

## HOME PROCEEDINGS.

NUMEROUS meetings have been attended by our missionary, Mr. Smith, during the month. Mr. Trestrail has commenced the usual tour in Scotland, while Mr. Underhill has visited, in company with Mr. Smith, Tottenham, Twickenham, and Richmond. Mr. Denham has been engaged at Tring and Saffron Walden; and Mr. Oughton has accompanied Mr. Trestrail to Scotland. Mr. Williams has been actively engaged in visiting various churches in South Wales, which do not usually enjoy the services of a deputation. The attendance at missionary meetings continues large, and revived interest is everywhere shown in the cause of Christianity among the heathen.

### INDIA SPECIAL FUND.

Contributions have begun to reach us towards the re-occupation of the stations and enlargement of our mission in the North-West provinces of India. In a few days the appeal and other papers will be in the hands of all our pastors, from whom we hope to receive the most cordial co-operation in this work. We shall be happy to supply on application the documents referred to, for circulation in the congregations, and also collecting cards and books for the use of the friends who will kindly undertake the task of canvassing for contributions. Offers for missionary service will, we trust, arise from the earnest prayers of the Lord's people. The engagement of suitable men, and the collection of funds for their support, should go on simultaneously.

### THE ANNUAL SERVICES.

It is anticipated that the meetings of the present year will be of unusual interest. We trust to have present a large influx of ministers and friends. The arrangements are sufficiently advanced to allow us to mention that the services of the Revs. C. H. Spurgeon and J. Aldis, have been kindly promised for the Annual Sermons. Speeches will be made at the meeting at Exeter Hall, by the Revs. Dr. Cumming, Dr. Spence, J. Smith (of Chitoura), J. Tucker (of Camden Town), and Dr. Evans (of Scarborough.) The Chair will be occupied by our highly-esteemed Treasurer. The Rev. T. A. Wheeler (of Norwich) will preach the Annual Sermon to Young Men. May the divine blessing be earnestly sought to rest on the gatherings of the Lord's servants!

We beg to remind the Treasurers and Secretaries of Auxiliaries, that the Annual Accounts close on the 31st March. Early remittances are requested.

### FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Diboll, J., Dec. 29.	DINAGEPORE, McKenna, A., Jan. 3.
SIERRA LEONE, Saker, A., Jan. 18.	JESSORE, Anderson, J. H., Dec. 19.
ASIA—AGRA, Burnard, J., Dec. 20.	Sale, J., Dec. 21.
Evans, T., Dec. 21.	SERAMPORE, Thomas, J., Jan. 7.
Parsons, J., Dec. 18, Jan. 2.	Trafford, J. Dec. 23.
ALIPORE, Pearce, G., Jan. 8.	SEWRY, Williamson, J., Dec. 12.
BENARES, Heinig, H., Dec. 18, Jan. 4.	BAHAMAS—NASSAU, Davey, J., Jan. 11;
CALCUTTA, Lewis, C. B., Dec. 24.	BRITANNY—MORLAIX, Jenkins, J., Jan. 27.
Thomas, J., Dec. 23.	HAITI—JACMEL, Webley, W. H., Jan. 9.
CAWNPORE, Gregson, J., Dec. 18 & 29,	JAMAICA—KINGSTON, Rousc, G., Jan. 19.
Jan. 6.	MONTEGO BAY, Henderson, J. E.,
CHITTAGONG, Johannes, J., Dec. 10.	Jan. 20.
CUTWA, Parry, J., Jan. 6.	STEWART TOWN, Hodges, S., Jan. 22.
DACCA, Bion, R., Dec. 20.	TRINIDAD—SAVANNA GRANDE, Gamble,
Supper, F., Dec. 31.	W., Jan. 3.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—  
 Sunday School, Denmark Place, Camberwell, for a parcel of clothing;  
 Mr. R. P. Daniell, Bond Street, for a parcel of magazines;  
 Miss Crampton, Peckham, for a parcel of magazines;  
 Mrs. Earle, Ripon, for a parcel of magazines;  
 Mr. W. Tomlinson, Walton-on-Trent, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21 to February 20, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.		£ s. d.	£ s. d.	£ s. d.
Anderson, W. W. Esq., and Mrs. A., 1856-7 ...	2	2	0	
Barnes, R., Esq. ....	1	1	0	
Edwards, Mrs., 1856-7. . .	2	2	0	
Francis, Mr. John ....	1	1	0	
Heriot, J. J., Esq. ....	2	2	0	
Johnson, Mr. W., 1856-7	1	1	0	
Jones, Captain, 1856-7...	1	1	0	
Kitson, Wills, Esq. ....	2	2	0	
Lushington, Right Hon. S., LL.D., 1856-7 ....	3	3	0	
Morrell, C., Esq., 1856-7	2	2	0	
Murch, Rev. Dr. ....	2	2	0	
Potter, Mrs. ....	1	1	0	
Roby, Mrs. ....	1	1	0	
Whimper, E., Esq. ....	1	1	0	
Acknowledged before	23	1	0	
	5	5	0	
	17	16	0	
DONATIONS.				
A. D. ....	3	5	0	
Butcher, Mr., Tring, for Serampore College ...	5	0	0	
Evans, Elizabeth, by N. R. ....	10	0	0	
J. W. A., by London Missionary Society ...	3	0	0	
Knight, W., Esq. ....	5	5	0	
McKitchie, Mr., for India Special Fund ...	2	0	0	
Marlborough, Mrs., by Rev. Dr. Angus ....	100	0	0	
Morleys, Messrs. J. & R., Young Men at ...	4	4	3	
Piffard, Mrs., Ellesay, by W. Beddome, Esq. ....	5	0	0	
Pope, Rev. G., Folkstone	1	0	0	
LONDON AND MIDDLESEX AUXILIARIES.				
Battersea, on account ...	7	5	0	
Brixton Hill, Salem Chapel—Lucey, Charles, Esq., A. S. ....	1	1	0	
Church Street—Collection, for W. & O. ....	5	4	8	
Dalston, Queen's Road—Collection, for W. & O. ....	3	0	0	
Sunday School, by Y. M. M. A. ....	0	17	0	
Devonshire Square—Collection, for W. & O. ....	4	18	1	
Sunday School, by Y. M. M. A. ....	1	10	0	
Hackney—Collection, for W. & O. ....	6	14	3	
Sunday School, Ann's Place, by Y. M. M. A. ....	2	2	0	
Hampstead, Holly-Bush Hill—Collection, for W. & O. ....	4	1	4	
Harrow-on-the-Hill—Collection, for W. & O. ....	0	13	10	
Highbury—Contributions, for N. P. ....	3	0	1	
Islington, Cross Street—Sunday School, by Y. M. M. A. ....	1	15	7	
Peckham, Hill Street—Collections, &c. ....	6	4	0	
Do., for W. & O. ....	2	1	0	
Staines—Collection ..... Contributions. ....	3	10	8	
	4	13	0	
Less expenses .....	8	3	6	
	0	5	0	
Vernon Chapel—Contributions, for N. P. ....	2	13	2	
Walworth, Arthur Street—Sunday School, by Y. M. M. A., for Kaluwagoda School, Ceylon .....	2	14	0	
BEDFORDSHIRE.				
Bedford, Rev. H. Killen's—Contributions, for N. P. ....	1	0	0	
Dunstable—Collections ..... Contributions ..... Do., for N. P. ....	15	18	8	
	12	3	8	
	0	8	4	
Less expenses .....	28	10	8	
	0	19	7	
	27	11	1	
Houghton Regis—Collection, for W. & O. ....	1	0	0	
Ridgmount—Collection, for W. & O. ....	1	2	0	
Contributions, for N. P. ....	1	13	0	
Sharnbrook—Contributions, by Miss Wykes, for N. P. ....	0	11	0	
Shefford—Contributions, for N. P. ....	0	16	0	
Toddington—Contributions, for N. P. ....	0	12	7	
Wootton—Collection, for W. & O. ....	0	5	0	
BREKESHIRE.				
Sunningdale—Collections ..... Do., for W. & O. ....	1	17	9	
	0	14	6	
Contributions ..... Do., for N. P. ....	2	15	0	
	1	16	8	
Wallingford—Contributions, for N. P. ....	2	14	5	
Windsor—Collections ..... Do., for W. & O. ....	9	0	0	
	1	11	0	
Contributions ..... Do., Bible Classes. ....	17	14	11	
	1	2	1	
Do., Sunday Schools	5	9	8	
	34	17	8	
Less expenses .....	0	7	6	
	34	10	2	
BUCKINGHAMSHIRE.				
Amersham—West, E., Esq., for India Special Fund	10	0	0	
Colnbrook .....	1	14	0	
Crendon—Collection ..... Do., for India Special Fund .....	2	0	0	
	3	0	0	
Missenden, Great—Collection, for W. & O. ....	1	16	0	
Contributions, for N. P. ....	2	4	0	
CAMBRIDGESHIRE.				
Landbeach—Contributions, for N. P. ....	0	11	4	
Shelford, Great—Collection, for W. & O. ....	0	11	0	
CHESHIRE.				
Birkenhead—Collection, for W. & O. ....	3	12	9	
CORNWALL.				
Calstock and Metherell—Contributions, for N. P. ....	0	18	5	
Redruth—Contributions ..... Do., for N. P. ....	14	3	10	
	0	6	6	
St. Austell—Contributions, for N. P. ....	0	13	7	
DERBYSHIRE.				
Swanwick—Collection, for W. & O. ....	0	12	2	
Walton-on-Trent—Tomlinson, Mr. W. ....	2	10	0	
DEVONSHIRE.				
Ashbnrton—Contributions, for N. P. ....	0	9	4	
Bideford—Collection, for W. & O. ....	0	18	0	
Brixham—Collection, for W. & O. ....	0	16	0	
Sunday School .....	1	13	0	
Kilmington—Collection, for W. & O. ....	0	4	8	
Lifton—Collection, for W. & O. ....	0	3	2	
St. Hill, Kentisbere—Collection, for W. & O. ....	0	14	0	
Contributions, for N. P. ....	2	1	6	
Do., Sunday School	1	0	0	
South Molton—Collection, for W. & O. ....	0	10	0	
Contributions, for N. P. ....	0	13	0	
Tawstock—Collection, for W. & O. ....	0	8	0	
Torquay—Collection, for W. & O. ....	1	10	0	
Contributions, for N. P. ....	0	2	4	
DORSETSHIRE.				
Bridport—Contributions, for N. P. ....	0	11	10	
Weymouth—Collection, for W. & O. ....	1	10	0	
DURHAM.				
Bedlington—Dickinson, Mrs. S., for India .....	0	5	0	
ESSEX.				
Burham—Collection, for W. & O. ....	0	12	2	
Langham—Collection, for W. & O. ....	2	3	0	
Contributions, for N. P. ....	2	4	6	

	£ s. d.		£ s. d.		£ s. d.
Romford—		Margate—		NOTTINGHAMSHIRE.	
Collection, for <i>W. &amp; O.</i>	1 10 0	Contributions, for <i>N. P.</i>	3 18 0	Nottingham—	
Contributions, by Miss		St. Peter's—		Collection, for <i>W. &amp; O.</i>	3 0 0
Pearce, for <i>N. P.</i>	2 6 6	Sunday School, for <i>N. P.</i>	0 13 3	OXFORDSHIRE.	
Saffron Walden—		Sandhurst—		Banbury—	
Collection, for <i>W. &amp; O.</i>	1 16 0	Collection, for <i>W. &amp; O.</i>	2 0 0	Collection, for <i>W. &amp; O.</i>	1 0 0
Thorp-le-Soken—		Tunbridge Wells—		Milton—	
Collection, for <i>W. &amp; O.</i>	0 16 0	Collection, for <i>W. &amp; O.</i>	1 10 0	Contributions, for <i>N. P.</i>	0 7 0
Contributions, Prayer		Contributions, by box,	1 0 0	SHROPSHIRE.	
Meeting Box	0 12 0	Do., Juv. and Sunday		Bridgnorth—	
Do., for <i>N. P.</i>	0 15 6	School	1 7 11	Collection, for <i>W. &amp; O.</i>	1 10 0
		Do., for <i>N. P.</i>	1 6 9	Contributions, for <i>N. P.</i>	0 8 4
GLOUCESTERSHIRE.				Madeley—	
Gloucester—		LANCASHIRE.		Contributions, for <i>N. P.</i>	0 18 4
Sunday Scholar, for <i>N. P.</i>	0 7 0	Bacup, Ebenezer—		SOMMERSHIRE.	
Kingstansley—		Collection, for <i>W. &amp; O.</i>	1 0 0	Bridgewater—	
Collection, for <i>W. &amp; O.</i>	1 8 0	Booth—		Contributions, for <i>N. P.</i>	2 4 2
Lechlade—		Contributions	8 12 6	Crewkerne—	
Collection, for <i>W. &amp; O.</i>	0 4 0	Do., for <i>India</i>	0 10 0	Collection, for <i>W. &amp; O.</i>	0 10 6
Contributions, for <i>N. P.</i>	0 9 0	Liverpool, Myrtle Street—		Contributions, for <i>N. P.</i>	1 0 0
Tetbury—		Contributions, Juvenile Society, for		Hatch—	
Collection, for <i>W. &amp; O.</i>	0 10 0	<i>Sutcliffe Mount,</i>		Collection, for <i>W. &amp; O.</i>	0 7 0
Tewkesbury—		<i>Jamaica</i>	5 0 0	Taunton, Octagon Chapel—	
Sunday School, for <i>N. P.</i>	1 6 0	Do., for <i>Rev. W. K. Rycraft's Schools,</i>		Collection, for <i>W. &amp; O.</i>	1 0 0
Uley—		<i>Bahamas</i>	5 0 0	Watchet—	
Collection, for <i>W. &amp; O.</i>	0 5 0	Do., for <i>Makawitta School, Ceylon</i>	5 0 0	Contributions, for <i>N. P.</i>	1 0 7
Contributions, for <i>N. P.</i>	0 17 7	Do., for <i>India Special Fund</i>	10 0 0	Wells—	
HAMPSHIRE.		Manchester, on account, by Thomas Bickham, Esq.	100 0 0	Contributions	0 6 2
Broughton—		Great George Street, Salford—		Do., Sunday School	0 11 2
Collection, for <i>W. &amp; O.</i>	1 0 0	Collection, for <i>W. &amp; O.</i>	1 3 0	STAFFORDSHIRE.	
Niton, I. W.—		NORTH LANCASHIRE		West Bromwich—	
Collection, for <i>W. &amp; O.</i>	0 9 9	Auxiliary, on account, by Mr. L. Whitaker, jun.	20 0 0	Collection, for <i>W. &amp; O.</i>	1 0 0
Parler, East—		Oldham—		Contributions, for <i>N. P.</i>	1 4 9
Sunday School, for <i>N. P.</i>	0 10 0	Contributions, 1856-7	15 15 10	Wolverhampton, St. James's St.—	
Portsmouth, Portsea, and Gosport—		Do., 1857-8	18 15 1	Collection	3 4 8
Contributions, balance	17 6 10	Sabden—		Do., for <i>W. &amp; O.</i>	0 10 0
Yarmouth, I. W.—		Contributions, for <i>N. P.</i>	1 1 0	SUFFOLK.	
Contributions, for <i>N. P.</i>	0 4 1	LEICESTERSHIRE.		Aldborough—	
HEREFORDSHIRE.		Blaby—		Collection, for <i>W. &amp; O.</i>	0 10 0
A Mother	0 10 0	Collection, for <i>W. &amp; O.</i>	1 5 0	Bildestone—	
Fownhope		NORFOLK.		Collection, for <i>W. &amp; O.</i>	1 0 0
Contributions, for <i>N. P.</i>	0 16 9	Diss—		Botesdale, 1856-7	1 3 0
Kington—		Collection, for <i>W. &amp; O.</i>	1 0 0	Charsfield—	
Contributions, for <i>N. P.</i>	2 12 0	Contributions, for <i>N. P.</i>	0 7 0	Contribution	1 0 0
Ledbury—		Tittleshall—		Ipswich, Stoke Chapel—	
Collection, for <i>W. &amp; O.</i>	0 5 0	Contributions, for <i>N. P.</i>	0 9 0	Collection, for <i>W. &amp; O.</i>	2 4 6
Ross—		NORTHAMPTONSHIRE.		Ipswich, Turret Green—	
Contributions, for <i>N. P.</i>	1 12 0	Bugbrook—		Contributions	27 0 6
HERTFORDSHIRE.		Collection, for <i>W. &amp; O.</i>	1 0 0	Contributions, for <i>N. P.</i>	10 15 8
Chipperfield—		Contributions, for <i>N. P.</i>	0 7 0	Do., for <i>Debt</i>	5 0 0
Collection, for <i>W. &amp; O.</i>	0 10 0	King's Sutton—		Do., Sunday School	1 7 5
Ware—		Contributions, for <i>N. P.</i>	1 2 7	boat	
Contributions	3 17 10	Kingsthorpe—		Do., Independent	
Do., for <i>India</i>	1 0 0	Collection, for <i>W. &amp; O.</i>	0 11 9	Congregation, Debenham	1 1 0
Do., for <i>N. P.</i>	1 9 6	Milton—		Ipswich, Zoar—	
Watford, on account	5 0 0	Collection, for <i>W. &amp; O.</i>	1 7 0	Contribution	0 5 0
HUNTINGDONSHIRE.		Contributions, for <i>N. P.</i>	0 11 0	Otley—	
Fenstanton—		Pattishall—		Contributions, for <i>N. P.</i>	0 11 6
Coote, Thomas, Esq., for <i>India Special Fund</i>	25 0 0	Collection, for <i>W. &amp; O.</i>	0 10 0	Sudbury—	
Huntingdon—		Ravensthorpe—		Contributions	8 11 7
Contributions, by M. Foster, Esq., M.D.	3 2 6	Collection, for <i>W. &amp; O.</i>	1 0 0	Do., Sunday School	0 8 0
HUNTINGDONSHIRE, on account, by Thomas Coote, Esq.	130 0 0	Towcester—		SURREY.	
KENT.		Contributions, for <i>N. P.</i>	0 2 0	Croydon—	
Canterbury—		West Haddon—		Collection, after Lecture, by Rev. J. Smith, on <i>India</i>	3 17 8
Collection, for <i>W. &amp; O.</i>	2 1 7	Collection, for <i>W. &amp; O.</i>	0 10 0	SUSSEX.	
Folkestone, Salem—		NOTTINGHAMSHIRE.		Hastings—	
Sunday School	1 15 0	Collection, for <i>W. &amp; O.</i>	0 14 6	Collection, for <i>W. &amp; O.</i>	0 14 6
Gravesend, Zion Chapel—		SOMMERSHIRE.			
Contributions	12 5 6	Bridgewater—			



	£	s.	d.
Midhurst—			
Collection, for <i>W. &amp; O.</i>	0	12	0
Contributions, for <i>N.P.</i>	1	8	1
Rye—			
Collection, for <i>W. &amp; O.</i>	0	18	8
<b>WARWICKSHIRE.</b>			
Henley in Arden—			
Collection, for <i>W. &amp; O.</i>	0	13	3
Contributions, for <i>N.P.</i>	0	14	4
Leamington—			
Contributions, by Rev. James Clark	7	7	0
<b>WILTSHIRE.</b>			
Bratton—			
Collection, for <i>W. &amp; O.</i>	1	10	0
Chippenham—			
Collection, for <i>W. &amp; O.</i>	0	12	0
Contribution, for <i>India</i>	0	10	0
Damerham and Rockbourne—			
Contributions	2	10	0
Devizes, Rev. C. Stanford's—			
Collection, for <i>W. &amp; O.</i>	4	10	0
Downton—			
Collection	5	13	2
Do., for <i>W. &amp; O.</i>	0	16	0
Contributions	11	10	6
	17	19	8
Less expenses	0	6	7
	17	14	1
Salisbury—			
Collection, for <i>W. &amp; O.</i>	2	0	0
Contributions, by Master and Miss Hands	0	19	1
<b>WORCESTERSHIRE.</b>			
Bromsgrove—			
Collections	3	5	1
Contributions	7	7	6
Do., Sunday School	1	11	4
	12	3	11
Less expenses	0	10	5
	11	13	6
Malvern—			
Contributions, by Miss Page	9	0	0
Shipston-on-Stour—			
Collection	1	1	1
Do., for <i>W. &amp; O.</i>	1	0	0
Contributions	0	16	3
Do., for <i>N.P.</i>	3	15	2
<b>YORKSHIRE.</b>			
Beverley—			
Collection, for <i>W. &amp; O.</i>	1	11	6
Contributions, for <i>N.P.</i>	1	6	6
Bingley—			
Collections	1	11	0
Bradford, First Church—			
Collections	21	14	8
Do., and Contributions, juvenile	8	12	5
Proceeds of Breakfast	1	2	0
Bradford, Second Church—			
Collections	21	13	2
Bradford, Third Church—			
Collections	5	17	8
Brearley—			
Collections	2	2	3
Contributions	4	10	0
Do., Sunday School	2	17	9
Chapel Fold—			
Collections	2	7	6

	£	s.	d.
Cowling Hill—			
Collections	1	4	0
Earby in Craven—			
Collection, for <i>W. &amp; O.</i>	0	10	0
Farsley—			
Collections	9	6	11
Contributions	0	0	2
Do., Sunday School	2	13	7
Gildersome—			
Collections	3	3	6
Halifax, Pelton Lane—			
Contributions, by Miss B. Walker, for <i>N.P.</i>	1	0	0
Haworth, First Church—			
Collections	6	1	4
Contributions	8	3	0
Haworth, Second Church—			
Collection	1	0	0
Keighley—			
Collections	1	7	0
Contribution	2	2	0
Rawden—			
Collection, for <i>W. &amp; O.</i>	1	8	0
Shipley—			
Collections	11	0	4
Skipton—			
Collection	1	0	0
Slack Lane—			
Collection	2	5	0
Sutton—			
Collections	5	2	7
Contributions	1	3	7
Do., Sunday School	0	2	5
Waingate—			
Collections	2	4	0
Contribution	1	0	0
	146	3	10
Acknowledged before and expenses	104	9	6
	41	14	4

NORTH WALES.

ANGLESEA.

Bodedern—			
Collection, for <i>W. &amp; O.</i>	0	1	0
Contributions, for <i>N.P.</i>	1	0	3
Capel Gwyn—			
Collection, for <i>W. &amp; O.</i>	0	3	2
Contributions, for <i>N.P.</i>	2	3	8
	3	8	1
Less expenses	0	0	6
	3	7	7
Holyhead—			
Collection, for <i>W. &amp; O.</i>	0	12	0
Llanfachreth—			
Contributions, Sunday School, for <i>N.P.</i>	0	19	9

CARNARVONSHIRE.

Bangor, Peniel—			
Collection	5	14	6
Contributions	1	5	6

DENEIGHSHIRE.

Llangollen, &c., on account	10	0	0
Llanrhaidr—			
Contributions, for <i>N.P.</i>	0	8	0

MONTGOMERYSHIRE.

Kerry, Sarn—			
Contributions, for <i>N.P.</i>	2	4	9

	£	s.	d.
Newtown—			
Collection, for <i>W. &amp; O.</i>	2	2	0
Contributions, by Mrs. Morgan, for <i>Mrs. Allen's School, Ceylon</i>	5	0	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Watergate—			
Contributions, for <i>N.P.</i>	4	5	0
Brimmawr, Calvary—			
Collection, for <i>W. &amp; O.</i>	0	10	0
Maesbyrian—			
Collection, for <i>W. &amp; O.</i>	0	15	0
Contributions, for <i>N.P.</i>	0	15	0

CARMARTHENSHIRE.

Carmarthen, Priory Street—			
Collection	2	13	3
Contributions	3	12	6
Cwmpfelin—			
Collection	1	9	7
Contributions	1	2	6
Felin-gwm, Sittim—			
Collection	1	5	0
Llanfynydd—			
Collection	0	4	0
Llangendeyrn—			
Collection	0	18	0
Contributions	2	13	7
Meinke—			
Collection	0	8	0
Contributions	0	19	6
Mydrim, Salem—			
Collection	1	13	8
Contributions	4	1	0
Pembrey—			
Contributions, for <i>N.P.</i>	0	19	0
Rhydwlun, for <i>N.P.</i>	7	1	0
Talag, Bethania—			
Collection	0	12	0
Whitland, Nazareth—			
Collection	0	11	6
Do., for <i>W. &amp; O.</i>	0	3	0
Contributions	4	5	6
	34	12	7
Less expenses	0	2	4
	34	10	3

GLAMORGANSHIRE.

Abercanaid—			
Collection	1	1	0
Bridgend, Hope Chapel—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Cardiff, Bethany—			
Collection	11	2	5
Do., Public Meeting	8	5	4
Contributions	24	5	7
Do., Sunday School	0	15	3
Cardiff, Bethel, Bute Docks—			
Collection, for <i>W. &amp; O.</i>	2	1	3
Cardiff, Tabernacle—			
Collection	4	3	6
Contributions	16	15	7
Do., Sunday School	3	18	0
	71	6	11
Acknowledged before and expenses	56	6	1
	15	0	10
Merthyr Tydvil, High Street—			
Collection, for <i>W. &amp; O.</i>	1	0	0
Contributions, Sunday School, for <i>N.P.</i>	1	2	1



# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1858.

THURSDAY, APRIL 22ND.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. F. Bosworth, M.A., of Bristol, will preside.

LORD'S DAY, APRIL 25TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 25th.

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

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young ...	... ..	Rev. W. Young.
Battersea .....	Rev. J. T. Wigner	Rev. I. M. Soule*	Rev. J. Mursell.
Blackheath, Dacre Park.....	Rev. T. Wall .....		Rev. T. Wall.
Blandford Street.....	Rev. J. Stock .....	... ..	Rev. S. Pearce.
Bloomsbury.....	Rev. W. Brock ...	Rev. W. Brock*	Rev. C. Vince.
Bloomsbury Mission Hall ...	... ..	... ..	Mr. McCree.
Bow .....	Rev. W. Crowe ...	... ..	Rev. W. P. Balforn.
Brentford, Park Chapel.....	Rev. J. W. Lance	... ..	Rev. J. W. Lance.
Brixton Hill .....	Rev. C. M. Birrell	... ..	Rev. J. J. Brown.
Brompton, Onslow Chapel..	Rev. N. Haycroft, M.A.		
Camberwell .....	Rev. C. H. Bateman	Rev. C. H. Bateman*	
Camden Road .....	Rev. F. Tucker, B.A.	Rev. F. Tucker, B.A.*	Rev. J. Makepeace
Chelsea, Paradise Chapel ...	Rev. J. Burton ...		Rev. J. Burton.
China Street (Welsh) .....	Rev. J. D. Williams		Rev. J. D. Williams.
Church Street, Blackfriars...	Rev. W. Barker...		Rev. N. Haycroft, M.A.
Commercial St., Whitechapel	Rev. A. A. Rees...	Rev. C. Stovel*	Rev. A. A. Rees.
Crayford .....	Rev. E. T. Gibson	... ..	Rev. E. T. Gibson.
Dalston, Queen's Road .....	Rev. C. Bailhache	... ..	Rev. W. Jones.
Deptford, Lower Road .....	Rev. R. R. Finch	Rev. R. R. Finch*	Rev. T. J. Cole.
Devonshire Square .....	Rev. B. Evans, D.D.	... ..	Rev. W. Robinson.
Drayton, West.....	Rev. E. Hunt.....	... ..	Rev. E. Hunt.

VOL. II.—NEW SERIES.

X

PLACES.	MORNING.	AFTERNOON.	EVENING.
Edmonton, Lower .....	Rev. G. W. Humphries	... ..	Rev. G. W. Humphries.
Eldon Street (Welsh).....	Rev. B. Williams	... ..	Rev. B. Williams.
Gravesend .....	Rev. C. Short, M.A.	... ..	Rev. C. Short, M.A.
Greenwich, Lewisham Road	Rev. S. Manning	Rev. J. Russell*	Rev. E. Probert
Hackney .....	Rev. F. Bosworth, M.A.	... ..	Rev. D. Katterns.
Hammersmith.....	Rev. A. McLaren, B.A.	Rev. J. Leechman, M.A.*	Rev. J. Culross.
Hampstead, Holybush Hill..	Rev. J. Cubitt ...	... ..	Rev. J. Cubitt.
Harlington .....	Rev. J. Foster ...	Rev. J. Foster.....	Rev. J. Foster.
Harrow-on-the-Hill .....	Rev. W. H. Denham	... ..	Rev. W. H. Denham
Hawley Road .....	Rev. E. White ...	... ..	Rev. E. White.
Henrietta Street .....	Rev. W. R. Vines	... ..	Rev. W. R. Vines.
Highgate .....	Rev. A. Wayland	Mr. H. Keen* ...	Rev. C. Shakspeare.
Islington, Cross Street .....	Rev. C. Vince.....	... ..	Rev. C. M. Birrell.
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. Jones	... ..	Rev. T. Jones
Kensal Green .....	Rev. E. Harris ...	... ..	Rev. E. Harris.
Keppel Street .....	Rev. S. Milner, April 18th	... ..	Rev. S. Milner, April 18th.
Kingsgate Street.....	Rev. J. Mursell ...	... ..	Rev. J. Acworth, LL.D.
Lee .....	Rev. W. Allen ...	Rev. R. H. Marten, B.A.*	Rev. S. Manning.
Maze Pond .....	J. Sheridan Knowles, Esq.	... ..	J. Sheridan Knowles, Esq.
New Park Street.....	Rev. J. Barfitt ...	... ..	Rev. C. H. Spurgeon.
Norwood, Upper.....	Rev. T. Pottenger	... ..	Rev. T. Pottenger.
Peckham, Hill Street .....	Rev. T. J. Cole ...	... ..	Rev. A. Wayland.
Poplar, Cotton Street .....	Rev. C. Shakspeare	... ..	Rev. J. Walcot.
Providence Chapel, Shore- ditch	... ..	... ..	... ..
Regent Street, Lambeth.....	Rev. G. B. Thomas	... ..	Rev. W. Allen.
Regent's Park (Diorama) ...	Rev. W. Landels	... ..	Rev. W. Landels.
Romford .....	Rev. W. B. Bowes	... ..	Rev. W. B. Bowes.
Salters' Hall .....	Rev. J. J. Brown	... ..	Rev. B. Evans, D.D.
Shacklewell .....	Rev. W. Walters	Rev. J. S. Stanion*	Rev. H. Dowson.
Shouldham St. ....	Rev. W. A. Blake	... ..	Rev. J. Phillips.
Spencer Place .....	Rev. H. Dowson...	Rev. J. H. Cooke*	Rev. W. Walters.
Stratford Grove .....	Rev. J. Makepeace	... ..	Rev. J. C. Fish- bourne.
SURREY MUSIC HALL .....	Rev. C. H. Spur- geon	... ..	... ..
Sydenham .....	Rev. J. W. Todd	... ..	Rev. J. W. Todd, <sup>1</sup>
Tottenham .....	Rev. J. Culross ...	Rev. B. Wallace*	Rev. C. Bailhache.
Trinity Street .....	Rev. J. Harvey ...	... ..	Rev. J. Harvey.

PLACES.	MOBNING.	AFTERNOON.	EVENING.
Vernon Chapel .....	Rev. J. Walcot ...	... ..	Rev. G. B. Thomas.
Waltham Abbey .....	Rev. S. Murch ...	Rev. S. Murch	Rev. S. Murch.
Walworth, Arthur Street ...	Rev. J. George ...	Rev. J. Curwen*	Rev. J. Curwen.
Walworth, Lion Street .....	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. J. T. Wigner.
Westbourne Grove .....	Rev. W. Robinson	... ..	Rev. A. McLaren, B.A.
Westminster (Welsh).....	Rev. R. Johns ...	... ..	Rev. R. Johns.
Wild Street, Little .....	Rev. J. Acworth, LL. D	... ..	Rev. W. Stokes.
Woolwich, Queen Street.....	Rev. C. Hawson...	Rev. C. Hawson*	Rev. C. Hawson.
Ditto, Parson's Hill ...	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,  
APRIL 25TH.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. J. Curwen*		
Battersea .....	Rev. I. M. Soule*		
Bloomsbury Chapel .....	Rev. W. Brock*		
Borough Road.....	... ..	Mr. H. J. Tresidder	Rev. W. Barker.
Camden Road .....	Rev. F. Tucker, B.A.*		
Commercial Street .....	Rev. C. Stovel ...	Mr. F. Coleman...	Mr. E. C. Pike.
Cottage Green, Camberwell	Mr. B. L. Green*		
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. J. A. Mean ...	Mr. J. C. Brown.
Cross Street, Islington .....	Rev. A. C. Thomas	Mr. W. Heaton	
Denmark Place, Camberwell	Rev. C. H. Bateman*		
Hammersmith (West End)	... ..	Rev. J. Leechman, M.A.	Rev. F. Trestrail.
Highgate .....	Mr. H. Keen*		
High Road, Lee .....	Rev. R. H. Marten, B.A.*		
Lewisham Road, Greenwich	Rev. J. Russell*		
Lion Street, Walworth .....	Rev. J. P. Chown*		
Mare Street, Hackney .....	Rev. D. Katters	Mr. J. Templeton	Mr. J. Lyon.
Midway Place, Deptford ...	Rev. R. R. Finch	Mr. T. J. Cole	Mr. H. Denby.
New Park Street.....	... ..	Mr. J. E. Tresidder	Mr. S. Jennings.
Queen's Road, Dalston .....	... ..		
Regent Street, Lambeth.....	... ..	Mr. W. Dickes ...	Mr. M. J. Lindsay.
Salem Chapel, Brixton .....	E. Corderoy, Esq.		
Salter's Hall, Cannon Street.	Rev. J. T. Wigner*		
Shacklewell .....	Rev. J. S. Stanion*		
Spencer Place, Goswell Road	Rev. J. H. Cooke*		
Tottenham .....	Rev. R. Wallace*		
Vernon Square, Pentonville	... ..	Mr. G. Rabbeth	Mr. T. A. Roberts.
Westbourne Grove, Bayswater	... ..		

Note.—A selection of appropriate Hymns and Music for the above Services will be found in the "Juvenile Herald" for April. May be obtained of Messrs. Houlston and Wright, 63, Paternoster Row, at 3s. per 100.

## TUESDAY, APRIL 27TH.

## 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 28TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. C. H. SPURGEON, of London, will preach the Annual Morning Sermon on behalf of the Society, at the Surrey Music Hall, Surrey Gardens.

Service to commence at eleven o'clock. Admission by tickets, up to a quarter before eleven, to be had at the Mission House, at the vestries of the various chapels, and at the usual places.

## ANNUAL EVENING SERMON.

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

Service to commence at half-past six.

## THURSDAY, APRIL 29TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which Sir S. MORTON PETO, Bart., has kindly consented to preside.

The Rev. F. TUCKER, B.A., of London; the Rev. Dr. CUMMING, of Crown Court Church, London; the Rev. JAMES SMITH, of Chitoura, East Indies; the Rev. Dr. SPENCE, of Poultry Chapel, London; and the Rev. Dr. EVANS, of Scarborough, have consented to speak.

Chair to be taken at eleven o'clock.

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

## SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young men will be preached at Weigh-house Chapel, by the Rev. T. A. WHEELER, of Norwich.

Service to commence at eight o'clock.

A Social Meeting will be held in connection with the YOUNG MEN'S ASSOCIATION, in the Library of the Mission House, on Thursday evening, 29th April, at five o'clock precisely; S. Morley, Esq., is expected to preside. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the Meeting at half-past seven, for the Sermon to Young Men.

HENRY JAMES TRESIDDER, *Secretary.*

## MEETING OF CORRESPONDING SECRETARIES.

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

## CHRISTIAN MISSIONS IN AGRA.

AGRA was originally a little village, known to the Hindus by the name of Parasu-Rama, the sixth avatar, or incarnation, of the god Vishnu. By the Moslem emperor Akbar, it was raised to the dignity of the capital, and in its present ruinous condition exhibits the grandeur of his empire, and the magnificence of the successive Mogul sovereigns who swayed the sceptre of Hindustan. Its marble palaces, its superb mausoleum, the Taj Mehal, the tomb of the empress of Shah Jehan, its exquisite gardens, its elegant mosques, its simple but tasteful musjids, though now partially desolate, or fallen into picturesque ruin, bear witness to the pre-eminence of Islam, and to the power of the dynasty by which they were created.

Romanism was the form under which Christianity first appeared in Agra. The Portuguese ambassador at the court of the Great Mogul, by his worth of character, obtained considerable influence over the mind of the liberally disposed Akbar. By his advice a Jesuit resident in Bengal was sent for, to communicate to the emperor a fuller knowledge of Christianity than the ambassador deemed himself able to impart. The Jesuit was favourably received. His instructions were not without effect. Other Jesuits quickly followed, and sanguine hopes were entertained that Akbar would speedily renounce the faith of the prophet of Arabia. He gave them apartments in the palace. He allowed them to erect an altar to the Saviour, and to set up the cross, in the court of the royal residence. A few of the inmates were converted, and Akbar's favourite son was placed under the tuition of Father Manserrat to be instructed in the religion and science of Europe. Even Akbar himself entered the Missionaries' chapel, listened with respect to the expositions of the fathers, and avowed a general belief in the gospel history. But although it thus appeared that the understanding of the emperor was reached, his fears or his policy resisted the appeal. "What!" said he, "become a Christian! How dangerous for an emperor! How difficult for a man bred up in the ease and liberty of the Koran!"

After long wavering, at one time favouring the Jesuit fathers, at another throwing himself into the arms of the Moolvies, and at another exhibiting an intention to establish a new creed, of which he himself should be the prophet, that should combine the respective dogmas of Zoroaster, Islam, Brahminism, and Christianity, Akbar finally rejected the gospel. One of those pious frauds with which the history of Romanism abounds, subverted all the hopes which had been entertained of his conversion. Father Jerome Xavier, having studied Persian for the purpose, composed in that language a history of Christ, and a life of St. Peter, intermingling with the Scripture narratives the lying legends of the East, with the expectation of rendering the gospel more acceptable to the emperor. This device utterly failed. Of the falsehood of their tales Akbar had long been convinced. His conversion was further off than before. He died in Agra on the 15th October, 1605, apparently without faith in any system of religion whatever. If he had a creed, it was pure Deism, mingled with the philosophic notions of the Sufis.

Although in the succeeding reign the Jesuits baptized the two nephews of the emperor, but little progress was made in spreading the Roman faith among the people. Gross fables were substituted for the gospel, and the attempt, so often repeated by the Jesuits, to advance

the kingdom of Christ by uniting with it the false theories and irreligious practices of heathenism utterly failed. The blessing of God cannot be supposed to attend on hypocrisy, fraud, forgery, and lies. Even Romanists are found to admit, that the cause of failure in the promising prospects which in the age of the Moguls opened before the cause of Catholicism in the East, is attributable to the overstrained cunning of the disciples of Ignatius. With a zeal worthy of a better cause, the Romish priests persisted in their efforts to establish their faith in Agra. A church and convent still exist to testify to the energy of their labours, and a few heathen and half castes have been gathered in the imperial city of Hindustan as Rome's representatives of the gospel of Christ.

The Church Mission in Agra was founded in 1812, by Bishop Corrie. Here, while chaplain, that good man would be seen walking through the streets with his Bible under his arm, exposed to the persecuting bigotry of the Moslem, yet preaching the gospel. The converted Mahratta trooper, Abdool Masih, soon after joined the mission, and laboured in Agra, with a few interruptions, till his death in 1827. During his ministry about one hundred persons were received into the church of Christ. In the early years of his labours he was an object of intense curiosity, and of bitter hostility to the Mohammedans; but after his ordination he became highly respected and esteemed. In 1839, Mr. Hoernle took charge of the mission. But few vestiges remained of the labours of Corrie, or of the preaching of Abdool in this important city. Several church missionaries have since settled in Agra. At Secundra, six miles from Agra, a flourishing station, a large mission press, and a Christian village with some 400 inhabitants, have rewarded the labours of Christ's servants: while in Agra itself, the work has been greatly revived, a new church erected, and a large scholastic institution founded in the Kuttra, the scene of Abdool's labours, by the zeal and energy of the Rev. T. V. French, while the discussions, conducted by Mr. Pfander with Mussulmans of the city, have attracted no small measure of attention to the gospel.

It was in September, 1810, that the Serampore brethren applied to the government of Lord Minto for a license to allow Mr. Chamberlain and Mr. Peacock to proceed to Saharunpore. The primary object was to complete the translation of the Word of God into the languages of the Punjaub and of the north-west, to which Mr. Chamberlain had for some time devoted his attention. Permission was refused. The state of the public service, it was said, rendered the presence of missionaries inexpedient. However, in November, leave was granted to the two missionaries to proceed to Agra. Scriptures and tracts in the Hindi, Urdu, and Sikh languages were rapidly passed through the press, and on the 21st of January, 1811, Mr. Chamberlain and Mr. Peacock left Serampore amid the prayers of the little band which divine grace had there collected.

The voyage up the rivers Ganges and Jumna was well employed in frequent preaching at the towns and villages on the way. At Monghir the missionaries found that Ram was the hero-god of the people, and his praises were on all lips in the elegant lines of Toolsie Das. In using the Scriptures they found that Persian words were too freely introduced into the version for its intelligibility among the people. At Allahabad the boatmen threatened to leave them. The country was still unsettled, having scarcely recovered from the devastating wars of the Mahrattas,



and the pillage excursions of the Pindaries. On the 17th of May they arrived at Agra, and were kindly welcomed by a few friends. Their native assistant, Bindrabun, had preceded them. In a few days they obtained a small house on the river side. Mr. Chamberlain, with his accustomed ardour, at once commenced his work. On the ghats of the Jumna, among crowds of bathers, fakirs, and Brahmins, the holy volume in his hand, with a stammering tongue, he began to unfold the message of eternal life.

Agra was even then a ruin, though conquered by the British troops in 1803. The soldiers were quartered in the fort. A religious service was commenced for their benefit, and ere long one or more exhibited signs of true conversion. The people at first showed a considerable degree of shyness, and the Mohammedans betrayed great hostility; nevertheless the preaching was continued. A demand for the Hindi Scriptures sprung up; a native school was commenced; and the brethren gave great attention to the acquisition of the colloquial language of the people. Their labours were speedily interrupted. Early in 1812, Mr. Chamberlain was forbidden to preach in the fort; and in October, was constrained to leave Agra for Calcutta, by an order of the supreme government. Mr. Peacock however remained, and in April, 1813, was joined by Mr. Macintosh. The cause of this interference was never fully explained, but it appears to have arisen from some disturbance occasioned by the Roman Catholics among the soldiery. Before the year closed, Mr. Chamberlain was again on his way to the north-west, being invited to take charge of the grandson of the Begum Sumroo, of Sirdhana. Here he laboured for a year or two, until his preaching at the Hurdwar mela again excited the apprehensions of government, which was little inclined to sanction the attempt to lead the people from their idolatries to the knowledge of the true God.

Mr. Peacock and Mr. Macintosh continued to reside in Agra till the year 1816, when the latter left to form a mission at Allahabad; the former returned to Calcutta, to resume charge of the Benevolent Institution, of which he had before been master. These pious brethren attained to a considerable mastery of the Hindi and Urdu languages; but their labours among the heathen were much interfered with by the necessity of keeping a school for European and East Indian children for their subsistence. Still, many interesting incidents cheered them, although they had not the pleasure of baptizing any native as the fruit of their toil. At one time we find them preaching regularly to crowds of beggars, who assembled every week at the missionaries' residence. At another, Mr. Macintosh, surrounded by eighty Yogis, men with their hair matted with mud, bodies smeared with ashes, and with distorted limbs, strove to convey to them the faith of Christians. Now a Brahmin, attracted by the Sanscrit New Testament, pays them frequent visits, and gives them hopes of becoming a convert. While their occasional leisure is spent in the exercises of religion with the pious Abdool Masih and his friends.

Shortly after the baptism of Nainsukh, at Monghir, in March, 1818, he was sent by Mr. Chamberlain as an evangelist to Agra, at the request of a lady resident there, who had come to Monghir to be baptized. For nearly three years this worthy native Christian laboured with great diligence in every part of the city. On one occasion his life was endangered by the violent assault of a fakir, while preaching at a ghat, on the Jumna. Among the Sepoys he was especially useful, and there

is reason to believe that some ten or twelve men received at his hands saving instruction in the word of God. His journeys extended to Bhurtpore and Gwalior. From the former place he fled for his life, being warned in a dream. At length he returned to Monghir in the year 1821.

Missionary labour was resumed in Agra in the year 1833, by the settlement there of Mr. Greenway, who left Cawnpore partly for that purpose, and partly to take charge of the church which had been formed by the late Sir Henry (then Captain) Havelock in his own regiment, H. M. 13th Foot. On their arrival in Agra, in 1832, the soldiers rebuilt the chapel, and so laid the foundation of the present Cantonment church. While with his regiment Captain Havelock acted as pastor of the church, baptizing the converts, and discharging the duties of the ministry. The departure of Captain Havelock from Agra led to the appointment of Mr. Greenway, whose labours at the ghats, and at the melas in the vicinity, as well as among the soldiers, were unceasing, and with considerable results. The 13th left for Kurnaul, in 1835, which greatly reduced the numbers of the church; but the arrival of other troops soon filled up the blank. At the close of the year 1836, Mr. Greenway resigned his connection with the mission; but in 1837 the removal to Agra of several members of the Lall Bazaar church in Calcutta, with the public offices, led to the engagement of Mr. Williams as pastor. Mr. Williams had formerly served in the army. During this renewed period of exertion, Scriptures and tracts were supplied by the Serampore brethren, and such assistance was rendered by them as was practicable.

In 1838, Agra was a second time placed on the list of the Society's stations. The church then numbered thirty members, sustaining by its own liberality the ordinances of the gospel, and a native catechist for the dispersion of the word of God among the heathen. A few years later another English church was gathered in the civil lines by Mr. Lish, which met for worship in a chapel situated some two miles from the cantonments. In the year 1838 one native was baptized, and from this time may be dated the real origin of the work among the native population. In 1840, Mr. Phillips joined Mr. Williams; and in 1845, Mr. Makepeace arrived in Agra. Mr. Dannenberg was added to the mission band in the following year, but speedily retired from the work. In 1852, Mr. Jackson took charge of the two English churches, which then numbered about 119 members. They continued the support of their pastor, and by liberal contributions assisted in the diffusion of the gospel in the city and the villages around. Mr. Jackson left India at the commencement of 1857. The Christian village and church of Chitoura were the fruit of their labours. At the time of the interruption of the mission by the mutiny, upwards of one hundred natives had been baptized in Agra and the neighbourhood, and native churches had been formed at Purtapara and Chitoura. Of the latter, Mr. Smith took charge in 1847. In Agra a large school was established for vernacular education by Mr. Makepeace, which has been very useful, and an attempt was made by the ladies of the English churches to set on foot a school for females. This, however, has hitherto been unsuccessful.

Mr. Parsons, of Monghir, took charge of the station on the departure of Mr. Jackson, but was scarcely settled when the mutiny broke out. In the lawless period that followed the chapels were broken into, the doors and windows destroyed or burnt, the mission houses burnt, and the Benevolent Institution greatly damaged. The native Christians with difficulty

obtained admission into the fort, and have, we believe, adhered steadfastly to the profession of Christ. It now remains for us to resume the work of the Lord. Preaching has already recommenced, and the missionary is anticipating a cordial reception of the truth on the part of the people. On looking back on the past, Agra has not enjoyed that amount of labour among the natives which was desirable. The two English churches have absorbed much of the missionaries' time; so that the native population can hardly yet be said to have had the gospel fully and persistently preached to them. It is our hope that, in the future, there will be both less interruption to the mission from the ill-health of the missionaries, and that a more adequate attempt will be made to convey to the inhabitants of Agra itself the word of God.

In the times of Akbar the city was extremely populous, and the resort of merchants and princes from all the nations of Hindustan, and also from foreign countries. At the time of the English conquest its glory had departed. War and famine had reduced its population, closed its bazaars, and brought to ruin its trade. Of late years there has been a rapid increase of population and wealth. By the census of 1853, Agra was found to contain 36,970 houses, with 152,842 inhabitants. Of these 46,457 were Mohammedans, and 106,385 were Hindus. Not 10,000 of the entire number were engaged in agriculture. Although the seat of government may probably be transferred to Allahabad, Agra must always continue an important city and a fine field for missionary labour. The Christian's faith anticipates a time when the cross shall entirely displace the crescent, and the capital city of the Moguls become the seat of Christ's kingdom.

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### NAINSUKH, THE EVANGELIST OF MONGHIR.

THIS estimable and greatly loved native Christian entered into rest on the 20th October last. A few notices of his life will be both valuable and interesting.

Nainsukh was born near Jyepore, in Rajpootana, in the year 1799. His father was a Brahmin, and a reader of the Vedas. In these very ancient writings, the idolatries now prevalent in Hindostan find no support; their tendency, on the whole, is towards the recognition and worship of one supreme God. Nainsukh's father imbibed this sentiment, and despised the superstitions and gross polytheism of his countrymen; but his mother was exceedingly zealous in her idolatry. In his childhood Nainsukh had two narrow escapes from the hands of the Thugs. The hand of God preserved him as a vessel of mercy for future usefulness in his kingdom.

When about the age of seventeen, at the extreme urgency of his mother, the entire family of Nainsukh set out on pilgrimage to Juggernaut, in Orissa. The family party consisted of his father and mother, himself, a younger brother and sister. The band of pilgrims, of which they formed a part, was large. The sister died at an early stage of the journey. Passing through Dinapore, the family met with the missionaries of the Baptist Missionary Society, and having some acquaintance with one of the native preachers, they were induced to listen to his statements concerning the gospel. This man had been a wandering fakir, and was therefore well

acquainted with the futility of the act in which Nainsukh and his family were engaged. The conversation between an aged Christian teacher, Karim, and the leader of the pilgrim band, deeply impressed Nainsukh. The falsehoods of the fakir guide astonished him, which, acting on a mind doubtless prepared by the scepticism of his father, led him eagerly to examine the tracts and Scriptures that were given to the party at the close of the interview. The fakir derided and abused the Christians and their books. Nainsukh's father, more candid, commended the tracts and approved of their reception. The good impression thus produced was deepened by a conversation with their former acquaintance, Gopal, on the following morning. The nature of idolatry and the claims of Christianity were largely dwelt upon, and the truth Nainsukh now heard was pondered in his heart and in due time bore fruit.

The journey to Pooree accomplished, Nainsukh was no unobservant spectator of Juggernaut's worship and splendour. But his mind was shocked at the worship of the great idol, at the obscenity of the figures about the temple, at the avarice and merciless conduct of the priests, and at the horrible immoralities indulged in, even in the very sanctuary of the god. He resolved on his return to seek further knowledge of the way of salvation through Christ Jesus.

On the return from Pooree, Nainsukh's father died at Hazareebagh. Partly at the persuasion of her son, partly in order to pay the last rites to her dead husband at Gya, his mother resolved to take Patna in her route homewards. This brought Nainsukh, as he desired, close to Dinapore. The first person they met in the outskirts of the village was their old acquaintance, but now the Christian, Gopal. Nainsukh was soon introduced to the assemblies of the native Christians, much to his mother's vexation, but to his own improvement and conversion. This happy event was not long in doubt. He resisted every appeal of his mother, gave up caste, his home, his father's property of which he was heir, and his family connections; and in the month of March, 1818, was baptized by Mr. Chamberlain at Monghir, whither he had gone to spend a time of probation and of investigation into the truth of the gospel. His mother made several attempts to return home, starting and then returning, again and again, till at length her heart yielded to her affection for her eldest son, and she determined to remain with him. After some years of resistance to the grace of God, the Saviour whom she ignorantly opposed changed her heart. She became a sincere, lively, and consistent Christian, and died rejoicing in hope of eternal glory.

The abilities of Nainsukh were soon discerned by that great and good missionary Mr Chamberlain, and he was quickly trained and employed in the work of an evangelist. He did not remain long in Monghir. At a lady's request who had come down from Agra to be baptized, he accompanied her on her return, and for more than two years he laboured very diligently alone in the bazaars of the city, at the ghats on the Jumna, and among the Sepoys of the native army, testifying the grace of the Lord Jesus Christ. Once Nainsukh was beaten senseless to the ground by a fakir, who was only prevented by the people from casting him into the river. This cruel fanatic was afterwards won by his Christian forbearance, and for a time seemed disposed to accept the gospel message. He, however, suddenly disappeared, leaving his tongs and other articles behind him.

Nainsukh returned to Monghir in 1821, and enjoyed for a short time only the instructions of Mr. Chamberlain. With Mr. Leslie, Mr. Cham-

berlain's successor, he continued to labour in the most efficient manner. He was ever ready to address the little band of native Christians, or to go into the bazars and streets of the town, or to converse with inquirers, or to carry the tidings of salvation along the river side, and to the numerous villages which everywhere abound. He accompanied Mr. Leslie in his dangerous attempts to carry the gospel to the aboriginal tribes of the Bhaugulpore hills. Thus with intense love for the souls of men, and a childlike, simple-hearted reliance on God, he fulfilled for years the duties of his ministry, winning the esteem of all, whether Christian or heathen. With increasing age he obtained universal respect, till, throughout Monghir, he was known by the affectionate designation, "Father Nainsukh," and was listened to, even by opponents, with honour and regard.

He usually spent several months of every year in itinerating, sometimes in company with the missionaries, more frequently with native brethren only. He always met with acceptance. His plain, simple, fervent evangelical appeals were adapted to the audiences he addressed, and many were the encouragements he received on these tours of mercy. His last journey was in the district of Purneah, during the early months of last year. Hundreds of villages were visited, numerous fairs and markets were attended, the gospel was preached to many thousands of people, and the Scriptures widely distributed. The fatigue was too great. Soon after his return he was attacked with jaundice, and with little interruption the disease increased, in spite of medical interference, till its end was wrought, and this servant of God rested from his labours in the bosom of his Lord. We give, in the words of Mr. Lawrence, the account of his last days on earth. With the hope of improvement he had gone to Dinapore; but—

"Finding no decided change for the better, after he had been some days at Dinapore, he began to think he should never recover, and resolved to return home as soon as possible. It was well he did so, for on the way down the river he was taken much worse, and one night he thought he would have died in the boat. But he was spared to reach home on the 7th October. I saw him soon after his arrival, when he said to me, 'Sahib, I have come home to die; they wanted me to remain longer there, but I told them I knew my end was near, and I wished to die and to be buried among my own people.' Dr. Duka now gave us no hopes of his surviving long; but he still continued to visit him with his accustomed kindness. From this time the disorder made rapid progress, and the poor invalid became a great sufferer.

"After a severe paroxysm he would exclaim, 'Blessed be God! These pains will soon be over and then there will be everlasting joy.' Wishing to see his brother once more, he dictated a very touching letter, telling him to make haste and come, as he did not expect to survive more than a few days; that he was quite ready for the summons of his 'precious Saviour,' and wished to go 'home to his Father's house.' On being told by me that I had heard from Mr. Parsons, and that he desired to be affectionately remembered to him, he replied, 'I am glad you have heard from him, give him my best respects and love, and tell him I am now come to the shore (of eternity), but all is joy before me.' On the Thursday before his death, finding his strength fast declining and the difficulty of speech increasing, he told the sorrowing friends around his couch that he should not be able say much more to them, and addressing several female members of the church, he said, 'Sisters, live in love one towards another, and let your conduct be such that it may do honour to the Lord Jesus Christ among your heathen neighbours. Strive to do good, and to win souls to Christ; remember what the apostle said, "He that converteth a sinner from the error of his way, saveth a soul from death." Addressing two of the elder brethren, he said, 'Brethren, if any of the sisters should be somewhat unruly and perverse, do not be harsh with them, but try to win them over by love.' Observing me to enter the room, he turned and said, 'Sahib, take care of the weak lambs of the flock.' And then, seeing his wife weeping by his side, he said to her, 'Do not grieve and distress yourself on my account; sorrow not as those without hope,

all is well ; I shall soon be happy, and God will provide for you.' He then requested me to pray, after which he seemed composed and tranquil. His sufferings continued to be very distressing ; but the glorious hope of everlasting joy in the presence of his Redeemer cheered and sustained him in his most trying moments. On one occasion I remarked, 'The conflict is severe.' 'Yes,' he replied, 'death is a terrible conflict ; but thanks be to God who giveth us the victory through our Lord Jesus Christ.'

"A number of natives, who seem favourable to the gospel and who greatly respected him, visited him in his illness, and most earnestly and affectionately did he warn and entreat them to make the salvation of their souls their chief concern. And when he could no longer speak, he listened with evident satisfaction to the voice of prayer, and seemed to be often engaged in mental supplication. From the Saturday preceding his death, he was unable to converse ; and on the Lord's-day it was with difficulty he could hear what was said to him. He lingered through Monday, and though unable to speak he retained his consciousness to the very last, and was able by signs to intimate that all was peace within. Early on Tuesday morning I saw the dear good man, when his sight had almost failed, and the pulse had almost ceased to beat. At 8½ a.m., he ceased to breathe, his sufferings were ended, and this 'good and faithful servant entered into the joy of his Lord.' His funeral took place on the evening of the same day, and was attended by all the native Christians, and as many of the European members as were able to go, as well as by many natives of the place. He was buried in front of the Native Christian chapel, just inside the compound. The European friends have shown their respect for his memory by erecting a tomb over his grave. But his name and his character can never be forgotten by his brethren, and long will they live in the remembrance of a large number of the inhabitants of this place. It is the conviction of all, that we have lost our most valuable native helper. I never expect to see his like again. He was decidedly the best native Christian I have known ; and no native preacher could be more earnest and diligent in his work than he was. For nearly forty years he sustained the Christian profession with honour. He never once faltered, or turned aside into the path of the open backslider. Having set his face heavenward at the age of eighteen years, he pressed forward, following Christ to the end. From the time of his baptism, by the devoted missionary Mr. Chamberlain, in 1818, till the year of his death, he was an efficient, laborious and acceptable native preacher ; honoured by the heathen and beloved by all his brethren. He died as he had lived. He was a faithful witness for Christ amongst his countrymen while he lived ; and in death he declared to as many as visited him, that Christ was 'all his salvation and all his desire.'"

God's grace made Nainsukh the devoted Christian and evangelist that he was. The same grace can raise up on the plains of India many more such examples of faith and love.

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## FOREIGN INTELLIGENCE.

### INDIA.

CHITOURA.—By a letter from John Bernard, the pastor, we learn some interesting particulars respecting the destruction of the Christian village. The chief offenders prove to be the brothers of the zemindar of the old heathen village. With oaths, and the promise of protection, they induced Bernard to place himself, and the property he had saved, into their hands. No sooner had he entered the old village than the work of destruction commenced. The Christians happily escaped. The men of a neighbouring village next seized Bernard, and pressed him to give them money. At last he gave up the key of the mission bungalow to save his life, and they removed him, with his wife and the orphans, to the compound of the zemindar. On the way the robbers attempted to kill him, but were kept at bay by a loaded musket, which Bernard carried in his hand. As no assistance could be rendered from Agra, he obtained an escort from the village of Uncha, and providentially reached the fort in safety.

At the present time fourteen of the native Christians, men, have been collected in Agra. Three are dead. Most of them are employed in the police battalion, others in the press.

On the 7th of October the native preacher, Thakur Das, was seized, and carried by a number of rebels to Shumshabad. They urged him to renounce Christianity. As he remained faithful they were purposing to kill him, when the defeat of the 10th of October drove them away, and Thakur Das made his escape to Agra.

The weaving shop and bungalows have escaped the fire; but the doors, windows, etc., were torn out and carried away by the heathen villagers. The chapel was burnt, and the bricks of the native houses dug up and taken away. Two looms have been saved, and also a very small portion of Mr. Smith's furniture. Mr. Parsons informs us that active exertions are being made by the authorities to bring the perpetrators of these crimes to punishment; and there is some hope that portions of the property plundered may yet be recovered.

AGRA.—The resumption of missionary work is attended with encouraging results. Both Mr. Parsons and Mr. Evans go frequently into the streets and markets, and are gratified with the readiness of the people to hear the gospel. Thakur Das observes the same in the villages. The Mohammedans appear humbled; and it may be hoped that these persistent enemies of the gospel and of English rule will not again receive from the Government the favour which has hitherto been shown to them. The friends usually meeting in the cantonment chapel are about to put it into repair; but as the seat of government is soon to be removed to Allahabad, and many of the members are in the public service, as well as those who form the church in the civil lines, the church will be considerably reduced in numbers.

Just previous to the departure of Mr. Jackson from Agra, he baptized a Bengali gentleman of the Brahmin caste, by name Dwarkanath Lahoree. Our readers will be pleased by the following account of his escape during the conflict which laid Agra in ruins, from his own pen, with which Mr. Jackson has kindly favoured us. It will be gratifying to many of our readers to know that Mr. Jackson is now settled over a Baptist church at Milwaukie, Illinois, U. S., and is favoured with many tokens of the Divine blessing on his labours.

Dwarkanath Lahoree thus writes under date of October 22nd :—

"Since the outbreak of the 11th of May at Meerut to this day, the sufferings and trials of many who bear the blessed name of our Lord, whether Europeans, East Indians, or natives, whether men, women, or children, have been such as passeth all description, and would melt the heart of a stoic, and draw tears from stones. It would require more space and time than I can at present spare, a better command over the language in which I have to write, and perhaps a harder heart, were I to dwell upon particulars, and to recount in detail the horrid scenes which have been passing here. . . . Oh! how many precious lives of Christians have fallen victims to the fury of blood-thirsty villains. Neither heroes nor politicians, the philanthropic missionaries nor civilians, pious and delicate ladies nor lovely little ones, uay, nor even the poor native Christians have been spared. In short, every person known or supposed to be a Christian that had the misfortune to fall into the hands of these wicked sons of Belial, has been cruelly tortured and butchered. Dearly beloved brother Mackay, poor Willayat Ally, the missionaries at Futtehgar and their families, are believed to

have earned the crown of martyrdom. . . . Oh! your heart would no doubt break were you to observe the present wretched condition of the military and civil lines of even this station. Instead of the neat and elegant bungalows, surrounded here and there with beautiful gardens, buggies and carriages running to and fro, and fair faces and cheerful looks all around; you will find now heaps of ashes and ruined buildings, environed with rank vegetation, poisoning the very atmosphere with noxious exhalations, and a dreary waste where one dare not go during broad daylight without a body of armed men to protect him. The very house, under the roof of which we enjoyed so many Saturday evenings with you, in the edifying and soul-refreshing exercises of the family altar and in holy conversation, is a heap of ruins. My own self had a very narrow escape. Not being allowed by the authorities to have a shelter within the walls of the fort, I was obliged to remain out at the risk of my life, in my house at Wuzurpore, on the 5th of July, the fearful day never to be forgotten. On that date the Necmuck and other mutineers came as far as Shahgunge, about four

miles from the city, with the intention of attacking us, and had a fight there with the European troops stationed here. The result of the battle was not very satisfactory. Our force was obliged to retreat to the fort, and though the mutineers, as appeared afterwards, were also obliged to retreat, yet all the bungalows were plundered and burnt, and the sovereignty of the King of Delhi proclaimed for three days in the town. Oh what a horrible spectacle did Agra present that night! Almost the whole of the native population in arms; about 4,000 ruffians of worst character: that were confined in the great jail let loose; the *Budmashes*, known bad characters, busy in plundering the unprotected houses of Christians; the fanatical and inhuman followers of the false prophet armed to the teeth, like so many hungry wild beasts sucking the forlorn and inoffensive followers of the Lamb for their prey, and with their hideous war-cry '*Allah! Allah!*' breathing bloody vengeance against them and those who, moved by compassion, would dare shelter them; the mutilated remains of such Christians as fell into their hands exposed in the public streets; the bungalows blazing all round as if to make 'darkness visible,' or to show the triumphs of him whose chief delight, or rather heart's desire is to see the ruin of immortal souls. In short all the chaotic elements of 'confusion worse confounded,' were called together to exhibit a picture most detest-

able, horrifying, and agonising. I should certainly have fallen into the hands of some of these miscreants, had not one pundit, Gopal Sing, an influential Hindoo friend and neighbour of mine, protected me in his house for some time, and then helped me to conceal myself in the house of a faithful servant of his, who was formerly a *chuprasse* under me. I was obliged to remain three days and three nights in a dirty hut, where he used to keep a pair of bullocks and *boosa*. On the fourth day I succeeded in finding my way to the fort, where, through the kindness and brotherly love of the Seymours, Rows, and Mr. Harris, I have been quite comfortable and safe up to this day. May the Lord bless these obliging friends. Of course, as a poor native Christian, not yet sufficiently anglicised, or rather civilised, by a change of dress and name, I had my share of annoyance and insults; but God be praised for his manifold mercies, the least of which I do not deserve. How grateful should we be to the Lord of Hosts for the many signal deliverances vouchsafed, and the measure of strength given us during such times of trouble. As a loving Father, he chastises us in judgment and not in anger, and is ever ready to help us, whenever we call on him in faith, and with a humble dependence on his mercies. May it ever be our wisdom to look up to him, and not to sink under the burden of sin or trial."

JESSORE.—Mr. Anderson continues to be laboriously engaged among the villages in which the work of God has so remarkably appeared. During a tour of nineteen days he walked about 100 miles, and sometimes availed himself of a palanquin. At Backerspiel he baptized two persons, and at Sateriya six. At the former place he made his home in a tent. The persecution of the native Christians at Simlea has ended in a conviction, by the magistrate, of the zemindar guilty of the cruelty which, in a former "*Herald*," we detailed. He was sentenced to six weeks' confinement, with hard labour, and a fine of twenty-five rupees. The case has excited the greatest interest in the district. Many Brahmins and landholders were present at the trial; previous to which great exertions and influence were brought to bear to hush up the affair. A decision of this kind is of the greatest value, as facilitating the entrance of the missionary among the people. Fear, and the oppression of the landlords, hinder many from even hearing the gospel, while an open confession of it is repressed. From Mr. Anderson's journal we select the following interesting notes:—

"On the 6th October, started for my boat at Dowlea, on the river Bhetna; on the way skirted the village of Bonyeali, where, until lately, all was darkness and sin. Now the light of God's word is there; fifty Christian people are there, and the truths of the blessed Gospel are working silently but effectually upon the surrounding masses. . . . Proceeding a little into the village of Burnea, one of the men told me that a Brahmin was desirous of seeing me, and had told him to

take me to his house. There are in this village several houses of Brahmins. The house to which I went was a brick-built house, having two or three brick-built out-houses, a proof that the Brahmin is well off. . . . I was treated with respect, provided with a seat, around which stood a number of Brahmins, young and old. The master of the house went away a little while and returned bringing two large pumplenoses, a cocoa-nut, and some sugar, as a present. In the meanwhile I entered



into conversation with those assembled. To the left there was a large native house used as a chundra mundul (their private house of idolatry). I was told they were about to build another chundra mundul in a spot opposite to that on which I was sitting; whereupon I asked how long it would remain, seeing that very many of the respectable classes, particularly in Calcutta, were disavowing idolatry, and that those who were learning in the schools and colleges were all becoming convinced of the falsity of Hinduism. How could it be true when it contained so many contradictory statements? In one shaster it is written that the earth is globular, in another that it is triangular, and in another rectangular. In God's book there cannot be such contradictory statements. I told them of the wickedness of forsaking the worship of the true God and serving idols, and of the provision which God in his mercy had made for their salvation, in sending his Son to be an atonement for our sins. One old Brahmin made this objection, that the religion they observed had come down through the four jugs (ages) into which they divide time, past and present; and that the gods they worship were parts of the deity. I told him that Hinduism was to be found only in Hindustan. Its antiquity did not prove its truthfulness. I asked whether the great God was a holy God, and on their assenting, I told them that if the Hindu deities had been parts of God they would have exhibited in their characters divine attributes, but far from this being the case they were all sinful. Indra (the king of the gods) seduced the wife of his teacher. Bramha, on account of his attachment to his daughter, is scarcely worshipped among them. Krishnu (the deity most adored by the Hindus) came to indulge in debauchery and licentiousness. The elderly Brahmin, however, insisted that what they did amiss, they did when the exercise of their divine powers was suspended; and that the principal deities, Bramha, Vishnu, and Shiv, were without fault. Upon which I asked him how he could make such a statement. Did not Vishnu assume the form of a beautiful woman? and did not Shiv pursue her to gratify criminal desires? Was this the work of God? All but the old man heartily concurred with me, but he did not acknowledge his error.

"The native preachers had been to the muckees (shoemakers) at Shāmtah, on one side of the river, and to Dowlea, on the other side, and I found that two men of the latter place were desirous to become Christians. One of them had visited Bonyeali, some time ago, and had been much impressed by what he saw of Par, our native

preacher there, and from what he had heard from him. These two men came to my boat after a little, and subsequently, several men of the village of Dowlea. I talked with them for awhile, when a man came into my boat to say that a number of people were collected on the bank waiting to see me, so I left the boat and preached to them.

"Ali Mahomed then addressed the audience, drawing a comparison between the Hindu and Mussulman religions, and showing what a great similarity there was in the religious works of both. They relied upon these religious works for salvation, but they were a false ground of confidence.

"In the evening, two men, residents of the village we had visited, came and said, 'We have become Christians.' They then joined in our worship, after which I gave them some further instruction, and advised them how to act until a teacher should be located in the district.

"October 7th: Heard this morning that the two men who had been with me on the previous night, had become alarmed. One of their neighbours had threatened to tell the zemindar if they became Christians, and so they told one of our people 'we will wait two or three days and see.' I sent for them, requesting them to come and see me again, but they declined. We were concerned to hear of this speedy declension, but are by means hopeless in regard to them.

"October 8th: To-day, leaving the boat before breakfast, I went to a village called Doldhoho, about two miles from Shamtah. The people of the division of the village to which we went, soon came round us, and, as is the custom, provided me with a seat, made of wickerwork. Having seated myself, I began to converse with them, but after awhile, to my surprise, nearly all the men rose and quietly departed; and I saw some of them at a distance talking to one another in a confidential manner. We then sang a hymn, of which the chorus, repeated at the end of every verse, is as follows: 'If, on account of sin, no fear arise in the mind, Oh, mind! what reply will you make on the great judgment-day?' This attracted one or two of those who had left, but they again retired. . . . I asked to be informed why several persons had, at the first, departed. One of the Mussulman's said, 'I will tell you the reason. I am the servant of the zemindar. They retire on account of my having come here.' This man then said, 'I will go, and then the people will come.' . . . He had scarcely gone when a number of the villagers—people of different castes—came and sat down before us, and then some who had left at first found courage to return. . .

(To be continued.)

## HOME PROCEEDINGS.

THE past month has been one of unusual pressure in regard to meetings. Mr. Trestrail and Mr. Oughton have finished the Scotch journey. The weather, though very severe, did not materially interfere with the arrangements; and at nearly all the places visited the contributions were in advance of the previous year. This was not expected, as the late commercial crisis had seriously affected some of the larger towns. The meetings, too, were marked with more than ordinary interest, and the attendance on them was encouraging; while the cordial reception given to the deputation, and the great kindness of the friends receiving them, materially promoted their comfort and facilitated their movements. Mr. Oughton, on his way south, visited Montgomeryshire.

Mr. Underhill has visited Harlow and Loughton. Mr. Smith has taken Biggleswade, Gamlingay, Spencer Place, Walworth, Chesham and vicinity, Hammersmith, and Richmond, and part of Kent, and, in conjunction with Mr. Denham, Wokingham and Newbury; the latter having also been to Cambridge on behalf of Serampore College.

We have great pleasure in stating that the Committee have succeeded in securing the services of the Rev. W. Sutton, of Roade, Northamptonshire, and Rev. B. G. Wilson, of Bradford, Yorkshire, for Australia. The former will proceed to North Melbourne, and the latter to Brisbane. They will sail for their destinations as soon as the necessary arrangements can be made. We trust these brethren may have a safe and pleasant voyage, and be eminently successful in their new and important spheres of labour.

## NOTICE.

TO THE TREASURERS AND SECRETARIES OF AUXILIARIES, CONTRIBUTING CHURCHES, AND SUBSCRIBERS IN GENERAL.

THE accounts of the Society should close on the 31st of March. But as it will be a matter of great convenience to some of our friends, the Committee have determined to keep the account open till Monday, the 5th of April, and all contributions received up to and on that day will be in time for the next Annual Report.

## FOREIGN LETTERS RECEIVED.

AMERICA—MILWAUKIE, Jackson, J., Jan. 14 & 18.	BAHAMAS—GRAND CAY, Rycroft, W. K., Feb. 16 & 17.
ASIA—AGRA, Barnard, J., Jan. 4. Parsons, J., Jan. 19.	INAGUA, Littlewood, W., Jan. 30.
ALIPORE, Pearce, G., Jan. 18.	BRITTANY—MORLAIX, Jenkins, J., Mar. 10.
BENARES, Heinig, H., Jan. 18.	HAITI—JACMEL, Webley, W. H., Feb. 6.
CAWNPORE, Gregson, J., Jan. 28.	JAMAICA—BROWN'S TOWN, Clark, J., Feb. 6.
COLOMBO, Allen, J., Jan. 25.	CALABAR, East, D. J., Feb. 8 & 10.
DACCA, Robinson, R., Jan. 19.	KETTERING, Milbourne, T. K., Feb. 2. Milbourne, K., Feb. 9.
FORT ST. GEORGE, Van Someren, W. J., Jan. 28.	ORANGE HILL, East, D. J., Jan. 28.
HOWRAH, Kerry, G., Jan. 23.	PORT MARIA, Day, D., Feb. —.
KANDY, Carter, C., Jan. 28.	TRINIDAD—PORT OF SPAIN, Law, J., Feb. 10.
POONAH, Cassidy, H. P., Feb. 8.	SAVANNA GRANDE, Gamble, W. H., Feb. 22.
RANEEGUNGE, Lewis, C. B., Jan. 15 & 20.	

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—  
 Mrs. Cooke, Shrewsbury, for a package of Magazines;  
 J. Muir, Esq., D.C.L., Edinburgh, for twenty copies of his "Original Sanscrit Text," etc., Part I., for the *Missionaries, India*;  
 The Juvenile Working Society, College Street, Northampton, by Mrs. Brown, for a box of clothing.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 22 to March 20, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Allen, J. H., Esq. ....	2	2	0
Allen, J. S., Esq. ....	2	0	0
Beddome, R. B., Esq. ....	1	1	0
Beeby, Mrs., Reigate ...	2	2	0
Benham, J. L., Esq. ...	4	4	0
Blacket, Mrs. ....	1	1	0
Blackmore, Rev. S., Ear-			
disland .....	1	1	0
Bowser, W., Esq. ....	3	0	0
Burls, C., Esq. ....	1	1	0
Burls, Miss J. ....	1	1	0
Burls, Miss J. ....	1	1	0
Cozens, Mrs. ....	1	1	0
Dallas, Mrs. E. H. (2			
years) .....	4	4	0
Davies, Rev. Dr. ....	1	1	0
Deane, Messrs. ....	1	1	0
Doxsey, Rev. Isaac ....	2	2	0
Dyer, Miss, Letherhead	0	10	0
Eames, Miss ....	1	1	0
Gingell, James, Esq. ...	1	1	0
Graham, T., Esq. ....	1	1	0
Gray, Miss. ....	1	0	0
Green, Stephen, Esq. ...	4	4	0
Gurney, Joseph, Esq. ...	50	0	0
Gurney, Henry, Esq. ...	5	5	0
Haddon, Mr. J. ....	1	1	0
Hancock & Rixon, Messrs.	1	1	0
Hanks, Mr. W. (2 yrs.) ...	1	1	0
Hanson, Joseph, Esq. ...	2	2	0
Harwood, J. U., Esq. ...	2	2	0
Hassall, Mrs. ....	1	1	0
Johnson, Mr. G. ....	0	10	6
Johnson, W., Esq. ....	1	1	0
Marten, Mrs. R. H. ....	1	11	6
Do., for Italy. ....	0	10	6
Do., for Jamaica In-			
stitution .....	0	10	6
Olney, Mr. T. ....	1	1	0
Orberury, Mr. B. ....	1	1	0
Payne, Mrs., Letherhead	1	1	0
Peek Brothers, Messrs. ...	1	1	0
Russell, Miss. ....	2	2	0
Smith, Mr. R., Dalston ...	1	1	0
Smith, W. L., Esq. ....	2	2	0
Smith, Mrs. W. L. ....	1	1	0
Smith, Miss M. E. ....	1	1	0
Steinkopf, Rev. Dr. ...	1	1	0
Stone, Mr. N. ....	1	1	0
Vines, Caleb, Esq. ....	6	6	0
Walkden, J., Esq. ....	1	1	0
Wheeler, Mr. D. ....	1	1	0

DONATIONS.

Allen, J. S., Esq., for			
India Special Fund ...	1	0	0
Bacon, Mr. J. P., for			
do. ....	1	0	0
Beeby, Mrs., for do. ...	1	1	0
Bible Translation Socie-			
ty, for Translations ...	150	0	0
Bousfield, Mrs. W., for			
India Special Fund ...	1	1	0
C. J. ....	15	0	0
Do., for Serampore			
College .....	10	0	0
Carthew, Peter, Esq., for			
India Special Fund ...	5	0	0
Cobb, F. W., Esq., Mar-			
gate, for do. ....	31	10	0
Dallas, Mrs. E. H., for			
do. ....	1	1	0
Friend, for Jessore Chapel	0	2	0

	£	s.	d.
Friend, for India Special			
Fund. ....	100	0	0
Gillman, Mrs., for do. ...	5	0	0
Goodings, W., Esq., for			
do. ....	2	2	0
Hassall, Mrs., for do. ...	5	0	0
S. J., collected by, for			
N. P. ....	0	15	0
"Sat bene si sat cito" ...	15	0	0
Saunders, Miss, col. by ...	1	0	0
Trotman, Mr. ....	0	10	0
Warmington, Joseph,			
Esq., for India Special			
Fund. ....	10	0	0
Wheeler, Mr. D., for do.	0	10	0

LEGACIES.

Allen, Mrs. Ann, late of			
Oakham .....	10	0	0
Betterton, Miss Mary,			
late of Chipping Nor-			
ton. ....	126	19	2
North, Mr. Joseph, late			
of Gorsley .....	45	0	0

LONDON AND MIDDLESEX

AUXILIARIES.

Bloomsbury Chapel, on			
account, by Mr. Sam. ...			
Mart. ....	39	4	9
Camberwell—			
Rawlings, Edw., Esq. ...	10	10	0
Camden Road—			
Contributions. ....	26	6	0
Do., for India ....	2	2	0
Do., for India Special			
Fund. ....	5	5	0
Drayton, West—			
Contributions, for N. P. ...	0	15	3
Edmonton, Lower—			
Collections .....	2	6	3
Do., for W. & O. ....	3	19	1
Contributions, by box ...	2	4	8
Fox and Knot Court—			
Sunday School, by			
Y. M. M. A. ....	1	11	0
Harrow on the Hill—			
Contributions. ....	5	0	0
Highgate—			
Collection, for W. & O. ...	1	5	0
Kennington, Charles Street—			
Sunday School, by			
Y. M. M. A., for Byam-			
ville School, Ceylon ...	3	5	4
Kensal Green—			
Collection .....	1	10	0
Shouldham Street—			
Collections, &c. ....	5	0	0
Sunday School .....	0	9	0
Spencer Place—			
Sunday School, by			
Y. M. M. A., for Be-			
nares School. ....	10	0	0
Do., by do., for Jes-			
sore School .....	8	10	3
Walworth, Lion Street—			
Collections .....	13	0	0
Contributions. ....	37	7	6
	50	7	6
Acknowledged before			
and expenses .....	24	6	6
	26	1	0

	£	s.	d.
Bedfordshire.			
Bedford, Rev. H. Killen's—			
Collections, for India			
Special Fund .....	7	0	0
Dunstable—			
Collection, for W. & O. ...	1	17	1

DEREKSHIRE.

Abingdon—			
Collection, for W. & O. ...	1	4	0
Contributions, addi-			
tional, for do. ....	1	0	0

CAMBRIDGESHIRE.

Cambridge, Zion Chapel—			
Collection, for W. & O. ...	2	4	6

NORTH EAST CAMBRIDGESHIRE

	£	s.	d.
Auxiliary—			
Barton Mills—			
Collection .....	8	6	10
Do., for W. & O. ....	1	14	2
Contributions. ....	1	1	1
Burwell—			
Collection .....	3	0	0
Contributions. ....	0	12	3
Isleham—			
Collection .....	4	5	3
Contributions. ....	2	10	0
Soham—			
Contributions .....	1	5	0
West Row—			
Collection .....	1	16	8
Contributions. ....	0	6	0
	24	17	3
Less expenses .....	1	4	6
	23	12	9
Swavesey—			
Contributions, for N. P. ...	1	0	8

CORNWALL.

Calstock—			
Contributions, by Mrs.			
Cloake .....	1	6	0
Falmouth—			
Collections .....	8	14	10
Do., for W. & O. ....	1	1	0
Contributions .....	20	0	10
Do., for Orphan Re-			
fuge, Chilouva. ....	1	8	0
Do., for N. P. ....	2	0	0
Do., Sunday School ...	1	1	0
Grampound—			
Collection .....	5	13	6
Do., for W. & O. ....	0	10	0
Contributions. ....	0	10	2
Hayle—			
Collection .....	1	5	6
Penzance .....	9	0	0
St. Austell—			
Collections .....	4	4	3
Contributions .....	8	12	0
Proceeds of Tea Meet-			
ing .....	2	8	0
	66	9	1
Acknowledged before			
and expenses .....	26	9	5
	30	19	8



£ s. d.		£ s. d.		£ s. d.	
Gulesborough—		SURREY.		FLINTSHIRE.	
Collection, for W. & O.	0 17 0	Kingston-on-Thames—		Bagillt—	
Contributions, for N. P.	0 15 6	Collections .....	12 3 8	Collection .....	2 6 0
Proceeds of Lecture,		Contributions .....	7 5 7	Contributions .....	0 15 0
by Rev. E. T. Gibson	1 8 7	Do., Sunday School	1 15 3	Bodfari—	
Do., by do., at Cold		Sarbiton—		Collection .....	0 4 0
Ashby .....	0 18 0	Contributions, by Mrs.		Contribution .....	0 2 6
		Butterworth .....	3 3 0	Holywell—	
Less expenses .....	0 7 4	Do., for W. & O. ....	0 10 0	Collection .....	1 16 3
		Do., for India Spe-		Contributions .....	1 12 6
	3 11 9	cial Fund .....	2 10 0	Lixum—	
NORTHUMBERLAND.		SUSSEX.		Collection .....	
Newcastle on Tyne, Bewicke		Brighton, Bond Street—		Mold—	
Street—		Collections, for W. & O.	2 8 6	Collection .....	0 18 6
Collection, for W. & O.	4 10 6	WARWICKSHIRE.		Contribution .....	0 2 6
OXFORDSHIRE.		Birmingham, Heneage Street—		Pantygof—	
Banbury—		Contributions, for N. P.	0 9 0	Collection .....	1 18 6
Contributions .....	3 11 9	WESTMORELAND.		Contributions .....	0 10 0
Burford—		Crosby Garrett—		Penygelli—	
Contributions, by Miss		Sunday School .....	2 8 6	Collection .....	0 5 0
Wall .....	1 13 0	WILTSHIRE.		Penyfron—	
Do., for W. & O. ....	0 12 6	Trowbridge—		Collection .....	0 10 10
Coate—		Contributions, balance	13 5 0	Less expenses .....	12 9 1
Collection, for W. & O.	1 0 0	Westbury Leigh—			2 9 1
Contributions, for N. P.	0 11 4	Collections, for India			10 0 0
RUTLANDSHIRE.		Special Fund .....	4 10 0	MONTGOMERYSHIRE.	
Langham—		YORKSHIRE.		Machynlleth—	
Contributions, by Miss		Boroughbridge—		Sunday School .....	0 10 0
Lucy Cox .....	0 12 5	Contributions, for N. P.	1 6 3	Talywern, Zion—	
SHERBORNESHIRE.		Brearley—		Collection, for W. & O.	0 4 0
Dawley—		Collection, for W. & O.	0 16 0	Contributions .....	0 14 0
Collection, for W. & O.	0 16 2	Doncaster—		SOUTH WALES.	
Contributions .....	0 17 2	Contributions, for N. P.	0 4 6	BRECKNOCKSHIRE.	
Pontesbury—		Huddersfield—		Llangynidr—	
Collection, for W. & O.	0 2 6	Wilkinson, Mrs., for		Contributions, for N. P.	
Contributions, for N. P.	0 14 0	W. & O. ....	0 5 0	1 12 0	
Wem—		Lockwood—		Penyrheol—	
Contributions, Juvenile	1 7 6	Collections .....	7 17 4	Collection, for W. & O.	
Do., for N. P. ....	0 5 2	Do., for W. & O. ....	1 0 0	0 10 9	
SOMERSETSHIRE.		Contributions .....	5 13 0	Sirhowy, Carmel—	
Beckington—		Do., Juvenile .....	11 0 0	Collection .....	
Contribution, for		Do., for India Spe-		Contributions .....	
W. & O. ....	0 5 0	cial Fund .....	2 11 9	14 7 6	
Do., Sunday School,		Shipley—		Do., for N. P. ....	
for N. P. ....	0 13 0	Collection, for W. & O.	1 5 0	0 2 11	
Cheddar—		NORTH WALES.		Ynysyfeini—	
Collection, for W. & O.	1 0 0	ANGLESEA.		Collection, for W. & O.	
Paulton—		Bellan—		0 3 6	
Collection, for India		Collection .....	1 5 0	CARDIGANSHIRE.	
Special Fund .....	1 5 6	Llandegfan—		Aberystwith—	
STAFFORDSHIRE.		Collection .....	4 8 0	Collections .....	
Bilston .....	12 12 0	Llangefni—		Contributions .....	
Coseley—		Collection .....	3 18 6	10 0 6	
Proceeds of Tea Meet-		CARNARVONSHIRE.		0 0 6	
ing, one-third, for		Llandudno—		10 0 0	
India Special Fund	36 16 8	Contributions .....	18 9 0	Less expenses .....	
Leek—		DENBIGHSHIRE.		10 0 6	
Contributions, by Miss		Llanwydden—		Less expenses .....	
Gill .....	3 0 0	Collections .....	0 13 10	21 11 2	
Mining District Auxiliary				1 9 9	
on account .....	7 0 0			20 1 5	
SUFFOLK.		Less for Local Home		GLAMORGANSHIRE.	
Bardwell—		Mission .....	5 0 0	Caerphilly—	
Contributions, for N. P.	0 12 6			Collection .....	
Eye—				Contributions .....	
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and the Rev. C. B. Lewis; and at NEW YORK, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer. Post-office orders should be made payable to the Rev. Frederick Trestrail, at the GENERAL POST OFFICE.

# THE MISSIONARY HERALD.

## SIXTY-SIXTH REPORT.

NEVER in the history of the Society has your Committee had to present an Annual Report under such strange and deeply affecting circumstances.

Before, however, advertng to the topics which the recent calamitous events that have happened in India suggest, the Committee desire to call attention to the Society's finances. The total receipts for 1857 were £21,467 4s. 6d.; for the present year, £22,946 15s. 10d.; being an increase of £1,479 11s. 4d. But from this sum must be deducted a remittance of £500 by the Rev. J. Thomas of Calcutta, £687 3s. 11d. received on account of the Indian Special Fund, and £201 7s. 0d. donations for Serampore College, which are to be invested in aid of the permanent funds of that institution designed to meet its general expenses, leaving nothing which can be reckoned as an increase in the year's income, which for the general purposes of the Society has somewhat diminished. The total expenditure for 1858 has been £23,593 13s. 8d., which, including the debt of £286 0s. 11d., balance due to the treasurer last year, leaves a balance against the Society of £932 18s. 9d., which debt the Committee hope and believe prompt means will be taken to liquidate. Considering the circumstances of the country, and more particularly remembering the wide-spread effects of the late commercial crisis, and the continued depression of trade in many of the manufacturing districts, the Committee ought perhaps to be thankful that the debt is not larger, especially as the expenditure of this year has exceeded that of the past by £1,454 12s. 11d. They feel constrained, however, again to express their conviction that a more extended system of organisation in the churches would greatly enlarge the income without any undue pressure upon them. They earnestly beg their pastors and deacons to give this subject their most serious consideration; for it is plain that without increased resources there can be no augmented agency. The Special effort for India on which your Committee have resolved, is a still further reason for a vigorous attempt, during the coming year, to reach those classes and localities which, as yet, have yielded little or nothing to the Society's funds. This effort will require contributions for the purpose of re-erecting the ruined mission houses and schools, the sending out of new missionaries, the taking up new stations, and the steady augmentation of the annual income for their support. Several brethren have already offered to give themselves to the work of the Lord in India. The Com-

nittee cannot reject such offers of service; *that* responsibility must of necessity rest with the churches.

The Committee have great pleasure in remarking the increase of the contributions to the Widows' and Orphans' Fund. In reply to the Circular which they issued at the close of last year, requesting that any excess in the usual gifts for the poor of Christ's flock at the Lord's table, the first Sabbath in January, might be sent to aid them in meeting the increasing claims on the fund, they have received £565 14s. 1d., being an increase of £49 16s. 2d. The letters which have accompanied the remittances have been most gratifying. Numbers of the smaller and poorer churches, especially, manifesting the greatest readiness to do what they could. All the contributing churches appear to take a deep interest in the subject, and your Committee have reason to believe that the interest is widely spreading. The relief to the general funds is very great, nor is the effort felt to be an extra collection for the mission, but it is deemed rather as an expression of sympathy for the widows and orphans of honoured missionaries, and with those esteemed brethren who have been compelled, through broken health, to withdraw for a time from their important labours.

The amount received from the Committee of the Bible Translation Society has been somewhat in advance of that of the previous year. The Committee consider this to be a suitable time to commend afresh, and very earnestly, that institution to the kind consideration of their friends throughout the country. But for the aid which it affords to their translations, one of the most important parts of their labours, and one which has been hitherto so signally honoured of God, could not be effectively carried on. Since the decision of the Committee of the British and Foreign Bible Society in reply to their Memorial presented by the Committee last year, the liberal support of the Bible Translation Society has become all the more needful. Your Committee are so strongly impressed with the truth of the principles for which they have hitherto contended in this controversy, that they deem their present appeal on behalf of this most useful co-operative institution to be greatly strengthened from the circumstances to which they refer, and it derives fresh force from the wants and claims of India.

The emancipation of the slaves in the West Indies was an event which not only touched great interests, but concerned the well-being, secular and religious, of many hundred thousands of our fellow-men. In the struggle for that great act of national justice your missionaries bore a distinguished part, and they were nobly sustained by the Christian communities of Britain. Since then, the course of events in the isles of the West, though of varied hue, as all human events must be, has been quiet, uniform, and unaccompanied by incidents of peculiar and absorbing interest. Your missionaries have patiently pursued their unostentatious labours. The churches have had peace and have been multiplied. Slowly, but steadily, the freed Negroes of the Bahamas are rising in piety, intelligence, and civilisation. In Haiti, amidst oft re-



curing anarchy, every year a few are rescued from the captivity of Satan. In Trinidad your missionaries continue to gather fruit unto God. And if Jamaica, from causes of a political nature, has not reaped all the blessings which it was hoped that freedom would ensure, yet is it satisfactory to know that the enfranchised population is advancing in capacity, has secured a fair share of temporal blessings, and has not unworthily sustained the ordinances of religion in their midst. The Society's institution at Calabar is gradually providing an efficient and useful native ministry for the churches. In spite of every drawback the Word of God has had free course, and the flock of the Good Shepherd been enlarged.

Great as were the changes effected in the West Indies twenty years ago, they seem to sink into comparative insignificance by the side of those momentous events in India, which have made the year 1857 an epoch in the history of our country, have attracted the attention of all civilised nations, and even stirred the apathetic minds of the impassive peoples of Asia. Not less is the year 1857 an epoch in the history of Christian missions in the East. However much parties may differ as to the causes of that fearful outbreak which for the moment threatened to involve our countrymen, our Eastern Empire, and the hopes of the Christian church, in one common ruin, we cannot err in the conclusion that it was a revolt against the changes in the national usages, institutions, and religions of Hindustan which British dominion and an evangelical Christianity have inevitably brought in their train.

The Society is prepared to learn that the purely missionary results of the year have been few. For many months all direct missionary work was at a stand in the whole of the Bengal Presidency. In Calcutta and its suburbs repeated panics, the threatening aspect of the population, and the proximity of mutinous regiments at Barrackpore, constrained a cessation of the usual work. In Dacca, Jessore, Barisaul, Dinagepore, and Chittagong, itineracies were for a time suspended; while in Jessore, Dacca, and Chittagong, actual danger menaced the lives of our brethren in common with their countrymen, but was mercifully averted by the good providence of God. At Monghyr the missionaries were enabled to remain at their posts, although conspiracies were known to be rife around them. From Patna the missionary was obliged to flee. At Benares revolt was nipped in the bud, but the temper of the people rendered missionary labour for a time impracticable. In the North-west Provinces our brethren were fugitives. They and the native Christians, after escapes which signalise the merciful protection of God, found a refuge in the fort at Agra. One, alas! fell a prey to the thirst for English blood which everywhere characterised the mutineers. It is due to Mr. Mackay, of Delhi, that the Committee should express their deep sorrow at the loss they have sustained by his death. Though but young in the field, and his residence in Delhi brief, he had exhibited some of the finest traits of the missionary character. Vigorous in action he was prudent and wise in the adoption of plans. With great per-

severance he had rapidly mastered the Urdu and Hindi, in which languages it was his duty to preach to the people. With devoted piety he had given himself to the work of the Lord; and if now he rests, as we think prematurely, from his labours, yet has he surely gained his Master's approval, as he had certainly won the affection and regard of all who knew his worth.

Of the native Christians of Delhi, who fell a prey to the sword, the Committee cannot withhold a brief mention of the last moments of their estimable evangelist, Walayat Ali. Warned by a friend of the near approach of fifty rebel horsemen, he refused to flee. "This is no time to flee," said he, "except to the Lord in prayer." "My husband," adds his devoted wife, "called us all to prayer, when, as far as I recollect, he said, 'O Lord, many of thy people have been slain before this by the sword, and burned in the fire, for thy name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, we have fallen into the fiery trial. Lord! may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the death, oh, help us to confess, and not to deny thee, our dear Lord. Oh! help us to bear this cross that we may, if we die, obtain the crown of glory.' After we had prayers, my husband kissed us all, and said, 'See that whatever comes, you do not deny Christ; for if you confide in Him, and confess Him, you, will be blessed, and have a crown of glory. . . . Come what will, *don't deny Christ.*' Now I began to weep bitterly, when he said, 'Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus. And if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will all be taken care of. And should they all perish, yet Christ lives for ever. If the children are killed before your face, oh *then* take care you do not deny Him who died for us. This is my last charge, and God help you!"

Their dwelling was now pointed out by some faquirs to the rebellious troopers. Urged to repeat the Moslem confession of faith, Walayat Ali refused. Shots were fired at him. Frightened, the children flew for protection to the friendly shelter of the house of one of the royal family of Delhi. This prince was fond of hearing of the love of God through Christ from our brother's lips. Again pressed to forsake his Lord, and questioned, Walayat Ali replied, "I was at one time blind; but now I see. God mercifully opened my eyes, and I have found a refuge in Christ. Yes, I am a Christian, and I am resolved to live and die a Christian." For a short time his doom was suspended, while the troopers hastened to slaughter some flying Europeans. The wife and mother, at her husband's urgent request, made an attempt to escape, and her life was spared through the interposition of the Delhi prince. Presently, however, she followed her husband, who had gone to Mr. Mackay's house, to try to save him. "On the way," to use her own simple words, "I saw a crowd of the city Mohammedans, and my husband in the midst of them. They were

dragging him about on the ground, beating him on the head and in the face, with their shoes; some saying, 'Now preach Christ to us.' 'Now, where is the Christ in whom you boast?' And others asking him to forsake Christianity and repeat the Kulma. My husband said, 'No; I never will. My Saviour took up his cross and went to God. I take up my life as a cross, and will follow him to heaven.'" Mockeries and taunts assail the disciple of Christ, and he is again and again solicited, often with threats, to recant. Now a trooper came up, and asked what all this was about. The Mussulmans said, "Here we have a devil of a Christian who will not recant, so do you kill him." At this the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, "O Jesus, receive my soul!" Thus, before the eyes of his beloved partner and companion in tribulation, did this heroic man yield up his life, faithful unto death, testifying to the adversaries of Christ in Delhi the grace and truth of the gospel.

After many trials, and severe personal toil, her children, often the prey of fever and hunger, one of whom she deposited with her own hands in its desert grave, the noble-hearted wife of Walayat Ali at length escaped, and with the rest of her children is now with the missionaries in Agra. Her touching narrative contains one allusion which your Committee cannot pass over. "Before I left Delhi," she says, "I went to Mrs. Thompson's house, where I saw a sight which horrified me. Mrs. Thompson and her daughter lying dead on a bed, grasping each other, and the other on the floor by the side of the bed. The heads were quite severed from the trunks." Such is the dark veil which for a while closed over the scene of our missionary's labours in Delhi. Yet have Christian heroism, faithful testimony for Christ, and unshrinking faith, lighted up its gloom.

Let Delhi be a sacred spot now and evermore to the labourers of the Baptist Missionary Society. May its missionaries there again toil and gather fruit unto life eternal from off soil thus fertilised by the martyrs' tears and blood.

In this pause of missionary labour it may be thought not unfitting the occasion to recal what India *was* when your missionaries entered on their labours, and what it now *is* after half a century of expenditure of piety, mind, and treasure upon its evangelisation. Such a comparison may furnish materials by which to estimate the probable results of labours having the present as their starting point. Our fathers laboured, and we have entered on their labours; let us see whether the circumstances in which we find ourselves encourage devotion and zeal like theirs.

When Carey first pondered over the religious condition of the heathen world, idolatry reigned throughout India, only here and there limited in its sway by the hostile monotheism of the prophet of Mecca. With the exception of six or seven most estimable Danish and German missionaries in the Peninsula, Hindustan was one wide desert of frightful spiritual desolation. The missionary of the cross was nowhere to be met with in all northern India. The word of God was altogether unknown, and but the rarest facilities existed for the acquirement of the vernacular

languages of the country. Caste bound the people with an unbroken chain. The priesthood dominated over every class of society. The Sudra was the slave of the Brahmin. Legal or social rights there were none but for the twice-born. The cruelest and vilest rites were practised in the temples and at the festivals of the gods. Infanticide abounded. A thousand suttees annually burnt on the pyre of their husbands in Bengal alone. Slavery existed in many parts of the country. The ravages of the Mabrattas and the Pindarries had scarcely ceased with the establishment of the British power, and not without leaving behind them fearful traces of their wasting inroads in ruined cities, pillaged homesteads, and jungle-covered fields. Roads there were none. The country was fast falling into utter barbarism. Letters had well nigh ceased to be cultivated. What learning there was was the property of the pundits, and the sacred books were carefully secluded from the eye of the common people.

On the suppression of internal strife, the overthrow of the empire of the Moslem, and the rise of the English dominion, idol worship enjoyed a revival. The occasion favoured it. The temples were again thronged. The places of pilgrimage, made safely accessible by the introduction of order and law, were visited by multitudes, and the horrors of Juggernath were repeated at Gya, Benares, Allahabad, and Hurdwar. Yogis and faquirs roamed the country in large bands, voraciously feeding upon the possessions of the poor, and committing unmentionable atrocities. English authority had even become a party to the maintenance and extension of this system of evil. Alienated lands were restored. The endowments of mosques and temples were carefully husbanded, and placed under the care of the fiscal officers of the State. Temples were built and repaired by funds supplied from the State treasuries. Roads to sacred places were made, the pilgrims taxed, and the revenues of the country profited by the superstitions of the people. Schools there were none, except for the study of the Koran and Shastre, or for the purpose of imparting to the trading classes the merest rudiments of writing and arithmetic. The people literally perished for lack of knowledge.

What is the scene now? If all has not been done that it would be desirable to have done, or much as compared with the necessities of the case, yet great and incontestible changes have taken place, and sufficient to cheer the church of Christ in its arduous warfare.

From the lone wanderer in the Sunderbunds of Bengal, and the six or seven faithful men on the coast of Tranquebar, the missionary band has multiplied to nearly five hundred missionaries, the chosen messengers of Christ from all the churches of Christendom. Seven hundred converts assist them in preaching Christ crucified, and in distributing the bread of life to their perishing fellow countrymen. In lands where only the revelry of idol worship, or the hoarse fanaticism of the followers of the false prophet, insulted the God of heaven, there now gather around the table of the Lord some 20,000 persons, who have learnt to sing the songs of Zion. A hundred thousand more are released from the chains of caste, and worship at the footstool of the Most High, and as many more stand perfected

before the throne of God and the Lamb. The jungles of Burmah too have given to Christ's church an accession of many thousand souls, their conversion almost answering the prophet's question, "Shall a nation be born at once?" Within the circuit of the British empire in the East, the existence of more than four hundred Christian churches testifies that His servants have not laboured in vain.

Besides this brief summary of work done, it must not be forgotten that the missionaries have traversed the country in all directions, and have communicated to myriads some knowledge of the way of salvation. Moreover, they rejoice in the prevalence of the impression on the minds of the population generally that the reign of Hinduism is drawing to its close. The festivals of the gods are celebrated with less pomp and circumstance, pilgrimage is on the decrease, fewer temples are annually erected, Brahmins complain of the diminution of their gains, devotees have diminished in number and are held in less esteem, and indecencies are, to a great degree, withdrawn to the dark precincts of the temple courts, especially in localities where Europeans reside. Nowhere is idolatry so defiant as it was in the early days of evangelic toil. Evidence yearly accumulates to establish the fact that numbers serve, in secret, the Lord of Hosts whom fear, or other motives, at present restrain from the confession of it. In some places there have appeared popular movements in favour of Christianity, which may fairly be regarded as only preliminary to a wider acceptance of the gospel. Such have been the movements in the villages south of Calcutta, in the districts of Jessore, Barisaul, and Krishnaghur, among the Shanars of southern India, and the indigenous inhabitants of the hills of Chota Nagpore. If some, with little knowledge, have cast off the trammels of heathenism, yet is there a blessing even in the lowest measure of departure from the abominations and superstitions of the land; others, in considerable numbers, have vindicated their claim to be regarded as genuine converts to the gospel of Christ.

The missionaries have wielded the power of the press with the most important results. They were the first to apply it to the preparation and issue of books in the languages of the common people. By them the vernaculars have been cultivated, and elevated from a rude patois into forms fitted for the expression of the highest truths. The word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongue reduced to writing, and portions of the Scriptures and other books prepared for their instruction. Upwards of two millions of parts or volumes of the sacred writings of our faith have issued from the mission presses. The learned pundits of the country have received, nearly complete, the whole Bible in the Sanscrit tongue, from the diligent and arduous studies of Carey, Yates, and Wenger. Four volumes of this great work and noble monument of missionary learning have already left the press, and the present year will, it is hoped, witness its completion. Tracts in uncounted numbers have spread through the length and breadth of the land the good tidings of peace, and several millions of school books

have contributed to the instruction and enlightenment of the present generation.

In all this we have results actually gained. They are the direct product of missionary exertion. They are incontestible evidences that the Lord's servants have not laboured in vain. Changes to be presently referred to, may, or may not, be owing to the same diligent workmanship, the facts given above are indubitable proofs of God's approval of the well-directed labours of the missionary band. But for their sanctified exertions these facts would have had no existence. They are the first fruits unto God of the consecration of his church in these latter days to the extension of His praise, and to Him shall be the glory. His blessing puts to shame the scoffs of adversaries. We have God's answer to the mocking question, put less than fifty years ago, What can "this nest of consecrated cobblers" do?

But we are less concerned at the present moment to regard these facts as proofs of the success of missionaries, than as a vantage ground gained for future operations. We have seen *what India was* when our fathers entered on the work sixty years ago. Let us attempt to realise the position of affairs *now*, as if we were about to begin anew. Our predecessors started on untrodden paths, amidst uncertainties, shadows of evil hovering around them, with only faith in the promises of God to sustain them and hope of his blessing to cheer them. How do we start at this remarkable epoch of Indian history?

Here are missionaries in considerable numbers on the spot, acclimatised, familiar with the language, the habits, and institutions of the people. They have a nucleus of crystallisation, so to speak, in the churches and congregations already formed, and efficient helpers in the numerous converts devoted to the ministry of the word. Twelve hundred men at least, Europeans and natives, are daily occupied in the communication of Christ's gospel. The schools in the hands of the missionaries contain 80,000 children. Their presses are daily throwing off countless pages of religious and instructive reading, while Bible Societies, Tract Societies, Educational Societies, Colleges, High Schools and Female Schools exist, to sustain, direct, and enlarge the influence brought to bear on the minds of the people.

But this brief statement far from exhausts the advantages with which the churches of Christ enter on the work at the present day.

The English Government is no longer hostile to the operations of missionary societies. Christian preachers and teachers have the freest and safest access to all classes of the native community, except so far as their own social usages create an obstacle. The policy of the Government in this respect has undergone a gradual and beneficial change. Its servants have lost that admiration for idolatry which many of them once professed, and they now largely aid the missionary in his work.

The legislation of the Government is on the whole favourable to the missionary's object. Suttee has been put down; infanticide rendered a criminal act; cruel rites have been limited or forbidden; to a considerable

extent the temples and mosques have ceased to be an object of Government solicitude and care, and are left to the support of their own worshippers; the pilgrim tax has been relinquished, and with it has ceased the encouragement its existence gave to the pernicious evils of pilgrimage. The increase of the means of communication, by improved roads, canals, river navigation, the post office, the railroads, and telegraph, all contribute their aid to the missionary. The banishment of the Koran and the laws of Menu from the Courts of Judicature, the securing the validity of widow marriage, and of liberty of conscience to all classes, contribute powerfully to the overthrow of many of the most cherished institutions which have remained unchanged for ages. Among Europeans there is more piety, the Lord's day is more generally observed, the public works of Government are discontinued on that holy day, churches and chapels are found in nearly all stations where the English reside, and missionaries have not to complain to so great an extent as formerly of the ungodly example of their countrymen.

Changes have begun to manifest themselves in the bosom of native society, and changes of no slight importance. Twenty-five years ago Ram Mohun Roy stood almost alone among the Hindus as the advocate of pure monotheism. Now the Vedantist sect, or Brahmins, as they are usually called, numbers more than a thousand persons among the educated sections of native society. In this class are found the active and intelligent advocates of widow re-marriage, and the abolition of Kulin polygamy. Female education is also highly approved by them, and in some instances pursued in the midst of much reproach and persecution. No inconsiderable section of the party openly proclaims its rejection of the authority of the Vedas, and that it is seeking for a purer faith.

The Bramha Sobha does not stand alone in this inquiry. Various clubs are from time to time formed in Calcutta for the discussion of social and religious reforms. If not Christian in their tendency, yet are they indicative of the revival of the intellectual vigour and life which has resulted from the introduction of European science and knowledge.

Education, especially in English, is eagerly sought after, particularly in large towns, the centres of progress and speculation. Many thousands of youth have learnt in Government institutions, as well as in missionary schools, to despise the puerilities of the Shastres, and the falsehood of a system of belief and worship which practically ignores or denies the existence of the Creator, the Lord of heaven and earth. They openly proclaim their theistic tendencies and faith. Native gentlemen in Calcutta, Benares, and other important cities, establish schools at their own cost, give instruction in English literature, and foster that activity of mind which so peculiarly characterises, at the present time, the instructed classes of Hindu society. Over these individuals caste has lost its influence. Multitudes live in daily breach of its rules. Conventional usages relative to food and marriage alone preserve it from utter contempt, among the educated youth of Bengal, and of the presidency towns.

Nor must we overlook the wonderful increase of the productions of the press. In the first twenty years of the century, during which time the natives of Bengal had begun to imitate their English masters, not more than twenty-seven works left the native press, probably reaching to 15,000 copies in the whole. Now, in the year 1853-4, Calcutta alone had forty-six printing offices engaged in printing Bengali works. In that one year 252 books and pamphlets left the press, the total number of copies printed being 418,275. Besides this vast amount of literary information, there are nineteen Bengali newspapers and periodicals published in Calcutta, whose annual circulation reaches 8,100 copies. Several of the country districts of Bengal have also their native presses. A similar expansion of native literature has commenced in the North-West Provinces, and the presidencies of the south. Who can estimate the influence of this vast stream of information and instruction? If much of it is drawn from the polluted sources of the religion of the people, from the Puranas and filthy Tantras, yet the fact that the jealously guarded writings of the Shastres are submitted to the vulgar eye, is a mighty inroad on the exclusive knowledge of the Brahmin, and must inevitably lead to the rejection of the baseless tales and foul precepts and examples by which the people have so long been deceived and led astray. It is satisfactory to know that every year the quantity of healthy matter printed is on the increase, and that instructed Bengalis are actively engaged in transferring into their native tongue the wisdom, the science, and the pure thought of Christian lands.

Such briefly was the intellectual, social, and religious state of India, particularly in the presidency towns and in large cities, just previous to the outbreak of the Sepoy army—an army, through circumstances, the stronghold of superstition and Brahminical ascendancy. We cannot for a moment conceive that, on the restoration of British authority, one step of the advance which has been made will be lost. There may be, for a time, some interruption to the free movements of the missionary. The disturbed districts of the north-west may, for a little while, be in a state of confusion unfavourable to the prosecution of our work; but the return of order will certainly not be followed by retrogression. The minds of the people cannot go back to their former state of apathy and blindness. Missionaries, with God's blessing, will not preach with less zeal or urgency. Bibles and tracts will be as freely circulated as before. Schools will work with the same imperceptible, yet certain, force. The press will not be restrained from pouring out its flood of knowledge. In the re-establishment of the British power, Christendom possesses a guarantee that what has been gained will not be lost; that so soon as order is restored the work will go on with its accustomed—we trust, through the liberality of the Lord's people—with doubled regularity and success. Even now, amidst the echoes of the dying strife, we hear cheering words from our brethren. In Bengal, the missionaries have everywhere resumed their employment with uniform encouragement from the people. In Eastern Bengal, audiences are obtained to listen to the



messenger of mercy, though the old apathy is not entirely laid aside. In Jessore, numerous villages have intimated their readiness to receive the gospel. Even from the very heart of the mutinous districts our brethren write with unwonted cheerfulness. Mr. Parsons tells us, that the people listen to the word with unusual respect and interest; and our native brother Thakur Das, in visiting numerous villages around Chitoura, has met with a cordial reception and words of welcome.

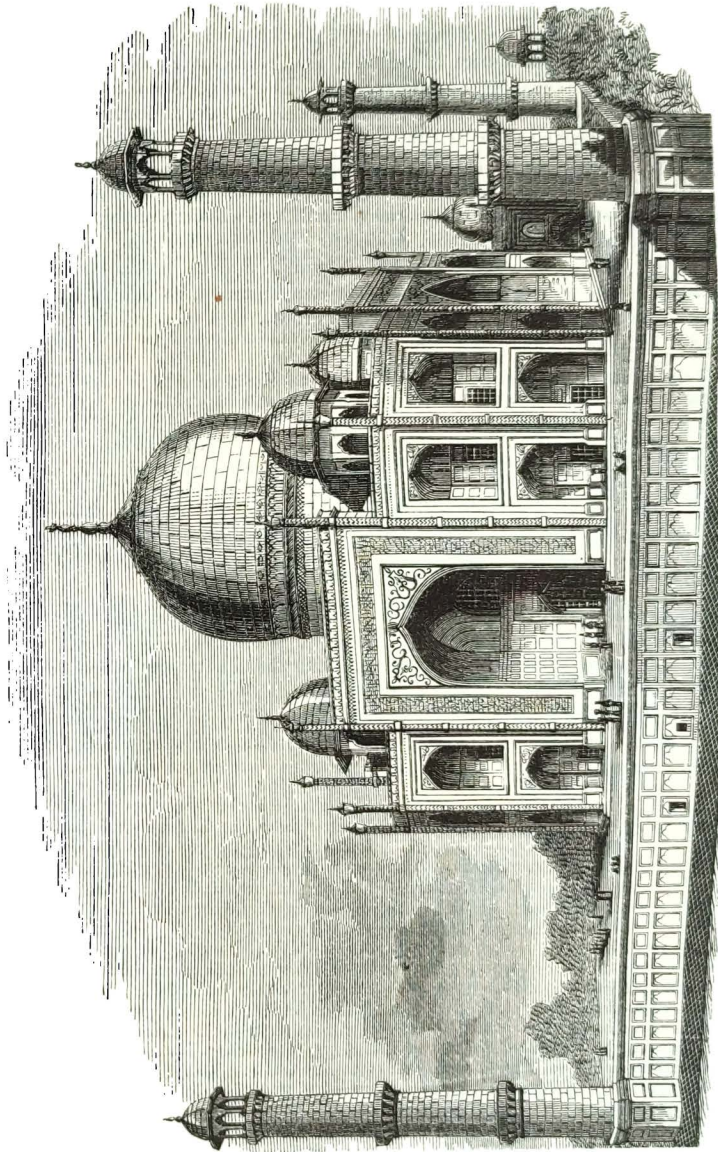
It is already seen that the result of the mutiny on the existence of Hinduism and Mohammedanism is very discouraging. The advocates of these systems of error admit their failure, and prognosticate their final defeat. Caste in all its political relations has received its death-blow. A high-caste army, the citadel of Brahminism and Islam, is henceforth impossible. A fairer spirit is beginning to manifest itself towards native Christians, while the heart of the missionary has been cheered by the steadfastness with which they have adhered to and suffered for their profession of Christ.

It now only remains to inquire, what is the result of these great events on the churches at home? Doubtless great interest has been awakened with respect to all questions affecting India. We have seen for a brief space the ark of the Lord in peril. We have seen the grandest empire the world has ever known shaken to its very foundations. We have seen our cherished expectations on the very verge of extinction. We have seen the tide of rebellion turned back by the wisdom and prowess of Christian men, by our Lawrences, Edwardes, Montgomerys, Freres, and Havelocks, fighting as one of the noblest of them said, for the glory of Almighty God and the cause of humanity and order; God, as it were, especially selecting them for this purpose, thereby to rebuke the folly of those who professed to see in the progress of the gospel the sure ruin of our Eastern empire. We have seen the magnificent region of Hindustan restored to England's sovereignty by the favour of the Almighty Disposer of the nations. We have seen how the leaven of the gospel has wrought in the dense mass of impurity and superstition, bursting out here and there, effecting the salvation of thousands, and destroying the apathy of ages. We have seen how great are the advantages which the present places within our reach over that past which discovered, as the great Andrew Fuller said, a mine of gold, but then wholly unexplored and unwrought. And now that the dark passages of the mine have been worked, many a rich vein of heavenly ore penetrated, numerous souls more precious than gold that perisheth rescued, and stored in the treasury above—men like Krishna Pal, the first convert of Serampore, and Nainsukh the evangelist of Monghyr, the last deceased of that precious band whom God has raised up to be messengers of salvation to their fellow-countrymen—shall we be backward to avail ourselves of advantages our predecessors did not enjoy, but which through their devotedness are at our command? Shall we fail to advance in this day of the Lord's summons, and decline that post of honour we have so long held? First in the field, shall we be last in reaping the harvest our forefathers have

sown in tears and conflict? Surely the Committee only express the resolve of the body they represent when they determine under God's guidance to reinstate the mission at Delhi, the martyrs' grave, to reoccupy the ruins at Agra, at Chitoura, and at Muttra, with doubled strength, to build up the waste places, and in these very spots, the scenes of crimes so fearful, and of atrocities unspeakable, declare to the wretched, deluded worshippers of Krishna and Shiva, to the fierce and fanatic Moslem, the compassions of our God. The gospel can alone heal the wounds which this mutiny has inflicted. It alone can secure for India, order, good government, and peace. It alone can destroy the dark superstitions of the land, and place the British power on an unassailable and righteous foundation. Above all it is the gospel alone that can disperse the deathly shadows which cover this great country, utterly overthrow its idols and the abominations attendant on their worship, and assure to its innumerable hosts a more peaceful reign than that of any earthly monarch can be. On the reception of Christ as their King depends the everlasting welfare of the myriads of Hindustan, and this gospel are we charged to preach unto them. May we be faithful to this trust, and in this day of the Lord be ready to go on, and in His name take possession of the land!

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# THE MISSIONARY HERALD.



TAJ MAHAL, AGRA.

## THE ANNIVERSARIES.

THROUGH the goodness of God, the arrangements published in the last *Herald* have been carried through without any lapse or interruption. The attendance at the various assemblages was above the usual average, and at all of them there was enjoyed the spirit of harmony and devotion. It will be unnecessary to give in detail the particulars of the meetings; these have fully appeared in the usual weekly channels of information. The subscribers' meeting was one of unusual interest and importance. The action of the Committee, with respect to the question of a deputation to Jamaica, was fully approved, and they were authorised to incur the expense should such a deputation be deemed necessary. The following resolution was proposed by the Dr. Acworth, the Hon. and Rev. Baptist Noel, and the Rev. James Smith, and was both unanimously and warmly adopted by the assembled brethren. We trust that, in the coming year, its suggestions will not be suffered to remain a dead letter, but that it will usher in a united effort, throughout the denomination, to extend the mission in the eastern possessions of the British crown.

The resolution was as follows:—

“That this meeting has heard the minutes of the proceedings of the Committee, in regard to the India Mission, with sincere satisfaction, and would express a very earnest hope that the Committee for the ensuing year will make a most vigorous effort to re-erect the destroyed mission-houses, chapels, and school-houses, and strengthen the Mission in the North-west Provinces, and to augment the Society's Mission in India. And with this view would earnestly entreat the pastors and churches throughout the country to promote the revival and formation of auxiliaries, the increase of subscriptions, and the adoption of measures by which every congregation, whether in towns or villages, may have the opportunity of contributing to this great work.”

We regret that no report exists of the excellent speeches made in support of this important resolution.

In former years it has been usual to reprint in the *Herald* the report of the Annual Meeting at Exeter Hall. The wide circulation of *The Freeman* and other religious papers, seems to render this course to some extent unnecessary. We propose, therefore, only to present to our readers a few of the more important passages.

### INDIA: ITS GOVERNMENT AND CHRISTIANITY.

I will leave the question of India and all concerning it to-day in the hands of those whom you will hear who have been personally associated with labourers there, and whose instrumentality God has largely blessed in the extension of his kingdom in that interesting country. But it is due from me to-day, that I should especially refer to the fact that we have suffered in the person of our dear brother, Mr. Mackay, and of a dear Christian brother, Walayat Ali. At any rate the family of Mr. Mackay, assuredly should feel that his name is borne in grateful remembrance by the denomination to which he was attached, and I believe by the whole Christian community. Dear

Christian friends, what has occurred in India must have a deep and pervading influence upon the future conduct of that country. If we read anything in the history of past events there, we see that God has signally made known that that prophecy and promise both in one, “Them that honour me, I will honour,” is specially made to be felt at the present moment as the indelible mark of all that has occurred in India. We see in connection with the Government there in the earliest stages of our mission that missionary exertion was prevented. We have seen, down to the present moment, that the idolatrous prejudices of the natives have been cherished. We have abundant means of showing that Christianity has not only been negatived and discouraged, but as far as possible absolutely

prohibited. We are in a position to show, and it has been shown, and is known to the members of the House of Commons, that just before the mutiny occurred, a despatch went out—and I blame not the East India Company for that, so much as I do the Government—requiring the names of all members of missionary and Bible societies connected with the Government. And I have reason to know, too, that that eminent servant of God, Colonel Edwardes, of Peshawur, received positively a rebuke from the Government for presiding at a missionary society. Then God has shown that they who honour him shall be honoured. It is a singular thing that the instrumentality he has employed in putting down this mutiny and saving India has been men of eminent religious character. Look at them all! I need not mention the name of Havelock here, connected with our own denomination. But when our brother, Mr. Gregson, was sent for to become the chaplain of forces before Lucknow, General Neill lent him his tent for prayer-meetings, and for preaching the word. We have in the person of both the Lawrences there, and particularly in that eminent man who is governor of the western provinces, and by whose instrumentality, we may say, practically, that India has been saved, an eminent servant of God.

*Sir Morton Peto.*

#### OUR DUTY.

Then from all this a great and important duty has devolved upon Christians in England; and that duty can only be performed, in the first place, from a deep feeling of its necessity; in the next place, if it is to be effected, it can only be done through the whole church of Christ feeling its importance, and struggling and agonising with God in prayer continually regarding it. And then there must be added to that prayer a deep feeling that there must be organised and systematic exertion. I have felt, and in connection with our own denomination, that we are lamentably behind with regard to organisation. It has always appeared to me that we have somewhat felt that organisation and systematic effort were opposed in some degree to the Christian liberty in which we rejoice so much. But while the Lord loveth a cheerful giver, the Lord loves, at the same time, a systematic and prudent giver. We find in the apostolic age they balanced their accounts oftener than we do, because it appears that they balanced them every week, and gave "as the Lord had prospered them." Let us follow their example, and though we may not balance our accounts every week, as Christian men we are bound to give to the

Lord all that we can, of that with which he has prospered us; and in doing that we are bound to accompany the gift to the altar with earnest prayer and devout thanksgiving. Then I think, too, that we may follow the example of our Wesleyan brethren more than we have done, in learning the power of the pence. We should do more than we have done, in encouraging our children's minds and affections to that which will become afterwards a principle and growing motive, and which we may humbly hope, under the blessing of Almighty God, and by his grace, will become a deep spring of action. Then I think there is another thing we have not done; we have not, in our churches, made the prayer-meeting on the first Monday, or whatever day it is of the month, sufficiently a prayer-meeting. We have not, in the persons of our pastors, seen the missionary cause brought sufficiently before the people. We have not had the various missionary events so thoroughly detailed to the people as they ought to have been, that they may become known, and deeply interest their feelings, and provoke them to prayer and earnest struggling with God, on account of the missionary society. Some of our Christian brethren have determined during the ensuing year to visit various parts of the country, to see Christian churches where no collection has yet been made, and to so stimulate those where collections had been made, in the way in which they ought to be stimulated, by having brought before them the claims of the mission. But all this will be of no use, unless the resident pastors and deacons of churches, and the churches themselves, follow it up in the way which I have faintly endeavoured to advocate by systematic and organised exertion.

*Sir Morton Peto.*

#### OUR PRIVILEGES.

We are assembled in perfect safety, and perfect peace. Our island has suffered neither from foreign aggression nor from insurrection from within. Our beloved Queen has had no grenades thrown under her State carriage; our Government has sent no spy into this hall to watch the proceedings of this assembly. There are gentlemen here beneath me, who are writing down every word I speak, but they carry it to the bureau of no Minister of State; they will publish it in our own free, ungagged, unfettered press—in newspapers, some of which bear the pleasant names of the *Patriot* and the *Freeman*—and this is something for which to be thankful to our Heavenly Father. And then, Mr. Chairman, we have not lost the privilege of giving shelter on

our shores to refugees from other lands. Our chalky cliffs can still be gazed upon, through tears of mingled joy and sorrow, by many a weary wanderer, who, when at last he leaps ashore, says, "Here at least is freedom!" And we all love the words of the old quaint English poet who says—

"Whether this isle of ours were some time rent  
From some convulsion of the continent,  
Or was created, sure it was designed  
To be the common refuge of mankind."

But, Mr. Chairman, ours is a higher privilege than that—it is the privilege of us Britons to tell the world of a better shelter and a freer asylum than we can offer. It is our privilege to go abroad, and to proclaim liberty to the captives, the opening of the prison doors to them that are bound; and in the translation of the Holy Scriptures into all the tongues of men, and in the instruction of the young in our own thousand schools, and in the proclamation of the gospel in churches and congregations east and west, what are we all doing but pointing the eyes of men to the Man that is a hiding-place, a shelter from the storm, a refuge from the heat—rivers of water in a dry place, and a shadow of a great rock in a weary land?—this I take to be the joy of our missionary anniversaries in Exeter Hall.

*Rev. F. Tucker.*

#### INDIA AND ENGLAND.

What events have happened since your meeting in April last! How little were your speakers able to predict what has since occurred! I take it that the general feeling of most who have looked at the relations of India to England might be expressed somewhat in this way:—We have all seen in your noble river a tall, stately, three-masted vessel in the tow of one of our steam tugs; the beauty, the grace, and the flag of larger blazon have belonged to the convoy, but the power, and the rule, and the authority belonged to the little smoky thing before it. Just such has been the relationship of India to England. England has had India in tow, and while to India have belonged the beauty, the grace, and the venerable armorial bearings, ours have been the skill and the power; and, perhaps, I express the hope that filled all hearts only a year ago, that this connection might long continue—continue to last until this beautiful, and stately craft behind us, had fitted up her rigging, and was prepared to bend her sails—had got her pilot on board, her captain, and her chart, and then, by-and-bye, perhaps, with good will on each side, we might throw off the tow-ropes, and amidst the cheers for the little tug we might bid a hearty and good voyage to independent

India—a good voyage for all the world besides. But oh, how sadly have these hopes been disappointed! The connection between the two has been sought to be violently severed. Then came the thunder of cannon, the flash of sabres—tears, groans, wounds and blood. Ah, it has been a sore disappointment. But should I be correct if I said that it has taken us all by surprise? I think not.

*Rev. F. Tucker.*

#### THE ENGLISH IN INDIA.

Here is a great gulf yawning between the European and the Hindoo; the one party looks across at the other, but ah! few and feeble are the attempts to bridge that gulf over. The European seems to look across to the Hindoo as to a being that he may rule and fleece to the best of his ability, and the Hindoo looks back at the European as a being to be feared and hated, and to be obeyed as long as obedience is inevitable, to be got rid of, at the first convenient opportunity. Now I am not saying—do not misunderstand me—that our English rule in India is not better than any rule India has known for centuries before; I am not here to deny that; but oh! that is very little. Why, all the former Governments of India for the last few hundred years have been a sort of legalised anarchies. To me it has seemed as if they had been so many iron covers put one by one over the crater of a volcano, while that volcano was allowed to flame and to rage beneath. Now wherever the Anglo-Saxon goes, he cannot be satisfied with anything so shallow and insecure as that. No, he must have some more orderly, some more substantial arrangement; he must have something more of mortice and tenon and interlacings of officers and laws—and so we have had in India. But when the keen eye of the Hindoo looked on (and let me tell you, what you do not need to know, that the Hindoo has a very keen eye), what was our motive to the eye of the Hindoo? Was it the welfare of the ruled, or the gain of the rulers? Was it the elevation of the masses of the people, or was it their more easy and permanent subjection to our sway? I think there cannot be a doubt upon this matter. The love of gold, the greed of gain—this has been the master passion of the English in India. Our young men have gone out to India by hundreds, with no thought of doing anything to benefit the country, but because they could get double the amount of salary they could in England, and they hoped, after ten or twenty years, to come home with bad livers, perhaps, but certainly with good fortunes. Yes, to the eye of the Hindoo,—it is a solemn thing to say it,—

it is not Jehovah, but Mammon, that has been the God of the Englishman; and Mammon—need I tell you?—drives a car more terrible than that of Juggernaut—a car, whose wheels grind down before them all beautiful, and tender, and benevolent sympathies, and leave behind a melancholy track of broken faith, broken promises, broken hopes, and broken hearts of men. I do not say there have not been exceptions to the general rule. Blessed be God for the beautiful and brilliant exceptions which we have seen in India! I am speaking of the system; and that I pronounce to be of Mammon and not of God.

*Rev. F. Tucker.*

#### THE FUTURE FOR INDIA.

We must have a clear stage for Christianity in India, in all time to come. I do not mean that we are to have a vast network of an ecclesiastical system, spreading over that country. I have no faith in networks like that. We have had enough of union of Church and State in India. Why, the result of it is this, that the great and serious mistake is made that Englishman is a synonym for Christian. And so you see, Sir, it actually comes to this, that in India, every man who wears a hat is a Christian, and every man that gets drunk with wine is a Christian, and every man that uses the name of Christ in a profane and blasphemous oath is thereby demonstrated to be a Christian. No, we do not want any of that mere name, and form, and garb of Christianity; but we want a clear stage and no favour. We want that there should be no hindrance to the propagation of Christianity among the Sepoys any more than among the ryots of the land. We want that there should be no hindrance to the advancement of the professors of Christianity to any office under Government. Nothing less than that will satisfy us; and then let there be an open exhibition of Christian principles before the sight of the Hindoo. Oh! to show them a righteousness a little better than that of thieving Krishna. Oh, to show them a faith a little better than that of blood-red Kali! There must be no more smuggling of opium into China. Give us in its place the snow-white cloud of the cotton crop or the gleam of the golden grain. Let there be no opium cultivated except as medicine; enough to heal the sick, but not to poison the healthy; enough to soothe the agonies of suffering humanity, but not to plunge body, soul, and spirit into sorrows that never end.

*Rev. F. Tucker.*

#### A VOICE FROM DELHI.

I point to that touching scene in Delhi. The voice of our dear brother, the secretary,

trembled as he was seeking to tell it before us. Why, Sir, it seemed to carry one back to apostolic times. From Delhi one's mind went back to Smyrna. In Walayat Ali one seemed to find another Polycarp. Surely on the head of the beloved native teacher had rested the anointing of a true apostolical succession. Oh, let the words of Walayat Ali not merely ring during a lifetime in the ears of our beloved sister, Fatima, his widow, but ring in ours—"Come what will, do not deny Christ." I leave these words with this assembly. Do not deny him, my brethren, by your worldliness; do not deny him by your selfishness; do not deny him by living in luxury yourselves and giving the merest pittance to his cause; but rather say, "For me to live is Christ, for me to die is gain."

*Rev. F. Tucker.*

#### EFFECTS OF THE GOSPEL.

The object of the society was to send the gospel to the heathen in all its unimpaired fulness and freeness, without money and without price. If the gospel was estimated merely by its temporal effects, it was a vast blessing to the heathen. What spots in India had been the most peaceful? Those on which Christian temples had been erected and which had been trodden by the feet of Christian missionaries. Civilisation ever followed in the train of true Christianity. Wherever the gospel was accepted by a nation, it turned the crowd into a church, it elevated the mob into a people, it mitigated sovereignty into fatherhood, subjection into sonship, duty and loyalty into love. But the direct object of a missionary society was not to promote civilisation but to win souls for Christ. "What should it profit a man if he gain the whole world and lose his own soul?" or, to use the illustration of Robert Hall, "What would be the funeral obsequies of a lost soul? Would it be enough to clothe the ocean with crape, the earth and the sky with mourning; or, were the whole of nature to become animate and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude of such a catastrophe?" That was the thought that should animate the missionary labourer.

*Rev. Dr. Cumming.*

#### HOW IS THE GOSPEL TO BE SPREAD?

How, then, was the gospel to be spread? He had heard of men so extremely Calvinistic that they said, "God's decree is that the whole world shall be covered with the knowledge of the Lord, and, therefore, means need not be used." The true course,

however, was to allow God to mind the execution of his decrees: that was not man's province: his business was to look at duties which were of instant and universal application. For a man, therefore, to plead the purpose of God as a reason why he should do nothing, was to misinterpret the gospel, and turn ultimately success into a reason against the very means of achieving that success. That there must be means, appeared to be perfectly plain. The gold in the seam was of no value until it was extracted, coined, and circulated. The harp strings were silent until the minstrel touched them. Even the page of Scripture was still until the living voice animated it. The ministry was as much a divine institution as the Bible was a divine inspiration. They did not find that the winds whispered the gospel, or that the waves of the ocean chimed it, or that the stars in clusters in heaven wrote out its syllables, or that the beautiful flowers upon the earth printed it. Then the only inference was that man must preach it, that missionaries must be sent, that institutions like the Baptist Missionary Society must be sustained, and its energies made equal to the magnificence of the mission entrusted to its charge.

*Rev. Dr. Cumming.*

#### CAUSES OF THE MUTINY.

There is no doubt that the mutiny that has occurred has been the legitimate outgrowth of our own unfaithfulness, our own want of attention, more especially to the interests of the millions of British India. And further, I verily believe that there is so much of antagonism existing between Hindooism, and Mohammedanism, and Christianity, that it is impossible that these systems should for any length of time exist together. I cannot doubt that the late struggle has been the death-struggle between Hindooism and Christianity. Whatever may have been the secondary causes that have tended to produce the events of which we have heard so much, I am sure that it has a far deeper cause, and that cause is nothing more or less than this: Christianity has made itself to be felt, civilisation has made rapid strides in India. The Brahmin has seen his privileges depart; the Rajpoot has seen that he could no longer go on his marauding parties, and live without labour; and hence they have tried to drive back civilisation, and drive back Christianity, and re-introduce those times of darkness and cruelty that existed before the establishment of the British power in India.

*Rev. James Smith.*

#### NATURE AND INFLUENCE OF HINDOOISM.

We have to deal there with a system such as perhaps never existed in any part of

the world before. Hindooism is not that dimly thing which at first sight it appears to be. When I arrived in India, I remember looking at the temples and at the temple worship, seeing men with fans in their hands fanning dumb idols, to whom they also presented dishes of rich food and fruit. I heard females singing sweet music before them; and I thought, surely it is a most flimsy system. But the longer I lived there the more I was struck with its depth. It is something which is universally felt; it has its ramifications in every part of life—in the social circle, in politics, in commerce. You cannot escape it; it meets you everywhere. The rivers bear the names of the gods. Every man, woman, and child is called after a god. The idols are stook up in the streets wherever you go. Hindooism, as to its power, rests on its universality, the whole nation being immersed in it. There can be no doubt that the Hindoo has been, to a considerable extent, puzzled as to what Christianity really can be. There is so vast a difference between his own character and the character of those bearing the name of Christian, that he has been led, in many instances, to conclude that Christianity could be nothing at all. As for Hindooism, commerce, pleasure, everything appears to be immersed in it. The man's ledger is dedicated to the god he worships, and not an entry can be made in it until he has written the name of that god at the top: and every note on business or pleasure must have the same inscription. The shops are also dedicated to gods that are worshipped; and everything reminds you of them. It pervades everything, like the atmosphere. It seizes the infant almost as soon as it is brought into the world, for then the mother takes it to the temple, and presents it to her god; this she does day after day and week after week, so that Hindooism grows with the child's growth, and strengthens with its strength, entwining itself round every fibre of the heart and the affections. When the child goes to school, it finds its very book part and parcel of this Hindoo system—the geography, the astronomy, the arithmetic, every single book used in the native Hindoo schools forms part of their religious codes. We have heard of Church and State. In India the Church has literally swallowed up the State, and made everything succumb to it. You find body, soul, and spirit, trampled upon by the priests, so that there is little or no moral life left in the people. You have there the most abject slavery the world ever saw. There that connection of an abominable religion with the State has been carried out to its full extent, and we have just been reaping the fruits of that connection.

*Rev. James Smith.*



## WALAYAT ALI.

Walayat Ali was my native preacher for eight or nine years. I travelled with him day after day for weeks and months and years. He was almost my only companion in preaching the gospel. His wife (one of the first of that class brought to a knowledge of the truth) I was myself privileged to baptize, as well as his daughter. Never can I forget the feelings of thankfulness realised in my own mind when I saw that woman delivered from her prison-house, and brought into the liberty wherewith Christ maketh his people free. She was, I think, nearly forty years of age when her husband taught her to read. She had then never been out of her house except in a covered conveyance, never been privileged to walk in the green fields and to behold the beauties of nature as you behold them. Sisters, let me call your attention to this fact, that ladies in India are everywhere thus kept in a prison-house; they never look on the face of a man except their own family; never breathe the fresh air, but live, as it were, in another world. After having learned to read the Bible she told her husband that she was anxious to be baptized. I visited her, and found her with her face covered by the thick cloth. "What am I to do, Sir?" she said. "I have never been out of the house in my life, and have never looked upon men except of my own family." That was a difficulty we cannot really appreciate. One Sabbath, when my wife and another Christian lady were with her, they took her each by the hand and led her down my garden. I can almost see her now as she walked forth, for the first time, on God's earth, and viewed, for the first time, the beauties of the world in which she had so long lived. You may judge of my feelings when I first saw her thus released from her prison-house, and realising the liberty of the children of God. I baptized both her and her daughter. She soon aided in getting up a large class of females, who met on the Sabbath afternoon in the chapel at Chitoura. I have sometimes gone and listened at the chapel-door—for gentlemen were not admitted inside—and have heard Fatima, as she approached the throne of grace, and lifted up her heart and voice to God in prayer for the conversion of her fellow-countrywomen. I have heard her as she has read the New Testament, and in her own simple language explained its meaning to those by whom she was surrounded. I have heard her as she has given out a hymn and then raised the tune—one of those sweet Indian tunes that I am anxious soon to hear again; and I have been delighted as I stood there, and my heart melted with joy that God had brought one,

at least, of those poor imprisoned females to a knowledge of the truth. There is one scene connected with her family that I must mention. I mean the death of her eldest son, about twelve years of age. I used to visit him every day, and his mother, Fatima, and Walayat Ali, used to stand by his bedside weeping at the thought of so soon losing him. I have heard him, time after time, turn to them and say, "Why do you weep for me? I am going to the Lord. You will soon meet me in heaven." To the last moment of his life did he thus try to comfort his parents. Little did I think that one, at least, would so soon meet him, and little did I think that a mother, so delicate, having been brought up as it were in a hot-house, would be called to pass through such dreadful scenes, still less that she would be able to sustain such unprecedented trials. After Walayat Ali was sent to Delhi, I preached the gospel there from time to time, as I had often done before. Delhi was a city on which we had placed many hopes. I have sometimes seen 1,200 people assembled together there in the magnificent bazaar in one of the finest streets in the world, and have watched them as they have listened to the preaching of the gospel for an hour or an hour and a half, then, perhaps, thirty, or forty, or fifty of them would follow us all the way home. I visited Delhi after Walayat Ali had been placed there, and I found that his influence was being exercised to a considerable extent. When we were standing preaching in the streets of Delhi, some of the Moulvies opposing the gospel, and not succeeding, one of them said, "Ah, if Mohammedanism was in power we would soon make you feel a sharper argument than any of these, and that would soon stop your mouths." It is true God has in his own inscrutable wisdom permitted this evil to overtake us. Our brethren have been cut down. Walayat Ali has rendered up his life for the sake of Jesus Christ.

*Rev. James Smith.*

## PREPARATORY WORK ACCOMPLISHED.

There is Agra, a most important station, and there, for many years, labours have been carried on for the evangelisation of the natives. There is no doubt a large influence has been felt in the district. I could take you to village after village from which idolatry has almost disappeared. In the district of Chitoura there were many villages where we could get, at any time, a congregation that would stand up and listen to the gospel for half an hour, and join in singing the praises of God; and when we approached the throne of grace they would put their hands together in sign of their approaching that throne with

us. Thus a great amount of preparatory work has been done there—quite enough to lead us to say that we must not give up Agra, but commence our labours there with renewed energy. Chitoura has been made a heap of ruins, and there is no doubt that for some time we shall have difficulties in labouring in that neighbourhood, because there are so many Sepoy families in the villages by which we are surrounded, and also because Christianity has done much to put an end to many of the vile practices that were in existence previous to the establishment of our mission there. There were formerly villages about us in which four out of five females were put to death almost as soon as they were born. Many of the villages in my district closely surrounding me were occupied by the tribes among which infanticide has ever exercised great power; and to not a little extent has our mission aided in the destruction of that system. Besides, in a thousand instances, the mission being placed in the midst of such a vast population, has tended to put an end to the tyranny and oppression of the zemindars, and also to stop the bribery and perjury of native officers. Hence it is not surprising, if for some little time we should have difficulties in going on with our labours there. There is no reason, however, to expect that the mutiny will not open largely the way for the spread of the gospel in a manner that we have not before realised.

*Rev. James Smith.*

#### CONDUCT OF THE GOVERNMENT.

I am not going to carry you back to former times; although we should never forget that Carey had to seek Danish protection, that Judson fled to Burmah, that our own missionary, Chamberlain, was seized in Agra for fear that he should produce a revolt. We may trace the whole conduct of our Government, and we shall find that it has been imbued, from beginning to end, with the same spirit. If a change had taken place, I for one would remain silent; but it is not so. Look to that order sent out only a few years ago by the Government, to sever all their servants, civil and military, from connection with Bible and missionary societies, and evangelistic labours of every kind. That order has never been rescinded—never recalled. It is still in such a position, that any Governor-General who pleases might immediately put it in operation. Lately the Christian police corps that was being raised at Barisaul has been disbanded, and another corps at Benares, composed partly of Christians, to some extent low caste people, has been countermanded. During this revolt an address was sent by the native Christians at

Krishnagar, and, although addresses were received from Mohammedans and Hindoos, that particular address was refused, or if received, was never noticed. We can see in the whole acts of the Government that same policy that deported missionaries from India, and that has from the first to the present time sustained idolatry in all its various phases.

*Rev. James Smith.*

#### INUTILITY OF GOVERNMENT PATRONAGE.

I will give you one or two reasons why I think the patronage of the Government in India is a great evil. Vaccination is doubtless a matter of great importance to India. I have sometimes gone out in the morning, and after preaching to the people in a village, have vaccinated as many as fifty children who were brought to me by their mothers. So long as I continued to vaccinate I never heard a word of objection against it: I never heard of any feeling of prejudice or dread. But the Government afterwards took up the subject, and perhaps it was not a little from my having commenced; and (will you believe it?) the very first year that Government vaccinators were appointed, and went through the districts, I found the people were bribing them not to vaccinate their children, for they said, "Government are going to break our caste and destroy our religion." They never suspected it when I did it, but as soon as Government took the matter up their suspicions were at once aroused. Let me give another illustration. The missionary schools have, no doubt, been very successful, and done a great work in India. I never heard anything in the shape of dread or suspicion regarding them; but no sooner were the Government schools established in my own district, than we found at once suspicion and dread existing among the people. The people were afraid of their caste being destroyed. The people of India have not the slightest fear of conversion, or of the propagation of the gospel, but they dread contamination. Hence, I say, save us from Government patronage and support; let us have a fair field and no favour.

*Rev. James Smith.*

#### CLAIMS OF INDIA.

But as Englishmen and English Christians, India had special claims upon their sympathies. When they thought of the suffering that India had endured, of the wealth which it contributed, of the field it had opened to British commerce, it presented a claim upon our sympathy which no one would be disposed to deny. More-

over, it was the place of their first triumphs, and presented them with one of the brightest pages of success in connection with missionary enterprise. They could not indeed point to thousands converted, as in the South Seas and the West Indies, but when he thought of the patient zeal and devotedness of the fathers of the mission, when he remembered with what courage they braved the opposition of the Government and the hostility of the priesthood, he regarded the history of their mission in connection with that vast continent as presenting one of the brightest pages of modern times in regard to the evangelisation of the world. They were noble men that originated the work,

and if their spirit rested upon their successors at the present day, their triumphs would be speedily multiplied, and the cross of Christ would attract to it the sympathies of the world. They should never shrink from difficulties—nay, in proportion to the difficulties that presented themselves should their courage be kindled and their determination strengthened. The only means to overcome the obstacles to be met with was the preaching of the cross, the exhibition of the truth as it is in Christ. He knew that he and some of his elder brethren would soon have to put off their armour, and he implored the young men before him to make the cause their own.

*Rev. Dr. Evans.*

## FOREIGN INTELLIGENCE.

CALCUTTA.—As the repression of the mutiny goes on, it is more and more seen that its causes must be sought in the effort of the great Brahminical caste to recover the ascendancy which the progress of Christian civilisation and of Christian missions has of late years increasingly threatened. The proclamations of the rebels place the conflict on this ground, and call the people, both Hindu and Moslem, to a holy war in defence of their falling faiths. "We are beginning to see," says Mr. Wenger, "what was the gracious object for which God permitted the mutiny. It was to overturn, and overturn, and overturn, that He might come whose right it is to reign, even in India." Our esteemed brother adds, that the impression prevalent among the natives in Bengal is, "*that it is of no use to resist the progress of Christianity.*"

The influence of public opinion in this country is already acting most beneficially on the government in India. One of our missionaries thus writes:—"The change in the tone and conduct of the authorities towards native Christians is wonderful. They are now, not as usually looked down upon, but sought for in order to give them situations of trust and confidence under government, as heads of police, jemadars," &c. This is in the North-west Provinces. In Bengal, in the district of Hooghley, the magistrate has gathered a corps of one hundred men, chiefly Christians, from Krishnaghur, engaging with them a Catechist, by whom daily worship is conducted for their benefit. The Lieut.-Governor, Mr. Halliday, has further issued a circular to civilians, missionaries, and others, inquiring to what extent the system of exclusion has been carried, and what difficulties lie in the way of the employment of native Christians in the public service. But while we must approve of this more equitable procedure, it must not be overlooked that there are drawbacks of no slight importance attendant on the change. Opening facilities for employment under government will on the one hand be likely to induce many to call themselves Christians for the sake of a livelihood, in whom no real change of heart has taken place; and on the other, association with the venality of the courts, or with the vile practices of the police, may prove most injurious to the Christian character of converts, who may be induced to accept places in the public service. Still it is a matter for thankfulness to God that our own government is at length roused to the impolicy of rejecting from its service the only class of its native subjects, which, from having accepted our own faith, can be regarded as indubitably trustworthy and loyal.

We rejoice to have to announce that our highly valued brother, Mr. Thomas, has had the pleasure of baptizing into Christ two of his daughters, on the 24th March last.

On Lord's-day, March 7th, the native pastor of the church in Colingah, Gulza Shah, was permitted, by God's grace, the pleasure of baptizing two persons, and adding them to the native church of which he is the pastor.

SERAMPORE.—We record with great regret the events which have sorely tried our missionaries labouring here. The following extract from a circular forwarded to us will best explain the circumstances referred to:—

"Last year, at the suggestion of the Baptist Missionary Society, they resolved to invite a limited number of the sons of Native preachers labouring in connection with that society to enjoy the benefits of attending the college, promising out of a fund at their disposal to provide for their support. A bungalow in the college compound was available to lodge them, which had been built for a class that was then taught at Alipore. From twelve to sixteen youths were thus assembled and instructed during last year. The brethren for whose benefit it was designed seemed to gain confidence in the measure, and at the commencement of this year there were applica-

tions for admittance to the full number the building could accommodate. Twenty-one were assembled at the beginning of this month, and the session opened with prospects of enjoyment and usefulness. The students came from Dacca, Dinagopore, Jessore, Dum-Dum, Calcutta, and the villages to the south of Calcutta. In the afternoon of the 23rd instant a fire broke out in the building in which the youths resided, and in a short time the whole range became a heap of ruins. The origin of the fire is unknown, but the impression is that it was the work of an incendiary, not the result of carelessness on the part of any of the youths at the bungalow."

The lads thus painfully unhoused were immediately lodged in an empty bungalow, for some years used as a school for girls, but just now unoccupied. Scarcely were they settled when this building too was fired. Happily no further injury was done than the destruction of the building, and the partial scattering of the class to their homes. Those lads, whose houses were far off, have been lodged for the present in the college itself. By the kind liberality of Christian friends in India, £120 have already been collected for the re-erection of the houses; but at least £200 will be required. We shall be happy to receive any special donations for this object.

AGRA.—A somewhat similar catastrophe has befallen our brethren in Agra. Owing to the removal of the hospitals from Cawnpore to Allahabad, Mr. Gregson removed to Agra, where it is proposed by the Committee that Mr. Gregson shall in future labour. Scarcely was he settled in the same square of the fort, as a near neighbour to Mr. Evans, than a fire broke out through the carelessness of an East Indian occupant of an adjoining room. We take from a letter of Mr. Evans the following account of it, dated April 10th:—

"We were on the point of leaving for Muttra, and had all our effects in our quarters in the Fort ready to be packed up on Monday last, when on the previous Saturday morning, about two o'clock, a fire broke out in our block, and in less than twenty minutes the whole square was enveloped in one awful blaze! The fire was caused by the carelessness of an East Indian family that lived in the lower story, and not the work of an incendiary. When I first saw it, I ran and poured some two buckets of water on from above, which served to check it a little, but not to extinguish it. In a short time the flame reached the upper story, and the *sirkee jhamps* (or grass sheds) began to burn furiously. I then managed to tear down several of the jhamps in hopes of being able to cut off the fire from our side, and for a

while I succeeded to keep it back; but a puff of wind blew up the flame almost to my face, and the straw on our side caught. I now saw it was all up, and hastened back to my quarters, and strange to say the fire was there almost as soon as myself. I rushed in and grasped a few books and spoons which was all I could save. Thus we had to leave our little *all* to perish in the flames.

"Happily no lives were lost, though lots of poultry were roasted alive.

"At one time there was great fear entertained for the safety of one of the powder magazines, and many people rushed down to the gates but could get no permission to go out. I heard of one lady begging of the guard to let her out—that she was in great distress, and had lost her all. When the sentry said, in his Irish brogue, 'And

sure, man, don't trouble yourself, the magazine will soon blow up and put an end to all your troubles.'

"By the help of the fire engines and God's blessing, the devouring element was confined to one square. The impression the fire had on the marble pillars is wonderful. In many places are seen deep and long fissures in a huge marble block, and here and there slabs crumbling to pieces. The whole square is now in ruin, and several parts of it tumbling in. It was truly a pitiable sight the morning after the fire to see crowds of poor people sitting on the ground outside their respective quarters, having lost their all, now sifting the ashes in search of a little silver or gold which had been melted down.

"Well, dear brother, this sad affair has thrown a gloom over my spirits which I can hardly get clear of. This is now the *third* time I have suffered in property since June last. From Muttra I had to flee, leaving my house and all it contained to be plundered and burnt. In Agra on the 5th of July, most of the little I saved from Muttra was taken; and now again, when I was almost set up, and ready to start for my station, the fire devours *everything* I possessed—not even my watch could I save. Both my dear wife and myself had to run

away clad in our night clothes, and with the exception of a few pieces of linen we had in the wash, we hadn't a rag of our own to put on.

"Yet, strange to say, we have lacked *nothing*. Friends sprang up in every quarter, and all our wants were supplied. *So kind is our God*. May all his dealings with us fit us more and more for his service and glory.

"Though the present dispensation seems strange, yet I firmly believe it is all for the best. And though I cannot now fully comprehend it, doubtless I shall know it hereafter. I am happy to say, that though my dear wife and myself are sad at times, yet we have not the least disposition to *murmur*, for we are confident of this one thing, that what our Father appoints is *best*. I am exceedingly sorry that the present calamity will postpone my return to Muttra. Though I can be useful here, yet I would much prefer living in my *own* field of labour. But I fear I must now remain here over the hot season. Yet, if practicable, I hope I may yet get over before long.

"We still remain in the Fort, and intend doing so till we leave for Muttra. It will be *very* hot here, but we have nothing to do but bear it as well as we can, hoping the Lord will preserve our health."

The loss sustained by Mr. Evans is about £200, by Mr. Gregson about £80. Towards these sums the Calcutta Relief Fund has kindly furnished £100 and £60 respectively. Still our brethren will need considerable assistance to replace their losses, especially in the way of books. We shall be happy to be the medium of conveying to them any donations from our friends.

Since the comparative restoration of order in Agra, the missionaries have recommenced preaching in the bazaars and market-place. At first they refrained from going into the larger thoroughfares, in order to feel their way and ascertain the temper of the people. But the readiness to hear the gospel, and the generally courteous demeanour exhibited by their auditors, encouraged the missionaries to act more freely, and they now report that the readiness of the people to assemble and to listen to the gospel is much greater than it used to be. Mussulmans form the minority of the congregations. Their conduct before the mutiny was bold, defiant, and contemptuous. Now they appear discouraged and disheartened by its utter failure. Nevertheless the Hindus still reiterate their old dogmas. Some Brahmins are, however, sorely perplexed by the atrocities of the Sepoys, who were most of them Brahmins, and know not how to affirm as formerly the perfect blessedness of all Brahmins after death.

In the principal market of Agra the missionaries often encounter Sikhs and Punjaub Mussulmen. A few among them have appeared particularly thoughtful and desirous to understand the gospel.

Bernard of Chitoura, Sakdas and two other native brethren, have often accompanied Mr. Parsons and Mr. Evans in their evangelical labours, and sometimes Thakur Das, who, with his rustic brogue and earnest manner, has been labouring alone in the vicinity of Chitoura for some months past, greatly encouraged by his reception among the villagers.

AUSTRALIA.—We are happy to record the safe arrival of our esteemed friend, the Rev. I. New, in Melbourne, and the cordial welcome which he has received from our friends in the colony. Before this "Herald" will have reached the hands of our readers, two other brethren will be on their way to this distant land and home of our countrymen, the Rev. W. Sutton, of Roade, and the Rev. B. G. Wilson, of Bradford. May they arrive safely, through the good providence of God, at their destination!

Under date of November 13, Mr. Taylor has favoured us with the following communication :—

"I am truly thankful to report the continuance of peace and love; a fine feeling of union, and brotherly interest and affection prevails. I think the prospect most bright and encouraging. On the 18th of October a new chapel was opened at Prarham, near Melbourne; and on the same day a chapel was opened at Forest Creek, seventy miles from this city. On Tuesday morning, October 20, I left Melbourne on a hurried visit to Forest Creek gold diggings, and after a most fatiguing journey reached the chapel there, just in time for a meeting—a most joyous and crowded meeting—at which I was most heartily welcomed. On the following day I rambled among diggers and crushing machines, and had much interesting conversation with friends from many parts of England; in the evening preached to a large congregation in the new chapel. The Forest Creek and adjacent diggings cover an immense part of the Mount Alexander district, having the flourishing town of Castlemaine in the centre. I deeply regretted that my time was so limited. At least a month would be needed to get acquainted with the district. On the 22nd I rode ten miles through the bush on a cart, to the magnificent country known as the Valley of the Loddon, and preached in the evening to about fifty people in a small canvass chapel. Oh, that your good ministers of Bloomsbury Chapel and the Diorama had seen it! What a contrast! However, there were happy faces there; only four females; all the rest of the company strong men, who had trudged in the dark through deep mud to their little Bethel. On the 23rd I was on horseback, riding through the bush before four o'clock a.m., on my way to Castlemaine, which I left by coach at six o'clock, and reached home in the evening, covered with mud, and drenched with rain and hail, wearied, it is true, but thanking God for affording me the opportunity of doing brethren here some little service. Bendigo I have not yet been able to visit. At the urgent request of friends there, I have sent Mr. Henderson, formerly town missionary in Sunderland, to labour for three months at the Bendigo gold fields, the friends engaging to give him £3 per

week. Mr. Henderson I have known for seventeen years. He is a good, affectionate Christian man, and is sure to do good. From the new gold fields at Mount Ararat, 150 miles from this city, I have had an urgent appeal for help, but can give none, having no one to send, and friends here will not listen to my cry to get away from Melbourne. At least 30,000 people are at Ararat, and well-nigh entirely destitute of religious instruction. Surely, oh surely, wealthy friends in England will do something towards sending out evangelists! I am afraid my importunity will get tiresome, but my heart is sad at the sight of the neglected state of thousands here. Gladly would I devote every energy of soul and body, and risk health and life itself, in the work of preaching the gospel to the thousands in the gold fields, but I am chained here. Much is doing in Melbourne, and our Sabbath and week-evening congregations are truly encouraging. Soon one large chapel will be erected in Melbourne, by the Collins Street church, and a second will follow immediately for the Albert Street church, if they get a good pastor. It is very cheering this. Send good men, faithful men, to work for Melbourne and Sydney; men who will lay hold of the affections of the young, and God will give them a rich reward. I mentioned in my last letter that we had some expectation of getting one of the theatres for Sabbath evening services. In this, however, we have been disappointed. The deacons at Collins Street would have willingly paid a very large rent, but the lessee positively refused, so for the present we must do the best we can, as there is no larger building in the city. I hope by next mail to send you a sketch of the new chapel. Please present my most respectful regards to the Committee. Two of Mr. Brock's members have just arrived in Melbourne, and made themselves known to me immediately, and on the very day of their arrival were at an evening service with me. At Forest Creek I met four members of Mr. Noel's church; and at Newstead, in the Valley of the Loddon, with other two. In fact, everywhere I meet with members of English churches, all kind and glad to see me."

Three days later Mr. Taylor adds the following remarks, especially with reference to South Australia:—

"Something on a worthy scale must be done for Australia; all other denominations have been, and are active; we have lagged behind. The money, the influence of the Baptists, all go to the endowment of other denominations. Here is an extract from *Angastown, South Australia*—letter received last Saturday with yours:—"The Baptists here have no bond of union; the most influential belong to Independent Churches; and unless *something is done soon* to give the denomination a start, it will be quite lost. Mr. Poore was here and took away about £1,000, and through him, I understand, several Independent ministers will soon arrive, so that the present semi-Baptist causes will soon be in the hands of the Independents."

Do our brethren at home wish our denomination to become extinct in Australasia? Surely not. Then let them help us, and do it soon. I repeat it is utterly impossible for the Baptists here to build chapels, support ministers and evangelists, and at the same time send home money for the passage and outfit of ministers. In the name of the Baptists of Australia I appeal to English Baptists for help for *three years*. A thousand, or at most two thousand, pounds a-year for that period is all we ask; give us that, and you shall have a rich return. Forgive my importunity, my whole heart is in this work.

I am willing to be anything, to do anything your committee bid me, if they will only aid Australia. Send out one of the ablest men you can find for the new chapel in Collins Street, Melbourne, where any man of power will collect a splendid congregation, and let me off to do the rough work at the gold diggings, and prepare the way for others. Send another able man to Sydney, and a third to Hobart Town; give us three plain, reason-hearted men to act as evangelists: one for Victoria, another for New South Wales, and a third for South Australia. *Do this; oh, do it immediately!* Their support will be found here. I shall labour incessantly to stir up the people, to gather the scattered together, and to send home funds for more men; only give us a fair start, and, with God's blessing, all will be well. Do not think me too sanguine; I am on the field, you are thousands of miles from it; and were you here you would write home more urgently than I do. Would to God that such brethren as Brock, Brown, of Liverpool, Landels, and others, would just speak, to their large and wealthy congregations, of Australia and its wants, or let me come home now for a month and speak of Australia and the money needful to send out the few ministers whose aid I implore will soon be obtained.

It is with pleasure we refer to the effort now in progress to accomplish something for South Australia, by a gentleman now in this country, the Hon. G. F. Angas. We trust that his wishes will be entirely fulfilled. It is, we understand, his intention to found two scholarships at Regent's Park College, for the education of two individuals for the service of Christ in that colony.

## HOME PROCEEDINGS.

VARIOUS offers for missionary service have already reached the Committee. One young brother, Mr. Joseph Gregson, of Hackney, has been accepted, and the others are under consideration. The Committee trust that, through the prayers of the Lord's people, many suitable men will be raised up for the present emergency, men of lively zeal, earnest faith, and devotedness to the service of God.

Arrangements are in progress for a service at Regent's Park Chapel, on the 22nd June, to take leave of, and to commend to the blessing of God, our missionary brethren, the Revs. R. Williams, W. H. Denham, and James Smith. These brethren are about immediately to proceed to their fields of labour in India.

A *soirée* and conference of the pastors and officers of auxiliaries of the London churches, will be held in the Mission House Library on the 1st June. The object of this meeting will be to consider the best mode of raising in the churches an increased interest in the maintenance and enlargement of missionary labours in India.

Measures were taken to bring the same subject before several of the largest

associations at their meetings during the month of May. The special effort contemplated will require that, during the year, there should be raised at least £5,000 for the service of the mission in India,—£1,000 for the repair and rebuilding of the ruined mission premises, and £4,000 for the equipment and passage of new missionaries,—in addition to the usual contributions. We do not doubt that a very hearty response will be given to the appeal of the Committee, and that earnest prayer will ascend to the throne of the heavenly grace for the outpouring of God's spirit on the efforts about to be put forth.

During the last month, Mrs. and Miss Diboll have sailed for the station at Clarence, Fernando Po. Mrs. Saker has been constrained, through ill health, again to re-visit her native land.

The Rev. B. G. Wilson, of Bradford, sailed for Australia, on Thursday, the 20th May, in the *Tornado*; and the Rev. W. Sutton, of Roade, sailed for the like destination, in the *Kent*, on the same day. We trust these brethren will be conducted safely to their future fields of labour, and enjoy the divine blessing upon their zeal and devotedness.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 22 to March 31, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.		£	s.	d.	£	s.	d.	
Friend, Therfield		0	10	0	Contributions	0	11	0
Gorer, W., Esq., and Mrs. G., for India Special Fund		15	0	0	Do., for N. P.	0	10	0
Hayward, Mr. Thomas, Deal, for do.		2	0	0	Less expenses	0	19	0
Mullaheu, W., Esq., Ockbrook, for do.		10	0	0		7	11	1
Nelson, Mrs., Gatehouse		0	4	0		0	19	0
Peto, Sir S. M., Bart., for India		250	0	0	Brixton, Salem Chapel—			
Rixon, A. H., Esq., for India Special Fund		5	5	0	Collections (part)	8	15	6
S. W., by "Record"		20	0	0	Contributions	13	0	2
Smith, J. G., Esq., Winkfield House		5	0	0	Do., for Serampore College	1	1	0
Sprague, Jno., Esq., Exmouth		5	0	0	Do., Sunday School	1	3	0
Do., for India Special Fund		5	0	0	Acknowledged before	28	19	8
Thorne, Mr., Leamington, for do.		1	1	0		12	15	6
						16	4	2
LONDON AND MIDDLESEX AUXILIARIES.								
Battersea—					Camberwell—			
Collection		6	0	7	Contributions	105	9	0
Do., Prayer Meeting, for India Special Fund		2	12	10	Do., Juvenile	1	1	0
Contributions		26	17	10	Do., Sunday School, Crawford St., by Y.M.M.A., for Intally	10	0	0
Do., for India Special Fund		20	0	0	Camberwell, Cottage Green—			
Do., Juvenile		4	10	7	Contributions	4	9	1
Acknowledged before and expenses		60	1	10	Do., Sunday School	2	18	6
		7	14	0	Camberwell, New Road—			
Blandford Street		52	7	10	Contributions, by Mr. E. R. Tiddy's children, for N. P.	0	10	0
Bloomsbury Chapel—		10	0	0	Camden Road—			
Peto, Sir S. M., Bart., and Lady Peto		100	0	0	Contributions, additional	0	10	6
Do.					Do., for N. P.	0	15	6
Bow—					Claremont Chapel—			
Contributions		4	4	0	Contributions, by Mr. Jas. Welton	3	7	0
Do., Sunday School		4	2	4	Commercial Street	18	9	4
Brentford, Park Chapel—					Devonshire Square—			
Collection		6	10	1	Contributions	20	14	8
					Do., for F. E., India	7	8	6
					Do., for N. P.	1	8	0
					Do., for India Special Fund	10	13	0
					Hackney—			
					Contributions	30	14	6
					Do., for Serampore College	2	2	0
					Hammersmith	50	15	0

DONATIONS.

"An Easter Offering from an Episcopalian, but a lover of all societies which have for their object the glory of God and the salvation of men" 5 0 0

B. B., for India Special Fund 5 0 0

Bible Translation Society, for Translations 300 0 0

Dowser, A. T., Esq., for India Special Fund 10 10 0

Boys' Mission School-box 0 15 0

E. F. 1 1 0

Edwards, Edward, Esq., for India Special Fund 10 0 0





£ s. d.		£ s. d.		£ s. d.	
Harston—		Maryport—		DURHAM.	
Collection	3 7 5	Collections	3 6 2	Houghton le Spring—	
Landbench—		Contributions	2 10 6	Contributions, by Miss	
Collection	4 1 2	Whitehaven—		Bea	1 15 0
Collection	4 11 0	Collections	8 0 0	South Shields, Barrington St.—	
Contributions	2 2 0	Contributions	6 10 6	Collections	7 7 9
Do., Sunday School	0 4 4	Workington—		Contributions	10 5 2
Shelford, Great—		Collection	0 13 9		
Collection	6 1 9	Contributions	1 7 6		
Swavesey—					
Collection	7 3 2	DEVONSHIRE.		Less expenses	17 12 11
Waterbeach—		Dartmouth—			0 11 11
Collection	4 1 0	Collection	3 0 0		17 1 0
Do., for <i>W. &amp; O.</i>	1 12 0	Less expenses	0 8 0		
Contributions	3 1 0			ESSEX.	
Do., Juvenile	0 15 0			Braintree—	
Willingham—				Collections	13 17 2
Collection	3 0 0	Devonport, Hope Chapel—		Contributions	7 2 0
Wisbeach—		Collection	6 7 2		
Contributions	1 1 0	Contributions	11 17 2		
		Devonport, Morice Square—		Acknowledged before	
		Collection, for <i>W. &amp; O.</i>	1 10 4	and expenses	20 9 6
		Contribution	0 10 6		0 9 8
Acknowledged before,	381 15 4	Exeter, South Street—		Colchester—	
and expenses	178 15 6	Collection	5 5 10	Contributions	9 12 6
	152 19 10	Contribution	2 0 0	Do., for <i>Schools</i>	1 5 6
				Do., for <i>Translations</i>	0 15 0
CHESHIRE.		Less expenses	7 5 10	Do., for <i>India Special Fund</i>	1 10 0
Birkenhead, Welsh Church—			0 0 9		
Collection	1 3 10		7 5 1	Less expenses	13 3 0
Do., for <i>W. &amp; O.</i>	1 0 0	Hatherleigh—			0 4 9
Contributions	0 18 0	Collection	1 10 0		12 18 3
Do., for <i>N. P.</i>	0 14 6			Harlow—	
		Kingsbridge—		Collections	10 11 5
CORNWALL.		Collection	5 10 0	Contributions	14 19 4
Camborne—		Do., for <i>W. &amp; O.</i>	1 13 0	Do., Sunday School	1 8 9
Anon.	0 10 0	Contributions	11 6 5		
Padstow—		Do., Sunday School	2 0 0		
Contributions	2 3 6			Less expenses	26 19 6
Redruth—					0 15 0
Anon.	1 10 0	Less expenses	20 9 5		26 4 6
Collection, for <i>W. &amp; O.</i>	0 15 0		20 0 0	Ilford—	
Truro—		NORTH DEVON Auxili- ary, by Rev. D. Thompson	40 0 0	Contributions, by Mrs. W. Rose	4 0 0
Collections	5 17 10	Torrington—		Loughton—	
Do., for <i>W. &amp; O.</i>	0 12 6	Collection, for <i>W. &amp; O.</i>	0 15 0	Collections	17 13 9
Contributions	13 16 0	Plymouth, George Street—		Contributions	1 17 1
		Contributions	30 2 11	Do., for <i>India Special Fund</i>	0 5 0
		Do., for <i>India Special Fund</i>	10 0 0	Do., for <i>N. P.</i>	6 19 6
Acknowledged before	20 6 4	Do., for <i>W. &amp; O.</i>	5 0 0	Sampford, Great—	
and expenses	6 12 6	Tavistock—		Contributions	1 5 0
	13 13 10	Contributions, by T. Windeatt, Esq.	2 2 0	Do., for <i>W. &amp; O.</i>	0 12 0
CUMBRELAND.		Upton—			
Carlisle—		Contributions, for <i>N. P.</i>	0 5 0		
Contributions	1 5 0	Do., for <i>W. &amp; O.</i>	0 5 0		

Further particulars of Contributions are unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and Rev. C. B. Lewis, Intally. 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.



MISSIONARY WORK.

The Missionary Herald (July 1858).

## CHITOURA.

CHITOURA is a heathen village, lying about twelve miles to the south of Agra. It contains about a thousand inhabitants. It is divided into three or four sections, or thokes, each thoke being a separate enclosure, and occupied by individuals of one caste. The majority of the people are weavers. The village and its lands are the property of a zemindar owning some three or four other villages. He is a gosain, or religious teacher, and of a sect which does not allow him to marry. The chief disciple succeeds to his possessions on his death. His religious duties consist of little more than the recital in the ears of his followers of a muntra, while he receives almost divine honour at their hands.

It was in the year 1844 that some of the villagers gave a very friendly reception to Mr. Williams, then the missionary at Agra, and his native assistants. Before the close of the year, three had been baptized, and three others had expressed their desire to renounce their ancestral faith. In these labours Mr. Williams was assisted chiefly by Gunput, who subsequently became for a short time resident at the village. Nainsukh, of Monghyr, then on a visit to Agra for his health, also rendered valuable aid.

During the year 1845, a small chapel was opened, the number of converts was increased to sixteen, and the friends in Agra began to contemplate the necessity of founding a Christian village as a shelter and home for the converts, then much tried by the opposition and persecution of their countrymen.

In January, 1846, a church was formed, consisting of forty-two persons, and Gunput became their pastor. Fifteen others were baptized during the year, so that at the time of the settlement of Mr. Smith at the station as the missionary, in 1847, on the invitation of the Agra Auxiliary, the church numbered fifty-seven persons. The state of things appeared most hopeful. A very considerable interest in the gospel had been awakened, in the numerous villages which lie so thickly spread among the cotton and corn fields of this locality. To Mr. Smith was committed the Christian culture of this promising region. In this arrangement there was no intention to interfere with the native church; Mr. Smith's time was to be devoted to evangelic labours in the surrounding hamlets. Owing to some difference with the Auxiliary, Gunput, however, soon abandoned his post, and the duties of the pastorate then devolved upon Mr. Smith. He found great laxity of discipline existing, and that the members still retained many heathen practices among them, wearing their kurties, or necklaces, intermarrying with the heathen, and even attending their pagan festivals. In a short time it was discovered that caste continued to be observed; that the Panchayat, or council of the caste, still exercised its power over the people, many not daring in opposition to its decisions even to attend the house of God. The attempt to remedy this evil led to the breaking up of the church. Some bathed in the Jumna, others paid fines, and eventually nearly all were again settled in caste. And now the prospects of the spread of the gospel were very discouraging. The zemindars would not allow a Christian to remain in the village. The wells and shops were closed to Christians; they were driven from the markets. The threat of exclusion from caste, freely used by the Panchayats, seemed to shut the door to the entrance of the truth. It

presented an apparently insurmountable barrier to the diffusion of divine truth.

The formation of a Christian village was resolved upon. Two hundred bigahs of somewhat sterile land were rented of the zemindar, within half-a-mile of the village of Chitoura, which were relet to the native Christians, and for some years at an annual loss. However, its value gradually increased, and before the mutiny, it had for some time been entirely in the hands of the native Christians, by whom the entire original rent was paid. Thus one difficulty was overcome, and a refuge found for the persecuted followers of Christ.

The church was reorganised on the 5th of June, 1847. The truth slowly spread: and every year witnessed additions to the little flock. At the close of the year 1849, there were twenty-three members in the church, and the village contained ninety inhabitants, all of whom had separated themselves from the caste customs of their countrymen, and were daily receiving Christian instruction. "Three years ago," said the missionary, speaking of himself and Thakur Das, his native helper, and of the success which had already dawned upon their labours,—“Three years ago we sat in the old building, in the heathen village, nearly alone, almost despairing of success, the prospect appeared so dark and discouraging. The place where I now write was then a barren plain; now it contains two bungalows, a comfortable building used for a chapel and school, and three rows of Christian houses, containing altogether a population of ninety souls. Some have been, we hope, brought out of the kingdom of Satan into the kingdom of Christ; others are inquiring the way to Zion. Schools have been commenced for boys and girls, and are well attended, and prospering; and the gospel leaven is at work through the whole district.” Some ninety villages were embraced within the circuit of the itinerant labours of the missionary.

The girls' school partly consisted of some orphans who were received at Chitoura, on the breaking up of the Orphan Refuge at Patna.

In the following year severe trials befel the station. First, Walayat Ali was arrested while preaching at Shumshabad, on an action commenced by his brother, a bigoted Mohammedan. The claim was for money and property, said to have been left by his father, who had been dead twenty-three years before. The Mohammedan judge, through religious hatred, decided against Walayat Ali; but the decision was reversed on appeal to the English judge.

Next, the son of Thakur Das was inhumanly murdered on his way to the Christian village. Seven of the native Christians were seized by the police, and two were at length charged with the crime. Witnesses were suborned, money and grain distributed, and promises of reward lavishly made, should their efforts be crowned with success. The adversaries threatened to dig out the Christians root and branch. The two prisoners suffered severely; they were handcuffed, and their feet made fast in the stocks. On one occasion they were beaten by the head of the police, to force them to a confession of the crime. Bail was at length taken for their appearance at the trial, when the magistrate at once dismissed the case. The evidence was so contradictory as to satisfy him of the innocence of the accused.

Yet the word of God grew. Eight persons during this year of trial put on Christ by baptism. At the markets and the fairs the preaching of the cross was listened to by increasing numbers. The stormy clouds of tribulation passed away, and a period of peaceful and successful labour

followed. The refuge afforded by the Christian village was resorted to by several converts; schools were established in other villages, and many were found to be halting between two opinions, doubting whether Krishna or Christ should have their obedience and love. The Shumshabad school had, however, to meet the opposition of the pundits of the neighbouring temple; twice they succeeded in nearly emptying the school, but it shortly recovered its numbers, and contained usually from forty to fifty boys under regular instruction.

At the commencement of the year 1856, Mr. Smith was constrained by failing health to return for a time to England. Immediately preceding his departure, John Bernard, a native catechist, and for some years a tried servant of Christ and preacher of the word in Muttra, was chosen as pastor by the people, and regularly set apart to the ministry of the Word among them. The church then contained fifty communicants, and the total number of residents in the Christian village was 104. From this time to the breaking out of the mutiny, missionary labour went on. The neighbouring villages were visited by Bernard and Thakur Das, and several persons were added to the church by baptism. In some cases discipline had to be exercised, and generally the prospects of the native pastorate were good. Suddenly the storm of rebellion swept over the land. The Christians were scattered in every direction. Some found a refuge in the Fort of Agra, others in the villages among their friends. But their faith has stood the sharp test of persecution and suffering, and measures are now in progress to reorganise the church and station, which the return of Mr. Smith will complete.

When the church was disorganised by the caste question there appeared no possibility of a Christian living independently in his own village. He was not permitted to buy or sell: every avenue of employment was closed against him. Hence arose the necessity for the formation of a Christian settlement. Some have advocated the establishment of native Christians in villages, distinct from the heathen. Such separation it is supposed would lead to an earlier laying aside of heathen practices, and afford to the missionary frequent opportunities of instruction and oversight. But in the North-West Provinces the real necessity lay in the nature of the tenure of the land, and the exclusion from all family connection by the loss of caste which followed the confession of Christ. As a general result the good effects of this isolation have been few. Probably it has hindered the diffusion of divine truth rather than fostered it, while some evils have arisen in the body of the Christian community which have neutralized the good that has been done. It was not possible to confine the inhabitants of the village entirely to true Christians. Hence the occasional presence of improper persons has thrown discredit on the profession of the rest; while the heathen have not seen much of that piety which adorned the daily walk of the great body of the converts.

Until, however, a better feeling prevailed in the surrounding villages no other course was practicable, and this small Christian settlement of Nistarpur, "the town of salvation," grew up by the side of the heathen village of Chitoura. The people were there protected from persecution, and from the grasp of the zemindar. But employment must be found for them. Most of the converts were weavers: and weaving is but a poorly remunerated employment in India. Four shillings a month is the average of earnings with the native loom. This led in 1851 to the introduction into the village of two Scotch looms, kindly obtained by Mr. Urquhart, and Mr. Smith now busied himself in instructing the native

Christians how to work them. By degrees improvements were introduced into the native loom, for it was found almost impossible to get the people to understand or fully use the English loom. Still diligence and industry overcame all obstacles; and a large weaving shop or factory was built by local donations, assisted by the Lieutenant-Governor of the province. The success was on the whole very satisfactory. So much progress had been made, that just before the mutiny the people were able to work the looms on their own account, markets had been found for their manufactures, and there was the prospect of the missionaries being released from all further trouble with the secular interests of the people. Many of the towns have been destroyed by the rebels, but the weaving shop remains nearly uninjured. On the reorganization of the station, it is doubtful whether many of the people will return to their former occupation or even to the village itself. For the most part they have found other employment in Agra under a government which before the mutiny generally ignored their existence. It is, therefore, probable that few will be found to return to their old employment. Should any do so, the experiment will not have been without beneficial results.

During the few years of its continuance, this station has enjoyed many tokens of the Divine favour, and missionary labour is being resumed under very favouring prospects. Already our native brother Thakur Das has revisited all the scenes of past exertion, and has met with a cordial welcome. The old opposition to Christianity has to a large extent disappeared. The houses and markets of the people are open to our native brethren. The leaven of the gospel has manifestly penetrated into many places, and hopefully may the servant of Christ resume his evangelic toil.

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## FOREIGN INTELLIGENCE.

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### WEST INDIES.

**TURK'S ISLAND.**—In this presidency our mission has nine churches and seven chapels, and hundreds of its adult and juvenile population sit under the ministry of our brethren, and are taught in the mission schools. A substantial stone chapel is in course of erection in Caicos Island, and another will shortly be commenced. The chapels at Grand Turk and Salt Cay are also in an unfinished state. All these places have been built almost entirely by local contributions, and from the gifts of the poor people who constitute the congregation. To finish and repair these places of worship, and to shingle the Mission House, Mr. Rycroft has projected a bazaar for the sale of useful and fancy articles, and will be happy to receive assistance from the friends of the mission in this country. It will be held in the month of December, and we shall be happy to forward to our worthy brother any articles that may be entrusted to our care.

**JAMAICA.**—In order to facilitate the revival of the iniquitous slave-trade, the leading journal of the daily press has for some time past in various ways endeavoured to depreciate the benefits of the emancipation of the slaves in the West Indies. It has proclaimed that act of righteousness a failure, and for the mere sake of gain would reintroduce all the horrors of the system under the mild name of free immigration of African labourers. It is in reference to these false statements, especially with regard to Jamaica, that Mr. Clark, of Brown's

Town, has favoured us with the following remarks. Of its accuracy our readers will need no further confirmation :—

“The statements in the *Times*, respecting our people, give us great concern, inasmuch as they are likely to have a bad effect on the minds of the English public. Yet nothing can be more unjust, or untrue, than that the negroes of Jamaica are so lazy and degraded. To us in Jamaica they are absurd. It may be asked by whom are thirty or forty thousand hogsheds of sugar, and twenty thousand puncheons of rum, grown and manufactured? How are the five or six millions of pounds of coffee, and seven or eight millions of pounds of pimento, picked and cured, if not by these lazy people? Every Sabbath it is computed that at least 100,000 people will be found in the churches and chapels throughout the Island, (representing an equal number, who, from distance, sickness, old age, and childhood, cannot attend), as neatly dressed as the peasantry of England; voluntarily contributing at least £30,000, and by compulsory payments £30,000 more, for the support of religious and educational establishments, which could scarcely be expected, unless they had intelligence to appreciate their worth, and industry to supply so large an amount to sustain them. Beyond question we have great numbers of idle, licentious, and worthless people. But would it be fair to judge of the people of England from the police courts, or the slums of St. Giles's or Whitechapel? Nor is it just to judge of the emancipated peasantry of Jamaica from the vice and wretchedness that meet the eye at the corners of the streets, or in our courts of justice. All around me are hundreds of neat, com-

fortable, well furnished cottages, standing in the freeholds of emancipated slaves. These freeholds, varying from one to ten acres, and in a few cases to twenty, thirty, fifty, and even a hundred acres, were not purchased, nor those neat dwellings built, without industry, thrift, and intelligence. In the Savings Bank of one parish £18,000 have been deposited, chiefly by these people; in another, £5,000; and in another, £2,500. Heavy as the amount of crime is, it falls considerably short of that of England, both in quantity and enormity. And although the people are far from being what we could desire, and what we once hoped they would be, it may safely be said, that their improvement in the last twenty-five years is unexampled—that there is nothing in history equal to it.

“Still not more than one-half the population is under Christian teaching. The field for missionary labour is great, and we have not half enough men to occupy it. Even amongst our Christian people there is a large amount of poverty, especially amongst the aged; there is also much ignorance, and frequent cases of superstition, and still more frequent cases of immorality. But amongst that portion of the community, which is unconnected with the Christian Church, ignorance, superstition, and licentiousness are rampant. Yet they are accessible. Would that we could find agency to labour amongst them! Would that God would revive His work amongst us, making the preached word as mighty as in former years.”

## HOME INTELLIGENCE.

### THE ELEVENTH OF JULY, AND THE SPECIAL EFFORT FOR INDIA.

As announced in our last issue, an interesting and well-attended meeting was held in the library of the Mission House, on the evening of June 1st. The representatives of at least forty London Churches were present. The chair was occupied by J. Sands, Esq., himself a few years ago a traveller in the East, where he learnt to value the labours of missionaries, and was convinced of their success by his own observation. For the speeches which were made we must refer to *The Freeman* of the following day; we record here the Resolutions which were passed on the occasion :—

*Moved by Rev. D. KATTEENS.*

*Seconded by Rev. J. H. HINTON, M.A.*

“That this meeting of Pastors and Officers of Auxiliaries, and other friends of the Baptist Missionary Society in the Metropolis, has learnt with sincere pleasure that it is



the intention of the Committee of the Baptist Missionary Society to reinstate the stations in Northern India, so painfully destroyed during the late lamentable Mutiny, to increase the number of its Missionaries in India, and to seek the augmentation of the Funds of the Society, by donations and otherwise, for the above purposes, and the general extension of its operations in the East, and will cordially sustain the Committee in an effort for the attainment of these important objects."

*Moved by Rev. J. LEECHMAN, M.A.*

*Seconded by Rev. F. TUCKER, B.A.*

"That in order to assist in raising, at least, the sum of £5,000, which will be immediately required, the Pastors and Officers of Metropolitan Churches present promise on their own behalf, and they earnestly invite their brethren who are absent to co-operate with them, to devote Lord's day the 11th of July to this object, by preaching sermons adapted to the occasion, and by collections throughout the Metropolis."

*Moved by Rev. Dr. ANGUS.*

*Seconded by JAS. BENHAM, Esq.*

"That in addition to the usual Missionary services of the year, there be held in every chapel a Special Missionary Meeting for the purpose of imparting information, exciting attention to the claims of India, fostering in the churches a spirit of more earnest prayer and greater liberality, and increasing the efficiency of the Auxiliaries and Missionary Associations, or of forming them where they do not exist, and that suitable measures may be adopted for the obtaining donations and augmenting the annual income of the Society, by at least £5,000 per annum."

Since the meeting, we have received up to the time of writing intimations from upwards of *thirty* of the pastors of London Churches of their adhesion to the plan proposed in the second of the above resolutions. Collections will simultaneously be made by them on behalf of India on the second Lord's day in July, the 11th. Few of our brethren will, we believe, decline this act of liberality, except in cases where previous arrangements preclude it. The Special Missionary Meetings will be held later in the year.

At many of the Associations the spiritual welfare of India engaged the attention of the assembled pastors and delegates. The resolutions of the Bristol Association only have as yet reached us. The Bristol Association consists of forty-six churches, and this year it held its meetings in Bristol. It was attended on behalf of the Committee by Mr. Underhill, who received a most cordial and fraternal welcome. The brethren thus recorded their purposes and plans:—

"1. That having heard that it is the desire of the Committee of the Baptist Missionary Society to raise a sum of at least £5,000, for the purpose of restoring the ruined missionary buildings in India, for the re-settlement of the fugitive brethren in their stations, and for the addition of others to their number, the members of the Association recommend to the Pastors and Churches—

"2. That sermons be preached and collections made for the Baptist Missionary Society on the second Lord's day in July, if practicable, or as early as possible during the present year, and that an *extra* public missionary meeting be held, on a week day, among all the Churches of the Association.

"3. That these services be held in addition to the annual missionary services, and be especially devoted to the increase of interest in missionary work in India, and the augmentation of the income of the Baptist Missionary Society.

"4. That it be recommended to the churches to institute an active canvass of their congregations, with a view to obtaining new subscribers to the Society, and a donation or enlarged subscription from every existing subscriber.

"5. That the ministers of the district be requested to place their services at the disposal of the auxiliaries, and that it be a direction to such of them as may be engaged as deputations, to inquire into the state of auxiliaries, to make suggestions for their extension and improvement, and to form them where they do not exist, and particularly to urge collections in those smaller congregations which hitherto have not usually contributed to the funds of the Society.

"6. That a copy of the foregoing resolutions be forwarded to the secretaries of the different auxiliaries in the Association, and that they be earnestly requested to aid in giving them effect.

"7. That it be left to the Interim Committee of the Association to make such further arrangements as may be necessary, effectually to secure the purpose of the foregoing resolutions."

Resolutions to a somewhat similar effect were passed at the Northamptonshire Association, where Mr. Trestrail represented the Committee, and at others: and we have reason to believe that Lord's day, the 11th of July, will be devoted in many parts of the country to the object contemplated in these thoroughly practical arrangements. If carried out with hearty goodwill, and with God's blessing, we cannot doubt that the £10,000 mentioned in the London resolutions will be obtained.

### SPECIAL MISSIONARY MEETINGS.

As a part of the agency contemplated for raising the sums requisite for the reinstatement of the mission in the North-west Provinces, and for exciting an interest in the welfare of the many millions of perishing souls in Hindustan, it is proposed that *extra* missionary meetings should be held wherever practicable during the present year. In this effort village congregations ought not to be overlooked. Let *every* Baptist chapel in the kingdom have its missionary meeting, and a wide extension of interest and success would be the result. We are grateful to be permitted to append the following list of brethren, who have kindly expressed their willingness to hold themselves in readiness to attend these *extra* meetings, and to act as deputations from the Committee. We cannot too highly estimate the promptitude of these esteemed friends to assist in the great object before us, and feel assured that they will receive the most cordial welcome from the churches which they may be invited to visit.

Rev. C. M. Birrell, Liverpool.	Rev. W. G. Lewis, London.
" S. G. Green, Bradford.	" John Hiron, Brixton.
" T. Burditt, Haverfordwest.	" James Penny, Coleford.
" W. Walters, Halifax.	" Joshua Russell, Blackheath.
" W. Brock, London.	" A. McLaren, Manchester.
" J. P. Chown, Bradford.	" W. Jones, Derby.
" T. T. Gough, Clipstone.	" J. W. Lance, Newcastle-on-Tyne.
" B. C. Young, Coscley.	" D. Katterns, Hammersmith.
" Dr. Evans, Scarborough.	" C. Short, Swansea.
" W. Landels, London.	" Dr. Hoby, Twickenham.
" T. E. Fuller, Melksham.	" T. Pottenger, Newcastle.
" James Blair, Bridge of Allan.	" James Webb, Ipswich.
" J. P. Mursell, Leicester.	" W. Upton, St. Alban's.
" J. P. Campbell, Shipley.	" Rev. G. Isaac, Brighton.
Hon. and Rev. B. W. Noel.	" J. T. Brown, Northampton.
Rev. I. Lord, Ipswich.	" W. Aitchison, Newport, Mon.

It is generally understood that the services of these brethren will be available for week-days only. In arranging for meetings it is desirable that the application should be made through the secretaries at the Mission House, and that if possible some latitude of selection be left to them, so as to accommodate the parties interested.

May earnest and frequent prayer attend this important effort, and the divine hand be seen in guiding the Society in its endeavours to spread in suffering India the gospel of peace and salvation!

### NEW MISSIONARIES.

THE Committee have engaged the services of three brethren for the mission field:—Mr. J. G. Gregson, of Hackney; Mr. T. R. Craig, of Glasgow; and Mr. W. Innes, of Liverpool. It is probable, however, that the services of Mr. Innes will be given to the work in Africa. The Committee are looking anxiously for suitable men to be raised up, in answer to their and the church's prayers, and will be happy to receive applications for the Indian field.

An interesting valedictory service was held at Regent's Park Chapel on the evening of the 22nd June. The missionaries about to return to their spheres of labour are the Revs. R. Williams, of Agra, W. H. Denham, of Scrampore,

and James Smith, of Chitoura. Mr. Underhill, the Revs. Dr. Angus, C. Stovel, and the missionaries, addressed the audience. The Revs. B. Lewis and W. Crowe also took part in the service. Our brethren depart with the confidence, esteem, and affection of all who know them, and will be followed by many prayers for their success in this juncture of India's destiny. The services which have been rendered by these brethren to the cause of missions during their sojourn in their native land, especially by Mr. Smith, will be long and gratefully remembered. If regret has been felt that ill-health constrained them for a time to be absent from their posts—posts of danger, indeed, after their departure from India—yet has their visit home been made by God's blessing eminently useful, and has occurred at a moment when intense interest had been excited to know all that could be known of that land where atrocities so fearful were taking place. In this respect we see the hand of God in bringing home brethren so well acquainted with India and its wants, and especially the very localities now made ever memorable by the events of the year 1857.

Mr. and Mrs. Williams sailed in the "Clarence," for Calcutta, on the 25th of June; Mr. and Mrs. Smith, and their three children, in the "Morning Light," about the 28th, proceeding by way of Australia. Mr. Denham's departure is delayed for a few weeks.

The deeply affecting narrative of the martyrdom of Walayat Ali has been reprinted in an attractive form for wider circulation, with the addition of some incidents of his earlier life. An engraving of the Great Mosque of Delhi forms the frontispiece. It is published at the price of one penny, and may be had of Messrs. Pewtress, in Ave Maria Lane, or at the Mission House, Moorgate Street. Allowance will be made upon large quantities for Sunday schools on application to the Mission House.

### FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Pinnock, F., Jan. 28; Saker, A., April 28.  
 CLARENCE, Diboll, J., Feb. 23, March 28, April 27.  
 FREETOWN, Saker, H., March 24.  
 SIERRA LEONE, Saker, A., Feb. 19, March 11 & 12.  
 AMERICA—PHILADELPHIA, Hanna, J., March 31.  
 QUEBEC, Marsh, D., March 6; Wenhams, J., Feb. 9.  
 ASIA—AGBA, Barnard, J., May 1; Evans, T., Feb. 27, March 1 & 10, April 10 & 30; Gregson, J., March 15, 24 & 29, April 3, 16, 17, 23 & 30; Harris, J., April 24; Parsons, J., March 12 & 26, April 8 & 28.  
 ALIPORE, Pearce, G., April 9 & 22.  
 BENARES, Heinig, H., Feb. 18, March 29, May 4.  
 BURMAH (Toungoo), Mason, Dr., Feb. 26.  
 CALCUTTA, Lewis, C. B., Feb. 22, March 8 & 22, April 10 & 22, May 2; Thomas, J., Feb. 9 & 23, March 8 & 23, April 9 & 23, May 4 & 5; Wenger, J., Feb. 21.  
 CAWNPORE, Gregson, J., Feb. 3, 16 & 24.  
 CHARAMONKUTTER, Anderson, J. H., May 1.  
 CHEMAMONCOTTEE, Sale, J., April 6.  
 COLOMBO, Allen, J., Feb. 27, March 15, April 15.  
 DACCA, Bion, R., March 30; Robinson, R., Feb. 17.  
 DINAGEPORE, McKenna, A., April 10 & 17.  
 DINAPORE, Greiffe, E., Feb. 27.  
 GOSAI, Martin, T., Feb. 15.  
 HOWRAH, Kerry, G., April 9.  
 JESSORE, Anderson, J. H., March 6; Sale, J., March 3.  
 KANDY, Carter, C., March 23.  
 MADEAS, Page, T. C., April 28.  
 MONGHIB—Broadway, D. P., Feb. 16; Lawrence, J., Jan. 23.  
 NARAYANGUNGE, Supper, F., Feb. 23, March 31.  
 RANEEGUNGE, Lewis, C. B., Feb. 6.  
 SERAMPORE, Sampson, W., March 8, April 6; Robinson, J., April 7; Trafford, J., Feb. 20 & 23.  
 SEWRY, Williamson, J., March 10.  
 AUSTRALIA—MELBOURNE, Taylor, J., April 14 & 15; Vaughan, C., April 15.  
 BAHAMAS—GRAND CAY, Rycroft, W. K., May 10.  
 INAGUA, Littlewood, W., March 26.  
 NASSAU, Davey, J., Feb. 23, March 15, April 12.  
 BRITTANY—MORLAIX, Jenkins, J., Mar. 29.  
 FRANCE—PARIS, Bouhon, V. E., April 24.  
 HAITI—JACMEL, Webley, W. H., April 11.  
 HONDURAS—BELIZE, Henderson, A., April 17.

JAMAICA—BROWN'S TOWN, Clark, John, Jan. 10, March 23.	ST. ANN'S BAY, Millard, B., May 7.
CALABAR, East, D. J., April 9, May 7 & 24.	SAVANNA-LA-MAR, Clarke, J., March 15 & 29, May 1 & 20; Hutchins, M., April 1.
MONTEGO BAY, Millard, B., one letter, no date, received June 17.	STEWARTON, Knibb, M., March 23.
MOUNT CAREY, Hewett, E., March 7, one letter, no date, received May 4.	NEW ZEALAND — NELSON, Packor, J., Feb. 11.
MOUNT HERMON, Hume, J., March 11.	TRINIDAD—PORT-OF-SPAIN, Law, M. A., one letter, no date, received March 17.
PORT MARIA, Day, D., March 11, May 3.	SAVANNA-GRANDE, Gamble, W. H., April 25.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—  
Miss Williamson and friends, Ringstead, for a box of useful articles, value £27, for *Rev. W. K. Rycroft, Bahamas*;  
Friends, Bethel Chapel, Maidstone, by Mrs. Wood, for a package of clothing, value £10, for *Mrs. Diboll, Western Africa*;  
Mrs. John Cook, Upper Vernon Street, for a parcel of Magazines;  
Miss Bousfield, for parcels of Magazines;  
British and Foreign School Society, for a grant of school materials, value £10, for *Rev. W. Littlewood, Bahamas*;  
Mr. Gilbert Blight, for a parcel of Magazines;  
Friends, George Street Chapel, Plymouth, by Miss Square, for a case of clothing, value £18, for *Rev. A. Saker, Western Africa*;  
Mr. E. Hancock, Bath, for a parcel of Magazines (three years);  
Juvenile Association, Ebenezer Chapel, Margate, by Y. M. M. A., for a box of clothing, for *Rev. J. Diboll, Western Africa*;  
Miss Bowen, Salehouse, for a parcel of clothing, for *Mrs. Diboll, Western Africa*;  
Sunday School Union, for a box of letters, Hymn and Tune Books, for *Miss Diboll, Western Africa*;  
A Clergyman's Widow, Stanwick, by Rev. J. B. Walcot, for a parcel of clothing, for *Rev. W. K. Rycroft, Bahamas*;  
Friends at Devizes, by Mrs. Paul Anstie, for a case of fancy articles and books, value £25, for *Rev. James Smith, Chitoura*;  
British and Foreign Bible Society, for a grant of Scriptures, for *Rev. J. Gregson, Agra*;  
Mr. Job Heath, for a parcel of Magazines and the "Eclectic Review";  
Friends, Regent Street, Lambeth, for a parcel of clothing, for *Mrs. Gregson, Agra*;  
A friend, unknown, for a parcel of Magazines.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from March 22 to March 31, 1858, continued from June Herald.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.*

GLOUCESTERSHIRE.		EAST GLOUCESTERSHIRE Aux- iliary -		Cirencester—	£ s. d.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Cheltenham, Salem Chapel—		Bourton-on-the-Water—		Collection .....	4 10 5
Collections, 1857 .....	20 9 9	Collections .....	5 10 1	Contributions .....	14 0 2
Do., 1858 .....	23 11 10	Do., for W. & O. ....	4 2 6	Less expenses .....	0 10 0
Contributions .....	13 18 0	Contributions .....	11 6 4		18 0 7
Do., Sunday School ..	13 8 11	Do., for N. P. ....	1 7 1	Cutsdean—	
Do., Bible Class ...	0 14 6			Contributions .....	2 0 0
	72 3 0	Burford—		Fairford—	
		Collection .....	1 1 7	Collection .....	1 11 9
		Contributions .....	1 19 4	Contributions .....	4 4 4
Acknowledged before			3 0 11	Less expenses .....	5 16 1
and expenses .....	34 15 6	Less expenses .....	0 1 3		0 6 0
	37 7 6		2 19 8		5 10 1

	£ s. d.		£ s. d.		£ s. d.	
Naunton and Guiting—		Watford—		LANCASHIRE.		
Collection, for <i>W. &amp; O.</i>	1 10 0	Collection	20 0 7	Ashton-under-Lyne—		
Contributions	4 10 2	Do., for <i>W. &amp; O.</i>	3 14 6	Contributions	16 1 8	
Do., for <i>N. P.</i>	2 3 2	Contributions	20 14 11	Do., Sunday School,		
Stow-on-the-Wold—			44 10 0	for <i>Rev. C. Carter,</i>		
Collection	2 9 0	Acknowledged before		<i>Ceylon</i>	4 0 2	
Do., for <i>W. &amp; O.</i>	1 0 6	and expenses	25 12 6	Chowbent—		
Contributions	0 15 6		18 17 6	Contributions, Juve-		
Do., for <i>N. P.</i>	1 7 0			nile, by <i>Y. M. M. A.</i>	2 11 6	
Eastington, Nupend—		KENT.			Inskip—	
Contributions, for <i>India Special Fund</i>	2 0 0	Birchington—		Collection	4 17 0	
Do., Sunday School,		Collection	3 18 10	Do. for <i>W. &amp; O.</i>	0 10 0	
for <i>do.</i>	1 11 6	Contributions	3 5 0	Contributions	1 19 4	
Gloicester—				Do., for <i>India</i>	1 0 0	
Collection	7 15 10	Less expenses	0 3 4	Do., for <i>N. P.</i>	0 12 4	
Contributions	4 13 6		7 0 6	Liverpool, Great Crosshall St.—		
Do., Sunday School,		Borough Green—		Collection	2 5 3	
for <i>Ceylon School</i>	8 0 0	Contributions	2 0 0	Contributions	4 7 6	
Do., do., for <i>N. P.</i>	4 10 8			Manchester—		
Lydney—		Broadstairs—		Collection, Public		
Collection	9 0 0	Collection	3 19 6	Meeting	11 7 4	
Contributions	13 5 0	Do., for <i>W. &amp; O.</i>	0 11 0	Do., United Juvenile		
Whitebrook—		Contributions	7 6 0	Meeting	2 14 0	
Contributions, for <i>N. P.</i>	0 10 0	Do., Sunday School	0 17 0	Contributions	4 0 0	
Woodchester—				Granby Row—		
Contributions	1 0 6	Less expenses	0 4 6	Collection	3 0 0	
Wotton-under-Edge—			12 13 6	Great George St., Salford—		
Collection	7 5 6	Canterbury—	12 9 0	Collection	6 14 1	
Contributions	15 1 11	Contributions	21 10 0	Contribution	5 0 0	
Do., for <i>India Special Fund</i>	5 0 0	Do., Sunday School	0 5 10	Do., Sunday School	5 16 10	
	27 7 5	Eythorne—		Grosvenor Street—		
Acknowledged before		Contributions	4 16 6	Collection	5 13 10	
and expenses	16 19 0	Faversham—		Do., for <i>India Special Fund</i>	8 10 11	
	10 8 5	Contributions	3 3 0	Union Chapel—		
HAMPSHIRE.		Lewisham Road—		Collection	169 6 4	
Southampton, East Street—		Contributions	13 15 11	Do., for <i>W. &amp; O.</i>	10 4 10	
Collection	8 11 5	Maidstone—		Contributions	183 2 0	
Do., for <i>W. &amp; O.</i>	1 10 0	Contributions	15 9 9	Do., Congregational		
Contributions	2 1 0	Do., for <i>Translations</i>	5 0 0	and Juvenile So-		
Do., Sunday School	1 2 4			ciety	30 0 0	
	13 4 9	Margate—		Do., Sunday School	9 5 4	
Less expenses	0 10 6	Collection	10 3 7	Do., for <i>Intally</i>	10 0 0	
	12 14 3	Contributions	29 3 6	Do., for <i>N. P.</i>	5 0 0	
Southampton, Portland Chapel—		Do., Sunday School	1 10 0	Wilmot Street, Hulme—		
Collection	10 16 0			Sunday School	0 17 7	
		Less expenses	40 17 1	York Street—		
HEREFORDSHIRE.			0 16 4	Collection	6 6 6	
Bromyard—			40 0 9	Contribution	2 2 0	
Contributions	2 0 0	Ramsgate—		Do., Sunday School	5 14 3	
HERTFORDSHIRE.		Collection	9 7 9		484 15 10	
Hitchin—		Do., for <i>W. &amp; O.</i>	1 0 0	Acknowledged before		
Contributions	18 11 4	Contributions	17 8 4	and expenses	317 3 2	
Do., for <i>Intally</i>	4 0 0	Do., Sunday School	0 7 0		167 12 8	
Do., Sunday School	0 10 0	Proceeds of Tea Meet-		NORTH LANCASHIRE Auxiliary—		
Do., Bible Classes	2 10 4	ing	1 17 5	Accrington—		
Proceeds of Tea Meet-		Less expenses	0 15 0	Collection	14 10 7	
ing	7 10 0		29 5 6	Do., for <i>India Special Fund</i>	7 3 0	
	33 10 8	St. Peter's—		Do., for <i>W. &amp; O.</i>	2 0 0	
Acknowledged before		Collection	3 11 0	Contributions, Juve-		
and expenses	11 9 0	Contributions	6 4 4	nile	14 18 11	
	22 1 8	Less expenses	0 3 0	Do., Sunday		
Royston—			9 15 4	Schools	2 0 7	
Contributions, by <i>Mr. Thos. Goodman</i>	6 1 0	Staplehurst—		Proceeds of Tea Meet-		
Tring, New Mill—		Contributions, by <i>Mr. W. Jull</i>	5 4 0	ing	1 6 2	
Collection	9 0 0			Bacup—		
Do., after Lecture	1 7 0			Collection	6 0 0	
Contributions	11 3 3			Burnley—		
Do., Sunday Schools	2 19 11			Collection	8 0 0	



	£ s. d.		£ s. d.		£ s. d.
Notherton—		Bratton—		Horsforth—	
Collection .....	1 14 1	Collection .....	2 7 9	Contributions.....	8 14 6
Contributions.....	3 14 1	Contributions.....	12 13 2	Less district expenses	0 12 6
Do., Sunday School	0 11 11	Bromham—			8 2 0
Princes End—		Collection .....	0 16 0	Huddersfield—	
Collection .....	5 2 6	Contributions.....	6 11 8	Contributions, by Mrs.	
Contributions.....	1 3 6	Melksham—		Willett, for F. E. ...	5 0 0
Do., Sunday School	2 1 0	Juvenile Association..	5 5 0	Hull, &c., Auxiliary—	
Stourbridge—		Salisbury—		Beverley—	
Collection .....	1 16 0	Collections .....	10 1 1	Collections .....	10 16 1
Wednesbury—		Do., Chalk .....	0 5 1	Do., Skidby .....	1 7 0
Collection .....	0 12 3	Do., Bodenham.....	0 4 6	Contributions.....	6 2 0
	43 18 11	Contributions.....	3 16 8	Do., Sunday	
Acknowledged before		Do., Sunday School	12 0 0	School, for Be-	
and expenses .....	47 8 0	Less expenses .....	26 7 4	nares.....	1 19 3
	1 10 11		0 8 6	Bishop Burton—	
SUFFOLK.		Swindon—		Collections .....	5 9 0
Hadleigh—		Collection, for W. & O.	1 8 3	Do., for W. & O.	0 19 0
Collection, for W. & O.	0 10 0	Do., for India Spe-		Contributions.....	4 14 6
Contributions.....	1 11 6	cial Fund.....	2 15 1	Do., for India Spe-	
SURREY.		Contributions.....	3 5 6	cial Fund .....	3 0 0
Norwood, Upper—		Do., Sunday School	0 6 9	Do., for N. P. ...	0 13 6
Contributions.....	23 14 0	Do., Bourton .....	1 10 0	Hull—	
Do., Sunday School	0 8 0	Westbury—		Collections, George	
Richmond—		Collection .....	1 10 0	Street .....	16 17 7
Collection, Public		WORCESTERSHIRE.		Do., &c., Salt-	
Meeting .....	1 3 0	Stourbridge—		house Lane.....	8 10 0
Do., after Lecture,		Collection, for W. & O.	0 11 0	Do., Public Meet-	
by Rev. Jas. Smith	5 1 6	Contributions, Sun-		ing .....	10 10 3
SUSSEX.		day School .....	2 12 0	Contributions.....	13 10 6
Brighton, Bond Street—		Do., Mr. J. Dorricutt	1 1 0	Do., Sunday	
Collections .....	18 1 5	Do., Mrs. D., for India	1 1 0	School, George	
Contributions.....	12 0 2	YORKSHIRE.		Street .....	1 14 0
Do., Sunday School	16 14 6	Bradford, First Church—			91 8 1
	46 16 1	Contributions.....	27 8 6	Acknowledged before	
Acknowledged before		Do., for Schools.....	0 10 0	and expenses .....	53 1 9
and expenses .....	31 5 6	Bradford, Second Church—			38 6 4
	15 10 7	Contributions.....	17 7 6	Hunslet—	
Less for Baptist Irish		Do., for Serampore		Contributions.....	1 1 6
Society .....	4 0 0	College .....	3 10 0	Do., Juvenile.....	2 10 0
	11 10 7	Do., Juvenile, by		Leeds—	
Hastings—		Y. M. M. A. ....	1 6 0	Collections, South Pa-	
Contributions.....	4 1 6	Do., Sunday Schools,		rade .....	10 17 9
Midhurst—		by do. ....	22 0 7	Do., Great George	
Contributions, for In-		Brearley—		Street .....	4 19 10
dia Special Fund ...	1 13 6	Collection, for India		Do., Public Meeting	5 0 2
WARWICKSHIRE.		Special Fund .....	2 10 0	Contributions.....	29 3 8
Leamington—		Contributions, for do.	3 10 0	Do., Prayer Meeting,	
Contributions.....	9 4 0	EAST RIDING Auxiliary—		South Parade .....	2 11 4
Do., Sunday School	1 0 9	Burlington—		Do., Juvenile, do.	41 0 0
Do., Bible Class ...	0 9 3	Collections .....	8 14 9	Do., Chapel bor.	
Do., by Rev. James		Contributions.....	4 1 4	Great George St.	1 14 0
Clark, for India		Driffield—		Do., Juvenile, do.	13 5 7
Special Fund .....	10 0 0	Collection .....	5 2 0	Proceeds of Breakfast	0 11 3
Rugby—		Contributions.....	0 17 4		117 15 1
Contributions.....	4 18 0	Hunmanby—		Acknowledged before	
Do., Sunday School	0 15 1	Collection .....	2 5 5	and expenses .....	115 3 0
WESTMORELAND.		Contributions.....	5 3 11		2 12 1
Kendal—		Kilham—		Rotherham—	
Contributions, by Rev.		Collection .....	1 3 9	Collections .....	6 10 6
T. Taylor.....	13 10 0	Contributions.....	0 17 7	Sheffield, Townhead Street—	
Do., by do., for In-		Malton—		Collections .....	20 3 8
dia Special Fund	3 15 0	Collection .....	3 17 7	Do., for W. & O. ...	4 0 0
	17 0 0	Contributions.....	5 1 9	Contributions.....	26 3 1
Less expenses .....	0 14 9	Do., for India Spe-		Do., Sunday School	1 13 10
	16 10 3	cial Fund.....	3 10 0		53 11 1
WILTSHIRE.		Scarborough—		Acknowledged before	
Contributions, Miss		Collections .....	19 0 0	and expenses .....	34 2 6
Evans's Class, by		Do., for W. & O.	2 15 0		24 8 7
Y. M. M. A. ....	0 5 0	Contributions.....	28 9 3	Slipley—	
		Do., Sunday School	1 1 0	Contributions.....	14 7 0
		Do., for India Spe-		Do., for Serampore	
		cial Fund .....	1 1 0	College .....	2 0 0
			93 1 8		
		Less expenses .....	5 14 2		
			87 7 6		





SOUTH WALES.	
BRECKNOCKSHIRE.	
	£ s. d.
Beaufort—	
Contributions.....	2 16 0
Breon, Kensington—	
Collection .....	3 2 0
Contributions.....	1 0 0
Do., Sunday School	1 11 2
	5 13 2
Less expenses .....	0 0 11
	5 12 3
Brynmawr, Tabor—	
Collection, for <i>W. &amp; O.</i>	0 10 6
Llanelly, Bethlehem—	
Contributions.....	4 0 6
Nantyllyn—	
Collection .....	0 7 6
Contributions.....	0 13 6
Pontestyll—	
Collection .....	0 18 6
Do., for <i>W. &amp; O.</i>	1 0 0
Contributions.....	1 10 0
Ynysyfelin—	
Collection .....	0 6 6
Contributions.....	0 7 6
CARDIGANSHIRE.	
Cardigan—	
Collections .....	5 16 5
Contributions.....	5 11 0
Do., Sunday School	7 8 5
Do., for <i>N. P.</i>	2 2 10
	20 18 8
Less expenses .....	0 9 6
	20 9 2
Penyparc—	
Collection .....	2 0 0
CARMARTHENSHIRE.	
Aberduar—	
Collection .....	1 1 6
Contributions.....	0 10 6
Do., Sunday School	1 12 6
Bwlchgwynt—	
Collection .....	1 4 2
Contributions.....	1 0 0
Bwlchnwydd—	
Collection .....	1 0 6
Contributions.....	3 2 6
Do., Sunday School	0 6 6
Carmarthen, Tabernacle—	
Contributions, for <i>India Special Fund</i>	5 10 0
Cayo, Bethel—	
Collection .....	1 4 0
Contributions.....	0 5 0
Cayo, Salem—	
Collection .....	0 5 9
Contributions.....	1 8 0
Do., Sunday School	0 16 9
Drefach—	
Collection .....	1 16 0
Elim Park—	
Collection .....	0 10 0
Hebron—	
Collection .....	0 10 0
Horeb—	
Collection .....	0 11 0
Contributions.....	0 3 0
Llanidwery—	
Collection .....	0 9 5
Contributions.....	1 3 3
	1 12 8
Less expenses.....	0 0 4
	1 12 4

Llanedi, Sardin—	
Collection .....	0 15 0
Contribution .....	0 6 0
Llanelly, Bethel—	
Collection .....	1 1 0
Contributions.....	2 17 6
	4 18 6
Less expenses .....	0 0 7
	4 17 11
Llangynog, Ebenezer—	
Collection .....	1 13 0
Contributions.....	0 12 0
	2 5 0
Less expenses .....	0 1 0
	2 4 0
Penrhywgoch—	
Collection .....	1 15 1
Rhydgargaeu—	
Collection .....	0 17 8
Contributions.....	0 10 0
St. Clear's, Sion—	
Collection .....	2 1 6
Contributions.....	2 16 0
	4 17 6
Less expenses .....	0 12 6
	4 5 0
Smyrna—	
Collection .....	0 8 0
Waucllyndaf—	
Collection .....	0 7 6
Contributions.....	0 10 0
	1 5 6
Less expenses .....	0 0 3
	1 5 3
GLAMORGANSHIRE.	
Aberdare, Calvary—	
Collections .....	3 0 2
Contributions.....	13 2 0
Berthlwyd—	
Collection, &c. ....	1 7 0
Briton Ferry—	
Collection .....	0 13 6
Contributions.....	0 7 6
Canton—	
Collection .....	1 7 11
Contributions.....	2 18 11
Do., for Juvenile ..	0 13 2
Cardiff, Tabernacle—	
Collection, additional.	0 9 6
Contributions, for <i>N. P.</i>	3 2 1
Cefn Cribwr—	
Collection .....	0 10 3
Cwmsfôn—	
Collection .....	2 16 1
Contributions.....	0 12 6
	3 8 7
Less expenses .....	0 1 3
	3 7 4
Cwrsbach—	
Collection .....	0 18 3
Contributions.....	0 5 0
Dowlais, Caersalem—	
Collection .....	1 3 6
Contributions.....	2 7 6
	3 11 0
Less expenses .....	0 0 6
	3 10 6

	£ s. d.
Hengoed—	
Collection .....	1 6 7
Contributions.....	2 18 0
Heolyfein—	
Collections .....	4 12 5
Contributions.....	12 10 6
Do., Sunday School	4 2 3
	21 5 2
Less expenses .....	0 10 0
	20 15 2
Hirwain—	
Collection .....	2 18 8
Contributions.....	11 0 5
Do., Sunday School	0 11 9
	14 10 10
Less expenses .....	0 19 2
	13 11 8
Lisvane—	
Collection .....	0 18 2
Contributions, cards.	2 3 2
Do., Sunday School	0 19 4
Llancaerwan—	
Collection .....	1 14 6
Merthyr Tydvil, Ebenezer—	
Collection .....	1 7 9
Contributions.....	4 10 11
	5 18 8
Less expenses .....	0 0 10
	5 17 10
Mountain Ash, Nazareth—	
Collection .....	1 7 6
Contributions.....	1 16 4
Do., for <i>N. P.</i>	1 9 6
Neath, English Church—	
Contributions, for <i>N. P.</i>	2 18 1
Do., Sunday School	0 14 9
Newydd, Caersalem—	
Collection .....	1 6 0
Contributions.....	1 10 6
Penyvai	0 13 0
Pontrhydyfen—	
Collection .....	0 5 0
Sloam .....	2 11 0
Spelters .....	1 0 0
Swansea, Bethesda—	
Collection .....	6 7 4
Contributions.....	12 18 8
Ystrad, Libanus—	
Collection .....	1 3 3
Contributions.....	3 8 9
Do., for <i>N. P.</i>	0 14 5
MONMOUTHSHIRE.	
Abercarn—	
Collection .....	2 0 0
Contributions.....	5 5 7
Blaenau Gwent—	
Collection .....	0 11 3
Contributions.....	4 7 5
Do., Sunday School	0 13 0
Brynhyfryd, Ebbw Vale—	
Collection .....	1 8 9
Contributions.....	0 5 0
Do., for <i>N. P.</i>	1 2 10
Caerleon—	
Contributions, by <i>Jno.</i>	
Jenkins, Esq., for	
<i>India Special Fund.</i>	10 0 0

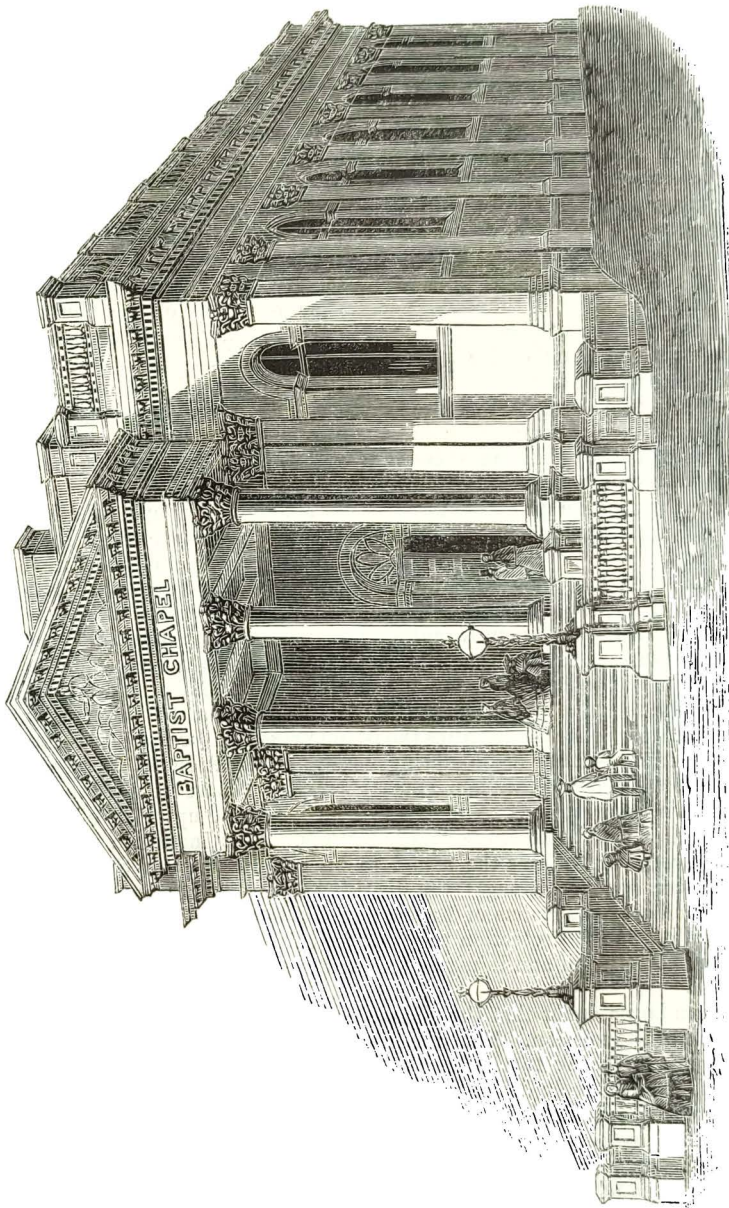
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For want of space we are compelled to postpone the acknowledgment of Contributions received from the 13th of April to the 20th of June, 1858.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and Rev. C. B. Lewis, Intally. 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 (Aug. 1858).



BAPTIST CHAPEL, COLLINS STREET, MELBOURNE.

## FERNANDO PO.

THE correspondence below will not occasion much surprise to the friends of the Baptist Missionary Society. Since the formation of the mission in Fernando Po in 1841, the Spanish Government, apparently moved by the restless, intriguing Society of Jesus, has on three occasions attempted to interrupt and destroy it. Through the providence of God these designs have hitherto been thwarted; but at length there appears every probability of success. The increase of commerce in the Gulf of Guinea, and the opening of the Niger to European enterprise, have given increased importance to Fernando Po, holding as it does the key to the embouchure of the Niger, and the command of the entire coast of the gulf. The success of the gospel in the colony has been very considerable. Among a population of not more than a thousand people the members of the church number about 120 adult persons, while the entire colony is more or less in the habit of attending divine service in the mission chapel, and the children are receiving instruction in the mission schools. The Bible is in every house. Some progress has also been made in bringing the aborigines under the influence of the gospel; but the Jesuit fathers are as jealous of the missionary's labours among these rude children of the wilderness, as among the more instructed inhabitants of the town.

It has for some time past been in agitation among the people whether they should not withdraw to the mainland. Not only have they been kept in constant fear of the intrusion of Romish priests, and the interference with liberty of worship with which they are now threatened, but they have been exposed to many annoyances and much oppression in their occupations from the Spanish authorities, without the possibility of obtaining redress. Although one-half of the colony has a just claim to the protection of the British Crown it has been denied them. The colony was originally founded by the English Government, partly for trading purposes, and partly for the facilities the island presented for the repression of the slave trade on the neighbouring coast. Many Africans liberated from captured slave-ships by her Majesty's cruisers have settled there. Others, British subjects, came from the continent, and upwards of 200 individuals are the descendants of these settlers. But inasmuch as the Spanish Government affirms the island to be the property of Spain, by reason of a treaty with Portugal, the British Government is understood to have repudiated the claims of these colonists, forming full one-half of the population, to the protection they ask for their persons and property, against the persecution and injustice inflicted upon them by the Spanish authorities.

There can be no doubt that the main object of the "Armada" is the destruction of the mission. That the intolerance of the Jesuits will ruin the colony, is no check to the zeal of the priest-ridden government of Spain. We can scarcely desire that the people should remain in a place where conscience is denied its rights, and freedom to worship God is refused. It may be perfectly practicable to find on the opposite coast some safe refuge, favourable alike to commerce and to freedom, from whence the word of life may extend to the interior of Africa, into regions as yet untrodden by the heralds of salvation. The transference by the

missionaries of their labours to the mainland will be in full accordance with the directions of our Lord—"If they persecute you in one city, flee ye into another,"—while it will, under God's blessing, concentrate on the continent all the departments of missionary toil.

Of course, at present our information is not sufficient to determine the propriety of this or any other course. It may be that, as on former occasions, the invaders may retire: still we are bound to say that we have little hope of this on the present occasion. The last expedition failed and returned because its commandant did not possess sufficient powers. Besides, only two priests came at that time. Now, Don Chacon possesses ample authority for every purpose, and is accompanied by so large a body of priests as to render unlikely a *fourth* ignominious retreat.

We shall await with great anxiety the intelligence of another mail. Meanwhile we cannot but admire, and be grateful to God for, the calm, noble, and Christian attitude assumed by the missionaries and their flock. We must commit them to the care of God, not doubting but that he will make this event "work together for good," and give to our brethren and their charge the spirit of wisdom, a steadfast faith, and a firm hold on those great and precious promises, by which the Lord's people have been sustained and carried through the tribulations that in all ages they have been called to endure.

From the Rev. ALFRED SAKER, to the Secretaries of the  
Baptist Missionary Society.

CLARENCE, FERNANDO PO,  
May 29, 1858.

DEAR BRETHREN,

At last I have escaped from the toil of Cameroons, to visit these our distant brethren and the mountain tribes; repeated hindrances have occurred, but at length I am free for a few days. And now the providence of God appears conspicuous, as I am brought just in time to witness the descent of a Spanish "Armada."

I landed here on Friday, the 21st, and found the friends well. On the evening of Saturday, 22nd, the Spanish steam-vessel, "Balboa," came to anchor here, having on board six Jesuits, for the enlightenment of the colony. This vessel is commanded by Don Carlos Chacon, who is also the Governor-General of this and the neighbouring islands, and the commander of the Spanish squadron in the Gulf of Guinea. This force does now, or is to, consist of three other small steamers and one transport. Colonisation, enlightenment—or dispersion of the Missionary settlements—and the suppression of the slave trade, are its declared objects and duty.

The first step has been to assume the Governorship of this colony, displacing him who has without authority assumed and exercised the office of Governor to the great detriment of the people.

The next work has been to declare us all Catholics, and to announce the intention of forbidding all Protestant worship.

We have waited in expectation of a proclamation to this effect, Monday, Tuesday, Wednesday, and till Thursday, when in a heavy rain the bell announces a meeting. A few assembled in Mr. Lynslager's house, and the proclamation was read. Copy enclosed.

As I would not expose myself to such a storm, Mr. Diboll brought me the proclamation, and having read it, I addressed the friends assembled in our house, and rejoiced with them that I had been brought here in time to comfort and strengthen them in this trial.

As soon as I could, I penned the enclosed No. 1, and after having it faithfully copied, I carried it and read it to the newly-appointed Lieutenant-Governor. By him it was forwarded to Don Chacon the next day, Friday. An answer was sent me (copy enclosed), and at 12 I called the friends together, to hear my letter No. 1 and its answer. The result of that meeting was the unanimous adoption of No. 2, then read and by them signed.

At this stage I thought it desirable to make known to the Consul the course we

were pursuing. He approved of it, and since then I have handed him copies of all our correspondence. No. 2 being truly copied, I presented and read it to the Lieutenant-Governor; and after some delay, it was forwarded to the Governor-General. I fear I shall not be able to enclose a copy of the answer to this last letter. The secretary has read to me the answer as received by the Lieutenant-Governor, but the closing mail will possibly prevent its being copied in time to be sent to me. We have, as you will perceive, requested the smallest favour possible, and in terms the most courteous; the answer in plain English is, *I cannot, I will not grant it. Do not ask me again.*

Truly, brethren, we will not ask him again. Still I must write once more. As soon as the answer comes, I will convene a meeting to consult and advise.

And now, dear brethren, the time of action in a decisive manner is come. I came here to make my final examination of the state of these buildings, which are scarcely safe abodes. Repeated repairs and expenses have wearied me, and I have prepared a long statement and exposition of their present state, needed renewals and expenses, together with the *insecurity of our position, &c.*, and have left it with you to command me to do, or not to do. This long looked-for invasion (the stoppage to our half-built chapel, now evidently the work of Lynslager alone), and the general insecurity of our property, has deterred me from doing what ought to be done, till at last, to defer it longer, will be to have all fall in ruin, and hence the prepared statement. But now the Spanish Authority has decided my paper is not needed, there is no difficulty that is not already settled. The house must be rematted now at once, and then preserved as best we may for future use or sale as you shall think best, under the daily altering circumstances of the mission.

Now as to the future, Jesus shall be our guide. There are a few general ideas, which I can put on paper. Pray for us that we may be directed aright. Cameroons is ours—a fine station, an open door to the interior of the land. Bimbia is ours—room enough for a town, and large trade. But a port is wanted, where there can be British protection, British capital and laws. A depôt for coals for the navy, a safe harbour for our merchant vessels, a free port for the commerce of these rivers, and a refuge for the oppressed and the slave; these are all essential points to be secured, and I think are all attainable, if the British Government can be so far interested as to put their hands to the work. The Consul will, I hope, steadily pursue this object; in nearly all we are in accord. Then there are matters specially missionary; these will have our careful attention. There is now no idea of remaining here; the long endured oppressions, the expected threats of banishment, and the general decay of all business, had determined many to leave even before this; now our course must be first to provide a home for all if possible, where freedom to worship God must be the first requirement; and then, next, for employment, and if possible prosperity.

In two or three days' time I shall go with the Consul, exploring the mountain land opposite, with its rocky shores, bays, and islands; thence, if possible, to Cameroons. But these things, and much more, must be governed by circumstances; and will be noted in our next communication.

One thing now is needed, and must be had—a small schooner of twenty to forty tons, for transport and supplies to a township, wherever we locate. This will be essential immediately—and for use, essential use, till the mail shall drop its anchor in our new bay. I fear it must come from Europe, but I will visit our rivers first and see if anything can be bought. I propose paying for this by shares, the money to be paid half on delivery, the other half in six months. Three-fourths of the shares can be taken by our people, if not all: one of whom may be chosen a manager to act in concert with me; and for the Mission, I will have at least one share.

As to our Brother Diboll, I shall want him here among the people while I am running about. He may possibly visit the natives more; eventually, he must move. Should it be essential, I shall have Mr. Pinnock here as an agent, while Mr. Diboll may begin a work in the continent, but all seems uncertain. The Lord our God will make a plain path for us, and we shall, I hope, cheerfully obey. I am exceedingly thankful that I came here just in time to aid our friends. The services, Friday and Saturday night, of the following Sabbath and Monday evening, were so mercifully dictated to us by the Lord, as to be strengthening, increasingly so till at last the services were closed. They were hours long to be remembered, and have left a fragrance behind that is still sweet. Every heart seems joyful and resigned to the Lord's will.

But the mail closes. Please read the letters to my wife, for particulars which I cannot re-write. Kindly remember us in your prayers. And with affectionate regards to the Committee, yours, as always,

ALFRED SAKER.

From the Rev. JOSEPH DIBOLL to the Secretaries.

MY DEAR BRETHREN,

CLARENCE, FERNANDO PO,  
May 26, 1858.

It is our consolation that "the Lord reigneth," and that "he is a very present help in time of need," a "God nigh at hand as well as far off." Friday, the 21st.—Mr. Saker came to us. We had been looking for him a month. He has done well to come now. In this we see the hand of Providence. Saturday, the 22nd.—A Spanish man-of-war came into the cove, having on board a Governor, priests, &c. &c. We instantly called our people together for prayer, and truly we found it good to wait upon the Lord. Brother Saker exhorted the people, using as his motto, "Stand still and know that I am God." The principal services of Lord's day were taken by him also. In the evening we had an extra prayer-meeting with nearly a full house. There is much anxiety among the people, and many are breathing the inquiry, "What are we going to do?" Our answer is, "Pray and wait." Governor Lynslager sent for Mr. Saker and entreated that nothing should be said in our services that would be offensive to the Spaniards. On Monday he called on me and said that he was superseded—that our meeting for that evening would be our *last!* Tornadoes, Monday, Tuesday, and Wednesday, prevented the proclamation being read. We made the best use of our time: had the people together every evening. Thursday, 27th.—Proclamation has been read in the ex-Governor's house, as it rained heavily with thunder and lightning. The religion of the colony is said to be Roman Catholic, and no other religion is to be tolerated. After the reading I obtained permission to inquire how long they would allow us the use of our religious privileges, and was told that our meetings for worship were ended from that hour. I afterwards had an interview with the new Governor in a private room, who would only consent to my having one more meeting with the people, and that meeting must be that evening. The document which had just been read was put into my hands (copy of which I enclose). Mr. Saker immediately wrote to the Governor, but the nature of the communication and the answer he received, you will learn from himself. What our future course may be is best known to Him who said, "The hairs of your head are all numbered."

The desire of my heart is to be with the natives in the mountain. For the present I shall entirely follow the directions of Mr. Saker, and shall do the best I can to assist him in carrying out his plans, whatever those plans may be.

Correspondence is still going on with the Governor. The people are petitioning among them. There is much sorrow and some weeping.

29th.—Up to this time there appears no chance of our being tolerated. It was declared last night that the first man that breaks the law (in matters of religion) shall be punished. But we are MOVING ABOUT, though with much caution.

I rejoice to say that I and my daughter are in good health, and not without hope that the Lord will guide us through all this difficulty in such a manner as shall redound to his own glory.

One o'clock.—In answer to petition from the principal inhabitants of the colony, we learn that the new law of "no toleration" *cannot be suspended*. From the first I have been threatened with banishment if I infringe the law.

I am, dear Brethren,

Yours in Christian affection,

JOSEPH DIBOLL.

#### PROCLAMATION.

DON CARLOS CHACON, Knight of the Military Order of San Hermenegildo, Captain of Frigate in the Spanish Navy, Commander of Her Catholic Majesty's Squadron in the Islands of Fernando Po, Annobon, and Corisco, Governor-General of all the said Islands, &c., makes known to all,

1. The religion of this colony is that of the Roman Catholic Church, as the only one in the kingdom of Spain, with the exclusion of any other; and no other religious professions tolerated or allowed, but that made by the missionaries of the aforesaid Catholic religion.
2. Those who profess any other religion which be not the Catholic, should confine their worship within their own private houses or families, and limit it to the members thereof.
3. Mr. Lynslager is appointed Lieutenant-Governor in this colony until the resolution of her Majesty the Queen of Spain.

4. All the other bye-laws and regulations for the good government and order of this colony, which are not contrary to the enacted this day, will remain in full rigour until further orderings.

Given under my hand and seal, on board of her Majesty's vessel "Balboa," this twenty-seventh day of May, One thousand eight hundred and fifty-eight.

Yours,  
(Signed) CARLOS CHACON.

From the Rev. A. SAKER to the Lieutenant-Governor of the Colony at Clarence.

FERNANDO PO,  
May 27, 1858.

SIR,

In the name, and on behalf of the church, congregation, and other inhabitants of this colony, I beg respectfully to present our united request.

By a proclamation issued this day by the Governor-General of the Spanish possessions in the Gulf of Guinea, it is decreed that henceforth the "Catholic Romana" shall be the only religion of this colony, to the entire exclusion of all other creeds.

This decree, which intends the entire suppression of that liberty of worship decreed and allowed by Don J. J. De Lerena, Captain in the Spanish Navy, and Commander of the Brig "Nervion," in the year 1841, and further confirmed to us by the Spanish Consul-General in the year 1846, both of whom were commissioned and appointed by her Catholic Majesty's Government—by them, and through the then Governor, it was decreed that "personal liberty, property, and religion, should be secure to every inhabitant, so long as he continue to obey the laws of the colony."

Inasmuch as the published laws of this colony have been the guide of the inhabitants, and by them rigidly adhered to, and inasmuch as disobedience to those laws is not even charged against us; we do think and feel that to be deprived of this liberty of worship without a cause is a hardship to be deprecated, and one that every enlightened and religious mind must condemn.

Furthermore: it is known to you that the only religion hitherto known to the inhabitants of this colony in general, is that usually denominated Protestant, and which consists in obedience to the laws of God as made known in his Holy Word, of submission of heart to his authority as supreme, of love to Him, and good-will to man. That this religion has long been inculcated by their teachers, and by many received and obeyed, and that they regard it a part of their duty to assemble together for worship and mutual good. The decree now promulgated forbids this meeting together for worship, and that, henceforth, the attempt to obey the supreme King of heaven will be to disobey the laws of this colony and of her Catholic Majesty the Queen of Spain. That as we heartily wish to obey the laws of this colony, and feel it our duty to do so in everything not contrary to the law of God, and public worship being a part of *His* law, which we are bound in conscience as well as by choice to obey, we are driven to disobedience to the laws of earth, or the laws of heaven, both of which we desire to avoid. Therefore, to enforce this decree upon us, will be to banish us from the land. For to obey God is our duty, and as we cannot obey God's law without violating the decree of this day, we have no other choice than to retire from the land and seek a home where liberty of worship can be enjoyed.

Such being the position to which this decree brings us, with all due respect I make this request, that the execution of this decree may be deferred, while the inhabitants of this colony make a final appeal to her Catholic Majesty the Queen of Spain.

And further, in the name of these inhabitants, as well as myself, I humbly request you to bring this paper to the kind attention of the Governor-General, Don Carlos Chacon, now in this cove.

In the name, and on behalf of the church and congregation in this colony,

ALFRED SAKER, Missionary.

From DON CARLOS CHACON to Mr. LYNLAGER,  
Lieutenant-Governor of Fernando Po.

SANTA ISABEL,  
May 28th, 1858.

By the receipt of your letter of yesterday evening, and the one included, I am informed of the desires of the population of Santa Isabel.

In answering them, I deeply regret not to be able to grant to the inhabitants what it is impossible for me, on account of the strict orders of her Majesty, to which I must adhere. Notwithstanding, as I am desirous to afford as much benefit to the people of Fernando Po as it lies in my power, I will most willingly by *receiving it through you,*



forward a petition signed by four or five of the most respectable inhabitants in town, in which they may express their wishes.

And while we wait the orders from her Majesty relating to this affair, the established regulations must be carried on. May God keep your life for many years long.

(Signed) CARLOS CHACON.

To the Lieutenant-Governor of the Colony at Clarence.

SIR,

FERNANDO PO,  
May 28, 1858.

We, the principal inhabitants of this town assembled to receive and to hear the reply of the Governor-General of the Spanish possessions in the Gulf of Guinea, as communicated through you to us, beg respectfully to approach you once more.

We have received the answer you kindly forwarded to us, being the reply of the Governor-General to our request by Mr. Saker, and, with very deep regret, we learn that he cannot exercise a discretionary power we had hoped he possessed, to leave the liberty of worship, pending a final appeal to her Catholic Majesty the Queen.

While we express this our heartfelt regret, we desire to thank you and the Governor-General for the kind attention you have given to our expressed wishes, and especially for his goodness in offering to forward a petition to her Catholic Majesty for us. And, while we are thankful for this kindness, we regret and are exceedingly sorry that our position is too straitened for us to derive the benefit from it which his kindness intends. The law of our God binds us to *obedience* to magistrates: with equal power it enjoins on us the "assembling of ourselves together for prayer and praise." In this case the commands of the civil power opposes the commands of God, and we must obey *Him* as our Supreme Lord. In this obedience we shall violate your laws, and incur whatever penalty may be eventually attached to such violations. And foreseeing in this much evil and suffering to ourselves and our families, during the period that must elapse ere we can be made acquainted with her Majesty's pleasure, we feel that we must immediately remove to some distant locality, unless you can join your prayers with ours to entreat the Governor-General to declare that for twelve or fifteen weeks, the assembling for worship as heretofore shall be no crime.

Should the circumstances of our position, and the preservation of this colony from so great an element of decay be deemed by him of sufficient importance to justify a temporary departure from his instructions, we shall receive his kindness and aid with grateful remembrance, and shall, as in duty bound, ever pray for his and your welfare.

We are, Sir,

Your obedient Servants,

The original document was signed by

{ ALFRED SAKER, Missionary.  
{ JOSEPH WILSON, Councillor.  
{ WILLIAM SMITH, Deacon.

And twenty-eight other persons of position or substance.

The official answer to this last communication was not delivered at the departure of the mail; but Mr. SAKER received information that it would be of the following tenor:—

To Mr. LYNLAGER, Lieutenant-Governor in Fernando Po.

SIR,

SANTA ISABEL,  
29th May, 1858.

I acknowledge the receipt of your despatch. I again deeply regret to refuse the wishes expostulated by the respectable persons that sign the petition. The enlightened people in this town are well aware that in Spain and its colonies the public practice of no other religion but the Roman Catholic is tolerated. The Queen could—and it is very doubtful if she will do it—authorize by some special circumstance the practice of any other worship. Under this supposition, the people may clearly perceive how could it be possible that I should accept the weight of such an immense responsibility. I wish you to tell them how much I respect their feelings, and how painful it is to me to be compelled to carry on the arrangements prescribed, which I cannot supersede by any other. Consequently they are at liberty to proceed, according to their own wishes, concerning their removal to any distant locality. I beg you to repeat them my offer to forward to her Majesty's Government with my own remarks the petition of which I have already spoken you, being understood that they may excuse themselves again to address my authority about this subject, to which I cannot nor will give any resolution as it is my duty. May God preserve your life for many years.

(Signed) CARLOS CHACON.

## FOREIGN INTELLIGENCE.

## AUSTRALIA.

MR. TAYLOR has favoured us with the following interesting letter, under date of April 14th. It will be seen that our denominational prospects in that important colony are highly encouraging. By last mail we have learned the arrival of Mr. Slade, and also of the Rev. J. Broad, of Hitchin. Efforts will doubtless be made to retain in the colony the services of this highly esteemed minister of the gospel. The Collins Street Chapel, of which we give an engraving, will be a noble building, 110 feet long by 56 feet in width. It is calculated to seat a thousand hearers without galleries. Behind it are three large vestries, and a lecture room 56 feet wide by 25 feet in length. The entire cost will exceed £7,000. The situation is a commanding one, and the structure is built of blue stone with white facings.

"Melbourne, 14th April, 1858.

MY DEAR BROTHER,—Long before this letter reaches London you will have heard of the safe arrival here of the Rev. I. New. His coming was anxiously expected weeks before the *Herald* entered Port Philip; and when the tardy ship came to anchor, he was met by a number of friends, and warmly welcomed to this fair southern land, and by none more so than myself. I am truly thankful to say that our dear brother's services are highly appreciated. Albert-street chapel is already filled with attentive hearers, and the friends connected with that place are now making vigorous efforts to collect a large sum, preparatory to the erection of a large new chapel. The church and congregation formerly worshipping in Collins-street chapel expect to enter their new building early in June; at present they meet for worship with the United Presbyterian church under the pastoral care of the Rev. A. Ramsey. For three Sabbaths I have conducted the entire services; and as Mr. Ramsey leaves by this month's steamer for Scotland, I am, by his kind permission, to minister to the united congregations until the opening of the Baptist chapel. The kindness of Mr. R. and his congregation is highly appreciated by our friends. Since my last letter to you I have visited several important places in the colony, and been mostly kindly received. On Monday, Feb. 15, I visited Geelong, and preached in the evening in Mr. Hewlett's chapel to a large and attentive congregation. On the following day proceeded to *Bunninyong*, nearly fifty miles distant, and had the privilege of preaching to upwards of sixty hearers in the dining-room of Mr. Gillespie, the occupant of *Bunninyong* station. Mr. G. and his amiable lady were formerly members of the church in Edinburgh, under the pastorate

of Christopher Anderson, and are decided Christians, taking a deep interest in the progress of Christ's cause, and truly solicitous for the welfare, temporal and spiritual, of all in their employment. My congregation consisted of farm-servants and their families, several of the neighbouring farmers, and a few friends from the township, with their pastor, the Rev. Mr. Hastie, of the Free Church of Scotland. *Bunninyong* station is a highly cultivated farm of about 1,100 acres, beautifully situated near a mountain of the same name, and watered by the river Lea. On Wednesday evening, 17th February, I preached in the council chamber, Ballarat, nine miles distant from *Bunninyong* station. In the midst of a dense population, on Ballarat, there is a small community of Baptists, who meet for worship every Sabbath. The services are generally conducted by a very excellent and pious brother, Mr. Hooker, a storekeeper, and formerly a member of the church at Geelong. My congregation numbered above eighty, and included the congregational minister, Mr. Strongman, and the Wesleyan Association minister, Mr. Bradney. At the close of the service returned to *Bunninyong*, accompanied by Mr. Gillespie, and my kind friend, Mr. Kerr, of Melbourne. On Thursday returned to Ballarat, for the purpose of attending a social meeting of the church. In consequence of a terrific thunder storm the meeting was not very numerously attended, though towards the close of the evening a goodly band had collected. The chair was occupied by Robert Kerr, Esq., of Melbourne; and the meeting was addressed by Mr. Hooker (Baptist), Rev. W. Henderson (Free Church), Rev. W. Beckford (Wesleyan), Rev. Mr. Bradney (Wesleyan Association), Rev. J. Strongman (Independent), and myself. A good collection was made

in aid of the fund for the erection of a chapel. On Friday morning, 19th February, I left Ballarat at six o'clock, by coach, for Melbourne. The coach travels by a bush road, for about forty miles; and then, for some distance, across Keller plains. The chief points of interest, on the whole route of eighty miles, are the Pentland hills, and the townships of Ballan, Melton, and Bacchus Marsh. The day was intensely hot, being the third day of a fierce north wind. Worn out by the heat, and covered with dust, I reached home after a journey of eleven hours, rejoicing to be employed in this evangelistic labour. No words can express the feeling I cherish in regard to Ballarat as a field of labour. Oh! for a large chapel, a faithful minister, a consistent, prayerful, working, holy church there. I am glad to add, that since my visit, a site has been purchased, and a chapel is now in course of erection. When shall I see a brave real-hearted minister for Ballarat! Sabbath, 28th February, and Monday, 1st March, were joyous days to the Baptist church, Brighton. On the Sabbath, the neat and commodious chapel just erected was opened for divine worship. Mr. Hewlett, of Geelong, preached morning and evening; and in the afternoon I had the privilege of preaching to a crowded congregation. The collections during the day amounted to £29 12s. 5d. On Monday evening, March 1st, the chapel was crowded to excess. After tea, Henry Langlands, Esq., M.P., was called to the chair, and shortly addressed the meeting. He was followed by Mr. Collins, the pastor, who gave an interesting account of the origin and progress of the church. Addresses, on various subjects, were delivered by the Revds. J. Lewis (Independent), Wilson (Church of Scotland), I. New, J. Taylor, W. B. Lemmon, and Sharp (Baptists), and Messrs. Poole, Jackson, Sprigg, and Wilson. A collection, amounting to £25, was made during the evening. The tea, kindly and gratuitously provided by the ladies, produced £45; and various sums, amounting to £172 7s., were promised during the evening: the opening services producing the noble sum of £272 9s. 5d. The chapel is a very neat brick building, seated for 300, and has been erected at a cost of £800, exclusive of the site. The proceeds of a bazaar, just held, it is expected will liquidate entirely the debt. The small, but united church at Brighton, and their energetic pastor, are deserving of the highest commendation for their noble effort to provide additional accommodation for the population of a rapidly increasing and most interesting district. On Tuesday morning, March 2nd, a large party of the ministers of various de-

nominations, with other gentlemen, met by special invitation at the house of H. Langlands, Esq., to welcome our dear brother New. After breakfast a few hours were pleasantly and profitably spent together. On the evening of the same day a number of ministers and members of churches met in Collins-street Chapel, to consider the propriety of forming a Baptist Association for Victoria. J. J. Mouritz, pastor of the church in Collingwood, was called to the chair. S. Hewlett, pastor of the church at Geelong, presented prayer. A series of resolutions proposed, fully considered, and unanimously adopted, were ordered to be printed and transmitted to the various churches in the colony for consideration. Thursday evening, March 4th, attended a social meeting in Albert-street chapel, to welcome the Rev. I. New as pastor of the church. The chapel was crowded by a most influential company, composed of members of different denominations. The chair was occupied by Mr. Langlands, senior deacon, who gave a short history of the origin, progress, and difficulties of the church; addresses followed from ministers of various denominations. The meeting was well sustained, and the whole proceedings of a very interesting character. On the 9th of March I left Melbourne, by the screw-steamer *Lady Bird*, and, after a rather rough voyage of twenty-eight hours, reached Portland, about 200 miles south-west from Melbourne. Portland is an interesting and beautifully-situated town, with a population of upwards of 3,000, and, from its position and noble harbour, must ere long become a place of considerable importance in the colony. On the 11th I attended an interesting meeting in the Free Church, kindly lent for the occasion; a large company assembled. After tea, the meeting was addressed by Revs. S. Knight, Wesleyan minister, W. Ridley, United Presbyterian, J. Sleigh, Independent, and myself. The chief object of the meeting was to give an exposition of the sentiments and order of the Baptists. On the following Sabbath I preached two sermons in the Free Church, and, being detained in Portland some days, preached twice during the week, in a room fitted up as a meeting-house by our Baptist friends, and also in the Wesleyan chapel. During my stay in Portland I visited a number of friends, and was glad to find many in circumstances of comfort and comparative independence, who in their fatherland were only farm labourers, struggling for existence. A considerable number of Baptists are united, and meet every Sabbath for divine worship. They have commenced collecting funds, and hope soon to be able to secure a piece of land, and erect a chapel. A faithful, earnest, hard-working

minister is much needed in the town and district. Throughout the district there are many formerly connected with Baptist churches at home, and especially is this the case at Belfast and Warnambool, two rising towns, situated within fifty miles of Portland. If two ministers could be obtained for this western district, able to do the work of evangelists, their labours would be productive of most blessed results. Portland and Belfast would be the centres of operations, and their labours might be extended for one hundred miles into the interior. Baptists of England, do awake from your indifference, and send help to Australia; all appeals hitherto have been in vain. My heart is sad when I see the many fine fields of labour open here, and can do nothing to supply them. Leaving Portland on March 18th, by the screw-steamer *White Swan*, I reached here in safety on the evening of the 19th. The voyage was delightful. I was greatly cheered and delighted on my arrival at home to find your letter, announcing the appointment of two ministers for Australia, by the Committee of the Society, and do hope they will be the fore-runners of a goodly band. We can easily locate half a dozen now, but you must send only hard-workers. If the Committee could be persuaded to appoint a brother to act as general agent or evangelist here, for two or three years, to visit the towns and villages, and spend a few weeks or months as might

appear needful in each place, the result would be, the organization of Baptist churches throughout the entire colony. The expense would not be very great, probably not more than £700 per annum for salary and travelling expenses, and I have no doubt that a large portion of the amount, if not the whole, would be repaid to the Society. If the Committee cannot undertake this matter, surely there are a few generous, liberal friends in connection with the churches in London, Bristol, Manchester, Liverpool, and other places, who would contribute the necessary amount, and give the place a fair trial for at least one year. Some may suppose that the amount stated is too large. To such I may state, *two hundred and fifty pounds at home is better than five hundred pounds here*, and the expense of travelling is *more than four times greater here* than it is at home. My voyage to Portland and back cost £10 10s. for 400 miles; at home, it could have been accomplished for £1 10s. Let something be done for Australia now, on a large-hearted, liberal scale, and Australia will return the amount ere long with a large increase. I can only pray that God may quickly incline the churches and their pastors at home to remember Australia, and to think of their sons and daughters, and former fellow-members in this land. With most respectful regards to the Committee of the Society, &c.

## HOME INTELLIGENCE.

THIRTY-FOUR London churches acceded to the request of the Committee, and gave extra sermons and collections for the mission on the 11th July. For this kindness the Committee are most grateful. Other churches propose during the Autumn to follow this example. As all the sums collected have not yet reached us we are unable at present to state the amount. Several country churches also on the same day rendered the mission the same good service, but the extent of these *extra* services is as yet unknown to us.

To the list of brethren given in the last Herald, as willing to go out on deputation during the autumn, we are permitted to add the following names:—

REV. W. ROBINSON, Cambridge.  
 REV. N. HAYCROFT, Bristol.  
 REV. JAMES MURSELL, Kettering.  
 REV. J. MAKEPEACE, Luton.

To the associations referred to in the July Herald, as having commended the special effort for India to the churches, we have now to add the following:—Lancashire and Cheshire, Monmouthshire, Devon, Herts and Bedfordshire, Oxon, Anglesen, Cornwall. At the Essex Association, a sermon on the subject was specially delivered by the Rev. S. Pearce, of Romford. The resolutions of the Suffolk and Norfolk Association are as follows:—

*First*—That the Gospel of Jesus Christ is the only effectual antidote to the numerous evils which obstruct the march of enlightened civilization among the millions of India, and that its progress and triumphs are, we believe, destined to evangelize and bless that numerous race of our fellow men.

*Secondly*—That this association, having heard with great satisfaction the proceedings of the committee in relation to India, earnestly urge upon the churches whom they represent, the adoption of measures whereby increased efforts may be made to augment the funds of the society, and to promote a more general co-operation for the furtherance of objects, the accomplishment of which is believed to be the special mission of the church of Christ, and a sacred obligation devolving upon every branch thereof.

*Thirdly*—That it be earnestly recommended to the respective churches of this association, by their representatives now present, to make their collection in aid of the Foreign Missionary Society, within three months from the date of the present meeting, and to transmit the proceeds thereof to Brother Matthew, treasurer of the association.

The sailing of the *Morning Light* was delayed till the 3rd July. On the morning of her departure, a very interesting service was held on board by Mr. Buck, of the Bethel Union, at which our esteemed missionary, Mr. Smith, was introduced to the passengers, and the liveliest satisfaction expressed at the prospect of enjoying his ministerial services during the voyage. Including the crew there are 400 souls on board, affording an interesting sphere of ministerial labour. Among the passengers are Mrs. New and her family, on their way to rejoin in Melbourne our highly valued friend the Rev. I. New.

At the Quarterly Meeting, held on the 14th July, the circumstances of the African mission came under the anxious deliberation of the Committee. We refer our friends to the earlier pages of the "Herald" for a narrative of the events which seem likely to result in the entire removal of the mission to the mainland of the Continent of Africa.

It was resolved to obtain the services of a missionary schoolmaster for Serampore College, and the Committee will be happy to receive application for this important sphere of Christian instruction and labour. It is important that the candidate should be well acquainted with modern systems of instruction.

The Committee have also received an application from a Baptist church at Port Elizabeth, Natal, to assist them in obtaining a pastor; as well as a further sum of £100 from Melbourne, Australia, towards the outfit of another minister for that very important colony. Letters of application may be addressed to the Secretaries.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from April 13 to July 20, 1858.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.*

ANNUAL COLLECTIONS.			£ s. d.			£ s. d.					
Annual Sermons—	£ s. d.		Calder, Mr. Jas. A. H...	1	1	0	Pengilly, Rev. R. ....	0	10	6	
Bloomsbury Chapel...	36	14	4	Chandler, Mr. John .....	2	10	0	Thompson, Mr. Jas. ....	1	1	0
Surrey Music Hall .....	147	3	6	Clarke, Rev. O. ....	2	0	0	Warrington, Joseph, Esq. ....	4	4	0
				Courttnall, Mrs. ....	1	1	0				
Weigh-house Chapel, to Young Men, by Y. M. M. A. ....	7	1	1	Cowell, M. H., Esq., by Rev. W. H. Denham, for Serampore College	1	1	0	DONATIONS.			
Less expenses ...	3	9	10	Edwards, R., Esq. ....	2	2	0	A counubial Anniversary			
				Elliott, Rev. W., Epsom	0	10	6	Thanksgiving, for India Special Fund .....	15	0	0
				Giles, Edward, Esq. ...	1	1	0	A. E. Z. ....	20	0	0
				Gurney, Thos., Esq., and Mrs. G. ....	6	6	0	A. H. E., for W. & O. ....	5	0	0
Annual Meeting, Exeter Hall .....	92	16	2	Hoby, Rev. Dr. ....	5	5	0	Do., for India Special Fund .....	5	0	0
				Jacobson, Miss .....	1	1	0	A Member of the Baptist Missionary Society, the first of five Annual Subscriptions, by the "Freeman," for do. ....	20	0	0
ANNUAL SUBSCRIPTIONS.				Jones, C., Esq. ....	2	2	0				
Amery, Rev. E., Aldwinkle .....	1	0	0	Leonard, Rev. H. ....	1	1	0				
Anderson, W. W., Esq., and Mrs. A. ....	2	2	0	Mc.R., T. J. (3 months)	1	10	0				
Drain, Mr. T., by Miss Cuzner .....	0	10	6	Marshman, J. C., Esq. ....	2	2	0				
				Morrell, C., Esq. ....	2	2	0				

£ s. d.		£ s. d.		£ s. d.	
Arnold, Ann, by Rev. C. H. Spurgeon	5 0 0	Stidston, Miss Ann, late of Wincanton	10 0 0	Edmonton, Lower—	
Barelay, Mrs. Jane, Glasgow, for Rev. Jno. Robinson's Native Female Schools, Serampore	21 0 0	Taylor, John, Esq., late of Thuxton	19 19 0	Collections	3 2 11
Bible Translation Society, for Translations	150 0 0	<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		Eldon Street—	
Blackmore, Rev. S. Eardisland, for India Special Fund	10 10 0	Alfred Place, Old Kent Road—		Collections	1 11 8
Bousfield, Thos., Esq., by Rev. Dr. Angus, for do.	5 0 0	Blandford Street—		Do., for India Special Fund	2 0 0
Borce, Thos., Esq., Trustees of the late Cleminson, Mr. S. S., Liverpool	10 0 0	Collections, for India Special Fund	9 1 8	Contributions	4 16 1
Courtball, Mrs., for India Special Fund	0 10 0	Sunday School	1 5 0		
Cowell, M. H., Esq., for repairing loss by fire, Serampore College	1 1 0	Do., for India Special Fund	1 5 0	Hackney—	
Danford, John, Esq., for India Special Fund	10 0 0	Bloomsbury Chapel—		Collections	32 10 0
E. M., for Agra Relief Fund	0 10 0	Collections, etc.	107 9 1	Less expenses	1 10 0
Evangelical Continental Society, Liverpool Ladies' Auxiliary, for Brittany	10 0 0	Sunday School, for Alipore	4 0 0		31 0 0
Friend, by Rev. S. S. Hatch, for India Special Fund	20 0 0	Do., for Italy	4 0 0	Hammersmith—	
G. L., Islington, for India Special Fund	0 10 6	Do., for Jessore	6 10 0	Collections	16 0 0
Gairdner, Mrs.	5 0 0	Do., for Monghir	4 0 0	Do., for India Special Fund	17 6 2
Gairdner, Miss	3 0 0	Bow—			
Giles, Edward, Esq.	25 0 0	Collections	5 13 5	Hill—	
Gouldsmith, Mrs., for Translations	20 0 0	Do., for India Special Fund	6 3 6	Collections	4 10 10
J. B., for N.P., E.I.	5 5 0	Contribution	0 5 0	Contributions	0 18 10
Kitson, Mrs., for India Special Fund	10 0 0	Do., for India Special Fund	1 1 0	Less expenses	5 9 8
Pewtress, Thos., Esq., for do.	10 0 0	Brixton Hill, Salem Chapel—			0 4 3
Reynolds, Mr. John, Fifield, for Agra Relief Fund	1 0 0	Collections (part)	15 16 7	Harrow-on-the-Hill—	
Rippon, Mrs., by Rev. Dr. Angus, for India Special Fund	5 0 0	Brompton, Onslow Chapel—		Collections	3 2 9
Sherwin, J. G., Esq., for do.	10 10 0	Collections (moiety)	4 10 0	Contributions	5 0 0
Smith, J. J., Esq., for do.	10 0 0	Contributions	7 19 6	Do., for Serampore College	1 0 0
Taylor, J. O., Esq., Norwich	2 0 0	Camberwell—		Hawley Road—	
Tomlyn, Mr. L.	5 0 0	Collections	49 14 1	Collections, etc.	15 15 6
Tritton, Joseph, Esq., for India Special Fund	100 0 0	Do. Juvenile, by Y. M. M. A.	3 13 6	Do., for India Special Fund	7 0 0
Wagstaff, Mrs., by the "Freemans"	1 0 0	Less expenses	53 7 7	Henrietta Street—	
Williamson, Mr. E., and family, for N.P., Severy Under 10s.	10 0 0		2 10 0	Collections	6 6 0
Do., for repairing loss by fire, Serampore College	0 5 0		50 17 7	Highgate—	
		Camberwell, Cottage Green—		Collections	7 10 0
		Collections, for India Special Fund	4 0 2	Do., for India Special Fund	3 0 0
		Camberwell New Road—		Islington, Cross Street—	
		Collections (moiety)	5 11 4	Collections	22 9 1
		Camden Road—		Do. Juvenile, by Y. M. M. A.	0 14 8
		Collections	25 10 6	Contributions	2 0 0
		Less expenses	1 4 6	John Street—	
			24 6 0	Contributions	30 0 0
		Collections (including £5 from R. Cartwright, Esq.), for India Special Fund	23 6 0	Do., for India Special Fund	170 0 0
		Contributions	6 1 0	Kennington, Charles Street—	
		Chelsea, Paradise Chapel—		Collections	3 13 4
		Collections	2 7 8	Keppel Street—	
		Commercial Street—		Collections	7 0 3
		Collection, Juvenile, by Y. M. M. A.	0 10 6	Kingsgate Chapel—	
		Cromer Street—		Contribution	0 10 0
		Collection, Prayer Meeting, by Mr. Gray, for India Special Fund	1 0 0	Do., Sunday School, by Y. M. M. A., for Ogulboda School, Ceylon	3 15 0
		Dalston, Queen's Road—		Mazepond—	
		Collections, etc.	12 2 0	Collections	15 1 7
		Devonshire Square—		Contributions	25 3 1
		Collections	15 8 11	Meard's Court—	
		Do., for India Special Fund	14 0 0	Contribution	0 2 6
		Drayton, West—		Milton Street—	
		Collections	2 2 1	Sunday School, by Y. M. M. A., for Schools	2 0 0
		Contributions	2 12 0	New Park Street and Surrey Music Hall—	
		Do., Sunday Schools	0 18 4	Collections (part)	62 1
				Contributions, by Miss Gale	5 14 0
				Poplar, Cotton Street—	
				Collections	3 9 0
				Do. Juvenile	0 14 10
				Regent Street, Lambeth—	
				Collections	7 6 0

## LEGACIES.

Bartimore, Mrs., late of Rochdale	90 0 0
King, W. A., Esq., late of Tormoham	82 19 0
Knighth, Mr. Thomas, late of Stony Stratford	100 0 0
Rogers, Mr. John, late of Wotton-under-Edge	89 12 6
Shaw, Mrs. Mary, late of Brunswick Square	300 0 0

£ s. d.		£ s. d.		£ s. d.	
Regent's Park Chapel—		Contributions...	11 6 7	Spence—	
Collections, for India		Do., Sunday School	0 17 0	Collection .....	3 17 4
<i>Special Fund</i> .....	45 16 7	Do., for Africa .....	0 6 0	Contributions .....	0 4 4
Contribution, additional,		Do., for Schools .....	3 0 0	Do., Sunday School .....	0 7 8
for <i>School, Muttra</i> .....	0 10 0	Do., for India <i>Special Fund</i> .....	7 10 0		
Romney Street—			32 1 2	CAMBRIDGESHIRE.	
Collections, for India		Less expenses .....	2 17 9	Cambridge, Zion Chapel—	
<i>Special Fund</i> .....	2 10 7		29 3 5	Contributions .....	7 7 0
Spencer Place—				Do., for N. P. ....	1 0 0
Collections .....	7 0 3	Luton, Park Street, and		CORNWALL.	
Do., for India <i>Special Fund</i> .....	7 16 4	Wellington Street—		Camborne—	
Contribution .....	1 0 0	Collections .....	12 5 9	Anon .....	0 10 0
Starch Green—		Do., Public Meeting	3 6 5	Falmouth—	
Sunday School .....	0 15 0	Contributions .....	19 4 5	Charlton, Mrs., for India <i>Special Fund</i> .....	5 0 0
Stratford Grove—			34 16 7	Penzance and Hayle, balance 1857-8 .....	5 2 10
Collections .....	5 0 0	Less expenses .....	0 8 6	Redruth—	
Sunbury—			34 8 1	Anon .....	2 0 0
Sunday School, by Y. M. M. A. ....	3 18 0	Luton Union Chapel—		DEVONSHIRE.	
Tottenham—		Contributions (moiety)	38 9 7	Ashburton—	
Collections .....	5 17 0	Contribution .....	10 0 0	Collection .....	2 15 0
Do., for India <i>Special Fund</i> .....	5 16 7	Do., for India <i>Special Fund</i> .....	5 0 0	Contributions .....	1 12 1
Trinity Chapel, Southwark—		BERKSHIRE.		Less expenses .....	4 7 1
Collections, for India		Reading—		Do., for India <i>Special Fund</i> .....	0 2 6
<i>Special Fund</i> .....	7 10 0	Collection, for India	13 2 4		
Contributions .....	5 0 0	<i>Special Fund</i> .....	3 10 0	Bideford—	
Vernon Chapel—		Contributions, for do.	0 10 0	Contributions, by Miss	
Collections .....	5 12 6	Contribution (1857-8)	0 10 0	Angas .....	6 0 0
Do., for India <i>Special Fund</i> .....	5 2 0	Less expenses .....	0 10 0	Do., for India <i>Special Fund</i> .....	53 0 0
Sunday School, by Y. M. M. A. ....	5 13 9		17 2 4	Bovey Tracey—	
			16 12 4	Collection .....	3 0 4
Walworth, Arthur Street—		Wantage—		Contributions .....	2 10 0
Collections .....	12 12 11	Contributions, for India <i>Special Fund</i> .....	6 16 0	Less expenses .....	5 10 4
Contributions .....	3 4 6	Windsor—		Do., for India <i>Special Fund</i> .....	0 7 8
Do., Juvenile .....	3 16 9	Contribution, for India <i>Special Fund</i> .....	0 7 6		
	19 14 2			Less expenses .....	5 2 8
Less expenses .....	1 2 0	BUCKINGHAMSHIRE.		Brixham—	
	18 12 2	A Buckinghamshire		Collection .....	7 1 8
Walworth, Lion Street, on account .....	30 12 0	Farmer .....	10 0 0	Contributions .....	2 12 4
Wild Street, Little—		Amersham—		Less expenses .....	9 14 0
Collections .....	7 7 0	Collection (part) .....	17 1 6	Do., for India <i>Special Fund</i> .....	0 18 6
Contributions, for India <i>Special Fund</i> .....	25 0 0	Contributions .....	29 18 8		
Winchmore Hill—		Do., Sunday School	0 5 2	Less expenses .....	8 15 6
Collection, Independent Chapel .....	2 4 6	Friend, by Rev. W. S. Chapman, for India <i>Special Fund</i> .....	5 0 0	Chudleigh—	
BEDFORDSHIRE.			52 5 4	Collections .....	7 3 1
Bedford, Bunyan Meeting—		Less expenses .....	1 10 0	Contributions .....	14 13 3
Contributions (moiety) .....	27 3 1		50 15 4	Do., for India <i>Special Fund</i> .....	9 4 0
Biggleswade—		Aston Clinton—		Collumpton—	
Foster, B., Esq., A.S. ....	5 5 0	Contributions .....	1 10 10	Collection .....	3 3 10
Do., donation, for India <i>Special Fund</i> .....	10 0 0	Brickhill, Great—		Contribution .....	1 0 0
Blunham—		Collections, &c., 2 yrs.	9 8 10	Do., Sunday School .....	1 0 0
Collection .....	1 2 6	Sunday School .....	3 18 6	Culmstock (Prescott)—	
Contributions .....	0 2 8	Chesham—		Contributions .....	1 3 0
Do., Sunday School .....	0 3 0	British School, Girls, for Testaments .....	0 4 0	Do., for N. P. ....	0 7 0
Houghton Regis—		Haddenham—		Devonport, Fore Street—	
Collections .....	0 0 0	Collection .....	2 16 6	Contributions, for Serampore College .....	6 0 0
Do., Sundon .....	0 11 6	Kingshill—		Devonport, Salem Chapel .....	2 10 0
Contributions .....	10 17 9	Collection .....	3 0 10	EXETER, Bartholomew Street—	
LEICESTERSHIRE.		Contributions .....	2 0 0	Collections .....	8 4 4
Leighton Buzzard, First Church—		Do., Sunday School	1 11 3	Contributions .....	8 6 0
Collections .....	6 10 0	Mursley—		Do., Sunday School .....	5 6 6
Do., Burcott .....	0 16 3	Sunday School .....	0 8 6		
Do., Heath .....	1 10 0	Princes Risborough—		Less expenses .....	21 16 10
Do., Ledburn .....	0 5 4	Collections, &c. ....	9 0 0	Do., Sunday School .....	0 5 10
		Contributions, for India <i>Special Fund</i> .....	2 0 0		21 11 0





NORTHAMPTONSHIRE.		
	£	s. d.
Aldwinkle—	0	7 6
Sunday School .....	10	10 7
Blisworth—	0	16 8
Collections .....	0	8 9
Do., Sunday School .....	1	10 0
Brighton—	0	6 10
Collection .....	0	4 2
Contributions .....	12	13 0
Do., Sunday School .....	11	6 5
Buckby, Long .....	1	0 6
Bugbrook—	0	5 0
Collections .....	0	3 6
Do., Heyford .....	0	3 0
Contributions .....	0	12 1
Do., Heyford .....	1	17 0
Do., do., Sunday School .....	1	17 0
Do., Bugbrook, do. ....	26	10 6
Bythorne .....	1	0 0
Clipstone—	16	8 0
Collections, &c. ....	1	9 2
Guilborough—	3	3 7
Harris, Mr. W. ...A.S.	1	0 0
Hackleton .....	16	8 0
Harlestone .....	1	9 2
Harpole—	3	3 7
Collection .....	1	0 0
Contributions .....	0	9 0
Heladon—	0	18 5
Collection, for W. & O.	2	13 6
Kings' Sutton—	1	0 0
Collection .....	3	5 0
Kingsthorpe—	2	13 6
Collection .....	1	0 0
Contributions .....	3	5 0
Kislingbury .....	2	14 0
Middleton Cheney—	1	3 6
Collection .....	10	8 0
Contributions .....	14	7 10
Do., Sunday School .....	0	11 6
Do., for India Special Fund .....	15	0 0
Less expenses .....	144	7 0
Less expenses .....	0	13 6
	143	13 6
Northampton, College St.—	35	0 0
Collections .....	55	10 9
Contributions .....	4	7 7
Do., Sunday Schools and Classes .....	1	0 0
Harrison, Mr. T., for India .....	1	0 0
Do., for W. & O. ....	1	0 0
Less expenses .....	96	18 4
Less expenses .....	1	1 0
	95	17 4
Northampton, Greyfriars' St.—	6	4 0
Collection .....	1	13 6
Contributions .....	7	17 6
Less expenses .....	0	7 6
	7	10 0
Pattishall .....	6	5 0
Ravenshorpe .....	11	10 0
Ringstead—	5	0 0
Collection .....	7	4 5
Contributions .....	1	18 7
Do., Sunday School .....	5	14 0
Contributions .....	6	10 6
Do., Sunday School .....	0	9 6
Proceeds of Tea Meeting .....	0	6 0

Rushden—		
	£	s. d.
Collection .....	3	2 7
Contributions .....	1	3 8
Do., Sunday School .....	0	11 6
Stanwick—	1	0 0
Collection (part) .....	11	2 7
Thrapstone—	10	8 10
Collections .....	2	11 7
Contributions .....	24	3 0
Do., Sunday School .....	4	5 0
Less for Baptist Irish Society and district expenses ..	19	18 0
Towcester—	3	9 2
Collection .....	10	10 3
Contributions .....	1	6 7
Do., Sunday School .....	15	6 0
Less expenses .....	0	3 0
	15	3 0
Weston-by-Weedon—	9	0 0
Collection .....	3	0 0
Contributions .....	1	11 0
Woodford .....		

NOTTINGHAMSHIRE.		
Southwell—	0	10 0
Waller, Rev. J., for India Special Fund..		

OXFORDSHIRE.		
Banbury—	4	18 0
Collection .....	0	8 0
Less expenses .....	4	10 0
Bloxham—	2	2 6
Collection .....	0	17 6
Contributions, for India Special Fund .....		

SOMERSETSHIRE.		
Bath, on account, by Mr. E. Hancock ..	20	0 0
Ames, Mrs., for India Special Fund .....	20	0 0
Beckington—	3	7 6
Collection .....	4	0 0
Do., for India Special Fund .....	1	0 0
Contributions, for do. ....	7	8 0
Bourton—	5	0 0
Collection, &c. ....	130	15 10
Jnpe, C. Esq., Mere, for India Special Fund .....		
Bristol, balance 1857-8, by G. H. Leonard, Esq. ....	1	4 4
Broadmead—	5	0 0
Contributions, for Africa .....	86	8 7
Do., for Serampore College .....	71	9 8
Counterslip—	20	0 0
Collectious .....	20	0 0
Contributions .....	10	0 0
Do., for N. P., Ceylon .....		
Do., by Mrs. Joseph Gould, for Rev. Charles B. Lewis's N. P., Calcutta .....	12	0 0

Pithay—		
	£	s. d.
Sunday School, for Ceylon School .....	6	0 0
Frome—	4	6 6
Collection .....	6	0 0
Badox Lane .....	7	9 2
Sheppard's Barton .....	52	13 6
Do., Public Meeting .....	70	14 2
Contributions .....	2	2 0
Less district expenses .....	68	12 2
Minehead—	5	11 2
Collection .....	4	13 0
Stogumber—	2	2 6
Collection .....	1	0 0
Do., for India Special Fund .....	1	18 0
Taunton, Octagon Chapel—	6	15 1
Collection .....	3	15 9
Contributions .....	0	6 2
Do., Sunday School .....		
Watchet and Williton—		
Collection .....		
Contributions .....		
Do., Sunday School .....		
WESTERN AUXILIARY—		
Boroughbridge—	1	13 6
Collection .....	3	3 7
Burham—	4	1 0
Collection, &c. ....	3	2 2
Burton—	8	16 3
Collection .....	19	10 4
Contributions .....	0	7 0
Do., Sunday School .....	1	0 0
Chard—	1	0 0
Collection .....	2	3 6
Crewkerne—	0	10 0
Collection &c. ....	1	6 7
Hatch—	0	10 0
Collection .....	1	6 7
Loughwood—	0	10 0
Contributions .....	5	10 0
Montacute—	11	3 9
Collection .....	0	6 3
Do., Sunday School .....	1	0 2
North Curry—	64	9 11
Collection .....	3	2 1
Less expenses .....	56	7 10
Weston-super-Mare—	1	0 0
Contributions, for N.P.		
Wincanton—	3	14 7
Collection .....	3	0 0
Do., 1358 .....	4	6 0
Contributions .....	1	3 0
Do., Sunday School .....	12	3 7
Less expenses .....	0	3 7
	12	0 0
Withycomb—	1	13 0
Contributions .....	0	10 0
Do., for Africa .....		

STAFFORDSHIRE.		
Coseley—	1	13 8
Contributions, additional, for India Special Fund .....		

£ s. d.		£ s. d.		£ s. d.	
Netherton—		Westbury Leigh—		MONMOUTHSHIRE.	
Collection, for <i>W. &amp; O.</i>	0 5 0	Collections .....	6 2 6	Pontypool, Tabernacle—	
Stafford—		Contributions .....	5 3 8	Collection .....	1 17 1
Corfield, Mrs. S. ....	0 10 0	Do., Sunday School	1 18 7	Contributions .....	1 0 6
SUFFOLK.		Wootton Bassett—			
Bildestone—		Mackness, Mr. J. A.S.	1 1 0		3 0 7
Collection .....	5 0 0	WORCESTERSHIRE.		Less expenses .....	0 0 7
Rishangles—		Pershore—			3 6 0
Collection, for <i>W. &amp; O.</i>	1 2 0	Risdon, Mrs., Biring-		PEMBROKESHIRE.	
Wattisham—		ham, for <i>India Spe-</i>		Milford Haven—	
Collection, for <i>W. &amp; O.</i>	2 2 0	cial Fund .....	3 0 0	Proceeds of Lecture,	
SURREY.		YORKSHIRE.		by Rev. R. Williams	5 0 0
Norwood, Upper—		Bradford—		Less expenses ...	0 8 0
Collections .....	11 14 6	Aeworth, Rev. Dr. A.S.	5 5 0		4 12 0
Do., for <i>India Spe-</i>		Bradford, Sion Chapel—		SCOTLAND.	
cial Fund .....	13 7 1	Collection, for <i>India</i>		Aberdeen—	
Contributions .....	3 3 6	Special Fund .....	30 1 0	Contributions, friends,	
SUSSEX.		Horsforth—		208, George Street..	
Battle—		Collection, for <i>W. &amp; O.</i>	0 12 0	2 0 0	
Collection, for <i>India</i>		Contributions, for <i>N.P.</i>	0 7 0	Andersou, Alex., Esq.,	
Special Fund .....	1 14 6	Masham—		Edinburgh, Elder Street—	
Barwash—		Collection, for <i>W. &amp; O.</i>	0 6 9	Contributions, remit-	
Noakes, Mr., for <i>India</i>		Sheffield, Townhead Street—		ted short, 1857-8 ...	
Special Fund .....	1 1 0	Collections, for <i>India</i>	16 5 0	1 0 0	
WARWICKSHIRE.		Wilson, Joseph, Esq.,		Elgin—	
Birmingham, on account,		Clifford, for <i>Agra</i>	5 0 0	Russell, Miss .....	
by J. H. Hopkins,		Relief Fund .....		1 0 0	
Esq. ....	339 10 0	NORTH WALES.		Glasgow, Blackfriars' Street—	
Henegge Street—		ANGLESEA.		Sabbath School, for	
Bible Class, for		Holyhead—		N. P. ....	
Schools, <i>India</i> ...	5 0 0	Contributions (1857-8)		2 19 0	
Do., for <i>do.</i> , <i>Africa</i>	5 0 0	Silo—		Kirkaldy—	
Oldbury .....	2 0 0	Contribution .....		Contribution .....	
WILTSHIRE.		CARNARVONSHIRE.		0 5 0	
Corsham—		Carnarvon—		Sanday, Orkneys—	
Collection .....	2 4 0	Collection, &c. ....		Leslie, Robert, Esq.,	
Contributions .....	5 16 3	DENBIGHSHIRE.		for <i>India Special</i>	
Crickerton—		Llanrwst—		<i>Fund</i> .....	
Collection .....	2 0 6	Collection .....		1 0 0	
Contribution .....	2 0 0	Contributions .....			
DEVIZES—		2 9 9		FOREIGN.	
Collections .....	18 19 3	Less expenses .....		AMERICA.	
Do., for <i>India Spe-</i>		2 9 2		Montreal—	
cial Fund .....	12 1 0	SOUTH WALES.		Wenham, Jos., Esq.,	
Contributions .....	8 9 0	BRECKNOCKSHIRE.		A.S. ....	
Do., for <i>Agra Relief</i>		Hay—		3 0 0	
<i>Fund</i> .....	10 0 0	Collection .....			
Do., Juvenile .....	8 4 9	Pantycelyn and Salim—		AUSTRALIA.	
		Collection .....		Melbourne—	
Less expenses .....	57 14 0	Contributions .....		Contributions .....	
	0 15 0	2 0 8		Do., Prahran, for	
	56 19 0	7 7 6		<i>India Special Fund</i>	
Downton—		GLAMORGANSHIRE.		22 12 6	
Contributions, for <i>In-</i>		Cardiff, Bethany—		75 18 8	
dia Special Fund ...	3 1 0	Collections, for <i>India</i>		Less exchange .....	
Penknep .....	3 15 6	Special Fund .....		3 10 0	
Trowbridge on account	115 0 0	7 10 2		72 8 8	
Do., for <i>India Special</i>				NEW ZEALAND.	
<i>Fund</i> .....	10 0 0			Nelson, Hope—	
				Contributions .....	
				Do., Sunday School	
				8 10 6	
				0 15 0	
				Less expenses .....	
				8 10 6	
				0 3 3	
				8 7 3	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and Rev. C. B. Lewis, Intally. 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.

## DELHI.

UNDER the name of Indraprestha, the Hindu Puranas announce the origin of this imperial city. Legends connect its foundation with the chief of the race of Heri, known in Grecian fable as Hercules. For thirty-one generations his descendants ruled on the banks of the Jumna, until, "neglectful of all the cares of government," the deposition and death of the last monarch introduced a new dynasty. Other Hindu sovereigns succeeded; yet not without an interval of many years in which the seat of supreme power in Hindustan was removed elsewhere. The Tuar tribe of Rajpoots, claiming descent from the original line of sovereigns, at length refounded the city, and gave it the name of Delhi. In the twelfth century, the last Rajpoot sovereign was dethroned by the all-conquering Moslem, by whose taste and munificence it became fitted to be the seat of empire. Three centuries after the Moslem conquest, it was thus described by a traveller: "It is a most magnificent city. Its walls are such as to have no equal in the world. This is the greatest city in Hindustan, and, indeed, of all Islamism in the East. It now consists of four cities, which, becoming contiguous, have formed one."

Few eastern cities, however, have passed through greater vicissitudes. At one time it has been the residence of the mighty rulers of Ind, at another the "resort of owls, and a dwelling-place for the beasts of the desert." Often has it had to endure the ravages of war. The vengeful Timour gave its rich men to the sword, its women to dishonour, and its wealth as booty to the Turkoman hordes. Nadir Shah ordered a massacre of its wretched inhabitants for some act of treachery towards his Persian soldiers. Twelve miles of ruins emphatically tell to this day of the extent and grandeur of this noble city. From the Ajmere gate to the Kootub Minar, the traveller passes over plains strewed with the remnants of palaces, mosques, and tombs, while the pillar of Feroze Shah discourses of dynasties which reigned at the commencement of the Christian era, professing the Buddhist faith; and the Hindu corridors at the Kootub Minar speak of the rise and sovereignty of the Brahminical creed, displaced at the Moslem conquest by the religion of the impostor of Mecca. On the defeat of the Mahrattas, in 1803, and the release of the captive monarch of Delhi, the British found the representative of the Moguls a blind old man, and his dominions circumscribed by his palace walls. Then the sceptre passed into the hands of the English, whose power now exceeds that of the emperors of Delhi in their palmiest days. Under their reign the population of Delhi greatly increased, many of its magnificent structures were repaired, uninterrupted peace and prosperity prevailed, until the frightful slaughter which overtook the English residents in the great revolt of 1857 once more made the streets of Delhi run with blood. The siege which followed has again brought ruin and desolation on the devoted city, and the dynasty of the Moguls to extinction.

In the census of 1853, the population of Delhi numbered 152,424 persons, in the following proportions:—76,034 Mohammedans, 76,390 Hindus. There were 260 mosques for Moslem worship, among which stands pre-eminent the magnificent Jumna Musjid, built by the Emperor Shah Jehan. The Hindu temples are for the most part small, and hidden from the public eye, to avoid the intolerant interference of the Mussulmans. They numbered 188.

The gospel was first introduced into Delhi by that honoured servant of Christ, Mr. Chamberlain. Often while at Sirdhana did he desire to cover the entire district with the seed of the word of God, and very diligently did he devote himself to the preparation of the Scriptures in the Brij Basha, the vernacular of the country. "Had I a suitable colleague," he said, "what a field for itinerating I have around me!" A copy of the Gospel of Matthew fell into the hands of a native of Delhi, by name Paramanund, a Brahmin. In his blindness he had in former years gone on pilgrimage, exposing himself for seven months to the glare of the sun by day, and the damps of night, among the Nagrakote hills. He now sought out Mr. Chamberlain, was engaged as an amanuensis, and in this capacity assisted the missionary in the translation of other portions of the New Testament. The instructions he received speedily touched his mind, and he began actively to aid Mr. Chamberlain in his labours. He attended constantly in the bazaar to spread the knowledge of the gospel. Voluntarily he undertook the charge of a Hindi school; and in several hymns he expressed his attachment to the Saviour of men. He soon desired to be baptized.

Already portions of the Scripture had been sent to Delhi, when, in January, 1814, an opportunity was afforded to Mr. Chamberlain to visit that great city. He went in the train of the Begum Sumru, taking Paramanund with him. In April, the missionary thus relates the results of his visit:—"I have had a grand campaign this year. Six weeks I was much employed in the imperial city, where I found the Mussulmans much better disposed apparently than I ever found them in any place in India. Five or six hundred books were sent abroad to make known the truth in Delhi. The books went into the palace among the princes, and an Arabic Bible was sent to the heir-apparent, and it was recorded in the royal gazette."

In these labours Paramanund was of great assistance. He brought inquirers to the missionary. His wife and sister were persuaded to lay aside caste. He endured with patience the violent threats of adversaries, and often read the Scriptures and preached to the people who encompassed his steps. Thus was the gospel first preached in the city of the Great Mogul.

In a few months after his return from Delhi, Mr. Chamberlain left for Serampore, but without baptizing Paramanund. The evidence of a real change of heart was not satisfactory, but at Meerut, two years later, Paramanund joined the Church of England, and became a useful catechist. The very interesting circumstances attending his arrival at Meerut are related at length in the Memoirs of Mrs. Sherwood.

For a short time, in the year 1815, Mr. Kerr, a member of the church in Calcutta, proclaimed the gospel in Delhi; and on his departure for Hansi, left three native brethren to carry on the work. It was not, however, till the year 1818, that Delhi became a mission station of our Society, when, on the 3rd April, Mr. J. T. Thompson arrived, and continued, with a few interruptions, to reside there till his death.

The missionary found himself alone in this great city. Not a friend was there to bid him welcome, "and under great depression of spirits" he began his ministry as a servant of Christ among the thousands of heathen and unbelievers which inhabited it. We find him, however, the following day at the ghats of the Jumna, preaching to the fakirs, the Brahmins, and the bathers, who are ever found in great numbers at the river side, and distributing among them the holy Scriptures. The Jains, a Buddhist sect, and the drummers of the native regiments, became his hearers. A learned Hindu, who had listened to the voice of Mr. Chamberlain, found out the missionary. Three Mussulman inquirers spring up. Gosains, who had received tracts and books at Allahabad two years before, recognise the missionary, and come and converse with him, and prove their acquaintance with the books by repeating choice parts of them. It is their habit in their pilgrimages to rest under a tree, and have the books read in their hearing. Here also he meets with Paramanund, who has come to Delhi to seek out a body of persons called Saads, reported to be Christians. This, indeed, is discovered not to be true; but these Saads had received at Hurdwar fair several copies of the gospel from Mr. Chamberlain four or five years before, the perusal of which had led them, to a certain extent, to separate from the Hindus, and for a time to appear favourably inclined to the truth. Mr. Thompson further finds encouragement in hearing of a native reading out of a tract or gospel to numbers of his countrymen, who throng to hear him, while several yogis attentively and frequently listen to the preaching of the word. Some even come to the missionary's home, read with him the Scriptures, and awaken hopes of their conversion. But the cares of this life and the fear of man choke the good seed, and after a few days they are seen no more.

Later in the year, Mr. Thompson reports that several eminent pundits had visited him, seeking for copies of the Scriptures in Sanscrit and Hindi. A native of Cashmere bears away a copy of the Sanscrit Testament to place it in his Shivali, or temple dedicated to Shiva, for the perusal of the pilgrims and other visitors. Sundry priests and gosains frankly acknowledge "that they continue in idolatry only for their bellies; but that ours is the way of truth and life."

In anticipation of the formation of a Christian school, Mr. Thompson made some inquiries as to the extent of native education in Delhi. There were about thirty schools, in which Persian was taught, and four or five colleges for instruction in Arabic. The number of Hindi schools was not ascertained; but, in 1847, we learn that Delhi contained not fewer than 196 schools of all kinds. Indigenous schools are very numerous in large towns throughout India; but the instruction imparted is of a very meagre sort, seldom proceeding beyond the power of reading and the keeping of accounts. Mussulmans are particularly anxious to master either Persian or Arabic, and to the present day exhibit contempt or dislike for English.

In 1819, Mr. Thompson commenced that series of visits to the most celebrated places of pilgrimage in the north-west which forms so marked a characteristic of his missionary life. In January he was at Ludianah; in February, at Hurdwar; in November, at Gurmukteswar. In his journey through the Punjaub he met with Jats, Punjaubis, Hindus, and Sikhs, preaching to all, and giving to all tracts and portions of God's word. At Thanesar, he says, "the Thanadar conducted me to the fort, and gave me my choice of its apartments. Placing my baggage in one, I

went up to the Sikh temple, where I saw Baba Nanuk's Grunth, an immense folio, which was read or chanted by a young Sikh. The multitude thronged about me; I therefore read out of the 'Gospel Messenger,' or (as it is in Punjaubi) 'Messenger of the Excellent Book,' and as I proceeded, it led to a great deal of conversation. I had a great call here for the Punjaubi Scriptures, and enjoyed great satisfaction in reading and distributing the word of God in a new language, and amongst a strange people. The Sikh mahant, an old man, promised to teach it to the young Sikhs who attend his school in the temple. I left a volume of the Sanscrit Scriptures here with two principal pundits."

On his journey to Hurdwar Mr. Thompson took particular note of the schools in the towns he passed through. In 13 places he found 30 Hindi schools, containing 1,000 children; near 30 Sanscrit schools, with 200 students; and 30 Persian seminaries, containing 250 children.

(To be continued.)

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### FERNANDO PO.

THE arrival of the West African Mail permits us to continue the narrative of the interruption occasioned by the Spanish Government. As intimated in our last "Herald," Mr. Saker, in the afternoon of Lord's day, May 30, gathered a few of the members of the congregation in the wilderness, and under the overhanging branches of forest trees conducted the worship of God. The weather was not propitious. But some were prevented from joining the assembly by the Romish priests, who prowled the streets of the town throughout the day. Many armed sailors also moved about, Governor Chacon having been informed, by an adversary of the people, that they were being moved to mutiny and insurrection. It was even said that they would *fight* for their worship. However, the day passed in quietness, and the voice of prayer and praise was heard in nearly every cottage, the proclamation forbidding only public worship in the chapel.

On the following day the answer of the Governor-General to the request for delay was officially forwarded to Mr. Saker, and in the evening the people gathered in public meeting to consider their future course. Fearing interruption, were any open act of worship performed, at Mr. Saker's request, the assembly sat for a few minutes in silent prayer. Not without reason was this abstinence, for the assembly was closely watched by the priestly soldiers of Spain. The deliberations of the meeting were finally embodied in the resolutions given below, and with another act of silent worship the people separated.

It will be perceived that the inhabitants generally have resolved to leave Fernando Po, and have given notice to that effect to the Spanish authorities. Whether the entire colony will break up their homes we are not informed; but certainly not less than one-half, some five hundred persons, are prepared to go forth and "seek another country," where liberty of conscience and of worship may be enjoyed.

By the evening of the next day Mr. Saker was ready to enter on his tour of exploration. Wednesday morning was wet and gloomy; but, in company with Mr. Fuller, a native brother, five boys, and two women, at eight o'clock he sailed in a small native craft for Bimbia. The passage was

unusually long. Heavy rains, chopping winds, with intervals of dead calm, delayed the vessel's progress. Worst of all, in the confusion occasioned by taking on board a number of packages, the basket of provisions was left behind. The little tea and sugar on board had got mixed with pepper. Hungry, wet, and sick, the voyagers at length reached Bimbia on the following Sabbath. Four days and a half had been spent in a voyage usually of but twelve hours' duration.

King William, the Bimbia chief, had now to be seen, and his consent gained to the occupation of such a part of the coast as might be found suitable for a settlement. Previous voyages along the coast pointed out the Bay of Amboises as a favourable spot; and, at Mr. Saker's formal request, the chief willingly consented to sell such a tract of land as might be wanted. He also promised guides when the missionary should go on his exploring expedition. The weather being very stormy, Mr. Saker proceeded to his station at Cameroons, where arrangements were requisite for the reception of some of the children from Clarence. The boat being prepared and provisioned, Mr. Saker started on Monday, the 14th June, for Bimbia. By nightfall the bar of the river was reached, where the boat was anchored till next morning. A night of storms, rolling, and discomfort followed. The small canoe was lost. Taking advantage of the tide, the bar was, however, safely crossed in the morning, and the missionary reached Bimbia in the afternoon. After a hurried dinner, Mr. Saker, with Mr. Fuller and a guide, set out to explore the neighbouring Bay of Amboises, lying under the mountains behind. With rapid steps they penetrated the wilderness. They soon came out again upon the sea, at War Bay, under a cliff three hundred feet high. The passage round the bay was exceedingly troublesome, over broken rocks and boulders, loose and rolling, with slippery surfaces and jagged edges, the evidence of mighty volcanic action. Again in the wilderness, the path led them through ravines, rivers, over cliffs, and along the base of the mountains which here approach the sea. The wilderness was as dark as night; but the level land exhibited a rich soil, well timbered and watered.

The Bay of Amboises reached, it was too late to explore it. The sun was setting; so the return journey was begun. The dark wilderness was darker by night. The guide lost his way. Then came the necessity of forcing a path through the thick underwood. The rocks had to be scrambled over by the light of the stars, precipices avoided, and the deep ravines crossed. Amid these arduous labours the night wore away. For six or seven hours this weary wandering continued. At last the roar of the sea was heard. Trembling and thankful, the wanderers reached War Bay; but their labour was far from over. "To walk over these stones by the faint light of the stars," says Mr. Saker, "was impossible; yet go we must. Weary and sore we began. On my knees, my toes, and with my hands, I laboured for two hours over that dreadful road." The cliff reached, it was too dark to find the path to ascend it; so, being safe from the tide, the travellers lay down, under God's protection, on the stones, and tried to sleep. "The cold was too great; Fuller and I lay close to be warm, but we could not sleep. In about an hour and a half the first faint streak of morning aroused us. Soon, very soon, we found the track, and then we ascended. By half-past six we had reached Fuller's house." Shoes, trousers, hat, umbrella, all were torn or battered to pieces; the hands were pierced with thorns, or gashed with the sharp edges of the rocks.

Undismayed by this perilous adventure, the indefatigable explorers

again took boat after breakfast, and set out for the Bay of Amboises by sea. In the Niger expedition of 1841 this bay was visited and surveyed by Captain W. Allen, the commander of the expedition. On several occasions the ships anchored within the islands which shelter the entrance; but the officers of the survey received the impression, that while the anchorage was safe, the climate salubrious, and the proximity of the mountains favourable for health, the bay did not contain a safe landing place. Nought but a heavy surf was visible from the deck of the steamer. "But now," says Mr. Saker, "that I need a home for our people, where a trade may be created, and to which commerce may be drawn, I search for a landing only, and behold! God hath hidden up a deep interior bay—for ages—a bay with nearly two miles of beach, without a stone, and almost without a wave, large enough to contain a thousand boats and small vessels; while the Amboises Bay will contain a navy. Into this bay the sea-breeze blows in all its purity, and the mountain wind at night is all freshness."

"Here, if her Majesty's Government sanction and sustain our efforts, can be coal stores, provision stores, building yards, and every other essential for commerce. Here too, a highway may be made into the interior, and the native produce shipped in smooth water for Europe. Here the Mail Company will find ultimately its largest claims and greatest support. It will be a centre of civilisation, freedom, and light. It will be essentially a religious, enlightened colony." And here also, under British protection, the Lord's people may worship God without molestation. During a lovely day the exploration of this beautiful retreat was completed. The toil of the previous days was forgotten in the success which had been achieved, and the missionary returned to Clarence, with a glad and grateful heart, to report to the brethren how the good hand of God had led and prospered him in the way. On his arrival in Clarence, Mr. Saker found in the cove three more Spanish men-of-war.

During the absence of the exploring party Mr. Diboll was engaged in sustaining, by conversation and domiciliary visits, the faith and courage of the people. Arrangements were made for little prayer-meetings in every house, especially on the Lord's days. On one occasion a larger meeting was attempted in a remote corner of the town. Mr. Diboll also paid a visit to the jungle towns, where the aborigines dwell. They learnt, with strong expressions of regret, the anticipated departure of the missionaries, and openly declared they would not submit to the Spanish authorities, but assert their independence.

Strangely enough, almost every Lord's day witnessed the funeral of some inhabitant of the town. As the missionary is allowed to perform the last offices for the dead in the usual manner, these funerals have provided an opportunity for public worship. "How solemnly," says Mr. Diboll, "does the Lord thus open the way for us to address the people. Thus every Lord's day I am preaching in the open air, and over an open grave. How wonderfully does the Lord mix mercy with judgment. May his voice be heard in this the day of his visitation." He adds, "We have continued to hold our secret meetings, and so the spark of devotional fire is kept alive. This morning (Sunday, 27th June) one party met at four o'clock, another at five, another at six, and another at seven."

On the 17th a letter was received by Mr. Diboll from the Lieutenant-Governor, charging him with creating disaffection among the colonists to the Queen of Spain's authority. This, with Mr. Saker's reply, we give below.



It is not expected that the Governor-General will throw any obstacle in the way of the proposed emigration; but it is obvious that it will entail upon the mission and the people heavy losses and expenses. The Committee have already addressed the British Government on the subject, and would fain hope that the cruisers on the coast may be directed to afford assistance in transporting the people and their property. They have a fair claim on the English Government for this act of kindness. Some of them were slaves liberated by the slave squadron, while others settled in the colony as British subjects, when it was founded in 1827 by Captain Owen.

Meanwhile we commend these suffering disciples of Christ to the sympathy and prayers of the churches. In our next issue we hope to be able to present some account of the locality in which the new settlement will be formed.

ALFRED SAKER to the Lieutenant-Governor of the Colony in Fernando Po.

May 31, 1858.

SIR,

I beg to acknowledge the receipt of your favour of this day, enclosing the final reply of the Governor-General to the requests of the colonists.

I have requested the people to meet me this evening to receive this communication, and to take into consideration the offered aid of the Governor-General respecting a petition to her Catholic Majesty.

I am, Sir, your most obedient Servant,

(Signed)

ALFRED SAKER.

At a meeting of the inhabitants of Clarence, convened to take into consideration the final answer of the Governor-General to the request made on the 27th inst., and again on the 28th, to permit the continuance of public worship as heretofore, pending an appeal to her Catholic Majesty the Queen,

Resolved—1. That inasmuch as the Governor-General declines the responsibility of permitting the continuance of our worship in public during the few weeks necessary to communicate our petition to the Queen, therefore that we, on our part, resolve to leave the island as early as possible.

Resolved—2. That, inasmuch as the Governor-General has positively forbidden all worship in public and all teaching in schools, Mr. Saker be requested to provide a home and teachers for our children at Cameroons, to remain there until our final location be fixed upon.

Resolved—3. That every member of our church and congregation be urged carefully to obey the laws as established, that the charge of disobedience be never rightfully made against us.

Resolved—4. That Mr. Saker be requested to prepare a letter expressive of our determination to leave the land, and that during our stay of rendering obedience to the constituted authorities and laws of this colony.

Mr. Saker having written and read to us the letter—

Resolved—5. That this letter be adopted and signed for us by our chairman, and transmitted, with a copy of these resolutions, to the Lieutenant-Governor, to be forwarded by him to the Governor-General at his pleasure.

Resolved—6. That the thanks of this meeting and of the whole colony be given to Mr. Saker, for his kind assistance in this hour of trial.

To the Lieutenant-Governor of the Colony.

FERNANDO PO,

June 1, 1858.

SIR,

Having received the answer of the Governor-General to our request to be allowed the liberty of public worship pending an appeal to her Catholic Majesty, we beg to express our deep regret at his fixed determination not to grant a favour so small.

We fully concede to her Catholic Majesty and Government the power and right to decree and ordain whatever laws they deem most beneficial to the people and nations over whom they rule. Moreover, if her Catholic Majesty and Government think it right to

invade the domain of conscience and forbid the public worship of the Most High God, we declare it as our fixed resolve not to contend nor set at defiance their authority; but as soon as possible, and for ever, to leave a land where we cannot longer act according to the dictates of our own consciences.

In the few weeks that must elapse ere we, our families, and property, can be removed, we announce to you our intention of obeying God to the utmost of our ability without violating the harsh and uncalled-for decree that forbids our worship. God helping us, you shall have no cause of complaint against any of us, man, woman, or child.

While we thus declare our intention of yielding obedience to her Catholic Majesty and Government, we request protection from the priests, who begin to invade the sanctity of our homes. We wish for no intercourse with them; we concede to them no right over us. We acknowledge the Queen of Spain the lawful Sovereign of this land, and our duty to obey and revere her. But for all that relates to the practice of piety and truth we have our own teacher.

Signed on behalf of the inhabitants of this colony convened in public meeting this evening, May 29th, 1858.

Your obedient servant,  
(Signed) JOSEPH DIBOLL, Chairman.

To the Lieutenant-Governor of the Colony in Fernando Po.

June 1, 1858.

DEAR SIR,

Having met the people of the colony last evening to communicate to them the final answer from the Governor-General, as well as your own letter advising present submission as the best means of securing a peaceful issue to the present difficulties,

I am requested by them to communicate to you their thankful regard for your kind sympathy, and at the same time they regret that they cannot follow the advice you offer to them as to remaining here in hope of a peaceful issue.

If the law forbidding worship cannot now be suspended, there is, in our opinion, no hope of its being ultimately repealed, and to remain here with the continued exposure to confiscation of goods and banishment for doing what is our paramount duty to do is an evil too great to be endured.

In thus closing our correspondence on this painful subject, we unite in earnest wishes for your welfare and prosperity, both in this world and the world to come.

I remain, Sir, your obedient humble servant,  
(Signed) ALFRED SAKER.

The Governor of Fernando Po to the Baptist Missionary.

FERNANDO PO,  
June 17, 1855.

Having understood in a positive manner that, taking advantage of the influence that you had upon the inhabitants of this colony, you create a bad feeling amongst them against the authority of Spain in this island, hindering, in an indirect way, my operations in the same,

I give you this present warning, advising you to abstain yourself in future to interfere in the least in our operations; or, on the contrary, you must leave the island in twenty-four hours notice in one of the boats of my steamer which will put you on the opposite coast of Africa.

May God preserve your life for many years.

(Signed) CARLOS CHACON.

A. SAKER to the Governor-General of Fernando Po.

SIR,

June 22, 1858.

On returning from Cameroons I find a communication, addressed "to the Missionary," who is the teacher of the people in this place.

In that communication you attest to having received positive information that Mr. Diboll, taking advantage of the influence he has with the inhabitants of this colony, has sought to create a bad feeling against the authority of Spain in this island, and hindering your operations.

I have conversed with Mr. Diboll on this matter, and am most positively assured by him that in no sense is the above accusation true. That neither by word or deed, directly or indirectly, has he sought to excite the people against you or your Government, but has, on the contrary, sought to allay any and every feeling that may have been excited by the sudden deprivation of public worship.

The Governor-General may rest assured that in all that relates to the missionary or the enlightened Christian community he has nothing to fear,—wrong doing cannot justly be charged against any of them; and he who can secretly accuse them to your Excellency is equally the enemy of your Government and of our peace.

Should such accusation be repeated to you, we have too great a reliance on your just decision to fear the banishment of the missionary without an investigation.

I remain, Sir, your obedient servant,

(Signed)

ALFRED SAKER.

Should it be necessary to write again to the missionary, the Governor-General will confer a favour if he will cause it to be written in English.

## FOREIGN INTELLIGENCE.

**MONGHYR.**—The loss of the *Ava* deprived us, in ordinary course, of the annual report of this interesting station. It has since come to hand, stained, and in parts almost illegible, from its immersion in the sea. From Mr. Lawrence's statement we extract the following paragraphs:—

“What the effect of this great outbreak and its suppression may be upon the native mind it is perhaps hardly possible at present to say; but I think there is reason to hope it will be favourable to Christianity rather than otherwise. Whenever I have spoken on the subject to the people in the bazaar, I have found the Hindus ready to join in condemning the mutineers, but not so the Mohammedans; they generally remain silent and look glum. It is evident, however, that neither has any affection for the British Government, and were it to be overthrown, the great majority of both classes would rejoice in its downfall. . . . Even those that appear to be loyal are so from interested motives, and not because they have any partiality for the British. Nothing but the strong arm of power will keep the mass of the people, especially the upper classes, loyal. Henceforth, to trust them with military and civil power as they have been trusted will be madness. Until they are Christianised they will be unworthy of confidence.

“Though surrounded by dangers, and often experiencing great alarms, we cannot be sufficiently thankful that there has been no outbreak at our station. . . . Through the kind interposition of Providence, the dwelling-houses, chapels, and school-houses belonging to the mission all remain untouched. And, notwithstanding the many interruptions, we have been able to finish our new school-house, and the funds have been forthcoming to defray all the expenses connected with it. It is a substantial and commodious building; its dimensions are nearly as large as the bazaar chapel, near which it stands; and it cost rather more than a thousand rupees. Mr. Broadway

removed his school into it last week. The school, I am glad to say, continues to improve. During the great excitement there was some fluctuation in the attendance of the boys; but for the last two months there has been a steady increase. Under Mr. Broadway's management I doubt not the school will continue to prosper. He requires, however, a superior teacher, which I fear we shall not be able to afford without some assistance from England.

“Two of the old schools have been broken up, and some of the boys have entered the new school. One of the old schools is still kept on, and now there are about forty boys in attendance. Preaching in the bazaars and villages, of course, was much interrupted during the past year. For the first four months the work was carried on as in previous years, but subsequently only to a very limited extent. In October, bazaar preaching was resumed with regularity, and has since been maintained as far as practicable. The Hindus behave with as much respect as before the outbreak; but the Mohammedans generally keep out of the way, or if they do stop to listen, they do not oppose as before. The regular services in the native chapels were not interrupted more than a few times. The attendance, for a time, was very small, but not more than twice or thrice were the chapels closed. The same may be said of our English services. They were never entirely omitted, but for about three weeks we were unable to meet in the English chapel, owing to the fort gates being closed. Then our congregations assembled in the house of a friend. The attendance was for a time much less than usual,

owing to the departure of some of our female friends to Calcutta. But in December the absentees began to return, and since then our English congregations have greatly improved.

"The Lord has most mercifully spared the little church from being scattered by cruel enemies, but he has visited it with other trials. It has been more reduced in number, either by removals or by death, than in any one year for many years past. At the beginning of the year it was deprived of the valuable labours of Mr. Parsons, who had endeared himself to all the members by his faithful and affectionate ministrations for more than sixteen years. With our much esteemed friends, Mr. and Mrs. Parsons, two native members also removed to Agra; and since the month of June the church has lost six members by death. Four of them were aged and infirm, and they appeared to be waiting and longing to depart to be with Christ, which, for them, is far better than remaining in this world of sin and sorrow. A fifth was a European sister, remarkable for her humble, quiet, pious spirit, and her love to the house and people of God. To her death has been gain. The sixth was our excellent native preacher, Nainsukh, who died as he had lived; humble, prayerful, peaceful, hoping and rejoicing in the love of God, and looking for the mercy of the Lord Jesus Christ unto eternal life.

His death has been a great loss to the native church and to the mission here. For nearly forty years did he sustain his Christian profession without blemish, and for the greater portion of this long period was he engaged in preaching the gospel to his countrymen. He was greatly beloved by his brethren, and much respected by all classes to whom he was known.

"Since the month of August our native preacher, Sudin, has been in Calcutta. For the past four months, Bandhu has been the only native preacher we have had to aid us, and by him the native services of the Sabbath have been generally conducted. His preaching is acceptable to the native church. In June there was an addition of two members to the church by baptism. One is an aged native female, and the other a young Israelite, whom Mr. Broadway brought with him from Benares. He has since gone to Calcutta, where he hopes to be useful among his own countrymen as a missionary. There are two or more natives who are now anxious to be baptized, respecting whom we hope well. Amongst the heathen there are several who continue to read the Scriptures and to profess their faith in the Lord Jesus Christ; but one or two who once appeared almost ready to join us have been caught in the snares of Satan, and gone back to the world."

**BARISAL.**—Too late for our Annual Report, we have also received from Mr. Page a sketch of the missionary proceedings of the year at this very important station. The mission churches extend over a very considerable space of country, and which, during the annual inundations, is rather difficult of access. Still here the gospel has found a home, and there are very many natives rejoicing in Christ's salvation.

"Though in every respect the year has been very unfavourable to any progress in the work we have in hand, we are still able to report some things which may keep us from desponding.

"I. *Our Christian congregations* have remained undiminished in numbers. In all the stations the usual services have been continued as in years past. And I have endeavoured time after time to furnish the native preachers with subjects and heads of discourses suitable to the peculiar circumstances in which we have all been placed. Month after month one and another have dropped in among us. Sometimes a single individual, sometimes a pair, sometimes whole families, so that now we number some 2,300 souls in the Christian community. I cannot honestly say that there are not, among so many, several, both men and women, whose conduct has caused us both trouble and sorrow—in single families there is occasionally a 'black sheep'—but

on the whole the *mass* is certainly much better than the same number of Hindus and Mohammedans are or can be. The past year has been peculiarly calculated to try all who worthily or unworthily call themselves Christians; and yet of our people I can truly say that none has, from fear or shame, disowned his name, or denied his faith. 'Come what will, we are Christians!' they have repeatedly said.

"On two occasions many of them were required in the station (Barisal) to act in the capacity of a special police. In the first instance they were sent for as a measure of precaution, and came in to serve permanently. In the second case they were called in by us on our emergency; but on neither occasion did they manifest the least disposition to shrink from danger, or to back out of a Christian profession because the times were against them. They were too glad to be trusted by the authorities, and too anxious to show that Chris-

tian men were worth more than Hindus or Mohammedans, other things being equal. Several of them endured some loss in answering my second summons to them. It was harvest time when they were called; but their remark was simply this, 'How could we stay at home on such an emergency?' I feel particularly grateful to the authorities for the confidence they manifested in us for once, and almost long for the day when we may be able to show both our loyalty and our Christian devotion to the cause of justice, truth, and good order, in a more unmistakable form. If the Government desire a Christian police, our people will gladly serve; and we the missionaries will do our best to make them servants deserving of trust and encouragement.

"II. *The Church.* Of the church, or rather fifteen churches, larger or smaller, while in one respect I can report favourably, in another respect I must speak unfavourably. We have had comparatively a large addition, numbering in all fifty-one baptized in the year; and there are not wanting more candidates for baptism in several of the stations. The *exclusions* have been fewer than usual, amounting to *twelve*. By *death* we have lost *six*. Our present number of members in full communion is 366. The whole body of members are regular in their attendance on the means of grace, and cannot, generally speaking, be found fault with as regards their outward conduct. They have continued steadfast. *They are as they were.* And herein is our discouragement. What intelligent, rightly-feeling Christian does not wish to see progress not only in numbers but in the divine life, even in the few, nay, in the individual? We cannot rest satisfied with mere harmlessness. What marks the actual progress of a mission station is the positive improvement—the living, growing, transformation of character—be it in many or in few. Christianity is aggressive, though not in the sense of Mohammedanism. It must *grow*, or our Lord's parables do not teach aright. It must *attack*, or the kingdom of heaven is not taken by force. There is in our holy religion not only a power to *bear*, but a power to *do*. It must be so, if men are to flee from Satan to God, and to be taken from earth to heaven. But herein we are in fault, grievously in fault. Some few there are who do grow in spirituality, understand, feel, and exemplify the power of godliness; but of the majority I cannot say anything like this. And herein we are dissatisfied, and humble ourselves before our heavenly Father, and pray that he would in mercy pardon us, and in the midst of the years revive his work among us.

"III. *Schools.* We have, as in other years, three kinds of schools. There is, first, the *girls' boarding school*, under the charge of Mrs. Martin. There are also some *adult female schools* in the villages. Three of these have been continued through the year under many discouragements, while others have been held off and on. On more occasions than one, the fact that Chandal women, wives and mothers of poor peasants, when they had become Christians, can read books, has excited no little astonishment among the more respectable people in the neighbourhood. Our three *boys' schools* have numbered in all only from fifty to sixty children, taught in three different places, at a cost of about nine rupees a month. This may seem a strange and painful fact, when we have at least some 250 children who might attend school; but there is a cause, a reason for this as for most things. The price of the chief articles of food has increased a hundred per cent. lately. The 'oldest inhabitant' cannot tell you when, even in the days when Dacoits ruled the district, food was so dear. Let me state one fact. Rice sells twenty seers (of sixty tolahs) for a rupee. One such seer is but sufficient for a Bengalee peasant man or woman, while the wages of a common labourer average (if he get work) between three or four rupees a month. Tell us now, dear Christian friends who do not know what want is, or rather ye who *do* know the pinchings of want, how a labouring family, which lives from hand to mouth, can afford to send their sons, the immediate useful members of the community, to school. . . . Yet there never was a time perhaps when we were more imperatively called upon to do something for the children of our Christian communities. The road in every direction may soon be open to Christian people; and well-educated lads will, before long, have a prospect of employment such as they never had; while the church has through them, if employed, the hope of considerable assistance in maintaining its own cause in this land. What can we do for our Christian boys? is a question I often ask myself.

"IV. *Preaching to Hindus and Mohammedans.* This part of our work has, as every one will understand, experienced many interruptions during the ever-to-be-remembered year of 1857. On one or two occasions we did not think it right to leave our families alone while we went abroad. On other occasions, when the minds of the people seemed unsettled, we considered it unadvisable to afford them any handle by which they might, if so inclined, hold on to their suspicions and misunderstand the policy of the Government, or consider us

as its emissaries. Still there has been no direct or long cessation of this work. Mr. Martin has given his attention solely to it, though I have been only now and then able to help him. Some melas and very many bazaars have been visited. Some scores of markets have been attended, and the gospel has been proclaimed to thousands of even new hearers. On the whole, too, our message has been well received. In most places the preacher has been encouraged by the attention of his hearers. In a few places we have been led to hope that inquiry has followed our visit.

"Here I cannot but mention the great loss we have experienced in the death of our dear brother, Lalchand, in November last. His chief work was that of preaching, and he often joined Mr. Martin and his native preacher, Bolaram. He was a con-

sistent Christian, an amiable man, an earnest and ready preacher, and possessed knowledge and a teachableness such as would have made him one of the first men among the native agents in the mission. In 1856, we lost Birkounthonáth, the best of our village pastors, and have not been yet able to supply his place efficiently. Just a year and fifteen days after died Lalchand, the best of the preachers. Both men I dearly loved and greatly valued. Their deaths have weakened our hands considerably; *but the Lord liveth for evermore.* Oh! may He strengthen us to bear the heat and burden of the day; and give us grace to persevere through evil report and good report, in sorrow and in joy, now and unto the end, in the great work unto which he has called us."

CUTWA.—We have to record the death of the missionary of this station, the Rev. J. Parry. For many years he laboured in Jessore very successfully, but about three years ago removed to Cutwa. He had scarcely settled there, when the disease which has terminated his life attacked him, and for the last two years he suffered much from debility and pain. In May he removed to Sewry for medical advice; and there, on the 3rd of June, he expired. Mr. Parry joined the mission in the beginning of 1832.

AGRA.—Writing from this important city on the 1st of March, Mr. Evans tells us that the people listen to the gospel with more calmness and attention than ever. Formerly the work of the missionary in Agra was most discouraging. Rudeness and impertinence often interrupted his attempts to gain a hearing for the gospel. Now, large and attentive crowds assemble in the very heart of the city.

We may here mention that Mr. Evans has found a very suitable partner in the granddaughter of Mr. Rowe, one of the earliest missionaries of the Society.

At a later date, Mr. Evans writes:—"The change in the tone and conduct of the authorities towards native Christians is wonderful. They are now, not as usually looked down upon, but *sought* for, in order to give them situations of trust and confidence, as heads of police, jemadars, &c." Six weeks later, Mr. Evans reports that the same favourable feeling was evinced by the people, while preaching had been extended from the city to the villages around. Generally the mornings were devoted to these village journeys, Mr. Evans being accompanied by Mr. Gregson and Bernard. In the afternoon the missionaries divided into two bands. Mr. Parsons, with Mr. Harris and Sukh Das, at one place in the city, and Mr. Evans, Mr. Gregson, and Bernard, at another; not seldom hundreds at a time listening to the word of life. It will give our readers pleasure to know that the Government has listened to the appeal made to them on behalf of the widow of the martyred Walayat Ali, and have allowed her eleven rupees a month, in consideration of the losses she has sustained.

Mr. Gregson arrived in Agra early in March, and immediately began to share with the brethren the labours of the station. The native chapel was shortly repaired, and it was proposed to use it for the present for the worship both of the English and native church. The English congregations were on the whole good, while Bernard continued to minister to the native Christians, both the Chitoura and Agra converts being united under his pastoral care. It is probable that many of the Chitoura Christians will take up their abode in Agra, as they have obtained remunerative employment in various Government situations. "We have yet," says Mr. Gregson, "to learn what the ultimate effect of this mutiny will be upon the prospects of Christian truth. Native Christians are indeed already put upon a new footing. They are eagerly

sought after, and the danger now is that the thing may be overdone; and by the employment of native Christians in offices for which they have had no training, and for which they possess no aptitude, an unfavourable reaction may be occasioned." Mr. Gregson also speaks with much satisfaction of the attentive and unusually respectful audience the people give to the gospel; but laments the absence of any deep and abiding conviction of its truth among the hearers. Mr. Gregson also reports the satisfactory intelligence that the zemindar of Chitoura had been adjudged by the Government to pay 2,000 rupees for the damage he had done to the mission premises in the Christian village. The money had been received, and the bungalows were undergoing repair, in anticipation of the return of Mr. Smith.

The increasing heat and confinement of the fort led the brethren, in April, to repair the Benevolent Institution, and this for the present is the abode of Mr. Parsons and Mr. Gregson. Mr. Evans has been able to secure a small bungalow. In Mr. Parsons's hands, the revision of the New Testament in Hindi continues to make progress, and has proceeded to the 10th chapter of John.

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## HOME PROCEEDINGS.

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THE public recognition of Mr. Joseph G. Gregson, as a missionary of the Society, took place on the 18th of August, in the Baptist Chapel at Hackney. The opening part of the service was conducted by the Rev. S. Brawn, of Loughton, under whose care Mr. Gregson has for some weeks pursued the study of theology. Mr. Underhill presented a brief sketch of the history of the Monghyr station, to which Mr. Gregson is appointed; and Mr. Gregson replied as to the motives which actuated him in giving himself to missionary work, and the truths which he proposes to preach. After prayer, by the Rev. J. H. Hinton, commending the youthful missionary to God, the Rev. D. Katters, his pastor, addressed to him some earnest cautions and exhortations. The attendance was large, and the service of a very interesting character. Mr. Gregson sailed in the *Agamemnon*, on the 26th of August, with Mrs. John Gregson, Mrs. Sampson, and Miss South, who are on their return to India.

The appointment of Mr. Joseph G. Gregson to Monghyr, and the departure of the brethren Williams and Smith, have enabled the Committee to make the following arrangements for the occupancy of the stations in the north-west. Mr. Broadway, now at Monghyr, will become the colleague of Mr. John Gregson, at Agra; Mr. Parsons will occupy Benares with Mr. Heinig; Mr. Williams and Mr. Evans will return to Muttra; and Mr. Smith to Chitoura. It is, however, arranged that Mr. Williams should arrest his progress to Muttra at Allahabad for a short time, to ascertain the feasibility of reviving the Society's mission in that city, now for some years interrupted. It is understood that Allahabad is henceforth to be the capital of the north-west provinces. Many of our Agra Christian friends have in consequence removed thither, and are desirous of being constituted into a church, and of retaining their missionary connection with the Society. Mr. Williams will confer with them, and report the result of his inquiries to the Committee.

We are happy to say that the Committee have accepted the offer of Mr. W. A. Hobbs, of Margate, for mission service in India. Mr. Hobbs will, however, spend some months in study before his departure.

We have the pleasure of naming the safe arrival in Kingston of the Rev. S. Oughton. He has met with a very cordial welcome from a large number of his former flock. Divine service has been recommenced in the chapel, and the prospects are encouraging that the cause will be revived under his ministry.

## SPECIAL EFFORT FOR INDIA.

CONTRIBUTIONS continue, with more or less frequency, to reach the treasurer; but we fear that the auxiliaries and secretaries of associations are not so actively engaged as we could wish in preparing for the special services and meetings which the resolutions passed at their annual meetings have led us to anticipate. A very gratifying exception to this remark is found, however, in the Bristol Association. Not only is the active secretary giving much time to personal visits in various localities, but he has favoured us with a copy of an admirable circular, which he has prepared and addressed to the friends of the mission cause. Its length, we are sorry to say, precludes its insertion here; but we shall be happy to reprint it in any quantity for the use of our friends, on receiving intimation of their wish. Unless the agents and officers of the Society throughout the different auxiliaries bestir themselves, it is not to be supposed that the large sum proposed to be raised can be accomplished. For the reconstruction and enlargement of the mission we want £5,000, and another £5,000 ought to be added to the annual income of the Society. *Resolutions are like faith, dead without works.*

## FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—CAMEROONS, Saker, A., June 25 and 26.<br/>CLARENCE, Diboll, J., May 26, June 8; Saker, A., May 23, June 28.<br/>AMERICA—BOSTON, Davies, S., May 31.<br/>NEW YORK, Colgate and Co., July 13 and 27.<br/>ASIA—AGRA, Evans, T., May 27; Gregson, J., June 4.<br/>ALIPORE, Pearce, Geo., June 18.<br/>BAEISAL, Page, J. C., June 25.<br/>BENARES, Heinig, H., June 24.<br/>CALCUTTA, Lewis, C. B., May 15 and 17, June 2, 3, 7, and 18, July 3; Thomas, J., May 18, June 4 and 19, July 3; Wenger, J., June 19.<br/>COLOMBO, Carter, C., June 9.<br/>DACCА, Bion, R., June 30; Supper, F., May 28.<br/>DINAGEPORE, M'Kenna, A., May 6.<br/>JESSORE, Anderson, J. H., July 1.<br/>MADRAS, Page, T. C., July 9; Christian, M., and another, July 7.<br/>SERAMPORE, Robinson, John, May 31; Sampson, W., June 7; Trafford, John, May 31.<br/>AUSTRALIA—GEELONG, Slade, Geo., June 15.<br/>MELBOURNE, Kerr, R., June 15; Taylor, James, May 14.</p> | <p>BAHAMAS—GRAND CAY, Rycroft, W. K. May 19, June 16.<br/>INAGUA, Littlewood, W., May 22.<br/>LONG ISLAND, Littlewood, W., April 24.<br/>NASSAU, Davey, John, May 11, June 11.<br/>HAITI—JACMEL, Webley, W. H., May 28, July 27 and 28.<br/>JAMAICA—BROWN'S TOWN, Clark, J., July 3 and 8.<br/>CALABAR, Henderson, J. E., June 24.<br/>FALMOUTH, Dendy, W., and others, March 31.<br/>KINGSTON, Oughton, S., June 25, July 26.<br/>MONTEGO BAY, Henderson, J. E., June 7, July 7; Reid, J., July 8.<br/>MOUNT CABBY, Hewett, E., June 6, July 6.<br/>ST. ANN'S BAY, Millard, B., July 8.<br/>SAVANNA-LA-MAR, Clarke, John, June 14.<br/>SPANISH TOWN, Phillippo, J. M., June 26.<br/>STEWARTON, Knibb, Mary, June 8.<br/>SUMMER HILL, East, D. J., July 3 and 20.<br/>TASMANIA—LAUNCESTON, Dowling, H., May 10.<br/>TRINIDAD—PORT-OF-SPAIN, Gamble, W. H., July 23; Law, John, June 7.</p> |
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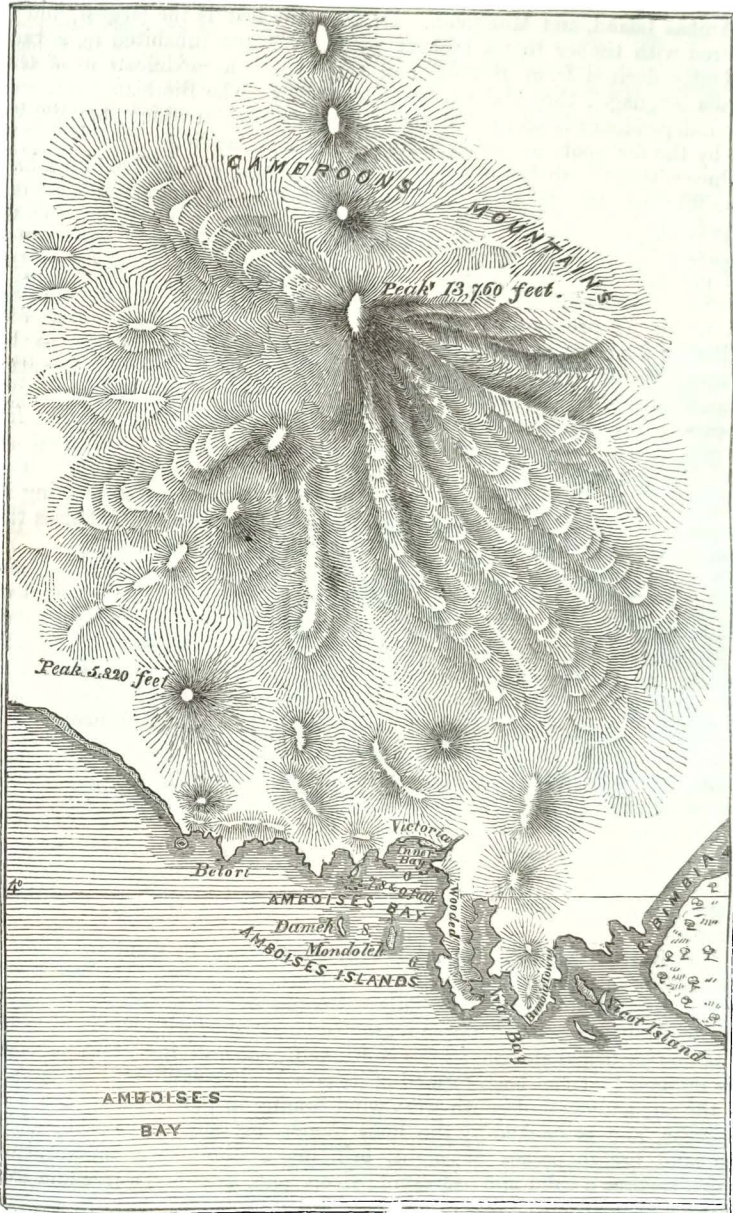
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# THE MISSIONARY HERALD.



AMBOISES BAY, WESTERN AFRICA.

## AMBOISES BAY.

DIRECTLY to the north-east of Fernando Po, and lying under the shadows of the volcanic mountains of Cameroons, is the Bay of Amboises. Three islands occupy the entrance to the bay, Abobbi or Pirate Island, Damch or Ambas Island, and Mondoleh. Of these the last is the largest, and is covered with timber to its highest point. All are inhabited by a race evidently derived from Bimbia, and they speak a modification of the Dualla language; they claim to be independent of the Bimbian chief, and that independence is secured by the rocky fastnesses in which they dwell, and by the few spots on which boats can secure a landing.

Once within the shelter of the islands, the voyager sees before him a bay some fifteen to twenty miles in circuit, with a rocky shore, and the surf perpetually breaking upon it. An opening in the rocky ridge, to the eastward, admits boats and small vessels into a small cove, a mile and a half in width, and having a sandy and open beach. It is on this spot Mr. Saker has fixed for the erection of the new town and mission station, and which he proposes to name Victoria. The outer bay has a safe anchorage for ships of a large size at all seasons, and is open only to the south-west wind, blowing cool and refreshing from the broad Atlantic. Though carefully surveyed by Captain W. Allen, in 1842, the cove appears to have been overlooked. He frequently resorted to the bay for the purpose of improving the health of his crew, and lamented that so fine a bay did not possess the necessary facilities for a settlement. The explorations of Mr. Saker have, however, discovered what was wanting in the judgment of that estimable officer to make the Bay of Amboises the most frequented haven on the coast.

From the shores of the bay, the Cameroon mountains commence their ascent. Within three or four miles the first summit rises to a height of 5,820 feet, while the highest peak, ten or twelve miles beyond, reaches to 13,760 feet. The sides of the mountains are clothed with forest; and old men relate that fire was seen years ago to issue from the topmost height. "They all saw it," the people said, "and they felt the earth shake like a steamboat." "The people then feared it would kill them all." This, coupled with the name of the mountain, Mongo-ma-Lobah, or God's mountain, offers a reason for supposing it might be the chariot of the gods of Hanno, the Carthaginian.\*

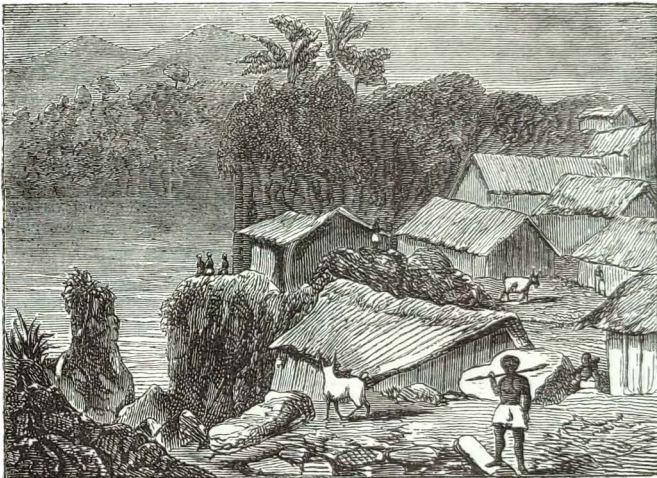
The sides of the mountains, and the valleys around their base, are generally inhabited by wild races, who hitherto have had little intercourse with Europeans, but who appear to have the usual characteristics of the Negro race. The land, however, immediately around the bay, is without occupants.

The Bay of Amboises is repeatedly referred to by Captain Allen as remarkably salubrious and healthy. "Here," he says, "the sea breeze or cool land wind hardly ever fails. During our frequent visits to the Bay of Amboises, we had ample reason to be satisfied with having selected it as our principal station, as the continued health of the crews justified the opinion that had been formed of its comparative salubrity. It is open to the almost constant south-west wind coming in purity across the wide Atlantic, and is backed by the lofty Cameroons mountains, over which the land breeze passes at night, bringing a diminished temperature, which secures a calm and refreshing sleep, and, possibly, a freedom from noxious exhalations. We experienced a few tornadoes, but, in general,

\* Capt. W. Allen's Niger Expedition, vol. i., p. 273.

the weather was very beautiful, without much rain."—(p. 320.) The bay therefore appears far to exceed Clarence in healthiness, and to be every way desirable for a tropical residence. In the case of the crews of the fatal Niger expedition, fever rapidly gave way to the bracing effects of the climate of the bay.

Arrangements have been made to secure from the Bimbian chief, King William, the entire shore of the cove for the new settlement. It is understood, however, that the whole of the bay, with the surrounding country, is subject to the queen of England. Years ago the chief surrendered the sovereignty to Colonel Nichols, as the representative of the British Crown, when he received the empty title of king, in which he now rejoices. Should the English government assert their right, as it is expected they will do, then will our Christian brethren be freed from all danger of interruption in their evangelical labours. Here, at least, neither the priests of Rome, nor the intolerance and bigotry of Spain, will be allowed to interfere. Liberty of conscience and of worship will be both the right and privilege of all.



Pirate Island in the Bay of Amboises.

## DELHI.

*(Concluded from our last.)*

HURDWAR lies at the foot of the Sewalik range of mountains, which here forms the right side of the gorge through which the Ganges flows into the plains of Hindustan. The town itself is small; but its glory is concentrated in the numerous ghats which line the banks of the holy stream, and in the profusion of temples which the superstition of ages has built in honour of the gods. Here Krishna is said to have performed his ablutions, and to have prostrated himself on the site of Hurpyree, the most sacred of all the stone ghats of Hurdwar. From this centre, within a circuit of a few miles, some other twenty-five places are reckoned sacred; and, according to Brahminical instruction, it is necessary that the pilgrim should visit them all, in order to derive the utmost good from his visit to these holy scenes. Two thousand Brahmins are entitled to receive the

offerings of the pilgrims. Houses have been built for their reception, partly by the liberality of rich worshippers, and partly by the cupidity of the resident priesthood. Even the British Government has not withheld its homage to the deities of the place, having repaired or rebuilt some of the serais and temples which the tooth of time had crumbled into ruin. These houses for the entertainment of pilgrims, with ranges of shops, form the street to the Hurpyree, and on the days of the annual festival, it is thronged with the myriads who are pressing onward to bathe in a spot so sacred as that where Krishna laved his youthful limbs. Hither come, from year to year, burdened travellers from all the countries of Hindustan, from beyond the Indus, from the lofty Himalayas, and from the gardens of Cashmere. Religion and commerce are the great attractions, and by multitudes both receive their due regard. Every twelfth year is peculiarly sacred. Then the vagabond devotees of the Hindu faith flock together in vast numbers to the "Gate of Huri."

Amidst the multitude thus assembled, Mr. Thompson for many years sought to spread the knowledge of the gospel, and his journals abound with incidents of the scenes and conversations of these visits. Often was he recognised by individuals from remote distances, who, elsewhere, had received copies of God's word, or had heard him preach. To Sikhs, Persians, the men of Cashmere, Affghans, as well as to Hindus, speaking all the languages of Upper India, he gave copies of the gospels, first ascertaining their ability to read. Thus was spread over Hindustan, and even in Central Asia, a knowledge of the true will of God. Gurus sought an exposition of the Scriptures from his lips. Brahmins came, and with avidity received instruction. Byragees and fakirs bore away with them to their desert solitudes the Scriptures, and in after years Mr. Thompson had often the pleasure of meeting many to whom their perusal had been the means of salvation.

Fearful were the scenes he witnessed at these annual melas. Sometimes the fire of a suttee glared in the evening sky. At another, hundreds of worshippers were crushed in the throng, or drowned in the holy stream, through the pressure of millions striving to bathe in its waters at the auspicious moment. One year a large number of fakirs were killed in a fight between the contending sects. Robbery was frequent enough. Even the great bell of the temple was stolen at one mela, fear of the god not repressing the cupidity of his worshippers. Many were the murders which the sacredness of the place could not restrain.

The worship of the river is performed three times a day, with the beating of drums, the ringing of bells, the clangour of the cymbal, and the blast of the conch shell. A chowree is waved over the waters, as if to cool the goddess of the stream. Incense is offered, and, as its fragrant clouds curl over the heads of the worshippers, the Brahmin chants the praises of Gunga. The bathers, however, do not join in this worship. They swim about, dive, shout, take each other by the arms, and both sexes embrace each other.

The remarks of his auditors not unfrequently encouraged the missionary amidst this scene of revelry and sin. One day while preaching at the ghat, a Brahmin said, "When this country is become dark, the religion of Jesus Christ will prevail." Inquirers would often come to his tent and seek for further illumination, and he is told that several of the followers of Shiva-narayan and Nanuk say, that "should they find anything that particularly marks the hand of God in the religion of Jesus, they will embrace it."

It will be unnecessary to describe the visits of Mr. Thompson to other sacred spots, where the Hindus annually congregate. For more than thirty years this devoted missionary spent considerable portions of the year in journeys to those places. The results of his labour in actual conversions were not very many, nor may we ever ascertain the extent to which his ministry influenced the minds of the people of Northern India. Over the wide space from the Indus to the eastern boundaries of the land, he diligently sowed the seed of eternal life. Probably the fruit would have been more immediately apparent and abundant, had he confined his labours within a more limited range. It is true that at melas and fairs great numbers of people are accessible, and the word of God may be carried from them into the remotest parts of the country. Still there are serious drawbacks to any expectation of large results. Very imperfect notions are formed of the gospel by the casual hearers at these seasons. The confusion, riot, and revelry of a fair are not favourable to the production of serious thoughts; and if a tract or book is borne away to the distant home of the receiver, yet is there in it so much that is new, so much that requires explanation, that we may reasonably fear it is seldom that the heart is stirred or the mind is opened to the illumination of truth. Experience in missionary work on the whole goes to prove, that diligent labour in some well defined area is more successful than desultory, unconnected efforts made amid the tumult and madness of an Indian mela.

Mr. Thompson diligently availed himself, during his journeys, of the means then afforded him of learning the language of the people, and which ultimately led him to compile two most useful dictionaries in the Hindustani language. He spoke the Hindi language with singular fluency, taste, and accuracy, and was always able to command a most attentive auditory. His translation of the New Testament was both idiomatic and simple, and became one of the most useful versions in circulation. He was also the author of many most valuable tracts which have had, and still have, a large circulation.

The first baptism in Delhi was that of a Rajpoot woman, in May, 1821, who afterwards became the wife of a French officer in the service of the Begum Sumru. Her admission to the church was a season of great interest; most of those present were affected to tears, as they listened to her expressions of faith in and love to Christ. At the close of 1822, Mr. Thompson had the pleasure of receiving a confession of faith in Christ from an aged Brahmin, an eminent Sanskrit pundit, a man held in the highest estimation among the Hindus. Soon after Mr. Thompson's arrival in Delhi, this man came to him; and when his determination to confess Christ became known, great efforts were made to restrain him. In the following year Mohun Singh, a brazier, was added to the church—a lost sheep found at the ghats of Delhi. In 1824 the missionary had the joy of baptizing four of his own countrymen, and also another Brahmin, who the year before had been met with at Hurdwar, and now came to Delhi to be baptized into Christ. By the year 1826 we find the church consisting of eleven persons, two only, however, being natives. Sukh Misr was actively engaged in preaching and the distribution of tracts, and several very promising inquirers cheered the missionary in his labours at the ghats and the annual melas. The nature and value of the missionary's efforts may be gathered from his report for the year 1828. He says: "Besides the persons mentioned, about 190 others have visited me through the year, either for con-

versation or books; to whom, and to the people at ghats, on the road, and in temple yards, I have given 782 books and tracts; to the multitudes at Hurdwar 3,000; and at Gurmukteswar 2,145—a total of 5,927 books, pamphlets, and tracts, in Hindi, Urdu, Sanskrit, Bengali, Nepauli, Punjaubi, Persian, and Arabic.” But, through many removals, the resident church members had dwindled down to four.

On the 28th Nov., 1830, Devagir, a gosain, was baptized in the river Jumna, at Kudsiebagh, in the presence of a large assembly of Hindus and Mussulmans. Shortly after, this pious native brother became an active assistant in the work of the Lord, living for nearly twenty years a consistent Christian life. He died on the 27th April, 1850. His end was peace. Calm joy and firm faith in the Redeemer marked his closing hours. The last act of his life was to fall prostrate, as he was wont to do in prayer; while praying he departed to the presence of the Lord, calling on his name in the words of his favourite hymn, “Keep me, Lord Jesus, I have none but Thee.” Several of his hymns are still sung by the native Christian church of Upper India.

In the five following years the work of the Lord slowly advanced—eight persons were baptized, and several inquirers were seeking instruction in the ways of God. Among the converts was Bhugwan Das, a youthful Brahmin. A year before his baptism he gave up his idols, beads, poita, and the brass, shell, and stone articles connected with his “thakurpuja,” or idol worship. The books used in worship also were cast aside. He said, “What have I any more to do with idols?”

At the close of 1835, Mr. Thompson went down to Serampore, leaving Devagir in charge of the station, who in the following year was joined by Bhugwan Das. The object of this visit to Serampore by Mr. Thompson, was to carry through the press his Hindi version of the New Testament, also the Psalms, and various tracts in the same language. The decease of Dr. Marshman, and Mr. Leechman’s departure from India, led to the request that he should stay there to take the oversight of the native church, and to carry on the correspondence of the Serampore Mission. This arrangement continued until the union of Serampore with the parent society, when Mr. Thompson, in 1839, again resumed his missionary work in Northern India.

Meanwhile the blessing of God appeared on past labours. Among those who came to the native brethren for instruction, was the Jageerdar of Bhakuri, a village between Allygurh and Delhi, by name Mukundlalljee. After some study of the Scriptures he renounced idolatry, and professed his admiration of the love of God in the plan of salvation, and his sole reliance on Christ for pardon. During his residence in Delhi he regularly attended the daily worship. The sneers of the Brahmins he met in a Christian spirit, and openly, in the midst of his tenantry, exhibited the change which had passed over his mind. The worship of his domestic god was laid aside. An upper room in his house was set apart for Christian worship, where he kept his Hindi hymn-book, the Psalms of David, and other religious works. He shortly, however, fell asleep in Jesus, leaving this testimony, “that he feared God.”

The succeeding years of Mr. Thompson’s life were passed in the same devoted labours. Year by year a few were added to the church in Delhi, while the missionary continued those extensive tours and visits to the melas of Upper India, of which we have already spoken. In 1845 he had the pleasure of baptizing a second convert made at Hurdwar fair, and five pilgrims came to remain with him for further instruction in the gospel.



In the same year the ground for a Christian chapel was obtained, and donations were freely given by the friends of the mission for its erection. It was built under the walls of the royal palace, and by the side of the road leading to the bridge of boats, the most frequented part of the city. The removal of the bridge a few years after to the other side of the city destroyed, in some measure, its value as a preaching place; but for a few years it became a spot full of interest. There multitudes of passers-by heard the word of eternal life.

In his last report to the society, Mr. Thompson speaks of his daily work among the people of Delhi. From twenty to eighty persons would stand in the streets of the city, and listen to his reading and addresses. "I have obtained from them," he said, "a more fixed and serious attention than in past years." Also in the chapel, in his house, at the drummer's place of worship, audiences of Hindus, with some Moslems, regularly listened to the word of life.

Ten days of this year were spent at Hurdwar. The people listened in a quiet manner. "Some even made solemn, and apparently sincere, affirmations as to their love of the word, their desire to know more of the Saviour and his gospel, and their wish to believe in him." At Gurmukteswar, also, crowds attended upon him, and seemed to labour under an excitement to inquire the way to God. From the Himalayas he heard of the good results of these labours. "I have heard," wrote a resident at Nynsee Tal, "many of the Gurwhal people speak of what they heard the padre sahib saying at the fair at Hurdwar. The seed, to my knowledge, has taken root, in two hearts. One man, now with me, is anxious to be baptized; and the other is, I believe, quite as sincere, and only waiting to see his friend take the final step." And of another young convert, who had gone to Benares for instruction, similar satisfactory intelligence was received. Thus the seed of the word scattered on these highways of Hindu life was ever and anon springing up and bearing fruit to life eternal, to the great joy of this devoted servant of God. During his missionary career he had been permitted to baptize sixty persons, irrespective of many who joined other missionary churches.

At length this unwearied servant of Christ was called to his rest, and Delhi was deprived of its only missionary. He died on the 27th of June, 1850. A little before his death he sung a part of the following hymn of Watts, so descriptive of the character of his life:—

"Mine eyes and my desire  
Are ever to the Lord."

Even when labouring under delirium, his mind was full of his work. He sat up and talked much of revising for the press one of his most valuable tracts, on the Hindu Incarnations. His decease called forth the expression of much sympathy. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, surrounded his grave.

Till 1854 Delhi remained unoccupied,\* when our native brother, Walayat Ali, was sent from Chitoura to carry on the work of God. On 27th March, 1856, the Rev. J. Mackay arrived, and immediately commenced his missionary exertions for the spiritual welfare of the people.

\* In this interval, the Society for the Propagation of the Gospel commenced a mission in Delhi. Two of its agents were killed in the massacre of the English residents in the revolt of 1857.

A school was shortly established, and largely attended, the composition of which, four Hindus for one Mussulman, soon betrayed that the prejudices with which a missionary has to contend are not only religious, but national. This is peculiarly the case with the Mussulmans of Delhi, who seem unable either to forget the proud pre-eminence they once enjoyed as the rulers of Hindustan, or to forgive the nation which has displaced them.

With earnest diligence did the missionary and his native condjutor endeavour to convey the bread of life to the people. The streets of the city were daily visited, the bazars attended, and the villages of the surrounding district explored. Inquirers began to seek for further instruction, when suddenly the fiery torrent of revolt cut short their labours, and both these devoted servants of Christ fell martyrs to the testimony of Jesus Christ. In the storm of slaughter which overtook the English residents of Delhi, we but dimly discern the close of Mr. Mackay's life. For a few days, with others, he found shelter in a large house, which was finally crushed with its living occupants beneath the iron hail of cannon, brought to bear on them by the revolted soldiery. The wonderful and providential escape of Fatima, the wife of Walayat Ali, with her children, has permitted us to learn the steadfastness with which this Christian native sealed his faith with his blood; with his dying voice, almost in the words of Stephen, he yielded his soul into the hands of the Lord Jesus.

Thus the history of our mission in Delhi closes in gloom. Its sun has set in blood. Shall it rise again? Shall Delhi, the arena of Moslem bigotry and violence, yet become the dwelling place of peace, and its ruined palaces yet echo with the songs of triumph which the hosts of the Lord shall sing in the hour of his divine and bloodless victory?

The history of the past is before us. Prophecy, the history of the future, is not ours to tell.

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#### DEATH OF THE REV. J. THOMAS, OF CALCUTTA.

THE Calcutta mail, which arrived on the 1st of September, brought intelligence of the alarming illness of our valued missionary, the Rev. J. Thomas, who has been for many years the able and indefatigable superintendent of the Mission Press, and who, by his exalted piety, self-sacrifice, and constant kindness towards all the brethren in his intercourse with them, and in the management of the pecuniary affairs of the Indian Mission, had endeared himself to all who knew him. A telegram despatched to Kedgerree, after the packet had sailed for Calcutta, confirmed the fears of those around him, and conveyed the news of his decease early on the morning of the 20th July. The Bombay mail, which arrived on the 3rd of September, brought letters containing particulars of this melancholy event.

It appears that our departed brother was not well on the 14th of July, but he was able to attend a church-meeting at the Lall Bazar Chapel, and had the pleasure of proposing his son John for baptism and fellowship. His indisposition increasing, he somewhat abruptly closed the meeting, and at four the following morning his medical attendant was called in, and found him suffering from cholera. The more painful symptoms of the disorder abated the next day, and, on the 17th, the doctor considered his recovery very hopeful. On the 19th he began to suffer from severe pains in the chest, and it was soon seen that he was attacked by inflam-

mation. Every breath was accompanied with agony, and his power to take any nourishment was gone. Mr. Lewis describes his sufferings, on trying to take a little iced water, to have been most distressing. His anguish for several days was so great as almost to incapacitate him from saying anything about himself or his affairs. Occasionally he was able to express his steadfast hope that the Lord would continue to support him.

There are a few lines in Mr. Lewis's last letter which present a view of the closing scene of our friend's life.

"On the 19th July Mrs. Lewis went with me to see him at half-past eight p.m., and found him suffering greatly, so much so that I resolved to pass the night at his bedside. His pains now rapidly increased, and were unintermitted. Heavy groans were uttered with every breath, except when he ejaculated, Lord help me! or put a restraint upon himself while he listened to some inquiry regarding his sufferings, or to some consolatory passage from God's word. In the latter case he would say, Yes, yes; or often take up the words and himself complete the quotation. His mind evidently dwelt on no subject, owing to his anguish; but his eyes were lifted to Him from whom

cometh strength. It was evident to me that he was dying fast. . . . His family, except the very youngest, all came around his dying bed, but his anguish, though it did not prevent recognition, rendered it impossible for him to say anything in reference to his departure. Thus he lingered till midnight, the dying strife becoming less gradually severe; then his jaw fell, and for a few minutes his breathing subsided into calmness. At twenty-five minutes past twelve on Tuesday morning, July 20, there was a slight spasm perceptible at the mouth, a few last breaths, and all was over. Blessed are the dead that die in the Lord."

During the whole of this trying scene, Mrs. Thomas was wonderfully supported. She was enabled, with apparent composure, to minister continually to her suffering husband. Surrounded by the brethren, Lewis, Wenger, Sampson, Pearce, and Trafford, and aided by the kind attention of Mrs. Lewis and Mrs. Leslie, everything that Christian affection and sympathy could afford to alleviate the sufferings of the dying missionary, and the distress of his wife and family, was continually rendered. The Mission has sustained a heavy loss. Mr. Thomas was no common man. His labours for thirty-two years were incessant, and his self-sacrifice, zeal, ability, and uprightness, won him the highest regard. The whole Christian community of Calcutta laments his decease, and deeply sympathises with his bereaved widow and family. We commend them to the like sympathy of the churches at home.

The following remarks, relating to his general character, and giving details of the last hours of his life, are from the pen of his bereaved and sorrowing widow:—

"Mr. Thomas was always particularly reserved on the subject of his own experience, and never seemed to like to talk about himself; on this account, I am ignorant of the peculiar exercises of his mind; but feel convinced from his habitual calmness and placidity, as also from the tenor of his daily prayers, that, resting upon the Rock of ages, he was enabled uniformly to—

'Read his title clear to mansions in the skies.'

"His devotedness to his work I need hardly speak of. You know it well: it seemed the all-absorbing subject of his thoughts and life. True, much of his time

was occupied in labours which had but an indirect bearing upon the extension of the cause of Christ; but it was because he believed them to be connected with it, that he engaged in them with all his heart, as well as in other departments of labour which had a more direct tendency towards the extension of the Redeemer's kingdom. The circulation of the Scriptures was a work in which he took great delight, and constant and earnest were his prayers for a blessing on that department of labour. Most entirely too did he sympathise with all his brethren in their labours and cares, and made their anxieties greatly his own, taking them most feelingly to a throne of

grace, often in his family prayers, and I believe yet more often in his private devotions.

"As a husband and a father he was most tender and indulgent. Short indeed were the intervals he was able to devote to his family, scarcely more than meal times, yet those intervals will be recalled with fond remembrance, and his earnest prayers for the salvation of his loved ones will, I trust, be ever remembered by all. His temper, naturally hasty, was kept under great restraint. I never knew him to retain angry feelings for half an hour. If betrayed into the expression of an angry word, the anger departed almost immediately.

"My beloved husband had been feeling very unwell the whole of Wednesday, the 14th July, but was at his work all day as usual, and in the evening, though a wet one, attended a church meeting at the Lall Bazar Chapel. On his return he said he felt somewhat better, and sat down to read. I retired before him, but on awaking, about two A.M.; was alarmed by the increase of his illness, and after giving him medicine without effect, about three o'clock sent for the doctor. He came promptly, administered medicine, and charged him to keep as quiet as possible until his return. By eight o'clock all his symptoms denoted cholera, his suffering subsequently was very severe for many hours, so much so, that little could be said to him: nothing beyond an occasional word of comfort; and still less could be elicited from him, except as we caught at intervals the sound of prayer for patience and grace in this his hour of trial.

"On Friday, the cholera symptoms subsided, but were followed by such extreme exhaustion as to render it equally difficult to engage in anything like conversation. A word or two at a time was all he could say, and that could be heard only by the closest attention. But all that was heard indicated that his mind was fixed on heavenly things. I have the impression that up to quite the last day of his life he entertained hopes of recovery; nevertheless, he seemed to have done with earth, as he only twice, and that very slightly, alluded to worldly matters of any kind. All he did utter seemed to be texts of Scripture, verses of hymns, or prayer. He was much in prayer, often quite inaudible, but often also so that a word or two could be caught. He prayed much for patience, that he might not be permitted to murmur or repine, and asked me often to pray for the same. This was certainly granted to him, for throughout he was most patient, never showing the

least peevishness, and frequently saying, when anything was done for him, 'Thank you, thank you,' as earnestly as his feebleness would allow. Repeatedly he quoted the verse of Newton's—

'His love in time past forbids me to think  
He'll leave me at last in trouble to sink;  
Each sweet Ebenezer, I have in review,  
Confirms his good pleasure to help me quite  
through.'

At another time—

'His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.'

"At one time wishing to know if he thought he should recover, I made some slight allusion to it, when he said with great difficulty, 'We are in His hands; He will do what is best.' At another time I asked him to pray for myself and the children; as nearly as I could catch his reply, it was, 'I do, dear.' He then immediately began to pray most earnestly; but though I strained my ear to catch the words, I could not. I have no doubt, however, that that prayer was for us, who now so keenly feel his loss.

"During the Sabbath he suffered much from exhaustion as well as from a slight cough and most distressing expectoration. Towards the close of the day he complained of pain in his chest and side, and on Monday morning the doctor pronounced this to be an attack of pleurisy, slight in itself, but he greatly feared the result, from the proximity of the seat of the disorder to the heart. Throughout the day his sufferings were yet greater than previously, but his mind continued in the same sweet frame. Once he repeated, with great difficulty, the lines—

'The more Thy glories strike mine eye,  
The humbler I shall lie:  
Thus, while I sink, my joys shall rise  
Immeasurably high.'

"From this time no hope of recovery could be longer entertained, and for the last four or five hours the pain he endured was most agonizing; still he retained perfect consciousness, and when, about a quarter of an hour before he expired, I asked him if he knew me, he turned his head towards me, and said, 'Yes, dear.' But, a few minutes after, his sufferings seemed gradually to subside as death approached, and so calmly and quietly did his spirit pass away, that the exact moment could not be known.

"He rests from his labours, but his works will follow him."

## FOREIGN INTELLIGENCE.

CALCUTTA.—The changes going on both in India and England, with regard to the government of India, cannot but be regarded with the deepest solicitude by the friends of missions. The following extracts from letters from our highly-esteemed missionary, Mr. Wenger, will be received as the views of a calm and sagacious observer. Writing Feb. 21st, he says, "We are now beginning to see what was the gracious object for which God permitted the mutiny. It was to overturn, and overturn, and overturn, that He might come, whose right it is to reign, even in India. The religious aspect of the mental revolution concerning India, which has taken place in England, is a subject of admiration and thanksgiving to me; and my hopes for the future, though not so sanguine as those entertained by others, are, nevertheless, very strong. Great wisdom, however, will be required, to prevent serious practical mistakes, such as deluging the country with more Scriptures than there are readers. The proposed plan for diffusing vernacular education strikes me as good, and not so impracticable as other schemes."

At a later date, June 19th, before the fate of the East India Company was known in India, Mr. Wenger says:—"The existence of the Company, as a government, cannot be prolonged, unless it can get rid of the royal army, which, I suppose, is impracticable. What the effect upon the native mind will be is doubtful. Some will say, 'If we have succeeded in expelling the Company, we may succeed in driving out the Queen's government also.' Others will say, 'If, by the greatest effort which it were capable of making, and which resulted in the fall of the Company, we gained nothing, but rather helped to establish the power of the Crown, previously unknown to us, it is useless for us to attempt to overthrow the latter.' I hope the latter reasoning will prevail among the masses. I think, for a generation or two, it will predominate; and if in that time Christianity makes extensive progress in the country, the great battle will be won. India will then belong to Christ, and I trust continue to be united to Great Britain. My hopes are based on the firm conviction which I entertain, that Christ will cause his gospel to prevail in India, and that Britain is the instrument by which that design is to be accomplished."

ALIPORE.—At the close of the cold season the members of the theological class re-assembled under Mr. Pearce's instruction. Twelve were expected to devote themselves to study during the year, most of them from our flourishing stations in Dacca and Jessore. Miss Packer's girls' school commenced the year with a goodly number of children, and further additions were expected. Mr. Pearce anxiously presses on the Society the importance of increasing its mission in Bengal, where God has so largely prospered our labours. He thinks that at present the north-west provinces are closed to missionary labour. It will, however, be seen, from our last "Herald," that the brethren in the north-west speak in very encouraging terms of the prospects before them.

SEWRY.—Mr. Williamson, under date of March 10th, has favoured us with the following brief account of his more recent missionary exertions:—

"We have undertaken two additional journeys, each, like the first, of three weeks' duration. In the first of these we went as far as Cutwa, where we had an opportunity of seeing our dear brother Parry, who was then free from fever, but very weak, and much reduced, though better than he has been since. From Cutwa we proceeded to the annual fair held at Rendoolee, twenty miles from hence. In this journey our labours and general reception were much the same as those of the first already mentioned. At Rendoolee, where, if anywhere,

we have been in the habit of meeting with opposition, but considerably less of late than formerly, unusual enmity to the gospel was evinced, owing, perhaps, to the diminished respect in which Englishmen and Christians have been held since the commencement of the insurrection. I was told, after having been a good deal annoyed one day by Byragies, that they merely intended to try us, in order to see how we would bear interruption from their singing and dancing in our congregation. From our last journey to Deoghur, distant eighty-

eight miles, we returned a few days ago. I was induced to visit that distant and celebrated shrine, on account of my health being better than usual, and because of the fair being held this year at a much earlier period (13th Feb.), by which the great heat was avoided. Having this time, as once before, taken a circuitous route both to and from Deoghur, we had a better opportunity of making known the gospel in many Bengali and Sontal villages, in both of which we were welcomed, particularly the latter, where the gospel appeared to be listened to with lively interest. In two of these villages, on my asking the principal people, Mungees and others, if they would like a missionary to speak to them in their own language, and teach them the Christian religion? they replied that they would. I am sorry they have been so long neglected, and would strongly advise a mission expressly for them without further delay. Their idols are few compared with those of the Hindoos, nor do they appear much attached to them. They have no sacred writings, nor are they a priest-ridden people like their Hindoo neighbours. And I am almost certain that had we laboured among them as we have done among others our labours, through the blessing of God, would have been better repaid. A number of schools were established among this people in the Bhaugulpore district by Government, subsequent to the late Sontal insurrection, but I hear they have been again countermanded by the Court of Directors, who have ever been inimical to the diffusion of Christian light among the natives. We found many pilgrims at the Mela, from Benares, Orissa, and the Upper Provinces, as far as Hurdwar, those from the latter place having been three months on their way, carrying Ganges water to pour upon the idol, from

which they expect to obtain the fulfilment of all their desires, which are all of a carnal nature, such as health, children, riches, &c. No one ever asks for the forgiveness of their sins, and less still, the renovation of their unregenerate minds. We preached to them the true Saviour, by the shedding of whose blood our sins are washed away, and by whose Spirit our souls are renewed and sanctified. The people generally heard us gladly, but the pundahs (or pilgrim hunters) manifested a good deal of opposition.

“You ask what opinions the natives about us entertain respecting the insurrection? Until lately the Mussulmans believed that the English would be all killed or driven out of the country; but now they are crest-fallen, and more respectful than they were. The Hindoos, on the contrary, neither wished nor believed that the English would lose the day, or cease to reign over them. Several zemindars told me they were very happy under the régime of the English, and that they deprecated any change of rulers. The Hindoos have not yet forgotten what they suffered from the Mussulmans previous to the accession of British rule. Robberies were rife, nor was their money, or their women, safe from the hands of those in power. Beautiful women, when seen or heard of, were hunted down, or carried off by stratagem to their zenannahs. The excesses of the last Nuwab, Surajooddoulah, still live in the memories of the Hindoos here,—how he used to rip up women with child to gratify his curiosity. Had the Sepoys and up-country Hindoos and Mussulmans got the better of us, the Mussulmans of Bengal would have most readily joined them, nor would the self-interested Bengali baboos have been far behind.”

**JESSORE.**—In our April number we gave some interesting statements respecting the work of God in this missionary district. We now continue the interrupted letter of our missionary, Mr. Anderson.

“One of the new converts who had accompanied us, remained among them to ascertain their feelings. They told him that if the people of certain other villagers became Christians they would too. There is a strong propensity among the Bengalis to act in this manner. It is a common saying, ‘The way in which other ten persons act, in that way will I act.’ In the afternoon, a youth, the heir to a considerable property in this district, resident in a Hindoo mansion, on the bank of the Bhetwa, came to my boat, and I gave him counsel adapted to his age.

“After reaching the boat, as some people

were assembled on the bank, I went out, and having read a portion of the gospel of John, addressed them, after which the Brahmin youth and a number of other Brahmins came into my boat; among them, their family priest, with whom, and with another elderly Brahmin, I maintained a discussion till the evening. . . . They left the boat much pleased, inquiring when I should return to the place again. I distributed some books among them.

“October 9th: This morning we revisited the muchee parah Santal, and remained there a long time. I spoke to them very seriously. Ali Mahomed addressed them

at great length. After our return to the boat, a young man who had been among our auditors, came and avowed his inclination to be a Christian. He thought his brother, too, might become a Christian, and one or two others who were idolaters. But the rest of the people of the parah. were Khorta Bhojas, they would not embrace Christianity. These people belong to a sect which, in these parts, embraces a great many followers, and one of whose leading tenets is, that the duties of religion are to be attended to in private, but in the world we have to conform to the practices of the world.

"October 10th. The heat of the sun during this month is very great; travelling in a small palki, is attended with much discomfort, but I wished to pay a visit to our new station at Bonyeah. The people were very glad to see me, as upwards of a fortnight had transpired since my former visit. The boys of the school came out to meet me, they were looking nice and clean, and coming to my palki, each gave his salaam. . . . After conversing awhile with the people in the chapel, I conducted worship among them, preaching from Matt. v. 3-6. I proceeded from thence to our second new station, Simlea, where our chapel was in the course of erection. I conducted worship; and some persons who had been opposed to us attended. As I was drawing the service to a close, one of the landholders of the village was waiting for me in an orchard close by, and he sent a servant to let me know that he wished to speak to me. The family of Bhattacharyas, of which he is a member, are the family priests to the Rajah of Krishnuggur; they are Kulin Brahmins and greatly respected in these parts. I had visited him some time before and had a very interesting interview with him. His relatives, who have

a share in the property, had taken and beaten three of the Christians, about a fortnight before, and I had deemed it right to enter an action against them, before the magistrate, of Kullara, in Nuddea. The baboo who called me was anxious to know what had been done; he had all along avowed his disapproval of the course his relatives had taken, and even offered to give witness against them.

"At Simlea, I met with five Christians of the village of Gungadhorpur, another of our stations where we are about putting up a house for the worship of God, also two young men who came from a village near the Isamuttee, about twenty miles from my house, as they wished to be Christians. They spent one Lord's day with me, and as I was at that time about to leave home, I sent them to Simlea to receive instruction there, while at the same time they worked for their living.

"October 13th. Revisited Ullase, went on from thence to Jeerangatchee. The native preachers had been there in my absence, and a number of young men of that place had given them the greatest encouragement, and entreated that we would look after them. They came to the boat, three miles distant from their houses, in company with the native preachers. At Ullase, however, they had received bad advice. The people there had dissuaded them from receiving this new religion, so that on my arrival I found them unsettled and disposed to wait to see what others did.

"In the evening of the day I visited the muchee parah, at Mautekomra. Some hearers listened with deep interest, but the worldly-wise among them were disposed to wait till the people of other villages should consent."

MADRAS.—In the providence of God, in the year 1847, a Baptist church was formed in this important presidency, consisting of soldiers of H.M. 84th. By the liberality of an officer of the regiment a large sum was placed at the disposal of the Committee to procure a pastor, and to support him on his arrival in India. The Rev. T. C. Page accepted the office, and has been labouring up to the present moment with very considerable success. During a portion of the time which has elapsed, the pastor was chiefly supported by the above fund, and on its becoming exhausted he depended on the voluntary contributions of the members of the church and others. The removal of the regiment to Burmah greatly lessened the number of the members of the church; but, through divine grace, others, from among the resident Europeans and East Indians, have been brought within the fold. Gradually the work has assumed the form of a mission to promote the spiritual welfare of Europeans and their descendants in India. From a paper lately issued by the church we take the following account of the nature of the work in progress, and the means by which it is carried on.

"The district occupied at Madras is that which is commonly known by the name of New Town, where a large number of East

Indians reside, and where a place of worship has been obtained in which the gospel is regularly preached.

"The duties of the missionary engaged at this station are two-fold, those of an evangelist and those of a pastor. As an evangelist, he is engaged in preaching the gospel to the congregation regularly assembling in the chapel, and in visiting from house to house on a plan similar to that of the London City Mission. As a pastor, he takes the oversight of those Christians who are gathered into church fellowship by his ministry, and who desire him to sustain the pastoral relation towards them.

"The mission is not sustained by any organised society in England, but is wholly dependent on funds contributed in India, which have hitherto been derived from two sources, corresponding with the two branches of labour in which the missionary

is engaged, viz.—1st. The subscriptions of those who, being interested for themselves or their families in the missionary's services, contribute to his support as a pastor. 2nd. The contributions of those who, desiring to maintain the means of grace for their countrymen and the large and increasing East Indian community, aid in his support as an evangelist.

"It is hoped that these two classes of subscribers will together raise funds sufficient to enable the mission to be continued and extended, and that when old subscribers are removed by death or the frequent changes occurring in Indian society, others will be found to supply their place and maintain the work."

The long-continued ill health of Mrs. Page, and the consequent impracticability of her return to Madras, has at length compelled Mr. Page to relinquish his charge, and at a time when it has reached a point most encouraging and cheering. Years of arduous labour are now bearing their ripe fruit, when Divine Providence seems to beckon him away. Under these circumstances the church, with their pastor, have appealed to the Committee to provide for them another minister, and this the Committee are most anxious to do. They will be happy to receive an intimation from any ministerial brother who may feel disposed to undertake this important post of ministerial duty. It will be perceived that the pastor's duties are primarily with an English speaking population; but we may hope that his attention will not altogether be given to them. The natives will also have a portion of his regards.

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Pinnock, F., July 26; Saker, A., July 21, 24, and 30.  
CLARENCE, Diboll, J., July 27; Saker, A., July 1.  
PORT ELIZABETH, Geard, J., and others, May 14.  
ASIA—AGRA, Evans, T., July 27, Aug. 9; Gregson, J., July 26; Parsons, J., July 23.  
ALIPORE, Pearce, Geo., July 16, Aug. 3.  
BACKERGUNGE, Shoron and others, one letter, no date, received Sept. 20.  
BENARES, Heinig, H., Aug. 6.  
CALCUTTA, Lewis, C. B., July 10, 17, 19, and 23, Aug. 4; Mendes, L., and Chill, R. W., Aug. 9; Wenger, J., July 19, (*Telegram*) 20, and 23, Aug. 4 and 5.  
CUTTWA, Williamson, J., July 14.

DACCA, Robinson, R., Aug. 3; Supper, F., July 26.  
JESSORE, Sale, J., July 6.  
MONGHER, Lawrence, J., July 12.  
PATNA, Greiffe, E., July 28; Kalberer, L. F., June 25.  
POONA, Cassidy, H. P., July 16.  
SERAMPORE, Robinson, J., July 18; Sampson, W., July 15; Trafford, J., July 17.  
AUSTRALIA—GEELONG, Board, G., July 15.  
BAHAMAS—GRAND CAY, Rycroft, W. K., Aug. 12.  
NASSAU, Davey, J., Aug. 12.  
JAMAICA—BROWN'S TOWN, Clark, J., Aug. 9.  
CALADAB, East, M., Aug. 20.  
FOUR PATHS, Claydon, W., July 8.  
TRINIDAD—PORT-OF-SPAIN, Gamble, W. H., July 10.

### ACKNOWLEDGMENTS.

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

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The British and Foreign School Society, for copies of the Annual Report of the Society, for the *Missionaries*.



CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# THE MISSIONARY HERALD.

## SKETCH OF THE LIFE OF THE LATE REV. J. THOMAS.

BY THE REV. G. PEARCE.

MR. THOMAS was born Sept. 18th, 1799, in Bewdley Forest, Worcestershire, but his parents soon after removed to Broseley, in Shropshire, where his father was the pastor of a Baptist Church for many years. Of his childhood and youth I know but little, but it would appear that he came to London when about sixteen years of age, where he was brought to surrender his heart to the Redeemer. At about eighteen years of age he was baptized by the Rev. Mr. Williams, pastor of the Baptist Church in Grafton Street, of which he was admitted a member.

His mind soon after his conversion turned strongly towards the ministry of the gospel, and consequently, in the year 1821, he entered as a student the Baptist College at Bradford in Yorkshire, then under the direction of two eminent men, the Rev. Dr. Steadman and Mr. Godwin, since Dr. Godwin. To both his tutors Mr. Thomas was warmly attached, and doubtless profited much by their instructions. He has often mentioned to me with deep interest the Dr.'s pulpit exercises. There was one drawback to literary progress at that Institution which Mr. Thomas often regretted: owing to the number of churches at that time in Yorkshire destitute of stated pastors, the time of the students at Bradford was unusually called on to supply the deficiency; a circumstance which of course interfered much with their general studies. But for this, judging from the character of our friend's mind and his subsequent attainments in the Hindustani language, he would doubtless have excelled in classical acquirements.

My personal acquaintance with Mr. Thomas commenced at the beginning of the year 1826. I was then a student at the Baptist College at Stepney. He had been accepted as a candidate for Missionary service in India, and had come up from Bradford preparatory to his embarking for that country. Our destination being the same, from that time a friendship began which continued unbroken to the last.

In our intercourse I soon found that he was a man of a right spirit, and that his heart was greatly devoted to the object to which he had consecrated his life. The latter was especially evinced by the zeal and diligence with which he at once commenced the pursuit of two objects which he deemed of importance in his future course, viz., the study of the Hindustani language under Dr. Gilchrist, and an attendance at the London Hospital in Whitechapel Road, where he hoped to gain some knowledge of surgery and medical practice that might be of use to him when settled among the natives of India. These two objects occupied the whole of the four months of his residence at Stepney. In the studies pursued at that College he did not join. In his habits at Stepney I first witnessed that diligent and undiverted application of his energies which has since so remarkably characterised his life. About the middle of May we received our notice from the Committee to prepare for

embarkation. The diary which he then kept, and which has been kindly placed in my hands, supplies an interesting passage, which shows the state of his mind on the receipt of that notice. He writes, "I have been mercifully preserved since my last memorandum, but have been the subject of a great variety of feelings. My prospects are now particularly solemn. A few weeks, and I must bid adieu to the land of my fathers,— must leave my father's house and my kindred, and go to a distant land, not knowing the things which will befall me there. Oh Lord, may my motives be pure, my heart sincere, my sacrifice and labours accepted for the sake of Him who died for the ungodly; and let thy presence go with me and abide with me, or carry me not up hence! The time of parting will be trying, especially to my poor dear mother, in her delicate state of health. I fear it will prove too much for her to bear; but the Lord is all-sufficient. Oh let her have much of the love of Christ shed abroad in her heart, to compensate for the loss of earthly enjoyments! Oh that I could go without occasioning one pang!"

Mr. Thomas was ordained at Shrewsbury to the work of a Missionary, June 7th, 1826. On this occasion his father offered the ordination prayer, and his beloved tutor, Dr. Steadman, addressed him and the congregation from the words, "He endured as seeing him who is invisible;" and on the 22nd of the same month, in company with myself, he embarked at Deal on the "Florentia," and arrived in Calcutta on the 22nd of October following. The Mission here being thus strengthened, Mr., afterwards Dr. Yates, who was at that time in very infirm health, availed himself of the opportunity thus afforded to revisit his native land, when our friend became for the period of two years the minister at the Circular Road chapel. The charge of an English congregation was, however, not his wish: he yielded only to the necessity of the occasion, and therefore he pursued his application to the study of the Hindustani language with undiminished zeal. That he laboured hard, notwithstanding his English pastoral duties, for its acquisition, is evinced by the fact that at the end of the time when he was relieved from the work of this pulpit by the return of Mr. Yates to India, his progress in the knowledge of the Hindustani was such as to enable him to enter with much efficiency on labour among the natives. In 1829 he removed to Howrah, but there also it fell to his lot to minister to an English congregation. Here, however, he soon established Mission schools, one of which was for instruction in English, to which he devoted a portion of his time. Impressed with the importance of out-door preaching to the heathen, he delayed not to use his knowledge of Hindustani by going about from house to house for conversation with the people. Feeling his way in this manner, it was not long ere he commenced longer addresses by the road-side, which he continued during his residence in Howrah. At this period also he often crossed the river for visits to the chapel in Jaun Bazar. While here he was cheered by the proof that his labours were not in vain, for, besides the additions to the English church, which were several, he was permitted to rejoice over the conversion of an interesting native youth, a pupil of his school, named Ram Krishna, whose subsequent Christian course afforded our dear brother and the Mission generally much satisfaction. This convert, however, was soon called away into the presence of that God and Saviour whom he had, amidst much persecution and difficulties, so recently confessed, by that dire disease whose stroke has now removed our brother himself. Beside his preaching labours at this station, Mr. Thomas devoted a good deal of time to the preparation of

Hindustani tracts, six or seven of which have been adopted by the Calcutta Tract Society, and one in particular, entitled, "Reasons for not being a Mussalman," has gone through several editions, and been widely circulated.

I now come to the most important period of Mr. Thomas's life: viz., his connection with the Baptist Mission Press; important indeed from its responsibilities, his labour therein, and its special exemplification of his character. This embraced, with only three months' interval, the lengthened period of twenty-two years. The occasion of his removal hither was the departure for Europe of Mr. W. H. Pearce, the original founder of this important establishment. The appointment of Mr. Thomas to this post of duty by his Missionary brethren testified most clearly to their high appreciation of his character. Their estimate of his intelligence, integrity, and general fitness for the position, has been more than borne out by the result. After what has been said of his preference for a life devoted to direct labours among the heathen, it will be seen that it was at no small sacrifice of feeling that he consented to this arrangement; but he felt it his duty to defer to the wishes of his brethren. He was also encouraged by the consideration that he would be contributing largely to the preparation and distribution of the Holy Scriptures and religious tracts throughout the country. After his removal to the Press he continued to supply the pulpit at Howrah for at least three years, a work of love which could only have been effected at the cost of considerable fatigue and self-privation. It may be mentioned here, in proof of the fertile resources and energy of his mind, that Mr. Thomas had no previous knowledge of the several branches of business carried on at the Baptist Mission Press, *i. e.*, printing, type-founding, and book-binding. All the preparation he had was what he obtained by attendance at the Press for about a month before his predecessor's departure; yet so quickly and efficiently did he obtain an insight into the business, that little or no interruption was experienced by the change, and eventually he considerably enlarged it, and maintained its high character to the last. But the business of the Press by no means included the whole of Mr. Thomas's labours here. To this must be added, the work entailed by his position as Corresponding Secretary of the Mission Stations through the country, a duty which drew largely upon his time; the pastorship of the Lall Bazar Church for thirteen years; and the revision of the Hindustani New Testament, to which also he added marginal notes. This accumulation of labour necessarily occupied every moment of his time, and more indeed than the twelve hours of the day given to a man to work. It trenched upon the allotted rest of night: seldom did he retire to rest before midnight, and frequently it was later. It is wonderful how his constitution bore it all, and bore it so long. It is also remarkable that he was never ill more than twice, I believe, during his long residence of thirty-two years in this country.

Thus did our dear friend, like David, "serve his generation by the will of God." Religion was truly the grand spring and sustaining power of Mr. Thomas's laborious life. He gave himself in his youth to the service of the Saviour, and throughout his days he constantly maintained the dedication. In every movement of his life he seemed to have respect to the will of God: that was paramount with him to every other consideration. He felt that he was not his own, and might not live for himself; he was therefore anxious in all that he did to commend himself to his Master's approbation, that whether present or absent he might

be accepted of Him. I have been favoured with a sight of his will: it is a most solemn and affecting document, and forcibly confirms all that has now been said. It might be characterised more as a willing away of himself, than of his property. In words indicating the deepest feeling of soul, he committs himself, his family, and all his concerns to the care and disposal of God his Father and Redeemer.

Hence he was a man of eminent integrity: he acted in the fear of God, as in the presence of God. His brethren had always perfect confidence in him. The Society at home had perfect confidence in him. Two deputations from the Baptist Mission in England have visited this country within the last few years; they both looked into the affairs of the Press; they did so carefully; and both deputations left behind them the most ample and honourable testimony to our friend's upright and efficient management of the establishment. With respect to integrity and correctness in its multifarious concerns, he leaves not a stain nor the shadow of one behind him. Mr. Thomas seemed always cheerful and happy; he ever greeted his friends with a smile, however he might be engaged. Overladen with work as he always was, I do not remember seeing him at any time peevish, or hearing him complain of the drudgery connected with his situation. As he looked up from his desk on your visiting the office, there was often a peculiar liveliness in his eye, which was most assuring of welcome and of his pleasure in seeing you: his heart seemed ever full of benevolence.

As Secretary of the Mission his correspondence with the brethren throughout the country and attention to their concerns gave, I believe, universal satisfaction. Mr. Thomas was slow in speech, but not in correspondence: in that he was most apt, and the brethren had seldom to wait long for an answer to their communications. He took a deep interest in their work and in all their concerns. He had, too, a tender sympathising spirit, and hence when a Missionary brother had troubles to unfold or sought assistance in his work, he was found always a feeling friend, ready to do all that lay in his power to console and help.

Mr. Thomas's religious views were those usually termed Calvinistic, after the pattern of Andrew Fuller. It was his nature to do everything carefully, and therefore his religious sentiments were not adopted in haste or without due consideration, consequently he held his opinions with much tenacity. I do not suppose that his doctrinal views changed hardly an iota from the first.

He was, however, a man of a candid and catholic spirit, and he truly loved all who loved and honoured the Saviour, whatever the section of the Church might be to which they belonged. The great Missionary cause throughout the world was most dear to his heart; he well supplied himself with the periodicals of the day, and always managed to find time for their perusal. Doubtless his attachment to Missions increased with the increase of his years.

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## FOREIGN INTELLIGENCE.

## HAITI.

JACMEL.—Our readers will peruse with great interest the following narratives communicated to us by the missionary, the Rev. H. Webley. Under date of Nov. 26, 1857, he says:—

“Since I last wrote to you, the young man mentioned in my letter of July 24th has put on the Lord Jesus and been received to the bosom of the church. The female of whom I spoke in the same letter is still faithful, and will I trust soon follow his example. As to the young man, I think I may safely say I never proposed to the church a person whose admission gave me more pleasure or the church more satisfaction. His experience was indeed a commentary upon those well-known and oft-repeated words:—

‘I’m a poor sinner and nothing at all,  
But Jesus Christ is my all in all.’

When asked what reason he had to suppose himself a Christian, his simple reply was, that ‘he did not know whether he was one or not, but that he wished to become one, and begged God to make him one.’ When asked if he had reason to believe that the love of God was shed abroad in his heart, he said, he ‘hardly knew whether he loved God or not, but that he wished to love him with all his heart.’ When asked if he requested baptism from the hope that it would wash away his sins, he said, ‘nothing but the blood of Christ could do that, and that his only motive for seeking baptism was that he might obey his Lord’s command.’ Similar replies to other and like questions having been obtained, the church gladly and unanimously received him. He was baptized on the 30th of October, and is now going on his way rejoicing. Of him, then, we have every reason to hope that, to use Dr. Judson’s expression, ‘he has got grace.’ May we never have occasion to doubt it.

“Last Sabbath too there were present at all three of our services a man and his wife from the mountains, who are asking their way to Zion with apparently their faces thitherward. A few weeks ago they sent me their scapularies, crucifixes, charms, and portraits of saints, in such a disgustingly filthy state as to prove that they had been long and frequently used. They requested, in exchange for these, copies of the Scriptures, which of course were but too cheerfully handed to them. They both belonged to confreries in the Roman Catholic Church, and their defection has already caused no little alarm and hubbub amongst their former co-religionists. They

have been told that we are ‘demons,’ or worshippers of the devil, as many persons here are; that we are the Jews (!) who crucified our Lord; that all who join us are lost and damned; and as a climax of horrors with a Roman Catholic, that the authorities refuse us burial in consecrated ground, and that at death our bodies are thrown into a hole outside the walls of the grave-yard, side by side with criminals. These and many other palpable falsehoods are constantly and unscrupulously propagated here by Roman Catholics, and are believed in not a few cases by ignorant persons who have no means of ascertaining the truth for themselves. Perhaps after all, however, one of the most serious charges brought against us by the priests, and zealously promulgated by the people is, that a change of religion is tantamount to a change of government; that those who join us do so because they dislike the religion of the *State*, and that therefore Protestants are enemies of the present Government—very lucid and very conclusive reasoning, of course! Happily for us the head of the *State* knows us better than that—knows indeed well who are his friends and who are his foes, and perhaps would not be sorry if all his Catholic subjects were as faithful to his rule as are the poor ‘Methodists.’ Be that as it may, I cannot but hope that the two persons mentioned above will be able to hold on against this tide of opposition. The poor man, on hearing one of our members read a portion of God’s word and pray, said that that was just what he wanted, and what he had been seeking for years. Hence his decision to send me at once all his Romish trash, and to beg me to send him God’s word instead. May grace in them complete what grace seems to have begun!

“Then, again, a few weeks ago, one of our deacons announced to me that his mother-in-law and his youngest brother-in-law had been for some time past studying the Scriptures, and that he hoped they were making them wise unto salvation. These too have long given up every object of Romish worship they had in their possession, and have expressed a wish to unite with us. As yet, however, I have not seen either of them, as the old lady is infirm, and

both reside at a distance. The fact, too, that they live in the mountains precludes the possibility of my visiting them, as, at least in this district, no white man can travel without a passport, and then on the high road. I trust, however, soon to see them.

"The case of another young man, formerly from Jérémie and now residing in this town, is interesting. For some weeks past I remarked him as a constant and attentive hearer of the word, and last Sabbath I had some conversation with him. It appears that he had already heard the gospel at Jérémie, and that for some time past he has been anxious to become a convert. I told him I was glad to see him attend so regularly, begged him to accept of a copy of the Scriptures, and urged him to read them carefully and prayerfully, and to give his best attention to the salvation of his precious soul. To all this he assented, and although he had not much to say for himself, yet he seemed highly gratified. Of him, as indeed of all, I fear yet to say too much. So many and similar fair prospects have so often opened up only to add to our ultimate grief and disappointment, that the more carefully we report them the better.

"It is now my painful duty to add, that we have just lost, by death, one of our best members, in the person of Corinne Pijean, so long known as a teacher in our school and as a member for years of the mission family. From the earliest development of her mind she seems to have had an innate love for divine things, and became therefore an easy and early convert to the faith of Jesus. Prior to the arrival of your first mission band to this station she had already obtained a copy of the Scriptures, and carried it about from house to house, in search of some one to explain its truths and to 'teach her to pray.' A short time after our arrival she was admitted into the mission family, and under Mrs. Job's and others' judicious and Christian training was not long before she gave very decided evidence of enlightened and high-toned piety. After years of opposition on the part of her friends, she was at length baptized, December 26th, 1850. Her death occurred on the 23rd of last September, so that for nearly seven years past she had been walking in the ordinances of God's house, we may almost say, 'blameless.' Her malady was pulmonary consumption, and during her three months' illness we had ample opportunity for testing her piety and principles. I of course often visited her, as did all her brethren and sisters in Christ. On these occasions she was never happier than when we read, prayed, or sang with her the songs of Zion, whilst towards the last not a day transpired without religious exercises of

this sort, to which, I am thankful to say, no opposition was made by her Catholic relatives. During her illness, too, we once had the happiness of surrounding with her the table of our Lord, and those who were present on that occasion will perhaps never forget it. Many even of her unconverted friends were constrained to admire in her the grace of God, and one of them was heard to say 'she could not understand what kind of a religion that could be which could enable so young and so lovely a creature to anticipate death with so much pleasure.' For their conversion she never ceased to pray or to labour, and her only source of sorrow upon a death-bed was the unconverted state of her poor mother. Towards the last she even longed for death, and often said, 'Come, Lord Jesus, come quickly;' often repeating the following stanzas of one of our most beautiful hymns:—

'Bientôt pour moi le terme du voyage  
Amènera le moment du repos;  
Et du Seigneur le puissant témoignage  
Me gardera contre les grands eaux.

'O mon pays, terre de la promesse,  
Mon cœur ému de loin t'a salué;  
Dans les transports d'une sainte allégresse,  
O Dieu! ton nom soit à jamais loué!

Her burial was indeed an event in the church and in the town. The night preceding it was spent by us in singing and prayer, and never did our people sing more sweetly, or pray more fervently, than they did around the corpse of their departed sister. When the hour came to bury her, I and my two deacons proceeded to the house of mourning, which we found literally crowded with persons of every age and every class, come to pay their last tribute of love to the memory of one who was so justly and so universally esteemed. I thought I could not do better than read to them on such an occasion the ever-memorable and sublimely beautiful account of the death and resurrection of Lazarus. After this we sang our French translation of 'We are travelling home to heaven above,' and then knelt down for prayer, but could hardly get through from our own feelings, no less than from the sobs of weeping friends.

"We then left for the chapel, followed by something near five hundred persons, more or less, whilst, as we proceeded along the streets the very town seemed to be in mourning. Our chapel was so crowded that not a seat remained unfilled, and chairs had to be placed in all directions. After a service as solemn and impressive as, by God's help, we could make it, and with which our Catholic friends—many of whom had never been in the chapel—seemed particularly struck, we left for the cemetery. All along the way scarcely a word was



uttered. All seemed spell-bound, awe-struck—a thing quite unusual at Catholic funerals. As she was only twenty-three years of age, she was carried to the grave by young men of the church, and as they lowered her into the grave they did it so carefully, that I could not help feeling that they considered it some sacred, holy thing they were then consigning to its long resting-place; and sacred it was indeed. Four funeral orations were pronounced over her grave—one by myself, and the other three by young men of the town, evincing in no small degree how much the departed was admired, respected,

loved. Slowly and solemnly the procession then broke up, and one and all returned home. I have entered thus minutely into these details, in order that you may see how our funerals are conducted, in contradistinction from those of our Catholic friends; and that you may see how anxiously we embrace every opportunity for disseminating gospel light amongst this benighted people. I am convinced that never was there a funeral in this town which was conducted with so much solemnity, never a death which caused so much unaffected mourning."

## INDIA.

**BACKERGUNGE.**—The Committee have received with very great interest the following document, both in the original Bengali and in a translation, from the pastors of the native churches in this district. There are fifteen churches over which these native brethren preside, embracing in their fellowship nearly four hundred members. The congregations to which they minister number upwards of two thousand individuals, and through their agency, combined with the exertions of the missionary, the Word of God is continually spreading in this large district. The Committee have listened with great pleasure to the application made to them with so much piety and respect, and have authorised the missionary to increase their salaries in a sufficient degree:—

### [TRANSLATION.]

"The humble and short and respectful request of native preachers in the Zillah of Backergunge to the honourable gentlemen of the Committee of the Baptist Missionary Society, the well-wishers of the Christians of Bengal:—

"Gentlemen,—The unspeakable love of the Lord Jesus Christ arising in your hearts, the gospel was sent here by the good counsel of your Committee, and the gospel was preached in our country—ours who were in the land of darkness, like brute-beasts, and sunk in idolatry. On us then arose the rays of knowledge, and we obtained consciousness of sin, and an acquaintance with the Heavenly Father and the Saviour: we were also called by the wondrous and gracious design of Christ Jesus, and being supported by your substance, were appointed in service to preach the gospel of salvation to idolaters and Mussulmans of our own country: and we were comforted and rejoiced in the hope of our own salvation, and in the hope of the salvation of those who, by our preaching, and by his blessing, and through the gospel, the Lord has called to himself. In these things we acknowledge the mercy of the Father, Son, and Holy Ghost, and would be devoutly grateful for the good fruit which has resulted from your earnest endeavour, your labour, liberality, and prayer.

"Gentlemen,—On account of the distress of numbers and our people, we are compelled to communicate what in a small degree may be bitterness. At the present time, on account of wars and contentions in various places in our country, the prices of the necessaries of life have become so great that some things have increased in price double, some treble, some even fourfold. In illustration of this, we affix to this letter a list of the monthly expenses of a single individual, and we beg you will kindly look at it.

"Wherefore finding that our families cannot now be supported by the salaries we have thus long received from the Society, and by which we and our families have been supported; and that the Christian people also among whom we dwell are so borne down with the weight of their own burdens as to be powerless to help us; in such a state of things we are at our wits' ends, and seeing no resort but in the Society, we pray that you will stretch out the hand of kindness and increase our wages, and by thus saving us in the time of distress will gratify the hearts of your petitioners; and we press this request in the hope of obtaining aid.

"We pray in this letter that our salutations to the churches in England may be kindly sent, and that you will remember us and our work in the time of prayer.

"We have inserted in this letter our salaries and the number in our families. Dated the year 1858, 25th May.

(Signed)

Shoron Christian, Chhobokarsion.  
Swarsop Christian, Digalya.  
Sookheram Christian, Koligaon.  
Roghoonath Christian, Dhandoha.  
Panchoo Christian, Soongaar.

Golok Christian, Indoorkauu.  
Motulal Christian, Ambolya.  
Doolai Christian, Pakhor.  
Gour Christian, Amgaon.  
Bhojon Christian, Bugda.  
Sonaton Christian, Dharaherdail.  
Keenai Christian, Aohkor.  
Shutol Chandto Christian, Madra.  
John Christian, Barisaul.  
Ramchaud Christian, Dhamshar."

COMILLAH.—On a journey taken by Mr. Bion towards the close of last year to this district, he found a very favourable reception among the people of the hills, and spent a happy season with the native church. He baptized four persons, and was greatly cheered by the consistency and Christian character of the disciples. Most of them are very poor. Nine of them are widows. For a few days they were in considerable danger from the near approach of the Chittagong rebels; but they turned aside further into the hills, fearing pursuit. In the month of January twelve members of this little but interesting church left the hills for Comillah, the chief town of the district. A piece of ground was obtained for them, and some local friends of the mission are interesting themselves in their welfare, using their influence with the Rajah of Tipperah for their protection, collecting funds for a native chapel, and for the erection of houses for the people. Two of the converts have joined the Tipperah police force, and two others from Dacca have also joined it, and settled in the new Christian village. The officials of this district have shown a commendable desire to protect and to employ such of the natives as are Christians, reversing in this respect the policy of former years. Radha Mohun has proceeded from Dacca to take charge of this native church, and thus at length to occupy Comillah as a permanent mission-station, a step that has long been desired. The remnant of the church in the hills will be visited by the native preachers as occasion serves. Mr. Bion proposes himself to visit Comillah and to stay at least two months in every year, that the town and the surrounding district may be sown with the seed of the Word of God.

In the journeys connected with his visits to Comillah, Mr. Bion has had the privilege of baptizing three persons at Munshigunge, "where," he says, "our native Christians live rather honoured than abused, among the Hindus and Mohammedans." Another convert has been baptized at a place on the Luckya river, and two persons at Doyapore have put on Christ and been united to the church.

BENARES.—Missionary labour has been fully resumed in this idol-loving city. Early in the year, Mr. Heinig hired another shop in a frequented spot, very near the famous temple of Shiva, named Bisheshwar. Four such places are now daily occupied. They are chosen in the most frequented streets. The streets of Benares are so exceedingly narrow as to preclude the practicability of collecting an audience in them. The missionaries, therefore, hire shops, or large rooms, in which the people may assemble, and turn aside for a short time from their avocations to hear the message of eternal life. The cost of these preaching places is 6s. 9d. a month. Mr. Heinig speaks with great pleasure of the attention of the people. "Oftentimes," he says, "I part from the standing crowds uttering loud exclamations at the truths they have been listening to." As a specimen of the discussions which frequently occur, we quote the following:—

"At the place that leads to the Chauk, called Machbarhatta, after having spoken to a great length, a respectable man of the writer caste or Kaisht (generally very great cavillers) came forward, saying, that all I had mentioned was true. 'But as you said that God is omniscient and omnipresent, can I not worship him in any place I like?' I said, 'Yes, provided you do it according

to his will, in spirit and in truth, and with sincerity of your heart.' 'No,' he said, 'my meaning is this: look at the sun; it shines everywhere, and sends light and warmth and other blessings to every nation on the earth: can I not worship God with full conviction of heart, in truth and faithfulness, in the situation I am (the vulgar meaning of his question was, that because

God is everywhere, therefore he is *in every one and in every thing*; to take any name and fix the mind on any thing in creation is worshipping God? But I would not allow the argument so expressed by him, and shown by the similitude of the sun. I said, 'The similitude you made is excellent; the sun is one, and spreads light, warmth, and other blessings everywhere, and upon all nations: but wherever that sun shines, there light and warmth it spreads and nothing else; it cannot emanate two opposite effects, light and darkness, warmth and cold, in one and the same moment: hence if you worship the one true God, Creator, Preserver, and Saviour, you certainly would show the effects of that one God in your walk and conversation; but we, being sinners, must first be reconciled to that God.' Now a Mohammedan stepped forward, and took the argument, thinking he could come quicker to the conclusion, and said, 'Listen to me for a moment; say where have you the knowledge of that one true God. You cannot have it except through a medium (the word means also mediator); and we, being sinners, must have a medium through which or whom we are acceptable to God.' This

sort of argument lasted for a few minutes, when I asked, to continue the argument, 'You said that on which you fix your heart in sincerity and firm belief to worship, that one God, he will hear you and forgive you your sins; but have you ever thought of that sin within us is a living, active, and powerful principle, that it does not allow us to worship that holy, true, and just God as he desires us to do; that this sin within us must first become powerless, lose its domineering activity, and become dead within us; and for all the sins we have committed that one God must first be reconciled to us; and as sinners we have no inclination to be reconciled to that God; neither can we think of him one good thought that could bring some comfort in our souls; for having sinned, the wrath of God is upon us, and we can do nothing to remove this wrath, nor check the ways and propensities of sin within us; so then that one God has mercifully appeared to help us in our difficult position;' and here I had full scope to preach Christ the only mediator between God and man. The Mohammedan by this time had slipped away; but the arguer listened to the whole till the end."

From a letter of more recent date, we learn that the same favourable attention to the gospel continues, and that Mr. Heinig has now five preaching places in the city.

HOWRAH.—In a recent communication Mr. Kerry informs us that, to his great joy, he has at length found himself able to address the natives in their own tongue. After an address by the two native preachers, by the road-side, Mr. Kerry stepped forward and spoke for about a quarter of an hour. With some blunders, which some of his hearers had the kindness to correct, he found himself very well understood. One young person has been added to the church by baptism, the fruit of the instructions and prayers of Mr. Robinson, of Dacca, who visited her during a time of sickness there. Others are inquiring after the ways of God. The condition of the railway men has lately attracted much of Mr. Kerry's attention. One poor youth came to him in great distress of mind, lamenting that he had lost all his religion since he left his native land. Many more were in the like case. Mr. Kerry proposes to devote some attention to these lost sheep of our own race in a heathen land.

### CEYLON.

Mr. Allen has favoured us with the following report of a visit to the native church at Byamville, by a deputation of three of the members of the church meeting in the Pettah, Colombo. Mr. Allen urgently presses on the Committee the necessity of reinforcing, with another English missionary, this important mission. He desires us to acknowledge with many thanks the receipt of a case of clothing from Mrs. Duncan, of Edinburgh:—

"Having been deputed by the Pettah Church to visit the native church at Byamville, about nine miles distant from Colombo, we proceeded thither on Sabbath, the 10th January. John Meldor, the pastor, had given the people notice to assemble at ten o'clock; but the sun not having been observed during the morning, and the people in the jungle having no

other means of telling the time than by observing the shadows, on our arrival about that hour but few of the people had assembled. Waiting their arrival, we had some conversation with Mr. Meldor, from whom we learnt that the church now consists of sixty-four members, some of them very aged, and consequently unable to attend the public services. There are also

some candidates for baptism; and the schools are being carried on under several teachers, who were present on this occasion.

"On going into the chapel we found a congregation of about 120 adults; and the pastor conducted the service in Singhalese, much after the model of our English services. After the sermon, he called upon us to explain the object of our mission, which was done through the medium of his interpretation.

"Mr. Ferguson assured them of the interest the Pettah church took in the sister churches in the jungles, and explained that they had deputed us to convey to the church at Byamville a message of Christian sympathy and love, to inquire as to their welfare, and to incite them to a course of renewed activity and to continual perseverance in the Master's service. He did not fail to impress upon them their duty to the world around; that although it was not the duty of every Christian to become a minister, yet it was the duty of each to hold up Christ to his fellow men; that if they did not preach him publicly with their lips, yet they must adorn his doctrine and recommend his gospel by their lives. While he assured them of the prayers of the Pettah church, he begged an interest in their's on behalf of that church in return.

"Mr. Leechman had not only to confirm the message delivered by Mr. Ferguson, but to convey to them a message from some of the Christians in England, who were most anxious that native Christians themselves should be active in disseminating the truths of that gospel which they had embraced; and if people at home were anxious to

impress this duty on others, it was one which they themselves did not fail to discharge; and they gave good proof of their sincerity by the money contributed, the men sent, and who volunteered to come out to heathen lands, in the interest they take in, and the prayers they offer for, the success of the missionary enterprise. Mr. Leechman explained how it was that 'faith worketh by love,' and impressed upon them that, it was only in proportion as we found ourselves actuated by this love that we had proof of our being possessed of saving faith.

"Mr. Vanderwert then addressed the people in Singhalese, to which they paid great attention.

"The service was then concluded; several of the people were introduced to us, and we shook hands with nearly the whole congregation.

"Mr. Meldor spoke much of the deputation of 1850, and with lively interest of Mr. Underhill's visit, an event which is affectionately remembered by all the native Christians. The people seemed pleased with the deputations from the Pettah church, which serve to bring them in contact with their Christian brethren, and which must produce a favourable impression on their minds. The opportunities the Singhalese who do not speak English have for acquiring religious knowledge are very limited, as the Christian literature to which they have access is confined to but a few works; and we, therefore, cannot look for that intelligence and proficiency we might otherwise expect. Let us not, however, despise 'the day of small things,' but look upon the success that has attended missionary labours as the earnest of those victories that are yet to be achieved."

## AFRICA.

We subjoin extracts from the letters from Mr. Saker received by last mail. They will serve to show what progress he has made in the new settlement, which he has named Victoria. All our friends will rejoice that he has found so much benefit from the climate. After all he has suffered, no wonder he speaks in such glowing terms. To eat, to sleep, to enjoy life, are new things to our devoted brother. If a removal to this spot should prolong his almost invaluable life, and permit Mrs. Saker to return to him, to cheer him in his new anxieties and labours, none need regret what has occurred at Fernando Po, except for the sake of the poor people there.

"On Monday morning, the 9th, we left Bimbia, and at two o'clock went on shore at the Inner Bay of Amboises. Of this land we took possession, with prayer. We then proceeded to erect a hut for shelter, and by seven in the evening we had a tenable abode, nine feet by eighteen. There we then assembled for united worship; and there nineteen of our company laid down to sleep that night, while I, with three of my boys, retired to the boat.

"The detail of our daily life thenceforward till I left I may pass over now. It will suffice that I write that, with short intermissions of fine weather, we laboured on for some time in almost constant rain and wind, and with such success as this paper will show.

"This inner bay I have named 'Morton Bay,' after our excellent treasurer. I have now surveyed it, and made a chart. It presents an available space for sheds, stores,

building yards, &c., in all about 1,000 yards long, and in some places of unlimited depth, being a level shore covered with timber of immense size, and elevated about eighteen inches above spring tides. On the northern side the western hills will descend abruptly into the bay, throwing out a rocky bank into the entrance of the bay several yards; on this the surf breaks very heavily. Opposite to this another rocky bank stretches out from the eastern shore, a distance of 500 yards. The whole of this is visible at low water, and much is above high water mark. This forms both a natural breakwater and the foundation of a pier. Between these two barriers into the bay is a breadth of 800 yards of deep water.

"On the level eastern shore of this bay is held the native market every third day. The natives bring the produce from the mountains, and the Bimbia canoes bring purchasers. And here, on this beach, the smallest canoes have safely landed several times during our stay, in this the very worst season of the whole year.

"Where Morton Bay terminates, N.E. with the jutting rocky pier, there begins the more elevated land selected for our new town.

"Here I have begun, and the two first trees fell by our hands. In one day there fell twenty-seven trees of this dense forest, and very much of the impenetrable underwood. Directly north of the pier, at a distance of 500 yards nearly, there issues from this forest a fine stream of pure water from the mountain regions behind. This river I visited, and explored a little way. I measured it, and found 27,000 cubic feet of water flowing into the ocean every minute. This is now the rainy season, and its volume may be increased. But its clear stream shows two things—first, that its course is over a rocky bed; second, that the land-floods, which would be muddy, do not swell the volume into a turbid, bounding torrent. The land-floods evidently find an outlet in another river I visited. The importance and value of this river you will at once see.

"I opened a roadway direct from the beach at Morton Bay to this river: this forms a first street. It is 5,480 feet long. In the centre of this track thus opened I cleared a space for a chapel; at the pier end opened a wide cross street from the

pier to the bay, and another from the chapel space to the sea. Along this first street I laid out the building lots, two in depth, each one hundred feet by fifty. The back of this first row to form the high street, which was then begun.

"In addition to this work we enlarged our rude huts on the beach, and they now form an enclosed parallelogram, with a court eighteen feet by thirty. The surrounding buildings are strong, of nine feet width, and divided into apartments for families as they may arrive from Clarence. A part is now my store, a part is prepared for our chapel, till we need a larger—this will seat about forty.

"On Friday evening, the 13th, we began our public worship, with very fervent prayers that the worship might be continued, and be pure through coming generations, and that the gospel there might be the light of life to thousands.

"Then again on the Sabbath we had our three services, as at Clarence in former days. A prayer-meeting on Monday evening, and class on Wednesday, and preaching on Friday; thus the outward worship of the tabernacle is begun, and, I hope, never to cease till the angel announces the '*end of time.*'

"About a mile from the landing the ground rises into a mount, with a vertical rocky face towards the bay—this is about 800 feet high. I have named it Helena, in honour of my wife. There I may soon erect a little cottage for her, to which we may resort in weakness and suffering. It offers also a fine position for a consul or governor's house, giving a clear prospect of the entire bays, of the township, and surrounding country.

"East of the town, distant about a mile, through a forest of mighty timber and undergrowth, lies a mountain of about 2000 feet elevation, clothed with richest foliage to its summit. This I have named Mount Henry, in honour of our excellent friend, Mr. Kelsall. The uses for this elevation are too numerous to be specified. When I come to the survey I may find it more distant than I have stated. During my brief sojourn I have only seen it once. Indeed, the heavy rains have hidden almost every distant object nearly all the time, so that I have with difficulty obtained angles for the measurement of the little bay."

The points noticed below are the healthiness of Victoria, and the ease with which provisions can be obtained. Strange indeed that Mr. Saker should be able to send some to Cameroons! That is a *new* thing. As a removal is now no longer a matter of question, the Committee will lose no time in adopting such measures as may be most expedient to endeavour to get an indemnity from the Spanish Government for the ruin of mission property at Clarence.

"In my letter of yesterday I reserved two subjects connected with Victoria that are likely to have a great influence on our mission in Africa. These I now notice.

"The first of these is its *healthiness*. Amboises Bay has long been known to us as a healthy locality. It is well known to the navy, and has been visited by them with sick crews, who there speedily recovered.

"All that Captain Allen says, then, about the beauty and healthiness of the bay is true; I doubt if he says enough. But to this now. I went there with my company in my usual health, or, rather, ill health, strong enough for work, but with little energy; a ceaseless want of food, yet no appetite, eating just enough to live. This is constant. In that state I went to Victoria, and I began to feel the effects of its air the first day. My appetite returned, and increased; my strength, mental and corporeal, daily increased. At night I slept, with my whole heart, equally as with my whole heart I do my daily work; rest was sweet, food was sweet; life was life, and not a dying death. The effects of the ten days there on my health was very great; and yet there was the absence of every comfort, except that I could get bread from Bimbia, where I left my flour for its frequent making. Our hut the wind blew through it; the rain could scarcely be escaped day or night, even under cover; I could not change my clothing. My bed was a chair; my daily food rice and fish; and yet I increased in strength daily, and my note of yesterday will show you that I had to labour.

"The vast importance of Victoria to us as a sanitarium I need not speak of to you; I entertain hopes the most sanguine. This comes unexpectedly to me. I have mentally seen it,—a *centre* of freedom, of light, of education, and commerce. It is also a highway into the *interior*. This has been

its highest glory in my eyes. If in addition to all this it shall be a refreshing, reviving locality, how great will be the advantage! how large our mercy!

"Another subject I may also mention here. You will observe that I stated there was a market held on the beach every third day. This is a provision market, chiefly of native produce. At home you would call it 'vegetable market,' being the chief of the produce of the mountain, for which the great article in demand is fish. Now at Cameroons I provided myself with a new seine for fishing, which was brought me from England, and for which I paid £18. With this seine we fished, and obtained such abundance as to supply all our wants; purchased every market a large quantity of plantain and yams, dried fish, and sent with vegetables to Cameroons, and still had abundance. There seems no limit to the supply of fish, and that will ensure a supply of vegetables in most seasons. I took with me rice and salt beef as our essentials. I had no occasion to use them after the first few days. Now, how all this contrasts with the continually recurring scarcity at our other stations I cannot stay to write, but the contrast is complete. Its effects on our families, our expenses, our health, &c., will be very great. Here the population at Victoria will now be a new want, and will materially affect the price of articles; but the fact remains, there is abundance on the mountain, and the fish at our command will cause the mountain produce to come down to us. And as to price, a small fish is demanded for a yam or bunch of plantain, for which at Cameroons I must pay a shilling; a leaf of tobacco also for a bunch of plantain, which costs me a penny. So that the mere increase of price will be of small consequence compared to the closing up of my rice-bag and the meal-barrel, both costly, and obtained only at heavy freightage."

## AUSTRALIA.

The brethren in Victoria, Australia, having formed a Committee to direct missionary proceedings in that colony requested the Committee to secure for them the services of a competent minister from England. We have great pleasure in stating that the Rev. D. Rees, of Baintree, has consented to the request which has been presented to him to devote himself to this work, in which we heartily and sincerely wish him great and continued success.

The last mail brought the pleasing intelligence of the safe arrival of Mr. and Mrs. Sutton, at Melbourne, August 13, where they were kindly received by Mr. Kerr. They shortly after left, at the earnest request of the brethren in Melbourne, for the gold mines at Ballarat, the church there having sent an earnest request for his services. He has consented to supply them for six weeks.

## HOME PROCEEDINGS.

THE meetings of the past week have been numerous and important. Mr. Underhill has been to Manchester, and on his return left for Scotland, to visit Edinburgh, Glasgow, Dundee, Perth, Paisley, and other places, on behalf of the Indian Special Fund. Mr. Morgan, who is gradually recovering his health, has attended meetings at Somerleyton, Lowestoft, and Beccles; and subsequently engaged with Mr. Trestrail, who has also been to Brighton, Sevenoaks, and Maidstone. Mr. Crowe has gone over the Hampshire Auxiliary; the Hon. and Rev. B. W. Noel, after taking Suffolk with Mr. Trestrail, has finished his numerous engagements for the summer for the society, by advocating its claims at the Bristol Auxiliary.

The Rev. D. J. and Mrs. East have arrived from Jamaica, having, under the necessity of broken health, been obliged to leave for a few months. We regret that Mrs. East suffered severely during the voyage—for a few days, indeed, she was in a very precarious state. Mr. East has already felt the renovating influence of the change. The best arrangements which could have been made in regard to Calabar were settled prior to Mr. East's departure.

At the recent quarterly meeting of Committee, the secretaries presented proposals for enlarging the "Missionary Herald," by taking the covers for the acknowledgment of all moneys received during the month, and filling up the three pages now used for that purpose with intelligence. As *particulars* of all cash receipts are printed in the report, the general acknowledgment each month is only of temporary interest. In addition to this change they also proposed the revival of a Quarterly Paper. The want of such a paper has long been complained of. It was given up some years ago, partly because of the expense, partly because of the great difficulty of getting parcels conveyed all over the country, and placing them in the hands of the officers of the auxiliaries. The Book-Post affords such facilities as to obviate this objection entirely. It was further proposed, in order to avoid any great increase of expenditure by these charges, to omit the usual woodcut, except in cases of special interest, as that, for instance, in last month, in regard to the new movement on the Western Coast of Africa. As it has often been asserted that the woodcuts cannot be very accurate representations,—though we are bound in justice to say that we have always striven to make them so,—our readers will gladly exchange the embellishment for additional intelligence; especially as by that sacrifice, if it be one, enlarged expenditure will be avoided. Those proposals were approved by the Committee, and we hope the changes contemplated will be effected with the first number of the new year.

A resolution expressive of the Committee's views and feelings in regard to the late Rev. J. Thomas, and of sympathy with his bereaved widow and family, was passed, and directed to be sent to them. We have not space enough to insert it here, but record the fact, that our friends may see that due attention has been given to the event.

We are sorry to hear, from the publishers of the "Juvenile Herald," that its circulation has declined during the past year. Cannot our friends in the *schools* help us in this, and prevent what must be a future evil? A little exertion from many would accomplish all that is needful. It is intended for the benefit of the young. It is edited by one who has written much for their good, and feels an intense interest in their welfare. Teachers, do you try to help the Editor. Your influence with your scholars is great, and you can use it well in this direction.

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., August 25, 26, and 29.	AMERICA—PHILADELPHIA, Hanna, J., Sept. 16.
CLARENCE, Diboll, Jos., August 17.	ASIA—AGRA, Gregson, J., August 30.
GRAHAM'S TOWN, Nelson, T., and Hay, A., August 12.	BACKERGUNGE, Page, J. C., August 30.
	BARASET, Ram Narayan, Sept. 1.

CALCUTTA, Lewis, C. B., August 20, 21, and 25, Sept. 7 and 8.	JAMAICA—Millard, B., and others, Sept. 1.
COLOMBO, Allen, Jas., August 26.	ATLANTIC OCEAN, East, D. J., Oct. 18.
DACCA, Supper, F., August 18.	BROWN'S TOWN, Clark, J., Sept. 9.
NEWERA ELLIA, Carter, C., Sept. 11.	CALABAR, East, D. J., Sept. 9.
ROORKEE, Carey, W. H., August 22 and 23.	FALMOUTH, Milbourne, T. K., Sept. 24.
SERAMPORE, McKenna, A., August 10; Trafford, J., Sept. 6.	KINGSTON, Oughton, S., one letter, no date, received Oct. 2, Sept. 24.
AUSTRALIA—GEE LONG, Slade, G., Aug. 16.	RIO BUENO, Millard, B., and others, Sept. 2.
MELBOURNE, Kerr, Robert, Aug. 16; Taylor, J., Aug. 16.	SAVANNA-LA-MAR, Clarke, J., Sept. 24; Hutclins, M., Sept. 9.
BAHAMAS—INAGUA, Littlewood, T., Sept. 1.	SPANISH TOWN, Phillippo, J. M., Sept. 8.
NASSAU, Davey, J., Sept. 9.	STEWARTON, Knibb, M., Sept. 9.

## ACKNOWLEDGMENTS.

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

Juvenile Society, New Street, Hanley, for a box of clothing, for <i>Africa</i> ;	Miss Jane Williamson, for lace, value 1 <i>l.</i> , and Miss J. Green, Leicester, for a pair of sleeves, for <i>Rev. W. K. Bycroft, Bahamas.</i>
Miss Michell, Redruth, for a parcel of magazines;	

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1858.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers.

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.		Do., for India Special Fund	
	£ s. d.		£ s. d.		£ s. d.
Evans, Rev. W. W. ....	0 10 6	Wantage—			0 10 0
Jackson, E. S., Esq., and Mrs. J. ....	2 2 0	Collections .....	11 8 5		
Jennings, Mr. Sam., jun. ....	0 10 6	Contributions .....	12 16 6		21 15 4
Johns, Mrs., Chelmsford 1 1 0		Do., for India Special Fund .....	0 15 6	Less expenses .....	1 8 6
McR., T. J. (1 month) ...	0 10 0	Do., Sunday School .....	0 19 7		20 6 10
Under 10s. ....	0 5 0		26 0 0	Wotton-under-Edge, on account .....	15 0 0
		Less expenses .....	1 7 0		
			24 13 0		
DONATIONS.		CORNWALL.		HAMPSHIRE.	
Bissett, Rev. J. ....	5 5 0	Camborne—		Portsmouth, Portsea, and Gosport Auxiliary, on account .....	40 0 0
Wood, Mr., for India Special Fund .....	5 0 0	Anon. ....	0 10 0		
		Redruth—		KENT.	
		Anon. ....	1 17 3	Lewisham Road—	
LONDON AND MIDDLESEX AUXILIARIES.				Contributions, Juvenile, for Girls' School, Colombo .....	9 2 0
Camberwell, New Road—		DEVONSHIRE.		Do, do., for Boys' School, Chitoura ...	9 2 0
A Friend, proceeds of "Walayat Ali," by Mr. E. B. Tiddy, for India Special Fund .....	1 0 0	Plymouth, George Street—		LANCASHIRE.	
Camden Road—		Juvenile Society, by Miss Square, for African Orphans ...	11 13 0	Bootle—	
Contribution .....	1 1 0			Contributions .....	2 5 0
Do., for India Special Fund .....	5 0 0	DORSETSHIRE.		Do., Juvenile .....	11 0 1
John Street—		Poole—		Do., Sunday School .....	0 14 9
Contributions, additional, for India Special Fund .....	7 16 2	Hodges, Mr. ....A.S.	1 0 0	Liverpool—	
Kensington, Hornton Street—				A Young School ...	0 0 11
Collection, for India Special Fund .....	1 10 0	GLOUCESTERSHIRE.		Athol Street—	
Salterns' Hall—		Tetbury—		Sunday School .....	3 4 1
Sunday School, by Y. M. M. A., for Barisal School .....	8 0 0	Collection .....	4 0 3	Pembroke Chapel—	
Walworth, Arthur Street—		Contributions .....	5 8 10	Sunday School, for Intally .....	12 18 0
Sunday School, by Y. M. M. A., for Kalungaluda School, Ceylon .....	2 14 0	Do., Sunday School .....	0 3 4		
Walworth, Lion Street—			9 12 5	Soho Street—	
Collections, for India Special Fund .....	15 1 0	Less expenses .....	2 18 7	Sunday School .....	3 2 1
Sunday School, for Chitoura School .....	2 2 0		6 13 10	LEICESTERSHIRE.	
		Tewkesbury—		Arnsby—	
		Collections .....	9 7 8	Collection .....	8 7 7
		Contributions .....	5 15 5	Contributions .....	9 10 3
		Do., Juvenile .....	5 4 2	Do., for India Special Fund .....	1 0 0
		Do., Sunday School .....	0 18 1	Do., Sunday School .....	3 0 0



	£ s. d.
Blaby—	
Collections .....	7 14 2
Contributions .....	0 18 0
Do., Sunday School .....	0 16 10
Cosby—	
Collection .....	0 13 0
Husbands Bosworth—	
Collection .....	1 3 9
Sunday School .....	1 15 6
Leicester, Belvoir Street—	
Collections .....	33 12 4
Do., Public Meeting .....	10 19 0
Contributions .....	100 10 0
Do., Sunday School .....	0 14 0
Monks Kirby—	
Collection .....	2 7 1
Contributions .....	1 16 9
Oadby—	
Collection .....	1 12 6
Contribution .....	0 10 0
Sheepshed—	
Collection .....	7 0 2
Contributions .....	5 19 10
Sutton-in-the-Elms—	
Collection .....	4 1 0
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Less expenses and remitted short ...	203 16 8
	12 2 6
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	191 14 2
<b>LINCOLNSHIRE.</b>	
Alford—	
Collection .....	2 5 0
Boston, Salem—	
Collections .....	3 10 0
Do., Holland Fen .....	0 13 4
Contributions .....	3 18 9
Do., for <i>N. P.</i> .....	1 14 0
	9 16 1
Less expenses ...	1 0 11
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	9 15 2
Horncastle—	
Collection .....	5 3 4
Do., Horsington .....	1 3 4
Contributions .....	6 16 0
Do., Sunday School .....	1 6 6
	14 9 8
Less expenses .....	1 2 8
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	13 7 0
Lincoln, Mint Lane, on account .....	18 0 0
<b>NORTHAMPTONSHIRE.</b>	
Stanwick .....	1 15 6
<b>NOTTINGHAMSHIRE.</b>	
Basford, New—	
Collections, &c. ....	10 0 0
Contributions, Juvenile .....	1 8 6
Do., do., for <i>Jessore School</i> .....	1 0 0
Collingham—	
Contributions .....	14 8 3
Do., Sunday School .....	0 10 9
Do., Carlton-le-Moorland .....	1 1 0
Newark—	
Collections .....	5 1 0
Contributions .....	3 0 0
Do., Juvenile .....	2 18 5
Do., do., for <i>Jessore School</i> .....	1 15 0

	£ s. d.
Nottingham—	
Collections—	
George Street .....	12 1 0
Park Street .....	3 5 6
Public Meeting .....	4 18 5
Contributions .....	97 1 0
Do., Juvenile—	
Derby Road .....	0 10 0
Do., for <i>Jessore School</i> .....	0 10 0
George Street .....	7 12 7
Do., for <i>Jessore School</i> .....	5 0 0
Park Street .....	2 13 10
Do., for <i>Jessore School</i> .....	1 15 0
Woodborough and Calverton .....	3 1 11
	<hr/>
	179 12 10
Less expenses .....	8 12 10
	<hr/>
	171 0 0
<b>RUTLANDSHIRE.</b>	
Oakham and Langham—	
Collections .....	5 6 7
<b>SOMERSETSHIRE.</b>	
Wells—	
Collection .....	2 10 11
Do., Shepton Mallet .....	1 3 0
Contributions .....	1 17 3
Do., Sunday School .....	0 10 0
	6 1 2
Less expenses .....	0 3 6
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	5 17 8
<b>STAFFORDSHIRE.</b>	
Hanley, New Street—	
Contributions, Juvenile, for <i>Africa</i> .....	5 0 0
<b>SUFFOLK.</b>	
Eye—	
Collection .....	6 3 2
Contributions .....	16 8 6
Do., Sunday School .....	0 17 2
	23 8 10
Less expenses .....	0 6 0
	<hr/>
	23 2 10
<b>SUSSEX.</b>	
Brighton, Bond Street, on account .....	18 0 0
<b>WARWICKSHIRE.</b>	
Coventry—	
Collections .....	21 4 2
Contributions .....	33 16 2
Do., Sunday Schools .....	22 0 8
	82 1 0
Less expenses .....	3 8 6
	<hr/>
	78 12 6
Henley-in-Arden—	
Collection .....	3 8 0
<b>WORCESTERSHIRE.</b>	
Blockley—	
Collections .....	5 11 7
Contributions .....	13 17 2
Do., Sunday Schools .....	5 12 0
	25 0 9
Less expenses .....	0 14 3
	<hr/>
	24 6 6

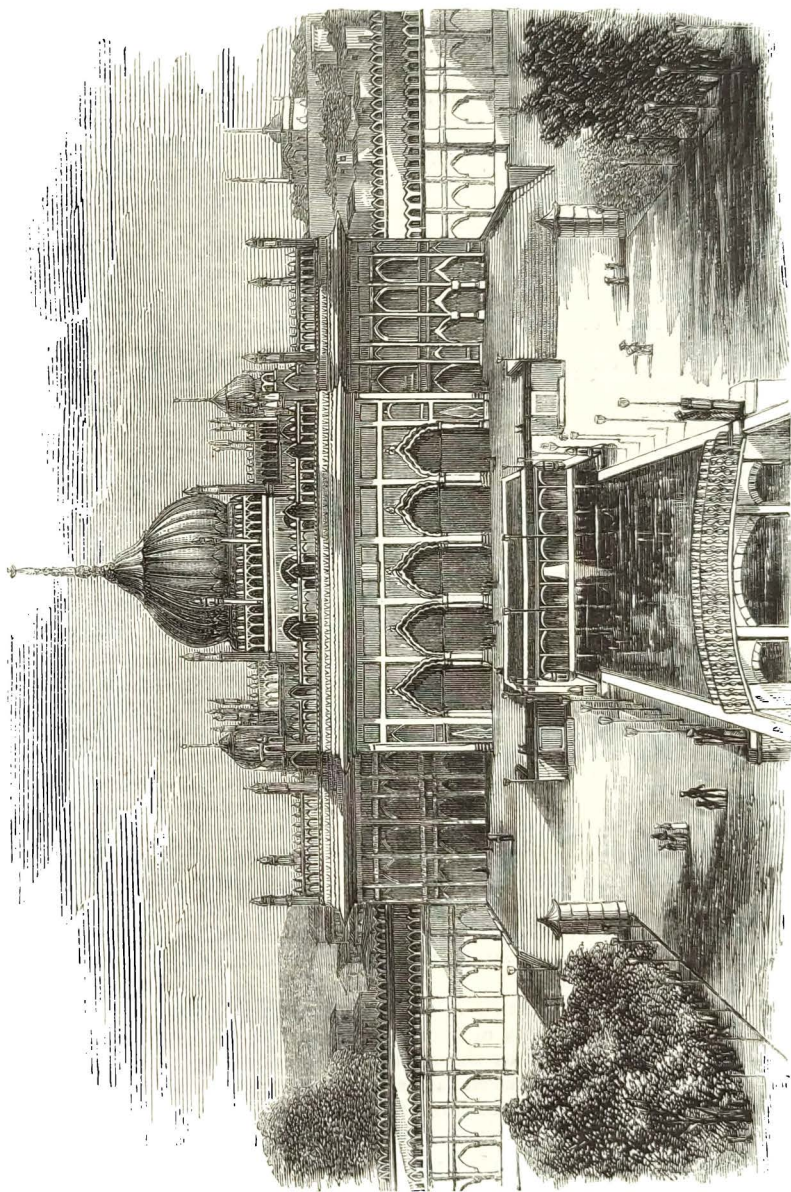
	£ s. d.
Kidderminster—	
Contributions, by Miss Turton .....	3 10 0
Do., for <i>Africa</i> .....	1 10 0
Pershore—	
Collections .....	9 13 6
Contributions .....	24 16 3
Do., for <i>India Special Fund</i> .....	10 3 0
	44 12 9
Less expenses .....	0 12 9
	<hr/>
	44 0 0
<b>YORKSHIRE.</b>	
Sheffield, Portmahon—	
Collections .....	20 9 1
Contributions .....	11 15 8
Do., Juvenile .....	1 14 7
	33 19 4
Less expenses .....	6 10 10
	<hr/>
	27 8 6
West Riding Auxiliary—	
Barnoldswick—	
Collection .....	5 0 0
Barnsley—	
Collections .....	2 5 7
Contributions .....	1 6 5
Bedale—	
Collections .....	7 3 4
Contributions .....	3 10 5
Do., Sunday School .....	0 10 0
Blackley—	
Collection .....	3 1 0
Bradford, First Church—	
Collections .....	22 1 8
Do., Public Meeting .....	9 4 10
Do., Juvenile .....	5 2 3
United Service .....	6 11 8
Contributions .....	17 11 3
Bradford, Second Church—	
Collections .....	1 10 5
Meeting of Tea .....	4 10 0
Bradford, Third Church—	
Contributions .....	2 8 0
Brearley—	
Collection .....	3 10 0
Do., Sunday School .....	1 4 0
Chapel Fold—	
Collection .....	2 6 0
Earby—	
Collection .....	3 4 7
Farsley—	
Collections .....	11 2 4
Contributions .....	6 17 0
Do., Sunday Schools .....	2 11 5
Halifax, First Church—	
Collections .....	10 7 9
Contributions .....	9 7 6
Do., for <i>India Special Fund</i> .....	1 0 0
Do., Sunday School .....	9 5 3
Halifax, Trinity Road—	
Collections .....	10 1 8
Contributions .....	13 7 6
Haworth, First Church—	
Collections .....	5 10 4
Contributions .....	8 4 0
Haworth, Second Church—	
Collections .....	1 0 0
Huddersfield—	
Collection .....	8 8 3

		GLAMORGANSHIRE.		SCOTLAND.	
		£ s. d.		£ s. d.	
Keighley—					
Collection .....	2 9 6			Stirling, for <i>India Special Fund</i> .....	8 7 6
Contribution .....	1 1 0	Cardiff, Bethany, on account.....	30 0 0		
Proceeds of Lecture .....	0 7 8	Cardiff, Bethel .....	6 8 10	FOREIGN.	
Long Preston—		Cowbridge, Ramoth—		JAMAICA.	
Collections .....	2 10 0	Contributions.....	1 14 0	For AFRICA.	
Millwood, Todmorden—				Annotto Bay and Buff Bay .....	4 6 3
Collections .....	3 5 8			Edwards, Rev. J. ...	0 13 9
Pole Moor—				Bethsalem and Wallingford .....	5 0 0
Collection .....	8 11 0			Bothtephill .....	3 0 0
Pudsey—				Brown's Town and Bethany .....	20 0 0
Collection .....	0 12 0			Clarksonville and Mount Zion .....	6 0 0
Rawden—				Coultart Grove .....	4 10 6
Collections .....	10 3 6			Dry Harbour and Salem Ebenezer, Hayes, Greenock, and Cross .....	1 8 9
Contributions .....	1 7 0			Falmouth .....	6 17 9
Proceeds of Tea Meeting .....	2 0 6			Fletcher's Grove .....	2 0 0
Rishworth—				Green Island .....	6 0 0
Collections .....	6 9 0			Gurney's Mount .....	6 0 0
Contribution .....	1 0 0			Luca .....	8 0 0
Do., for <i>India Special Fund</i> .....	0 5 0			Maldon .....	3 1 0
Salendine Nook—				Manchioncal .....	3 5 11
Collection .....	5 0 0			Montego Bay .....	20 0 0
Contribution .....	0 10 0			Mount Angus and Wallingford .....	5 0 0
Shpley—				Mount Carey, Shortwood, Bethel Town, and Mount Peto .....	25 0 0
Collections .....	11 12 4			Mount Nebo and Monneague .....	11 0 3
Skipton—				New Birmingham .....	1 2 0
Collection .....	0 15 0			Ocho Rios .....	13 14 5
Contributions .....	1 10 0			Port Maria and Oracabessa .....	3 0 0
Steep Lane—				Porus, Mandeville, and Thompson Town .....	6 13 0
Collection .....	2 12 0			Providence .....	1 10 0
Wainsgate—				Refuge .....	3 0 0
Collection .....	2 8 0			Rio Bueno .....	10 9 4
Contributions .....	1 6 0			St. Ann's Bay .....	16 16 7
	263 18 7			Salter's Hill .....	3 16 3
Less expenses.....	12 17 6			Spanish Town .....	4 12 9
	251 1 1			Spring Gardens .....	1 0 0
				Springfield, Mount Merrick, and Elim .....	6 0 0
				Staceyville .....	3 16 9
				Stewart Town .....	1 5 6
				Sturge Town .....	2 0 0
				Thompson Town .....	2 10 0
				Waldensia and Unity .....	6 13 9
				Watford Hill .....	3 6 0
				Less expenses .....	234 13 4
					27 13 4
					207 0 0
				Acknowledged before	20 0 0
					187 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1858).



THE SMALLER IMAMBARAH, AT LUCKNOW.

## MUTTRA.

THIS holy city rises in the form of a crescent along the western bank of the river Jumna. On the most elevated point stood till very recently the ruins of an ancient fort, called Kuntz's Killah, the legendary abode of the giant adversary of the god Krishna. The ruins are now removed, and an hospital for the sick covers the site. As the scene of the exploits, amorous and otherwise, of Krishna, Muttra holds a high place in the affections of the Hindus. Numerous elegant and gorgeous temples line the streets. The ghats are crowded at festive seasons with multitudes of pilgrims, or painted devotees, anxious to bathe near the spot where Krishna reposed after his victory over Kuntz, or to sit beneath the shade of the kudum-tree, among the foliage of which Krishna hid himself, with the stolen clothes of the milkmaids bathing in the stream below.

The streets are generally narrow, steep towards the river, and very filthy. In honour of the monkey-god Hunuman, monkeys are protected and fed. They swarm on every house-top, climb the minarets of the ruined mosque of Aurungzebe, skip in their gambols from roof to roof, or rob with impunity the stalls of the dealers in grain and edibles. Paroquets, peacocks, and sacred bulls, move about without fear, under the guardianship of the deities whose favourites they are supposed to be.

The population of the town is given in the official census of 1853 as 65,749 persons. The Mohammedans constitute a very small proportion. Brahmins are very numerous, and are usually known by the name of Chowbies, from their pretension to be students of the four Vedas. Sunyasis, yogis, eunuchs, and dancing girls abound, finding employment and wealth in connection with the temples. At certain seasons the city overflows with pilgrims from all parts of India. Devotion and revelry are strangely commingled; indescribable abominations are committed in the precincts of the temples, and in the numerous gardens or groves which encompass the town.

Krishna-worship has not always prevailed in Muttra. In the fifth century the Chinese pilgrim, Fa Hian, tells us that the religion of Buddha was supreme in this locality, and had been for many centuries. In the middle of the seventh century, Hiouen-thsang, another Buddhist pilgrim from China, found Buddhism on the wane: five temples had been built to the gods, and "heretics of different sects" had begun to worship at their shrines. Still, he met with many venerable relics of the Buddhist faith. Divers *stoupas*, or pagodas, contained the bodies of holy disciples of Buddha. On sacred occasions banners adorned with pearls floated from their summits. Rich umbrellas were offered. Clouds of incense and a continual shower of flowers hid the faces of the sun and moon. Kings and ministers of state zealously applied themselves to the practice of works of merit.\*

The worship of Krishna must after this have rapidly overpowered the reverence paid to the memory of Buddha; for, in A.D. 1017, we find Mahmound of Ghuznee attracted by the wealth of the idol temples of Muttra. He directed his conquering march thither, and gave up the city to plunder. The idols were broken down or burned, and a vast quantity of gold and silver amassed of which the images were made. Five golden idols had eyes

\* Pilgrimage of Fa Hian, p. 100. *Mémoires sur les Contrées Occidentales*, par M. Stanislas Julien, p. 209, tom. I.

of rubies, and another glowed with a sapphire beyond all price. Only the massiveness of the temples preserved them from destruction.

Muttra emerged but gradually from the obscurity which followed this desolation. The Afghans in the eighteenth century again smote the city with the scourge of war, defiled the temples, and pillaged its treasures. At length British occupation, in 1803, brought security and peace. Muttra rapidly rose from its ruins, and again became the resort of Hindu worshippers from all parts of Hindustan.

It was on the 17th May, 1818, that Christ's gospel was for the first time proclaimed in this intensely heathen city. Mr. Thompson, on his way to Delhi, thus writes:—"Reached the great idolatrous city, Muttra, in the evening, and, going to the stately range of bathing places and temples, began an interrogatory conversation with the first gosain I saw. Tracts and books were taken with avidity by learned pundits and Brahmins; many of whom continued till a late hour at night disputing about my propositions." Mr. Thompson also visited the neighbouring city of Bindrabun, almost as famous and as holy as Muttra itself. On his way he stopped at a temple of Hunuman, and at the ghat where the kudum-tree of Krishna overshadowed the Jumna. For two hours he spoke to the crowds that gathered around him, and gave to the eager multitude the books he had for distribution. "I frequently stopped," he says, "to read and talk with them. Some bowed to the reading, others reverently touched my leg, and afterwards their heads."

It was not, however, till the year 1826 that any attempt was made to settle a missionary in this important centre of Hindu idolatry. Mr. Richards, of Futtehghur, in the month of February, proceeded to Muttra, at the request of the Serampore missionaries, taking with him Ram Das as his native assistant. A few inquirers soon appeared; but frequent ill-health interfered with constant work. Early in the following year a church was formed, and at its close five natives had been united in its fellowship. A chapel was built at a cost of £200, partly by subscription, and partly at Mr. Richard's own expense, which was opened by Mr. Thompson, of Delhi. The mission-house was the resort of many inquirers. The sick and the poor received assistance, and the gospel was freely preached, not in Muttra only, but in the vicinity also. Even native princes and their courts condescended to listen to the messenger of peace, and to receive him in the most respectful and hospitable manner.

The mission thus hopefully commenced was interrupted in the following year by the secession of Mr. Richards, and his union with the episcopal church to which he originally belonged. He rejoined the communion of the Church of England at Meerut.

A long interval elapsed before Christian labour was resumed in Muttra, only broken by an occasional visit from some travelling missionary. In September, 1843, the Rev. T. Phillips, assisted by a native preacher who had preceded him, at length re-opened the Divine Word in the streets and bazars. Within two months after his arrival a new chapel was built near the Deeg gate of the city, a convert baptized, and a church of four members formed. The convert was John Bernard, a Gwalior Catholic, a man who has since proved himself a steadfast disciple of Christ, and from 1856 has held the office of pastor of the native church at Chitoura. An Urdu copy of the New Testament sent by Mr. Phillips to Gwalior fell into his hands. God blessed to him its perusal. He saw the errors of Popery, and in spite of entreaties, threats, and even compulsion, made his way to Agra for fuller instruction. His abilities and

knowledge of two or three languages soon pointed him out as a fit man for the office of a native preacher, to which he was ultimately appointed. His baptism took place in the waters of the Jumna, a tent being erected near the river-side, in the presence of a large crowd of natives, who listened to the addresses with intense interest.

In July, 1844, a Hindu convert, by name Shiva Jitra, a villager, was received into the church, after six months' probation. His baptism excited great attention in the city. He immediately became a teacher in the school. Another inquirer turned out to be a great deceiver, having been expelled from another mission for immorality. During the heavy rains the roof of the chapel fell in, doing much damage to the walls. It was repaired at the expense of 600 rupees. The school contained forty children.

The labours of Mr. Phillips were not confined to Muttra. The holy places at Bindrabun, Goverdhun, and other sacred spots in the Brij Mundul, all famous as the sites of the exploits of Krishna, were frequently visited. "Many gnash their teeth," says the missionary, "fling out hard speeches and abuse on us as we pass the streets, and hinder us by their voice and influence from getting a hearing. The common people, however, listen; some with stupid astonishment, others with unfeigned sincerity and delight." But the vile idolatry and interests bound up with it, strengthened by the long ages in which it had gained the mastery, were not so ready to yield to the urgency of the preachers of righteousness as they were fain to hope. The victories of the English over the Sikhs led many to suppose that the conquerors would make Christianity the religion of the land by force. The school felt the full force of this rumour. The old pundit being dismissed drew away many, while as the missionary's object became better understood, parents feared the influence of his instructions over their children's minds, and took them from under his care.

The labours of the year 1848 were much interrupted by sickness, and by a journey to Saugor, in Central India. "One Mussulman," writes Mr. Phillips, "a munshi of the Tehree Rajah (200 miles south-east of Agra), has, I hope, been really converted to God, and the new mission of Saugor has been commenced through my exertions. On my return I found the little church in peace. I have been obliged to dismiss the heathen pundit of my vernacular school for undermining, systematically, all my Christian instruction to the lads." There were about this time nine persons members of the church, and in the school sixty children.

In the year 1849 one person only was baptized; but he shortly apostatised and left the mission. One old man, a Guru of the Kabir Panthi sect (a sect opposed to polytheism and caste), with some of his disciples and family, remained with the missionary a long time, and gave pleasing evidence of being a real Christian; but his family succeeded in enticing him away, and he was seen no more. A journey to Rohilcund occupied part of the year.

Frequent absences, from this time to Mr. Phillips's departure from India, in 1853, much interfered with the progress of the work in Muttra. An occasional visit by the missionaries of Agra could do little in maintaining the interest which had been excited in previous years. Shiva Jitri, the native preacher, entered on secular pursuits, and the church was reduced to two or three natives only. Still, whenever the missionaries appeared in the streets of Muttra, or in the surrounding district, great attention was always excited, so as to encourage the hope that a more persistent course would assuredly reap its reward.

Till the arrival of the Rev. T. Evans, in 1856, John Bernard continued to labour in Muttra alone. Bernard was much liked by the people, and his medical skill added to his usefulness and influence. Under his superintendence the school increased in numbers. Mr. Evans thus speaks of the labours on which he had entered: "I go out with my native preachers every morning at six o'clock, and even at that hour multitudes collect to listen to the preached Word. We again go out at four p.m., when the streets are crammed with people, many of whom seem eager to hear of the way of salvation. Sometimes we meet with stern opposition from the Brahmins. But it is no small comfort and encouragement to us to find, that we have almost always the mass of the *people* siding with us." Two inquirers cheered the missionary at this early stage of his exertions; one a Mussulman, a native of Cabul, and the other a Hindu; and he was further encouraged by the conviction—the result of observation—that there are "many of the most enlightened Hindus who are quite convinced that the Christian religion is the *true* one; but they have not a sufficient sense of its value to enable them to brave the trials into which a profession of it would plunge them."

These labours and hopes were, however, suddenly crushed beneath the sanguinary tread of the revolted hosts of the Sepoy army of Bengal. The missionary and one of his native helpers happily escaped. One fell a prey to the enemy while seeking concealment in the city. The mission premises were plundered and destroyed. But with the termination of the mutiny, and the removal of anarchy, the hopes of the missionary have revived; and measures are in progress to rebuild the waste places, and to recommence the preaching of the word among the debased worshippers of Krishna. The missionary will return to his post, confiding in the promises of his Lord, and with the sustaining conviction that he enjoys the support which the prayers of the Lord's people can give.

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## BRIEF NOTICE OF THE LATE REV. J. MACKINTOSH.

BY THE REV. C. B. LEWIS.

MANY of our readers may not, perhaps, have been aware that this aged missionary of the Society has resided at Monghyr for some years past, oppressed with infirmities, waiting till his change should come. He has at length been called into his rest. A few particulars of his long and devoted life may not be uninteresting.

He was born in 1775 in one of the military stations of the North-Western Provinces. His father belonged to the army, and he seems to have looked forward to the same profession for himself. Providence, however, designed another career for him, and he at length found employment in the Lower Orphan Asylum in Calcutta as a teacher. He also officiated as clerk in one of the churches at the same time. An earnest desire for salvation at this time possessed his mind, but his knowledge of the way of life was imperfect, and it was long ere he was able to see clearly the way of a sinner's acceptance through our Lord Jesus Christ. He longed much for the guidance of some experienced Christian friend, but few such were then to be found in Calcutta. After some time, however, his desire was gratified; a truly Christian associate was providen-

tially granted to him, and, having been directed by him in the way of life, he cordially devoted himself to the service of the Lord, and resolutely resolved to abandon the fellowship of the ungodly.

Mr. Mackintosh's acquaintance with the Serampore missionaries appears to date some considerable time after his conversion. Under what circumstances it was brought about we are not able to tell, but it was probably due to the influence of Mr. Peacock, with whom he lived on terms of great friendship. After some time his opinions regarding baptism underwent a gradual change, and at the end of May, 1812, he and his wife were baptized at the Lall Bazar Chapel by Mr. Ward. His sterling piety before his baptism was warmly acknowledged by the Serampore brethren; and, in recording his accession to the church, they wrote of him as "one who had been long in the ways of God." Much religious activity was manifested by the members of the Lall Bazar church in those early days, and several had already devoted themselves to the work of spreading the gospel of Christ amongst the inhabitants of India. It was not wonderful, therefore, that Mr. Mackintosh should consider the claims which this work had upon him, or that he should desire to consecrate himself and all his abilities to it. Such desires were, however, silently cherished, until circumstances arose which led him to avow them. In 1811, Messrs. Chamberlain and Peacock had commenced a missionary station in Agra, which they unitedly held until August, 1812; when Mr. Chamberlain was, by order of Government, abruptly sent away from Agra, and conducted under charge to Calcutta, for the heinous crime of preaching the gospel to the soldiers in the fort! Mr. Peacock was thus left alone at Agra; and now his friend Mr. Mackintosh gave expression to his willingness and desire, if it were judged fit, to join him there as his associate in labour. In making this offer he was actuated by no worldly spirit. His income in Calcutta was amply sufficient for all his wants, and the support which he could expect as a missionary in those days was exceedingly small and altogether precarious. He did not hesitate for a moment on this account, however; and the Serampore brethren wrote to ascertain how far Mr. Peacock would be willing to accede to his proposition. He immediately most heartily accepted it, and at the close of 1812 Mr. Mackintosh and his wife set out on their journey to their station, which they reached on the 21st of April, 1813. Here he co-operated with Mr. Peacock in the charge of a school, by which the expenses of the station were to be provided, and devoted himself to the full extent of his leisure and ability in preaching to the natives. Nor was his disposition to labour in the good cause abated, when in 1815, owing to the failure of their school to afford the means needful for support, Mr. Mackintosh entered the office of a gentleman at Agra as a writer. He was not, however, to remain long at Agra. The Serampore brethren entertained the hope that that important station would be well occupied by the Church Missionary Society, and they therefore requested Mr. Mackintosh to settle at Allahabad, where they had already attempted to establish a mission. The amount of salary they could offer him at his new station was not greater than Rs. 40 monthly, but he accepted their invitation without hesitation, and in the beginning of 1816 he proceeded thither; no longer to be engaged only partially in the work of an evangelist, but to give himself wholly to it. On his arrival he found no house available for his family, and, after waiting in his boat for some days, was compelled to take up his abode in a native hut. He appears to have been greatly impressed in view of the responsibilities he had undertaken, seeing such a vast field of labour



everywhere around him, and feeling his own weakness and insufficiency for the work. "I see," he wrote to Mr. Ward, "many hard faces; but the truth must be declared, whether they hear or forbear; we must clear ourselves of their blood. Pray for me, that utterance may be given me, and that I may be bold to speak the truth as it is in Jesus." He was much assisted by the presence of some pious English soldiers then stationed at Allahabad, and it was not long before he was permitted to witness the hopeful conversion of a few Hindus, and also of some men in the band attached to a native regiment. We shall conclude this brief statement with the following estimate of his character and services from the pen of Mr. Lawrence:—

"Most diligently did this humble and earnest servant of the Lord cultivate that portion of the vineyard which had been allotted to him. The bazárs of Allahabad, and gháts and places of concourse, both far off and near, were regularly visited, and the seed of the kingdom was scattered broadcast among the people. He established bazár schools, which he superintended; and, while imparting religious instruction to the children, he often had opportunities of speaking a word in season to the mature in years. His whole time and energies were employed in the work of the mission. His efforts were not confined to the station and its immediate neighbourhood. He undertook long journeys to distant villages, towns, and melás, which sometimes occupied him one or two months. A few converts were gathered around him; but, as they removed to other stations, he had never a large native Christian community. A little church was formed, composed of native converts and a few pious Europeans, of which he became the pastor, and as such was much beloved. He had not received that education and training which would have qualified him for ministering with acceptance to Europeans; but he was much respected by all who knew him, and even by some who were far above him in station; and such was the confidence reposed in him that he was the chosen almoner of the station for the native poor, whom he used regularly to exhort and instruct. At length, worn out with age, labours, and infirmities, this humble and indefatigable servant of the Lord was compelled to retire from his post, having been employed as a missionary more than thirty years. He left Allahabad in 1845, and went to reside at Patna, near to his son. But having suffered severely from fever, and feeling much the want of congenial Christian society, he removed to Monghyr in March, 1847. He ever after spoke of this removal with thankfulness. He was too feeble to engage in his accustomed work of preaching to the natives; but he took pleasure in conversing with any that came in his way. He never ceased to feel a deep interest in the mission cause, or to pray for its progress. He was greatly concerned to hear of the sad losses which befell some of the missions during the last eventful year; but he always expressed his conviction that the fearful calamities which had happened would be overruled for the furtherance of the gospel. So long as he was able, he felt great pleasure in meeting with the people of God for prayer and praise; but during the last two years of his life he was confined almost entirely to his house through extreme debility. Throughout his long and trying afflictions his mind was stayed on God. With the most humble views of himself, he relied alone on the atonement of the Son of God for pardon and eternal life. While the cold hand of death was upon him, a friend remarked how weak he had become; 'Yes!' he said, 'but strong in Christ. Give my love to all; and ask them to forgive me, if I have offended any.' These were

nearly his last words. Weary of this world of sin and sorrow, he had long desired to depart, and to be with Christ. This desire was granted on the 10th August, when he died at the advanced age of eighty-three years. Many greater men have devoted themselves to the cause of missions, but few, perhaps, have laboured more diligently or with purer motives. He will not be overlooked by the Master, who has promised that the humble shall be exalted."

## FOREIGN INTELLIGENCE.

JESSORE.—Writing in the month of March, Mr. Anderson informs us that some additions had been made to the number of converts. Some of the *chumars* (shoemaker caste) of Shadhapur and Loraipur, villages lying off the Calcutta road, and sixteen miles from Jhingergatcha, had become Christians, and a house was occupied for divine service. A native preacher had been sent on a temporary visit. Some important difficulties present themselves in the way of the work among the people of this caste. It is held in very low esteem by all other castes, and a large amount of prejudice exists towards them, arising from their habits of life, and the animal food in which they indulge. Even Christian natives are not wholly proof against the influence of these things. Then the people are slow in their apprehension of Divine truth, and often hesitate unless some chief man, or head of their village, first avow his belief. Very few can read; there are whole villages in which not more than one or two persons can be found able to peruse the simplest book. The work thus becomes arduous and protracted, and the development of genuine piety slow. Some of the Satheriya Christians have entered on the work of instructing these ignorant people with great cheerfulness. They are despised and upbraided for going to live among "*chumars*;" but they are moved by a spirit of humble devotedness to the Saviour. They deny themselves domestic comforts, for only Par's wife has, at present, gone to live among the new converts, and they have had to put up with a good deal that is trying in their habits; but they have borne all cheerfully.

A monthly conference of all his native assistants for mutual counsel, and the perusal of their journals, has been found very useful by Mr. Anderson; it stimulates their zeal, and sustains them under their trials. The state of that portion of the Jessore Mission under Mr. Anderson's care is thus described:—

"I have two young men at Bonyali, who take charge of the people there, teach a boy's school, and labour in the villages near. One of them, by name Tarini, is Warish's son, and the other, Jan Mahomet, Warish's son-in-law. At Simlea, Warish's brother, Ameer, and at Pallai, Nil Mooney, have been working a good deal, but Nil Mooney does not stay among the people. The village is five miles from this. He cannot go every day so far, and in consequence of the irregularity thus produced, and his not residing among the people, the work of that station is not going on so satisfactorily as I could wish. I see no improvement in the people, whereas at

Simlea I have baptized two, and at Bonyali there are several candidates for baptism. Par, a Satheriya Christian, is at work at Shadhapur and Loraipur and the villages in that direction; but that he might not be alone, I have sent one of the young men I baptized at Simlea to accompany him and help him. Ali Mahomet is my helper here, and in the general work of the mission. I need one or two helpers to accompany me when I go out to preach in the boat. I can, however, only take one, as I must leave a teacher to conduct the worship, and look after the various missionary matters which arise at the head station. Warish cannot be spared from

Satheriya, where the work is extending. That place too is sixteen miles away from us and from the nearest new station, so that he is shut out from rendering help to them. Backerspiel is ten miles to the south-west of us, and twelve miles to the north-west of Satheriya. Some of the principal native preachers connected with our mission were born, and belonged to the flock formerly existing there. Ram Narayan and his brothers, and Bungshi, have formed a church there again; there are seven members, and one candidate for baptism, and the locality is a

most excellent sphere for itinerating. Well, I have two men there—Madhob, lately come from Mr. Pearce's class, and Corie, one of the Satheriya Christians. It would give you lively satisfaction to hear the journals of these men, who seem likely, through the Divine blessing, to meet with large success among the Chandals who abound to the south of Backerspiel.

"I have just sent Ali Mahomet and Warish to join Madhob on a visit to a parah of 300 houses of Chandals, as great encouragement has been received among them."

Many other most inviting fields present themselves to the missionary. Men and means only are wanted to occupy them.

**BAHAMAS, INAGUA.**—Our readers will regard with interest the following baptismal scene in this island of the Western Main. Mr. Littlewood thus writes on the 26th March, 1858:—

"At Inagua we are holding on, and I think making a steady advance. The congregations continue good, inquirers are joining the classes, showing that we do not labour in vain in the Lord. The Sabbath School indicates signs of prosperity. The teachers take pleasure in their work, and a spirit of lively interest pervades our every duty.

"A month ago we held an interesting baptismal service. The weather being unfavourable in the morning it was deferred until the afternoon, when I was quite taken by surprise. From the disappointment, I had concluded but few spectators would be present. The baptizing took place in the flowing sea, just as the glorious sun, full in view to the west, was immersed apparently, in the blue waters. A friend offered to take me in his boat, and we had a pleasant row. You can hardly conceive how rapidly the sea rises and falls in these ocean channels; a slight shift of wind, with the rise and fall of the tide, have a wonderful effect. On Saturday the wind blew strong from the west and north-west, setting a heavy sea in-shore. The rolling billows in full volume burst upon the rocky barrier, throwing the hoary froth far into the air, or broke in crescent foam on the shell-bespangled strand. On Sunday morning I was informed that it was still too rough for our purpose; in the evening it was as calm as a millpond, and never did the liquid element look more inviting. Having rounded, in the boat, a bluff about a mile and a half from my house, we obtained a good view of

the memorable spot of concentrated interest, indicated by the large clustering concourse of anxious spectators. The boat was rowed in till her keel took the sand; men, strong and able, with no little good will, carried us in their arms or on their shoulders to the shore. Service commenced immediately in a private house, about one hundred yards from the beach. I read and discoursed upon Christ's baptism, insisting upon repentance and faith as pre-requisites to the ordinance, cautioning my hearers against the spirit of idolatry. The hymns were appropriately sung, and after prayer we returned to the water. We had but four candidates, sure pledge of many more. The first was a married woman, attended by her husband; they had been companions in sin, subsequently sought refuge in Christ, the husband set the example, and now rejoiced in leading his partner to the same spot, to attest openly her love to Jesus, where he, twelve months ago, put on Christ by a public profession. Then came a young girl of fifteen, led into the water by her father, a deacon of the church, a lovely sight for angels and men. The third was a young disciple, and the fourth more advanced in life. We hope well of them, and were grateful for this in-gathering of souls.

"We need another chapel at Inagua, and at Mayaguana; a mission house for the native preacher at Long Cay; and the chapel at Rum Cay must be finished. It will be one of the best in the colony."

**NASSAU.**—Mr. Davey has conveyed to us, in a letter, dated April 12th, some interesting information on the return of the African Negro to his own land. The exile still sighs for the home of his fathers, and for the friendships which the accursed slave trade has destroyed. It is pleasing to learn to how great

an extent this natural yearning is gratified. Of the Negroes of Nassau, Mr. Davey writes:—

“They often talk about their native land, and sometimes express a wish to return to it, but have an idea that the colonial authorities would not allow them to leave the colony. Some time ago one of them expressed a very strong desire to know something about his mother if such were possible, and I told him that if he would write a letter, giving some account of himself, I would get it forwarded to Africa. I sent his short epistle to the secretary of the Church Missionary Society, who kindly forwarded it to Yoruba, the district from which the writer and many other of the Africans came. I received a reply from the Rev. H. Townsend, dated Ijaye, Yoruba Country, West Africa, in which he informed me that, though his efforts to discover the relatives of the writer had been unavailing, yet he might succeed if fuller information were supplied him respecting his relations. He added what, to me, was very interesting—“I can tell him for his comfort that a large number of persons have found their rela-

tions, and a great many mothers are applying to us to find their lost children for them. Persons are constantly returning from the Brazils, Havannah, and Sierra Leone. A short time since twenty-seven landed from Havannah; shortly after two hundred landed from Brazils. As to Sierra Leone, they go and come in the mail steamers on trips of profit or pleasure. I suppose the number of persons now residing at Lagos, from those countries, outnumbers the native population, or will soon do so. The country is quite open, we travel about freely as far as Ilhia on the one side, and (*what appears to me*) Slahi on the north and beyond it. The towns are very large. Two or three may be said to contain each one hundred thousand inhabitants, and many over twenty thousand; it will not be, therefore, surprising to you that it is difficult to trace out a relative on behalf of a stranger. I shall, however, be happy to make a further search if supplied with sufficient information.”

HAITI.—Our readers will be pleased to have the following translation (from the pen of a highly esteemed correspondent) of the two French verses which are found in the last “Herald”:—

The closing voyage soon shall bring  
The season of repose to me;  
The mighty presence of my King  
Shall guard me on the boisterous sea.

Thee, O my country, promised land,  
Afar my thrilling heart espies;  
There, when with sacred joy I stand,  
To God, alone, my thanks shall rise.

AUSTRALIA.—We have the pleasure to announce the safe arrival in Sydney, New South Wales, of the Rev. B. G. Wilson and his family. They sailed from Liverpool on the 20th May, and ninety-one days after dropped anchor at Melbourne. A most cordial welcome awaited them. Mr. Wilson was about to start for Brisbane on the 7th of September. The health of himself and family was good the entire voyage. Mr. Voller was in Sydney lecturing on Dr. Halley's work on the Sacraments, and commanding large audiences.

## HOME PROCEEDINGS.

THE following resolution was adopted by the Committee, at a recent sitting, in reference to the lamented decease of our highly esteemed missionary, the Rev. James Thomas:—

RESOLVED—That this Committee have received with feelings of deep regret the tidings of the decease of the Rev. James Thomas, of Calcutta. Ordained to the missionary work in the year 1826, after some study of the Hindustani language, he proceeded to India. During the absence of Dr. Yates in England, he efficiently supplied the pulpit of Circular Road Chapel. In 1829 he removed to Howrah, and at once entered on direct missionary work among the heathen, Preaching, the composition

of tracts, the formation of schools, and, at a later period, the preparation of an edition of the Urdu Testament, with marginal references, occupied his time, and resulted in very considerable good. When the Rev. W. H. Pearce visited England, in 1836, and after his decease, Mr. Thomas was called to the superintendence of the Baptist Mission Press, and here he spent the remainder of his life, devoting all the resources and energy of his mind to the welfare of this important and valuable institution. For the last twelve years he added to the weighty labours of the Press, those pertaining to the pastorate of the Lall Bazar Church. His eminent integrity, deep piety, devoted life, Christian demeanour towards his brethren, with whom for many years he maintained the most cordial and affectionate intercourse, and his efficient, upright, and successful management of the printing establishment, have endeared him to all who were favoured with his personal acquaintance, to the entire confidence and esteem of members of all Christian churches, and especially to this Committee.

After thirty-two years of untiring labour, during which he was the honoured instrument of furnishing from the Press large numbers of Scriptures in many languages of the East, as well as works fitted for the enlightenment of the degraded multitudes of Hindustan, he was called to his rest, dying in the full hope of a blissful immortality, and of acceptance with the Lord, whom he devotedly served.

To his widow and family the Committee offer their Christian condolence, and trust that they may be sustained by the God of all consolation, and that the children of our departed brother may walk in his steps, live lives of equal usefulness in their day and generation, and afterwards be received into the glory of the same Lord and Saviour.

Our present number contains some notice of the life of another aged servant of Christ, the Rev. J. Mackintosh. Information has also reached us of the decease of Mrs. Smylie, the widow of the late Rev. H. Smylie, the former worthy occupant of the station at Dinagepore. Her death took place at Serampore, on the 17th September last. "The experience of God's goodness in former trials," says Mr. Trafford, "with a firm faith in Christ, gave her to anticipate, without much anxiety, the issue of her sufferings; and the consistent Christian character she for years sustained amongst us, gives us assurance that the change for her is a glorious one." She leaves behind unprovided for the two children, a son and daughter, of her late husband, for whom she ever displayed all a mother's care and anxiety.

To this obituary we have the pain to add the name of Mrs. Yates, the widow of those eminent servants of Christ, the Revs. W. H. Pearce and Dr. Yates; she died at Camberwell, on the 12th November. We will not add more here, as we hope to present our readers with some more lengthened and fitting memorial of this last one of the first Calcutta missionaries of the society, from the pen of the biographer of her two husbands, Dr. Hoby.

## THE MISSIONARY HERALD.

With the new year some changes will take place in the form of its issue. It is proposed to place on the covers the usual acknowledgments of contributions, and to discontinue the regular appearance of an engraving. The pages thus set free will be occupied with matter of interest, which hitherto has been excluded by the want of room; and, also, will allow a larger amount of information to be given from the missionary stations. We hope also to give a page or two monthly of brief facts, having reference to missionary exertions in all parts of the world, and to provide short pieces especially adapted for missionary prayer-meetings. We hope that our friends will aid in obtaining for the "Herald," thus enlarged, an increased circulation, independent of its appearance in the magazine. A copy will continue to be sent to every contributor of the issue in which his contribution is acknowledged.

### QUARTERLY MISSIONARY HERALD.

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

### JUVENILE MISSIONARY HERALD.

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

### WIDOWS AND ORPHANS.

Last year we made an appeal for a sacramental collection, the first Lord's day in the new year, to aid our Widows' and Orphans' Fund. We asked only for what might be contributed over and above the usual collection. We ask for the same again, for never was any money given more cheerfully, and the churches sending their contributions up—and many, *very* many, were poor churches—testified to the interest which the subject excited. Circulars will be sent out in due course, and we trust that even a larger amount will be realised this year.

### FOREIGN LETTERS RECEIVED.

AFRICA—ABBEOKUTA, Priest, R. W., Oct. 2.	MADRAS, Page, T. C., Oct. 14.
CLARENCE, Diboll, J., Sept. 28.	MONGHIE, Lawrence, J., Oct. 2.
PORT ELIZABETH, Geard, John, and others, Sept. 18, etc.	MUTTRA, Evans, T., Sept. 9.
ASIA—AGRA, Gregson, John, Sept. 13 and 30; Parsons, J., Sept. 13.	PATNA, Kälberer, L. F., Sept. 16.
ALIPORE, Pearce, G., Oct. 8.	POONA, Cassidy, H. P., Sept. 23.
BARISAUL, Martin, T., Sept. 18 and Oct. 4.	SERAMPORE, Sampson, W., Sept. 21; Trafford, J., Sept. 21.
CALCUTTA, Lewis, C. B., Sept. 21, 22, and 23, Oct. 8; Wenger, J., Sept. 18; Williams, R., Sept. 28, Oct. 9; Wylie, H. E. M., Sept. 21.	AUSTRALIA—BALLARAT, Sutton, W., Sept. 11.
COLOMBO, Allen, J., Sept. 29.	SYDNEY, Wilson, B. G., Sept. 4.
DACCA, Bion, R., Sept. 13; Robinson, R., Sept. 24; Supper, F., Oct. 5.	JAMAICA—ST. ANN'S BAY, Millard, B., Oct. 25.
JESSORE, Sale, J., Oct. 6.	TASMANIA—HOBART TOWN, Tinson, E. H., Oct. 25.
	LAUNCESTON, Dowling, H., Sen., Sept. 13.
	TRINIDAD—PORT-OF-SPAIN, Law, J., Oct. 9.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—  
A friend in Cornwall, for a box of magazines; the executors of Miss M. A. Maurice, for six volumes of the Periodical Accounts.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 20, 1858.

*W. & O.* denotes that the Contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*.

ANNUAL SUBSCRIPTIONS.		BERKSHIRE.				£ s. d.	
	£ s. d.		£ s. d.				
Douglas, James, Esq., Cavers .....	5 0 0	Reading, on account, by Mr. Thomas Day .....	50 0 0	Newport, I. W.— Collection .....		6 15 0	
Merriman, Rev. E. ....	0 10 6			Contributions .....		4 18 0	
T. J. M. R. (1 month)...	0 10 0					11 13 0	
Upward, Mrs. ....	1 0 0			Less expenses .....		0 14 6	
						10 18 6	
<b>DONATIONS.</b>		<b>DEVONSHIRE.</b>		<b>HERTFORDSHIRE.</b>			
A Friend, S. S. ....	5 5 0	Devonport, Morice Sq., on account .....	8 3 2	Kingskerswell— Collection .....			
Barth, Rev. Dr., Wurt- temberg, for <i>India</i> <i>Special Fund (Delhi)</i>	3 8 6	Contributions .....	1 16 0	Lifton and Launceston— Collection .....	0 14 6	0 17 8	
N. M., for <i>India Special</i> <i>Fund</i> .....	0 10 0	Do., Sunday School .....	0 4 4	Contributions .....	2 16 2	St. Alban's, on account	10 0 0
Oxley, Mrs., Donoester, for <i>do.</i> .....	0 10 0	North Devon Auxiliary, on account, by Rev. S. Shoobridge .....	100 0 0				
Pratt, Thos., Esq., late of Mitcham, Trustees of, by Rev. Thomas Kennerley .....	10 0 0			<b>KENT.</b>			
"Proverbs iii. 9" .....	2 0 0			Maidstone, Bethel— Sunday School .....		2 5 0	
Roberts, E., Esq., Alms- housebury, by Mr. M.H. Foster, for <i>India Special</i> <i>Fund</i> .....	5 0 0	<b>DORSETSHIRE.</b>		Malling, Town— Collection, &c.....		5 16 6	
Under 10s., for <i>do.</i> .....	0 6 0	Poole— Collection .....	4 4 7	Contributions .....		2 18 6	
		Do., for <i>India Special</i> <i>Fund</i> .....	0 10 0	Do., for <i>F. E.</i> .....		2 5 0	
		Do., Sunday School .....	1 11 3	Less expenses .....		0 5 0	
<b>LEGACIES.</b>						11 0 0	
Bersham, Mr. Jedediah, late of North Walsham	19 19 0	Less expenses .....	0 6 6	Sevensoaks— Collection (part) .....		8 10 0	
Steward, Mr. Charles, late of North Walsham	44 10 0		9 3 6	Contributions .....		8 6 0	
				Do., Sunday School .....		0 5 0	
		<b>GLOUCESTERSHIRE.</b>					
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		Painswick— Collection .....	1 6 6	<b>LANCASHIRE.</b>			
Bloomsbury Chapel— Collection, for <i>W. &amp; O.</i>	10 0 0	Do., for <i>W. &amp; O.</i> .....	0 5 0	Bolton, Moor Lane— Collections .....		4 8 6	
Do., for <i>India Special</i> <i>Fund</i> .....	86 3 10	Stroud— Collection .....	8 7 0	Do., Juvenile .....		0 15 8	
Contributions, on ac- count .....	88 17 10	Contributions .....	7 1 7	Contributions .....		1 8 1	
Camberwell, Crawford Street— Sunday School, by Y. M. M. A., for <i>Italy</i> .....	3 1 5	Do., Juvenile .....	7 14 0	Do., Bible Class .....		0 10 2	
New Court, Old Bailey— Sunday School .....	2 13 2	Less district ex- penses .....	6 5 0	Do., Sunday School Branch .....		0 5 1	
Spencer Place— Contributions, Juve- nile, for <i>Benares</i> <i>School</i> .....	5 0 0		18 9 1	Less expenses .....		7 7 6	
		<b>HAMPSHIRE.</b>				0 2 11	
		Broughton— Collections .....	7 6 6			7 4 7	
<b>BEDFORDSHIRE.</b>		Contributions .....	9 15 8	Heywood— Collection .....		2 7 6	
Bedford— Contributions, by Rev. J. H. Hinton, M.A.	1 2 0	Do., Sunday School .....	1 1 7	Manchester, on account, by Thos. Bickham, Esq.		100 0 0	
Houghton Regis— Collections, for <i>India</i> <i>Special Fund</i> .....	10 5 0	Less expenses .....	0 6 6	Oldham— Collections .....		21 1 9	
Contributions, for <i>do.</i>	11 11 0		17 17 3	Contributions .....		1 5 4	
		Emsworth— Contributions .....	1 2 10	Do., Juvenile .....		24 0 9	
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£ s. d.		SUFFOLK.		SCOTLAND.	
Rochdale—		Somerleyton—		Duudeo—	
Collections .....	60 12 0	Collection .....	10 2 1	Collection, Ward	
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Do., for <i>India Special Fund</i> .....	50 0 0	Schools .....	13 5 4	<i>Special Fund</i> .....	10 10 0
Do., Sunday School,		Do., School, for <i>do.</i>	2 5 1	Less expenses ...	0 14 0
West Street .....	7 7 6				9 15 6
	286 8 3	WORCESTERSHIRE.		Collection, Lecture,	
Less expenses .....	8 4 0	Astwood Bank—		Pauuro Chapel, for	
	278 4 3	Collection .....	7 5 4	<i>India Special Fund</i>	
LEICESTERSHIRE.		Contributions .....	1 18 0	Contributions .....	
LEICESTERSHIRE, for		Do., Sunday School	2 12 4	Do., for <i>India Special Fund</i> .....	
amount remitted short				16 10 0	
as stated in last		Less expenses .....	11 15 8	Edinburgh—	
"Herald" .....			0 6 6	Contribution, for <i>India</i>	
Leicester, Charles Street—			11 9 2	<i>Special Fund</i> ...	
Collections .....	12 15 4	Worcester, on account,	40 0 0	2 0 0	
Contributions .....	85 0 8	by Mr. Geo. Grove ...		Glasgow—	
NORTHAMPTONSHIRE.				Collections, Hope	
Clipstone—		YORKSHIRE.		Street, for <i>India</i>	
Collection, for <i>India</i>		Hebden Bridge—		<i>Special Fund</i> .....	
<i>Special Fund</i> .....	10 19 6	Collections .....	23 8 10	Do., John Street,	
Contributions .....	0 9 2	Contributions .....	15 7 4	for <i>do.</i> .....	
Kettering—		Lockwood—		4 0 0	
Collection, for <i>India</i>		Collections .....	15 0 4	Contribution .....	
<i>Special Fund</i> .....	10 10 0	Meltham—		Do., for <i>India Special</i>	
Moulton—		Collection .....	2 0 5	Fund .....	
Collection .....	4 0 0	Contributions, Juvenile	3 0 2	19 0 0	
Contributions .....	2 14 6			Helensburgh—	
Northampton, College St.—		Less expenses .....	5 0 7	Contributions, for <i>do.</i>	
Collection, for <i>India</i>			0 0 7	5 0 0	
<i>Special Fund</i> .....	17 5 0		5 0 0	Johnstone—	
Contributions, for <i>do.</i>	10 0 0			Contribution, for <i>do.</i>	
				3 0 0	
NORTHUMBERLAND.		SOUTH WALES.		Paisley—	
Newcastle-on-Tyne—		CARMARTHENSHIRE.		Contributions, for <i>do.</i>	
Collections, &c., for		Hebron—		26 5 0	
<i>India Special Fund</i> 75	0 0	Collection .....	1 8 9	Perth—	
		Contributions .....	0 5 6	Collection, Lecture,	
SOMERSETSHIRE.		Llanelly, Zion—		for <i>do.</i> .....	
Bristol, on account, by G.		Collection .....	1 1 0	8 2 1	
H. Leonard, Esq. 300	0 0	Contributions .....	12 15 0	Less expenses ...	
Do., for <i>India Special</i>		Llanstephan (1857-8) ...	0 9 8	0 7 6	
<i>Fund</i> .....	400 0 0			7 14 7	
		GLAMORGANSHIRE.		Contributions, for <i>do.</i>	
Taunton—		Cardiff, Bethany, on ac-		6 2 0	
Collections .....	8 18 9	count, by Thos. Hop-		FOREIGN.	
Contributions .....	9 15 3	kins, Esq. ....		SOUTH AFRICA.	
	18 14 0	Cardiff, Bethel—		Graham's Town—	
Less expenses .....	0 14 6	Contributions .....		Contributions, by T.	
	17 19 6	6 1 0		Nelson, Esq., for	
		Merthyr Tydvil, Zion—		<i>India Special Fund</i>	
		Collections, &c. ....		97 11 6	
		13 1 4			

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